

"YE ARE COME UNTO MOUNT ZION"

F IT were God's design to establish a paradise upon earth at this time, He would immediately remove all brambles, thorns and briars, and every unthinking and unwilling creature that contributes in any way to the inconveniences and unhappiness of man. But evidently God's highest design for this age is to fully in-Christ the souls of such as will choose this most blessed proximity to Deity.

Health and wealth and popularity and every earthly good are made subordinate to holiness, and holiness consists of cleansing from the guilt and depravity of sin and the enthronement of Christ within the heart. The Canaan of God's ancient people is but a type of the spiritual inheritance of perfect love which is the lot and privilege of everyone who believes in Christ today. に自己的に自己的に自己的に自己的に自己的とのとのにおこれにないた。

There are few persons in Christian lands who have not at some time longed to visit the "holy land," to look upon the places where the occurrences which make up the historical background of the Christian faith took place. And we instinctively bestow honor upon that person who can say he has seen Mt. Sinai, The Mount of Olives, or Mount Carmel. But it is more important that we should come to Mt. Zion, the mountain upon which the One Hundred and Twenty gathered to pray and wait for the coming of the Holy Ghost, and which, on that account, has ever since typified the "Dispensational blessing" of entire sanctification by the baptism with the Holy Ghost and fire than that we should see any and even all the mountains of sacred history.

"Ye have come unto mount Zion" means, first of all, that you have come dispensationally to the period in the program of God when types and shadows have given way to antitypes and realities; and when the normal heritage of every believer in Christ is the sanctifying baptism with the Holy Ghost and fire. And the very setting of the words indicates that the dispensation is a superior one from which we may look back upon everyone which has preceded it, since the gates of a lost paradise closed behind the heels of the first guilty pair, as the mountain climber looks back upon former eminences from the heights of the one superior peak.

"Ye are come unto mount Zion," is, in the second place, a challenge to personally make good all the proffered immunities and blessings which the Pentecostal blessing contains. Since mount Zion, the mount of Pentecost, is your right and heritage, are you not ashamed to live under the shadow, or even on the peak of Sinai, the mountain which represents justification? Ambition is holy only when it sets for its goal the possession of all the benefits of Christ's atonement, and slothfulness is never quite so blameworthy as when it results in one's stopping below God's best. We have all come to mount Zion, potentially, now let us all come to it nctually. In the sense of privilege, we are in the best day the world has yet seen, now let us, in the sense of personal experience, come on and possess the goodly land which the Lord our God has given us. Failure to immediately possess the heritage which God offers may mean to forfeit that heritage altogether; and to back away from Mt. Zion is to alight again upon Sinai where there are lightnings and thunders and judgments. To the soul which has seen the light of the full gospel, there is no immunity from judgment except in the possession of holiness.

### HERALD OF HOLINESS

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#### SANCTIFICATION A SECOND WORK OF GRACE

 $\checkmark$  HE basis of opposition to holiness shifts with the passing years. Once men came out boldly and said, "No one can be holy in this life." But later these same teachers, perceiving that they were on a crumbling foundation, came back to say, "Ali converted people are also sanctified wholly." Strange that they did not remember this in the first place. The facts are that all opposition to Scriptural holiness is based upon false premises and cannot weather the storms. The Bible teaches that all men are born with a depraved moral nature, that this depravity remains after one has been regenerated, that it must be removed ere one is qualified for his best service on earth and for entrance into the kingdom of the glorified hereafter, that this removal is possible now, and that it is accomplished by a second work of grace wrought in the heart subsequent to regeneration.

The Pentecost, organ of the Holiness Church Los Angeles, quoting from The Christian Advocate, answering the question: "What are some of the proofs that sanctification is a second work of grace?" says:

(1) "The Christian Church in all generations and all denominations has ever seen and said that entire sanctification is subsequent to justification.

(2) The old Testament tabernacle and temple prefigured this fact, having first an "holy place," and second, "a most holy place", with the veil between.

(3) Israel's first crossing at the Red Sea is taught by Paul to be a type of baptism into Christ. And their second crossing at Jordan and entrance, under Joshua, into Canaan, a type of entrance into "that rest." that remained to the people of God.

(4) John Baptist, under whose ministry they came to the "knowledge of salvation," "unto the remission of their sins," declared that another and greater baptism awaited them under the ministry of Jesus Christ.

(5) In the Gospel of John we are told that while Jesus was in the world they that received him and believed on his name were born of God. And in the same gospel we are told repeatedly of the gift of the Spirit, the "coming of the Comforter," they had not yet received, but would receive after Jesus had returned to the Father. (6) Jesus in prayer for his disciples cited to the Father the evidences of their certain conversion, and then interceded most fervently for their sanctification.

(7) Only those who had been previously converted were in the upper room at Jerusalem when the Holy Ghost was given; and it is stated in inspired record that their hearts were then and thus purified by faith.

(8) The great apostle Paul labored steadily and everywhere to bring all converts to perfection.

(9) The Epistles abound with exhortations, instructions and prayers (as well as admonitions as to neglect of) concerning the sanctification of those who are already truly converted.

(10) Many creditable witnesses in this and all ages of the Church testify to having received the blessing of sanctification after their conversion and as a second, distinct work of grace.

(11) All normal converts are moved by the Holy Spirit to long for, pray for and hope for the grace that will free them from sin, conform them to the image of Christ, and fill them with the Holy Spirit. And this is the grace of entire sanctification, which the Holy Ghost thus evidences is the present privilege of all believers and at the same time shows it is subscquent to the regenerating grace which begat the desire and hope."

#### NOW, SUPPOSE THEY DO QUIT

▼ HE customer was grouchy and close and hard to please. The proprietor himself had tried in vain to please him. But at last the customer arose and started out, saying, "Well, I'm through, I will not trade any more in such a store." But this was not the customer's first offense, and the proprietor's patience gave way. He did not storm out in an unbecoming manner, but he turned to the dozen or more clerks who were busy waiting on customers who had found something they wanted to buy, and said, "Come on out, We will have to close this store and quit business; for just look, this man is not coming back to trade with us any more." The irony of the situation was the more forceful because this particular customer scarcely ever shopped for articles which were more expensive than a pair of shoe strings, any way.

And this reminds us of disgruntled people who are always threatening to quit the church if certain things happen or do not happen, or if certain things do not change. Just yesterday we had an anonymous letter from someone who said he or she or it was an elder in the Church of the Nazarene and that if certain things were true it would be necessary for it (we do not know the gender, and *it* is neuter, you know) to cast its lot with some other people.

But as we thought the matter over, we said to our-

selves, "Well, now if all these folks who are so near the edge that they are just ready to quit all the time, and who are so disgruntled that they cannot be satisfied, and who are factitious and fault finding and offish and lordly and dictatorial, and who seem to think that a church which will not accommodate itself to them is a very poor church— if all these and "such like" should quit, whatever would we do? Perhaps there are some who would suggest that we just close up and quit business. But when we look around and see over a thousand pastors, nearly three hundred evangelists and many thousands of laymen busily engaged in waiting on customers, with Sunday schools increasing by leaps and bounds, altars full of seekers, church membership increasing at the rate of ten per cent per year and the woods ringing with campmeeting singing and shouting, we decide to go on a while, even if a few shoe string customers do quit.

And seriously, there are some good people who never will fit in with the swing and sweep and flow of the Nazarene movement. We do not accuse them or discount them, they just don't fit, that's all. And it is a good thing for them and for the whole church that, after a reasonable effort has been made to line them and us up,—this failing—it is a good thing that they should "cast their lot with some other people."

The real Nazarene has iron in his spiritual blood, and is stalwart in doctrine, militant in spirit, victorious in temper, and tolerant in his attitude toward others. He knows what he believes and is therefore charitable toward those who differ with him. He is in this movement because of a conviction that it is God's place for him, and he is no "quitter." He not only believes in the "cause," but he believes in the means that have been adapted for its propagation. He can, therefore, stand opposition from without and pressure from within. He endures what he cannot enjoy and drives constantly toward the heavenly goal. It does not take very much to encourage him, but hell itself cannot discourage him. He knows that God and holiness will win in the long run, and the long run is the run he is on. He makes allowances for human frailties, while preaching that Christians can be made perfect in love. He acknowledges human limitations, especially his own limitations, but declares that help has been laid upon One that is mighty. He likes the carthquake, the tornado and the fire, but when they are all past, he waits at the cave entrance for direction from "the still small voice." He "takes in" the big scene in the "upper room," but the following Wednesday evening finds him on his way to "the house of prayer." He tithes his income, makes liberal offerings, fasts and prays and drives on in victory. And it is the true Nazarene who is going to fill the gap and make up the hedge and finally help in the ceremonies of the "coronation day." The Church of the Nazarene, like every other church that we know of, needs more members, of course, but it does not need more members any thing like as badly as it needs better members.

#### SHALL WE DOUBLE OUR GIVING?

On another page we are printing General Treasurer Lunn's report of cash received and disbursed during the first seven months of the year 1926. Be sure to turn right over and read that report. Brother Lunn's plan of publishing a monthly report of the General Treasury condition is a new feature, and a valuable one, if we give careful attention.

In order to properly understand the present report, it will be necessary to turn back to the HERALD OF HOLINESS for July 14 and, on page eight, read the report for the six months' period, closing with June 30. And by comparison, it will be seen that July was a good month for the General Funds. That is, it was good when compared with the average for the preceding six months. But the average for the seven months, closing with July 31, has been approximately half what it will have to be for the remaining five months of the year in order for the year to be "selfsupporting."

And if it is necessary to project a "drive" for funds during the last two or three months of the year, it means that many who ought to be engaged in direct soul saving work will be required to spend their time on a money task, and it will mean, further, that we will draw upon the succeeding year for funds for this year, and so there will be an actual, if not an apparent, deficit. By all means, we should bring up the needed money in the "regular" way. Shall we do it? Shall we as individuals, as churches and as districts give twice as much each of the remaining five months of the year as we have given during the seven months of the year now past? Of course we can do it, there is no question as to that, but will we do it?

And then, there is a special reason for our making August and September "banner months" in our giving to the General Interests, and that is the fact that the General Board meets September 23, and it will be influenced in its plans for the coming year by the response that our people make during the little time that yet remains before their coming together. On every side we hear people saying that we must enlarge our program, especially our Foreign Missionary program. But the wise men who constitute the General Board are apparently settled in the conviction that their duty does not require them to jeopardize the church by spending money that has not yet been given them. So if there is to be any enlargement of the Missionary program, there will have to be phenomenal gifts within the next thirty or forty days.

But without any connection with the question of enlargement, in order to hold what we have and to keep away from even further retrenchments, we must HERALD OF HOLINESS

give approximately \$25,000 during each of the months of August, September, October, November and December. And this is just about twice as much as we have been giving each of the past seven months. And already August is over half gone. What shall its records show? Individuals, churches and districts must all awake and arise and increase, yea double their interest and their giving. Shall we do it?

#### IS OUR NAZARENE YOUNG PEOPLE'S WORK SUCCEEDING?

Of course there are some who would say that our Nazarene Young People's Societies are succeeding, and some who would say they are not. This would depend somewhat upon the point of view of the speaker, and it would depend somewhat upon the definition assigned to the word "success." Our own summary of the situation is that our young people's work, in its regularly organized form, is succeeding somewhat, but that it is not succeeding as fully as it ought.

We believe that the purpose of the work as defined by the leaders of our young people's movement is altogether worthy. They tell us that the one, outstanding purpose is to make the Young People's Society a means for the training of our youth in Christian service and in leadership in matters of worship and public and private work for the promotion of the kingdom of God. But our observation is that this purpose is being only very poorly fulfilled in many of the local societies of our church.

In many places the purpose of the young people's meeting is largely defeated by the fact that the pastor or the pastor's wife or some other seasoned leader "has charge" of the N. Y. P. S. and the ordinary member of the society has about as little chance to become experienced in leading meetings and bearing responsibility for Christian service as he would have in a Sunday school class. In other places the purpose of the young people's meeting is defeated by certain "older people" who come in and monopolize the time of prayer and testimony and allow the meeting to be a young people's meeting in name only. In otherplaces the purpose is defeated by the practice of inviting an experienced speaker to "address" the young people at practically every service. These experienced speakers give the young people some good advice, but the young people have no chance to follow the advice, because the time is all taken by those who give it. In other places the meeting of the young people degenerates into a lifeless form, and only those determined ones who refuse to be discouraged "make a habit" of attending.

But we do soundly believe in the purpose of the Young People's Society, and believe that it has a place to fill that no other organization of the church can fill. So our thought is not to discourage young people's work, but to encourage it and to urge that it more fully adopt methods that will enable it to fulfill its purpose in the church.

We leave specific directions to the experts, but we urge every young people's leader to take his work seriously and to use every possible means to get the members of his society "to do something." Don't let the old people monopolize the young people's meeting, don't occupy the offices of the society with people who do not need training as leaders, don't use more than one-fourth of the time with experienced speakers who come to give "addresses," and don't allow the services of the society to drift into a "rut." Get everybody to do something and inject all the variety possible into the services. The N. Y. P. S. Journal is a wonderful help in this matter; be sure to use it. Don't think that because you have a good many members and are attached to a large or historic church that you do not need the Journal or that you do not need the help of others-some of the poorest N. Y. P. S. organizations that we know of are attached to large and well known churches. Make the N. Y. P. S. do its work by making it a training school for all its members.

#### "THE DAY OF DEATH IS BETTER THAN THE DAY OF BIRTH"

I have always thought of the saying, "The day of death is better than the day of birth," as the chattering of the pessimist who thinks everyone has failed just because he has failed himself. But in my morning meditations today a new thought came in connection with this scripture and I saw that truly the day of death ought to be better than the day of birth; for unless this is true, what has become of all the gains of life? Whence have gone the treasures of experience and knowledge—the growth and discipline of a life time?

Take men like Paul, Knox, Wesley, Moody and Dr. Bresee, the days upon which they were born were but poor days indeed compared with the days upon which they died; for they came to the latter days saying, "I have finished my course," "Best of all, God is with us," "This is glorious," and "I will meet you at the Eastern gate." And they brought with them to their dying days a wealth of faith and service and true and tried character that made their couches thrones and their pillows garlands.

Arguments over the heritage of birth are vain. It is not the heritage with which one begins his life, but the one with which he completes it that is his honornot the talents which his Lord gave upon His departure, but the ones restored to Him upon His return. And the man who does not die richer in grace, knowledge, love and service than he was born is a failure.

## THE NEED OF THIS AGE

#### By Prof. A. S. London

HE need of this age is not more men, but more man. The need is not so much quantity as quality. One man is not as good as another man, any more than one kind of government is as good as another kind. The difference between men may be the difference between one and ten thousand. Some men are equal to an army of men. The Bible speaks of an old prophet who went up to heaven, and the cry was: "The chariot of Israel and the horsemen thereof." The prophet was a crowd within himself.

Gideon thinned his band from thirty-two thousand to three hundred; and on down to the present day it is not so much the number of men in a cause as the type of men who espouse that cause. Numerical strength is no sign of power. It'is not a criterion of the worth of things. The great movements of the world have been started by small minorities. Some great spirit has pulsated with a great truth, and kindred spirits have caught fire, until their message has gained the attention of the people.

The finest things of life cannot be considered in the light of the census taker. The statistician can count heads, but he cannot tell what is in each head, and the ideals that the neart of each life holds. The numerical test is inaccurate. So many church members in a congregation does not mean so much strength. All are not God's in the true sense. We can count so many bushels of wheat and bales of cotton, but we cannot count men in the same manner. Men are to be measured by what they stand for. One man is not as good as another man any more than one book is as good as another book.

History has exposed the weakness of numbers over again and again. Little Japan whipped the big country of China. Xerxes sat on a throne of gold and watched his army of two million soldiers go at his command in the battle of Salamis, where the little crowd of Grecian soldiers, with their sagacity and manly courage, triumphed over the Persian crowd and changed the destiny of a nation. It is not more men we need, but more manhood. Men who have convictions and are not changing at every "whiff" of wind that blows.

God is not after the crowd. He prefers one sure enough man to all the low thinking and complaining multitude. His plan is to build from within where manhood is made. He makes a man and the man makes a church, an age, or a nation. God wants a man. What does He care about a multitude of the average type of men? They stand for nothing. They do nothing. They live because they are here. They eat and sheep. The world is no better off by them living in it. They generally are against movements of progress for the uplifting of society. They are bench warmers in church if they attend church at all. They are counted among the one hundred and ten millions of people of our country and that is all.

God-made men are crowned men. They make the age in which they live. Their hearts burn with conviction until things are changed. It has ever been so. It seems that now is the time for some God called men to stand in the breach and cry aloud. The apostles of reform and spiritual awakenings are branded as fanatics and cranks, but their ideals live on after their bodies have gone back to dust. Whether they live to see the dreams of their lives carried out or not, the day will come when their cause will score a triumph, because it is the cause of right and right will win.

Francis Willard did not live to see the cause she espoused come to triumphant victory, but she devoted her life to a cause worthy of the highest type of womanhood. She could afford to wait. Big things of life can wait for the day of settlement. Worth while things live. The ideal is the big thing. The symbol may perish if only the ideal survives. Great ideals in the hearts of men survive the hour of defeat. The enemies of Christ could nail Him to the cross, but there was no way to quench the ideals that were embraced in His life. The hope of the world has come out of the defeat, as the crowd looked upon it, in the tragedy of Calvary.

In the making of God's type of manhood necessary for the saving of the race, discipline is very essential. And in the test of this plan of God in bringing man to the highest place in life he may fail, but his ideals live on. It is discipline and not success in the life that God looks upon. Growth rather than goal is life's true estimate of manhood. It is a low conception of life whose ambition can be satisfied to merely fill a position. What the man is is of far more value than what he has, or the position he fills. The true man seeks to be rather than to get. Men of thought, character, soul stature, and noble living are the real things.

The need of this age is men who dream and labor for the things that cannot be attained even in their day. They strive after the seeming impossible things. The ideal that can be attained and satisfied is very lean and little. If nature would grow a pumpkin, she lets the thing lie close in the lap of the earth, and covers it over with vegetation and shelters it with leaves and protects it from wind and sun. But when nature wants to grow an oak tree, she makes the sapling stand forth in the open, bare its life to all the storms and bend its strength against every wind that blows. The oak gains strength as the years come and go. And so it is with men. There are many pumpkintype men. They are little. They have to be petted and caressed to keep them in the church. They must be fed from the bottle. They are weak men. But on the other hand there are oak-type men. They are able to stand the storms of life. They are living for things worth while. They have the strength of the oak in their frame. The oak type of manhood is in demand today. He is the need of this age.

There is a monument erected to the memory of General Lee. It is entitled "Appomattox." On a base stands the heroic figure in bronze. The face is sad but shows determination. The pose expresses weariness and dejection of body and mind. The uniform is there but no arms. Lee has surrendered, and this man who has fought his last battle and lost, has turned his face toward his ruined home and desolate, war stricken country. But did Lee lose? What difference that the issue of war has gone against him? General Lee still possessed all that is worth while in manhood. Manhood was retained. He could not have returned with all the honors of his country and been any greater than he was in his loss. He saved all that is of real value in manhood.

I once looked upon the monument crected in honor of the young hero, Samuel Davis. He was arrested and convicted as a spy, and sentenced to be hanged. He was offered pardon and a safe escort home if he would reveal the name of the man who had given him papers found in his pockets. He was a young man and full of aspirations, no doubt, for the future, but he mounted the steps to the scaffold without a murmur, and gave out a statement that will live while time shall last: "I had rather die a thousand deaths than to betray a trust." He died with his life dream unfulfilled, but nothing can check the thrill that his life gave for courage and conviction in standing for what he deemed to be right. The ideals of a lost cause survive what seems to be defeat. Let success fall which often it may, but it cannot change the character.

The worst thing in life is not to fail, but to fail and be ashamed to look back and see the littleness of the things you espoused is bad. The need is for men who will meet the problems of life as they come and make the best of them. If a man fails, he will bear his defeat with fortitude and go on just the same. Most of the forerunners of civilization have been men who failed. But their ideals will live while time shall last. They were sure of themselves. They had self-poise. They were reliable. You knew where to find them on every question. They met their problems manfully and were men from the heart's center to the finger tips.

The need of this age is for men who have moral strength to resist temptation. Namby, pamby, manhood will not suffice for this generation. Our need is for men to stand against ridicule and not whine when friends do not encourage. Men are in demand who stand like the granite cliff against which the mad sea dashes itself to pieces, or like the mountain that lifts its calm face toward the stars and defies every wind that blows.

The need is for men who are strong within and without; strong against foes that are seen and those that are unseen. Manhood like this does not need to see the results of its work at once. It is building for all eternity. It does not hoard its strength, but gives it out to humanity, for it is glory to live and bless others. The true man does not live according to his moods, but by faith in a living Christ. It is this faith in God that makes him strong. He is positively religious. He is not in it to see just how much he can get out of it, but to see what he can do to make humanity better. He is a Christian from principle. He has met God. He lives in communion with Him. He knows the goal for which he is headed.

The need of this age is for men who live with God. What the river does for the small stream, God does for a human being. A child could stop the little stream; but an army could not stop the river. It is thus with God's man. He faces all obstacles because God, the source of his strength, abides.

#### DANGER!

#### By Rev. R. PIERCE

Those who know the origin, doctrines and purpose of the Church of the Nazarene know that it was organized to get men saved from sin and sanctified wholly—and to stick to that job. It was to accomplish a definite satisfactory and experiential work in the hearthand lives of men, without any doubt as to its reality, and to preach the full assurance of its possibility. There are no doubts as to the outcome of the work that the church has undertaken. It is embarked on "a sure thing" Its business is to produce a spiritual race of men and women; and this was to be its great and only purpose. Whatever other agencies were to be employed they were to ultimate in "presenting every man perfect in Christ Jesus." It was never intended that it should swerve or backslide from this "high and holy calling." It was never intended that it should spread itself over many topics or methods, but to keep to the job of "spreading scriptural holiness."

Now, generally speaking, the man in the pew will be what the man in the pulpit is: and the danger is not so much in the man in the pew letting down, but in the man in the pulpit doing so. The Nazarene preacher, or any other preacher, holds the key to the situation.

There is no place in the Church of the Nazarene pulpit for "Speculative Theology"—we have enough positive truth to keep us fully occupied—any one who reads and hears knows that this is a danger that is creeping in upon us and which we have to meet in these days. Big hearts are more needed in our church than big heads; and yet, thank God, a big heart can control a big head. Speculative themes cannot and will not produce the results that we need. There are no altar results from speculative preaching. We recently listened to a very interesting discourse of this kind from a bright young preacher, which was followed by an earnest altar call by a brother who put all his energy into it but not a hand was raised for prayer in that good sized audience. Intellectual disquisitions, however brilliant, are not in order when souls are in the balance.

We condemn the evolutionist because he tries to make an hypothesis into a fact, but are we not sometimes as guilty when we try to make an unknowable opinion a fact of knowledge? But we border very near to this when we make times and seasons "for our Lord's second coming." Of course, Jesus is coming again, and the time of His advent is drawing nearer every day, but when is only in the knowledge of the Father. The majority of sermons on this theme these days are not built upon the *fact* of His coming or the *readiness* for His coming—which are legitimate themes —but are given mostly to placing times and seasons for the event, calling attention to certain events that are transpiring in the world, such as have been in one form or another since the world began.

Controverted subjects ought not to find much place in our pulpits—we can never settle them. Preach the truths that get the results that we stand for. Don't side track the train to glory for any uncertain material or intellectual freight train. If we do it will be at the awful loss of immortal souls.

Again, we must see to it that the future of our church retains, not only the experience but the freedom and arousement of our Nazarene work. Let us not lose the swing of our old-time Nazarenes. We must keep the fire burning or we will fail.

Evolution and Modernism in the great denominations indicate that there will be a coming out from those churches of the most spiritual element, who desire their souis to be fed and not their heads. Many of these will be drawn to our church. These will be saved people of good standing, but because of training are of a more quiet nature than we. Our work will be to develop them into Nazarenes. If we don't do this, then they will swamp us into quietness. This is already a fact in many places. Our preachers must have life, rather than stateliness.

The necessity of having leaders in every branch of our church work—Sunday school, Young People's Society, church board and pulpit—who are obsessed with this "One thing I do," is very evident. We cannot afford to have one service diverted to any purpose save that of the spiritual condition of those in our care. Let us stick to our job; we have no time for anything else.

LOS ANGELES, CALIF.

#### THE LORD'S CENSUS

By EvangeList W. W. LoveLess

TEXT: "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish-her. The Lord shall count, when he writeth up the people, that this man was born there" (Psalm 87:5 and 6).

🗂 VERY decade of years "Uncle Sam takes a census of his people. It costs lots of money, and takes an army of workmen to count all the inhabitants, but "Uncle Sam" must think it pays. He is very careful to note the sex, age, occupation, and nationality of each individual. In the language of my text, "Uncle Sam" "shall count, when he writeth up the people, that this man was born there." If a person was not born within the domains of "Uncle Sam," he is not counted as a citizen, until he meets certain rigid requirements, which includes living a certain number of years in our country, learning our language, swearing allegiance to our government and flag, and giving up his citizenship of his native country. "Uncle Sam" when fully satisfied that he has met the requirements, will then issue him his naturalization papers and *adopt* him as a citizen, and give him the privilege of a *native born* citizen.

Let us take note of this outstanding fact: that the easiest, quickest and surest way to become a citizen of the United States, is to be born within her borders. "Uncle Sam" will not give you one minute's trouble about your citizenship if you are native born. However, if you are a foreigner, you might have rank, title, wealth, education, talent, moral worth, physical soundness and beauty, but these will not make you a native born citizen of the United States. The important and big question is, WHERE WERE YOU BORN?

I would that we could all see the importance of this question in regard to Zion. "And of Zion it shall be said, This and that, man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." Alas! that in these days, many who have social rank, wealth, education, talent, moral worth, physical beauty, etc., are admitted into the churches as members without giving any evidence whatever of being born again. The Lord does not count how many shook hands with the evangelist; how many bowed at the altar; how many joined the church; or even how many professed salvation; but He counts how many were BORN IN ZION. I have often wondered, when reading reports of great revivals, in which "the oldest inhabitant never saw any thing like it," and in which "the whole country was stirred as never before,"

if the reports will tally with the Lord's, "when he writeth up the people, that this man was born there." I wonder how some revival reports and church registers will compare with "The Lamb's Book of Life." "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. 21:27).

The fact that the great and impartial Lord takes this census has both *despair* and *hope* in it. It has despair for all but genuine Christians. All shams and impostors will be counted out by the Lord. You may be like Belshazzar; have a multitude of friends, social standing, wealth, power and prestige, and when weighed in man's balances, not found wanting, but when you are weighed in God's balances, and the Lord "writeth up the people," will your record be "TEKEL," or will it be this man was born in Zion, and the Most High, himself established him.

On the other hand, because the Lord takes the census, gives *hope* to many who, because of lowly circumstances, humble position in society, limited education and poverty in the wealth of this world, are counted out in the eyes of men. But it is not so in the eyes of the Lord. In his balances a pure heart outweighs all the crowns of the kings of the earth. He looks at a pure heart and spotless character, instead of a fine reputation, wealth, or social position. Well may many a poor, oppressed heart rejoice in the fact that this great Census Writer can see through prejudices of social standing, the oppressions of selfish men in power; or rags of poverty, and recognize the gold of righteous character under the disguise of whatever adverse circumstances it may be placed.

Next, let us notice a church whose members are born of the Spirit, is an established church. "And of Zion [the church], it shall be said, This and that man was born in her: and the highest himself shall establish her." A church whose membership is made up mostly of unsaved people is weak, vacillating and worldiy. Workthness and godliness will not-mix any more than oil and water will mix. Someone has said "that a ship in the ocean is all right, but when the ocean gets into the ship it's all wrong; so the church in the world is all right, but when the world gets in the church it's all wrong." Pastors are committing a crime against the church when they receive unsaved members into the church in order to make a big showing at the conference or assembly.

Another thing we notice about this census is that each individual is counted on his own merits. Notice what the text says, "And it shall be said of Zion, THIS and THAT man was born in her." Each soul is examined by itself. Each one of us will stand or fall on our own merits. We are too prone to divide the world into great classes, such as races, tribes, nations. denominations, etc. In many ways our minds become clouded as to our personal responsibility to God. Lots of folks will stifle their conscience, and do as their church does, or as their associates do, and try to forget personal responsibility to God. They get into the broad, deep, swift current of custom, and style, and follow the crowd, and "do as Rome does." Ever since Adam tried to lay the blame of his sin on Eve, and Eve on the serpent, man has tried to lay the responsibility of his sins and failures on somebody else. I once talked to quite a number of prisoners in a penitentiary, and they all without exception told me they were innocent, and somebody else was to blame for their being there. While it is true that many a soul has been ruined and lost because of the influence and bad example of others (and they will have to answer for their bad influence), yet we cannot get away from our personal responsibility to God. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." LONDON, OHIO.

#### THE TONGUE

#### By Rev. C. E. CORNELL

Much is said throughout the Scriptures about the tongue. James especially calls attention to the insignificance of the tongue as to size. It is very small indeed, but the tongue can do great damage, or uplift the race.

Chicago's great fire was very small at first, but it soon got beyond control of those who were fighting it, and nearly the whole city was destroyed. Only a small fire, but awful consequences. Only a short sentence but doing irreparable damage to reputation and character. Just a small beginning, but some one takes it up and repeats it, it travels fast and increases in size until there is great irretrievable damage done.

Surely James knew human nature and the awful danger of the tongue when he gave utterance to his significant words.

Dr. Louis Albert Banks tells the story of Lady Curzon when she was Miss Leiter and living in Washington. "There were three sisters living in town, brilliant but unscrupulous, noted for their witty, mischievous tongues. They had a way of making up stories and attaching them to anyone who chanced to offend them. One of these stories was related in the presence of Miss Leiter, and fair names were about to be black-'Did Misses ----- say that?' she inquired." ened. The narrator admitted them as her authority. Miss Leiter sighed and said slowly, 'Battle, Murder and Sudden Death.' From that day to this the girls composing this mischievous trio have been known as 'Battle, Murder and Sudden Death.' There is no duty more important for good, than for good men and women to strike down these assassins of character."

# THIS YEAR'S OPPORTUNITY#JANUARY#FEBRUARY#MARCH#APRIL#MAY#JUNE#JULYAUGUSTSEPTEMBEROCTOBERNOVEMBERDECEMBER

Of the two hundred and forty thousand dollars asked by our General Board for the promotion of its work at home and in foreign lands for 1926, less than one half has been raised, and yet seven months of the year are already passed. This means that our people must give approximately twenty-five thousand dollars a month during the five months which remain of the year. And remember that without your money His work will stop.

#### **GENERAL TREASURER'S REPORT**

FROM JANUARY 16 TO JULY 31, 1926

	Balance				
General Funds JA	N. 15, 1926	Rec <b>cip</b> ts	Total	Disbursements	Overdraft
Foreign Missions	\$ 2,947.57	\$67,574.02	\$70,521.59	*\$105,949.93	•
Home Missions		2,349.15	2,349:15	3,035.00	
Church Extension	8,217.14	3,078.33	11,295.47	4,300.00	
Gen. Supt		4,038.84	4.038.84	6,999.93	
Ministerial Relief	368.81	2,322.12	3,190.93	4,414.00	
General Contingent	974.95	537.66	1,512.61	1,050.00	
Gen. Ass. Expense	309.75	426.65	736.40		
Admin. and Publicity		1,003.49	1,003.49	2,470.57	
Administration Exp				9,202.21	
TOT	AL\$13,318.2	2 \$81,330.2	6 \$94,648.4	\$ \$137,421.64	\$42,773.16
*Includes October Foreign Mission Disbursements.			M. LUNN, General Treasurer.		

# SHALL WE ADVANCE OR RECALL MISSIONARIES?

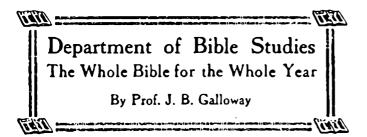
By General Superintendent Goodwin

C HALL we take advance steps or shall we be compelled to recall more missionaries? This  $\boldsymbol{O}$  question can only be answered by the united force of our churches and pastors. The General Board foresaw the financial situation of the general interests of the church and made proper adjustments which should be sufficient without further reduction in the general missionary budget of the church. The income for all the general interests in any one month this year has barely reached the minimum sum of \$15,000. Several months the gifts to the General Board have not reached even \$10,000. We have only five more months before the close of the year. To close the year without a deficit and meet the obligations of the church, churches and Districts will be obliged to send in each month over \$25,000 for the live months.

Surely it is not a question of ability. Sixty thousand people could give at least \$240,000 for all general interests. This is only a little over a penny a day for the support of missions and all the other general interests of the church. Our gospel, burning with such holy passion for a lost world, should keep us vitally interested in missions every week in the year. It is impossible for the Board to spend money they do not get, without becoming seriously involved. To blindly run ahead of the giving of the people is not good business sense. The Board has wisely planned to get out of debt and keep out of debt.

The needs are very great. Nearly every field now occupied in the foreign lands is calling for better equipment or more missionaries. Our present missionary force is very poorly housed and kept, but it *must be sustained*. We must not *draw back*. The future depends on our immediate liberality. The General Board will use with the greatest care every dollar sent in, and the giving of the people must determine whether there will be a greater cut in adjusting the expenditures to the income. Or, on the other hand, the income from the churches will determine the possibilities of advancement.

Checks for our missionaries must be sent everymonth and the funds must be on hand. If the General Board is compelled to make another cut to adjust expenditures to the income, do not blame the Board. What we need is regular and continuous giving from every local church with funds coming in to care for present demands. A further cut should not be necessary. We should advance. Pastors and local churches, what will you do about it? It is clearly up to you.



#### LESSON THIRTY

"Particular diligence should be used in comparing the parallel texts of the Old and New Testaments"— Horsley (1733-1806).

PART ONE. THE THIRTIETH WEEK'S ASSIGNMENT. Read Ezekiel 1-39.

This is a wonderful book but not studied as much as it should be.' From the days of Jerome many have complained of its obscurity. The reason for this seeming darkness is (1) The immense height, depth and breadth of the divine government of God is depicted in symbolical language. (2) Most interpreters have followed Origen's spiritual method of exegesis, which seeks to change the Jewish hopes into Christian blessings. However the book points to Christian experiences and blessings by analogy. It is absurd to suppose, as some have that the details of the book are mere literary drapery. The book is full of signs, visions, riddles and parables. The key of these should be found and they should be interpreted as such, and the rest of the book should be interpreted literally. This will remove the cloudy mistiness overhanging its pictures.

In the first chapter we have the vision of the glory of the Lord. He is the only Old Testament character of whom it is said, "that the heavens were opened" (1:1). The book records seven times "that the hand of the Lord was upon him." Ten times he sees the glory of God. Several times on the house of the Lord. It appears first in the first chapter. He sees it depart in 11:22, 23, and sees it returning in 43:2-4. The word glory occurs in the Bible 345 times, translated from ten different Hebrew and two Greek words. The most common Hebrew word "kabod" signifies heaviness, weight or honor and it occurs nineteen times in Ezekiel. It defines the dignity, splendor, honor and majesty of God. In chapter two the people he is called to are described. Seven times it is said they are rebellious. In 3:24 it is said the spirit entered him. The chapters that follow record, The sign of the tile, The sign of the hair, Visions of idolatry and judgment. Chapter 10 explains the living creatures of chapter 1. The princes, prophets and people are warned in 12:15. The message continues with the sign of the burning vine, the parable of the unfaithful wife, the eagles and the vine, the judgments of the Gentile nations are announced, the vision of dry bones, and the prophecy against Gog closes this section of the book. The last chapters 40-48 describe the glories of the reign of the Messiah, the temple, the worship and the river of the sanctuary. The book closes with "the Lord is there."

The Author of the Book. Ezekiel is one of the captives taken to Babylon during the first captivity of Judah about B. C. 597. See 1:2; 33:21; 40:1. He was contemporary with Jeremiah and Daniel. He was personally acquainted with Daniel who survived him (See 14:14, 20; 28:3). He lived at Tel Abib 3:15, on the Chebar, a canal from the Euphrates, near Nipper. He lived in his own house (3:24). He had a happy life until his wife died (24:15). He was a priest. Rabbinical tradition identifies Buzi his father with Jeremiah. But this is uncertain. He began his ministry during the fifth of his captivity and continued twenty-two years (29:17). His name means "God strengthens."

Genuincness of the Book. Is practically unquestioned. Such critics as Kuenen claim that he was merely an enthusiastic copyist of Jeremiah, but the often repeated expression, "thus saith the Lord" proves the book to be of divine origin.

The Literary Style of the Book. It is lofty and varied. It abounds with symbolical language. There is scarcely a method of divine communication that he does not employ. The wealth of imagery gives variety and interest but makes the book hard to understand. Jerome says, "The book is an ocean and labyrinth of the mysteries of God." In this respect it is similar to Daniel and Revelation. The visions, symbolic actions, parables, proverbs and allegories crowd its pages with profound meaning. The structure of the book suggests its composition did not extend over a long period. The author is impetuous, bold and zealous. Through his imagery we catch a glimpse of the Assyrian background.

His Message. He insists upon personal responsibility and condemns the sins of their past history. Shows great zeal for the law. Points to the blessing of the Messianic Kingdom. The expression, "The hand of the Lord was upon me" divides it into seven parts.

PART TWO. BIBLE DISPENSATIONS AND THE IM-PORTANCE OF RIGHTLY DIVIDING THE WORD OF TRUTH.

Definition and Use of the Term Dispensation. The Greek word means literally the law or management of a house, and signifies the stewardship, the management or dispensation of affairs intrusted to one. It is used in the Scripture once for Paul's stewardship, but usually of God's own workings in a certain age. The term occurs four times in the Bible. In 1 Cor. 9:17 the dispensation of the gospel, in Eph. 1:10 the dispensation of the fulness of times, in Eph. 3:2 the dispensation of grace, in Col. 1:25 the dispensation of God. The term ages (Eph. 2:7; Col. 1:26) and days are frequently used in the same sense as dispensation. A Bible dispensation marks off a period of time in which God changes to another method of dealing with mankind, or a portion of the race. Each dispensation is a new test for man and ends in a failure on his part. And God starts over again only to have the same story repeated. How good God is not to cut off the race with only one trial. When the redeemed of all ages are gathered home what a volume of praise will go up to Him vindicating His dealings with mankind. God is eternally the same but His dealings with man are diverse.

Studving the Bible by Periods. This is a very important method of Bible study. We can never understand the Bible properly without, "rightly dividing the Word of truth" (2 Tim. 2:15). To comprehend God's dealings with man we must know the period of time in which He is active. We cannot make the Old Testament saint walk in the light of the New Testament. We must not confuse His dealings with the Jew with that of the heathen or with the church. He has His method with each. We will not understand the times any better than the Jews of the day of Christ if we do not distinguish between the first and the second advents of Christ. The Bible speaks of a first and of a second resurrection, of judgments in the past (Jno. 12:31) and of judgments to come. May we not confuse them. God deals with the same person differently according to his state of grace. He has one way with the natural man, another with the carnal and still a more blessed way with the spiritual man. May we continue to stress it. It will be necessary for us to study to rightly divide the Word. The Divine Architect has His plan for the ages-may we find it and fit into it harmoniously, and comprehend His revelation.

PART THREE. QUESTIONS AND SUCCESSIONS FOR STUDY.

1. To what different persons in the New Testament is it said that the heavens opened? See Matt. 3:16; Jno. 1:51; Acts 7:56; Rev. 4:1; 11:1. Cf. Ezek. 1.

2. Study the description and work of the cherubim from Ezekiel chapters one and ten, also see Gen. 3:22-24; Ex. 25:17-20 and Rev. 4.

3. Gather from the book a description of the people to whom he was to give his message. Do we have any harder task today?

4. Try to rightly interpret the visions and signs. What lesson can you gather from them?

5. Divide the book into seven parts where the expression "The hand of the Lord was upon me" occurs, and find minor divisions indicated by the term, "The word of the Lord came unto me."

6. A beautiful message may be developed from the six things that it is said the shepherd will do for his sheep in Ezek. 34:11-16.

#### WORLD NEWS, NOTES AND COMMENTS IN TABLOID FOR EVERYBODY TO READ

By REV. C. E. CORNELL

Japanese have invented apparatus with which flashlight powder can be burned under water to enable photographs to be made.

A Romanized version of a Chinese dialect spoken in Anam is the eighty-fifth language to which typewriters have been adapted.

On the roof of an Italian automobile factory a three-quarter mile track, 70 feet wide and with banked turns, has been built for testing cars.

According to a Massachusetts scientist several kinds of fruit can be made sweeter and given better flavors by scaling up the blossom ends.

Nets with which sea fish can be scooped from schools and carried by belt conveyors to decks of steam vessels have been invented.

To protect banks against forgery a double camera has been designed to photograph a depositor and his signature at the same instant.

Having only six keys, a typewriter has been designed to produce manuscript that blind persons can read by means of either of the two raised dot systems for the sightless.

Plans are being made in Iraq for the restoration of the old river fed irrigation canals that were the basis of the ancient prosperity of the Tigris and Euphrates valleys.

Belgian engineers have made a detailed hydrographic study of the Congo River basin in Africa with a view to the eventual construction of large power plants on that stream.

According to an Irish university scientist the earth is growing warmer at a rate that will cause the crust to liquefy in from 30,000,000 to 50,000,000 years.

For attaching metal roofing, nails have been invented with soft heads that can be hammered to seal the holes they make and prevent water entering to rust the metal.

According to an English scientist, modern men cat three to four times as much food daily as their Stone Age ancestors.

Of Swiss invention is a quadruple tariff electricity meter that enables power companies to sell current at different prices at different hours of the day.

A mowing machine that can be operated to a depth of eleven feet when mounted on a motorboat has been invented in England to remove weeds from streams.

According to a Chicago health expert the average length of human life in cities could be extended seven years if unnecessary noises could be eliminated.

The United States produces more than 93 per cent of the dyes it consumes and its supremacy in the industry in a few years is predicted by experts.

The government of Russia has decided to enforce an edict requiring the use of the metric system of weights and measures next year. It is wise to use a rear vision mirror, recommends the National Safety Council, which urges motorists to use the mirror when turning, changing line of traffic, stopping, getting out of machine on the left side or any other movement which will affect motor vehicles in the rear.

The British government, having offered a prize for the first working demonstration of the helicopter in air navigation has come to the conclusion that the principle thus far is not practicable. The time limit for the prize expired recently and no award was made. The helicopter is a heavier than air machine that endeavors to rise and descend vertically.

On June 29, 1925, Santa Barbara, Calif. was almost completely destroyed by a severe carthquake. Numbers of persons were killed and damage to property estimated at \$30,000,-000. Santa Barbara called the "Dream City," courageously and with determination set about rebuilding a modern Santa Barbara more artistic and romantic than the former city. Already about \$20,000,000 has been spent. On Tuesday afternoon, June 29, there was another tremor that shook buildings of Southern California, Santa Barbara especially felt the quake. Some slight damage to property and one child was killed by falling bricks.

Savings to the grand total of about \$30,000,000 have been amassed by schoolboys and schoolgirls of the United States. Deposits in school savings banks totaled this huge sum. It is well to inculcate the thrift habit among the youth of the land; for saving is a good thing all around. Thrift promotes happiness and prepares the way for independence and possibly for success in life. There is a moral factor in saving, too. The young people who save systematically pass by many temptations to squander their money in fast living.

Miss Mary Reed, who contracted leprosy while a misslonary in India thirty-five years ago, and accepted it as a call to service in a leper colony in the Himalayas, is still happy in her work. She was divinely healed, and the progress of the disease was long ago stayed. She is a very successful missionary among this unfortunate and sadly afflicted people.

Bishop J. C. Hartzell, who succeeded Bishop William Taylor, missionary to Africa, recently celebrated his eighty-fourth birthday at Cincinnati. The Bishop narrated striking incidents of his long career. Stereopticon pictures of the Hartzell School at Old Umtali were shown. It is proposed to raise a birthday gift of \$60,000 for the school. Much of this has been pledged already.

The Jewish Exploration Society has uncovered about 180 feet of the Jerusalem wall which was built by Herod Agrippa, one of the last of the Jewish kings. This is supposed to be the third of a series of walls built for the protection of the weakest side of the city. It was begun between 40 and 44 A. D. and was not completed by the Jews until just before the final siege of the city, when it was destroyed by Titus.

The National Safety Council estimates that 22,500 persons were killed by autos in this country last year. The number injured was 675,000. It figures that the casualties affect one family in 36. The auto death rate increased from 15 per 100,000 in 1924 to 17 in 1925. The American Road Builders Association finds that 30,400 persons were killed and 868,000 injured throughout the world last year.

Each pastor should study to make the mid-week prayer meeting a constant source of spiritual stimulation. Keep out of ruts and sameness. It is not a "singing" meeting, neither a "lecture" meeting. A carefully prepared scriptural exposition is of value.

#### QUESTIONS ANSWERED

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

Q-Does the election of trustees, stewards and delegates to the annual District Assembly require a two-thirds favorable vote?

A-No, a majority is sufficient in all these cases.

Q-Have we any record of where Peter, Paul, or any of the Apostles ever went to school to "prepare for the ministry?"

A-Yes, Peter and the others of the Twelve went to school practically every day for three years, when Jesus was their teacher, and when preparation for the ministry was the prime object, especially on the part of the teacher. Paul sat at the fect of Gamaliel, the greatest Jewish teacher of his time, and learned the fundamentals of theology and made one of the most thorough preparations for the ministry that any man ever made, although he himself was not aware at the time of the fact that he was actually preparing to preach the Gospel of Christ to mcn. Nothing is more evident than the fact that one who contemplates the preaching of the gospel ought to make the very best spiritual and intellectual preparation possible. If it is said that God has no use for our learning, the answer is, "He has less use for our ignorance." No church can become a permanent force in the world that does not have an educated ministry, and with a well educated ministry as the rule, there is plenty of field for uneducated preachers as exceptions to the rule.

Q—In Luke 22:32, the Master says to Peter, "When thou art converted, strengthen thy brethren." And in Luke 22:54 Peter denies that he knew Christ. I contend that Peter was never converted until after Christ was crucified. Give us your opinion.

A-I believe that Peter and all the Apostles were converted during the three years that they were with Christ. Peter confessed Christ with a confession based upon a revelation from heaven (Matt. 16), the names of these men were said to be written in heaven (Luke 10), during their ministry they were given power over devils, and in using parables, the Master said of them, "To you it is given to know the mysteries of the kingdom of heaven," and many other such indications appear. But Peter, like many a Christian since, backslid from Christ in the crisis, and it was to his return that Jesus referred when He said "when thou art turned again (converted)."

Q-Wc are collecting books for a Sunday school library and would like for you to suggest some books which you think it would be well to include in our list for young Nazarenes to read.

A-I would suggest "Christian's Secret of a Happy Life," "Pilgrim's Progress," "Prince of the House of David," "Fox's Book of Martyrs," "Life of Brainard," "God or Gorilla," "In His Image," "Ben Hur," "Victory of Mary Christopher," "The Book of Personal Work," "Hints to Fishermen," "The Christ We Forget," "Imitation of Christ," "Life of Wesley" by Kenyon, "Life of Russell H. Conwell," "Praying Clear Through;" "Jesus Christ at the Cross Road," "Young People and the Christ Life," "Wonders of Missions"-Mason, "Reapers of His Harvest"-Faris, "Choice of a Career," "In His Steps," "The Book's Own Story" (in two volumes), "A Prince of Israel," "Caleb of the Hill Country," "Happy Day," "An Invisible Partnership," "Some Estimates of Life" and "Sowing and Reaping." As reference books I would suggest "Bible Text Book," "Peloubet's Bible Dictionary," "Cruden's Concordance" and "Best Things in the Bible:" Our Publishing House will be glad to furnish any of these books at the publisher's price, and everyone of these books will fill a good place in your library.

# FOR ALL THE FAMILY

#### By Mrs. J. T. Benson

Dear Boys and Girls:

Do you ever stop to think that you have been born in the speediest age the world has known? Why, men can travel farther now in an hour, than they used to in a whole week. I suppose most of you would like to try one of those quick trips, "hopping off" in an air-plane from New York, and landing in San Francisco not so very many hours later, wouldn't you? It isn't probable that we have seen the end of the matter either: there is no telling how fast folks will be traveling ten or twenty years from now. But, whatever men may invent in the 'future, there is one thing they will never be able to keep up with when it comes to speed, and that is the human mind. An airplane may have cost thousands of dollars. It may be a thing of beauty, made of the finest pol-ibed wood and metal. Skilled workmen have had to put in months of labor upon it, and yet, when it circles off in its swift flight, your mind, even though you are but a ten-year-old boy, can itash past that great air bird, and be out of its sight in a moment's time! In fact, the human mind can cover space faster than anything in the universe. Light is a pretty rapid traveler itself. It roes at the rate of 186,000 miles a sec-ond! But the mind can beat that. The light from the nearest star which you will look upon tonight has taken fifty years to reach us, so astronomers say. But we can close our eyes and think our way to that star in one second, can't we?

This is another thing in which the mind is way ahead of the fastest air ship, or the swift movement of light, or sound. Not only does it pass across continents and oceans and out into space in an instant's time; but it can travel just as rapidly into past centuries, or forward into the future. Suppose we try it. Very well then; we will think ourselves over into Egypt, on the other side of the clobe We did that without a bit of trouble, didn't we? Now we will think ourselves back through more than three thousand years and here we are in Ecypt's ancient capital city, built upon the banks of the Nile. We are surprised to find it such a splendid city, because we had forgotten that at this time Egypt was the greatest empire in the world, leading all others in learning, in wealth and civilization. The buildings upon which we gaze are very handsome. There are great temples and palaces and homes of the rich, whose roofs are supported by tall stone columns and where walls are beautifully painted and deco-rated. The streets are thronged with people, some attired in costly garments, others dressed more plainly. All are dark skinned, with fine, slender features and a proud look, for the Egyptians felt themselves to be very superior to other races of men. Handsome chariots are

being driven through the streets, drawn by the finest of blooded horses. Suddenly a hush falls upon the people, they stop, and all eyes are turned toward a chariot which is approaching. It is a work of art, that chariot, beautifully carved and overlaid with gold. The horses, milk white, and perfectly matched, arch their slender necks proudly, as if they want to display their jewelled harness. The crowds are bowing very low to the man who stands beside the charioteer, and we are wondering who he can be. He is not an Egyptian, for his skin is fair, and his thickly curling locks have a hint of chestnut in them. He is a well favored person, and young, a man still in his thirties. And while there is a quiet dignity in his bearing, the look out of his brown eyes and the expression of his face is not haughty, but very kindly. We decide to follow this man, for the charioteer is driving slowly, and after awhile, we are led to a suburban part of the city. Here we find stately mansions half hidden in their groves of palm trees. There are fountains and statues, and terraces of brilliant tropical flowers, for the Egyptians had made a study of ornamental gardening.

The chariot turns in at one of the handsomest of these villas and instantly the door is opened by a slave. Then we hear the sound of gay laughter, and two beautiful children run past the slave and throw themselves upon the man who has stepped down from the chariot. He smiles as he bends down toward his little sons. "Manasseh, Ephraim," he says, kissing them tenderly upon either check.

"Oh," we exclaim, "we know who this man is. He is Joseph, who was sold by his brethren to be a slave in Egypt. We remember that he was afterward thrown into prison on a false charge. And it was while he was still a prisoner that he was brought to the notice of the king because God had helped him to tell the meaning of dreams. The king was very greatly troubled by a dream he had had, and when God enabled Joseph to explain its meaning to him, and to advise him what to do, the monarch was so impressed with the young prisoner that he gave him the highest office in Egypt. He

#### STEWARDSHIP SERMON

"The kingdom of God can never be established by raising money; but it can never be extended without raising money." was provided with costly garments, a palace to live in, slaves to wait upon him, everything which wealth could buy. A royal chain was put around his neck, and a ring upon his finger which bore the king's seal, for in all the empire Joseph was second to none in power and authority but to the king himself.

He was given a wife who was of noble birth, and two sons were born to him. And because, after years of sorrow and injustice, Joseph had found friendship and happiness and high honors in his adopted land, he named his first little son Manasseh, which means, Forgetting. "For," he said, "God has caused me to forget my toil and hardships, and even the cruel treatment of my brothers." And when a second son was born, Joseph called him Ephraim, which is the same as our word Fruitful. "For." he said, "God has blessed me and caused me to be fruitful in the very land where I suffered so many afflictions."

"Oh," some of you boys are ready to say, "Joseph was a lucky fellow to come into all that wealth and honor." "No," others of you say, "it was because Joseph was a favorite with God." But was it luck; was it favoritism, that pronioted the young Hebrew to the high position he held? I don't think so. I think there were some things in Joseph's character which made it possible for God to bless, and lift him up. Suppose we have a little talk together about these things in our next article.

(To be continued)

#### HE DIED FOR ME

"My theology now," said the dear, dying C. H. Spurgeon to a friend who stood by his bedside, "is in four little words, 'Jesus died for me.' I do not say that this would be all I should preach were I raised up again, but it is enough to die upon,—'Jesus died for me.'" You go to the glory-crowned martyrs in heaven and ask them how they came thither, and with one woice they would say, with the prince of preachers, "Not that we died for Jesus, but that he died for us."— From "The Call of God."

#### LIVING WATER

A story is told of Christian heroism that happened after the battle of Magersfontein. The wounded lay under the fierce rays of the African sun, and the helpers were few. The water bottles were soon empty—only one soldier had a few drops left. He saw two lads lying side by side, slowly dying. To the first he offered the water. The dying man, though parched with thirst, bravely said: "No, give it to the other lad: I have the Water of Life;" and he turned round to die.—Sel.

## Uncle Buddie's Good Samaritan Chats

Beloved Samaritans: I left you in my last letter at Calgary, Alberta, Canada. Well, Calgary is quite a beautiful city and has grown a good deal since J was there in 1017. They have there now about 75,000 peoof business, and as fine

ple and lots of business, and as fine people as you will meet in a life time's travel.

On Friday morning of July 2, we left Calgary for Rcd Deer, which is one hundred miles due north of Calgary and the hundred mile trip is through a great farming country, but I think the country around Olds is the finest in that part of the province, for you may know by this time that I have named this country Beautiful Canada. King George has furnished the land and Uncle Sant has furnished lots of men to cultivate it, or at least much of the farming is done by the Americans. We reached Red Deer in the afternoon and found the camp ground well covered with happy people, and Brother Charles Thomson in charge of the camp, and our good neighbor and friend, the Rev. O. B Ong of Pasadena Calif., in the swing in the good old fashioned way. For ten days we never had one service without seekers. In fact, they opened up on Thursday night and had five at the altar the first night. During the meeting there were over three hundred at the altar and we placed the HERMD OF HOLINESS in 228 homes and turned in to the Publishing House \$172.50 in real old fashioned money. Now, I was proud of those fine people in beautiful Canada. They are a fine people and are doing the job for God and that country. Some things were rather new to us. They furnished tents and rooms free to the people and fed them free, and then the free will offering ran to \$3,000, and on the last Sunday we took into the Church of the Nazarene seventy-six as fine people as walk the globe. So the reader will see that this meeting was no small affair. We often had as man as one thousand people to preach to and full altars at almost every service; not one service in the meeting without seekers. We had many preachers with us, many Nazarenes and many from other churches. The idennonites were with us in large numbers and they are a most excellent people. Also, we had with us a number of the Free Methodists and some other churches were represented. Brother Ong and I had lovely rooms with Brother Charlie White and wife and their daughter, I ena and the line boy about a dozen years old. And one fine boy he was. We roomed and took our meals at the home of Brother and Sister White. Sister White baked biscuits for us nearly every day. Don't you see that the United States and Canada have just about unit-

ed. My good Brother Ong did the finest work that I ever saw him do. He preached and cried and shouled and brought people to the altar from all over the big tabernacle. It is a large, fine nc. The boys built their big tabernacle last year and paid for it and had money enough left over to build their big dining room. They have six acres of fine shady land right in the edge of Red Deer and all paid for, land and buildings, and don't owe anybody. They are as happy and as clean a band as you will find anywhere on earth. You can't beat that bunch. I met quite a number of the good people that I met nine years ago when I was in Calgary. I think the first holiness man that I ever heard of in Alberta was Brother Bell and he was with us quite a good deal during the meeting. I think he was the first Nazarene pastor in Alberta and started in a little sod house in Calgary some fifteen years ago, but today they have about forty-five preaching places and a number of as fine young men as you will find in the great Nazarene movement. See what God has wrought and how the fire has spread. I don't think we have a finer District Superintendent in the Church of the Nazarene than the Rev. Chas. E. Thomson. He is as fine as can be. He has more good old fushioned good common bay horse sense than any fellow that you will meet in a year's travel. He can make his announcements and make everyone the clearest and plainest and then take his offering and get everythining out of the way in less time than any man that I ever knew. I think with his great band of fine young preachers that they will double their membership this Assembly year. Every church is making headway. Brother O. B. Ong is going to work up here until about September and he will have a revival at every place and take in members. O. B. Ong is a great success as a revivalist and a great success when it comes to getting people saved and taken into the church. Brother Ong believes in catching fish and stringing them and then cleaning them after they are caught and strung Well, that is the real Nazarene idea. I have never enjoyed working with a brother more than with Brother O. B. Ong and the Nazarene boys on the Alberta District.

While we were in Red Deer we made plans for me to run up to Edmonton on Monday, July 12, and give them one service on Monday night. After all hands had broken up at the camp my traveling chums. Brother and Sister Messer were to drive back to Calgarv on Monday. They took Sister Cora M. Klepper and their baggage and came back to Calgary. At noon Brother Thomsen and I boarded the north bound train for Edmonton, a distance of one hundred miles. We pulled into that lovely city a 3:30 and spent the afternoon in sightseting. A fine old Nazarene boy met u at the big station in his car and took us over the city and out to the House of Parliament, as Edmonton is the capital of Alberta From there he drove us to the University grounds and from there to a lovely park, then we went out to the Beulah Home for supper. Sister Findaly is in charge of the Home, assisted by Miss Philips. Sister Findaly used to be Miss White and was for sev. eral years at the head of the Beulah Mission of Edmonton. They have had more great revivals in that old mission than any other place in Alberta, and have had many of the best evangelists of the United States there. Our good Brother C. W. Ruth has had some great revivals there. Miss White married Brother Findaly and he lived only a few years and went to live with Jesus, leaving his wife and baby behind. We had a fine supper with them and then I was shown over the beautiful gardens and talked a few minutes to the girls in the home. Then we drove back into the city where we preached to a packed house and then some could not get in. I secured twenty-four subscriptions for the HERALD OF HOLINESS. We were driven back to the big depot where I got a sleeper at 17:55 and was sound asleeo almost by the time The trio we were leaving Edmonton. up there was lovely and profitable. We have a fine people in Edmonton.

At 6:30 a m Tuesday we pulled into Calgary and I was met by Brother Messer. After a fine breakfast at the lovely home of Sister Klepper we are off for the East.

> In love, UNCLE BUDDIE.

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Almost everybody tithed to the devil when he was a sinner, but once in a while a holiness man refuses to tithe to God.



# NAZARENE YOUNG PEOPLE'S SOCIETY



D. SHELBY CORLETT, GENERAL SECRETARY

#### THE NAZARENE YOUNG PEO-PLE'S SOCIETY: ITS OUTLOOK By JAMES PROCTOR KNOTT

PPROXIMATELY every third Nazarene is a member of the Young People's Society. The Nazarene movement is blest with young people and we may well thank God for it. It is not alone a blessing but a challenge and a responsibility.

Satan has probably never attacked the morals and characters of young people more than in this day. We find ourselves in an age of sensual jazz and rank materialism. Multitudes of the youth of today are drawn into the vortex of deadening appetite and gross immorality. The crime wave amongst youth continues apparently unchecked.

Moreover youth is strangely astir these days. One hears of the Youth Movements throughout the world, especially in Germany. Stanley High in his book, "The Revolt of Youth," declares, atter first hand study of the situation, that there is a revolt against orthodoxy and often a religion of pantheism results in which the youth is to worship God without the restraint of dogma and as he sees fit to do so. The German youth movement is a spontaneous uprising against the restrictions of the home, the church, and the school.

The students of the world appear to be astir. One reads of the virility of the Czecho-Slovakian students, shown, among other ways, in their Czecho-Slovak Students' Renaissance Movement in which the necessity of spiritual rebirth is recognized and yet between the lines a saddening admixture of liberalism is apparent. Dr. Samuel Guy Inman writes of the rising student tide in Latin America and in China the students are evidently making themselves felt as agitators if not as moulders of public opiniou.

A book has recently appeared entitled "Youth Looks at the Church," containing addresses, questions, discussions and findings of the National Interdenominational Student Conference held at Evanston, Illinois, December 29, 1925, to January 1, 1926. In this report can be gained an idea of what many students are thinking. The nine hundred students who gathered at Evanston came from pearly two hundred colleges and universities in the United States and represented twenty Protestant denominations. A close perusal of the report will fail to disclose much vital Christianity but will ieveal plenty of theory and enough nonsense and rank Modernism to brand the conference as liberalistic in tendency. It is refreshing to note that amidst the discussions voices of protest were raised against rank Modernistic utterances by students from a holiness college.

Though the Church of the Nazarene is relatively small in numbers, it is, thank God, not dead, spiritually or otherwise.

It holds the opportunity of the future. This is another way of saying that the young, vigorous, consecrated, dead-in-earnest, broad-visioned Church of the Nazarene has an opportunity that perhaps no other movement has for sweeping America in old-fashioned revival tides of Holy Ghost religion before the second coming of Christ. The church is united on the great fundamentals. No evolutionist or other liberal is tolerated in its pulpits. It literally believes all the Bible to be the Word of God. It declares that without holiness no man can see God, and it glories in the blessed hope of the Lord's return. Much of the fervor and deep conviction of the Wesleyan movement is retained. In fact our church is the inheritor of a very rich past. Holiness pioneers and frontiersmen for centuries have bequeathed it something more valuable than rubics and more precious than fine gold. Many do not agree with us, some despise us, but we are known and read of many men as a people who seek to practice and promulgate primitive Christianity.

These words should no more be construed as mere flattery than the memorable speech of Joshua when he recounted to the children of Israel their amazing history under Jehovah's leadership. May the young people of the Church of the Nazarene always unite with their older brethren in saying to Jehovah what the Israelites said in reply to Joshua's notable speech, "The Lord our God will we serve, and His voice will we obey."

The young Nazarene, then, finds himself in an age of materialism and worldliness but in a church of vital, New Testament power and vision. The world, the flesh and the devil are calling with seductive lure but on the other hand is the voice of the Spirit sounding through a holy church and calling to a life of holiness and power. In any consideration of the outlook of the Nazarene Young People's Society prime importance must be given to the rugged holiness type of church our denomination is. Let the young people increasingly realize that the strict and non-conforming attitude of our church is their great safe-guard in the Lord. It is an invaluable asset. The pastor should at all times be thoroughly cognizant of the trend in his Young People's Society. He should warn his young people of worldliness and be specific about it. If we ever depart from the original rugged lines of straight preaching and unworldly living we are lost as a movement of power. Warn the young people of the movies and other forms of sin. God has singularly kept us as a movement from letting down the bars to worldliness, but let us be very watchful of the future. The outlook for our Young People's Society is just as bright as God's promise and remember God's promises have stipulations.

Our young people must have growth,

expression and fellowship. Systematic Bible study should be encouraged in each local society. Missions form a wonderful field for developing inspiration and spirirual growth. Biographies of godly men and women through the Christian centeries are another source of interesting and uplifting material for the study of the young people. Robert E. Speer's, "Men Who Were Found Faithful," contains many short life sketches of Christian leaders some of whom are not generally known.

Our young people cannot expect to attain spiritual growth and at the same time read cheap novels with which our public libraries abound. Young people, watch your reading. Give first attention to the Bible and then read books of sound value and lasting worth. There are thousands of them. Ask your pastor or write to your Publishing House for lists of worthy books.

Spiritual growth is advanced, as we have suggested, through systematic Bible study and also the avoidance of cheap books and novels. In addition such growth is fostered by prayer—not spasmodic but sustained and fervent prayer. Here is where many fall down. Two ether media for the continued growth of the child of God are meditation—in many places a lost art—and the preserving of a tender conscience. Young people, if you are in doubt, give Christ the benefit of the doubt. Let "What would Jesus do?" be your motto.

Our Nazarene young people must not only have growth, but they must have expression. I once heard of how a family succeeded in killing a tree that cumbered its tiny back yard. They could not cut it down, but they pulled off its green leaves. The tree answered by putting forth new foliage, but that too was pulled off. At last, as this procodure was kept up, nature succumbed. and the life that could not express itself outwardly perished. In spiritual life the analogy is plain. As soon as one becomes a Christian he must learn to express his Christianity. Why has the young people's movement grown from an enrollment of thirty-five in 1881 to perhaps millions today? No doubt we may attribute a large part of this increase to the fact that, by this means tens of thousands of young people have found their tongues for Christ. Encourage the young people to take an active part in the mid-week prayermeeting. Ask one of them to bring the message some Wednesday evening. Encourage them to call on other young people who have visited the church. Why not give them one evening service at the annual District Assembly, as is done in Southern California, and furthermore why not place one of the evening services of the District campmeeting in the hands of these loyal young Nazarenes? The time nay not be far distant when in some Districts it will be expedient to have a special campmeeting for the young reople at which time and place Bible and missionary studies could be enjoyed in addition to the regular preaching servites by our best evangelists and preachers. Such a camp run along old time Nazarene holiness lines and under the oversight of the District Superintendent, might prove to be of tremendous value ir. the conserving and building up of our own young people.

Our Nazarene young people not only must have growth and expression, but also wholesome fellowship. Individuals are not points in space but circles overlapping each other. Usually young people are naturally gregarious. They like one another's company. And just at this point is where holiness leadership among the young people has a notable opportunity. The truly spiritual leaders of the society will see that Christ is exalted and never forgotten at every business session and in every social gathering. They will always have prayer. Christ will be made to feel at home with the group wherever they may be. This will unwittingly act as a holy restraining influence that will scarcely permit excesses of any kind. Keep our young people surrounded by a Holy Ghost atmosphere; train them in the deep things of God; counsel with them; trust them; push them out into Christian service and see if God will not surprise us all in the coming leaders of our beloved denomination The outlook for the Nazarene Young People's Society is as bright as God's promises.

HOLLYWOOD, LOS ANGELES, CALIF.

# MISSOURI DISTRICT

The Missouri District Nazarene Young People have been doing their part this summer. We secured Rev. G. N. Mitchell of Olivet, Ill., as District N. Y. P. S. Evangelist and have kept him on the field since May 22nd.

The first meeting was with the Flower Memorial Church, St. Louis. After this meeting a tent was pitched at Union, Mo., and with the help of Rev. J. W. Roach, J. A. McNatt and District Superintendent Dees after four weeks, a nice church was organized with twenty-five members. Rev. Mitchell served as Pastor until Rev. Doerle was secured and took charge August 2nd. Plans are being made to build a new church there in the near future.

We have two more meetings arranged before the assembly. Pray for us.

We are submitting a report of money that has been received from societies on the district.

Rally Lafayette Park, \$9.95, Rally Maplewood, \$3.68, Rally Poplar Bluff, \$3.00, Rally Malden, \$3.25, Bernie, \$2.00, Caruthersville, \$11.50, Flower Memorial, \$54.50, Iberia, \$10.00, Poplar Bluff \$7.00, Piedmont \$9.10, Malden \$16.10, Maplewood \$8.70, Mexico \$10.00, Zion \$12.55. Total, \$158.73.

J. B. Ramsey, District President.

Prayer will cure the DIs of many a home. There is no quarreling where the "love of Christ constraineth." Sunday School Lesson August 22 By M. Emily Ellybon

LESSON SUBJECT: The Ten Commandments: Duties to God.

LESSON TEXT: Exodus 20-1-11.

GOLDEN TEXT: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might (Deut. 6:5).

HEN Moses stood alone at the backside of the desert, and gazed with astonishment at the marvelous phenomenon of a bush on fire and not consumed; God spoke to him and told him that "This shall be a token unto thee . . . When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Ex. 3:12). Three months have now ciapsed since Israel's host left Egypt, and our lesson reveals them encamped on the great plain of Er Rahah, before Sinai, in the very locality of the fiery bush. The promise of God is now to be fulfilled, but before the giving of the law the Lord tells the people, through Moses, that if they will obey God's voice and keep His covenant, He will make them a peculiar treasure to Himself, "a kingdom of priests and an holy nation."

Three days of preparation were allowed the people during which time all the grime of travel was removed, clothing cleansed and they were made fit for a great divine manifestation. Then God appeared and gave Israel such a demonstration of His power and majesty that they could never forget. "So terrible was the sight, that Moses said, I exceedingly fear and guake" (Heb. 12:21). The peaks of the mountain were veiled in thick clouds, through which lightnings quivered wildly, and without remittance, causing the mountain to have the appearance of being in a flame of fire, while deep rolling thunder leaped from crag to crag with reverberating echoes, like the sound of mighty trumpets, heralding the approach of God. Old Sinai smoked like a furnace, and trembled as if it would reel from its foundations. But at the command of God, though quaking and trembling, went Moses up the mountain side into the dark cloud-dark in its earthward aspect but insufferably bright on the inside, for God was-there to meet His servant on this vast height that was allame with His glory. The words which constitute this lesson form what is usually spoken of as the Ten Commandments, but frequently they are given the Greek name of the Decalogue. While these commands were given to Israel for the regulation of their lives, yet God designed that all nations should build their civilizations for all time, upon these "ten words." God has in these brief statements given all the rules necessary for the regulation of moral conduct among any and every people. God spoke the words and Moses wrote them. Moses was God's amanuensis. First of all Jehovah, Israel's God, must cause them to understand that He alone is the

eternally-existing One. Hence the name "Elohim" translated God, is plural and used as a plural of majesty. In this way Israel will be made to recognize the supreme authority of the Law-giver, and this majestic One He declares, is the One who wrought their deliverance from the slavery of Egypt. Long residence in Egypt, a country of idolatry, had had its inevitable result of making them sympathetic with Egyptian worship.

The first command forbids a state of heart, or mind, that would admit of any object claiming the affections, or becoming an object of worship, for God must have the love and devotion of this people. The second commandment positively forbids all forms of idol worship. but does not interfere with the arts of sculpture and painting, if such products are not intended for the purpose of worship. Moses was commanded to make the cherubim for the tabernacle and the brazen scrpent in the wilderness. Images are not God, nor can they represent Him. God only is worthy of adoration. and it is to man's highest interests that he does not degrade himself, by bowing down to anything that is less in power and dignity than himself. Also, it means the breaking down of God's moral government when any object animate or inanimate, received homage from man who is God's highest handiwork, and with whom the Creator desires fellowship. How gravely the Roman Catholic Church has erred at this point.

The question of heredity is next dealt with. The evil consequences of a father's sins are entailed upon his posterity, but this is not a punishment visited upon an innocent victim, which act would be opposed to God's Word, as well as a human sense of justice. It is a law running through all nature that "like produces like." One cannot hope for a noble posterity whose early years have been spent in the pursuit of sinful pleasures. How important for the well being of society and the upbuilding of the race that our lives be conformed to the will of God in all things.

But God does not stop with a one sided statement as to the perpetuation of the effects of sin, there is also a promised blessing upon those who obev His commands. The effects of sin reach unto the third and fourth generation of them that hate God, but blessings that flow from the lives of those who love Him, reach unto the thousand: The favor God would show to His faithful ones is mercy for thousands, much farther than the extension of His wrath to those that hate Him. These streams of energy are still running as full and free and as fresh as ever.

The third commandment teaches us the sacredness of the name of God. We are enjoined to use the name of God only with reverence and seriousness. This command has to do with the manner of worship, how we approach God. Those who name the name of Christ but do not depart from iniquity, as that name binds them to do, take that name in vain, and their worship is in vain (Matt. 15:7), and their religion is in vain (Matt. 15:7). The too frequent use of the name of Deity in prayer and the speaking of it lightly or flippantly is the taking of it in vain. A strict prohibiton is uttered which was very needful or God would not have given it and it is just as needful today. A severe penalty is also attached to the taking of God's name in vain. The profaner of His name will not be held guiltless. The sinner may hold himself guiltless, and think there is no harm in it, but to obvinte this suggestion, the threatening is expressed with great positiveness, "The Lord will not hold him guiltless that taketh His name in vain." In this statement there is implied the thought that He will also be the avenger of those who do it. It is a fearful thing to fall into the hands of an avenging God.

The fourth command teaches us regard for the Sabbath. The manner of expression indicates that the institution was already in existence. In Genesis 2:3 we read of God blessing and sanctifying a seventh day from the beginning. This day is to be observed as a day of rest. There is to be a suspension of all manner of worldly callings and business. Again it is to be a holy day, attention must be given to the worship of God, for this day is His in a peculiar sense and we have no right to rob Him of this time.

Much is being said these days about the tithe of money. We would like to ask if this commandment, relative to enc-seventh of our time, is not as positive in its utterance as anything you will find relative to the tithing of our money? He has given us time enough for oursclves, six days are ours to serve ourselves and one another, but this day that God has sanctified is His and to alienate it is sacrilege. The Lord has hallowed it and we should keep it holy.

These first four of the ten commandments we see concern our duty to God. It is quite fitting that they should be put first, for man had a Maker to love and serve, before he had a neighbor to love. It cannot be expected that man will be true to his brother if he is false to God. Our duty to God is to worship The first commandment teaches Him. us whom to worship, the second teaches us the way to worship, the third teaches us the manner of worship or reverence, and the fourth teaches us the time of worship.

#### **LESSON FOR AUGUST 29**

LESSON SUBJECT: The Ten Commandmentes Duties to Mare

LESSON TEXT: EX. 20:12-21.

GOLDEN TEXT: Thou shall love thy wighbor as thyself (Lev. 19:18).

UR lesson is a continuation of the decalogue, but we are studying this week our obligation to man. We begin where all human obligation begins, in the home. Our last week's lesson contained the first table of the law, which is the basis of religion and worship. The second table is the basis of society, of law and order, and the progress of civilization.

The first verse of our lesson contains the law of filial piety. Paul speaks of this commandment as the first comThis command of Jehovah is conveyed in a very comprehensive statement-honor thy father and thy mother. This is not simply to support or defend them, but to honor them. This rule comprehends all the duties of preserving them from want, and protecting them from violence, but not only that, it also includes all of those more tender attentions of affectionate interest, seeking to repay somewhat for all that care and love that held in check the dangers of infant life, and brought a human being to full strength of manhood or womanhood, directing the reason in its development, through the maze of conflicting ideas to a right understanding of truth.

The truth of the promise coupled with this command has been verified many times in world history. Who does not rccall the story of the Rechabites? China, we doubt not, has been preserved through long millenniums because of the fealty of her children to her ancestral laws and traditions. Someone has observed that, "the Quakers of our own Pennsylvania, the unwrinkled brows of their octogenarians placidly testify that the honoring of father and mother is a healthful, life-promoting habit." Loyalty is the sire of royalty. Hence if we would have a nation of royal people, we must have homes where domestic piety abounds, and loyalty to family life is the watch-word.

We next consider the law pertaining to life. The prohibition contained in this command does not include all killing, but such as would be classed under the head of murder. All killing, even of human beings, is not murder. One who commits murder is actuated by a personal motive or passion. Moses said, "Thou shalt not kill." But Jesus went farther, for He forebade the thought that dwelt upon striking a deadly blow. The only way to avoid the spirit of murder, which is the spirit of hatred, is to cultivate the spirit of love. If we cannot love people as they are, let us love them as they ought to be, as they may be, and as we may help them to become. Love is a very patient thing. It suffers long and is kind, and looks forward to a time when we shall understand one another better.

The law of purity is next considered. The declaration here calls for a sense of holiness in dealing with the physical sources of human life. Purity and im-purity are conditions of the heart. Jesus intensified this command and lifted the whole matter to a high plane when He said, that we can only deal with the question of human purity from the standpoint of heart relations. The man who indulges in vile thoughts, is no more guilty than the woman, who, by act or ciress creates this mental state on the part of the man. All that ministers to impure thought is forbidden in this commandment. The ribald story, the sensual novel, the movie that moves on the border of gross immorality, all comes under the prohibition of this commandment. Who has not felt the need of the Master's warning to check the first whispers of sin?

Be honest, as well as pure, says the Mosaic code. Honesty is always the best policy, but it is not genuine honesty when it is pursued merely because it is the best handment with promise (Eph. 6:2, 3). policy. It is real honesty only when the

heart is honest, and insists upon strict honesty of life. Someone has said, "Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham." This command forbids us to rob ourselves of what we have by sinful spinding, or of the use and comfort of it by sinful sparing. It forbids us to invade our neighbor's rights, to overreach in bargains, not to restore what is borrowed or found, and to rob the public in revenue. We could mention many other things prohibited by this command, but let us remember that theft is a matter of principle.

In the ninth commandment we are taught the seriousness of uncontrolled speech. Speaking falsely in any matter, lying, speaking unjustly against our neighbor to the prejudice of his reputation, bearing false witness, either judicially or in conversation, slandering, backbiting, talebearing, aggravating what has been done amiss and making it worse than it is, endeavoring to raise our own reputation upon the ruin of others-all are prohibited.

What an enemy to both ourselves and others is this pernicious habit of uncon-trolled speech | How weak we are at this point! Many an otherwise useful and pleasing character is rendered unwholesome and a hindrance to society, and even a menace to the good of the community, and a bone of contention in the church clogging the progress of both individuals and institutions, by what they term their right to free speech. No wonder Wesley said, that he doubted if any could converse with another for more than an hour at one time with profit-This of course on general topics of conversation.

We now come to the tenth rule given by God for the regulation of human life, a prohibition of all desire of doing that which will be an injury to our neighbor. Paul tells us in Rom. 7:7 that he had not known the evil of covetousness if this commandment had not shown it to his awakened conscience. This law forbids all of those irregular appetites and desires which are the first born of the cernal nature, the first risings of the sin that dwelleth in us, and the beginnings of all the sins that are committed by us.

When we look into these TEN WORDS and study each one, our whole being trembles as did Israel of old, for, like them, if we are to be judged by these laws not one of us can stand, for he who offendeth in one point is guilty of all. Before God began to speak, the people thrust themselves forward to gaze (Ex. 19:21), but when He had finished, they removed and stood afar off and pled that he would not speak any more (Heb. 32:19). Oh my soul, what hope is there for thee if this be all? Sick, and faint, and weary with the struggle, we hear at last a voice behind us saying, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." God knew we could not keep the law when He gave it. Its purpose was to show us what we are, and seeing our unrighteousness by the righteousness of the law, we turn with terror stricken hearts to the One who brought grace and truth to a world full of law-condemned criminals,

# NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

Since our last report we have organized two new churches, one at Cumberlund, Md., with thirteen members and more to come, and the other at Berwick, Pa., with fifteen members and a good Sunday school and a splendid church building worth \$10,000.

The church at Trenton, N. J., under their new pastor, G. W. Andrews, is in the midst of a debt raising campaign to collect  $55,\infty\infty$ . They are making good progress, having actually secured several hundreds of dollars in cash beside a large number of pledges.

We recently laid the corner stone of our new church building in Laurel, Del. Rev. H. T. Stahl, the new pastor here, has in a way captured the hearts of the people of the town and is meeting with fine success, spiritually, numerically and financially.

Richmond, Va. has two tents in operation, one under auspices of First Church, A. L. Ford, pastor; and the other a home missionary tent effort on Barton Heights, a fine residence section of Richmond. Rev. Wesley Nuckles and B. H. Maybury are conducting this meeting. Also, we are glad to say for First Church, Richmond, they are building a

Church, Richmond, they are building a church and parsonage to be ready for occupancy in September.

At this writing we are in a tent meeting in Allentown, Pa., in company with Dr. J. J. Hunt, the evangelist, H. P. Beck, the singer and T. L. Wieand, the sanctified business man and head of Bculah Park Camp for many years. This is a great meeting and we expect to organize here August 8 with thirty members and move into a church building that seats three hundred people we are in the process of buying. Rev. Wm. Heslop will become pastor and he is one of the greatest Bible preachers in the world and a 100% Christian gentleman. We will hear more from this good man and his talented wife in the future. They have been missionaries to Korea.

We go from here to our District camp at Leslie, Md. "In the land, under the blood and in the battle?"—J. T. Nei5bury, District Superintendent.

#### BEAVER DAM, VA.

Our church is located thirty-five miles west from Richmond, where the pastor lives, and he has been driving up there and preaching regularly two years this coming November, part time in Union Chapel and part time in a home. On August 9, 1925, District Superintendent Maybury organized the church with eleven members and two probationers. God has wonderfully blest us and helped us to build a nice church seating about three hundred people, with a small indebtedness. Brother Maybury dedicated our church in March. Truly this is a great field, while unto the harvest. We are looking forward and expecting great

things from the Lord in our revival which begins on August 3, with the pastor preaching until the eighth, when Brother J. T. Ward from Spring Valley, N. Y., will preach for two weeks. Brethren, piay for us and for this needy field and that God will use us to build a strong Church of the Nazarene, by His help, in this community. We never felt more, in the will of the Lord than at present. The outlook and uplook is bright. Thank God.—Mrs. W. W. Nuckols.

#### WASHINGTON, D. C., SECOND CHURCH

We are praising the Lord for full salvation. We have been having some great meetings and the Lord has been wonderfully blessing us and giving us victory. Our membership and congregation are increasing so that we expect to move into a larger building soon that we may be able to accommodate the people. Praise the Lord.-C. I. Harrell, Pastor.

#### TRENTON, N. J.

The Lord is blessing at Trenton. Seekers have been at the altar every Sunday night but two since Assembly. The church is encouraged to push ahead. A permit was received from the churches to commence to solicit funds to raise the debt of the church. SS50 in cash and pledges has come in up to date, July 27. Our permits are good till August 26. Brethren, pray for us.--G. W. Andrews, Pastor.

I EHIGHTON, PA.

The church here is still in existence. Several souls have been saved since our District Assembly in April, and we have had a small increase in membership. Our budget is more than paid for the first four months, and some sp-chal foreign missionary money has been sent direct to our General Treasurer. We were much blessed by the presence with us of Brothers Mickh and Atkinson, two Iowa Nazarenes, members of the Oskalcosa Church of the Nazarene. We are in the battle to win in Jesus' name.—E. C. Krapf:

CHERRY HILL, VA.

I came to this place just three months age, found a little dead church with very little signs of life anywhere, except with the opposing forces, bootlegrers, etc. We have had no pastor here for several years, so the wolves have gotten in and scattered the sheep. But knowing that God is still on the throne I started out at once visiting from home to home and inviting the people to church. I preached that evening to a few and continued the niceting two weeks. Three poor backslidden mothers came to the altar and were beautifully reclaimed. After a shore intermission we started in again. This time we had our Superintendent, Rev. J. T. Maybury, with us from Friday over Sunday, resulting in, I think, two more professions. Then we had our Brother C. J. Penn with us for a few days, but it was rainy, and only a few were out and little visible results. We have organized a Sunday school with about thirty on the roll. I want to report victory in my own soul just now. Bless God, the Comforter abides and is greatly blessing and helping me preach the Word and stand for the old time salvation. Amen. To Him be all the glory.—J. Il Penn, Pastor.

N. Y. P. S., WASHINGTON, D. C., FIRST CHURCH

The N. Y. P. S. of Washington, D. C. First Church wishes to report victory and progress. There is a good interest being taken by the members in all the activities of the society. The Lord is keeping us busy working for Him, and blessing us as we work. The cottage prayermeetings each week have been well attended and all have a good time singing, praying, and testifying for the Lord. One of these meetings was held at the home of a shut-in, who greatly appreciated having us there, since she has been unable to attend church services for many years. The young people have also been boosting the park service held each Sunday afternoon and there is an increased attendance of strangers each week. At a business meeting held July 16, the following officers were elected: Miss Esther Floor, President; Miss Christine Williams, Vice-President; Mr. Lynn Mitchell, Secretary, and Miss Mary Speake, Treasurer. Many thanks and words of appreciation are due our former President, Mr. Warren J. Comstock, who expects to leave the city soon. His faithfulness and excellent leadership have been a blessing and inspiration to all. We are believing God for great things this year.-Christine Williams, Reporter.

#### LAUREL, DEL.

Sunday, July 26, was a great day for the Nazarenes here. In the afternoon of that day the cornerstone, of our new church building was laid. District Superintendent Maybury had charge of the ceremony. We have reasons to rejoice. for, while there has been, a Nazarene work and congregation here for several years, they have never had a church building. For some years past they have been worshiping in an old lodge hall, on the third floor. Last year, while Brother John R. Buckmaster was pastor, he was instrumental in having a lot purchased and having most of the excavating dona. The new church will be located on a triangular corner lot, facing a cement highway. The building itself will be 20 by 44 feet with full basement. The members and also the people of the lown have been very kind in helping us getting started. Other churches of the District

are also coming to our assistance. The rood Nazarenes of Laurel have the vision of a new church by next fall, and by the grace of God and our faith and works we will see it. There is only one other Nazarene work in this state, the one at Harrington, where Brother John Donaldson is pastor. A nice crowd of people was present to witness the ceremony. Brother Maybury was assisted by the pastor, as well as by members of the Building Committee. It is just three months from the time the undersigned came to this place as pastor, and we would like to be able to call upon Brother Maybury in three months more, to have charge of the dedication services. We have said, "Let us arise and build," and we are strengthening our hands for this good work .- Howard T. Stahl

#### BERWICK, PA.

We have been moving up the road since our last Assembly. The third Sunday in April we organized a Sunday school with an enrollment of eleven memters and have since taken in seventeen new members, giving us an enrollment of twenty-eight. We reported eight church members and now have a membership of sixteen for which we thank the Lord. Rev. C. C. and Flora Chatfield gave us a two weeks' meeting, closing on July 4th. It was a fine meeting and many people in the community came nightly to the services and contributed liberally toward the expense of the campaign. We received several new members and only cternity itself will reveal the result of this campaign. District Superintendent Maybury was with us on Saturday night, July 3rd, and formed an organization. We are still enjoying good old-time salvation and expect to press the battle until we see a well established holiness church in this community. Pray for us.

#### COLUMBIA RIVER CAMP

The first Nazarene campmeeting to be held in the Portland, Oregon, area has gone into history as a decided success.

For several years the need of a distinctly Nazarene camp has been felt by our leaders and people in this section, but for several reasons the launching had been deferred.

This spring, however, the campmeeting board for the South End of the North "acilic District took hold of the project scriously and brought into existence an organization known as "The Columbia River Nazarene Campmeeting Associa-tion," with the object in view of enlarging the financial and fellowship features of the undertaking, as well as to marshal and concentrate the holiness forces of this entire section in a mighty annual campaign of prayer and soul saving.

The grounds of the Multnomah County (Oregon) Holiness Association were rented with their entire equipment and Drs. J. G. Morrison and H. Orton Wiley ensaged as the preachers, with Prof. John 1. Moore of Los Angeles, as song leader and soloist. These proved to be a wonderful team, and from start to finish the tide rose higher and higher till by the closing Sunday we had reached a

#### LANSDALE, PA., YOUNG PEOPLE'S SOCIETY



We are pleased to introduce the N. Y. P. S., of Lansdale, Pa., to the readers of the HERALD OF HOLINESS. The Lansdale Nazarene church was organized in 1919 and was known over the Washington-Philadelphia District for its noble young people from its beginning. At present there are thirly-six members and some have gone out into active work for Christ and are making good. It was the writer's great privilege to become pastor of the Lansdale church early in 1922. Our stay of four years and three months was peace and prosperity in the Lord. The Lord blessed us with unity of heart and purpose and every department witnessed a steady increase. The Young People's Society was no exception. They were always an asset to the church, not a liability. On a whole they were as spiritual as the church and as liberal in their support to the church. They would stay and pray as long as any praying was to be done. They gathered half hour before their regular Sunday evening service for prayer and we always attended their prayermeeting for the spiritual uplift we received. Heaven was open many times in answer to their prayers and this made it easier to preach in the following evangelistic service. During the summer scason for three years the Saturday evenings were spent in conducting street nectings in nearby towns where the full gospel was not preached. The young people took a great interest in these meetings. They are at it again this summer and God is greatly blessing them. A very fine custom of sitting on the front seats at church prevails among these young people. Seldom do they "break

glorious climax. Both preachers are unique and outstanding leaders of God's hosts, and Brother Moore captured and melied everybody with his first special sone, which was simply that familiar and beloved old hymn, "What a Friend We Have in Jesus." We know of no other singer who can approach this gifted brother when it comes to rendering these old immortals of our hymnology.

this rule." That is indeed encouraging to a pastor's heart. May more of our young people adopt this rule1

All the Sunday school teachers of this church are young people but two. They have a string band and there is considerable talent among them for special singing. As for ability to lead meetings, it would be hard to find better. Almost all of them can make a "good job" at leading a Sunday night meeting. I think a lot of them will be preachers. Three of them are already preaching and God is blessing their ministry.

At assembly time (April first) I was almost persuaded to resign on account of niy health and come west. These young people surrounded me in the dining room one day and after they got through with me I said, "I'll stay and die." Soon after this I was compelled to offer my resignation again, and this time met with the same problem. The church voted me a three months' absolute rest with full pay instead of accepting my resignation. This I tried a month without the desired result and on June 20th did what I felt I had to do, resign. That was the hardest thing I ever did. God bless these dear people! Rev. C. E. Ryder of Council Rluffs, Iowa, has accepted the pastorate of Lansdale and will soon be on the field. Miss Mildred Grosse, 307 Derstine Ave., Lansdale, Pa., is President of this N. Y. P. S. and is largely responsible for its success.

The writer is now pastor at Billings, Montana, where there are some very fine Nazarenes and we are here to make some more. Pray for us.-W. D. Shelor.

seeking souls, and there were many happy finders. The attendance was gratifying and the general effect, we are confident, will be far-reaching.

The finances came quite easily. A ground of our own is much needed, and steps to that end have been inaugurated.

Brother Donnell J. Smith, pastor of First church, Portland, was an excellent d immortals of our hymnology. leader. Greater things will be heard There were few services devoid of about this camp next season, we are

persuaded, if Jesus delays His coming and God continues a like degree of blessing.

D. RAND PIERCE, Scc'y District Campmeeting Board.

#### UNITED HOLINESS WORKERS, **CHICAGO**

The thirteenth anniversary of this movement was held in the Woodlawn Church of the Nazarene, 6344 Kimbark Ave., Chicago, Ill., on Wednesday, July 21, 1926, an all day meeting. The annual prayermeeting at ten o'clock was a solemn hour. The pleadings with the Lord for His special help for the day's services seemed an carnest of the day's blessings.

At eleven o'clock Rev. E. T. Rowe, pastor of Mennonite Home Chapel, 62nd and Carpenter Sts., Chicago, gave a message fairly ringing with gospel truth on Christ healing the paralytic, applying it to heart cleansing. A surge of red hot testimonies followed.

At two o'clock Rev. A. C. Young, pastor of North Side Church of the Nazarene, 3709 Southport Ave., Chicago, gave a rousing message on the character of holiness and the holiness of character. This sermon will be long remembered.

The heat becoming so oppressive it was deemed advisable to hold the evening and closing service in the basement. The local pastor, Rev. B. H. Haynie, led the annual love feast. Then the writer delivered a brief message on Dynamic Christianity, text Psa. 21:1.

Dr. Montgomery, holiness successor of Rev. Hanley, deceased, gave two addresses. Also, we were favored with two musical selections, one a gospel song with instrumental accompaniment, and the other instrumental, by a brother Mintz and a lady helper. The consensus of opinion seemed to be that the day was victorious. Praise God!

To answer all inquiries we will just say that our purpose has been from the beginning to co-ordinate the various holi ness churches and organizations, and cooperate with them in effecting greater unanimity concerning the most vital subject before the religious world today, Christian Holiness. In this we are happy to report an encouraging degree of succcss. Pray for this work.

CHARLES H. RAWSON, Superintendent.

#### **BIRMINGHAM, ALA.**

No, we are not lost, neither have we lost the victory, for our great Commander continually leads us on into higher heights and deeper depths of His undying love.

We have been enjoying the good re ports of our other societies so now we want to let you hear about how we have been doing things for God here.

In the last two months we have had the pleasure of listening to Sister Essic Morris sing her soul inspiring songs and heart to heart talks to us young people. God bless her service. She's a blessing to anyonc.

Mr. Wiley Matthews from our church at Memphis, Tenn., has rendered some beautiful music on the piano during our two summer tent meetings. His presence in our midst has been a great blessing.

Miss Ruby Shellton has been with us the last two Sundays of July and we surely did enjoy her sweet songs and her talk to the Society July 18 at six p. m., on "Our Purpose."

At the last Sunday N. Y. P. S. Brother Matthews let me talk on the subject. "The Walking Christian." My I how God did bless me while I talked. However, it was easy to discuss such a subject after such a blessed service as we enjoyed at cleven a. m. Brother Matthews didn't have time to preach because the spirit of the Lord settled down on us and such a happy time in the Lord as we did have.

To God be all the glory forever and ever. Amen!-Mrs. B. F. Jordan, Jr., Sec'y-Treas.

#### COLUMBUS, OHIO, NAZARENE CAMPMEETING

For several years the Columbus Church of the Nazarene has held a campmeeting. which we understand has been quite a success, its weakest feature being that it lacked permanency.

Ohio is a great campmeeting center and net only so, it is a great Holiness campniceting center. Feeling the need of a permanent campmeeting organization for our church, Rev. Chas. A. Gibson, the District Superintendent of the Ohio District, and Rev. Orval Nease, pastor of the Columbus Church of the Nazarene, organized a campmeeting board on the district and secured grounds, built a large fine tabernacle, cook house, several cottages, and other necessary equipment including one of the finest wells of water often seen; they secured their workers and put out their advertising matter. By almost superhuman effort they had things practically completed and on July 22nd they opened up and the crowds came.

General Superintendent Williams, Rev. Floyd Nease, President of Eastern Nazarene College, and the writer were engaged to do the talking and Revs. Haldor and Bertha Lillenas were engaged to lead the service in song. Dr. Williams came to us somewhat fatigued from his strenuous campaigns for the church and for some of our colleges but when he stepped upon the platform his messages were one hundred per cent and were greatly blessed of God and enjoyed by the saints. The preaching of Rev. Floyd-Nease was of a very high order as well, his messages were clear, dignified, scholarly and inspiring. but they did not lack unction and were hot enough to satisfy any of our people. The singing was uncluous and full of glory, solos and ducts by our Brother and Sister Lillenas were often accompanied by tcars and shouts of joy all over the tabernacle. God sent the crowds, the large tabernacle was well filled the first Sunday, alternoon and evening, and each evening

> TWO NEW GOSPEL SONGS "OUR CONQUERING CHRIST" "THE SAVIOR'S CALL" By Rev. Lloyd D. Thomas Price 15c Order of Mrs. L. D. Thomas, Woodblne, Kansas

through the week. The last Sunday it rained nearly all day but the tabernacle was well filled at the morning and afternoon services and Dr. Williams raised sufficient money in cash and pledges to pay for all the improvements, buildings and well, and start the camp off free from debt-this was a great victory.

The grove is a beautiful one about ten miles from the heart of the city of Columbus, it is well shaded with beech and elm trees and the association has left no stone unturned to make all the appointments for a successful camp of a very high order.

The spiritual tide rose throughout the whole camp. God sent us men and women who knew how to pray and some whole nights were spent in agonizing prayer for lost souls. God heard and answered as he always does and added the increase, and many precious souls prayed through to victory.

People came from all over Ohio, Pennsylvania, Indiana and some from Illinois and we prophesy that a great work for God has been started that will last till Jesus comes. Too much credit cannot be given to those men who got the vision, and with their faithful assistants by faith in God, put the thing across, and I know that they give all the glory to Him who commanded them to go and preach and testify and disciple all nations. F. M. Messenger.

#### THE WACO, TEXAS, CAMP-MEETING

The Waco Campmeeting closed Sunday, August 1. It was a great meeting, although the results were not what we had hoped they would be. When the camp started it was raining every day and had been for some time, but the saints prayed the first night of the camp and asked the Lord for a nice clear settled weather during the camp. It cleared off that night and we had no more rain. Great crowds came from far and near. It was thought by many that the last night there must have been near 3500 people. Quite a number were saved and sanctified and some reclaimed. Robert Young, from Wilmore, Ky., brought us some great n:essages.

The music was in charge of Johnny Douglass, one of the best and sweetest gospel singers of his day. Brother J. T. Upchurch was there the entire ten days with his band, from the Berachah Home, Arlington, Texas. This band has the honor of being the best band in the state of Texas. It seems when one hears them play that to excel them would be absolutely impossible. Brother Upchurch is doing a grand work and a growing work. He has over one hundred girls and children in the home already and more applications coming all the time. It will never be known till the graves give up their dead on the great resurrection day what a grand work Brother Upchurch has done. He is one of the tenderest, gentlest, most sympathetic men I ever met. To know him is to love him dearly. He is an expert in this great rescue work that but few know how to do.

Those who would like to get in touch with him may address him as follows: Rev. J. T. Upchurch, Arlington, Texas."-L. E. Swancy.

#### NEW YORK DISTRICT CAMP MEETING

The New York District Campmeeting held at Groveville Park, Beacon, has just closed one of the most successful years of its history—and this is saving much.

The weather was varied, as were the spiritual experiences. From blistering heat to chilly cold, from torrents of rain with an abundance of thunder and lightning to bright, beautiful days of sunshine and good cheer.

As God demonstrated His power so effectively through His physical kingdom so He demonstrated through His spiritual kingdom. Under Dr. R. T. William's excellent preaching souls were convicted, God bonored His truth, the Holy Ghost was present and groans, sighs, tears, prayers, sobs, smiles, laughter and shouts of praise characterized the altar services.

A beautiful spirit of harmony prevailed. making prayer easy and preaching effective. The meeting was marked by a number of young people seeking God in a most carnest manner.

Dr. Williams' addresses to the saints in the morning services will never be forgotten and his direct, straight-from-theshoulder, yet kindly preaching to the unsaved brought results while crowds sat or the hillside to hear him when the weather was good.

The W. M. S. held their usual business neeting as also did the Board of Missions and these conjointly arranged for two Missionary Conventions-one at Plattsburg, July 25th to 28th, the other at Brooklyn, New York, October, 11th to 13th. The Woman's Improvement Socicty and the Man's Improvement Society of the Camp were like the "little busy

bee" improving "cach shining hour." A very fine Missionary Meeting was held on Thursday afternoon, Mrs. Marshall being the principal speaker. The support of Mr. Kiehn of China was undertaken.

Eastern Nazarene College was represented by Professor Gardner and some of the students, and Dr. Williams secured the furnishing of fourteen rooms in the new dormitory at seventy-five dollars per room. The expenses of the campmeeting were easily met and several hundred dollars donated for improvements.

Praise God from Whom all blessings flow

J. R. GIBSON, Reporter.

#### A RADIO REVIVAL

My wife and two daughters and I drove through from Bethany, Okla., to Lawrenceburg, Tennessee, by auto where we were two and a half weeks in a good revival under a big tent, which was pitched under the tall towers of Radio Station W. O. A. N., owned and controlled by the Vaughn School of Music, which they had used for broadcasting musical concerts, both vocal and instrumental. Through the courtesy, of James D. Vaughn, the president of this School of Music, our services were broadcasted twice daily, from the opening song to the closing of the altar service.

This was the first Nazarene revival that we know where the entire meeting was broadcasted by radio. We have been a pioncer in many lines, and now it

#### CHURCH OF THE NAZARENE, CRAWFORDSVILLE, INDIANA

GUY C. MCHENRY, Pastor

In the month of June, 1920, a band of workers, including District Superintend-ent J. W. Short, Earl Albea, The Hooker Sisters and Guy C. and Mrs. McHenry, began a series of tent meetings looking forward to the organization of a Church of the Nazarene in Crawfordsville, Ind. The church was organized at the close of the first of three tent meetings with thirty-two members. Mertie E. Hooker, who was called as pastor, served the church four years. The first two years the congregation worshiped in a mission. Then, due to the union of two Presbyterian Churches in this city, the property of the First Presbyterian Church

was for sale. This property, in a splendid location, and a building which would cost conservatively between S65,000 and \$75,000 to build now, was purchased by the struggling but faithful Nazarenes for \$10,000. Rev. T. H. Agnew assisted in raising the first payment of \$3,000. Many good evangelists have had part in the building of the work. Rev. and Mrs. Frank Wininger followed Miss Hooker as pastors, serving the church faithfully for more than a year.

Upon the return of Brother and Sister McHenry from South America, District Superintendent Short sent them to Crawfordsville. Rev. Morris Himler was engaged to conduct a financial campaign which was so successful that, on July 8-11, 1926, Dr. J. B. Chapman, Sister Chapman and their six children were

seems that we were the pioneer in radio revivals, which we hope will soon be the order of the day among Nazarcnes. If Roman Catholics and Atheists can broadcast their pernicious doctrines why not we Nazarenes establish a Radio Station and broadcast the full gospel?

The broadcasting of these services attracted great attention, and we had letters from eight states where they heard the messages. At one place they seated a drug store and from thirty to forty people gathered each day to listen to a loud speaker radio that brought them the services. At farm houses many people gathered in remote sections to listen to the the services, where loud speakers were used. We received thirty letters from people who enjoyed these radio services, some of whom were shut-ins, and one sister who had been confined to her bed thirteen years, wrote a thankful letter. Many people who had never heard holiness preached, nor had they an opportunity to hear it, listened in over-radio and wrote us thanking us for the messages.

We are planning to return to Lawrenceburg this fall and put on at least a thirty days' campaign in a big hall that seats four hundred people, and broadcast these services all over the country. Then



called to help us celebrate the victories both past and present in a Jubilee Meeting held in connection with the Crawfordsville Group Meeting. We were having a jubilce because God had helped us to reduce the debt on the church from \$4,836.46 to \$2,000. He had helped us to decorate the church at a cost of \$1,500, to pay off a second mortgage of \$500 against the parsonage, to pay another debt of \$200 and the last night of the Jubilee Convention He helped us to raise \$1,500 to buy and install a new furnace and to cover the remaining \$2,000 of indebtedness against the church with pledges. Beside this, money was raised to paper and wire the parsonage. For all this we give glory to God.-Mertie Hooker, Pastor of the Church of the Nazarene, of Ladoga, Indiana.

come in we will continue these services by radio all winter.

This revival resulted in the organization of a good Church of the Nazarene with twenty members. It was organized during a mighty thunderstorm and downpour of rain, and several who intended to join were not present, but I learn have since united with the church. This makes 116 Nazarene churches that we have organized during our ministry. Thank God! We hope to reach 150 before we are taken home. Rev. W. F. Collier, District Superintendent, was present at the organization and assisted us. Rev. L. C. Parsons, one of our very best and most-efficient young preachers was secured for pastor. The church is composed of the best people in that city.

We were blessed by a great congregation at every service, both day and night services. Almost every night the big tent overflowed, and great crowds were seated all around the tent, besides the hundreds who were in our radio audience.

Brother Vaughn offers to furnish the station, and all equipment, for services all winter, if the Church of the Nazarene will furnish the radio operator, and the preachers to do the preaching. This is an opportunity that we cannot afford to if the way opens and sufficient funds let slip. If you are interested in this

matter write me 185 Ralph Ave., Brooklyn, N. Y.

Wife and my daughters were a great help to us in this meeting, wife assisting me and the daughters with their music and children's service. The Vaughn Male Quartette sang at almost every service. They are the very best singers that I have ever heard sing, and they will sing tor us during the fall campaign also.

At this writing we are in the midst of a great meeting at the Park Lane Campniceting, just one mile out of Washington, D. C. Last night was a powerful service and many prayed through, and shouts of victory rang freely.

C. B. JERNIGAN, Evangelist.

#### WESTERN OKLAHOMA DIS-TRICT

We look up to God with gratitude and praise for His manifold blessings to us as a district. God has blessed our precious pastors and people with blessings innumerable. Many souls have prayed through at our altars and great revivals have come to many of our churches for which we praise God and give Him glory. Our District covers so much territory we are unable to do justice to the work, yet our pastors and people have been kind and considerate. We have the greatest prosperity from the viewpoint of good crops Oklahoma has had in years. We trust our precious people shall not be forgetful cf God's part in tithes and offerings from the bountiful crops of wheat and other increase. We have tried to get our churches, strong or weak, to adopt the budget plan for their work. I find in most cases where the pastor is a strong believer in the program of the whole church the laymen with few exceptions get in line cheerfully. Where we have weak churches I have asked that a budget of the whole year be made up including pastor's salary (fixed at a price which will enable him to have ample support, using cconomy), and other local expenses, including district and general budget (or apportionments). Then all who will, Uring their tithes and offerings and whether the proposed budget be paid 25, 50, 75, or 100 per cent let all parts of the whole church share alike. God's smile and approval will assuredly come to such a program. Any pastor adopting such a program will soon receive a support, if other qualities accompany him needful to the ministry. I am ready to publicly confess I have taken the wrong stand on Tithing at our two last General Assemblies as a delegate and a member of the Finance Committee made a strong pull to have tithing as one test of membership in our church. After careful and prayerful study of our problem from cause to effect, I have changed my mind. I would favor at our next General Assembly passing a law making it obligatory on the part of every minister, local, licensed or ordained, that they tithe all their income from every source and put it into the local church treasury (or collection plates) for the church board to budget to the general church. And any noinister in our connection failing to do this his or her credentials will be revoked and announcement be made in church paper. I find that some of our ministers a.c not careful to respect the budget plan

and since it is a financial plan adopted by our law making body in General Assembly, and tithes chosen as the best method (page 33, paragraph 36 of our Manual), we feel one great step toward getting the entire church to tithing and budgeting their funds will be first for the preachers to practice what we preach. And to save any from feeling the church is trying to interfere with their personal liberty set the individual free to obey God's leadings and spirit in their freewill offerings from the nine tenths which also is consecrated to God and to be used as z faithful steward who will give an account to God for the expenditure of every penny. May God help all of the Western Oklahoma District be true to the program of the whole church.

J. WALTER HALL, District Superintendent.

#### **CHURCH NEWS**

Los ANGELES FIRST CHURCH—It was quite an agreeable turn in affairs which permitted the writer to be with his home church on the day when Dr. C. E. Hardy was welcomed as its pastor. It is quite remarkable to note the condition of the church which has been without a pastor for some weeks in this most trying time of the year, as it is vacation season here. The interest and the spirit of the congregation speak well for the former pastor, Rev. J. T. Little, who has become our District Superintendent.

The Young People's Society, under the leadership of Prof. J. E. Moore has kept up a lively interest and is pushing forward with aggressive work. The society conducts a mission at Inglewood where it holds preaching service on Thursday evenings.

The Sunday school seems to be at the highest tide it has been for years. Superintendent Horst, ably supported by officers and teachers is pushing, with considerable degree of success, to increase the attendance and efficiency of the school.

On Sunday August first the church welcomed its new pastor Dr. C. E. Hardy. Dr. and Mrs. Hardy were introduced to, and enthusiastically welcomed by the large congregation. Dr. Hardy made some very appropriate remarks in which he referred to the manner of receiving the call to this church and to the apparent leading of the Lord in deciding the matter. Sister Hardy, in a few, words, told how she felt at home among this people, and expressed her purpose to stand by her husband and the church in pressing the work of the Lord.

Then Dr. Hardy preached on "The Church of the First Born." There were a number of excellent features about the preaching. The preacher had something worth while to say, and he said it in a plain and direct manner. The thoughts uttered were a delight to all, especially to the older members of the congregation, for it reminded them of other days.

The writer feels that it is not too much to say that the character of the truths presented reminded him very much of the old days when Dr. Bresee preached from this pulpit. We do not remember to have heard any preaching of late years which more nearly approached the rugged and inspiring truths which fell from the lips of Dr. Bresee.

In the evening Dr. Hardy preached from, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," and "And I, if I be lifted up from the earth, will draw all men unto me." This was a timely messige, earnestly presented. At the close of the sermon a large number of the congregation gathered around the altar and were led in prayer by the pastor who prayed earnestly that God would lead pustor and people in continuing and intensifying the revival spirit and the constant evangelistic effort which has characterized the work of this church in the past.—C. J. KINNE.

EVANCELIST W. F. HERRIG—"Rev. E. E. Wordsworth, District Superintendent, dedicated our new church at Alexandria, N. D., last Sunday, July 18, and the glory of the Lord filled the tabernacle. At the evening service there were several seekers at the altar. Surely God was with us. We dedicated the church free of debt and had no dishes to wash. Glory be to Jesus."

PALCO, KANSAS—"The blessings of the Lord are upon us. Increase in attendance, growth in interest, deepening of spiritual life, increase in study of the Word and in the volume of prayer. Folks are walking in the light and God's unction is in every service. 826 chapters read by congregation in three weeks ending July 4. Fifteen persons report that they read entire book of Acts. No contest was on. Surprised the preacher and brought him many gifts. Great folks, great victory. To God be all the glory." —R. C. Holmes, pastoral supply.

PASTOR MARTHA J. L. KULL, BRADFORD, PA.-"We are glad to be able to report victory here. God is still blessing us in a marvelous way. We just closed the greatest tent meeting this church has ever had, with Rev. Lulu Kell and Messre. Marsh and Ward, as our evangelists. The last service closed in a blaze of glory with an altar full of happy finders. During the entire meeting over sixty prayed through for either justification or sanctification. Finances came easy and we received thirteen fine folks into the church, and have nearly as many more on our prospective list who are coming real soon. The church was greatly blessed and the vision of what can be done in this city is developing right along. Our hearts are satisfied to believe that God is going to make this a record year for this church. We do want to praise God'for our co-workers. They gave us a great meeting. Any church who wants a good team had better slate them up. Sister Kell truly pours. out her life for the salvation of precious souls. She is a great pastor's evancelist E. B. Marsh and G. H. Ward are a power in God's service. They surely can sing and play the glory down. May the Lord keep them on the firing line is our prayer.

EVANGELIST J. L. GLASCOCK—"Sunday night, July 15, we closed the annual campmeeting of the West Ohio Holines<sup>4</sup>

Association, Lyndon Grove, near Dayton and Springfield, Ohio. The Rev. W. E. Lytle, of Troy, Ohio, and Mr. and Mrs. C. W. Kinsey, of Richmond, Ind., were our colleagues, the latter two having charge of the service of song. This meeting was a hard fought battle from the beginning to the end. There had been some division in the association over the present location of the camp, and quite a few of the members dropped out of it. The meeting was held at a very unseasonable time, when the farmers were busy threshing grain, plowing corn, and attending to other secular pursuits, besides other campmeetings and a chautauqua that were held near and on the same date. The attendance at the day services was not large, but more came at night, and on the two Sundays the largest congregations were present. Quite a number of pastors, evangelists, and foreign misisonaries were in attendance during the meeting. There were some services in which very unusual displays of divine power were manifesterl. Some were newly anointed and empowered, while others were reclaimed, converted and sanctified, and the meeting closed in victory. We give praise to God for helping us in another hotly contested battle for the Lord. We are now arranging for our fall campaign of meetings, and persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio."

EVANGELIST ERNEST CORVELL-"I have been busy, calls continue to come 'from Macedonia.' A greater part of the month of May was spent with Rev. Schaap at North St. Paul, Minn., where God gave us some victory. From there we went to Viborg, South Dakota, a town of eight hundred population, where we remained five and one-half weeks, then called Rev. Cecil Smith of Clam Falls, Wise., who ably handled the situation. Through the co-operation of Brother Smith and Song Leader Holtzman and the Nazarene pastor of Freeman, So. Dakota, an organization was effected. From there we went to Kimball, So. Dakota, with our Church of the Nazarene, which is pastored by Rev. R. A. Cunningham. It was a hard fought batthe but God came upon the scene in a great manner. We closed in a blaze of victory. The last Sunday of the meeting the Holy Ghost-ran away with it lot an hour or more. After spending one evening with the Sioux Falls Church of the Nazarene we went home for three days. Then picked up our bag and bagsage once more and started for Pingree, No. Dakota, where Rev. Youngblood is leading the fight for souls. One week of meeting has gone by. Two souls have sought purity of heart so far. We are anticipating a great time in this place. This is virgin soil. Saints came by car yesterday as far as one hundred miles. God was with us. We ask an interest in your prayers."

PASTOR F. A. WELSH, ESTHER, MO.— "We were called here as pastor of the church last fall from the Assembly, and were soon happily acquainted with the iolks. We have only a few in number, about twenty-three, but they are all full

#### KANSAS CITY DISTRICT ASSEMBLY

The Kansas City District Assembly will convene at Pittsburg, Kansas, September 8 to 12. The District Board of Examination will meet the 7th to prepare their work for the Assembly.

Let all taking the examination be sure to meet the Committee on the 7th. The Woman's Missionary Societies of the District meet preceding the Assembly and go over their work and make plans for the coming year. We will expect all ministers and delegates to the Assembly to be in for the opening on Tuesday night and stay till after the benediction on Sunday night, the 12th.

We have invited Rev. T. M. Anderson, one of the outstanding evangelists of the holiness movement, to be with us and assist in the preaching. Dr. Williams and Rev. Anderson make one of the strongest evangelistic teams in the land. We are expecting Prof. Willard Davis, Prof. London and wife, with other singers, to be

present and take part. We are planning this Assembly to be a feast as well as a business assemblage. It will be equal to a campmeeting, the spiritual treat of a life time. The last Sunday will be the best of the feast. It will pay you to drive three hundred miles to be there.

Just a word to the pastors and churches. Let us do our dead level best, brethren, to come to the Assembly with our General and District Budgets paid in full, and in order to help out the smaller church that cannot meet its budget in full why not raise a little extra. The Lord has blessed and helped us in a marked way. Now, come and let us rally for the best Assembly possible. Let all our people join in a united prayer that God will lead in all that is said and done for His glory and the up-building of His cause. Amen. Please drop Rev. Ira Stevens, Pittsburg, Kansas, a card that you will be at the Assembly.—N. B. HERRELL, District Superintendent.

blooded Nazarenes with a comparatively heavy financial burden. The Lord has led us along with victory. The town people have been very nice to us as pastor and as a church in helping to lift the financial burden when necessary. We have had two revivals in the church this year. Brother H. E. Copeland came and conducted a revival for us from February 17 to March 7, without much visible results. The Edwards Party came to us for a meeting June 11. Services were held in a tent and the crowds were large from the first service. The workers were seemingly at their best; such singing; such praying, and fine were the forceful messages Sister Edwards brought from time to time. The Lord honored her efforts and conviction came upon the people. We had about fifty reclaimed, converted or sanctified. Sister Edwards and her party stand loyally behind the pastor and the church. Our annual business meeting was held Tuesday night, at which the church officers were elected for the coming year \_ Delegates were appointed to attend the Assembly this year. We were given a unanimous call for the coming year. We truly appreciate these good folks and will start in our new year with faith in the Lord to see us through."

PASTOR HORACE IRELAND, WEBSTER CITY, IOWA—"Frequently grave doubts are cast upon the advisability of calling the same evangelist the second time within the same year, despite the success of the first meeting. The Webster City church took upon itself to assume this risk. After concluding a successful meeting in March Evangelist B. H. Edwards returned to us after the lapse of only four months and gave us another good meeting. We used the district tent but the blistering heat checked the crowds

during the first week. Beginning the second week things began to loosen up with an increased attendance, and we concluded August 1 with three splendid services, altar well filled with seekers and receiving some into the church. During the meeting we were favored with the presence of District Superintendent L. N. Fogg, Ex-District Superintendent H. L. Kinfie and Rev. O. L. Mossman, veterans all in the great conflict. Each of these brethren preached and sustained our high preaching traditions. The writer has been privileged to hear the 'best we have' from Chicago to Los Angeles And it is saying little to state that in penetration, analysis and presentation of the truth B. H. Edwards has no superiors and indeed few peers in the entire connection. A liberal offering was raised for the evangelist, local business men contributing heavily to the expenses of the meeting, while a generous love offering of some \$55.00 was raised for the pastor. During the meeting, by practically a unanimous vote, the pastor was invited to continue through another year, but has since declined, deeming it advisable to move on. So we leave Webster City with many happy memories of our two years' stay and are open for God's call to another work."

SIOUX FALLS, SO. DAK.—"We are delighted to report many victories in a three weeks' meeting which just closed here. Rev. W. G. Bennett of Billings, Mont., who was the evangelist, preached to the edification of the saints and the conversion of sinners. Rev. Bennett is a mighty preacher of the gospel and his Spirit-filled messages bring results. Miss Nina Johnson of Minneapolis, had charge of the music with the aid of our orchestra. She also held children's meetings and the last Sunday morning the



altar was filled with precious children, some seeking to be saved, others sanctified. A street meeting started last Saturday night proved a blessed success. We expect to keep the good work up. Our first appearance was an apparent success. About 1300 people were reached with the gospel by noonday meetings, which were held in the large Morrell Packing House. There were between forty and fifty seekers at the altar, among them the pastor's daughter, who got back to God and answered the call to go to school and prepare for God's work. With God's help we are striving for great things for the Church of the Nazarene in Sioux Falls. Plans now are on way for large tent meeting right after our Assembly. Rev. Bennett and Miss Johnson are called back as workers. We plead an interest in your prayers. This church never had such crowds and the finances were taken care of far above our expectation. Brethren, let's get on the faith line, call on God. I know He will answer."-Mrs. C. K, Percy, Pastor.

EVANCELIST B. F. HARRIS-"God is wonderfully blessing me these days, and I praise His glorious name. I recently closed a meeting at Valdasta, Texas, with our pastor, Rev. J. A. Sharp. We were hindered much by the heavy rains, as several services were completely rained out, and then the country roads were in such muddy and washed out condition that our attendance was somewhat affected, but after the weather cleared we had large and attentive congregations, and we had a good meeting in spite of the hindrances. Eight persons prayed through at the altar and on Sunday eight new members were taken into the church by the pastor. The singing was conducted by Miss Larene Owens of Sherman, Texas. She did her work well and made many friends. During the meeting the people gave the pastor a big pounding of groceries and other things a preacher's family knows how to use. Brother Sharp is a good man, his heart is in the work. He is a good mixer with the people and he has many friends in other churches as well as his own. A sad incident occurred in the vicinity on Saturday before the meeting closed Sunday. An elderly man, whose wife and son were members of the Church of the Nazarene, fell dead on his front porch late in the evening. We trust that God will use this sad incident in awakening souls in this vicinity that life is uncertain, death is sure, and that we should always be prepared when we are called hence. There are some fine folks at Valdasta and we pray that God's good blessings may rest upon them. I am now in a meeting at old Shilo campground near Klondike, Texas, with our pustor, Rev. B. F. Nowlin, and God's blessings are upon our hearts and several have already been blessedly saved at the altar. Praise His name."

EVANCELIST J. T. WILLIAMS—"I have just closed a revival in Palmer, and God gave us a mighty good meeting and many precious souls found the good Lord, for which we praise Him. We held a tent meeting there last year, and God gave us a great meeting. Many things hindered us greatly, but God gave us the victory, thank the good Lord. But the

people wanted us to hold the meeting and built an old fashioned brush arbor, so we went under the old brush arbor, trusting God for a revival and that He would save many precious souls, and it is like the dear Lord to answer our prayers. A precious man by the name of Ross got stabbed and did not live long. He surrendered his life to the Lord in the last year's meeting and God wonderfully saved him. He attended the meeting this year and was out to the service on Thursday before he was stabbed to death on Friday. He said that everything was straight between him and God. God gave us over sixty souls in the meetings, all glory, honor and praise we gladly give to the Lord of Hosts, for it belongs to the all wise God. We are rejoicing in our own souls for the indwelling of the Holy Spirit. I thank God for the wonderful grace that He is giving me in these days of toil. care and suffering. I am learning more as the days come and go to trust God and to lean heavily upon His wonderful arm. These days are wonderful days to me in the service of God. He has called me to preach not only regeneration as a first work of divine grace, but to promulgate holiness as a second work of perfected grace, and by the good Lord's help I will preach it or die."

NEW PHILADELPHIA, OHIO-The church here is pressing forward for God and holiness. We recently closed a splendid revival with Rev. John Fleming and Burl Sparks. Brother Fleming is a revivalist of very remarkable and unusual ability whose greatest ambition is to be a soul winner. Brother Sparks is a good leader, a beautiful singer and deeply spiritual. Our lives were enriched by the sweet fellowship with these men. there were more than one hundred seekers during this meeting. The crowds came in greater numbers than we have ever The presence of the Holy had here. Ghost was manifestly real throughout the meeting and became so intense a few times that the people were melted to tears and moved with waves of glory until preaching and everything else in the way of human program seemed out of place. An unusual sense of the divine presence has been prevalent since the revival closed. Last Sunday night the N. Y. P. S. closed with testimony in which some confessions and requests were made followed by a most wonderful altar service where three people prayed

## Calgary Bible Institute Alberta

Rev. Percy Bartram, B. A. Late of N. N. C., Nampa

has accepted the principalship of the above Bible School and will tour the Western Canadian Provinces in the interests of the school. Fall term begins Nov. 1. through to definite victory. Attendance and interest have been good right through the hot weather. A beautiful spirit of love and harmony prevails throughout the church. This full salvation just suits me. Glory !"-J. C. Albright, Pastor.

EVANCELIST W. W. LOVELESS-It has been some time since I have reported but I have not been idle. In June I went to Zonesville, Ohio, and engaged in a sixteen-day tent meeting with Rev. M. H. Russell and wife and their loyal little band. We had a real good meeting. The crowds were not large, but the Lord met with us and poured out His Spirit on the saints, and they were edified and strengthened from time to time. We had a score or more of seekers, and some happy finders, for which we praise the Lord. We next went to Barberton, Ohio for a week end. Bona Fleming was there in a great revival with Rev. F. C. Lehman and the Church of the Nazarene. We prayed, shouled, and "boosted." Sunday morning we preached to a large and appreciative crowd, and in the afternoon assisted Brother Lehman baptize a fine bunch of converts in beautiful Lake Anna, after which Brother Fleming preached. Then we went over to Akron, and preached at night in the North Hill Nazarene Church, where we had a splendid service with Rev. H. B. Macrory and his fine people. We then went to Wadsworth, seven miles from Barberton, and with the assistance of Brother Lehman and the Barberton Church, and other good people we began a tent campaign. This was practically a new field, but the saints came in for miles around, and helped us push the battle. A wind storm damaged our tent so badly that we took it down and rented a hall for the last week. This meant much added expense, and it was almost like starting over again; but notwithstanding all the things that seemed to be against us, God gave us several souls, and helped us sow some gospel seed that we feel sure will bring a harvest later on. District. Superintendent Gibson was with us one night, but because of illness was not able to preach. He, however gave a splendid talk on the need of having a holiness church. By his instructions, we organized a Nazarene Mission with nineteen fine adult members on the last Sunday. We expect this Mission soon to develop into a Church of the Nazarenc. Our last meeting was a camp at Warsaw, Ohio, with the Warsaw Holiness Association. Revs. John and Otto Davidson and their wives were the other workers, and we found them "true blue," and enjoyed their fellowship supremely. The Association have just crected a beautiful new tabernacle on their fine grounds, that will seat 1500 people. During the night services it was well filled, and on Sunday's it was crowded, with hundreds standing around the outside. God gave us some good fruit throughout the meeting, and at the last service on Sunday night the long altar was filled with hungry, penitent scekers. We are now slating meetings for autumn and winter. Our first open date is from September 16 to October 3. Anyone wanting that date, please write me at once at London, Ohio.

EVANGELISTS THEODORE AND MINNIE Lupwig-"We closed our campmeeting at Buffalo Lake, Minn., with a good tide of victory. This was our second engagement there. Regardless of much rain the services were well attended. We enjoyed the fellowship and labors with this fine people and their good pastor Brother Dictzman. God was present and souls were saved and sanctified, for which we give Him all the glory. Our next camp was at Corsica, S. D. with Brother Lee Bates, whom we helped in a camp last ycar. Corsica is in a great Holland community and a large field is open and ready for harvest. Brother and Sister Bates and their people were in the process of building a fine new church. Hungry hearts sought and found the Lord and a number united with the church. They invited us to come back for their 1927 cump. From Corsica we autoed to Elgin, Ili., and began the battle with Brother R. E. Bauerle in their fine new tabernacle. We were delighted to find that they had erected such a fine, neat, commodious heuse of worship. Brother and Sister Bauerle are fine pastors with a great burden for the lost, and God is honoring their faith, sacrifice and strenuous labors with real success in laying a good substantial foundation for a good and strong church in that needy city. They invited us back for another engagement as soon as we can give them a date. The Lord chabled us to lead precious souls to the fountain of cleansing and several cast their lot with the Nazarenes by uniting with the church. The Lord is putting his scal on Mrs. Ludwig's object lessons to the Sunday school in which usually children as well as older people seek the Lord. At Elgin the dear Lord blessed this service in a remarkable way. Quite a number of children and several grown people knelt at the altar of prayer and sought and found the Lord. There was much rejoicing and the Lord poured out His blessing in such a manner that our program was all broken up and there was no time for the sermon that morning. After the Elgin meeting we stopped at Emden, Ill. to be present at our dear mother's 90th birthday anniversary. We had a great

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H. ORTON WILEY, D. D., President, Pasadena, California. time of rejoicing together at this family rc-union. Mother Ludwig is ripening for heaven and is waiting for the summons. We had the delightful privilege, some years ago, to help mother pray through to holiness at the age of 84. We arrived at Racine, Wis., for the Spring Park Campniceting on Thursday and the Lord gave a good time of salvation and victory all through the camp. Brother and Sister Fields had charge of the music. We enjoyed their sweet fellowship. They are indeed God's own chosen ones. Rev. C A. Geeding and Sister E. R. Hansche are our fine pastors in Racine and their people are backing the camp with their prayers and means. They gave us a call to both of the churches for the fall and winter meetings and we would indeed be delighted to go had we the time open. Wc are now at St. Croix, Wis. camp. We have a good beginning and some precious souls have already prayed through to victory and we are trusting the Lord for a good wave of salvation through this last week. Rev. P. A. Dean the President of the camp and Estella Adams our coworker here, are doing a good work in this northern part of Wisconsin. This is a very needy field and many people are hungry for the bread of life. Where are the young men and women, real laborers, who are willing to bring them the gospel? Our next camp is in Marshfield, Ore., a distance of 2500 miles by auto. We are trusting the Lord for a safe journey and a time of salvation and victory. Our labors for the fall and winter will be in the West. Mail will reach us sooner if addressed to us at Marshfield, Ore., instead of our home address. We covet your prayers."

EVANCELIST C. C. AND FLORA CHATFIELD -"We are rejoicing in present victory, and are thanking God for His gracious outpouring upon us since our last Assembly three months ago. We have engaged in four combats since that time, and God gave victory in each one of them. These meetings were held at the following places; Grovsners Corners, N. Y., Mifflinville Pa., Berwick, Pa., and Bloomsburg, Pa. None of these meetings were what you would call "blazes of glory," and yet substantial work was done in cach, which we believe will stand for cternity. We find the people in the East are harder to reach and harder to move, than in the Midwest and the West. All evangelists working in the East say the same thing. However when you do get them, they make solid timber and stand with bulldog tenacity. They were great-folk, and were good to us in every way, and we enjoyed our siege in the East. We also had a gracious N. Y. P. S. Rally at the church at Lansdale, Pa., with the Philadelphia, and Norristown Societics joining us. We are now in the battle at Shelbyville, Ind., with Pastor Emmert. At nearly every service we have had seekers, and this promises to be a splendid revival. The Shelbyville folks and pastor are among the cream. Pray for us"

EVANOFLIGT P. P. BELEW—"Sunday July 25 marked the close of the thirty-first annual campmeeting of the Western Pennsylvania Holiness Association. The association conducted its camp for thirty years at Ridgeview Park, but moved this year to the large and beautiful camp ground at Bentleyville. Dr. John Paul and the writer were the engaged preachers and C. C. Conley had charge of the singing. This was said to be the best camp the association has had for a number of years. Our relations with the workers and the committee was very pleasant and the committee was highly pleased with the work that was done. We are just starting a meeting with our church at Terre Haute, Ind. Pray for me."

BERKELEY SPRINCS, W. VA.—"Closed a good meeting in Friendship U. B. Church near this place. People came from far and near, and the last Sunday a large crowd gathered for an all day meeting. Fourteen seekers were at the altar the last Sunday night. It has been a great joy for me to be home once more and visit my parents. Preached once in the Methodist and once in the Presbyterian church in Berkeley Springs. The next meeting will be in Chino Valley, Ariz and then Prescott. Pray for these meetings. —C. B. Widmeyer.

PASTOR F. P. KERST, VINCENNES, INDI-ANA—"We have found here some of as fine people as are in the land. They know how to pray and obey the Lordtherefore we are marching on to victory. God has given us four good revivals this year, and a number of good cases of salvation in everyone. We have had the privilege of having some of the very best evangelists with us, also workers (rom Dayton, Akron and Toledo, Ohio, Indianapolis, Ind., and Louisville, Ky., our General Secretary of the Young People's Society, our District Superintendent several times and our beloved General Superintendent Williams with as one night. With all this and many other good things you can easily see that we have been engaged in the service of the Lord. In spite of the fact that labor

#### GOD OR THE GUESSERS

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Las been very scarce here, God has helped us to keep our payments all paid up to date on the church building and all current expenses paid. This has been a strain on many of our people, because several families have left the city in search of work, but the Lord has helped us through. The pastor has been recalled for the third year with an increase in salary, and the coming year looks bright. We hope with the help of the Lord to make it the best year we have had thus far in Vincennes. Pray for us."

PASTOR FLETCHER GALLOWAY, PUEBLO, COLORADO-"The Lord has been graciously blessing us since coming to Pueblo a few weeks ago. The church gave us a hearty reception and all seem to be anxious to make this the best year the work here has seen so far. We have some fine people. Rev. F. R. Cline, of Santa Ana, Calif. is with us at present conducting a stew-ardship campaign in the church. We feel that there is a great opportunity for our work here. Pueblo is a town of seventy thousand population with the great steel mills employing seven thousand men and the railway repair shops several hundred more. Plans are already on foot for some special organized work among these men. Colorado is a fine state. Any Nazarenes on their way to California, who will stop over in Pueblo, may be so well satisfied they will find it unnecessary to go on."

PASTOR L. LEE GAINES, NORTH LITTLE ROCK, ARK.—"These are very busy but blessed days in our work here. All departments of our work are holding up well in attendance despite the hot weather, iots of sickness, and vacation time. Our Sunday school has an average attendance of about 200. We have recently witnussed some very remarkable cases of

divine intervention in behalf of the sick. A short time back we were called to one of the hospitals to pray for a young lady whom the doctors had given up all hopes for her recovery. To all appearances we found her in a dying condition with the death rattle in her throat. In answer to prayer almost instant help was given, and today she is at home regaining her strength. The Lord continues to bless us with professions in our regular services. We are expecting great blessings from the Arkansas Nazarene Campmeeting which is to be held July 28th to Aug. Sth.

PASTOR J. A. TENCH, MEDICINE HAT, ALBERTA, CANADA—"Our church has recently been visited by Rev. Bud Robinson and Brother and Sister Messer. While we were somewhat disappointed that they were a day late, nevertheless we were pleased to have them with us the next night. Our little church with its extra scats was well filled. Brother Bud brought us a good second blessing sermon that was enjoyed. Also Brother Messer's russage in song was appreciated. Since last writing, we have had one addition to the church and our Sunday school is going ahead. We are bound to put Medicine Hat on the map for Jesus and the Church of the Nazarene. We are now looking (orward to having Rev. O. B. Ong with us for a special meeting. Brethren, please pray for us."

EVANCELIST R. P. FITCH-"This has been a very busy summer for us. Our first meeting was at Franklin, Ind., with Rev. Luther Eads as pastor. Then we preached for a week at Carbondale, III., from there to Carterville, III., with Revs. Misses Smith and Dance. From there to Sparta, III., in a three weeks' campaign. Now we are closing up a three weeks' campaign at Hooperston, III., with Rev.



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Morgan as pastor. In all these meetings God has wonderfully manifested Himseli and all have borne fruit for the Master with one exception and then we only had a week there. We can say that these faithful pastors are abundant in labor for their Lord. God is blessing and the work advancing. The meetings at Carbondale and Sparta were in home mission fields. The meeting at Sparta, with the co-operation of Rev. Nelson and his good people at Tilden, was a glorious victory, and a church will soon be organized there. Brother and Sister Musgrove from Arkansas made this meeting possible, paying ail the expenses and taking care of the workers. Brother Lee Love from the Murphysboro church conducted the singing. He is a new man in the field and did his work splendidly. God greatly used him. Sisters Smith and Dance at Carterville are bringing things to pass. A more faithful little company of Nazarenes could not be found on earth than that of Brother Wilson and his people at Tilden, who drove from eight to ten miles every night for three weeks to help out in the Sparta meeting. The work of Rev. R. L. Morgan at Hoopeston is nothing short of a miracle. He held a meeting here less than a year ago and God gave him a nucleus, and from that has grown a splendid company of Nazarenes, with a good tabernacle all paid for that will seat three hundred people. God is leading on to certain victory. We

BARTLESVILLE, OKLA.—"Just closed an open air meeting held on the fine lawn by the church. Some great services with good crowds. Brother J. A. Russell, pastor, preached on 'The Great Physician' Sunday morning. At the close two prayed through, one saved and one sanctified and eight united with the church. The Holy Ghost came down and the saints were blessed. The Sunday school is growing, 112 last Sunday and \$5.00 collection.. Expect to close up the year with spiritual and financial victory. To God we give all the glory."—Mrs. M. A. Levan, Reporter.

will be with the New Englanders for the fall and winter. First meeting for the

fail at South Eliot, Maine, Sept. 12."

PASTOR J. S. EMMERT, QUANAH, TEXAS -"We want to report victory in Jesus' name. We are still in the front of the battle with this faithful little bunch of Nazarenes. We have a membership of about forty-cight. Eighty enrolled in Sun-day school. We have N. Y. P. S., but, getting on rather slowly at present. We are looking forward to better interest in this line of the work. We are in our third year here but don't know yet whether the Lord would have us stay another year or not. We are seeking the will of the Lord in this matter. We just had fourteen members when we were called here to this little church. The folks were renting the old Presbyterian church when we came and we got to use it until June this year, and had planned to buy it and fix it up for our further home but did not get to buy it. And we were forced to find a new location and build a new church. We are glad to report at this time we are now located in our new church on Seventh and Green

St. After much prayer and effort we found this location and traded our equity in the parsonage, getting the two lots for \$1,500.00. And the new church is 36x50. It, complete with seats, cost \$3,200.00. This came in a time when many of our folks were unable to help with the finance but we got some help from the town. So we are thanking God for our new home. We have some of the finest people in the Quanah church we have ever met. We feel there is an opportunity to build a great work here. Our revival will begin the 12th of August with Brother and Sister Allie Irick as evangelists. Pray for us and stop when you come this way "-J. S. Emmert.

PASTOR H. W. ANDERSON, JOHNSON, KANSAS-"We just closed a meeting last Sunday, August 1, with R. E. Dunham of Hutchinson, Kansas as evangelist. His heart searching messages were a blessing and a help to the people and some people found Jesus as their Savior. The evangelist was well taken care of financially and a love offering of \$50.00 was taken up for the pastor. This is the second year we have labored in this field. The people have called us back for another year but we feel the Lord would have us go to another place of labor for the coming year. The people, here serely do know how to be good to their pastor. We appreciate their kindness and care for us during our stay among them. May God richly bless them is our prayer."

EVANGELIST F. L. MCDONALD-"JUST arrived at Carlinville, III., and have a fine new tent stretched. We had a fine crowd last night and good interest. This is a town of seven or eight thousand without a real spiritual church in it. Help us pray that we may be able to plant a Church of the Nazarene here. I believe we have a great field for our work here."

EVANCELIST A. M. MASON-"We closed fur second meeting at Memphis, Texas, July 18, with victory. We had a hard battle but our God gave blessed victory. but feel yet that God is going to give us men and women. a church at that place. We are now fat The book is are Nazarenes living in town and three or four out of town. The Devil is fighting hard but we are gaining ground, beleving God for-a real revival. It seems to he our fot to fall in the hard place, but by the help of the Spirit we are winning a few souls for the Master-not discouraged, but we are looking to God. Would like a pastorate for another year. Anyone desiring our service address us at Hedley, Texas.

EVINCELIST CASEY GRIMES — "Just clused at McAlester, Okla. God's mighty power was felt in every service. We had no church when we came to town, but we left one when we went away. Brother Roscoc Carrell was pianist and Miss Katie Latimore was choir leader. 108 souls prayed through in the straw at the altar. One young man heard the call and reached his first sermon and God honcred is with two souls. I was permitted to preach one sermon in the Woman's

ward of the State Prison and thirteen women came weeping and knelt down around the piano stool and chairs and five of them were gloriously saved."

PASTORS J. P. AND ROSA L. INCLE, WICHITA FALLS, TEXAS-"Our meeting with Rev. and Mrs. Mary Lee Cagle was a decided success in every way. We had many things to contend with, namely, rainy weather, mosquitoes, the Devil, etc., but God came on the scene and gave us one of the best meetings since we have been pastors here. There were thirty-five professions of pardon, reclamation, or sanctification. Differences were settled, and we believe the spiritual condition of the church is better than ever. Five

members were received and there are prospects for several more good ones. We have almost a hundred Nazarenes here now. This is a great field. Sister Cagle did straight, Bible preaching in a spirit of meekness and love, in a very telling manner. We surely did enjoy it. We want her to come back again. A nice offering was given the evangelist, and the pastors who had charge of the music and singing were remembered with a nice love offering which was greatly appreciated. There were eight subscriptions for the HERALD OF HULINESS. We were recently called back with almost a unanimous call for another year, and we have decided to remain for the third year. Pray for us."

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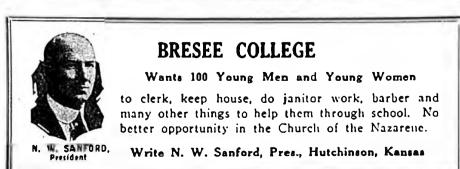
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EVANGELIST ELWOOD TAYLOR-"Since I reported last I have been busy all the time. I held a great meeting in Florence, Ala., with Brother W. P. Colvin as pastor. Brother Colvin is a real pastor and is liked by his people. We enjoyed working with him very much. We had forty converted or sanctified and seven fine members joined the church. Two of them were preachers from the M. E. Church with a fine influence. Our next meeting was at Warrington, Ind., where we engaged in a meeting with Brother Shaffer. He is a fine fellow to work with and has some fine folks. We had a very good meeting there, but it wasn't what we wanted to see. Our next meeting was at Georgetown, Ky., with Brother and Sister Stover. They are some of our true and tried friends-fine folks. God bless them. And they have some fine people, we had a wonderful closing out, but needed an extra week. However, we had to go on to Highway, Ky., where we had a meeting with Brother I. T. Stovall. He is a great old boy and has a fine people. God was with us there and we had a pretty good time. We came from Highway, Ky., to Bethesda, Ky., where we are now in a wonderful revival, the greatest they had had for a long time. A Methodist preacher's wife got sanctified last night and many others lined the altar and wept their way to the fountain of cleansing. We begin soon at Monticello, Ky., where we hope to organize a Church of the Nazarene. Pray for us that beginning of the year God has unmis-

God will give us a great church here, where we already got a good start last winter in a meeting in the court house."

CARTERVILLE, ILL .- "We are closing the Assembly year with the smiles and blessings of God in our midst. We are delighted to report a good year in the Lord. During the year we have had two revivals. Last October Rev. J. E. Gaar was with us for ten days. As usual, Brother Gaar's heart searching messages and Bible readings not only gave to the church a new vision and impetus, but was honored of the Lord in the salvation of souls. Our spring revival was con-ducted by Rev. R. P. Fitch, Cincinnati, Ohio. He proved to be God's man for the situation. His pleasing, Christ-like spirit won the hearts and confidence of the people and it all resulted in a good meeting. The last Sunday morning the glory came upon the people at the close of the Sunday school hour and shouts and praises to the Lord continued until there was no place for the evangelist to deliver a message. The entire church was lifted to a higher plane of faith and love and we were greatly encouraged to press the battle for God and holiness. The as-sociation of Rev. Fitch and his quiet, The asunassuming life in the parsonage will long be remembered. May God bless them as they go forward in the work of the Lord. In all the year has been one of wonderful victory. From the very



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takably led through prayer and His Word. Thus we bow in humility and praise, and ascribe to our crucified and risen Christ all the honor and glory. The Carterville church is composed of some of the most consecrated, self-sacrificing and loyal people that can be found. They practice the tithing system and are the recipients of His blessings in obedience to His Word. The Lord has been pleased for us to continue the work another year and feeling to be in divine order, we go forward with faith and courage expecting the best year of our lives. It has been our privilege this year to go out in cars in companies and witness in the surrounding towns for God and holiness unto the Lord here in southern Illinois. The out-look for the promotion of His cause in this section of the great Chicago-Central District is exceedingly encouraging for the future. Jesus gives us the best Bible experience of our lives and we covet the prayers of the HERALD OF HOLINESS family for a gracious year."-Della Smith, Jonnie Dance, Pastors.

EVANCELIST C. J. GARRETT .- "I am now with Pastor S. H. Erwin in the Nazarene Tabernacle, Rosedale, Kansas City, Kansas. We are in our second week, some thirty have prayed through. We have a good tabernacle church here with lots of room. Brother Erwin is among our best pastors, especially a city pastor. His wife is a splendid musician and worker among young people. I love my work as an evangelist and am now in my eleventh year."

#### TELEGRAMS

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

#### JONESBORD, LA.

The Vilonia, Ark. camp was a great success and victory. Some of the older citizens said best in twenty years. At least 150 seekers and scores of reclamations, regenerations and sanctifications. A number of confessions and restitutions made and old grudges settled. Old time praying and fasting still brings old time results. My third camp at Vilonia. At Hudson camp next.-Evangelist J. E. Gaar.

#### NAMPA, IDAHO

Idaho-Oregon, District Campmeeting in Boise victorious and successful from beginning to end. Bud Robinsor, Jar-mtte and Dell Aycock, J. G. Morrison and Prof. Messer, workers, wonderfully blessed of God and rendered great service. More than three hundred seekers, 187 subscriptions for HERALD op Holl-NESS. Valued and lasting work done for the District.-A. E. Sanner.

#### REDLANDS, CALIF.

Our hearts are broken because of the death of our son, Edwin Paul, who accidently shot himself this afternoon, August 9. Lived but one hour, was never conscious after the accident. We ask the prayers of the HERALD OF HOLINESS family. He was fourteen July 25.—Rev. Frank Daniel.

#### VANCOUVER, WASH.

Centralia, Wash., and Vancouver churches just had great revivals with Evangelist Fugett. Great crowds both places. Over three hundred seekers. Good cass received in both churches. Roth churches and pastors well pleased. Fugett great revivalist -Albert J. Schocke, Ralph C. Gray, pastors.

STREATOR, ILL.

Closed a good revival August 8 in one of the hardest fields in this part of the District. Organized with twelve members. One Catholic saved. Eight subscriptions for the HERALD OF HOLINESS. Twenty-five were saved or sanctified .-Budd Evangelistic Party.

KANSAS CITY, KANSAS Just closed a three weeks' revival. Fvangelist C. J. Garrett, Ottawa, Kans., was with us the last half of the meeting. He did some great preaching in the Holy 'Ghost. There were souls seeking God at each service during the last weekmany praying through to victory. We have a great future here for a great church -S. H. Erwin, Pastor, Nazarene Tabernacle.

#### **ANNOUNCEMENTS**

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SPECIAL NOTICE-A letter from Evangelist Lum Jones tells of the drowning of kaymond Southall, a member of the Bethany-Peniel College Quartette. The tragedy occured at Grand Saline, Texas, where the young man, with his companions, was swimming in a lake and gave out while in deep water. Mr. Southall, whose home was Altus, Okla., was a most excellent Christian young nun. We extend our fullest Christian sympathies to his bereaved loved ones. --Editor.

Notice-I have appointed Rev. O. J. Notice—1 have appointed here. O. J. Nease as a member and chairman of the examining board to fill the term made vacant by the resignation of Rev. J. W. Henry, The address of Rev. Nease is 146 King Ave., Columbus, Ohlo.—Chas. A. Gibson, District SuperIntendent.

NOTICE—I am now in the evangelistic field and ready for call anywhere to hold nicetings. Address me Arlington, Texas, c,o liev. J. T. Upchurch.—L. E. Swaney.

RECOMMENDATION—This Inite notice will introduce you to one of my good friends, Rev. A. E. Wachtel of Kensing-ton, Ga. Ho has just united with us from another church and holds his mem-terbin of First Church of Kensen tom another church and holds his mem-lership at First Church, Chattanooga, Tean. No finer man to my way of thinking has come to us than Brother Wachtel. He is a most excellent man, a fine preacher, a fine pianist and a beautiful singer. He has been president of one of the schools of his former church. He was raised in Missouri and has preached in that state and in Ne-braska and Iowa and as far east as New Jersey and Washington, D. C. He will make a fine evangelist, but he would rather take a church if our District Superintendents have an opening in any of these states and you want a man with ability and a boautiful life to back it up, fet in touch with Dr. Wachtel. He is lirst class.—Uncle Buddie.

SPECIAL NOTICE-Let every church on the Kentucky District send \$4.00 for the entertainment of each delegate elected

to the District Assembly, Sept. 22 to 26. To fall in this matter will force your delegates to pay their own entertain-ment after they arrive. It would be well to send this amount to the host pastor in advance in order that we may gain the benefit of cash bargains. Let each one expecting to attend notify the pastor, W. T. Mason, 705 Magofin St., Lexington, Ky.—J. W. Montgomery, District Superintendent.

PLEASE PRAT for the wife of Evangel-PLEASE PRAT for the wife of Evangel-ist Callaway who is very sick at their homo in Arkansas. Pray for Ben Stevens and his meeting in a new field in Washington. Pray for the heating of a daughtor in New Jersey, for the complete healing of Sister Mary J. Pendleton of Kendaliville, Ind.; for the wife of Brother H. L. McLain, hancey, Ky., who recently underwent an operation; for the salvation of one who has been deceived by the enemy; for the healing of a sister in Erin, Tonn.

RECONSIENDATION-Rev. I. N. Toole, formerly an evangelist in the Friends Church, and who recently united with the Church of the Nazarene, Pittsburgh District, is a strong preacher and evan-gelist. There is none cleaner, none cleaner and saner in the holiness move-ment than ho. I have known Brother Toole for the last fifteen years, and he is a campmeeting preacher and a re-vivalist of the first magnitude. Call him for your fail, winter, spring or summer cumpaign. He can be reached at the following address: Rev. I. N. Toole, 615 East College St., Atliance, Ohio. I understand that he has the first part of understand that he has the first part of September open.

# SERMONS ON ISAIAH

#### (Twenty of them)

By Rev. P. F. Bresee, D. D.



This book is one of the most worthwhile contributions to the literature of the Church of the Nazarene that has been made for years. A book of sermons by one of the founders of the church!

Those who knew Dr. Bresee will recall his fondness for the book of Isaiah and the inspiring, helpful messages he delivered from its profound passages. He was a preacher of the prophetic type and in this prophetic book he delighted to meditate, bringing forth therefrom stirring, uplifting and intensely practical truths.

There are twenty sermons in all covering a wide range of subjects as follows:

The Redcemer's Cross; The Worker's Three Eras; The Purging Fire; The Baptism with Fire; The Gaze Into Heaven; Fidelity is Better than Fruit; Righteousness in Politics; The Prince of Four Names; Holiness and Civic Righteousness in Politics; The Prince of Four Names; Holiness and Civic Righteousness; The Joy and Assurance of Full Salvation; Jesus, the Peerless One; The Defense of the Sanctified; The Verities of Salvation; Jesus, Our Sheltering Rock: War and Victory; The Agency and Instrumentalities of Holy Victory; The Conquering Word; The Perpetual Servant; The Passion that Absorbs; The Temple of God.

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

#### Read Dr. Goodwin's Glowing Testimonial:

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

and see bim in my mind. The words and phrases and sentences were as he poured them forth from the pulpit. Rev. C. J. Kinne who spent much time in arranging the sermons has done the church and all readers woll who he church and all the sermons has done the church and all readers a most valuable service in pre-serving the exact words and phrases in these sermons and making their publica-tion a possibility. I am sure that every Nazarene family as well as all loyal friends and admirers of this great and homored leader will want a copy of this important production of Dr. Breace's sermons in the Book of Isalab. I trust we may have at least ten volumes of his great sermons published for the edification of our peo-ple."-John W. Goodwin, Gen. Supt. NOTICE—We dropped out of the evanrelistic work June 1, 1925, accepting the pastorate of our church at Santa Rosa, Calif. We are montering the held of evangelism and would like to slate as much work as possible in the West and Northwest. Those interested may address me at 840 Boylston St., Fasadena, Calif.—I. M. Ellis.

CORRECTION—The address of Evangellat O. B. Ong as given in the Evangelist's Directory is incorrect. It should be 1844 Las Lunas St., Pusadena, Calif.

Notice—I have an open date from Aug. 28 to Sept. 12 which I would like to give any church or camp wanting an old time Holy Ghost revival. I am a commissioned evangelist of the Hamilin District.—S. A. Logan, P. O. Box 332, Celina, Texas.

RECOMMENDATION—It gives me pleasure to recommend Perry R. Rood, Evangelist, to the Nazareno family and all other holiness folk as a safe, sane, preacher. He comes to us from the Methodist Episcopal Church South. He has had several years of experience as a pastor and will know how to help the pastor in solving his many problems. He goes any where for free will offerings. Those in need of an evangelist don't fail to give him a call.—R. F. Jieinlein, Pastor. Mannington, W. Va.

CORRECTION—In the HERALD OF HOLI-NESS for July 28, in a recommendation by Rev. U. E. Harding, my address was not correctly given. Please notice that my address is 615 South Avc., 59, Los Angeles, Californin.—W. C. Graves.

NOTICE—Would be pleased to help anyone in a meeting while in the Middlo States. Address me Broken Bow, Neb. —Homer C. Williams, evangelist.

OPEN DATE—Having canceled a meeting from Aug. 21 to 29, also having an open date from Sept. 1 to 15, I would be glad to serve any church or comraunity needing an evangelist on those dates. Reference: Rev. G. H. Harmon, Henryetta, Okla., my pastor.—Wm. H. Logan, Rt. 4, Box 112, Okmulgee, Okla.

#### CAMPMEETING CALENDAR

Aug. 19 to 29. Bethel Camp, Temple, Okla. Itev. J. E. Gaar, evangelist. Song leaders: Mrs. Lonnie Keeter and Miss Jewel Stowart. For information, write G. C. and Pearl Hensley, Box 363, Temple, Okla.

August 20 to 29. Fortleth Annual Camp of the Contral Illinois Holiness Association. Workers: C. W. Ruth and John E. Hewson, evangelists; Mr. and Mrs. Chas. Buss. song leaders; Mrs. Della B. Stretch, children's leader. Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St, Springfield, Ill.

August 20 to 29. Circlevile, Ohlo, "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For Information address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohlo.

August 20 to 29. Dranesville. Va. Rev. John Norberry evangelist in charge. Other workers to be announced later. Large new tabernacle, healthy and plensant grounds, near Herndon, Va., and aixteen miles from Washington, D. C. For further information address Chas. F. Henderson, Herndon, Va.

Aug. 20 to 30. Carthage, Ky., Holiness Campmeeting, California, Ky. Workers, C. C. and Flora Chatfield, J. Warren and Maybelle Lowman, J. E. and Ada Redmon, O. E. Shelton and wife. Many visiting preachers and workers. For information address J. R. Moore, California, Ky.

Aug. 20 to 30. First Annual Camp Meeting of Southwestern Oregon at Marshfield, Oregon. Workers: Roy Theo. and Minnie Ludwig and others. This camp is near the Pacific Ocean, with an invigorating climate and a wonderful drive from Roseburg on the Pacific highway. There will be a din-Pacific highway. There will be a dinfurther information, address Rev. D. P. Henry, 225 Hall St., Marshfield, Oregon. Aug. 26 to Sept. 6. The Armstrong Co. Interdenominational Holiness Association Camp, three miles from Kittanning, Pa. Workers: Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

Scpt. 3 to 13, Hollness Campmeeting at Calamine, Ark. Workers: Rev. Lum Jones of Ada Okla.; and Prof. Johnnie Douglas. Write J. D. Sullivan. Grange, Ark.

Aug. 26 to Sept. 15, Franklin County Holiness Campmeeting. Rev. Josiah Tucker and others in charge. Mrs. Bonnic Edgin, Secretary, Ozark, Ark.

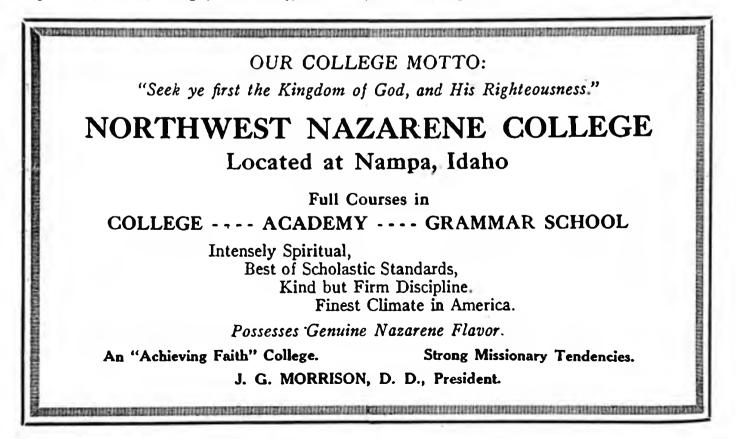
Aug. 26 to Sept. 5. Cleveland, Ind., Camp., Silver Jublice. Twenty-fitth annual camp of the Eastern Indiana Holiness Association. Workers: Evangelist John T. Hatfield, Dr. Chas. H. Babcock, Rov. Seth C. Recs. Rev. Paul S. Rees and Prof. James E. Campbell and wife, and others. Write Rev. C. E. Ellsworth, Secretary, Greenfield, Ind., Rt. 9.

Aug. 26 to Sept. 5. Oklahoma State Holiness Association camp, Blackwell, Okla, Workers: Joseph Owen, J. B. Chapman. Male Quartet from John Fletcher College. For further information address Mrs. A. L. Wright. Secretary, 307 E. College, Blackwell, Okla.

August 26 to Sept. 12, Radcliff, Ohlo. Third annual camp under auspices of the Church of the Nazarene. Workers: itev. B. T. Flancty, evangelist, of Cumberland, Wisc.; pastor and wife in charge of music and special singing. For information write Rev. Elbert Shelton, itadcliff, Ohlo.

Aug. 27 to Sept. 5, first annual Campmeeting of the Columbus Holiness Asseciation, held at Columbus, Ind. Workers: Rev. Bud Robinson and H. N. Dickerson; L. C. Messer, Song leader. For further information address Courtney Moore, Secretary, Columbus, Ind.

Aug. 27 to Sept. 5, Thirty-Ninth Annual Campmeeting of the Southern Indiana Holinoss Association, Oakland, City, Ind. Workers: John and Boau Fleming, evangelists; Song leaders, Rev.



Arthur Johnston and wife. For information write Mrs. Maude Yeager, Oakland City, Ind., Secretary.

Aug. 28 to Sept. 6. Local Preachers Hollness campmeeting. Fletcher Grove, Delanco, N. J. Workers: Rev. J. C. Long, Houghton, N. Y.; Rev. Richard G. Flexon, Jr., Virginia; Burl P. Sparks, Seymour, Ind.; Mrs. S. J. Dorlin, Vineland, N. J. W. B. Woodrow, Secretary, Collingswood, N. J

Aug. 30 to Sept. 5. Indiana Campmeeting and District Assembly at Beulah Park, Alexandria, Ind. Workers: General Superintendent H. F. Reynolds, Evangelist C. H. Babcock, over one humdred preachers and singers. Free entertainment for ministers and their wives. For information address Rev. Fred Bouse, Alexandria, Ind.

Sept. 2 to 12, Fifteenth Annual Interdenominational Holiness Campmeeting of Springer, 111., will be held at Jacob's Camp. Workers: Rev. Elmer McKay of Ipana, 111., and Julia Hayes of Springfield, 111. Song leader, Frank Doerner of Norris City, 111. For further information write Jacob Fleck, Enfield, 111., president, or Frank Doerner, Norris City, 111., Secretary.

Sept. 4, 5, 6, North Reading, Mass. Sixth annual fall campmeeting of the New England District of the Church of the Nazarene. Workers: Pastors and other ministers of the District. District Superintendent H. V. Miller in chafge. For rooms write Miss Rose Wright, 1973 Milddiesex St., Lowell, Mass. Other Information, E. T. French, 10 Story Ave., Lyon, Mass.

September 9 to 19, Annual Campmeeting of the Custer County Holiness Association in the Community building at Thomas. Okia. Evangelists: Geo. B. Kulp of Battle Creek, Mich., and B. F Neely of Bethany, Okia; Song evangelist, Prof. J. E. Moore, of Los Angeles, Calif. Entertainment given 1/ visiting inhisters. For further information write E. N. Engle, President; or Miss Anna Kraybill, Secretary, both of Thomas, Okia.

Sept. 10 to 19, Sixth annual campmealing of the Jewell County Holiness Association, Burr Oak, Kansas. Evan-Relist, Dr. J. B. Chapman. For information write Mrs. R. L. Decker, Secretary, Burr Oak, Kansas.

Sept 10 to 19, Erma, N. J. Workers: Rev. C. B. Jernigan and wife; Rev. Arthur W. Gould. For information addiess Earl Woolson, Cape May, N. J., Rt 1.

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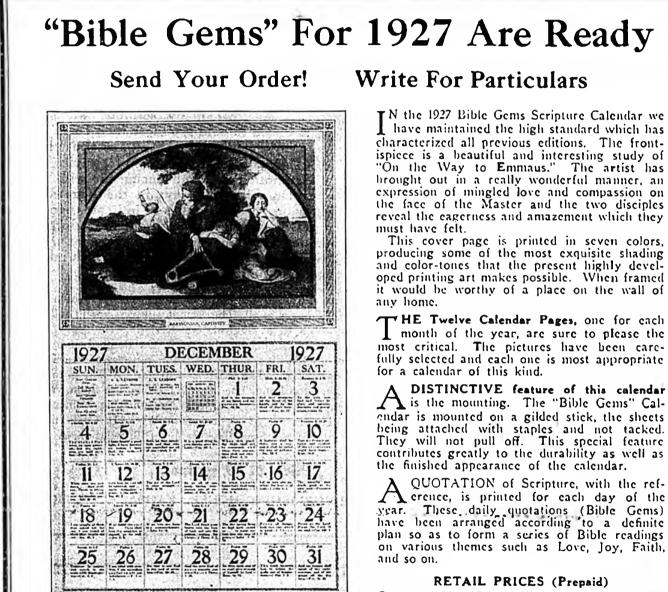
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