

HERALD of HOLINESS

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THE MOUNTAINS OF GOD

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HOW intimately are the mountains of the Bible related to the revelation of essential truth and to the accomplishment of divine intentions!

First is Sinai, where the Ten Commandments were given. This mountain stands for the *demands* of grace, and its law is summarized in supreme love to God and love for one's fellowman equal to the love of self. This is but a definitive statement of holiness—an equivalent of the command, "Be ye holy for I am holy."

The second is Calvary, where Jesus Christ suffered and died for the sins of men and for the taking away of the pollution of sin. This mountain stands for the *provisions* of grace, and these provisions are ultra-commensurate with the demands of law, so that everyone is left without excuse who falls short of reconciliation to God and complete moral and spiritual adjustment to Him.

The third mountain is Zion, the one upon the top of which the one hundred and twenty disciples tarried in prayer until they were filled with the Holy Ghost. This mountain stands for the *efficiency* of grace. Pentecost is not a mere incident in the history of the Church; it is an epoch in the life of the Christian and the synonym of experimental and vital salvation—the dispensational blessing for this day and age.

The fourth mountain is Olivet from which Jesus ascended and to which He is to descend when He comes again. This mountain stands for the *consumation* of grace. It is the symbol of final salvation when mortality shall be swallowed up in deathless life. It stands for resurrection and glorification and redemption complete.

Sinai demands, Calvary provides, Zion executes and Olivet rewards. Sinai demands, "Be ye holy for I am holy." Calvary provides, "The blood of Jesus Christ his Son cleanseth us from all sin." Zion executes, for we are efficiently "Sanctified by the Holy Ghost." And Olivet rewards; for, "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power." Indeed the mountains of God are full of significance.

HERALD OF HOLINESS

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THE GREATEST QUESTION OF ALL

THE "Sin Question" is the real question for all the ages. There is no question at all as to the fact of sin, the denial of Christian Scientists and New Psychologists, notwithstanding. Sin is here and is the cause, directly or indirectly, of all our woes. Denials, apologies and counteractions are all insufficient. What is needed is a real and sufficient remedy.

But it is refreshing to be able to say that there is a remedy and that this remedy is available to all upon conditions which it is possible to meet. Some people are alarmed when they see anyone leaning toward a position which would make it impossible for him to sin. But we rejoice when we see one approaching the situation where it is possible for him to not sin. And this is not solely a matter of human freedom, for willing to be free from sin, as a mere matter of the human will, is not sufficient. This was Paul's situation as described in the seventh chapter of Romans. But there must be a genuine, supernatural deliverance from the guilt, power and pollution of sin. There must be a miraculous empowering of the soul so that it is free to practice righteousness.

Can Jesus Christ save from the guilt and power of sin? Every genuinely regenerated soul will answer in the affirmative. Can He save from the pollution of sin and renew the soul in His own holy image? Some are in doubt on this point. But there is a splendid company who dare stand up and affirm that He can do even this. Can Jesus Christ keep one free and clean and victorious all the days of his life until death shall come or Jesus shall appear in His advent glory? Some will doubt this, but thank God, there are some who on the basis of past experience and the unfulfilling promises of God will boldly say, "He can do it."

The sin question is not a question of creeds, but a question of facts. It is not a question of conjecture, but a question of experience. What you believe about the matter changes nothing. But what you are in the matter changes it all, so far as you are concerned. And this is our affirmation that the invitation to salvation is as wide as the human race, and the measure of salvation is as deep as the human need. Salvation

from sin is present and full, free and all. Jesus can do what He came into the world to do, and that is to "save His people from their sin" and to "destroy the works of the devil" out of the hearts of men. Jesus Christ and His full salvation are the solution of the sin problem for the individual and for the world.

FINDING THE PROPER CHURCH HOME

PERSONAL salvation is, of course, the most important thing in the world. But next to it comes the question of the proper investment of life. And in connection with the investment of life belongs the consideration of church affiliation—an attempt to answer the question, "What church shall I join?" And just as there is no time but now for settling the matter of personal salvation, so there should be no delay in the selection of one's church home. The truth of this saying is quite evident when one considers how difficult it is to make adjustments late in life.

Today a man told in our hearing of an outstanding leader in the holiness movement who said recently that he should have joined the Church of the Nazarene ten years ago; but that since he had put it off until he is now past seventy, he thought it inadvisable for him to join it at all. We do not presume to enter upon a discussion of the general merits of his case—we do not know whether he should have joined our church or not. But this much he himself admitted: he should have joined our church and did not, then the mistake, while not affecting his personal salvation, does affect his usefulness and will affect the rewards of his life.

There is something quite distinctive about the "Nazarene atmosphere," and preachers and people coming to us late in their years and experience quite often do not become properly "acclimated" ever. Preachers come to us after the work of their lives is pretty well done and leave their fruitage behind them. Laymen come late in their lives and wonder why their new surroundings are not just like they had in their former church. And we have been in the field long enough now that we have witnessed a few preachers who did their principal work with us and then changed to some other denomination, and we feel as sorry for these latter as for any of the former. It must be quite a risk for a Nazarene preacher or layman to attempt to become adjusted to another environment.

We are not asking anyone to join our church or to leave our church. All we are saying is that everyone should find his place and take his place as soon as possible. If you are unsettled, give yourself to prayer and to searching for the will of God, and as soon as you can, join yourself to the company of those with whom you will be content to live and to die, and there devote yourself with unstinted consecration and devotion.

EDITORIAL COMMENTS

Information has just reached us to the effect that Rev. John Knapp of Cincinnati, Ohio, has definitely decided to enter the evangelistic field for full time services. John Knapp is the son of Rev. Martin Wells Knapp, founder of God's Bible School, Cincinnati, and author of some of the most useful books ever produced by leaders of the holiness movement. And John Knapp is one of the best educated men in the holiness movement today. He has his M. A. from the University of Cincinnati, his B. D. from Lane Seminary, and was recently honored by Asbury College in the bestowal of the D. D. degree. Brother Knapp is a definite and radical full salvation preacher of unusual effectiveness, and although a Methodist, he is a true friend to our church. He is a safe man and will be a blessing wherever his labors lead him, and we bespeak for him an ever widening field of usefulness. He may be addressed at 2326 Auburn Ave., Cincinnati, Ohio.

A correspondent asks whether in the 13th verse of Acts 24 Paul denies being a ring leader of "The sect of the Nazarenes," or whether he simply denies being a pestilent fellow, and a mover of seditions among the Jews, as accused in verse 5. We would have been at a loss to know why this question is asked, were not the following note appended: "I hope someone will put an article in the HERALD OF HOLINESS telling what we have to denominations. People here who call themselves 'The Church of God' are fighting hard against us and all other churches as well." Since the Romans knew the Christians at this time only as a sect of the Jews, followers of one Jesus of Nazareth, for Paul to have denied being a "Nazarene" would have been the equivalent of denying that he was a Christian, which we know he did not do. He denied being a menace and a disturber, but certainly he did not deny being a follower of "Jesus the Nazarene." But we would not make this incident an argument in favor of denominational distinctions among Christians. We ourselves are at great loss to know why a people of a certain persuasion will set themselves apart and call themselves "The Church of God," when they themselves would not be willing to claim that they are really "The Church of God," either inclusively or exclusively (that is, they would not be willing to say that everyone of their crowd is a genuine Christian or that there are not genuine Christians outside of their crowd). For in our experience covering twenty-seven years, the sectiest sects we have yet found are the no-sect sects. We cannot well go to the bottom of the arguments here, but the Church has always had its visible forms of organization and its adaptations to conditions and to the needs of its day, and it so chances that the Church (note the generic term) at this period exists in the form of

many denominations. This form is not ideal, but neither is it sinful. The hierarchal form in which it existed in the pre-Lutheran days was much worse than this. And denominationalism has its advantages, among which is its adaptation to particularizing emphasis. For instance, the Lutherans have emphasized justification by faith, the Presbyterians have emphasized the sovereignty of God, the Baptists have emphasized the sufficiency of the believer's priesthood, the Methodists have emphasized the witness of the Spirit, and the Nazarenes are emphasizing the doctrine and experience of entire sanctification. And yet it remains that all the Christians, the genuinely regenerated people in all the churches and even those who are in the no-sect sects still constitute the Church of God just as they would do if they were to attempt a union of ideas and an obliteration of denominational distinctions. We do think that God's people should not be divided over questions that are not vital, or at least serious, and for this reason we approve the union of Presbyterians, the union of Baptists, the union of Methodists and finally the union of all the distinctive holiness churches. But in the present state of Christianity it is impossible to avoid denominationalism in the Church, and those who try drift farther into sectarianism—look and see if it is not so.

The "long suit" of a holiness preacher and of a holiness church is spirituality, and spectacularism in practice and "yellow journalism" in advertising are contrary to this ideal. Someone has sent us a newspaper clipping in which a Nazarene revival is described by one of its promoters in railway language. The "black-haired preacher" is said to be "at the throttle," and is declared to have "jerked her wide open," while others are said to be "shoveling coal" down on their "prayer bones." An assistant in the meeting is called a "converted circus man," and the whole arrangement smacks of vaudeville more than of religion. Now if the meeting was fitly described by the reporter, and if the language of the notice is representative of that used in the meeting, then we think people who attended that meeting were in reality victims of a shallow religiosity which is painful and hurtful. If this language is no characteristic, then the appeal is wrong. We must be honest; and the fact is that our meetings are not spectacular in the vaudeville sense, and people who come expecting them to be so will be disappointed. In our meetings we pray in faith; sing sound, spiritual songs; preach the simple, old-time gospel; give humble testimony to the saving and sanctifying grace of God and seek to get sinners converted and believers sanctified wholly. And if we draw people to our services by giving the impression that something different from this will be going on, we deceive them. Our advertising should be sane and religious and consistent with the doctrine and life of holiness.

DID WE DO THE BEST WE COULD?

By J. G. MORRISON, D. D.

MANY will remember the story of the wreck of the "Lady Elgin," years ago, off the coasts of Lake Michigan. It was before the day of the well organized coast guards. There was a fearful storm. The ship had struck, and was pounding to pieces on the rocks. Passengers clung to the cordage of the ship, dreading a watery grave. The crowd on the shore could do little. But there was one young man, the expert swimmer of the community (and a young minister, by the way, studying at the nearby theological institute), who rushed into the angry waters, and after buffetting the waves, rescued a human being. Again he went forth, and again he returned each time with a man or a woman in his grasp, until at length he was so exhausted that he literally panted like a dog on the sands. His cold body was warmed with blankets, and hot drinks, and again arousing himself, he rescued several more! The last one he seized, he could not bring to land, but was sinking a few rods out with his partially rescued burden, when several strong men rushed into the water shoulder deep, and dragged them both to shore. The brave young minister was carried senseless to his bed. For days he was delirious, and kept saying over and over, "*Did I do the best I could? Did I do the best I could? How many did I leave on the ship? How many were lost?*" Despite the soothing comfort of loved ones, despite the recital of the tale of the many he had heroically saved, he could not dispel from his thought the fact that many went down, nor the wonderment as to whether he had done the best he could!

Oh, reader, to leave one behind in such a wreck, was to leave one to the certainty of death and "a grave in the angry deep." Not one of us wonders that this courageous young man deliriously regretted that he had not saved them all.

But, brother, sister, have we done the best we could to win people to salvation? The Scriptures emphatically state that unless our friends, our acquaintances, our children, our precious relatives are in possession of genuine salvation, they are eternally lost! Have we, through prayer and faith, and storehouse tithing, done all that we can do, in the homeland? One more determined effort on our part might win that unsaved young man or woman. One more strong pull at the skies, and we would have precipitated a Holy Ghost revival in our home church, and this might possibly have spread far. Read the August number of *The Other Sheep* and notice how very near the missionaries in China, and the workers in Africa came to missing the great awakening in each place. They had prayed, and fasted, and were just about to

conclude that in modern days there could be no great awakening, when they determined to make another great effort. The prayer deepened, the fasting went on, and behold, "Him whom they sought, came suddenly to His temple," and the awakening was on! **TRULY, TRULY, HAVE WE DONE ALL THAT WE COULD?** Once more let us besiege the throne of grace! Once more let us really fast! Once more let us exercise a mighty faith! It is coming! It is almost here! Have we done all that we could?

Have we done all that we could for the world-wide spread of the holy faith? Did you genuinely pray for the missionaries? Did you give all that you could? Oh, those stray dimes, those wandering quarters, spent for a passing whim, handed over for the gratification of a moment—will they not return to haunt us when the day of final accounting shall come? Oh, the souls that are lost through the garbage can! Oh, the thoughtless wasting of that which meant eternal life to the submerged heathen! Could America save and give what she wastes, she could feed the starving millions of the earth! Could the Church of the Nazarene save and give what she wastes, she could make of herself *the miracle missionary church of the ages!*

Every sign points to the fact that we are now at a crisis! Either we will, as a church, arouse all our latent forces, take a mighty stride ahead, astound the gainsaying and unbelieving world with the spectacle of a great body of modern people actually believing God, and moving forward by faith to achieve in His name the spiritual conquest of a half million people in the next few years, or we will gradually lose the vision, "mill around" over questions of no vital importance, and go the way of hundreds of movements that have preceded us. This writer believes that some holiness church shall girdle the globe with salvation, with holiness unto the Lord before the second advent of Jesus Christ! We believe that church is to be the Church of the Nazarene! **WE CAN IF WE WILL! WE CAN—AND WE WILL!**

"The strength of the chain is the strength of the weakest link." This saying is just as true when applied to systems of doctrine and to the moral practices of Christians as when applied to chains of iron or steel. One cannot be an "average Christian." He must be the best Christian he knows how to be or he is no Christian at all. There can be no *little* sins, for sin to be sin must involve wilful disobedience to the known will of God, and such disobedience is supremely felonious whether it is revealed in the mere omission of a prayer or in the commission of a homicide.

"THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD"

PSALM 37:23

By W. H. Terry

THIS is an experience that few ever enjoy. Some may think their steps are ordered by the Lord because of their goodness, but the kind of goodness referred to in the text is not the sort which merely conforms to good manners and customs as is so prevalent today. It is not that exterior, exhibition grade of goodness, which is fed by newspaper notoriety and public applause, it is something very much superior. It is righteous goodness located in the heart of a soul who has received both pardon and purity and is abandoned to the will of God. This kind is a hidden interior goodness that labors not with eyeservice to please men, but unceasingly to please God. Modern goodness can give or do among company or on the streets, be congratulated and rewarded here and now, but that God-given goodness will act unknown and unnoticed, save by a very few. The giving of alms is very good, but all cannot do this, yet everyone can give his time and talent for the salvation of immortal souls. Some may need gifts that are given, but God wants someone to give his time to prayer and reading His Word and waiting for His message. One goodness may alleviate the sufferings of a few, the other can bring deliverance to all who are in need. The former which many have and are proud of is the one the world counts and recognizes, the latter is usually despised and oftentimes unknown.

In Joseph we have an example of a man who possessed the right kind of goodness and whose steps were really ordered by the Lord. One thing is very impressive about him, he was the one of a large family whom God chose to try, test and lead, and another thing is the way Joseph allowed God to do with him as He pleased. In smaller families and especially where there is the only child, such are often spoiled and bring nothing but shame and disappointment to their elders and such characters make poor clay in the hands of the divine Potter. However, Joseph had godly parents, a number of brothers and a faith that was thoroughly rooted and grounded in the Lord Jehovah. There was something very distinctive about him as there should be about every Christian, and early in Joseph's life we see how he went through things his brothers were never called to experience, and his father never thought of because God had begun to direct his steps.

The joys of obedience sometimes start with sorrow and tears. We find him in Potiphar's house acting as overseer, quite a good position but not without its temptations. The Lord cannot take some people where He would like to because they could never stand the temptation they would meet there. If He answered their prayers, perhaps instead of their being blessed

they would be damned for they would never stand the pressure from the devil that opposed them in that place. They may envy those whom God has taken on, but they should pray for such rather than envy them and talk about them, and those with the right kind of goodness will do that.

Imprisonment was Joseph's reward for doing right, not just doing good, but being good. When these so-called misfortunes happen it is easy for one to think he has acted contrary to the will of God, when undoubtedly he has done right. Opposition usually meets and follows obedience.

Now Joseph could have sinned and circumstances would have been easier and there would have been no misunderstanding, but a link in the chain of divine providences which God was weaving and working in connection with his life would have been snapped, and possibly remained severed for ever, and Joseph like many others would have finished up on the ecclesiastical scrap heap.

In the will of God misfortunes become good fortunes, the hard way becomes a pleasant way, and the way of misunderstanding becomes the way of peace. It is the devil's business and he specializes at certain periods in intensifying certain temptations, and in a moment all a Christian had or hoped to get can be lost. Such seasons to a child of God will mean his "Waterloo" or mean a step to higher heights, a tragedy or a triumph. To Joseph it was a triumph.

The sort of goodness that Joseph possessed did not put his name in the daily papers, nor was he applauded, but imprisoned.

Another point about his goodness was that environment never changed it, quite different from the "pocket" and "pantry" kind of goodness of today which is as changeable as the weather. If some people do not want holiness there are others who do. This was just as true in Joseph's day as in ours. Potiphar and his wife did not want him, but the butler and baker inside the prison just welcomed him. Both these men told Joseph their troubles, he then told them the truth. To one the words of truth spelled death, to the other deliverance, and truth is having the same effect these days. The truth will mean death, the second death, to all who harden their hearts and blind their minds, but those who embrace it find it sets them free.

Of course, although Joseph was especially led by God, he was still human, and to the butler who was delivered from prison he said, "Think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." Instead of hoping for any immediate reward it is better to wait in con-

fidence and quietness for God to reward and put our trust more in the Lord than any other. The butler too was only made of the same stuff as Joseph, he was quite human and the words of Joseph were forgotten. Here we have two good men, for we know Joseph was a good man, and the butler must have been a man with a sound reputation because he was proved to be true. We do not read anything to the contrary about him, and perhaps Pharaoh had him put in prison during a day of excessive heat when the punkah failed to cool the brow of his irritated royal master. Joseph, however, who had righteous goodness, lived and thought for others during his affliction, while the other good man was satisfied with being blessed and enjoying a new lease of life, but made no efforts to be made a blessing.

Great numbers will do good for immediate returns, but very few are prepared to be made a blessing and then to be forgotten, unrewarded and lost sight of altogether. There may be some who start out and are

very zealous for the work of God for a time, but the unthankful jobs prove too much for them and they finish when God is about to begin. Joseph continued and eventually was brought from the prison to the palace, his surroundings changed but not his goodness.

Many have occupied a small place and been made a blessing to a few, but when God is about to bring them forth to make them a greater blessing to many, they have been missing, they have flown. Few stay in the will of God long enough for Him to lead them very far. Joseph was made a blessing to the butler, but he did not stay there, and God made him a blessing to Pharaoh, then to Egypt and finally to his own family. It is a wonderful thing to stay in the will of God long enough not merely to be made a blessing to a stranger only, but to a community and a country and lastly to your own family however stubborn and rebellious they may seem.

CHESTERFIELD, ENGLAND

SATAN A WILY FOE

By Evangelist J. A. Kring

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

IN the first chapter of Genesis we have an account of the original creation. It is stated in verses 10, 18, 21, 25, that God in viewing various parts of His creation said in each case that it was good. In Gen. 2:1 we read: "Thus the heavens were finished, and all the hosts of them." Turning back to Gen. 1:31, we have this statement: "God saw every thing that he had made, and, behold, it was very good." Hence, it appears quite clear that there was no evil in the original creation, nor any necessity of a distinctly destructive principle in the divine economy. All was peace and harmony before sin entered the bright, beautiful garden of Eden.

Further: it is also worthy*of special note that sin actually originated with beings who were divinely endowed with the power of purposeful choice, or free moral agency. It appears that Lucifer, an archangel, was the first to exercise this God-given power of choice; but he exercised it in direct opposition to the divine will, and by this act his heart, the center of root qualities, was perverted and he became the leader of a rebellion among his fellows, which according to the twelfth chapter of Revelation embraced one-third of the angels, who chose to leave "their own habitation," rather than to abide in the center of the divine will. Jude in speaking of these angels says that they "kept not their first estate, but left their own habitation" and as a result of their opposition to the sweet will of God and their consequent fall into sin, "He hath reserved [them] in everlasting chains under darkness unto the judgment of the great day." In the same chapter, Revelation twelve, we are told that

this fallen prince of angels, who by transgression became "the great dragon" and "that old serpent, called the devil, and Satan," was cast out into the earth and his angels with him; and history, observation and experience prove that he is to this day the sworn enemy of the eternal Son of God and of the human race and that he is the foul despoiler of the creation of God on this planet.

Being cast out he made his way to the beautiful garden of Eden and succeeded in getting the federal head of our physical race and his wife to use their power of purposeful choice or free moral agency in opposition to God's will and direct command (Genesis 2), and hence their hearts, like his, were perverted and by the perversion of their heart qualities evil impulses arose, which in turn found expression in wrong and unclean appetites, desires, affections, propensities, choices and acts. These inherent, sin-tainted, perverted heart qualities were transmitted to their offspring, for it is written that Adam "begat a son in his own likeness, after his image" (Gen. 5:3); and hence it has come to pass that human or racial depravity has persisted from generation to generation and that the whole human family, as well as the lower forms of life, are susceptible to satanic suggestions and devil influences and the race is as prone to do evil as the sparks that fly upward. Hence, a devil-deceived and hell-bound world continues to conform its habits of thought, speech, will and conduct to the wicked, corrupt and debasing wishes and course that the archfiend of the race has established upon the earth.

Sin as it appears in fallen man has separated him from the life, love, and light of God (Eph. 4:18), made him ignorant of the true God and unlike God

in his thinking, feeling and choices (1 Cor. 2:14). It has darkened his understanding, deadened his emotions and degraded his will (Eph. 4:18, 19). His darkened mind has driven him to madness and moral insanity; his deadened emotion to hatred, and his degraded will to rebellion; hence, his motives, methods and manifestations of life are being used in direct opposition to God's purposes, and if this condition continues until the end of life's brief day spiritual death is inevitable.

Satan, the sworn enemy of Jesus Christ and the deceiver of "the whole world" (Rev. 12:9), has had this poor, lost, bleeding world by the throat ever since the tragedy in the garden of Eden. He has piled it up with mountains of the slain and drenched it with rivers of human blood. It was estimated before the late world war that the people killed in battle alone since the fall of man into sin would repeople the globe fourteen times. What slaughter! What destruction of life and property! Who of us can fathom such wreck and ruin?

History, ancient, medieval and modern, coupled with human observation and experience corroborate the conclusion that the fearful stream of racial depravity opened in Eden continues to flow on, and that the rise and fall of nations is inevitable. What is the recorded story of the history of the civilization of this lost world since sin entered and Satan "the god of this world" (2 Cor. 4:4), began his operations among men? Let us see. After the fall of man into sin history began low in civilization and gradually arose to a high state of culture and immorality preceding the flood, when the wrath of a sin-avenging God fell upon a corrupt world whose "every imagination of the thoughts" of the heart were "only evil continually" (Gen. 6:5); and only eight people were left to tell the tale. Again civilization started upward and reached its height in the empires of Babylon, Egypt and Assyria, when lo, she started down again, but later emerged and arose with the coming of Cyrus, the Greeks and the Romans. In the "fullness of time" the Christ of God, the Shiloh of prophecy, the Lily of the Valley, the Bright and Morning Star, the King of the Jews and the world's Redeemer appeared and again the civilization of this world was stabilized for a time; but by the third and fourth centuries the light became dim and ere long the "dark ages" were on.

About the beginning of the eleventh century, and culminating in the Reformation under Luther, it started up again and continued until the world war when the zenith was reached and the wave broke and now it appears that we are headed for the breakers again. Who will save us? There is no use to look to Europe to save the ship of civilization for she has her hands full and is heavily burdened with her war debt. What about France? Well, her record is anything but bright when viewed in the light of the fact of the murder of so many of her unfathered children by their unmarried mothers, and the additional fact that

in 1922 "The mayor of Lille raised and unveiled a monument to unmarried mothers and their children." As to Germany, she is not different from what she was before the world war. Serbia and Belgium have the same kind of hearts, even if the covering is different. Then poor Pope-toe-kissing Italy and Spain are in the coils of "the Old Serpent," tools of that godless machine Rome and suffering with the fangs of the "Scarlet mother on the Tiber." It is not so long ago that the brutality of Greece was manifested in the murder of some of her best citizens. They tell us too of the joint Christian and Mohammedan legation sent to England to ask of Parliament to take the country of Palestine out of the hands of the Jews. At heart poor Turkey is not different from what she was when she murmured the Christian Armenians. As to Russia, she drips with human blood, having murdered thousands (some say millions) of her best men, thinkers and leaders, in the past few years. Her record is certainly dark from the moral standpoint of view too, for we are told that "In many places women are syndicated and at will the men choose their night's companions." Japan, China and India have been awakened from their slumber of centuries, but with their heathen standards of morals and the idolatry of their religious customs unchanged. In less than twenty years Japan has arisen to one of the world's "greatest three," and her rapidly increasing millions have been and are pushing her out for conquest and territory. China is being torn with civil strife and warring. India has called for "national freedom," but England says "No." She is boiling with strife and trouble. These poor, bleeding nations are under the control of Buddhism, Hinduism, Confucianism and Mohammedanism. As to the South American countries, we are told that ninety per cent are atheists and that the enslaved women are the tools of the debased priests and corrupt men. Africa, so we are told, is bleeding with its social sins, drink and disease. It is also reported that the Indians of Alaska are being depleted by the diseases that follow our heartless civilization. With Buddhism, Hinduism, Confucianism and Mohammedanism sweeping in from the East and North and Christianity from the South and West the titanic struggle is on and what, oh what, will the harvest be?

(To be continued)

WONDERS AND MYSTERIES OF GOD

Selected by REV. C. E. CORNELI

TO THE reverent mind the world is teeming with marvels, and the first marvel is that there is any world. Why was the earth or any other planet ever shot out by the Almighty Arm or projected by the Infinite Mind?

But the marvel is paralleled by its twin wonder—the creation of man. Man is doubtful of his origin, complex in his composition, and unknown in his destiny. Like the captain who sails with sealed orders, it is not

revealed even to the most exalted prophet whither on the sea of eternity he is bound or where his port. Only it is God's land, wherever that may be, and a great and good land.

Pressing hard on this problem crowds the wonder of salvation. "And thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. 1:21). A wonderful Being came down to our world. He was God omnipotent on the side toward heaven and eternity. He was our brother in the flesh on the side toward us. Wonderful also are the works He performed. In His presence fever could not burn, water could not drown, evil spirits could not harm.

At His command twelve men without position, weapon, or education went forth upon the preposterous task of conquering the world. At one time, just as the fate of the Jewish nation in little Moses' day hung upon a frail ark floating among the bulrushes, the fortune of Christianity depended upon a basket containing Paul the apostle as it swung from a window in a wall of Damascus. "Through a window in a basket was I let down by the wall, and escaped" (2 Cor. 11:33).

Most wonderful is the Christian's Book. It is full of inspiring promises, describes the most important events, covers the longest period of history, and contains the finest rhetoric, of any book in the world. It has been burned, anathematized, refuted, cut to pieces, but it continues to flourish, and its popularity grows by leaps and bounds.

The wonders of prayer would fill volumes—nay, whole libraries: weak men and still weaker women praying down upper-room Pentecosts and praying up reprobates dead and buried in their sins. What wonderful power Christ has entrusted to his own! A lone man faces and crows a mob; a single preacher brings ten thousand souls to Christ, and one evangelist does more to reform a State than all its legislators in its capital hall.

The men of faith find "glory begun below." They find wonders in the Word, wonders in the heavens above, and wonders in the earth below, and in everything they find God most wonderful of all and His system of religion the wonder of the whole earth. Wonderful in its origin, perplexing in its founder, stupendous in its achievements, and magnificent in its promises—could such an unparalleled system have come from any other source than from the heart of the very and Almighty God? "And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6).

We have just looked on the wonders of God, but in reality there are no mysteries—only lack of vision. Men talk of the dark things of God as they would of the unknown depths of a forest—some African wilderness—and they shake their heads and hint of lions, fevers, and savages.

Thus men speak of God's unexplored truths. One man says that the doctrine of Trinity—One in Three and Three in One—is too much for him, but a friend interrupts: "The Trinity—that is just theology. When you have lost your wife and six children, you will be ready to curse God and die."

What a puzzle to the child are the ways of his father! There are the marriage mystery, the money mystery, and the school mystery. The lad wonders at the first, is vexed by the second—because he cannot have all he wants—and perhaps hates the third. But the father says, "Some day, dear son, you will understand."

Our difficulties are those of the boy on his way to manhood. Is it a mystery that the mother gives the child bitter medicine, or that the father sends him away from home to get an education, or takes from him the sharp-edged tools which some thoughtless friend has loaned him? Mysteries! they are flowers scattered along our way—not yet unfolded, but shall open into morning-glories of unimagined beauty. God loves the broken in heart, and has a way of turning tears into pearls. There were more angels than mourners in the room when your child died, and there was a rainbow roundabout the open grave, if only you had had eyes to see.

But there is one mystery—just one. It is not the mystery of pain and sin, of poverty or loss or sickness or death, or any such thing. It is the mystery of the cross—the mystery of love. How God—the holy and happy and mighty God, surrounded by all the blessed—could care for you—or me—wicked and apparently worthless in our unawakened state, and go down on the ignominious cross into horrors unknown to human hearts in order to save us—this is the mystery that is higher than the heights and deeper than the depths.

And since that which lies deepest down in the ocean of eternity is declared to be a mystery of Love, then all these other difficulties which tax our understanding—our losses and crosses, our pains and partings—can be only passing and petty bubbles on the sea of time and working also in the interest of All-seeing, All-brooding love.—From *Outlook on God*, W. C. BLAKEMAN, The Abingdon Press.

THE SALVATION OF YOUR CHILD

By EVANGELIST E. E. SHELHAMER

Train up a child in the way he should go; and when he is old, he will not depart from it (Prov. 22:6).

IN the first place, if we would find a model child, morally, mentally, and physically, we must begin about two hundred years before he is born. The parents must be taught how to live. For, sad to say, many people simply exist, and have never caught the vision of living to bless others. They exist as animals and eat, drink, and toil for the things that perish.

In the next place, many a person is not fit to marry. There ought to be a law requiring a strict and high standard on all lines in order to secure a marriage certificate. No one should be allowed even to court who is mentally or morally deficient. In addition to this there should be a strict test of compatibility. For though a person may be sound in mind and body, yet in disposition he may be unfit to live with another.

No two persons should think of living together whose temperaments are too near alike, or too far apart. If too near alike they will not be a help in overcoming each other's weaknesses. If too far apart they will not be likely to bridge the chasm. One or both must not only have ability, but adaptability to gladly *submit* as well as *rule*. It does not require an ounce of grace, nor a thimble-full of brains to be stubborn and hold out for one's opinion. When they are mismatched, or to say the least, when it is hard to understand each other, then the mighty grace of God must be sought or there will be two blighted lives.

We must face facts! While many marriages should have been positively prohibited, many others should have required more time. It would seem that at least one year's engagement is not too long prior to the ceremony. And during this time there should not be an instance of serious friction. For, if there is lack of perfect harmony *before* marriage, it is quite certain there will be a stormy voyage afterward. Our flooded divorce courts prove that the large per cent of divorces come from "incompatibility" and hasty marriages.

Where then does the responsibility lie? In one or the other of the contracting parties. In about nine cases out of every ten where marriage is a failure it can be traced to a party, a dance, or the rear of the church where the acquaintanceship was first made. Had one or both parties associated with the people of God, and like Obadiah, "feared him greatly," God would have chosen for them. No doubt, if they were now to look back they could remember where the Holy Spirit, or some faithful friend warned them against taking the fatal step. They had doubts and misgivings at times whether it was the best thing to do. But instead of counseling with the godly, they listened to those who urged them on to their ruin. Love and lust were blind and said, "I just could not live without Mable or John." Later, this sentimental feeling changed and since then it has been "I wish I had never seen him."

Well, what is the best way out? Blame each other? No! Suggest a separation? Never! For statistics show that very few divorced and remarried people are happy and steady in their Christian experiences. The surest way out of all difficulties is mighty prayer. Think of it! Perhaps a short hour or so with God may change the entire situation and insure a year or more of peace. A fine investment! If, perchance the other side of the house is not thereby affected for good, the one who prays will be well repaid. The consolation

from heaven will more than repay for what is lacking from earth. Make the best of it; learn the lesson and learn it so well you can teach others. Who knows but that in the end, God may rule and overrule so that you will develop strength of character such as could not be had in any other way. God *permits* some things in our lives as a last resort to get us to heaven.

Hardly one in a hundred begins to realize the responsibility of rearing children. The thought of glorifying God never once enters their minds. The idea of praying for a son as did the parents of Samuel would seem absurd. Now, where children are born to such parents,—parents who are haters of God and scoffers at His Word, it will be readily seen that such children are about half damned when they are born and many of them entirely damned when but fifteen years of age. Poor little things, products of lust, how can they be a blessing in the earth unless some one teaches them the good and right way? No wonder they are vicious and licentious at an early age. What a pity that these parents went to so much suffering and expense to bring forth children, then raise and educate them, for what? To be a curse in the earth, then die and be eternally damned.

Parents, have you no pity for these little ones who are not responsible for being here? Can you not feel for them, yea pray and fast for their salvation? Their salvation is much more important than their education. Do not think for a moment that you must let them wait till in their teens before they can "intelligently" decide for Christ. No! As soon as they can manifest self-will they can be taught to curb it.

Parents plan for earthly advantages. If they live too far from where they work, they plan on moving nearer. If they want special school privilege they plan to move, even though it means extra expense. If they want better health, they sell out and go to a different climate. But, strange to say, these same parents, for the sake of a little cheaper rent or a few extra dimes, seem content to live so far from a good live church that the children cannot go regularly to a spiritual Sunday school, or attend old time revival meetings. What is the result? These children grow up to be Sabbath breakers, marry into the wrong families and in the end the parents shed more tears, and pay out more money than would have been the case, had they considered that the salvation of their household was the first and most important thing in the world.

But can we compel them to be Christians? Yes and no! While they must of their own free will submit to God, yet we can so humble ourselves before them and God, that as a rule they will break down and yield. Prayer and fasting will often bring blessed returns. Others have proved it so. Try it!

A state of justification cannot be retained while sin is committed.—J. A. Wood.

THE SIGNIFICANCE OF WORLDLY ADORNMENT

By EVANGELIST W. R. CAIN

IF the wearing of worldly adornment did not originate in Egypt, where was it? We know it dates back at least that far. God's people living in that country for 430 years became in many ways like the Egyptians and so far as adornment is concerned they carried more or less of it with them when they took their departure. If they had left it behind they would not have grieved Moses, Joshua, and Caleb as they did, nor would they have apostatized repeatedly until they lost their immortal souls and had their carcasses buried in the wilderness. They manufactured a god out of their Egyptian junk and worshiped it, which branded them as idolaters. The wearing of jewelry is a heathenish custom and generally an unmistakable sign of carnal pride. It always was and ever shall be. To permit the wearing of the wedding ring or some other fragment of idolatry is to lower a bar which is a forerunner for the lowering of another one for somebody else, which process if practiced sufficiently, would soon make us look more like Egyptians than Israelites—more like the world than the Church of the living God. The Church of Jesus Christ has no commission to adopt any of the customs of the world. Rom. 12:2 is one specific command concerning it. No man or woman, ecclesiastic or anyone else, can legislate against this Scripture, or James 4:4 or 1 John 2:15, thus walking roughshod over imperative commands of God, and be able to prove the will of God. Hence, there are thousands today who claim they see no harm in doing just about as they please, and in the meantime they keep on professing holiness.

It is becoming more difficult to find observers of the law of expediency. This law should govern the matter of adornment and even things legitimate. We doubt not that occasionally God saves and sanctifies a person wearing some worldly adornment, but it is the exception, and God's ministers are not to preach the exception, but the general rule, which means, clean up and shed the Egyptian ornaments first, then get somewhere spiritually; and this is more especially true with reference to preliminary preparation in order to be sanctified. If this is not the divine order, why did God instruct Jacob's and Isaiah's crowd to get rid of their heathenish junk, then they would begin to hear from Him further? Jacob's crowd buried theirs under an oak, and they never saw that tree nor their jewelry again. So many only take off their "togs" just for a season, hence it is carefully tucked away in the dresser drawer or elsewhere for future easy access, and ere long they are looking like Egyptians again. The pulpiteer who says, "No preacher has any right to tell women not to bob their hair, wear jewelry, etc., nor tell men they must not use tobacco or belong to a fraternity, etc.,—let the Holy Ghost tell them," either

makes the ministry incidental, or dispenses with it entirely. How does the Holy Spirit speak to people if not through God's ministry? Must we teach that people are to expect to hear the audible voice of the Holy Ghost? What about the inspired Word of God? Isn't it just as specific, as imperative, as binding, and potent as His audible voice? We sincerely trust the Nazarene Manual concerning adornment will not be modified a hair's breadth, either at our next General Assembly or any other time, unless it is to make it more drastic. We are not advocating mere legalism minus spirituality, but we do contend that legalism—"Thou shalt and thou shalt not"—"Be not and be"—thus negative and positive—are essential to and accompany the highest degree of spirituality.

We, as a holiness denomination, are in bad business when we make a loophole for adopting any of the styles of the "harlot church," or imitating its worldly examples. In other words, we are not to try to compete with the old-line churches for the sake of numbers, or in order to be popular and then make the announcement, "We don't preach some things we used to," which if we ever preached anything that "stirreth up the people," it doesn't require a spyglass to tell whether we are still at it or not. If there is no legitimate excuse for nibbling at tobacco, neither is there any for wearing the wedding ring, bobbing hair, or practicing any other heathenish custom. Among the many flimsy excuses women have for bobbing or shingling their hair and keeping it that way, they claim it makes them cooler. Then why not all of us go naked and be done with it? We would be cooler wouldn't we? If we are not going to *look* as if we are saved or sanctified, then we should not profess to be. "Be not conformed to this world"—"If any man wishes to be like the world he is the enemy of God"—"Love not the world, neither the things that are in the world." Paul, James and John, by the Holy Ghost, are responsible for these plain statements. What are we going to do with them? Obey or disobey? Are we Nazarene preachers within gun-shot of Wesley and Finney and their contemporaries, when it comes to preaching on "adornment" or the "dress question?"

This writer, for one, desires to register his protest against our becoming a speckled, striped mongrelized, nondescript substitute for the Bride of Christ. There is only one way to keep our denomination line distinct and preserve our spiritual identity: namely, keep the bars *all up*. It is perfectly consistent to either keep them all up or let them all down. The "enmity" God put between the "seed of the woman" and the "seed of the serpent" in the Garden of Eden includes all manner of irreconcilables between the world and the

church, and the tense of the language is eternal. There must never be any variation to make room for heathenish relics. The "seed of the woman" has no concessions nor apologies to offer, bless the Lord, and neither is this pharisaism. Then, "For Zion's sake will we not hold our peace" (Isa. 62:1). Volunteers are wanted and sadly needed. Who'll enlist for life and do it now?

WICHITA, KANSAS

THE NEW BIRTH THE END OF SINNERS

By REV. R. PIERCE

SIN is that "abominable thing which God hates," and in His intense hatred for it, to get it out of the way, He gave the choicest jewel in heaven, His "only begotten Son" to die on Calvary's cross to meet its awful sting on the human race. Sin is the only thing that God and His Church has to deal with, in its two-fold aspect, the act and the nature—the outward and the inward.

Many who come to our altars for holiness, ought to be there for restoration to a normal justified life. It would put many of our holiness professors under conviction, if the Bible standard of regeneration were faithfully preached. The Word says, "Whosoever is born of God doth not commit sin" (1 John 3:9), and "He that committeth sin is of the devil" (1 John 3:8). Thus there is no place for sinning in the justified life.

Those who have had a real experience of being "born again" have "passed from death unto life and from the power of Satan unto God." Oh, how well we remember fifty-three years ago when God dealt the death blow to all the worldly habits of our life, which many times we had tried to deal with by the power of our own will, but failed.

"He broke the power of cancelled sin
And set the prisoner free."

And the new life which He imparted made it easy to say "No" to all the allurements of the world and sin. When temptation came we shrank from it with horror, and when old companions would ask us to go and "take a hand" as of old, it was with joy that we could reply, "No, I am a Christian now, and cannot do it," and they never asked me a second time.

No man can be a candidate for a clean heart who is indulging in outward transgression or inward deceit. He must have victory over "the world, the flesh, and the devil," before he is actually in the position for the second work of grace. The second blessing comes only when the first blessing is kept complete. You cannot have a complete ending without a definite beginning; you must have the first before the second, and the second comes when the first is complete.

The movings of the carnal mind are not acts of sin until consented to by the will. While the carnal nature exists in the heart there is always danger to the justi-

fied life. In these days of spiritual declension and worldliness it will need constant placing of God's measuring rod alongside our lives to keep us true to our covenant vows. We must not let down in our standard of living. We must ring out more definitely than ever that there is no place for sin in the Christian life; not even in the justified life, and certainly not in the sanctified life.

Our superstructure of holiness will not be very safe if we have not a rock-ribbed regeneration—born of God—the end of the sinning life. God pardons the sinner and imparts the new life only that the pardoned sinner may "go on unto perfection."

LOS ANGELES, CALIF.

A SMALL BLAZE THAT TAUGHT A BIG LESSON

By EVANGELIST P. P. BELEW

Recently while conducting evangelistic services in a western town, on a Sunday afternoon, I was lying on a sofa in the pastor's home reading again Rev. C. E. Cornell's little book, entitled "Casting the Net," when suddenly the fire whistle sounded. Presently the street was filled with whizzing cars and running pedestrians moving toward the scene of the fire. I quickly imbibed the spirit that was animating the others; and, seizing my coat and hat, hurried out and on with the crowd. I was soon at the scene of interest, which was only two blocks from the parsonage. But what did I see? The smoldering ruins of a small chicken house!

I instantly thought of the oft repeated saying "fire attracts a crowd;" but I further mused it is not necessarily the imposing nature of the structure that is burning, but the fact that there is "a fire." Applying my conclusions to the affairs of the kingdom, I said to myself even the person whom the world calls insignificant may constitute some attraction, if he has Holy Ghost fire. May God grant to us a large portion of that fire.

MARION, IND.

THE ADVANTAGE OF STOREHOUSE TITHING

By N. B. HERRELL

When a local church adopts and practices the storehouse tithing system by her entire membership, her revenue will increase in proportion to the increase of her earning power. No other plan offers this advantage. With the assessment or the pledge plan the earning power of the church may increase or double while the revenue remains the same. The wisdom of God in dealing with man and His kingdom is more reliable than any idea, notion, plan, or system man in his highest efficiency can think of. God save us from seeking our own selfish ends in making plans for the financing of God's kingdom. God first always.

DO YOU KNOW?



That we have a Mission in Jerusalem? That we have planted holiness in the Holy Land?

That right on the very ground where our Lord spent some of His most important ministry the Church of the Nazarene is now planting second blessing holiness? That within a short step from Calvary, the sacred hill where He died, and poured out His

blood for the healing of all our woes, our missionaries are offering the privileges of the same blood to the present day inhabitants of that world-famous city?

That there are close to a million inhabitants of the land of Palestine? That as many as thirty thousand Jews went to that land to make their homes last year—returning to their ancestors' land that they may be ready and on hand for the closing scenes of the last days of this dispensation, when "the Times of the Gentiles have been fulfilled!"

Do you know that there is very much religion in Jerusalem, but practically no salvation? That this city, holy from its past sacred memories, offers peculiar opportunities for Christian work? That thousands of Armenian refugees are there, whither they have fled to escape the atrocities of the vengeful Turk? That there is no organized effort being made by any of the Protestant churches to care for these remnants of Turkish massacre except what little our own is doing?

God has greatly blessed our efforts in behalf of this stricken people. Already we have a church of forty-five members. Rev. S. C. Krikorian is the capable pastor of this work. He is, himself, an Armenian, a graduate of Pasadena College, and has returned to minister to his people. The fine measure of success that the work enjoys is the assurance that our investment in it has been worth while, and should be strengthened.

The growth of our work in Jerusalem has reached the place where it is imperative that we secure a permanent location and erect suitable buildings. It is extremely difficult to rent places over there, as the Jews and Arabs do not want their buildings to be used for a Christian mission. It is almost impossible to find a place suited to our needs, and rents are exorbitant.

The General Board has plans to buy and build in a fine available spot, just as soon as the church shall authorize it to do so, by the increased gifts of the people for this blessed cause. *The Church of the Nazarene has launched a real crusade!* Not one in which we plan to recover an empty sepulcher with force of arms, as the crusaders of old, but one in

which, within the boundaries of the ancient city where our Lord was crucified, we plan to capture a dwelling place in the hearts of the inhabitants for the home of a *living Christ!* One who saves from all sin! Who will join hands in this holy business? *Who will become a crusader?*

Within a few months Rev. A. H. Kauffman and wife, who have spent considerable time in India as missionaries, and also several years in the Holy Land, will return to re-enforce the station established in Jerusalem. It is hoped that when he goes he can carry with him the means to buy and build a permanent home for holiness in that center of the holy plans of Jesus our coming King. "ON TO JERUSALEM!" Let us plant holiness in the world's most celebrated, and the Church's most interesting city!

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

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

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

(The thirty-second week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Second Thessalonians.
2. For Personal Meditation, Jer. 37-44.
3. For the Evening Devotion, 2 Sam. 14-21.

Read from the sacred Book itself. Reading the Scripture passages found here and there in literature, on Scripture mottoes, the Sunday school comments and elsewhere is good, but you will find a sacred reverence coming over you by reading from your own Bible in your private devotions, not to be found if the Book itself is absent. If you find yourself becoming a slave to your own particular copy of the Word, so that you are not able to find the desired passages of Scripture read oftener from other volumes of the Scriptures. Read much without other helps in order that the Holy Spirit may speak directly to your heart. Compare Scripture with Scripture. The Bible is its own best commentary upon itself. Read it prayerfully. The Bible read on the knees is a fruitful method to follow. Read on and on forgetting the chapter and verse divisions, for the Bible was written by books and not by chapters. Read it over and over until it becomes clear to you. Read it to get a new vision of your Lord. Read it to follow its commands.

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

Winning Others to Christ

Sunday, 1. We are invited to become fishers of men, Matt. 4:19.

Monday, 2. Jesus promises that we shall catch men, Luke 5:10.

Tuesday, 3. We are chosen that we may have abiding fruit, John 15:16.

Wednesday, 4. There is joy in winning souls, Psalm 126:5.

Thursday, 5. For the same, Psalm 126:6.

Friday, 6. Converting others saves a soul, James 5:19.

Saturday, 7. For the same, James 5:20.

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus Suffers and Conquers Temptation That He Might Succor the Tempted

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

"Turn your eyes unto Jesus,
Look full into His face;
And things of earth will grow strangely dim
In the light of His glory and grace."

The enemy of our soul is well versed in the psychology of man. He knows how to approach man to the best advantage. He is acquainted with vulnerable points of the race. According to 1 Thes. 5:23 man is body, soul and spirit. So Satan has a threefold avenue of approach for our destruction. When Jesus took upon Himself human nature the enemy could necessarily tempt our Savior only as he could tempt us. Jesus was tempted in all points as we are. We will study His temptation in the light of our own temptations.

The Temptation of Adam and Eve in the Garden of Eden. There was a striking contrast in the environment of the first temptation with that of our Lord. One was in the beautiful Garden of Eden while the other was in a barren wilderness. In Eden were blooming flowers and ripening fruits while Jesus was surrounded with wild beasts, scorpions and serpents in that great and terrible wilderness. He was in every way at a disadvantage.

The serpent offered Eve a threefold temptation. Gen. 3:6. 1. She saw that the tree was good for food. The temptation to the body. 2. It was pleasant to the eyes. The temptation to the soul. 3. A tree to be desired to make one wise. The temptation to the spirit. The first temptation was enough for the serpent to win the victory. One bait was enough. She took the fruit thereof and ate, and gave also to her husband with her; and he did eat. Adam and Eve lost the kingdom by yielding to Satan, but Jesus subdued the kingdom by resisting the enemy.

The Temptation of Israel in the Wilderness. The years in the wilderness were specifically "the day of temptation in the wilderness" (Heb. 3:8). For forty years Israel was tempted in the wilderness and failed. For forty days Jesus was tempted in the wilderness and triumphed in every point. The children of Israel were guilty of three great sins, the same ones that

Jesus was subjected to. 1. They lusted after evil things. They desired the food of Egypt, not being satisfied with the manna from heaven. 2. They were idolaters for they went after other gods. 3. They tempted the Lord. Paul reviews this history in 1 Cor. 10. Study this treatise on the temptation carefully. Jesus answers each assault of the enemy with a quotation from the Book of Deuteronomy where Moses is reviewing God's dealings with Israel during their temptation. Moses says, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee . . . that He might make thee know that man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:2, 3).

Our Lord's Temptation. His temptation was threefold, and the same temptations that the enemy offered in the Garden of Eden and to Israel in the wilderness. 1. Command these stones to be made bread. A temptation to the physical man, the body. 2. Cast thyself down from the pinnacle of the temple to the Kedron valley 326 feet below. A temptation to his soul. 3. Fall down and worship me. A temptation to the spirit. How wonderfully our Lord conquered Satan by using the Word. He had no weapon to fight the foe with but the one we have. And He is able to succor us in the day of temptation.

Our Temptations. Satan has only three avenues of approach to the citadel of man's soul. He can only tempt us through the body, soul and spirit, that is the physical, intellectual or the spiritual. According to 1 John 2:16, The lust of the flesh, the lust of the eye, and the pride of life. Our foes are the flesh, the world, and the devil. The first temptation is to the gratification of the bodily desires unlawfully. It may take the form of using our relation to God for selfish designs, as preaching only for money. But it is usually of a lower and more sensual nature. The second consists of substituting our own efforts for salvation. Pride of achievement may become a great sin. It is a temptation to an easy way, a religion without the burden. It may take the form of foolhardiness or fanaticism. It may be the temptation to substitute culture for the blood. The third temptation is to our spiritual nature and only offered by Satan when the other baits are rejected. This is the temptation for the most spiritual. It is a temptation to unreasonable and unscriptural ways. It may take the form of a desire to get spiritual results without using the proper means. Success by using worldly ways or by wrong doing. It may be the sin of impatience.

We should always remember that no matter how strong we may have grown in the things of God, however ripe we may be in Christian experience, and however fruitful we may be in service that we will never reach a point where the enemy will not tempt us, and we will never in his life go beyond the possi-

bility of backsliding. "Wherefore let him that thinketh he standeth take heed lest he fall." Then we have this promise: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

THE LESSON ILLUSTRATION

There once existed in Russia a noble order of merit which was much coveted by the princes and noblesse. It was conferred only upon the peculiar favorites of the czar or distinguished heroes. Another class shared its honors in a very questionable form. Those nobles who either became a burden to the czar or stood in his way received this honor only to die. The pin point was tipped with poison, and when the decoration was fastened on the breast, the flesh of the person was accidentally, it seemed, pricked. The next morning this one who had so recently been honored was found dead. Satan offers to give us great honor, but it is the decoration of death.

A CRUCIAL HOUR FOR TREVECCA

By GENERAL SUPERINTENDENT GOODWIN

MUST Trevecca fail? Never! Trevecca must not fail and will not fail unless her friends fail to come to her help at this time. Of all the marked epochs in the history of this great institution, this is the great time of opportunity. The days are swiftly passing and the time limit of one of the greatest offers ever given to one of our institutions will have passed in a very few days. What is to be done must be done quickly.

I visited Trevecca a short time ago and spoke in the chapel service. Trevecca College has one of the most beautiful campuses of all our schools. Beautifully ornamented with shade trees, carpeted with green lawns and beautified with beds of flowers, it gives a most attractive appearance. The buildings are well planned and quite up-to-date in their equipment.

This college in recent years has had an increasing student body and the future holds out high promises for a great institution of learning. Her history is crowned with successful preachers, missionaries and gospel workers sent forth with our burning message for the salvation of the world.

Her noble faculty has sacrificed and toiled with the hope that the church some day would be awakened and come to their rescue in their efforts to establish for the church an institution of learning of which none need be ashamed. A few years ago the college undertook to build a new building and enlarge her dormitory equipment. These advanced steps incurred some indebtedness.

A few months ago John Benson, who has carried this institution upon his heart for years, knowing and seeing the needs, made a most generous offer, namely, that if the church would supply \$25,000 he would give \$25,000, which would completely put the institution out of debt. What an opportunity for every loyal friend of Trevecca! How can the church fail or hesitate in supplying the needed \$25,000 to make this generous gift a possibility! The time limit of this offer will soon be passed. In conversation with Brother Benson I learned without question that unless the church should come across at the time named the offer would be withdrawn.

Some few months ago Dr. Henricks, the noble president of this institution, undertook to raise the needed \$25,000 from the church to match Brother Benson's offer. Having associated

with Dr. Henricks in the last months I happen to know that this man has been working hard, traveling constantly in heroic, sacrificial labors to raise the needed \$25,000. The money is not yet in hand. There are a few more days before the campaign must close. We must urge our people not to become careless or indifferent, but to be awakened to this crying need.

The great Southeast, comprising several districts in our church, must have this institution of learning. If Trevecca fails, the Church of the Nazarene in this great Southeast will also ultimately fail. The college is well located in the very center of this great territory, near a great city, with its many advantages, and yet located sufficiently in the suburbs to make its situation practically ideal.

I urge all our pastors and all the districts to lay this great question to heart. Urge your people, take up offerings, talk it to individuals and press the needs of Trevecca on the attention of our people. Co-operate with Dr. Henricks in every possible way to make this campaign a glorious success. I cannot believe for one moment that our people will rest or sleep until they have accomplished the raising of this \$25,000. Communicate with Dr. Henricks immediately. I shall wait with great anxiety to hear the results. I do not, I cannot believe that our people will fail Dr. Henricks at this time.

WORLD NEWS OF INTEREST TERSELY TOLD

By REV. C. E. CORNELL

In the last normal eight years before Federal prohibition, 52 persons per million died of alcoholism in the United States while there were only 36 deaths per million in 1925, the latest year for which government figures are available, according to a statement by the Scientific Temperance Federation of Boston. So although the death-rate in 1925 was larger than that of 1920, the first prohibition, it was still much below the pre-prohibition normal rate.

Dr. A. L. Warner of Chicago, says: "For more than 60 years I have been in an active fight against tobacco, and liquor, and while liquor using is under partial control, the tobacco dope-habit has grown very rapidly, and is a greater curse to the nation than liquor was, or opium. It is estimated that from 90 to 100 billion cigarettes were manufactured in the United States, in 1926, and I do not believe that I am much off from the actual figures when I say that tobacco and smoke supplies cost the United States people more than the combined cost of bread, public schools, and religious work. To this should be added: The millions of dollars worth of property, and many lives lost, through the carelessness of smokers. Of course, tobacco users could not be convinced by any such evidence."

Measurements made by a London weather bureau show that city's annual fall of soot to equal about 6 tons to the square mile.

1 John 3:14-24.—We really believe just as much as we do; the rest is religious talk. We're saved by faith in Jesus. And the real, simple article of faith, in good working order, controls the habits and hand and purse. Most of our brothers of all the world today are hungry, actually; and yet hungrier for the bread of life. And we have it. And we can give it. Are we? Or, are we keeping most for ourselves?—S. D. GORDON.

That birds travel much more slowly than airplanes and that few have a speed equal to that of a moderately fast train, are the observations made recently by a German investigator. He found that the starling was the fastest flier with a speed of 46 miles an hour. Jackdaws attained 38.22 miles an hour, parrot finches 37, hooded crows 31.05, and sparrow hawks only 25.70 miles an hour.

An English naturalist recently discovered in Sumatra an insect which produces a milky fluid having the properties of camphor. It has been suggested that in the future camphor may be obtained by raising these insects just as silk is produced by raising silk worms.

The farm population of the United States decreased 649,000 persons last year, the biggest decrease in any year since 1920, according to estimates made by the bureau of agricultural economics. The number of persons living on farms Jan. 1, 1927, is estimated at 27,892,000. There were 28,541,000 Jan. 1, 1926. It is estimated that 2,155,000 persons moved from farms to cities, towns and villages last year, and that 1,135,000 persons moved to farms, making a net movement of 1,020,000 persons away from farms. Births on farms during 1926 are estimated at 658,000 and deaths at 287,000, leaving a natural increase of 371,000 which reduced the loss due to city-ward movement to 649,000.

Statistics show that between 40 and 50 per cent more women's shoes are sold today than 10 years ago. Not only this, but the manufacture of women's shoes now exceeds the manufacture of men's shoes in this country by over 20 million pairs annually. The output of men's shoes has declined since 1915.

*What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust; and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life
Whose every breathing is unworded praise.*

—J. G. WHITTIER.

Jiddu Krishnamurti, the "vehicle" through which many Theosophists believe the Supreme One speaks to the world, left the United States much less noticed than when he arrived last August. He was reading a much-discussed novel when he sailed. In Holland he will attend the international meeting of the Theosophists.

Two hundred crates of half-frozen bull frogs are on their way to Japan. They will be used to start a breeding farm to supply the new Japanese taste for frog-legs. The frogs are kept in a semi-comatose state by refrigeration.

Botanists have found that flowers cut the evening before they are to be used and kept over night with their stems in water remain fresh longer than those cut the following morning.

A fable runs that the gods gave three fault-finders each a piece of glass. One of them, a fool, made his piece into a lens whereby he magnified every little error into something huge. The second was a just man; he used his as a window pane so that he saw things more as they were. The third man, though a fault-finder, had wisdom; of his piece he made a mirror wherein he could see that many of the faults he deplored were in himself.

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.

—FRANCOIS DE LA MOTHE FENELON.

Henry Ward Beecher once said: "A little library growing larger every year is an honorable part of a man's history. It is a man's duty to own books. A library is not a luxury, but one of the necessities of life." If you expect to accumulate a library, do not loan your books. Book borrowers seldom return books.

In 215 B. C. the first government loan that can be correctly compared with the Liberty Loans during the World War was that asked by Rome of its citizens to help carry on the war against Hannibal. So far as is known, it was the first time the State of Rome borrowed money from individuals to finance a war.

*"We live in deeds, not years; in thoughts, not breath;
In feelings, not in figures on the dial.
We should count time by heart throbs when they beat
For God, for man, for duty.
He most lives who thinks most, feels noblest, acts the best.
Life is but a means to an end—that end,
Beginning, mean, and end of all things, God."*

The late John W. Weeks, former secretary of war, left an estate valued at more than \$1,200,000.

As a result of the adoption in Turkey of modern European dress, swarthy Turks are wearing gloves. Other articles of modern wearing apparel gradually have appeared on the streets of Constantinople, but the favor with which the hand-coverings were received was surprising.

*Build a little fence of trust
Around today;
Fill the space with loving work,
And therein stay;
Look not through the sheltering bars
Upon tomorrow,
God will help thee bear what comes,
Of joy or sorrow.*

—MARY FRANCES BUTTS.

As the result of recent visits of government representatives from Europe a movement of 12,000 Norsemens a year is awaited in Western Canada. Delegations from the Norwegian and Swedish governments visited that territory to make an investigation of the country's possibilities and were favorably impressed.

Would you know the blessing of all blessings? It is this God of love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly, selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of love.—WILLIAM LAW.

King Albert of the Belgians settled a dispute between a butcher and a peasant in a quiet street in Berne the other night. The two Swiss men were arguing about the price of a dog. The butcher wanted \$20 for it, and the peasant offered \$15. The king's motor car suddenly turned into the street and ran over the dog, killing it. The king, who was in the car with two friends, told his chauffeur to give the owner of the animal a note for a thousand francs (\$200), ten times the dog's value.

Although only forty-seven years old, Queen Wilhelmina of Holland, Europe's only reigning woman sovereign, bids fair to enjoy one of the largest reigns in history. She became nominal queen at the age of ten.

FOR ALL THE FAMILY

Dear Boys and Girls:

We are going to have a talk this week about three very noted men—an Englishman, a Frenchman and an American.

"Do I know them?" you are ready to ask. Well, we will see.

The Englishman

Many of you have learned something at school about him. His name was Sir Isaac Newton. "Oh, yes," you exclaim,—"he was the man who saw an apple fall from a tree one day and got to wondering why it fell towards the earth instead of in some other direction, and this led him to discover the law of gravitation." Yes, he is the man we want to talk about. He was born in Lincolnshire, England on Christmas day of 1642. He wasn't a fine husky boy. No, he wasn't very much larger than a young rabbit, for we are told that he could easily have been put into a "quart mug." The frail little scrap of humanity hardly seemed worth trying to save. Doctor, nurse, kinsfolk and neighbors shook their heads as they looked down upon the poor little mite. The expression on their faces would have been very different if they could have peeped into the future. But they couldn't do that. So they couldn't know that the weakened little skull, no bigger than a child's fist, had in it the rudiments of a brain which was going to astonish the world. Well, the pitiful little baby lived and grew, and became a man. In fact he lived to be nearly eighty-five years old. And in those years he became the world's greatest scientist and mathematician. Listen to some of the things which have been said about him by other scientists: "He was certainly the greatest man of science the world has seen." "His was, perhaps, the greatest intellect the human race has ever produced." "It is quite generally acknowledged that he was absolutely the greatest scientific discoverer, and that his mind was the most profound of all the ages." "The more we discover of the secrets of nature, the more we are amazed at the work of Sir Isaac Newton—a work which will seemingly stand for all time." "Perhaps no man ever lived who thought more clearly: whose mind was less confused."

"But," you ask, "wasn't the matter of the apple rather simple after he once got the idea into his mind?" Indeed it was not simple. To test out and prove his theory took such an immense amount of work, such a knowledge of mathematics, physics and astronomy that not many men, even very learned ones, try to follow him in his calculations.

But we are not to think of Sir Isaac as a great scientist only, for he was a very devout and humble worshiper of God as well. He believed in the God of the Bible: believed that He created the universe and made the laws which govern it. More than that, he believed that *God kept these laws working*. In other words,

he thought the power was all in God, not in nature, or the laws which govern nature. He took time from his studies and writings to meet his heavenly Father in daily communion, and believing as he did, that the Bible is the inspired Word of God, he read its pages reverently and with great delight.

The Frenchman

He too, was a very noted man, though it isn't probable that many of you know anything about him. His name was Voltaire. He was a man of great intellectual power and was one of the most brilliant and polished writers France has ever produced. No Frenchman of his day wielded a greater influence; indeed it is still felt in his own country, and in others as well. But it was a very evil influence, for Voltaire was an evil man. He ridiculed religion,—flouted the Bible and lived an immoral, lawless life.

He was a very ardent admirer of Sir Isaac Newton, however, and spent hours of his time in the study of the greatest scientist's writings. Of course, he did not admire Sir Isaac's religion. No, he thought rather contemptuously that this was the one weakness in the great man's character. But in spite of that, we find him saying, "If all the geniuses of the universe were gathered together, he would lead the group."

Now, the times in which these two men lived had no such things as *speed laws*. Speed laws were not needed, since there were no steamboats, or steamships or steam engines to move things along fast. And I don't need to tell you that there were no electric railways, no automobiles, or air ships. So men traveled slowly. They were quite used to the few miles an hour which oxen, or donkeys or horses could make pulling heavy, clumsy vehicles over rough roads. They didn't expect anything else, and didn't dream there would ever be a change for the better. How could they? Steam and electricity were both entirely unknown.

There was just one man who seemed to get a little glimpse into the future when men would be moving about much more rapidly, and that was Sir Isaac Newton. Where did he get his idea? Not from his mathematics, or physics or astronomy, nor out of his own big brain. No sir: *he got it out of the Bible*. He was, as we have said, a close and reverent student of God's Word. At this time he was specially interested in the book of Daniel. Daniel was a prophet: that is, he wrote of things which were to happen in the future. And Sir Isaac, poring over the words of Daniel's prophecies, realized that if what Daniel said was true, then in the future some very remarkable changes were going to take place in the way men lived.

And he did not doubt Daniel's words. Were they not a part of God's Holy Bible? In his "Observations on the Prophecies of Daniel, and the Apocalypse

of St. John" then, we find him saying that he had no doubt that much swifter means of travel could be found in the future: that he would not be surprised if some day people would be traveling at the rate of *fifty miles an hour!**

Such a statement caused quite a sensation. Voltaire in particular was very contemptuous. "It is a sad example of what happens when a really wise man puts in a lot of time on the Bible, and takes the statements of the Book seriously," he exclaimed. "It has led this other-wise brilliant scientist to make an utter fool of himself. Fifty miles an hour indeed! The very idea is absurd!"

And these words uttered so many years ago bring us to

The American

It is night, but I seem to see great crowds of people gathered in an open field. In spite of the darkness overhead, they are eagerly watching the heavens. Suddenly someone cries, "I hear the noise of his plane! He is coming! The American is coming!"

The cry is taken up by a thousand voices. A tiny light appears in the distant skies: it grows larger, brighter. The whirl of great wings is more distinctly heard, and then the plane has circled overhead, has landed, and a young man has stepped out. "Oh," you say. "I know him. That is our own Charles Lindbergh! Lindy, not much more than a slip of a boy, who made the first non-stop trans-Atlantic flight to France!"

Of course. And the crowd knows him too, and shouts Lindbergh! Lindbergh! until it is quite hoarse, and all but mobs him in its enthusiasm.

And now, boys and girls, we don't believe in ghosts, do we? But we are going to let our imaginations work just a little bit here, and fancy that we see a slim, pale, distinguished looking gentleman mysteriously appear in the midst of the crowd. It is the "shade" of the great writer and satirist, Voltaire, who has rested in his tomb hitherto some hundred and fifty years. He is not disturbed by the crowd, or the noise. He saw many an excited, noisy mob of human beings in his own day. But he *does* want to know what it is all about, so he asks the man who is jostling against him on his right. The man ceases yelling for a moment and says in a disgusted tone: "Why it's Lindbergh, the American who has just flown his air ship from New York to France without making a stop. Where have you been that you didn't know?"

Monsieur Voltaire looks somewhat dazed.

(Continued on page 19)

*This statement is the more astonishing when we remember that it was a hundred years later when Stevenson shocked his generation by purposing travel at the rate of twenty or thirty miles an hour.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THE KEY IN THE POCKET

RECENTLY while visiting in a congregation the pastor called upon a layman to lead the congregation in prayer. This layman prayed with considerable force and waxed eloquent in his praying reaching his climax with the statement: "O Lord, open the windows of heaven upon us, and as thou hast promised, pour us out the blessings which we will not have room enough to receive." In conversing with the pastor after the service I asked him about the layman who had prayed, and particularly asked if he was a tither, and consistently brought his tithes into the storehouse. Whereupon the pastor replied that he was not a consistent tither, but was rather tight with his money and gave meagerly for the support of the gospel.

In thinking over that incident I wondered how that layman expected God to answer his prayer to open the heavens upon them, when he himself was not willing to meet the conditions required for such a blessing. The key which God uses to "open the windows of heaven," is "Bring ye all the tithes into the storehouse." So this man expected God to open the windows of heaven while he kept the key in his pocket, or refused to give to God that which He required as the condition for the opening of the windows of heaven. But are there not a number of people, both laymen and preachers, who are keeping the keys in their pocket, and asking God to do what they themselves are unwilling to pay the price to receive?

This applies to the young people as well as to the old. In my visiting the different churches, conventions and assemblies, I have had a number of pastors and leading laymen state that the young people of their church are not supporting the church as they should. One pastor recently stated that there were a number of young people who were working for regular monthly salaries, some with good positions, who were not giving anything to the support of the church. They were members of the church, members of the N. Y. P. S., and were thus counted in on the regular annual apportionment for the different benevolent organizations of the church; but they were not carrying their share of the financial burdens. In other words they were more of a liability than an asset to the local church. They usually make a profession of religion, sometimes even of holiness, but they are not among those who are usually counted as being most spiritual. Why not? Because they were keeping one of the keys of spiritual blessing in their pockets, by robbing God of His tithe, and refusing to meet the obligations of church membership. It is well to remember that each person who unites with the church solemnly

pledges to "contribute to the support of the ministry and the church and its work, according to the ability which God giveth." So the young person who has the ability and does not give of his means for the support of the church and its program is a "slacker."

What is true with this promise is also true of most of the other promises of God. There is usually some condition to meet before the promise is available. To fail to meet that condition keeps one from the blessing promised. We must be sure always that we give God the key with which He can give the promise, for He has no favorites, and will bless only those who meet the conditions for blessing. Don't keep the key in your pocket and expect God to open the windows of blessing upon your souls.—D. S. C.

ADA, OKLAHOMA

We have just recently closed what we consider one of the best revivals that the Ada N. Y. P. S. has had. This is probably due to the fact that we had a missionary spirit and carried it to a neighboring community, Connerville, Oklahoma, where we held a ten days' camp. We called Rev. Otho Schwab and wife as our evangelists. Our pastor and other members of the church came for a few services and were of great assistance.

We were granted the privilege of using the school building as camping quarters, and the large auditorium for our services. There were twelve souls saved and three sanctified. Many were convicted and asked for prayer. We organized a Sunday school and the people voted to use the Nazarene literature.

Our local N. Y. P. S. president, Mrs. W. T. Melton, organized a Young People's Society with thirty-eight members. Rev. Schwab took three subscriptions to the *HERALD OF HOLINESS*.

We are encouraged to keep working for God and the advancement of His kingdom.—Mary Nelson, Reporter.

PITTSBURGH DISTRICT

The first annual N. Y. P. S. convention of the Northeast Zone was held in the Bradford, Pa., church, Thursday evening, July 28 and all day Friday, July 29. The convention opened with an evangelistic service by Rev. G. H. Rowe. This was truly a rousing service for the young people, and all felt more eager for the fight. Brother Rowe brought out the fact very forcibly that it was not great sermons that we needed but the old time fire. Many souls struck fire when they bowed at an altar of prayer in this service. The devotional service Friday morning was led by Rev. Washburn of the Warren church, followed by an address by Rev. Rowe. The fire fell during his message and no one will forget

the great blessings received. Special music was furnished by the different societies of the zone at each service. Many helpful topics were discussed by the young people, and much was said to better the N. Y. P. S. meetings. During the business meeting in the afternoon a motion was made to have the paper read by Brother Marsh, printed in the *N. Y. P. S. Journal*. The selection of a meeting place for the next convention was left to the executive committee of the district. The convention closed with an evangelistic service Friday night by Rev. Rowe. God greatly blessed this service with about twenty seekers at the altar. We thank God for N. Y. P. S. conventions.—Reporter.

ARKANSAS DISTRICT CONVENTION

The third annual convention of the Arkansas District was held recently in connection with the great state campmeeting on a beautiful five-acre tract of land a few miles from Little Rock.

The district organization of our young people's work here is new but we feel we have made rapid progress in the three years of organized effort and the future holds before us bright promises of success and achievement.

Sessions were opened Tuesday, August 2nd, and continued through Saturday. Two hours daily were taken by the young people in which much business was transacted and many good talks were heard from our president, Rev. Lee Hill. Reports were given from the various societies represented which showed increasing interest, growth, and development. During the Thursday session Brother Hill was re-elected District President and Evangelist and a finer man could not be found for the place. His heart is wrapped up in the work here and if the young people of this district will hear his plans and respond more freely we believe great things will be accomplished in Arkansas.

We wish to say we are glad to be able to hold our conventions in connection with the state campmeeting. Approximately fifteen hundred people were present each night to hear the Fleming brothers preach and Rinebarger sing and more than four hundred seekers were counted for the ten days.

W. F. OLIVER, Reporter.

"Four things come not back:
The spoken word;
The sped arrow;
Time past;
The neglected duty."

—OBENAR IBN, Alf Halif.

"Be not ready to condemn

The wrong thy brother may have done;
Ere ye too harshly censure him
For human faults, ask—Have I none?"

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

I left you last week at Portland, Oregon. Well, there were so many fine people that it was impossible to say much about them all in one letter. We had my old friend of thirty years, Rev. Asbury Dean, from Sioux City, Iowa, and good Brother Fred St. Clair, from Berkeley, California, and my old friend of a generation, Brother Galloway, from Orange, California. He and Brother St. Clair are now in a fine campaign at the Brentwood Church of the Nazarene in Portland, Oregon, with Brother Johnson, one of the campmeeting boosters.

On Monday the Wilde-Knight Party went away down on the Columbia river to rest up two or three days and catch some of the big red salmon. I took the Ford with the Woodward family and we made a fifty mile run to Kalama, Washington, and we took dinner with our good pastor, Brother Amlin. After dinner the Woodwards made another run to their home, where they are pastors at Olympia. There are no finer folks on earth than the Woodwards. After dinner Brother and Sister Amlin and this old soldier made a run down the river several miles to the new city called Longview. This is one of the greatest cities of its age that I have ever seen. It looks like a city of forty of fifty years old, and it has only been less than three years since it was laid out and built, but we are in wonderful days when men can build a great city in a year or two. We enjoyed the trip very much. The highway is right on the banks of the great Columbia river, and at Longview the river is one mile and a half wide.

We got back to Kalama in time to get some rest and eat supper, and that night we had the Nazarene church packed, and a beautiful service. On Tuesday morning, and now it is August 2, a band of the Nazarene boys were up and off at five o'clock in the morning to make a twenty-five mile run up to the Kalama river to fish for the mountain trout. There were several of the finest old Nazarene boys that you will meet in a lifetime's travel. They called each other George and Jim and Luke, and Brothers Amlin and Robinson. To say that we had a nice time is putting it tame. We caught mountain trout. We fried some of them up on the river and brought the others home with us. But we were back in time to rest up and at night I gave the story of my life to a packed house. On Wednesday morning we were up and off again and each morning we got breakfast on the banks of the river, and the first day we took dinner on the banks of the river. Those old boys can catch trout and then they can cook, and then come back to church and pray the heavens open. But on Wednesday we only took breakfast on the river, and we closed up the fishing

at eleven o'clock and cleaned our trout, and hit the road for Kalama, and we had a big fish fry at the parsonage. We brought back forty trout. They were not large but good. My, my, the best fish that I ever ate. On the last morning Brother George Callahan helped me. He wanted me to catch some trout, and I must have caught twenty-five, and talk about sport, that was the finest trip of my life. Then talk about mountain scenery, there is nothing probably on earth that is more rugged and beautiful than the trip up the Kalama river, a typical trout river, the home of the brook trout, and the big steel head, but all we got were the trout, but good to the last bite.

Well, if any of my friends want the nicest trip of your life, go to Kalama, Washington, and make a fishing trip with the Nazarene boys. You can't beat that bunch on the face of the globe. Just get Amlin and George, and Jim and Luke, and that means success. I saw the big blue hole where old Dr. Williams caught a big steel head. I am not surprised that he is a great General Superintendent. Any man that can catch a steel head out of the Kalama river is bound to succeed. He had a few days' rest up at Kalama a few years ago when Rev. C. D. Norris was pastor at Kalama, and Norris is one of the best anglers in the west. It was C. D. Norris that made the arrangements with me to go from the Portland camp to Kalama and have the nice fishing trip. At the present time he is our pastor at Berkeley, Calif., but he wrote to Brother George Callahan, the leading man in that country, and then the pastor came to the Portland camp and engaged me to preach for him two nights, so everything just worked out right, fish by day and preach by night. That was killing two birds with one stone, but it worked well.

I never enjoyed anything more than catching those mountain trout and the fellowship with that bunch of Nazarene boys. Talk about clever folks, the Nazarene boys up that river are simply the limit. On the first day we had the fire chief for the rangers to take dinner with us, and it was good enough for a king, great bowls of fried chicken, and everything that goes in to make up a great dinner. On Wednesday, after the big fish fry and a great dinner, Brother George Callahan took us through the cold storage where they freeze fish. It was one sight never to forget. The great large ones are brought in from the river and taken into the cold storage and laid in big shelves, and frozen hard as wood. It was the only thing of its kind that I ever saw. They freeze them by the thousands of tons.

After my fine time with those old Nazarene boys, at four o'clock I boarded the big bus for Portland and reached there at six o'clock and made my way

to the First Church of the Nazarene, of which Rev. Donnell J. Smith is the fine pastor. We had arranged that I would preach there on Wednesday night, but Brother E. I. Ames and Sister Ames and Brother and Sister Smith had left on Tuesday morning for the National Yellowstone Park, and good Sister Mayfield was in charge. We had a fine crowd out, I judge 150 or maybe two hundred out to the prayermeeting. The First church is a beauty. Brother Smith is building one of the most beautiful churches in our connection, but when it comes to manhood and brains we have no finer in the nation. There is simply no way to improve on Donnell J. Smith. I have known Don and Ruthie ever since they were tots and they have the finest bunch of beautiful children that you will find in a year's travel.

Well, after our good service we had to say good-by to the Portland saints and take our leave, and pull for the depot, where we were to board an eastbound train over the Union Pacific for Nampa, Idaho, but before we left them we had gotten a fine list of subscriptions for the best paper on earth. At least, it is to us Nazarenes. Of course, other good people love their church paper as we love ours, but to the Nazarenes we have the best paper and editor on earth. But at 10:45 I am off for Nampa.

UNCLE BUDDIE.

Sunday School Lesson

September 11, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Solomon Dedicates the Temple.

LESSON TEXT: 1 Kings 8:1-11, 62, 63.

GOLDEN TEXT: *I was glad when they said unto me, let us go into the house of the Lord (Psa. 122:1).*

HE building of Solomon's temple occupied seven years and a half, and for beauty of architecture, easily surpassed anything of its kind in that age. The removal of the ark from its place on Mt. Zion was one of the greatest incidents connected with the building of the temple, and furnishing of the same. The processions accompanying the ark must have been most imposing. From the king on down to the rank and file of the people they marched. There were two different processions, one carried the sacred tabernacle with its goats hair covering, and all the appurtenances belonging to it, the other bore the ark from its temporary tent, to its permanent resting place within the "Most Holy Place."

A lavish slaughter of victims was a part of the program on this occasion. Josephus says: "The road was flooded with streams of blood. The air dark-

"Airship? Flown? Do you mean through the air?" he asks.

"Sure. How else?"

"How long did it take him?" is the next question.

"Why, he hopped off from New York ened and scented with the clouds of incense; the songs and dances were unintermittent." This was done as they moved on toward the temple site and kept up until they reached the Holy Place. We are not told that such a slaughter was commanded of God, but it was doubtless an expression of honoring God without stint or limit.

Possibly we might ask the question would we be willing in this day of gospel privilege, with the blessings of God dropping like dew all around and upon us, to give as freely, but more wisely, and in the spirit of pure devotion to God, as did this vast congregation of Israel in those primitive days? It might be well for us to consider—when raising money for church benevolences—some of the giving events in the history of God's people. For instance, when the tabernacle was built. Out of the abundance of their hearts' devotion, they placed their treasures in the coffers of God, and did it willingly, gladly and cheerfully.

The greatest institution in any community is the church, and the dedication of a house and grounds for the worship of God, has so much connected with it that bears on the life of the community, and the people who will worship there, that it makes it a very momentous occasion. The church to us is as the temple to Israel, it is the heart of the community. From it is radiated cheer, and hearty good will. There is where we meet God, get inspiration and direction, listen to divine instruction for daily life in the tests and struggles that come. Happy brides and bridegrooms pledge their love and fidelity before its altars. Dear little children are consecrated there, and it is there we wend our way in sorrow, when the heart strings are broken, and listen to the sad, sweet words of comfort, ere we commit our loved dead into the bosom of mother earth. At those holy altars in penitential grief we knelt and sought pardoning grace, and first knew the joy of sins forgiven, and 'twas there "He spoke the second time, be clean, and took away our inbred sin."

There is where in blessed communion we commemorate our Lord's atoning work, there is where in exultant Easter anthem we sing His resurrection triumph, and there is the place where the sweet old story, so dear to all our hearts, is told each year, of "Bethlehem's manger that cradled our King." As long as Christian faith is fostered in our hearts, we must have church edifices where we can assemble, to testify to the world of the reality of our glorious faith. Such places should be properly set apart for sacred and holy purposes, and kept unprofaned. Our children should be taught from their infancy the greatest reverence for the house of God, and everything done within its walls should contribute to depth of spirituality, and the extension of Christ's kingdom among men.

The place of worship should illustrate the character of God, just as His handi-

work does. There is an injunction in the Bible that is frequently alluded to very lightly, that indicates our demeanor in God's house, it says, "Let all things be done decently and in order." Keeping order in the place of worship shows to the world what sort of people we are. Irregularities there are indicative of reckless tendencies, while order maintained in the place of worship is an incentive toward the observance of it in our homes, and in our lives. Such a sense of the divine presence should pervade the place of worship, as will cause us to feel upon entering, "Lo, God is here!" This is what constitutes a true place of worship; God's presence in the place. It will be felt, and seen, and heard, for it will shine forth if it is there. We have—a few times—been in church services where the minister could not preach by reason of the glory of God that filled the place.

But such exalted times are rare, and it is best that they are, for they would doubtless become a snare. God is just as truly present in the fervent prayer, testimony and song, and in the earnest message and exhortation given in our regular services, as He is in the dazzling power that overwhelms the being. The great thing for us is to be in such a worshipful frame of mind and heart that we will discern the presence of the Master, for He is wherever two or three are gathered in His name.

We feel that we should take note of a typical truth in this lesson. Just as the temple was dedicated to be the abiding place of the "Most High," and the ark was brought in and installed in the inner apartment of the temple, so we are taught that we "are the temples of the Holy Ghost." When we, by a deliberate act of consecration on our part, abandon ourselves to God for His exclusive habitation, He will take up His abode in our personality and possess our whole being, body, soul and spirit. We are then not our own but we are the mediums which display His glory.

We are impressed with the time consumed in this dedication service. Israel seemed to have plenty of time for worship, but on this occasion they spent just double the time that they spent ordinarily. We have been wondering if the manifest desire for shorter services in our churches, was not an indication of waning love for the house of God. We are so pressed with business that we have no time in the morning hours for devotion, and we must have the evening time for recreation and social life. It seems to us that we do not plan any time for God, though we are full of all kinds of plans. Almost any emergency arising can rob us of the thing that is of most importance to us, time for spiritual cultivation. And it takes time to get holy and keep holy. What is really the business of our lives? What do we consider the most important obligation upon us as God's people? Remember this, that the truest Christian life will manifest the largest measure of the spirit of Christ in all its activities, both collectively as churches, and individually as a church member, and it takes time to find out the mind of Christ.

"I was glad when they said unto me, let us go into the house of the Lord." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord."

FOR ALL THE FAMILY

(Continued from page 16)

at 7:15 Eastern daylight saving time, just thirty-three hours ago."

The shade of Monsieur Voltaire is pained. It puts a pale hand to its head, and in a hesitating tone asks: "How many miles an hour did he travel?" And the other man booms out: "Why, sir, he averaged 107½ miles an hour for every one of those thirty-three hours! Great flight, wasn't it? But it is just the beginning of things. We shall see greater speed made yet!"

The shade of the once witty, wise, brilliant Frenchman shrank as if from a blow. "And I called Sir Isaac Newton an utter fool for talking about fifty miles an hour!" he groaned. "There must be something in that book of Daniel after all. Wish I had studied it myself in place of making fun of it. Well, this is evidently no place for me, so I shall just fade away as quickly as possible. I can only trust that no one will be reminded of my words about Sir Isaac, since they only go to show that I, and not that Bible-reading Englishman, was the utter fool." And with that the shade of Voltaire has vanished in the darkness.

Do you see the point, young people? Men, with their wisdom and learning come and go. The Word of God abides forever. And the man who pins his belief to that Word may look like an utter fool for a season. But the time will come when he will be vindicated. Men will see that, after all, he is the wise man, while the doubters of that Word are the foolish ones.

WASHINGTON - PHILADELPHIA DISTRICT CAMPMEETING

Our campmeeting closed August 14th, near 12 o'clock, with singing "We'll never say good-by in heaven," and prayer by Dr. Chapman. This was the best camp in our history, including attendance, weather, preaching and soul saving.

The evangelists were Dr. J. B. Chapman and Dr. Wm. Heslop, and both proved their efficiency as Bible preachers and soul winners.

We also had sermons by Prof. Wayne Gardner, G. Q. Hammell and Rev. D. E. Higgs which were enjoyed by all.

Children's meetings were conducted daily by Miss Christine Williams of Washington, D. C., and a host of little folks furnished an interested and interesting audience.

Every church on the district was represented excepting two of the small and distant congregations and every pastor was present but three. Visiting ministers attended from Canada to Florida, including Nazarene and other denominations.

A rousing and blessed missionary service was held, the speakers being Dr. and Mrs. Heslop, from Korea.

The finances came easy, the bulk of the money being raised in one offering on Sunday morning in cash and pledges.

New buildings were added this year and the committee voted to enlarge the dining hall and build a number of new cottages for next year's camp.

The industrious and efficient manager was J. N. Nielson. The song leader, J. H. Parker. The pianist, Kathryn Hunsberger and the oversight of the camp generally was by your servant.

J. T. MAYBURY, *District Superintendent.*

NORTHWEST DISTRICT

While I have not been reporting to the paper for some time I have eaten no idle bread. Many of the pastors have been taking vacations. I have filled some of their places. A few churches have not yet been supplied with pastors, and these have occupied much of my attention. One pastor has resigned, Brother Boicourt at Chelan, and this added to my burdens and cares. Have not yet been able to fill this fine little place. Brother Hartzell of Connell church had a dangerous accident with his car; his mother, wife and himself sustaining painful injuries. I filled his pulpit two Sundays while he was recovering. They are all fully recovered and he is back on the job pushing the battle hard.

Some fruitful meetings have been held during the tent season. Brother Hess held a successful campaign with his church in Yakima, with our sweet singer, Franklin, of Dayton church, as singer. Evangelist Hall held a good salvation meeting for the Kennewick church at Finley, this being a home missionary effort. This live church is not content with merely carrying on in the home church. They have reached out across the Columbia river and started a work in Pasco. One of the members has purchased an old Methodist church building, and the members of the church are largely supporting a mission. Sister Kohnenberger, who was pastor for several years of the Chelan church, is doing heroic work here, and we hope to see a good church built up in this fine little city.

Evangelist Bussey and wife have been in a tent meeting with The Dalles, Ore., church for several weeks. Some good salvation work has been accomplished. These meetings will be continued a week or so yet with the District Superintendent as evangelist.

Having no workers for home missionary campaigns, little has been accomplished on that line since our assembly, but we hope to get into a number of places this fall and winter. We are so far to one side of the nation that it is difficult to secure suitable workers for meetings except in the larger churches. But now and then a worker can be found that is willing to take "pot luck" with the smaller places and home missionary fields. The old heroic spirit that characterized the movement a quarter of a century ago is a scarce article these days. And that is a fearful danger signal that doesn't bode well for the future.

We are doing our best to get all budgets raised in full for first quarter. That will be a fine start for the new year. We have some fine old boys that never fall down on their duties anywhere. As a whole no district in the church has a

finer bunch of pastors than the old Northwest.

Fine plans are being laid for great salvation campaigns this fall and winter. Some of the best and most successful workers in our movement will conduct meetings in many of our churches. The outlook is for the best year in the history of the district.

Jos. N. SPEAKES, *District Superintendent.*

PIONEERING IN FLORIDA

We have just returned from another trip over our big district. We find our people hopeful, and full of faith, and as Nehemiah says, they have a mind to work. Ruskin says, "If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it." There seems to have been considerable praying, but very little work. But I find a new spirit pervading the district, our folks are planning and working and building. We have in most instances, called the old pastors back; there will be, perhaps, but two changes this year. Two of our new organizations have erected substantial tabernacles, and the third one will doubtless be under construction by the time this report is published. Other towns and cities are calling for meetings. Our great handicap is lack of funds to keep pace with the urgent calls and enter every door that is opening to us.

Our two tents are in the field and we are doing our best to plant a church in every city and town in Florida. It can be done. We must also have a great campmeeting. I looked over a fine camp site on the west coast last week, and we may put on a campmeeting there in the not distant future. Notwithstanding the panicky times we are having some accessions to our work. We are looking forward to our coming assembly as not only being the largest in our history, but also the greatest spiritual uplift we have had for many a day. Our live pastor at Avon Park is planning for big things. Let everybody come. No drones, no wire pulling, no place hunting, but every delegate and member on fire pushing the battle for God and souls.

HOWARD ECKEL, *District Superintendent.*

ORGANIZING CHURCHES IN NORTH INDIANA

Since our last report four more churches and one mission have been added to the Northern Indiana District. In Kokomo we organized with thirty-one charter members, following a five weeks' meeting conducted by Rev. M. S. Cooper. Rev. Floyd Honchell is there at this writing in a meeting, and we ought to get several more good members before the assembly.

Following a four week's meeting in Farmland, Indiana, conducted by Evangelist Fred Bouse, and backed by the Modoc church, we organized a small class of one dozen members, but got a very substantial crowd. I have scarcely seen larger numbers attending any meeting than they had at Farmland. We raised more than one thousand dollars to apply on a place of worship.

In South Muncie, where the writer has

been preaching for two weeks, we organized Sunday with thirty-four charter members, and raised \$3,360.00 to apply on church property. Miss Mildred Roberts is leading the singing for us and doing it well. We organized a nice class of twenty-four members in Attica following a five weeks' campaign conducted by the Mitchell Party. They have a hall rented and Brother and Sister Mitchell will remain and look after the work for a while.

The Riches report a nice opening and a Nazarene mission organized at North Manchester, following a five weeks' meeting with the Riches preaching, and Paul and Dora Geil in charge of the music. They report fifty saved and much interest manifested every way, with prospects of a good church in the near future.

In Kokomo we got seventeen of our charter members from the Fairlawn Church of the Nazarene, and in South Muncie we got two dozen from the North Side Church of the Nazarene, but in each of these good cities we will soon be churching twice as many people as we have been doing. I have never seen the field so white, and never saw so much to do. God help us to fill the mission to which he has called our church.

J. W. MONTGOMERY,
District Superintendent.

SILVER LAKE, MASS., EVANGELICAL CAMP

The Evangelical campmeeting just closed at Silver Lake, Mass., was unanimously voted as being the best meeting ever held by this association. Attendance surpassed that of every preceding year. Great grace was upon the people. Evangelist Elsner was at his best. His morning Bible readings were rich and soul stirring. His evening messages were most soul-gripping. There were few barren services during the ten days. Every night saw seekers at the altar and often the altar was filled. The last Sunday was a crowning day. The evangelist preached a great sermon in the morning. In the afternoon Presiding Elder Laite brought a powerful message that filled the altar. In the evening fully twenty-five souls cried to God for either pardon or holiness of heart. In an experience of more than thirty years at holiness campmeetings, the writer has never seen sweeter harmony or more glorious results than those attending this meeting. Much appreciation is due our beloved Presiding Elder, Rev. Thomas Laite, whose sane, enthusiastic, and intensely spiritual leadership had inspired the pastors and people to expect victory. Finances came easily. Besides meeting the current expenses, more than five hundred dollars was pledged on a three months' basis to meet a note soon due. The singing, led by Miss Lula Barnard of Lowell, was grand. An institute for the development of Christian leadership, of which the scholarly and versatile pastor of the Lowell Evangelical church, was dean, was a splendid success. An unofficial letter from District Superintendent Miller of the New England District, of the Church of the Nazarene, inviting all the New England Evangelicals to co-operate with the Nazarenes in the Labor Day camp-

meeting at North Reading, was unanimously accepted by the campmeeting board, and as many as possible expect to go. Holiness unites. Needless to say, every pastor went back to his church full of faith and hope for the future. We have a great message and experience to proclaim to dying souls.—W. E. Smith, Reporter.

THE MOOERS (N. Y.) CAMP-MEETING

The twenty-second annual campmeeting held near Mooers, Clinton county, New York, commenced on Saturday night, July 30, 1927, and closed August 14th. There were three preaching services each day throughout and there was not a single fruitless altar call. On the last Sunday night after a splendid altar service and while farewells were being said and sung, three souls in different parts of the audience found their way to the cross in personal salvation. In all more than three hundred seekers bowed at the altar. The attendance was above the average. A beautiful spirit of harmony prevailed and there was absolute freedom in the Holy Spirit both for minister and layman. No one had to be "sung down," or pushed forward. The workers, John and Emily Thomas, R. A. Zahniser, Joby Scoybee, Tillie Albright, J. F. Knapp and Arthur Gould (singer), were as a unit, meeting each day in an eight o'clock morning prayermeeting to plead for guidance and victory and for a renewed spirit of prayer among the campers. Nearly \$3,000 was raised in cash and pledges for camp expenses and improvements. Over \$1,200 was pledged on the last Thursday of the camp to the missionary work of the National Association, a whole day being given to the consideration of this subject. The laymen at the head of the camp, including Brothers Humphrey of Malone, Fitch of Mooers, and Bredenburg of Champlain, are doing a marvelous work for God throughout northeastern New York.

The children's meetings were a genuine blessing to the camp as led by Mrs. Emily Thomas. More than \$22.00 was contributed by the children to Rev. and Mrs. Sopernoir, National missionaries from China, whose beautiful Christian spirit won the hearts of all. With C. W. Ruth, T. M. Anderson, as well as Arthur Gould and the writer as workers for next year, the Mooers camp should come to the very forefront as one of the great interdenominational holiness gatherings in the country.

The writer stated publicly that the camp in 1926 and 1927 had been worth more than \$10,000 to him alone, as it was here that God first definitely called him to the evangelistic field in 1926, and it was here at this year's camp that he decided immediately to leave the pastorate and school work (in God's Bible School, Cincinnati, Ohio), and enter upon a definite life work of Christian holiness evangelism. He is now (Aug. 17-20), laboring with the M. E. pastor at Maineville, Ohio, and commences his fall evangelistic work on September 11th, with Rev. F. E. Rundell, M. E. pastor, Russell, N. Y. The readers of the HERALD OF HOLINESS are earnestly requested to

pray that his appointments and fields of service may be ordered of the Lord.—J. F. Knapp, Cincinnati, Ohio.

DAILY VACATION BIBLE SCHOOLS

Since the work of the Daily Vacation Bible School is somewhat new among us, and believing that the school recently conducted in the Bresce Avenue Church of the Nazarene, Pasadena, Calif., was the largest ever held in our denomination, I am taking the liberty of giving a detailed report. Too little time is given to Religious Education, and this is a great opportunity to reach the children.

The remark was made some time ago that the children would not attend a Vacation Bible School in our church, but we feel that it has been demonstrated that if the children are given an opportunity they will come.

The school opened June 20th and continued for five weeks, closing July 22nd. During this time 271 children were enrolled from six years of age to twelve. Only one school in Pasadena excelled us by ten children. The average daily attendance was 169 which was the best in the city. The total cost of the school was \$249.03 or 97c per capita.

A total of 155 children were present 18 or more days and received Certificates of Merit. Sixty were awarded gold stars for having a perfect attendance record. In the Primary Department there were sixty-two boys and seventy-seven girls, a total of 139. The Junior Department had an enrollment of 132, divided as follows: boys 66, girls 66.

The Daily Program was about as follows: Opening exercises, with Bible drills and songs. Bible memory work; music period; Bible story and Bible expression work. Then recreation and handicraft work. We did not do any work in dramatizing, but gave quite a little attention to the hand work. The Bible memory work was of special interest. The children memorized the 13th chapter of 1 Corinthians, the Ten Commandments, the 23rd and 24th Psalms, also the 100th Psalm, the books of the Bible by divisions. They also memorized several Christian hymns. The text books used by the teachers were published by the Christian Standard Publishing Co., and the work is so arranged that it can be adapted to our church use.

There were seventeen denominations and eleven nationalities represented in the enrollment.

The enrollment by church was as follows:

Church of the Nazarene	133
Pilgrim Holiness	35
Baptists	32
Methodists	18
Church of the Brethren	5
Roman Catholics	3
Congregationalists	2
Presbyterian	2
Christian	3
Four Square Gospel	3
Bethel Assembly	3
Church of Truth	1
Swedish Tabernacle	1
Swedish Baptist	1
Swedish Mission	3
Swedish Lutheran	1
Trinity Lutheran	1
No Church	8

About fifteen teachers and helpers were used, almost all the work being donated. Much of the materials was donated. The

Junior girls made a quilt for the missionaries, besides many smaller articles. The Junior boys made many useful articles for the home. The children in the Primary Department did excellent work. The children gave a splendid closing program and all were pleased with the work accomplished. As a denomination let us give more time and attention to the work among the children, teaching them the things of the kingdom.

C. B. WIDMEYER, Principal.

CHURCH NEWS

KYLERTOWN, PA.—"Our two weeks' revival meeting in our new church at Kylertown, Pa., closed Sunday night, August 14. E. H. Stillion was our evangelist. He preached the burning and heart-searching messages from God's Word each night, with liberty and unction. Sinners and formal church members were made to see that unless they repent, they would all likewise perish. About fifteen bowed at the altar. Our Sunday school superintendent was sanctified, and on the closing night his wife was gloriously converted, also three others. Attendance was fine all through the meeting. New folks came in every evening and much of the prejudice has been broken down, for which we praise God. We are trying to arrange another meeting for the first three weeks in October. We can truly say our hearts are encouraged and we are looking up to Him, from whence comes all our help. All indications point to a real future for the Church of the Nazarene in Kylertown. Amen."—Mrs. Roy Dick.

VILONIA, ARKANSAS—"Our revival closed here July 31, with great victory. A number prayed through in the old time way, and the shouts of the saints were heard. A number were received into the church, and the people were all greatly blessed. Rev. C. C. Cluck was the evangelist and he did good preaching which was very much appreciated by all. The singing was good and was under the leadership of W. O. Hardy. In many ways this has been a great year to us. The blessing of the Lord has been with us, while we have had our battles, God has been with us. We will be available for calls for pastor or evangelistic work. Anyone who needs us may address us at Vilonia, Arkansas. Pray for us."—C. W. Johnson.

EVANGELIST MIKE ROBERTS—"Since our last assembly we have conducted ten revival meetings. God gave us approximately five hundred either saved or sanctified, and out of the ten revivals we have organized eight tithing bands which have solved all of the financial problems of the different churches. If you need an evangelist who preaches storehouse tithing and believes in organizing in each revival, you may reach me at Ft. Morgan, Colorado, General Delivery."

CENTERVILLE, IOWA—"We are closing this assembly year with thanks and praises unto God for the blessings He has showered upon us, and are entering

the new year with a determination to fight harder than ever to win more souls to Christ. One soul found the blessing of holiness during the week just past. We truly have a great filling station here, and would appreciate a visit from anyone who might be passing our way. If you know God, stop over and tell us about it and help us to praise Him. If you don't know Him, stop and be filled. If you can't come to visit us, just pray for us anyway."—Mary Kelley, Reporter.

PASTOR D. C. PALMORE, Coleman, Texas—"We are glad to report victory. We have just closed one of the best revivals the Coleman church has had for several years. The preaching was of the very best variety, by Rev. C. C. Montandon. He begins at repentance and closes with glorification. The crowds were immense, interest profound, conviction deep, conversions clear, sanctifications entire, with nineteen professions, four additions to the church, and many friends made for the church. There is one of the greatest opportunities in the West here in this section. Pray for us."

EVANGELIST R. F. WHITEHURST—"Have just closed a great camp at Magnolia, Arkansas, Warnock Springs camp. We are just starting at Yellville, Ark., the Marion county seat. We are with the Congregational Methodist, a holiness church, and expect to be here for the next three Sundays. My preference is to be with my own people—the Nazarenes—but if they do not keep me busy I must go to other sheep folds, wherever the Lord leads. I am a member of the Kentucky District Assembly. I have had years of experience as pastor and evangelist, and can furnish the very best references, such as Dr. H. C. Morrison, Bud Robinson, Charles Babcock, as well as pastors I have helped. I am not a wild fire preacher, I am classed as conservative, but I always present all the truth without fear or favor. I have open dates after September 11 and would be glad to receive calls for fall and winter meetings. My preference of meetings is not less than two weeks, and rather hold three to four weeks. Home address, Wilmore, Ky."

BEE, OKLAHOMA—"Evangelist Oather Prentice has just closed a successful revival here. This is a new church, not a year old yet. He was assisted by Miss Verna Floyd, pastor of the Matoy church, who was a great and inspired helper. Besides being choir director, she did great work as a personal worker. We believe that Brother Prentice came to Bee in direct answer to prayer. Great interest was manifested from the first service. Thirty-five persons prayed through during the revival. Eight of this number were sanctified. This is one of the greatest revivals that Bee has known for years. Brother Prentice is a young minister, a consecrated, godly young man. We also had our dear good pastor, J. W. Ward, with us some of the time. He was a great blessing also. Sunday, August 14, sixteen were baptized. Eight new members were taken into the church. The meeting closed Sun-

day night in a blaze of glory, people shouted until the evangelist didn't get to preach. He gave the altar call, and the meeting closed with seekers at the altar."—Erma Smith, Secretary.

PASTOR I. L. BOWMAN, Comanche, Oklahoma—"We came to the close of a special revival effort last night, August 17. Rev. E. C. Dees was our evangelist and his daughter, Miss Ruby Lee, sang special songs and played the piano. We were blessed in a great way in this meeting. Rev. Dees' preaching stirred the people in such a way as to bring a goodly number to the altar for pardon or purity and almost all of them found the blessing which they sought. The church was helped in a good substantial way by a number uniting with us. I have never been associated with a more agreeable evangelistic party than the Dees family. We are hoping to come up to the assembly with our budget paid and a good substantial increase in the membership of loyal Nazarenes."

PASTOR B. F. WININGER, Modoc, Ind.—"The church here put on a home missionary campaign at Farmland, Indiana, ten miles away. We engaged Rev. Fred Bouse as evangelist, and Gilbert Wine, singer. The meeting continued over five Sundays. We had fine attendance

throughout. A number of seekers prayed through and on the last Sunday Brother J. W. Montgomery, our District Superintendent, organized a new church. Besides about three hundred dollars raised for expenses, a thousand dollars was raised for a new church. A good location for the church has been secured and we will proceed to build a church at once. During the meeting the Winchester and Modoc churches held a joint baptismal service. The pastors of these churches baptized forty-two people. God poured out His Spirit in a wonderful way. There were over eight machine loads of people along the river witnessing the service. God is blessing the Modoc church. We have been recalled for the third year and are looking forward for a great year with this good people. We have had a gain of twenty-five per cent in membership this year."

PASTOR C. J. REIFF, Corydon, Pa.—"We have recently closed what we believe to be the greatest revival that Corydon has had for years, with Evangelists Earl H. Stillion, of Oil City, Pa., as captain, and Charles C. Mourer of Cincinnati, Ohio, at his best leading and inspiring God's children on in song and playing the trombone with much skill and also the saw-phone producing heaven sent music, and singing his own songs with guitar accompaniment. The battle raged as we prayed, fasted and held on to God for victory. There were over forty seekers counting as they came. The devil was stirred beyond description. He roared and sulked and tried to deceive but God was still on the throne and manifested Himself in our presence. A mother who took her son away from the altar while he was seeking salvation, fell on the floor as she was leaving the church, thus showing God's presence in a mighty way. Death came more than once while the meeting was on and again reminded the people of the uncertainty of life. We have received five new members into the church and believe others are looking our way. We feel that we were very fortunate in being able to secure the services of these God called, God sent and God inspired soul winners. For all that has been accomplished we say, 'Thank you, Lord.' The fire continues to fall and we feel like pressing the battle for the King of Glory."

EVANGELIST P. P. BELEW—"Since last reporting we have conducted meetings for our churches in Indiana at Ladoga, Franklin, and South Side, Indianapolis. Miss Mertie Hooker is pastor at Ladoga. All acquainted with her know her to be a noble character and deeply spiritual. We have assisted her in a number of meetings, but never had more complete victory than this time. The meeting got the attention of the town, and was attended and favorably commented on by some of the most substantial citizens. A number prayed through to definite experiences of regeneration and sanctification, some of them were hard cases. A gambler and bootlegger found God and went to work on the railroad. His testimony was a great help in the meeting. The last night of the meeting we raised \$100 in cash and pledges on the pastor's sal-

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ary. Misses Gertrude Sill and Pearl Richey rendered efficient and effective service in singing and young people's work. We have only a few people in Franklin, and the meeting there was practically a pioneer proposition. We did not see the break we had expected, but it was said to be the best meeting our people have had there. Our work was placed before the town and much prejudice was broken down, as shown by the splendid co-operation given by the citizens and other church people. The Sunday school reached 155. Rev. J. E. L. Moore of Indianapolis, preached to an appreciative audience the last Sunday afternoon. We never heard him preach better than he did on this occasion. Rev. Austin Elmore has charge of the work in Franklin, and he is a princely young man. He recently refused an offer from the business world of \$5,000 a year salary for his services, because he wants to preach holiness. God bless him. We were called to South Side church for a six days' convention more especially to the church. God gave us good services with seekers and finders. Rev. J. L. Bashore, pastor of this church, is a good pastor and congenial collaborator. We are now in a meeting at Columbus, Indiana, which closes our labor for this assembly year. We have been constantly busy, having conducted twelve meetings and eight conventions since the last Indiana District Assembly. By the time this is in print we will be located at Olivet, Ill., where we will make our future home. All that desire my service in evangelistic work will please address me there."

CHATTANOOGA, TENN., First church—"A tent meeting, now entering its fourth week, is being conducted in this city under the auspices of First church. The pastor, the Rev. W. M. Tidwell, is doing the preaching which is unctuous and in the power of the Holy Ghost. The large tent is being filled to its capacity and often large crowds stand around the tent unable to find admittance. Mr. and Mrs. Robert A. King, who for years before they were saved and sanctified, traveled extensively in vaudeville work, have had charge of the singing. Their duets and their shining faces have blessed the multitudes who have heard them. Deep conviction, wrought by the Holy Spirit, has already resulted in about one hundred professions. Truly it is one of those rare revivals where the Holy Spirit has right of way, and salvation runs like a river. Sinners without an invitation gladly seek God and soon find Him. The Lord is graciously blessing the regular services at First church. Large crowds as usual are attending the services and the long altar is being filled with earnest seekers and happy finders. A class of fourteen was received into the church last Sunday. The pastor who has been the church's only leader since its organization about twenty years ago, has been recalled by almost unanimous vote for another year, and the pastor, officers and membership of the church are looking forward to the best year so far in the history of the church."—Mackey J. Brown, Reporter.

EVANGELISTS V. W. AND MARGUERITE LITTELL—"The first two months and

a half of our new assembly year has been spent by the writer and wife on the Pittsburgh District. We held three revivals here during this time. The first was with our Claytonia, Pa., church, Rev. C. F. Heald being the good pastor. Our crowds were splendid here, the best in the history of the church it was said. God came on the scene and gave us around forty seekers. The people gave the pastor a good pounding. Our next meeting was a tent revival with our Butler, Pa., church, and was our second revival with this church. The people here had been without a pastor for some little time, and some hindering causes made it a hard battle, but God gave us quite a few seekers with twenty-two at the altar the last day of the meeting. Our next meeting was a tent campaign with our Uhrichsville, Ohio, church, Rev. Chas. F. Whetsell, the wide awake, hustling pastor. Brother Whetsell is one of the best pastors we have ever worked with and had affairs in good shape for a revival. Our crowds were fine throughout the meeting, and it became necessary to procure extra chairs for the last week of the meeting. The pastor is evangelistic and had started the meeting a few days before we arrived and God gave him seekers and we had seekers right along through the meeting with the exception of one or two services. Counting them as they came there were between ninety and one hundred at the altar during this meeting. Rev. Albright and wife, pastors of the New Philadelphia, Ohio, church and their good people attended and helped greatly. The pastor will get members from the meeting, as will Brother Albright. The people gave the pastor a good pounding, and the finances for the meeting came easy, and we raised \$50 the last service for the local church budget."

EVANGELIST D. M. COULSON—"Just closed a good meeting at Loudon, Tenn., last Sunday with a few saved and sanctified wholly, not what we had hoped to see, but God gave us liberty in preaching and helped us physically as well. These dear people have not had a pastor for over two years as I understand and of course were discouraged, but seem to be very much encouraged now, and will go forward in their church

work, and Sunday school also. Have a nice class to receive into the church soon and have received some already. Will preach for them Wednesday night, and also Sunday at 11:00 a. m. There are better things for Loudon, and we are going on. Will begin at Sweetwater, Tenn., Thursday night, August 18th for a three weeks' battle. Will you pray that God will give us a great meeting here. We have a small church in the country, about eight miles, but without a pastor also for two years. They are discouraged as would be natural without pastoral oversight, so this meeting is with the thought of helping them, and organizing here in town. There seems to be a good opening here. I am in need of a song leader for this East Tennessee. Write me at Sweetwater, Tenn. Please keep me on your prayer list."

LOUISVILLE, KY., Greenwood church—"After several years of holding cottage prayer meetings and tent meetings in this vicinity a Church of the Nazarene was organized last December. The good people started a fund with which to build a church, a lot was given to us and the men did the labor. We have some debt on it yet and it is not yet completed inside, but we held our first service on March 27th. A little later we called Brother Fred Bouse for a revival. He is a man of God and the people filled the house. Some of the people said it was the first real gospel they had heard for seventeen years. We now have a membership of thirteen with forty enrolled in the Sunday school. On the second Sunday in June the children rendered a fine program and an offering of \$14.40 was given. At the present time Brother O. L. Carter does the preaching. Please pray for this little vine that it may grow and prosper for God. We are about ten miles south of Louisville, on Greenwood road about a mile west of the Dixie highway. We would be glad to have anyone visit us."—Mrs. Mary Carter, Secretary.

WATERVILLE, VT.—"It has been quite a while since there has been any report sent in from this little church, nestled in among the hills of old Vermont. You notice I said, 'little church,' we are small in numbers but we have a great God. He saves and sanctifies souls here in the

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same generous way as elsewhere and there are a number in this community that have felt His cleansing power. Last Sunday we had with us, Rev. C. F. Austin and wife of Everett, Mass. Brother Austin brought us two messages at the close of which, three sought help from God. One of the three, a backslider, was brought back into the fold again. I hesitate to say anything about our pastor, lest you all should want him and we feel that we cannot spare him and his precious wife for some time to come. Surely God has been good to us. A year ago, at the beginning of the Assembly year, our other beloved pastor, Rev. G. M. Young, felt as though he could not remain longer, so the Lord sent us Rev. M. K. Moulton, a young man full of the Holy Ghost. We all loved him from the first. He went back the following June and brought back to us his bride who is loved, not only by

the church, but the whole community, and consequently, much of the former prejudice has been broken down. There is a difference in the atmosphere just walking along the streets. Brother and Sister Moulton have been our pastors now for over a year and they have been faithful in every spot and place. His messages are true messages from God and if any of us are lost, Brother Moulton will not be to blame. We have had the joy of seeing now and then a soul bow at our altar, but we are looking forward and praying mightily, that we might see many saved and sanctified in our coming revival service with Rev. Mabel R. Manning as our evangelist."—Reporter.

PASTOR A. L. HIPPLE, Hutchinson, Kans., First church—"It seems scarcely possible that almost a year has passed since we came to serve the First church

at Hutchinson as pastors. We have not accomplished all that we had hoped to, but in many ways it has been a gracious year. The Lord has met with us in our regular services and the people have stood by us while we preached the gospel the best we knew how. We thank God for loyal Nazarenes, who know how to shout, pray, sing and keep blessed when the battle is on. We have had quite a number of seekers aside from our revival meetings, have taken fifty-one members into the church, and have driven the Chevrolet perhaps 6,000 miles in pastoral calling. We have been in labors abundant, not only for the church but in the interests of our school here as well. Bresee College has, in the last two years, been going through a real crisis; but thank God, we now see our way through. I spent some over a month in the district raising money for the school and drove our car over 2,000 miles, but was glad to give my time and strength with the permission of my church to help push the battle for Bresee College. Our people, not only in Hutchinson, but all over the district and educational zone, have rallied to the school and we believe a new and deeper interest than we have ever had has been awakened. With the people of the zone back of the school, with finances in such shape that we can see our way through, with a good faculty engaged for the coming year, with the promises of state recognition for our Academy under conditions which we are meeting, and with God leading on, we believe we have reasons to be encouraged. And the prospects also seem to be encouraging for a good enrollment. We are hearing from many who are looking our way, and some have been in the city looking for locations for the winter. School will open September 20th. It is not too late for you to write President S. T. Ludwig and plan to come to Hutchinson to school."

EVANGELIST R. B. RAWLS—"Since our last report to the HERALD family we have been very busy. We went to McHenry, Miss., to hold the Southern Mississippi holiness camp. Our co-worker was Prof. R. C. Rogers of Nashville, and Rev. W. P. George of Watertown, Tenn. God gave us a remarkable meeting. His Spirit was there in manifest power from the very beginning, it being easy to worship Him. The attendance was better than it had been for several years, immense crowds came, filling the huge tabernacle. This camp is on the up-grade and has a wonderful place in the southern tip or that great state. We are now laboring with the good people in the Holmes Gap camp near Watertown, Tenn. We are here as a substitute for our beloved Superintendent, Rev. C. B. Jernigan, who was unable to come on account of illness of Sister Jernigan. Let all the people join Brother Jernigan in earnest prayer for her recovery. This is a beautiful camp in the blue grass hills of Tennessee. It is modern in its equipment and dear Brother Barbee, the president, is a veteran holiness preacher and locomotive engineer. We are looking to God for a great revival. Anyone desiring our services after Sept. 20th, may

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THE E. ARTHUR LEWIS CO-OPERATIVE EVANGELISM PARTY—"After careful consideration and prayerful waiting upon God, Rev. E. Arthur Lewis has launched out into a field of evangelism to which his heart has been drawn for many years. His soul yearns to reach people who are not hearing Bible holiness preached—those who are hindered by denominational ties or otherwise prejudiced. Accordingly, this summer Brother and Sister Lewis, together with others, have been singing and preaching under a new 60x60 tent along lines of co-operative evangelism, and God is putting His seal of approval upon their efforts. The first revival campaign was at Missoula, Montana, July 12-August 7. The fight against sin and false teaching was keenly felt, but God undertook in so many ways, and gave fruit which we believe will stand the test of eternity. We are planning to make this an annual affair. Following is a testimonial received from the undersigned in Missoula:

To whom it may concern:

Rev. E. Arthur Lewis and his co-workers have just concluded a series of evangelistic meetings in our city. The entire tone of the meetings was clean, wholesome and helpful. The messages given in relays by Evangelist Lewis and his wife—Rev. Mrs. Sadie McCoy Lewis, herself an evangelist of note—were clear-cut, direct, soul-inspiring and absolutely fundamental. Rev. Lewis will not permit fanaticism of any class whatever in his meetings. He is assisted by an able body of helpers. The children's work, under the very efficient leadership of Mrs. E. J. Hollowell of Los Angeles, Calif., and Miss Hattie E. Goodrich of Washington, D. C., together with the inspiring Spirit-filled life of Mrs. N. H. Hair, deaconess of Los Angeles, Calif., make the organization a power for good in any community.

We, the undersigned, appreciating their helpfulness and believing in the sincerity of their effort to lead lost souls from darkness to light, wish them God's speed as they go to other fields to carry on their great offensive against the power of darkness.

(Signed) R. W. Kemp, Mayor; L. A. Hogen, City Commissioner; R. R. Wilbur, County Commissioner; John J. Flynn, County Commissioner; John E. Patterson, Attorney; Ira Johnston, Chief of Police; Aurelia Lewis McAllister, County Auditor; J. A. Rice, Sheriff; F. J. Bennett, City Treasurer; Lucia Beebe, Dep.; Chas. M. Donaldson, D. D., pastor First Methodist church; D. C. Chambers, W. J. Babington, Harry Urton, Thos. Layfield.

The Billings campaign is now on, to continue through September 11. The opening services have been well attended and indications are that people will be reached and hear entire sanctification preached who never would have come to a holiness church. At the first children's meeting about one hundred were present; also, a splendid group is being trained for the orchestra, with free instructions on stringed instruments. Brother and Sister Lewis are preaching under the anointing of the Holy Spirit; they preach the second definite work of God's grace clearly and specifically, without compromise; they are loyal to Christ and 'Preach the Word' in every service. Their three boys and little girl are also a blessing in the meetings, with their bright testimonies of salvation and their musical talents. In this city there is a sharp

division between the Fundamentalists and the Modernists, each having their own ministerial association. The Fundamentalists are backing us to the limit. It is an opportune time to be here—evidently of the Lord. The local Nazarene pastor, Rev. Wm. D. Shelor, together with other local pastors, is showing a beautiful spirit of co-operation. Brother Shelor and several others have dismissed all of their regular services, except Sunday morning ones, in order that they might co-operate with the special tent meetings. Saints are praying and we are believing God for a blessed revival."—Hattie E. Goodrich, Secretary.

EVANGELIST J. B. MCBRIDE—"We held a splendid meeting at Barterville, Ky., in the Methodist Episcopal church the first of July. The Lord was with us from the beginning to the close, souls were saved and sanctified, and the saints edified. Crowds were splendid and we have never ministered to a finer people. We were there seven years ago, and we found

a goodly number of those who found pardon and holiness, true and workers in the church. The pastor, Rev. I. S. Pinuer, is true to the doctrine of a full salvation and his wife is an excellent holiness woman. There are some of earth's best in this church. On the last Sunday of the meeting we dedicated their beautiful new church, and raised the money in the morning to cover the indebtedness. Such hilarious giving is scarcely seen; the entire amount was given with a surplus of \$300. Such divine power is rarely seen in these days as was manifested on the grounds among the saints. They prayed, testified and shouted until sinners would come and get down and pray through while they were shouting. Twice we dispensed with the day preaching and let them have the time, and some of the services beggar description. The old folks had an hour of singing each day that brought the power and glory down. Prof. and Mrs. Shank had charge of the singing and music, and how they did sing. Mt.

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Olivet is on its way back to the front line as a camp. They have the people, and the finest country, and some of earth's holiest saints to press the battle. Mrs. McBride rendered valuable service in both of these meetings. Revs. S. L. Moore and O. J. Polley, pastors of the two Methodist churches in Mt. Olivet, stayed right by the camp the past two years, and were both greatly used to further the work. We expect to finish our work in the East in the fall, and then we shall go westward, and will hold meetings wherever the Lord places us. Let all those who correspond with me, write me according to my slate."

FRANKLIN, TEXAS—"Sunday night, August 13, closed a remarkable revival meeting at Franklin, Texas. We have no Church of the Nazarene here, but we are expecting to have one in the near future. Great prospects now to organize a church. Our District Superintendent, Brother Wiese, will be with us the eighteenth of this month. Mrs. R. A. Akers, one of the best young evangelists we have ever had on the district, was in charge of the meeting. Mrs. Akers

is also a song evangelist. She did the singing and the preaching for a two weeks' revival. She graduated this year from the Bethany-Peniel Theological School. Her little son sings also. Brother Akers is not a preacher, but a good worker. He plays a cornet and aids Sister Akers in the services. We had only five or six adults to pray through to definite victory. A number of people requested prayer that did not get through, but asked that we continue to pray for them. All the other denominations co-operated with us beautifully and are in full sympathy with us. The finances were easy to raise. We are praying that we might be able to secure Brother and Sister Akers for our meeting next year."

—Mrs. W. H. Hickson, Reporter.

EVANGELIST J. H. CRAWFORD, Blue Mound Camp, Gray, Oklahoma—"The twenty-first annual camp closed with great victory, many people were wonderfully blessed of the Lord. This was by far the most successful camp that we have had for several years. Although the number of campers was not so many as of years ago, yet God came down in

the old time way and many souls were helped of the Lord. The altar was lined with seeking souls and many happy finders of pardon or purity. Eternity alone will reveal the good done in this meeting. Our co-laborer in this battle was Rev. Oldham of Missouri, who is a godly man, deeply spiritual and easy to work with. We shall never forget many of the dear saints at that place. The committee arranged for another camp next year. They are looking forward to a great camp. This was a rejoicing time with old friends who met and shouted together again. I am praising the Lord for His wonderful work among the children, in these awful days of evil. We received thirteen subscriptions to the HERALD OF HOLINESS."

COFFEYVILLE, KANS.—"In many ways, one of the best tent meetings in the history of the church has just closed at Coffeyville, Kansas, with Rev. U. E. Harding as evangelist. Crowds estimated at one thousand attended on Sunday nights. A goodly number were saved and sanctified. A new building in a good location has been purchased, valued at about ten thousand dollars. This building will be remodeled into a modern church building. Brother Harding says it is one of the greatest victories he has ever assisted a pastor to accomplish. The pastor, Rev. M. T. Brandyberry, and wife have labored untiringly this year, and with this victory we consider the church has had its best year. The pastor and wife had charge of the music and singing, and they are a team. We have never heard Brother Harding preach better nor seen him work harder for the salvation of souls and the success of the church. He will continue in the evangelistic field at present."—N. B. Herrell, Superintendent Kansas City District.

HOLCOMB, MO.—"We are still in the battle. Being in the flooded area it has been a hard pull for us materially, but the Lord is able to bring victory out of defeat and we are trusting Him for better things along that line. He has been blessing our souls under the able ministry of our pastor, Rev. Ed Hughes, and the willingness of him and his good wife to sacrifice with us. We have had during the year two good revivals, in February with Rev. S. L. Mozley of Frederickton, as evangelist. By his good messages and special singing our souls were blessed and our hearts encouraged. Several prayed through in the old time way. Then again in July we were built up in the most holy faith by the messages brought to us with such power by Rev. Jeffreys of the Malden church, as evangelist. The church was greatly helped and benefited by the services of both Brother and Sister Jeffreys. Conviction was on the people that attended in large numbers. At almost every service several seekers were at the altar, some saved and several sanctified. Praise the Lord for sanctifying power. At the close of the meeting three were admitted into the church making our membership eighteen. Near the close of the meeting our annual church board meeting was held and officers were elected for the follow-



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ing year. Perfect harmony and good feeling prevailed throughout. Brother Hughes was unanimously recalled for the coming year."—Alice Houston, Secretary.

EVANGELIST LEE L. HAMRIC—"The Lord gave us a great camp at Wellington, Texas. Brother R. E. Gilmore and his good church are to be complimented for the good preparation. The Lord honored their faith with a great revival and many souls. Brother Gilmore resigned at the close of the meeting and Brother Pryor takes charge of this good church until the assembly. Brother Gilmore goes to Bethany as one of our teachers. Brother Brewer, a blessed man, a member of the Wellington church, had charge of the singing, and with his good choir of fifty or seventy-five voices, certainly did render some fine music and singing. Sister Gilmore presided at the piano, and she is one of the finest pianists I think I have ever heard. We also had with us in the meeting E. D. Simpson and wife. They favored us with their good special songs every service. They are great singers and should be kept busy for the Lord all the time. We had a good representation from the other churches."

PASTOR A. M. SPRAGUE, Litchfield, Nebraska—"We are in the second week of what promises to be the best meeting of all our ministry at Monroeville, Ind. Several have been reclaimed, saved, and sanctified. No better manifestation of the Holy Ghost power has been given to God's people since the days of the apostles than has been poured out upon these people. This church is the place where we were converted twenty-three years ago, and is located twenty miles east of Fort Wayne, Indiana. The District Superintendent could organize a Church of the Nazarene with at least twenty members now, if he cares to do so, and by doing so would get a good property worth not less than one thousand dollars."

CLIMBING HILL, IOWA—"Our camp-meeting closed here Sunday, August 7, with Rev. G. F. Owen and wife as evangelists. These folks surely showed the spirit of Christ and won the hearts of both saint and sinner. There were many seekers, and the most heavenly spirit prevailed. We hope these messengers of God live many years to manifest the spirit of Jesus. Brother Owen is going on a missionary trip soon to fields he has been to before, expecting to return about June 1. We are trusting God will use him mightily there, and when he returns to join his wife, we want to see them again. He has already done much good here."—L. W. Strong, Superintendent.

ANTIGO, WISCONSIN—"The Gospel Mission here closed a revival with Lyman Brough as evangelist and Mrs. Julius Miller as song leader. The Lord was with us and we had good meetings. Our District Superintendent, E. O. Chalfant, urged Brother Brough to organize and the First Church of the Nazarene was organized on July 30, with eleven mem-

bers, for which we give God all the glory."—Mrs. Elvira Duncan, Pastor.

KANSAS CITY, KANSAS, Federated Church of the Nazarene—"Great week convention closed last night with Arthur Morgan and Reuben Bridgewater as special workers. They are great soul winners. There were forty-two professions the last day, fifty-five professions during the last week. We are closing out the assembly year with great victory. On with the battle."—S. H. Erwin, Pastor.

TELEGRAMS

WINCHESTER, INDIANA
Successful tent meeting closed Sunday night at Ridgeville, C. L. and Vada Davis, evangelists. Large crowds, forceful mes-

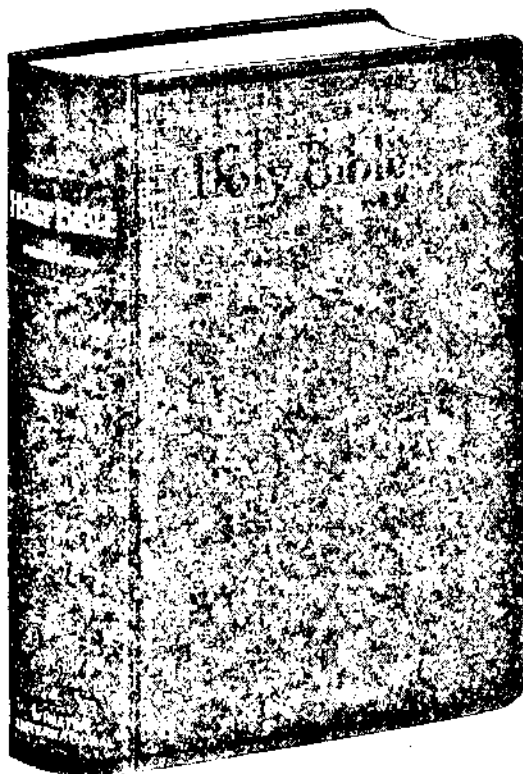
sages, earnest seekers, happy finders. Fine subscription list for HERALD OF HOLINESS. The attendance in Sunday school doubled since organization in July. Took fine class into church, doubling membership. Outlook for future encouraging.—Mrs. H. L. Bickel, Pastor.

SHREVEPORT, LA.
Your prayers requested. Two members church Jonesboro, Louisiana, serious operations.—J. D. Jeffress.

NASHVILLE, TENNESSEE
Automobile ran over wife (August 21). Terribly mangled. Pray.—C. B. Jer-nigan.

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SPECIMEN OF TYPE

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

disciples believed on him.

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

13 ¶ And the Jews' passover was at hand, and Jē'sus went up to Jē-ru'-sā-lēm,

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

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ELMIRA, NEW YORK

Home missionary campaign closed at Elmira, N. Y. Fine church organized. Rev. H. C. Stebbins, who has had charge of meeting, called pastor, Rev. Dewey Capwell, a young man who was a product of the meeting, assistant pastor.—Rev. J. A. Ward, District Superintendent.

MUNCIE, INDIANA

District Superintendent Montgomery held splendid tent meeting resulting in new church organized in South Muncie, August 14, with forty-eight charter members. W. M. S. with sixteen members, N. Y. P. S. with twenty-one members, Sunday school with seventy-two members. Nearly four thousand dollars raised on new church. Rev. E. C. Martin and wife called as pastors.—Marie Cecil, Secretary.

DEATHS

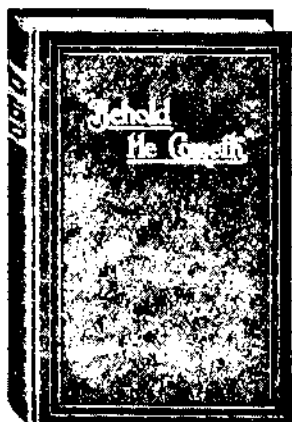
TIMMS—Mark Edwin Timms was born at Madison, Wisconsin, April 25, 1857, and departed this life June 27, 1927, at his home in Nampa, Idaho. He was married to Miss Lillie Mulligan May 11, 1890, at John Day, Oregon. To this union were born two sons, Leslie of McCall, Idaho, and Fred of Los Angeles, California. He also leaves two brothers and one sister to mourn their loss. Brother Timms was converted in Walla Walla, Washington, under the ministry of Rev. Mrs. DeLance Wallaco and united with the Church of the Nazarene. He had been a patient sufferer for over four years and had so longed to go home to the God he so devoutly loved. In the last few months when his suffering was so great, there was no complaint, and often he would waken in the night singing some of the dear old hymns. The funeral services were conducted by the writer, assisted by Rev. E. E. Mieras, pastor of the church, and Rev. Sanner, District Superintendent.—Harry J. Elliott.

MCKENNEY—With sorrow we report the death of Sister Marion E. McKenney of Saugus, Mass. Sister McKenney was born at Port LaTour, Nova Scotia, in 1832, and came to the States when fourteen years of age. In 1906, under the labors of Rev. J. C. Barse, who was then pastor at Cliftondale, she was converted and united with the church. Eight of her most useful years were spent as matron of the Pentecostal Collegiate Institute at North Scituate, R. I., and the Eastern Nazarene College at Wollaston, Mass. She was known by all the students as "Mother McKenney" and most efficiently proved herself a mother in love, labors, and godly example. She was a very prominent missionary worker and held the office as president of the local W. F. M. society and corresponding secretary of the district missionary board. She was a holy woman, and gave largely of her time and means for the promotion of the cause which she so dearly loved. So unexpectedly she left us Sunday, August 7, at 1:15 p. m. Her illness had been brief, and the end came as a terrible nightmare, leaving an aged mother, Mrs. Marie Snow; a husband, Moses A. McKenney; a daughter, Mrs. Howard Herrschaft; a son, Roy; two sisters and two brothers to mourn their loss. The funeral was held Wednesday afternoon at the Church of the Nazarene at Cliftondale and was largely attended. Assisting Rev. L. J. Alley were Revs. T. M. Brown, J. Glenn Gould, and Professor E. E. Angell from the college. As parting tribute of love to her mother, her daughter, Mrs. Herrschaft and Miss Mary Withereil of Lowell, sang as a duet "Some Day the Silver Cord Will Break." Miss Withereil also sang "Some Time We'll Understand." The floral tributes were many and beautiful and included pieces from the New England W. F. M. S., Cliftondale Church of the Nazarene, patrons and business associates. The pallbearers were Dr. Willis Parsons of Scituate, William Esselstyn of E. N. C., John Henderson, Frederick Hudson, Percy Thornell and Edwin Holmes of Cliftondale. Interment was at Riverside cemetery.

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LANIER—The First Church of the Nazarene, Dallas, Texas, is in mourning over the loss of another faithful member, Brother Sam Lanier, who slipped away Tuesday, August 9 to be with Jesus. He lived a most consecrated life and we shall miss him from among the walks of men, but rejoice to know that he has gone to receive a glorious reward. Samuel Levi Lanier was born in Missouri, December 26, 1868. He came to Texas in 1875, was converted about thirty-two years ago, and was sanctified November 14, 1900. He was united in marriage to Miss Sallie Wells September 18, 1892. This union was blessed with five daughters, all of whom remain to comfort the good mother who is bereft of her companion. He departed this life August 9, at 1:17 p. m. Two brothers, one half-brother, and one sister remain of his family. Three of his daughters have married while Ruth, Irene and Mrs. J. J. Douglass are engaged in evangelistic work. He leaves a host of friends to mourn his departure. The funeral was the most impressive ever attended by the local church. Rev. J. T. Upchurch of Arlington, conducted the funeral, Rev. P. L. Pierce, the pastor, being away on a vacation. Rev. Upchurch spoke in a masterful way from the subject, "I would see Jesus." It was different from the ordinary funeral service in that through the speaker's words the spirit of sadness and mourning gave way to one of relief and gladness. And why should we mourn when a Christian dies? They have only gone on before to that better land and we are following after. Of course, we shall miss them, but for their sakes we should be glad. God wonderfully poured out His Spirit upon the service, and when the Arlington Female Quartet sang, "A Light at the River," there was scarcely a dry eye in the house. Following the service at Dallas, the body was taken to McKinney, Texas, for burial. Yes, we shall miss him. His life was an in-

aspiration to all and we shall long for his advice and counsel, but we are glad to give him up since he has gone to be with Jesus. He was truly faithful unto death and now he has received the crown of life.—Reporter.

GIFT—Mrs. Anna Gift, wife of Rev. R. Gift, was born June 24, 1849, in the state of North Carolina. Departed this life May 1, 1927, aged 77 years, 10 months, and 8 days, at Bentonville, Ark. She had been a Christian from girlhood, and with her husband joined the Church of the Nazarene about twelve years ago. She was also sanctified in this same meeting, and lived a beautiful Christian life. She had been an invalid for more than eight years, being unable to walk for nearly two years, and completely helpless for about one year, but always ready to talk to those about her, in regard to their soul, and with all of her suffering was never heard to complain, and during the nineteen years of her married life was never known to speak a cross word to her husband or anyone. She leaves to mourn their loss, her husband and two brothers, and other relatives.—Vada Martin, her niece.

WHISTETT—Brother Will Whistett was born February 7, 1870, died July 11, 1927, Oklahoma being the state of birth, near Ft. Smith, Arkansas. Brother Whistett was saved early in life, but backslid soon after being saved, then was reclaimed something like twenty-five years ago and sanctified, soon after uniting with the Church of the Nazarene. I can say without fear of

contradiction that he lived one of the most devoted consecrated lives of any man I ever knew. He dearly loved his church and was one of the most strict tithers I ever saw in my life. I was his District Superintendent for two years and have been his pastor for two years, and have known the family for twelve years. Brother Whistett was engaged in the grocery business for nearly seven years at Sallisaw, Oklahoma, and because of his tender-heartedness and lack of courage to say "No" he failed in business. The folks of that country owe the estate nearly three thousand dollars now. Brother Whistett saw he was failing so he called the wholesale houses and asked them to take over his business, and get all they could. They did so, and lacked several hundred dollars of paying his indebtedness. He then sold his home and everything he could and applied it on his debts, and then it was not all paid, so he took his good family to the farm and worked out the rest and paid every cent he owed. The last two years of his life were spent mostly at home with his good wife, not being able to work. He was bedfast for three or four weeks before leaving us. He was patient and kind through it all, died in the faith, and went sweeping home to glory. He leaves a good wife, three children, two boys and one girl, besides some brothers and a host of friends to mourn our loss. We miss him so much at the church and in his home. But our loss is his gain, and we will meet him again some day where they do not die any more. Praise God forever.—F. R. Morgan, Pastor.

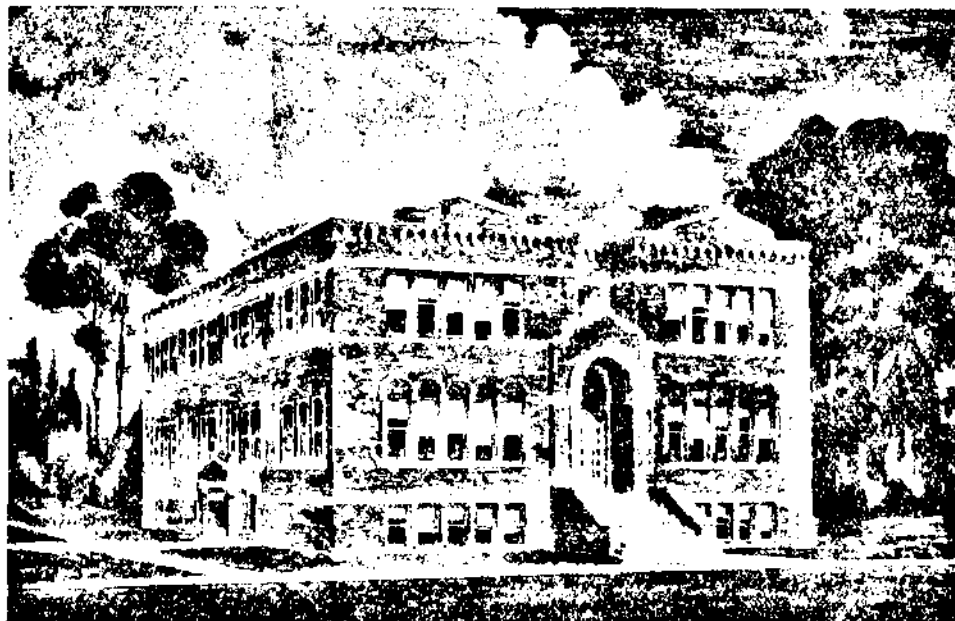
RANDOLPH—Owen Thomas Randolph was born January 12, 1845, in Shelby county, Indiana. When he was about three years of age his parents moved to Davis county, Iowa. There he grew to manhood and was united in marriage to Sarah Jane Haskins, December 26, 1867. In the fall of 1885 he, with his family, moved to Butler county, Iowa, where he resided until the year of 1897 when he moved to Montgomery county, Kansas, which has been his home until called away by the angel of death July 26, 1927, at the home of his daughter, Mrs. Minnie Hackworth of Independence. His beloved companion throughout 54 years of happy wedded life passed on to the glory world

WANTS

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Nov. 26, 1921. Four children have also passed on. Early in young manhood he accepted the Christ of Calvary as his personal Savior. Throughout life he was interested in the advancement of the kingdom of God, and was ever active in religious services. His home is remembered as a place where God's name was held in reverence and where daily divine worship was held. Eternity alone will tell the results of such efforts. He leaves to mourn his death, two sons, Reuben of Independence, Charles of Fredonia. Five daughters, Mrs. Minnie Hackworth of Independence, Mrs. Jennie Moore of Liberty, Mrs. Maggie Clark of Independence, Mrs. Myrtle Redburn of rural Cherryvale, and Mrs. Sadie Williams of Kansas City; also one brother, Ithamer Randolph of Oakland, Calif., and a number of grandchildren and great-grandchildren and a host of friends that will miss him. He was laid to rest beside his beloved companion in the Liberty cemetery, after funeral services had been conducted by Rev. Morris of the Nazarene church of Cherryvale. The deceased was a member of the Nazarene church of Liberty, Kansas.

ANNOUNCEMENTS

NOTICE—We have moved to Lincoln, Neb., and will make that city our headquarters for the next year. Those desiring to correspond with us regarding revival meetings, please address us at 1610 "M" St., Lincoln, Neb.—V. W. and Marguerite Littrell, Evangelists.

WEDDING BELLS—A very pretty wedding occurred Tuesday morning, Aug. 16th at the Nazarene parsonage, Georgetown, Ky., when Miss Louise Vickers of Georgetown, was united in marriage to Mr. Evans Campbell, Ashland, Ky. The bride's pastor, Rev. Samuel G. Muse, officiated. Mr. and Mrs. Campbell left Tuesday evening for Ashland, Ky., where they will make their home for the present.

NOTICE—I will be at Armel, Colo., Oct. 13 to 30 and would be pleased to have other meetings in West or Middle-west, while in these parts. If service is desired, communicate with me as per slate or 1249 North Holmes St., Indianapolis, Ind.—James Miller, Evangelist.

NOTICE—*Eastern Oklahoma District:* Notice is hereby given that the Board of Examinations will meet in the Church of the Nazarene, Hugo, Okla., Tuesday, Sept. 27, at 10 a. m. Those having business with the Examining Board, meet us there on that date, as no examinations will be given after the assembly convenes at nine o'clock, Wednesday morning.—S. H. Owens, Chairman Board of Examinations.

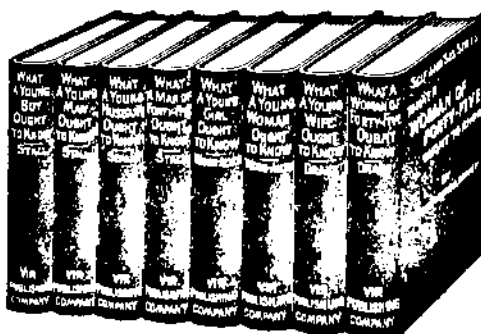
NOTICE—All persons desiring my service in evangelistic work should hereafter address me at Olivet, Ill.—P. P. Belew.

NOTICE—*Eastern Oklahoma District:* We call attention to the provision made by our last Assembly for entertainment of the next District Assembly: "Pastors are requested to raise an amount equal to \$2.50 for each member of the assembly from their church (not only of those who attend, but each member of the assembly). Brethren, please do not overlook this matter, as to do so will cause embarrassment to both the assembly and to the individuals that at-

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Part I.—What he ought to know concerning himself.—What is excess.—Purity and fidelity. Part II.—What he ought to know concerning his wife.—Wedding joys.—The mother nature.—The wrongs of wifehood. Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

WHAT A MAN OF 45 OUGHT TO KNOW

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

WHAT A YOUNG GIRL OUGHT TO KNOW

Part I.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young.—Lessons from the birds. Part III.—Animals and their young.—Human infants the most helpless. Part IV.—Care of the body.—Mothers dealing honestly with their children.

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Part I.—Girlhood and growth.—How to obtain health and development. Part II.—Womanhood.—The crisis in the girl's life.—Causes and cures for wrong physical conditions.—The consequences of mistakes. Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

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tend.—S. H. Owens, District Superintendent.

PRAYER IS REQUESTED by a daughter in Washington, D. C., for her mother that she may be healed; by a brother in Georgia, who is called to preach, for himself that he may be true to his calling, and that a Church of the Nazarene may be established in Dublin, Ga.; by a sister in Arkansas for the salvation and healing of her son.

CAMPMEETING CALENDAR

Sept. 1 to 11 Millport Campmeeting, located two miles west of Millport, Ala. Workers: Revs. Allie and Emma Irick, P. M. Covington, and Mrs. H. A. Forrester. Free camping quarters, water and wood with ideal location. For further information address Rev. P. M. Covington, Pres., Jasper, Ala., or J. L. Shelton, Sec'y., Millport, Ala.

Sept. 2 to 6—North Reading, Mass. Labor-day Campmeeting. Rev. J. L. Rogers, special evangelist. Rev. H. V. Miller, District Superintendent, in charge, assisted by pastors of the district. For information regarding rooms and entertainment address Miss Rose Wright, 1017 Middlesex St., Lowell, Mass. For other information address G. E. Waddle, Secretary, 820 Columbia Rd., Boston, Mass.

September 4 to 12, Hayhurst camp, Elton Grove community, ten miles north of Chillicothe, Texas. Workers: Bud Robison, J. E. Threadgill, Marvin Paylor. For information, address Rev. J. S. Emmert, Pastor, Quanah, Texas, Box 842.

Sept. 9 to 12, Erma, N. J., Cape May Holiness Association camp. Workers: C. B. Fugitt, K. Hawley Jackson and wife. For information, write Earl Woolson, R. F. D., Cape May, N. J.

September 15 to 25, Custer County Holiness Association, Annual campmeeting, Thomas, Oklahoma. Workers: Rev. C. H. Babcock, Allie and Emma Irick. For further information, write Miss Anna Kraybill, Secretary, Thomas, Okla.

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Georgia.....Sept. 18 to 26
Florida.....Sept. 20 to Oct. 2
Dallas (Tomball, Texas).....October 5 to 9
Hamlin (Wichita Falls, Texas).....October 12 to 16
Arkansas.....October 19 to 23
Mississippi.....Oct. 25 to 30
Louisiana (Shreveport).....November 2 to 6
San Antonio (Waco, Texas).....November 9 to 13
Southwest (Doming, N. M.).....November 16 to 20
Arizona (Somerton).....November 30 to Dec. 4
Central America.....December 7 to 11
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