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THE MESSAGE AND WARNING OF MAN'S NESCIENCE

THE things which men do not know are more in number than those which are known. No man knows the depths of the pollution of the fallen heart or to what lengths of despicableness it will cause him to go. The man who shudders at the mention of a deed and says in indignation, "Is thy servant a dog that he should do this thing," may, in a fortnight, do the very deed he so forcibly spurned. "The heart is deceitful above all things, and desperately wicked; who can know it?"

No man knows "The times and seasons which the Father hath put in his own power." And these things include everything which is future. One may not even say "Tomorrow we shall go into such a city and there abide and buy and sell and get gain." The thoughtful man must say, "If the Lord wills, we shall do thus and so." And it is thus with the day of one's death, the exact time of the second coming of Christ and every other thing of importance in the future of us all.

And concerning the future state, men, either good or bad, can know but little. Leaving the supernatural revelation found in the Bible out and depending solely upon mundane perspicuousness and human reason, they know nothing at all of that vast realm which lies beyond the grave.

Usually nescience is paralyzing and efforts to penetrate any veil of mist or even wall of stone which hides from us the secrets of creation and of God are commendable. But at that, there is much that we need not know and cannot know; for God has neither revealed it nor placed within our reach the means for discovery.

But the whole vast realm of the nescience of man is vocal with message and heavy with warning. Not knowing the full depths of the heart's pollution, we are offered cleansing and warned of the dangers of delay. Not knowing when we shall die or when the Master will come, we are warned to be ready at all times. Not naturally knowing the joys and blessings of a spiritual life, we are exhorted to repent and be "Born of the Spirit." Not knowing the future, so as to direct our course by our own efforts, we are by this fact urged to "Commit" our way unto the Lord by consecration and faith, in order that He may direct our paths. Man's nescience warns him to appeal to God for wisdom, and the promise to those who thus appeal is that God will give to them liberally and not upbraid.

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INSPIRATION, EDUCATION, LEGISLATION

A General Assembly Prospectus

WE have arranged the words in the heading of this article purposely, and in the sense that we are thinking of it, any other order of arrangement is heresy. And furthermore, we have arranged these words in the order of their importance, although in the scope of their use we have an anti-climax.

Inspiration, as we are thinking of it now, is a personal matter and is an impelling force with one who has it. And some things are proper as the subjects of inspiration which are improper as subjects of education and legislation; for one's own convictions should be more defined and exacting than his standards for others. And besides this, in passing from inspiration to education and on to legislation one must expect a certain loss of efficiency.

Education comprises the processes and methods of making inspiration a social as well as a personal conviction. It is the attempt of one person to cause others to share knowledge and convictions and the attempt of a group to extend their borders so as to include others. It is the socializing of ideas by presenting them forcefully to the thinking of others, and as a legitimate process permits of the widest field of application.

Legislation is the work of reducing the results of concentrated inspiration and education to legal forms. And, within its sphere, it always compels uniformity of observance on pain of penalty. Its justice depends upon the correctness of the inspiration upon which it is based and its enactments assume a certain completeness of the education of which it is the climax.

To illustrate our meaning: the New Testament standard of piety and life certainly involves sobriety and human freedom—this is the inspiration. And the teachings of the New Testament involve tetotalism and abolition of slavery—this is the education. But during the Apostolic age the Church did not reach the point of legislation concerning these two subjects. In other words, the inspiration and education of the New Testament stand for prohibition and abolition, and yet no "rule of thumb" was adopted. So that even Paul returned a converted slave to his master and enjoined all who were in bondage to be obedient

and patient, not only to the good master, but also to the froward. The educational work was still incomplete a hundred years ago, so much so, that some of the early preachers of this country at times received part of their pay in liquor and some people of undoubted piety were owners of slaves. Now, however, the education is assumed to be complete, so that a user of intoxicating liquor or an owner of human slaves cannot, at least in the thinking of enlightened peoples, be a Christian. Therefore, legislation on these questions is proper and is opposed by no one of creditable standing in the whole Christian world.

In both Church and State there is and has been for more than a quarter of a century a mania for "laws." And the Church of the Nazarene has grown up in this "legislative" period. So our tendency is to cover even the exceptional cases with elaborate legislation and to assume that education is complete and that our conclusions are universally true.

But we do well to remember that denominational rights in the matter of organization are limited by the superior laws of the Church universal, in whose field the denomination must operate. And one of the fundamental limitations is that the denomination must keep its work of education fully up with its legislation, so that it will not be habitually condemning him whom the Lord does not condemn.

Some would carry this too far: for they would say, "You have no right to make it harder for one to get into your denomination than it is for him to get into heaven." We say this is carrying it too far, for it is assuming the utter absence of education and the fixity of the human conscience.

To illustrate our meaning: Christian missionaries go out to preach the gospel in lands where polygamy is legal and where its moral character has never been called in question. In such countries men with more than one wife come to their altars and are saved by faith in Christ. The conscience of the Christian world would be offended if these polygamists were received into the membership of a Christian church, and yet, at least at the time of his first sincere coming to Christ, that person is certainly a subject of the kingdom of heaven and God would let him in, if he should die. But what is the missionary's task? Certainly it is first to educate and to produce conscience on the subject, then to find a way out for the victim of a heathen practice. Legislation would be premature and unmoral until education has been carried on for a time.

Take our own church: from the day of our founding until this present hour our outstanding theme has been holiness, second blessing holiness. This has been our constant inspiration and the subject of our most careful and constant education. But even to this hour we have not reached the place where we make this the subject of strong legislation. We receive Christians into the membership of the church who do not profess to have been sanctified as yet; and we do not im-

mediately expel those who lose the keenest consciousness of the grace and blessing. Should you ask why we show this leniency on our one strong doctrine, we would answer that it is because we think that the true light on holiness is not yet so universal and so bright as to make it impossible for some to become Christians without being sanctified. This is true in the face of the fact that we have taught this doctrine, line upon line, precept upon precept, and have exhorted and urged with all our ransomed powers. But we have gone so far with our education on this question that we are willing to say that one who does not believe the doctrine is not worthy of membership among us. In other words, we do not receive Christians who do not believe in the Wesleyan doctrine of sanctification into the membership of the Church of the Nazarene. We are consistent in this, for our assumption is that anyone who knows us well enough to want to join us must have heard our distinguishing doctrine preached until he has been forced to accept or reject it.

And on the question of our General Rules: we properly have but few which really safeguard our membership. In addition to what others have, we practically have but three: the one forbidding the use of tobacco, the one prohibiting divorce, except on scriptural grounds, and the one forbidding membership in secret societies. In having these rules, we assume that our education has gone on so well that those who would want to unite with us have enlightened consciences on these matters and that with such these are tests of proper Christian fidelity. They are not, therefore, mere rules of uniformity, but are badges of moral and spiritual apprehension and soundness.

It is unlikely that we shall alter our General Rules by elimination. We are more inclined to alter by addition. But here is our danger: we are likely to think of legislation as a means of education, rather than, as it really is, a subsequent and consequent of it. We must not legislate in order to educate. We must educate before we legislate.

To illustrate our meaning: I have preached on the Second Coming of Christ with constancy of conviction and regularity of repetition for the whole of the twenty-seven years of my ministry, and I am planning to preach on that theme before the District Assembly in which I am serving as evangelist tonight. But I do not want acceptance of some special interpretation of this subject made a test of membership in our church. In fact I do not like to see millenarianism made an issue at all, or one's adherence to it one way or the other made the ground of preferment or demotion. And in my attitude on this I may as well admit that I am more or less "interested." In other words, I believe a man can be a holy man and not see this subject just as I do, and I want to have fellowship and union of effort with all the holy people. But on the other hand, I am like the old Illinoian who was told that Egypt had a "Kyro," and he replied, "We have a town in Illinois which we spell the same way and

we call it 'Caro;'" and thinking a little, he added, "And I believe we are right." In other words, I believe I am right on this second coming question and I would like the opportunity to preach it to all the holiness people. So I want them in the Church of the Nazarene that I may have the chance to preach this blessed and comforting doctrine to them. But legislation which would keep them out would destroy my purpose; and if they "agreed" with me on this just in order to get in, their interest would not be vital. So I want this matter left always in the sphere of education.

Take another illustration: I believe that "storehouse tithing" is the scriptural method of financing the church and that it is the best method for us to follow, and I have adopted it as a method of meeting my personal, financial obligations to the church. But I don't want this made "a test of membership." For, in the first place, I do not believe that all those who are morally and spiritually qualified for membership in our church are yet fully convinced that this is the doctrine of the Scriptures and the best method of financing the church. And in barring these, I would be creating factions. And in the second place, education, rather than legislation is the best method for multiplying "storehouse tithers." So I want this matter kept in the field of education so I can preach on it and convert my neighbor to it as a matter of conviction, rather than to drive him to it as a matter of law. I don't want to make anyone tithe against his will, rather I want to make him willing to tithe. If he does it only as a rule for uniformity's sake, there is no morality in his practice. If he does it as a matter of conscience, he will be blessed for "doing right."

And what shall we more say: shall we legislate on bobbed hair, wedding rings and such like matters? As one who has been outspoken on all such matters always, I am compelled to express the hope that we shall not find it necessary to legislate on them. In the first place, too much attention to such matters will blind our eyes to things more fundamental and will use up time and energy which should serve a nobler purpose. And in the second place, we can do the cause of becoming dress more good by educating to produce conscience than we can to legislate to produce parrot-like uniformity. We are better to have fewer "rules" and let them be of a fundamental nature and well enforced than to have a multitude of "petty rules" which will be more or less violated by those with whom the educational process is yet incomplete. And we will have a stronger, better people if we have a people who hold to principles for conscience sake than we shall have if we have a large contingency of "mixed multitudes" who do or don't do because it is simply Nazarene law or custom.

And after all, we are not primarily in the business of building an ecclesiasticism. We are first of all, building men. We want people who will obey "Not in my presence only, but much more in my absence,"

as Paul said in compliment of one of his churches.

And another thing: writing a law does not end the matter. The early Methodists thought they wrote second blessing holiness into their standards. But in the course of time, their preachers ceased to preach it and soon their people ceased to believe it. And just now the eighteenth amendment to the American constitution is suffering because the enemies of liquor were less vigilant in educating after they secured the legislation they desired.

Our hope is that our church will not yield to the temptation to provide machinery beyond our needs, that it will not lengthen the creed beyond the Pentecostal fundamentals, and that it will not multiply rules beyond the borders of scriptural inspiration and well developed education. More fire and power to run the machinery we have would be a better investment than an outlay for more machinery. Stronger and more constant emphasis upon those things which are already most surely believed among us is more necessary than the addition of new tenets of faith. And the development of a deeper reverence for God and holy things and a higher respect for law and order and fundamental righteousness would help us more than the adding of a number of "rules of thumb." Deep and real spirituality, sound and unflinching moral character, and a wisely tempered Pentecostal aggressiveness are the factors most needed among us and they are the ones most difficult to acquire. Let us direct our efforts toward the securing of them.

EDITORIAL COMMENTS

We believe that the second coming of Christ is near at hand, but we do not believe that the Holy Spirit is being withdrawn from the earth and that the days for revivals and for saving souls is past. And furthermore, we do not believe God is in the preaching of such a theory, for it certainly does paralyze the faith of God's people and make a revival practically impossible. God is still on the throne, Jesus still pleads for sinners, the Holy Spirit still convicts, and the Church should still preach and pray and intercede and invite. And wherever the human conditions are met the revival will come. We would not say that the Lord has delayed His coming, nor would we affirm that His interest is now principally focused upon the fact of His coming. We believe He is coming and that He is coming soon. But while He tarries the Spirit abides and revivals may and should continue.

We are asked if we think that the Church of the Nazarene will be an "ultimate" success. We do not know just what the inquirer has in mind as to "ultimate" success. If he means the establishing of an enduring hierarchy or the development of a religious-political force in the world, then we can say only that we trust it never shall. But if he means the promotion of revivals of a Pentecostal type and the feed-

ing of the flock of God so that the converts will get sanctified wholly and endure faithfully unto the end and yet get home to heaven, then we can say that it is already an "ultimate" success. And so long as it continues to preserve itself in Pentecostal power and fruitfulness it will remain an "ultimate" success. For salvation, initial, full and final, is "ultimate" success. And these phases of salvation are properly denominated regeneration, sanctification and glorification.

We have tried to listen sympathetically while preachers and others tell of having their "ecclesiastical heads cut off." But we confess that the effort has not been much of a success. For we can think of the value of any sort of an ecclesiastical organization only in terms of its relation to the spread and conservation of Bible holiness, and to be cut off from the fellowship of an organization whose machinery is set for the hindrance of holiness is not much of a calamity in our way of thinking. The Protestant conception does not permit any sort of human organization to usurp the dignity and essential position of "The true Church of God." Men cannot join the true Church, they must be born into it by the power of the Spirit of God. Organization is essential to success in the promotion of the work of God, but when even a church organization becomes unspiritual and is practically opposed to the spread of Pentecostal religion it is time to forsake such an organization and join one that is at least striving to go in the right direction. We believe in denominations, but we do not believe in making them the objects of superstitious regard and holding on to them after they are dead. When any thing dies the merciful thing is to bury it and then turn the attention to the living.

The real danger to the church and to the individual always is the danger of shallowness. It is so easy for one to let his spiritual "plow run out of the ground." Holy quietness tends to become formal deadness, and spiritual demonstration tends to become human noisiness, failure to testify tends to loss of testimony, plentitude of testimony tends to powerless "talkativeness." Churches which discard the mourner's bench tend to lose their mourners and churches which retain the mourner's bench trend to making it an end instead of a means. Shallowness is the universal danger to which individual Christians and churches are exposed.

People who excuse sin must also apologize for salvation. But those who condemn sin may exult in the grace which delivers from it. We do not deny but that the devil is mighty, we only affirm that Christ is almighty. We do not say that sin is not deep-rooted and dark and damning, we only affirm that salvation through Christ is a cure for it.

GRAVITATIONAL FORCES

By Howard W. Jerrett

N OAH WEBSTER, in his dictionary, applies the meaning of the word "gravity" both to material objects and to moral conditions. Forces that war against the aviator at high altitudes, likewise have their counterpart in forces that war against the human spirit in its soul-flight. Aviation is succeeding because these forces are intelligently reckoned with. Much grief and defeat comes to the Christian because of a real lack in properly understanding opposing forces.

Atmospheric pressure brings to bear upon the human body a pressure exerted in every direction equivalent to fourteen and two-thirds pounds on the square inch. Gravitation, the force which brings all material bodies towards each other, reaches into the sky and pulls downward on the aviator and his machine and outfit. A man who weighs one hundred and eighty pounds on the earth would weigh only thirty pounds on the moon. Here are two unseen forces that constantly contend to pull the flier from the sky and dash him to pieces on earth.

God affirms that, "Where sin abounded; grace did much more abound." There can be no question but that Christ came to destroy the works of the devil and can in His way and time fully accomplish this purpose. The atonement fully laid the foundation of such purpose and we can without any fear depend upon his abounding grace. But we must study to know His way and time for such divine interference. For instance, the sinner cannot expect this gracious deliverance without first meeting the conditions of God's way and time. This, too, is true of the believer seeking holiness of heart. Likewise no saint expects His resurrection and glorifying grace to manifest itself until God's way and time meet. Neither does the saint expect dying grace while He is supplying living grace. When the enemy questions our faith and resignation to meet a crisis while all is still restful we must remember that "with the temptation" He will make a way of escape and not before. God's way and time for pardon and purity are now, and, "in the day that ye seek me with your whole heart I shall be found of you." It is very wise to wait on the Lord for His way and time where He has not already revealed these. The last enemy to be destroyed is death, and until God acts even the dearest saint will sicken and die. God will finally put the devil out of commission—but until He does we must expect the enemy as a roaring lion to visit us.

Divine grace will, with our co-operation and faith, accomplish in us and for us certain things at certain times. If we get these certain things and certain times

mixed we may then expect to be sadly disappointed and possibly defeated. Especially is this true if we mistake His way and manner of accomplishment. The sinner may expect pardon for sins committed, and with this precious act he may expect the creation of a new life within him which will gladly respond to the known will of God. But if he expects the eradication of the carnal nature within him that led him in the past to commit sins he will be sadly mistaken and fail to make the necessary watchfulness against this inner gravitational force which constantly works to pull the soul down out of the spiritual skies and back to earthly bondage. If the new convert expects constant joy and peace and easy victory he will be overwhelmed by spiritual atmospheric pressure that Paul said pressed him beyond measure. Faith expects what God reveals He will give and do—presumption or untaught innocence assumes too much and is seriously tried because God does not become subject to such ignorance. When we undertake to fly we must figure closely on the forces within and without which will continue to make war on the soul. We must not be in slavish fear of them, but rather we must be armed to defeat them.

The victorious believer may expect to have his heart purified and then occupied by the glorious Trinity when he meets the conditions of the revealed will of God for him. Indeed he may reckon the work done when the conditions are gladly and fully met regardless of all else than, "thus saith the Lord." And if he stands by steady faith in the faithful promise of God in full obedience there will appear in his daily life the fruits of the inner holy condition and abiding Presence. Apples on a tree confirm our belief that the tree is an apple tree. The outward flow of inner holiness confirms our faith in the belief that the work is done. Fruitage of holiness in the outward life will witness with our faith.

The holiness Christian witnesses to eradication of carnality. But let him not witness to or expect the eradication of natural, legitimate and God-given appetites of mind and body. God promises to eradicate, burn out, destroy, crucify that element of the inner heart which by nature is offensive to God, wicked, abusive and antagonistic to His will. He does not promise to destroy the qualities of body and mind and spirit which He placed in the first man and pronounced them and him very good. We can joyously testify to the eradication of carnality, and practice the suppression and proper government of body, mind and spirit. Sanctified hatred and temper will react in unity with God against evil and sin. Carnal hatred and temper

will react without God and contrary to God. Holiness of heart does not unman man but removes hell and the devil out of man and sets up heaven and heavenly control within him.

Paul kept under his body and mastered, by divine grace, his whole being and brought it under and kept it under sanctified control. That did not prevent his talking very clearly and firmly to Barnabas concerning John Mark. It is just possible there may be here found at least part of the difference of opinion between two real saints, one of whom believes in eradication, and the other believes in suppression; yet both having received the baptism with the Holy Spirit and both living holy lives. One may overestimate what God did within, the other may underestimate what God did within. One may fail to clearly define the nature of carnality and what is eradicated, the other may likewise fail to clearly define that which he feels he must suppress.

The holy man will encounter trouble if he overestimates the work done at heart purity, if he wrongly believes his body may not be sick, his mind and nerves weary, his natural appetites not in need of control and regulation. He will be misled if he fails to understand ill-health and its effect on the vision of the spirit and on his holy zeal and service. He will require to look closely to the things he can allow his hatred and temper to act against. He will need to study deeply the nature of things that irritate him. "Let not the sun go down upon thy wrath," defines the nature of holy wrath in that it does not rankle and keep alive. When it has accomplished its purpose it reclines again in the secret love of God. We can well afford to study these things for the help and care of honest, holy souls, even though some dishonest soul may hide behind these facts. God is angry with sin and with the sinner, but we cannot conceive of God as being carnal, cranky and ill-tempered. There is a vast difference between

righteous indignation against sin and wrong, and carnal anger and ill-temper against what may for the time be contrary to our idea of things. God can manifest Himself through a holy man in holy anger and holy temper against that ageless and horrible wrong called sin, but it must not be mistaken for the carnal anger of an impure heart actuated by the evil one. Likewise, the saint may err in judgment.

Ultimately God will glorify the holy man's body and mind and forever lift them above things and conditions that annoy. But until that time it will be required of the holy life that the mind and body be controlled, governed and kept under the will of a spirit fully yielded to God. Meanwhile be it everywhere proclaimed that where sin abounded, grace did much more abound. Let it be sought for and obtained and revealed in holy character and intelligent testimony, this mighty fact that the heart can be made pure and indwelt by the Holy Spirit and kept unspotted and holy until the day of the Lord Jesus. Let it be continually manifested to the saint that by divine grace he can return night after night to his couch and lay his head upon his lowly pillow and say, "Thank you, Lord, for keeping me this day holy in thought and deed and purpose and master of the situation through the blood by the precious Holy Spirit." Glorious is this holy experience wrought in my poor heart whereby I need not to struggle against unholy thoughts and tempers, but where there wells up day after day a pure fountain of living water and where our thoughts and purposes we can lay before the throne. Precious is the fact that inner thoughts and purposes are pure and holy even when bombarded outwardly by the shafts of the enemy. Glorious free grace that so saves the sinner and purifies the believer and leads the saint to clearly catch step with God so that his ways and times beat time with God's eternal purpose.

DETROIT, MICHIGAN

EXTENT OF REDEMPTION

By Ural T. Hollenback

IN the book of Deception the first chapter and first verse we read: "It matters not what a man believes just so he is sincere in his belief." But since God does nothing except in answer to faith, it matters altogether what we believe. If we trust that salvation is small, that Christ is weak, that redemption is important, then we circumscribe God's power to usward. But the redemption that is in Christ undertakes to restore us back to the original state in which God made us and to give us back all we would have gained if we had not sinned and fallen from original holiness.

The greatness of redemption is seen from the extent of the fall (down) of the human race. Four great things we lost through sin: First, our family relation to God. Adam was not only a son of God through

creation, but in some peculiar relationship the very Spirit of God dwelt within him. Not that he was a deity himself, but he had some vital childlike relation to his great Creator, who owned him as His child. But sin severed the relationship. God called to Adam and said unto him, "Where art thou?" to show him that his sin had separated between him and his God and his iniquity had hidden His face. In spite of all the doctrines to the contrary, man's every walk and act proves he has no family relation to God. The Christ Himself declared in speaking of the representative class—the highest grade of unregenerate men: that they were of their "father the devil."

We also lost the divine image of God. Man was created "in righteousness and true holiness." But sin not only separated from God but warped, twisted,

contaminated, polluted, and corroded man's soul and affections until that image has all but been effaced. Adam begat a son in his likeness and that son was a murderer, and from then until now all have been born on the wrong side of the fence and aliens from God, with a warped and twisted nature that sins from birth. And though infants are covered by provisions of the atonement, yet they "go astray as soon as they be born, speaking lies."

We lost also our physical perfection. The seed of death was implanted in the body, and the earth from which comes the body is a curse as well as a blessing; the world is one gigantic hospital; the groans of the sick and dying pervade the air everywhere; the suffering of human beings is intense; and death is the horror of existence. If we could see all the agony of the people of the world at once we would lose our reason entirely. The body is a prey to every germ and microbe, and the things we eat to give life, produce death.

We also lost our beautiful home. What was Eden like? No doubt it must have been glorious, as the Lord had to drive the man and woman from the garden. The birds may have sung tunes and the flowers bloomed always; the animals may have walked uprightly and the speech of all creation been discernibly the same. Now the whole creation is crossways and the physical life is a burden, and man is a wanderer in the earth.

But I see an angel appear in the moonless, starry night to the shepherds who have gathered on the green Judean hill. And he speaks of their redemption by a Savior being born in the manger bringing heart peace and good will. "Would this not be a good time for the Messiah, the Savior of the world, to appear?" said the shepherds who had prayed to Jehovah since their early childhood. And while they at first were affrighted by the brightness of the heavenly messenger, their faces were calmed by the gentle speaking of his voice: "Behold, I bring you good tidings of great joy, for unto you is born this day in the city of David a Savior, which is Christ THE LORD." The Jehovah Himself, the same God whom you have worshiped from childhood, is come down to earth. Christ—the anointed man; the Lord—the Mighty God.

*"But I see my Savior hanging on a bloody tree
By faith I see Him dying in agony,
And in His blood on Calvary is my hope and plea
I want to love and trust Him for He died for me."*

This perfect man, this perfect God, "was wounded for our transgressions, he was bruised for our iniquities." The wooden cross alone did not crush Him: it was another weight—for "God had laid on him the iniquity of us all."

*"When I survey the wondrous cross on which the
prince of glory died;
My richest gain I count but loss and pour contempt
on all my pride."*

*"Was it for crimes that I have done He hung upon
the tree?"*

*Amazing pity—grace unknown—and love beyond
degree."*

And truly we can get back from this great atonement what we lost through sin. The first returns to the believing soul from so great a price and divine investment is that we get back our sonship. "He came unto his own, and his own received him not, but to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And a child of the devil, who will get ashamed of his satanic father, return to the heavenly Father, plead Christ his advocate, turning from sin in humble confession, can be doubly assured of his acceptance with God. He can know his

*"God is reconciled, His pardoning voice I hear,
He owns me for His child, I need no longer fear."*

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

We can have the divine image restored. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). In other words, having been saved from the corruption that is in the world there is a further work of grace making us partakers of the divine nature. We receive God's holiness only after we have escaped the corruption that is in the world.

We are going to get rid of all the physical effects of sin. "Behold I show you a mystery: we shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

It was the apostolic theme that Christ would come again to reign on the earth, and that at the time of His coming there was to be a resurrection of the saints and they would be clothed with a body again. This is called a spiritual body. Paul in speaking of it says: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." And, "We shall be like him for we shall see him as he is." "For the Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first." The saint can have an uplook when there is no out-

look. There is a time when the Christ shall appear, and it may be soon. Then we shall be clothed upon with immortality. Then shall we bid good-by to sickness, weakness, infirmity, deformity, disease and death.

But we will also get back our beautiful home. "I go to prepare a place for you," said Jesus to His sorrowing disciples; and then after a little while He said to John the beloved: "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Jesus said He went to prepare a place, then said to John, "I have it pre-

pared, come and see it." With twelve companies marching through twelve gates of pearl, seven hundred miles down the golden streets to the public square; with angels singing our welcome home; with all the redeemed singers of earth to help them, with no devil and no trial, and no death and no disappointment—no sickness, pain or tears, we shall eternally realize the full meaning of that beautiful hymn:

*"Redeemed how I love to proclaim it,
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child and forever I am."*

EVANGELISM—SOME SUGGESTIONS

By J. G. Morrison

THE Nazarene movement was cradled in evangelism. Genuine salvation experiences are maintained with difficulty unless set in an environment of burning testimony, intercessory prayer and unctuous preaching, consequently evangelism and evangelistic preaching must be continued among us. When an individual church member loses his zeal for the recovery of souls lost in sin, he is, himself, a fit subject for spiritual repairs. When a ministry is no longer ardently engaged in the seeking and saving of those out of Christ, it is no longer the "flaming fire" that the Holy Word describes God's ministers to be. When a local church is loath and hesitant over frequent revivals, when it looks down its nose, and begins to say that it cannot afford to have so many special efforts to reach the unconverted, then that church has lost its first love, and is not far from the death struck condition that Nazarenism was raised up to rebuke.

The Nazarene movement was not only cradled in evangelism, but it subsists by evangelism, and is spreading over the land by the same gracious means. Consequently the evangelistic phase of our great movement is an all important one. Anything that affects that, touches vitally the whole structure of our church.

God has, with divine wisdom, called certain into the blessed work of evangelizing. It is one of the recognized, scriptural, forms of His holy ministry. Since the days when the fathers of the Nazarene movement went "out under the stars" in order to raise up a holy people, there have been many called to evangelize among us. The evangelist is recognized everywhere throughout our borders as a necessary factor in the maintenance of the life of the churches and the reaching by strong decision-precipitating messages, the unsaved around us. It is an honored calling, and splendidly has this vital position been filled by some of the greatest and most honored among us.

But this is a world of mutation and change. Even in churches, customs, habits, forms and methods are constantly in the flux. There are changes being de-

tected in the evangelistic phase of our Nazarene movement. Pastors are complaining of evangelists. Some even are criticizing. Some are feeling about in earnest search to ascertain, if they may, what the trouble is, and then, if possible, to correct it. But there is a widespread feeling that evangelism is not faring up, quite, to the needs of the hour.

Analyzed, the objections that are being alleged against the evangelism of the day, are these:

That too many of our evangelists, even holiness evangelists, have become *professional*. Their work is no longer spontaneous, original and fresh. They bring oil, but it is so frequently crude and unbeaten. Pastors are beginning to wonder whether some of the evangelists have made a new sermon, or added any fresh departments to any of their old ones in many years. They have committed, so the men who hold the helm of the local churches, allege, a certain number of sermons to memory, and acquired a certain facility of altar management, and with this stock in trade unchanged, they are going from church to church year after year. Some have a professional tone, a professional air, a professional posture, a professional imitation of some other man, a professional method of calling seekers to an altar, a professional stock of great things which they have done in the past, and elsewhere, out of which they continually draw.

This writer recognizes frankly that one is reasonably certain to acquire, by repetition, a degree of professionalism. To be ever holding meetings of a similar type, to be ever preaching the same sermons over and over, to be always making altar calls in much the same way, to be repeating this year after year, is sure to result in a degree of professionalism that cannot be avoided. But along with this, cannot every evangelist, by reading, study, and earnest effort constantly introduce new sermons, new methods, new altar mechanism, and new lines of approach, until his entire evangelistic ministry would be different when he returned for another campaign in the same church, a few years hence? Is it too much to ask this of our

evangelistic brethren? We insist that the pastors shall read, study, break themselves of old habits and acquire new ones, and if they do not attend to this with reasonable expediency, they are moved! Why should not an evangelist do the same, or suffer the consequences of being moved out of the field he is supposedly filling?

A second complaint which the pastors are making is that some of the men in the evangelistic field are commercializing the work they are doing. Few will take dates as they come to them chronologically, but will carefully look up the size of the town in which the prospective call originates, look up the minutes and see how large is the membership, and how much they pay their pastor, and then, if possible, inquire of brother evangelists as to the probability of securing a good return from that place, after which they will pray over the matter, and if all the information has been favorable, they will write the pastor accepting the call, and stating that "the Lord had led them out in prayer and laid the place on their hearts." If the investigation has not been favorable, they will return word that their dates are all taken, and they cannot come. Others as soon as they arrive, begin to inquire into the financial prospects. Others will even take the finances out of the pastor's hands, and manipulate them in such a shrewd, skillful way, as to greatly enhance the returns. Others will complain and look sour when the monetary consideration is not what they feel that it should be. Still others have been known to browbeat and outrage a congregation calling them opprobrious financial epithets, and making sarcastic flings at their unwillingness to separate themselves from their holdings. Some have even said things that bordered on "billingsgate," and were far from being Christian gentlemen in their utterances. Others have later come back to that church through the mails and made solicitations for more money from that people. So serious has this become that many pastors dare not employ evangelists unless they have gotten to know them personally. The number of pastors who feel that they have been "stung" by revivalists along these lines, is large, and they are determined to see that it does not happen any more.

Various methods have been suggested to this writer for correcting this evil. Some pastors suggest that everyone who has been dealt with unfortunately in regard to the money hunger of evangelists, should report that fact at once to the assembly of which that man is a member. That these complaints be lodged in the hands of the General Superintendent that holds that assembly, so that when he comes to the question, "Is there anything against him?" the brethren who are to recognize the passage of his character, shall do so with full knowledge of the grave fault that lies at his door.

Other pastors propose an Evangelistic Association in which all Nazarene evangelists shall be compelled to have membership, and that such an association shall keep a "blue book" in which shall be recorded all the

names of those who have anything against them, and pastors shall be furnished with a list of such men, with the faults which are recorded to their discredit.

Personally, we feel a bit as Theodore Roosevelt used to feel with regard to questionable transactions. His remedy was "pitiless publicity!" We feel that if a little good, old-fashioned light could be poured on such contemptible degradations of the holy position of evangelism, the chief troubles would end.

The third complaint that is arising these days, is that evangelists refuse to make dates for campaigns of sufficient length as to accomplish the end that pastors have in view. Few who carry on revivals will accept anything longer than a three-Sunday date. Many will not take anything but a two-Sunday date. Others will contend for a ten-day meeting. Almost all of the men who refuse longer dates, are frank to say that they receive as much for a two or three-Sunday date, as they will for a four-Sunday date, or one that is longer, so that the animus of the matter complained of, is again laid at the door of the money situation. To be sure, if pastors desire evangelists to give them longer dates, they must be prepared to adequately finance them for doing so.

But the finances are not the great question involved. A short date compels an evangelist to hasten his hot-bed methods of getting seekers, and produces a type of seeker that has not soaked long enough in conviction to be able to get genuinely converted, when he does seemingly yield to God. The result is that hot-bed seekers, and faulty finders at the altar turn out to be prompt backsliders when the meeting is over. Some evangelists have developed a very high degree of congregational manipulation that will yield seekers almost anywhere. They have also developed a finesse in the matter of altar management that brings people, apparently, through with victory, but nevertheless, it is found that they are not substantial, solid, "died in the wool" Christians, and the chief reason was that the evangelist did not have time enough to soak them down with conviction-producing truth, before he picked them for the process of seeking. This is a serious matter, and so far as this writer is able to see, cannot be corrected except by giving greater time to the preliminary stages of revival meetings. But the evangelist, in order to make a showing, and accomplish something during his short stay, brings out all the tricks of the trade, and manipulates the matter until a fine meeting is apparently on, which in reality, is superficial, unenduring, and will not usually bear the test of church joining, and daily living. This course often loads a church up, in case they do unite with us, with material that has to be worked over later on, or excluded from the membership. Meanwhile the evangelist hastens to another place to repeat the same thing. The pastors far and wide insist that something must be done to prevent the unhappy results that short campaigns are producing. Can we not develop a company of devout, far-seeing men with the evangelistic

passion, who will of themselves, correct this situation? We think that a little wholesome publicity at this point might be beneficial.

Again, our brethren of the evangelistic field are being charged with not really carrying a soul-burden for the churches, or camps, where they evangelize. In other words, they are accused with being a trifle indolent in the matter of spiritual work. They know that they are able to preach well, and they do keep prayed up to the point that they can succeed in doing their pulpit duty acceptably, but the pastors and laity, complain that they do not pray in their rooms, and agonize over the conditions, and spend time waiting on God as the old time evangelist used to do. They are charged with reading magazines, daily newspapers, entertaining books, etc., etc., during the day, and then at night selecting one of the many well-memorized sermons, delivering it with their accustomed facility, and then relying most on the manipulation of the audience, that they have learned so well how to do, for the results that are necessary. The claim that the laity and pastors make is that so few of the regular evangelists carry any soul agony. That they frequently preach without any deep emotion, and that the unction and tenderness that must accompany messages that are to carry conviction and result in salvation, are many times lacking. Pastors state that a spirit of facetiousness and a species of pulpit jesting is taking the place of the strong, emotional, strenuous appeals that were wont to be given.

If this complaint is founded on genuine facts, then there must come a great revolution in the men filling the evangelistic fields, or there will be a fearful result. Men are supposed to accept the call to revivals, not merely to cover a period in which they are looking for another pastorate, nor to cover up the fact that they were unsuccessful in their last attempt to care for a local congregation, but because of the deep persuasion of the Holy Ghost that that was what God wanted them to do. If, now, they are taking advantage of the leisure of the days that conducting revival campaigns brings them, to read, visit, idle and palter, then they are deeply censurable. No real, deep, lasting conversions and sanctifications can be obtained without the requisite agony of soul, intercessory prayer, and spiritual burden bearing. Truly a man called of God to evangelize cannot omit these, or he is offering a thin class of goods in return for his financial income.

Another complaint concerning the evangelism of our day, is that persons coming to conduct such meetings in churches frequently allow themselves to take sides with some paltry fuss that is on in the church, when they arrive. They soon ferret out the fact that some are opposed to the return of the pastor, and allow their ears to be open to all the tales and inuendoes that such an opposition clique can bring them. Indeed, many instances have been related where downright sympathy to the malcontents has been indulged by the evangelist, and the influence of the pastor

greatly lessened. An evangelist should not listen to talebearers in any church. If such tales are worthy of credence, they are to be carried to the proper authorities on the district, who have charge of the destinies of that church, and not to the evangelist. The wise evangelist will induce any talebearer that comes to him to go at once to prayer for the interests of that place, that God may visit it with a great awakening, in spite of the conditions that said talebearer claims is threatening the harmony of the saints. Some pastors claim that evangelists have gone so far as to surreptitiously take a hand in the ousting of that pastor, in order that some friend of theirs, or some neighboring pastor with whom they have labored, may be installed in his place. Indeed, the charge is made that occasionally the evangelist himself will intrigue for the pastorate of a place where he is campaigning, and offer himself, on the quiet, to the people among whom he is laboring. This is clearly dishonorable. An evangelist must faithfully labor to promote the peace and success of the pastor who calls him there as his revival assistant. If this cannot conscientiously be done, then he ought to cease connection with the campaign, and immediately leave that field.

The unfortunate shortcomings that characterize a few of the great host of evangelists that are connected with our mighty movement, unhappily have a tendency to throw discredit on the worthy men and women who compose the vast majority of our splendid corps of evangelists. But that there are those who have been found wanting in connection with the things enumerated above, goes without saying. There ought to be a great movement by all Nazarene evangelists themselves to clear the field of any who have planted a question mark in the minds of the pastors and laity, and to so conduct themselves as to be forever above reproach in any matter.

Let them unitedly sound the need of a great group of men and women who will be as far removed from professionalism as they can possibly be, who will never knowingly commercialize the great field of revival effort, who will be as far above the sordid pull of money as the blessing of holiness is supposed to place one, who will earnestly urge and practice the plan of longer campaigns and more faithful altar work, who will cultivate the agonizing heart of the true intercessor in all their evangelistic meetings, and who will protect the pastor when among his own people, and our great movement, led by such men and women, will go forward with mighty strides.

"It has been said: 'I can't understand how a person can enjoy religion and use tobacco.' But can't you see how a person can enjoy his tobacco, and use his religion just a little?"

"Holiness is the same in quality, whether in God, angels, or saints."

SATAN A WILY FOE

ARTICLE 3 (Concluded)

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).

SMITH, the president of the 4 A's, affirms that there are 100,000 atheists in the United States and then adds: "In three hundred years there will not be a church in America." Big talk this! The boasted claims of these ranting atheists, devil-led and hell-inspired, reminds one of a question asked in ancient days and which reads as follows: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2:1-3).

The federation of the forces of evil in these closing days of the Gentile age, is apparent to all spiritually minded people. The wide and rapid spread of atheism, modernism, infidelity, skepticism, "Higher criticism," worldliness, formality, spiritual deadness, and a lack of vision, burdens, passion, glory and victory among many who profess to be followers of the meek and lowly Jesus are too evident to be denied. There is no use to shut our eyes and close our ears to the local and general moral and spiritual conditions of these "perilous" times in which we are living, for wherever we go we find ourselves in the thick of it. It is no time now to compromise, cool off, tone down, back out, trim the corners, put on the soft pedal and seek the path of least resistance. The age calls for heroes and heroines of prevailing prayer and "achieving faith," men and women with settled convictions founded upon the Word of God and that will dare to do and die, if need be, rather than to run away when the battle gets hot. The sworn enemy of Jesus Christ and the human race is in our midst and has laid all hell under contribution to engulf and wreck the human family. The wily foe has his principalities and powers in full operation; the rulers of the darkness of this world are his willing tools and the bat-winged legions of dismal and dark damnation are shouting the battle on.

The foe must be met and he must be met in the open. Satan who has transformed himself as an angel of light (2 Cor. 11:14), must be exposed and his work uncovered. False systems are to be encountered; hypocrisy is to be met and the hypocritical garb of false professors torn off. War to the hilt against worldliness, formality, carelessness, indifference, selfishness, covetousness, pride open and secret, jealousy, envy, strife, division and every unclean,

crooked thing must be waged. God's answer to this age of infidelity and unbelief is an old fashioned, Pentecostal revival of "pure and undefiled religion." Hell fire must be met with heavenly fire. As good as education, culture and refinement are (excellent things in themselves), these alone are not sufficient to drive back the hordes of hell that are sweeping in upon us. It will take more than education, mere theory, polished sermons, operatic singing, cold logic, keen reasoning, human eloquence, fiery argument, Latin roots, Greek verbs, human diction and programed church services to convince the people of this apostate age of the divinity of Jesus and the supernatural in our holy religion. Nothing but celestial fire and liquid glory and holy power will burn up and sweep away the human rubbish of the materialism of this decaying age and torture to death the atheism, infidelity, skepticism, "Higher criticism" and German rationalism of the apostate churches of the present generation.

Our greatest asset is holy fire filling, permeating and energizing both the ministry and the laity and a deathless passion for the lost of earth's teeming millions. Not wild fire and fanaticism, but celestial fire blazing and burning hot on the altar of the hearts of those who are intelligently sanctified, level-headed and well-balanced and whose daily lives correspond to their Sunday profession. We must have leaders, pastors, evangelists, singers, teachers and educators who have holy vision, passion, burden, glory and victory and who will drive straight ahead in the face of men, devils and opposition. They must be loyal to God, to His truth, to each other and to the interests of the Redeemer's kingdom. They must not be afraid of toil, sweat and hardship. They must be willing to suffer all that men and devils can inflict and all that God will permit. This means to bend their backs to the load and break their hearts over a lost and ruined world, for is it not written that we are to know "the fellowship of his sufferings" (Phil. 3:10)? They must belong to that class who will take the hammer of faith and knock the "T" out of can't so that it will read, "It can be done."

While our greatest asset is holy fire burning in the hearts of those who have been washed clean in the blood of the Lamb of God and a deathless passion for the lost of earth, our greatest danger is that we may lose the vision, burden, passion, glory and victory and thus become "like the nations around us." The good Book says: "Where there is no vision the people perish" (Prov. 29:18). And they "perish" because

when the vision is lost, the burden, passion, victory and glory disappear and one becomes like Reuben "unstable as water" (Gen. 49:4); and like Samson shorn of his locks "weak and like any other man" (Judges 16:17). What we need to do as followers of the lowly Nazarene is to gather around our congregational altars and pray the liquid glory down and hold on to God in mighty prevailing prayer and an "achieving faith" until we move heaven and earth and hell. The glory of the stove or furnace does not consist in the nickel plating and beautiful trimmings, but in the fire it holds and the heat it produces. It takes something beside a beautiful, cold, fireless stove to thaw out a freezing man. Just as the glory of the church building consists in the people it houses, the heat it furnishes, the light it contains, the comfort it affords and the service it renders to its worshipers, so the glory of the divine ecclesia is to be found, not in the building where one worships, but in the divine light it sheds, the holy fire it radiates, the divine truth it disseminates, the souls it saves and the comfort it affords to the broken hearted of earth. Nothing can take the place of this divine glory burning in the hearts and shining through the lives of the people of God. Without it we are undone; but with it we are invincible, irresistible, unmanageable and unconquerable. Hallelujah to the Lamb!

Atheism, skepticism and infidelity have made their contribution to literature and to the world and are wont to make their boasts of having had such leaders and defenders of their belief as Voltaire, Thomas Paine, Bob Ingersoll and such like, but these men are

dead and gone and Christianity and the Bible are still with us. Let no one despair or think that the present outburst of atheism and skepticism and their boasted claims to destroy Christianity from the face of the earth and drive God out of His universe will be successful, for He has said that "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. 54:17); therefore "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb" (Psa. 37:1, 2). God has not forgotten how to laugh at the incorrigibly wicked and those who have reached an irreversible moral obduracy, for it is written: "He [God] that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure" (Psa. 2:4, 5). He gave John the divine, not only a vision of the spiritual condition of the seven churches of Asia Minor, which appears to include the history of the Church of Jesus Christ from the first century of the Christian era to the close of the Gentile age, but a clear insight into the deepening shadows of the coming tribulation period, the disintegration of all earthly governments, the downfall and complete overthrow of the Antichrist and his armies, and the radiant, bursting, shining glories of the millennium, when we shall have a world without a demon in it, when Satan our wily foe shall be cast into "the lake of fire and brimstone" (Rev. 20:10); and when the "knowledge of the Lord shall cover the earth, as the waters cover the sea." Hail that glorious day!

WET LIES AND DRY FACTS

By Prof. A. S. London

THERE is much propaganda being sent out now by those who try to make the people believe that national prohibition has been and is a failure in the United States. And it seems that just before a presidential election the wets would have us to see that the eighteenth amendment has brought about such conditions in this country as would make it almost impossible for us to bear them longer. Many articles have been written to show that prohibition has failed. Millions of dollars are being spent to get their propaganda before the people. They are at least to be given credit for their perseverance in this matter of giving out wet lies.

In the first place they tell us that prohibition was put over on us. They mean by this that it was voted on us while many of the boys were over seas and that it was not a fair vote. But will the friends remember that the eighteenth amendment was voted through by the largest vote that has ever been cast for a constitutional amendment, and that thirty-three states had voted dry before the Volstead act became effective.

And also that it is impossible to put anything over on us in representative form of government. And it is also true that we have right now the greatest number of congressmen who are dry that we have ever had. It is also a positive fact that the sixty-fifth congress was elected on the one great slogan of bringing in national prohibition.

In the second place they tell us that it is unfair to have the eighteenth amendment because it has never been submitted to the people for a referendum vote. But will the gentlemen remember that there has never been an amendment submitted to the people for a referendum vote? Is it not true that the nineteenth amendment was passed by a very small margin and it seems quite strange that we do not hear of our "wet" friends asking for a referendum vote on this question. It seems that there is a cause back of their anxiety for this campaign thunder that is now being put out. Is it not true that the constitution of our country neither requires nor makes provision for such a vote as they call for?

In the third place they say that prohibition should not be in the constitution because the constitution is no place for it. President Butler of Columbia University, is having much to say at this point. He says: "It introduces for the first time specific and almost unamendable and irrepealable police regulation into a document whose purpose it is to set up a form of government and to define and limit its powers." But does not President Butler know that according to Blackstone, law is a rule of civil conduct prescribed by the supreme power of a state, commanding what is good and prohibiting what is wrong? And another great legal mind has said that the end of government is the welfare of mankind. And will our Mr. Butler remember that the eighteenth amendment is no more nearly irrepealable than any other part of the constitution. If they can get the votes it can be repealed. But here is one who believes that they will never get enough votes to repeal this law. And it is my opinion that as the years go by we shall see a strengthening of the ropes on prohibition lines.

In the fourth place they tell us that since prohibition the drug business has increased to such an extent that we should be alarmed lest our people become drug or dope fiends. It seems that they are about to become reformers all at once and are vitally interested in the welfare of our citizens. But it is a matter of fact that prohibition has had no effect on drug addiction in the United States. Such men as Hugh S. Cummings, Surgeon General of the United States Public Health Service, and L. G. Nutt, chief of the narcotic division of the bureau of internal revenue speak authoritatively on this matter.

Again, they tell us that there are more arrests for drunkenness now than before prohibition. This is not true. Statistics show that in many of our large cities there are from one-third to one-half fewer arrests for drunkenness than before we had the eighteenth amendment. And this in view of the fact that the population of the country has increased several millions. In 1914 New York City had 19,755 arrests for drunkenness. In 1925 the same city had ten thousand arrests for drunkenness. Los Angeles had 18,175 arrests for drunkenness in 1916, and 10,744 in 1924. Boston had 59,159 arrests in 1914, and for the first eight months of 1925 there were 25,183. San Francisco made 14,389 arrests in 1915, and 8,069 in the first eleven months of 1925. In the face of such facts how can intelligent men, as they claim to be, put out such propaganda?

Again, they tell us that we are drinking more liquor now than ever before. If this is true, why do they want the eighteenth amendment repealed? It seems that they would be satisfied if more distilled spirits are being used; for it is a fact that a quart of liquor brings a great deal more money now than before prohibition. I know this to be true, for while engaged in a fight against the liquor interests, I made it my business to have a quart of corn whiskey purchased

in order to expose the gang. It cost five dollars. And if there is more of it being used than ever before and at such prices as now exist, it seems that the "wets" would be in high glee. But the truth is, there is not one-tenth the amount of liquor used now as before prohibition. Before prohibition there were five hundred and seven distilleries in the United States which produced 268,000,000 gallons of distilled spirits, of which 130,000,000 gallons were made into whiskey. Since 1922, no distillery has operated legally. Do you think it possible for moonshiners and homebrewers to duplicate this output? Not much. Prohibition put out near two hundred thousand saloons. There was an average of forty persons to visit each saloon every twelve hours, which shows that near eight millions of people bought liquor every day for several years prior to national prohibition. Do you think bootleggers have such a patronage? No indeed. It is true that whiskey is bought, but not in such quantities as before.

Our national death-rate is right now almost at its lowest point in the history of our country. Everyone knows that bootleg liquor is rotten. If there is so much more of it sold now than before and it is so deadly to those who use it, why is not our death-rate at its highest point? Right in here are a few nuts to crack for our "wet" friends. Why are our savings per capita greater than ever before, if prohibition has been a detriment to our country? It is true that many things must enter into this matter of our savings accounts, and yet it must be settled that the productivity of sober men is much greater than that of drunken ones. The percentage of relief work done to alleviate poverty caused by drink decreased from seventy-five to fifteen per cent. Why all this? Why did one of the homes of Chicago lose one thousand dollars a month in caring for the drunks and finished products of the saloon after prohibition came in and finally closed its doors for lack of patrons? What is the cause of all this change if prohibition has failed? The fact is, prohibition has not failed. It is not all that we desire it to be. It is not all that it will be. We are not yet far enough away from its starting point to reap the full benefits derived from it.

Again, they tell us that prohibition infringes upon our personal rights. Will not our friends remember that all law restricts our personal rights, so-called. The law against stealing infringes upon my personal rights, if I desire to be a thief. "Thou shalt not kill," really tramples upon my rights, if I desire to become a murderer. The truth is that I have no right to do anything that will not be for the highest good of the whole group. As an individual I might enjoy privileges that will be altogether out of place when I take on the responsibilities of a home and family. My personal rights cease to be when they do not serve the best interests of those with whom I come in contact.

And may we ask our wet friends what right have

they to indulge in things that will cause suffering to others? Where did they get the right to do a thing that will cause their neighbors to go down in their pockets and pay out their hard earned money to support institutions for the care of diseased babies, widowed mothers, blind and crippled children, made such by the liquor interests? They talk about their personal rights. It seems that the sober, sane, hard-working citizens would have the say in this matter of personal rights, as they are the ones to pay the deficit in keeping up the products of the whiskey business. Prohibition is not a failure. If so why are the wets so concerned about it? They want it to fail. But their wet lies can easily be met with dry facts.

THE BAPTISM WITH FIRE

By PROF. C. A. MCCONNELL

THE one thing that saved humanity from irremediable wreckage in the fall was that there was left some quality, some attribute or power able to apprehend the voice of God. Without that ability the case was hopeless indeed; for in all else man was morally dead. But to the consciousness of every child of Adam there comes a conviction of lostness, and with it the invitation to draw near unto God and be saved. God's voice says, "Come" to every soul. To every man that responds, pardon is granted fully and freely for every sin; and then to him, as to Isaiah, is given the vision of God high and lifted up—separated by His awful holiness from all that is vile. Then it is in the light of that revelation, man sees his own carnal nature as it is, and his cry is, Woe is me. The disciples of Jesus had been called by Him, and answering, had enjoyed His fellowship. But as He was taking His departure He admonished them to tarry, that they, too, in the upper room, might see the Father. As with Isaiah, so with the hundred twenty—so with you and me—God is seeking someone to go for Him, to go in His name, in His authority, in His character. But a fiery preparation was necessary for Isaiah, necessary for the disciples—necessary for you and me. Can we imagine the young prophet careless of or refusing the ministry of the coals of fire? It is unthinkable. What could have been the history of the Church of Christ had the disciples treated lightly the Master's command to await the cleansing tongues of flame? How can you and I lift our faces to the holy God with an, "Here am I, send me," untouched and uncleansed by the Holy Ghost? God's order is voice, vision, preparation, service. His plan is, invitation, equipment, direction, promise. His word is, come, tarry, go. I am with thee. The fulfillment of the promise "Lo, I am with thee even unto the end," follows obedience to the first awakening call, obedience to the command to tarry for cleansing and filling in Holy Ghost baptism, and obedience to the Go to a service which has no bounds. His own are they who hear His voice and gladly follow. "Ye are my disciples if ye keep my commandments."

DO YOU KNOW?

THAT the various budgets are the only plan that we have for systemizing the offerings of our people for the different causes that they desire to support? That the local budget systematically sustains the local work, the district budget, in the same manner, sustains the district needs, and that the general budget cares for, with regularity, the needs of the general causes that are looked after by the church in its entirety?

If the local needs are not met systematically, then the pastor's salary is unpaid, and, devoted as he may be to the cause of God, he cannot live, and thus cannot lead the local forces on to holiness, evangelism and spiritual success. In like manner if the district budget is unpaid, then it handicaps the District Superintendent, the district home mission efforts, and all other district plans and problems. And, by the same token, when the general budget is unpaid, *something is sure to suffer!* If we had a "sinking fund," a sort of "anchor to windward," so to speak, that we could draw on, when the general funds were low, or unpaid, that would be a different matter, and we could "squeak by" with the cause of foreign missions, the cause of general home missions, the cause of ministerial relief, and all other general causes. But there is no "sinking fund" to draw on. There is no "anchor to windward" to hitch to, when the gales of financial shortage are blowing across our general treasury.

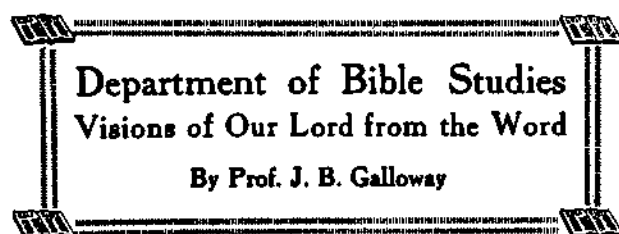
Do you know, that when you do not raise your general budget, it makes a direct threat at a number of very sacred causes? It threatens at once to compel the church *to bring home another missionary or two!* It threatens to *take the bread out of the mouths of several of our sick and feeble veterans.* It threatens to *compel us to lay off some of the District Superintendents* who are planting the cause of holiness in the unreached regions of the homeland, and who are supported in part or in whole by the funds that pass through the hands of the General Board. Possibly you think that if you do not pay your general budget, someone else will, and it does not make such a great deal of difference. Ah, dear pastor, listen, and tell your laymen to listen also—when you do not pay your budget, then there is no way to get it paid, and unless some other church goes over theirs, then we must wrestle with the direct problem of how to make what we have, less the amount that you were to have contributed, reach over that which was planned for it all!

The budget is the minimum, not of giving, but of expenditure. When that is not reached, then we are at a great loss to know how to proceed. We can borrow temporarily, but the General Board is opposed to that. "*Pay as you go,*" is its motto, and if the money does not come in, then we will have to see the precious causes that we have enumerated above, cut down, at the coming session of the board.

Where there is a will, there is a way. When we set out to do a thing that we really desire to do, we usually find a way to get it done. Generally it is the *will* that is lacking. Pastors, laymen, Church of the Nazarene, does your *will* say: "*Bring some more of the missionaries home*"? Does it say: "*Let the worn-out veterans suffer*"? Does it say: "*Stop the spread of holiness in the out-of-the-way places in the homeland*, which the General Board is endeavoring to carry on"?

We are sure that we can hear fully sixty thousand "Noes!" rise in a mighty chorus from the faithful army of the Church of the Nazarene. Then, comrades in the holy war—listen—listen—listen: THE GENERAL BUDGET MUST BE PAID, or everyone of these sacred causes is placed in imminent jeopardy. WE CAN PAY IT IF WE WILL—WE CAN PAY IT AND WE WILL!

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



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

(The Thirty-fifth Week's Portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Titus and Philemon.
2. For Personal Meditation, Ezek. 1-7.
3. For the Evening Devotion, 1 Kings 8-14.

Great blessings belong to those who read, understand and obey the Word of the Lord. The blessed man is he who has translated the will of God as revealed in the Scriptures into his daily duties. We may sit at the feet of Jesus, the Master Teacher, and let Him interpret the Word so that we may become better skilled in things divine than the scribes of old. As we ponder the precious truth over and over our mind becomes saturated with the Word and it becomes possible for Christ to speak to us out of the Word and for us to give His Word to the needy world. The mind filled with the Scriptures becomes a channel through which the Spirit can reveal the mind of Christ. John 16:13, 14.

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

Words of Comfort—Crowns to reward the saints.

Sunday, A Crown of Rejoicing (1 Thess. 2:19) for the soul winner.

Monday, A Crown of Righteousness (2 Tim. 4:8) for those who love His appearing.

Tuesday, A crown of Glory (1 Peter 5:4) for the faithful pastor.

Wednesday, A Crown of Life (Jas. 1:12) for those who endure temptation.

Thursday, The same (Rev. 2:10) for the martyrs.

Friday, An Incorruptible Crown (1 Cor. 9:25) for the temperate.

Saturday, Jesus wore a crown of thorns that we might wear a crown (Matt. 28:29).

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus a Personal Worker

"Wist ye not that I must be about my Father's business" (Luke 2:49), the first recorded words of Jesus. He came to seek and to save that which was lost. His entire ministry was that of going about and doing good. He lived among men to save them from sin and to win them to righteousness and holiness. He walked among men to draw them unto God. May we enter into a partnership with Him to win men to God.

The first chapter of John's Gospel presents several methods of winning souls to salvation—1. The first method is by the preached Word (John 1:35-39), John's text was "Behold the Lamb of God." He had two converts. 2. The second method was that of individual influence, verses 40-42. As soon as Andrew became a follower of Jesus he also became a personal worker. Note his method. (1) He first findeth his own brother Simon. (2) He said we have found the Messiah, the Christ. (3) He brought him to Jesus. 3. The next method we notice is that of direct appeal, verse 43. Jesus said to Philip, "Follow me." 4. Then another method is that of personal testimony, verses 45-51. Philip saith unto Nathaniel, "We have found him."

Jesus Wins an Earnest Seeker. In the third chapter of John's Gospel we have the story of Nicodemus, a ruler of the Jews coming to Jesus by night. He was a man of prominence, a moral man who knew about Jesus, but had no personal salvation. Yet he was hungry for the truth. What he needed was light. Jesus looked into the depths of his soul and revealed unto him his own heart need and the plan of salvation. Jesus pointed him to the two essentials of salvation: "Ye must be born again" (verse 7), and "even so must the Son of man be lifted up" (verse 14), the sinner's must and the Savior's must. It was on this occasion that Jesus uttered that marvelous verse John 3:16.

Someone has rendered this great verse in the following form:

God—The greatest giver.
So loved—The greatest degree.
The world—The greatest company.
That He gave—The greatest act.
His only begotten Son—The greatest gift.
That whosoever—The greatest opportunity.
Believeth—The greatest simplicity.
In Him—The greatest attraction.
Should not perish—The greatest promise.

But—The greatest difference.

Have—The greatest certainty.

Eternal life—The greatest possession.

Jesus Wins a Hostile Sinner. Jesus becomes our true pattern of a soul winner in dealing with the woman at Jacob's well. See John 4. According to race the woman and Jesus were enemies. She was a Samaritan and Jesus was a Jew. Morally they had nothing in common between them. Jesus tries to help her but she artfully evades every approach. He tries to aid her until He disarms her prejudice with kindness—He shows great tact in His method.

1. His first step was to secure her attention. He asked of her a favor, "Give me a drink of water." He begins with a commonplace everyday experience that her mind was upon. He steps down to her level temporarily in order that He may lift her up to His spiritual height.

2. He wins her confidence by promising her spiritual blessing even though she is hesitating to give him a temporal need—a drink of water to satisfy His thirst.

3. Then He reveals her need and shows her her true moral condition.

4. Then He at once presses salvation upon her. She tries to switch Him off to an ecclesiastical question (Where shall we worship? v. 20), but He brings her attention back to the personal need of her heart.

5. He deals with her so earnestly and kindly that she is won and her soul saved.

6. Lastly He makes her a soul winner and sends her out to work for His cause. She was a hard case, but Jesus transforms her into a flaming evangel of salvation.

THE LESSON ILLUSTRATION

A beautiful illustration of the fact that there is a complete harmony of the Old Testament with the New and that we need to study the whole Bible if we would see our Lord in all His glory is seen in the description of one of the windows of Oxford University. In one of the chapels there is a beautiful stained glass window. The outside is decorated with a picture from the Old Testament and the inside has a corresponding picture from the New. A worshiper inside of the cathedral sees the two pictures blended into one vision of Christ as the sunlight streams through the glass.

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

"You plant a seed in the ground—that's your part. You don't understand how it grows; God makes it grow mysteriously. How God turns food into muscle and sinew is mysterious; I don't understand it. My part is to eat—that's all. Outside of the physicians—and some of them may not know much about it—few of us have any idea at all as to how the body assimilates food. How God saves me I don't know—that is God's part. Although God is omnipotent He can't save you against your will. You must do as God tells you. If the doctor should give you a prescription and you should not use it, but should take some stuff of your own, you could not blame the doctor if you didn't get well. If we could

fix up a little scheme of salvation of our own it would please us but there is only one way to be saved and that is God's way. What shall I do to be saved? Believe on the Lord Jesus Christ in your heart and confess Him with your mouth, and you will be saved," writes that great evangelist of our century, "Billy" Sunday.

A young man distressed about his soul's welfare confided in a friend. "Did you ever learn to float?" asked the friend. "Yes, I did," was the reply. "And did you find it easy to learn?" "Well the fact is I couldn't lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I was always struggling, and of course I went down at once." "And then?" "Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was all easy after that. I was able to lie back in the fullest confidence that I should never sink." "And is not God's Word more worthy of your trust and confidence than the changeable sea? He does not bid you wait for feelings; He does not command you to struggle; He commands you to just rest in Him, to believe His Word, and to accept His gift." Suffice it to say that when this needed lesson was learned, the young man had no difficulty in trusting God for salvation. We are to "trust in the Lord."

Many times the unsaved seem to be totally ignorant of the source of the joy of the redeemed. They are unable to realize that God abides within. When the saints shout or rejoice to them all is a dull void. It is like the time when the voice spoke out of the cloud, some heard the voice, and recognized it as a heavenly token, while others said "It thundered." This brings to mind the case of a little boy who was born blind. After a successful operation the sight of the lad was restored; and the light was slowly let in. Then one day his mother led him out doors and uncovered his eyes, and for the first time he saw the earth and sky. He realized the grandeur of the wondrous sights. Instantly he cried, "Mother, why didn't you tell me it was so beautiful?" She burst into tears as she said, "I tried to tell you dear, but you could not understand me." So it is when the Holy Spirit comes into the heart, we try to tell others of the glory, but they are blinded to spiritual scenes, and do not see the grandeur of the heavenly fellowship.

Charles H. Spurgeon wrote about prayer as follows: "I am constantly witnessing the most unmistakable instances of answers to prayer. My whole life is made up of them. To me they are so familiar as to cease to excite surprise; but to many they would seem marvelous no doubt. Why, I could no more doubt the efficacy of prayer than I could disbelieve the laws of gravitation. The one is as much a fact as the other, constantly verified every day of my life. Elijah, by the brook Cherith, as he received the daily rations from the ravens, could hardly be a more likely subject for skepticism than I. Look at my orphanage. To keep it going it entails an annual expenditure of about fifty thousand dollars. I ask God for this, and He sends it. Mr. Muller, of Bristol, does the same thing on a far larger scale, and his experience is the same as mine."

As a Swede landed on the other side of the Atlantic, a worker of the New York Bible Society stepped up to him, offering him a Swedish New Testament. The Swede stopped, apparently startled, and stared at the worker, saying, "Weren't you here twenty-six years ago. I think you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants and giving each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here a stranger, and you gave me a New Testament in the Swedish language, just as you offered

me one now. I read it through, and through reading it I became a Christian preacher, and for twenty years I have been preaching the gospel in Colorado." The Word of God is surely quicker to touch the heart of man than the fleetest thought of the imagination. "Cast thy bread upon the water"—return it surely shall with a hundred fold of blessings and increases. A cup of cold water in the last day will gain for one an entrance into the "joy of the Lord."

Barnabas, a son of consolation, led Paul into the Christian ministry; Andrew led Peter to Jesus the Messiah. Will Farel led Calvin into the field of strenuous Christian service. J. Will Tree, a bookbinder by trade, conducted a class on Friday nights in the First Methodist church of Ithaca, N. Y., and had continued to do so for thirty years. Some years ago a student in Cornell University who was, as he himself phrased it a short time ago, a cold, indifferent Christian, attended Mr. Tree's class, and was led to surrender his life entirely to Jesus. At a recent meeting of the class that student, John R. Mott, the great Y. M. C. A. worker, made a public acknowledgment of his debt to the class leader. If praise be due to Andrew for the great work he did in leading Peter to Jesus, something is surely due to this man for the labor that touched the life of this mighty man of God. Our smallest services oftentimes are crowned with the greatest rewards. It is not so much where we work, or how much we do, but if we are in the place where God would have us be, and follow Him, He will take care of the results.

We can never tell what God will bring out of the labors of our lives. If we will follow as He leads it may be that the path will take us to the millions in darkness of spiritual death, or it may be that our lives will be spent unnoticed and unheralded. Little did D. L. Moody dream that God would use him as He did. But still less did he dream that a certain visit made to a gypsy camp in Epping Forest, would lead to the mighty results that it did. In this encampment he found a little lad called Rodney, upon whom he laid his hand and said, "The Lord make a preacher of you my boy." This lad was none other than the renowned "Gipsy" Smith. If Moody had done nothing else than speak this word, and leave this touch that stirred in the soul the embers of faith in the lad, great will be his reward on the other side of the stream of death. Or again, in an obscure place in Scotland, in a little Sunday school a minister was speaking, comparing the Bible to a tree, each book being a branch, each chapter a twig, each verse a leaf. The speaker said, "My text is in the thirty-ninth branch, the third twig, and the seventeenth leaf. Try and find it for me." A little lad stepped up front and said, "Malachi third and seventeenth." After the minister had asked the lad to read the passage, he laid his hand upon his head and said, "Well done; I hope some day you will be a minister." From that day on the boy looked forward to the time when he would be a preacher. Through college he went with this purpose in view; while Sankey and Moody visited Scotland he became an active helper in their evangelistic work. His work for students will go down in history with unforgettable memory. This lad was none other than Henry Drummond.

Some years ago a leading minister put his hand upon the shoulder of a noble specimen of manhood and asked him if he were a Christian, and much to the surprise of the preacher the boy replied, "For seven years I have heard you preach every Sunday without a break, but I am not a Christian yet." The minister writes, "He is now one of the most faithful members of my church. What seven years of preaching failed to do, five minutes of heart-contact and personal relation accomplished." Is this not true in every realm? The public ministry may stir men, but back of it all there must be this personal touch, this heart-to-heart evangelism. This was the method of the Master in winning men.

PITTSBURGH, PA.

WORLD NEWS OF INTEREST TERSELY TOLD

By REV. C. E. CORNELL

In all these things we are more than conquerors through him that loved us (Rom. 8:37).

Vegetarians seem to be numerous in Brussels. The other day an anniversary was celebrated by a banquet which was entirely vegetarian and abstinent. Again, a few days afterward, there was a wedding which took place at a vegetarian restaurant, and it seemed that the absence of meat and wine in no way hindered the gaiety or the appetite of the guests.

Study to follow His will in all, to have no will but His. This is thy duty, and thy wisdom. Nothing is gained by spurning and struggling but to hurt and vex thyself; but by complying all is gained—sweet peace. It is the very secret, the mystery of solid peace within, to resign all to His will, to be disposed of at His pleasure, without the least contrary thought.—R. LEIGHTON.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts, which you are conscious of, and which you pray to be forgiven. To watch and pray is surely in your power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation: then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.—J. H. NEWMAN.

*Thou art as much His care as if beside
Nor man nor angel lived in heaven or earth;
Thus sunbeams pour alike their glorious tide,
To light up worlds, or wake an insect's mirth.*
—JOHN KEBLE.

What is probably the world's oldest working clock recently celebrated its 535th birthday. No one knows the exact date, as the records have been lost. This timepiece is familiar to thousands of ex-service men, as the "Grosse Horloge" at Rouen. It has been going ever since it was completed, and in all that time has only had one repair, the fitting of a new pendulum. A recent report on its condition states that hardly any signs of wear are apparent, and that it is good for another five centuries. John de Falais, who built it, was paid only \$350 for his work, but in the 14th century this was a small fortune. The old clock has witnessed some memorable scenes. Only forty years after its completion, chimes were heard by Joan of Arc, who met her death a few yards away.

So, then, Elijah's life had been no failure, after all. Seven thousand at least in Israel had been braced and encouraged by his example, and silently blessed him, perhaps, for the courage which they felt. In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. ROBERTSON.

In 1925 the total number of persons burned to death was estimated at 15,000. These victims were largely dependent mothers, children and inmates of state institutions. In addition, about 16,000 persons were injured more or less seriously by fire.

In the Southern states where it is necessary to fight the mosquito, waste oil from automobile crank cases is being used

with good effect and economy. The oil is used to soak up sacks of sawdust and sand, and these are then "planted" in ponds and other bodies of still water where mosquitos propagate. Garages in the states interested are being asked to save their waste oil.

We give thanks often with a tearful, doubtful voice, for our spiritual mercies positive; but what an almost infinite field there is for mercies negative! We cannot even imagine all that God has suffered us not to do, not to be.—F. R. HAVERGAL.

The old theory that if a comet struck the earth there would be disaster, has been dispelled by astronomers, who now say that should a collision occur, about the worst result would be an extremely beautiful display of shooting stars. The nature of comets has long been in doubt and even today their physical characteristics are not fully understood.

Stamp collectors will sometimes pay hundreds of dollars for a stamp marred through error at time of issuance. For instance, a stamp issued in Greece in 1919 with the surcharge upside down, was held worth \$600 to some philatelists, but when it was discovered that another sheet or two of these stamps had got into circulation, the price dropped to \$60. Philatelists maintain that these oddities in stamps are important signposts in history.

*Thou knowest what is best;
And who but Thee, O God, hath power to know?
In Thy great will my trusting heart shall rest;
Beneath that will my humble head shall bow.*
—T. C. UPHAM.

The great hills around Verdun are barren scenes of desolation, covered with dead weeds, rustling in the winds. Here 1,050,000 men were slaughtered. The bones of thousands are churned into the soil. Man's devastation has defied even Nature's reparation. In material reconstruction, from Switzerland to the Channel, France has done a vast work. She has expended 67,000,000,000 francs. More than 15,000,000,000 are still required. But for many, many millions living today, there is no reparation, no replacement. Their losses are outwardly represented by acres of white and black crosses. Strained faces and tear-dimmed eyes of visitors here give only a hint of the load of sorrow these places mean to the world.

To those who know themselves, all things work together for good, and all things seem to be, as they are to them, good. The goods which God gives seem "very good," and God himself in them, because they know that they deserve them not. The evils which God allows and overrules seem also "very good," because they see in them His loving hand, put forth to heal them of what shuts out God from the soul. They love God intensely, in that He is so good to them in each and every, the least good, because it is more than they deserve; how much more in the greatest! They love God for every, and each, the very greatest of what seem evils, knowing them to be, from His love, real goods. For He by whom "all the hairs of our head are numbered," and who "knoweth whereof we are made," directs everything which befalls us in life, in perfect wisdom and love, to the well-being of our souls.—E. B. PUSEY.

No longer do the students in the prominent school of Egypt all wear the traditional sheik's robes. After a small but significant civil war, they discarded the flowing robes for the modern dress. The minister of education favored the robes and threatened a lockout of students, but the students entered class rooms by wearing robes over their modern suits and discarding them while remaining in school.

BEAUTIFYING THE CHURCH PROPERTY

By REV. C. E. CORNELL

Some questions to consider:
Is the church kept clean on the inside? or do you sit on seats covered with dust?
Do you pay the church caretaker enough to stimulate him to keep the church clean?
Are the church grounds neatly and tastefully kept? or are the weeds growing tall and the grass uncut?
Do you have any flowers around your church?
Do the parsonage grounds look like a crow's nest? Those old tin cans and empty paper boxes ought to be cleaned up. A filthy back yard is not a first-class advertisement for those who live in the parsonage.
Is your preacher too lazy to cut and sprinkle the lawn?
Does the parsonage roof need some shingles?
What about that plastering that has fallen off? It ought to be replastered.
That old shed in the rear of the church ought to be replaced with a new one.
The hinges of the cellar door have loosened. They ought to be repaired. Who will take care of this?
The church windows are tight and cannot be opened. Why? How about the song books? Do you have a convenient cupboard for them? Are they mostly worn out, unfit to present to strangers? Why not purchase new ones right away?
Is the fence down around the church?
Is the church property in need of a coat of paint?
Is the plumbing out of fix in the parsonage? Why not have it repaired?
Whose business is it to repair those broken chairs in the church?
Those old curtains need to be washed. Who will attend to this?
That old stove is a disgrace. Buy a new one for this winter.
The carpet is full of holes and people are tripping over it, better start something headed toward getting a new one.
Have you a "bandy man" who gratuitously looks after the little needed repairs about the church? If so, appreciate him.
John Wesley said (not the Bible): "Cleanliness is next to godliness." How can a Nazarene preach holiness in a dirty, unkept church where the grounds look like a wilderness? You can almost tell how low the spiritual thermometer is by looking at such conditions. We ought to have clean hearts and clean lives, but God's house ought to be beautified inside and outside. Everything in connection with holiness ought to be clean.
A word to the wise is sufficient.
PASADENA, CALIF.

ONE CENT

By STEPHEN C. JOHNSON

He was a young man who left our community (Vincennes, Ind.), to accept the position as assistant manager of Woolworth Five and Ten Cent Store in the city of Indianapolis, Indiana. We were interested in his salvation, his mother was praying. We drew a postal card from our desk, addressed it to Rev. E. O. Chalfant, then pastor of our Westside Church of the Nazarene in that city and asked him to call on him, which he did immediately. The young man was saved, then sanctified, called to the work of the ministry, attended Olivet College and today Claude Henderson is the successful pastor of our church at Mitchell, Indiana.
It cost God his Son, the Son His life and blood, the writer three minutes time and reduced my capital one cent.
Wherever the tree of beneficence takes root, it sends forth branches beyond the sky.—SAADI.

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

In my last letter I left you at Nampa, Idaho, but I stayed over Monday the 15th, and had some nice visits with old friends and went to the Nazarene hospital and saw the great work that Doctor Mangum is doing. Their present hospital is now full until they can take no more patients. They are building a very large new building. The main building is 45 by 90 feet. It will be a three story building. The walls of the first story are already complete and they have in the basement 110,000 cement brick and as soon as they raise about \$1,500 more they will then complete the walls for the last two stories, then they will be ready to go to completing the rooms. During the camp there was \$500 subscribed to furnish a memorial room to Bud Robinson, so the reader can see now that at least I have one room furnished in my name in the world, so if I ever get sick I can go over and demand that somebody else move out of my room, but the Lord knows, I hope that I won't get sick any time soon.

In my last letter I told you about Brother Maxey being operated on. He was doing well and was shouting the victory. Brother Clive Williams is their business manager and if there is any money to be had Williams can get it. It is simply nothing short of a miracle the amount of work that is being done in that hospital. But Monday evening, at 6:10, I boarded the train for Salt Lake City. I arrived on Tuesday morning of August 16, at 8:25. Brother Joseph Kiemel and his good wife Margaret met me at the station. I don't think that I have any children on earth that I love better than Joe and Margaret. We drove to the parsonage and when I arrived Brother and Sister Rees of California and their children were visiting Joe and Margaret. These good people belonged to the church at Brea, California, when Joe and Margaret served their first charge, so I enjoyed the fellowship of the good friends from Southern California. After a good breakfast was served we read a chapter in the Bible and had a good season of prayer and Sister Kiemel and Sister Rees fixed up fine lunch baskets and we rolled into our cars and made a run for the City Creek canyon. This is one of the beautiful drives out of Salt Lake and any man that will take a drive up that creek and look at the mountains on either side and see that sparkling water leaping and tumbling over rocks and falls will know that God has been there first. This is one of the most beautiful trips that I have ever made and the readers know I make lots of them, but this one was great. At noon our lunch was spread on the table on the banks of the creek and what we did to that lunch was a plenty. The readers know that to go back into a big canyon on the banks of

a creek between the mountains that everything tastes good. You can just eat as long as you can swallow and still want more, but thank the Lord we were just as religious back in the canyon as we were back in the city, for we had the same kind of a blessing at the table in the canyon as we had downtown. About two o'clock we drove back into the city and I drove to the depot and secured a sleeper from Salt Lake City to Denver, Colorado.

On Tuesday night we had a beautiful service. We had between sixty and seventy people out to the service and the Lord blessed us in the preaching and the people enjoyed it. We spent Tuesday night in the home of Brother and Sister Nelson. I don't think I have ever met a finer couple in all my travels than Brother and Sister Nelson.

On Wednesday morning Brother Kiemel called for me as we had planned to have lunch with Brother and Sister Height. Brother Height is our Sunday school superintendent, a most beautiful brother. He has a beautiful wife and a fine bunch of as fine children as you ever met in your life so they provided dinner for the Kiemels, the Reeses and Robinsons and when dinner was over they drove me to the depot and I was to

board the train at one o'clock and they already had their cars loaded and as soon as my train pulled out they were going to start for the Yellowstone National Park.

My stay in the city was most delightful and the trip from Salt Lake City to Denver is one beautiful trip. Great mountains and beautiful rivers, tall pine and spruce and fir make a lovely trip. The old mountains are very rugged. I think that the man who named them the Rocky mountains must have been inspired for there are rocks piled up until they look so tall that the top of those rocky peaks would tickle the bottoms of the angels' feet, at least if the angels sat on the doorstep of heaven and swung their feet off.

On Thursday morning at 10:35 my train pulled into beautiful old Denver. There I secured another sleeper reading from Denver, Colorado, to Amarillo, Texas. I boarded my train at 12:00 noon, and on Friday morning, at 4:20 we pulled into Amarillo. This was a lovely trip down through Colorado and all across the great plains to north Texas. It rained on us almost all the way, but the crops looked to be very fine. I have never seen the grass better nor the cattle looking finer. I enjoyed looking at the great ranches and the fine herds of cattle very much. It brought back to my memory fifty years ago when a man could ride all day in Texas and see horses and cattle all day long. We pulled into Amarillo on time. At 5:40 we boarded the old Santa Fe headed for Clovis. We pulled into Clovis about 8:35. There I got a transfer man to haul me around over town and I hunted up Brother E. E. Hale our District Superintendent, and Sister Mary Hartline, our faithful pastor. They had met the train Thursday night, but of course I was not on that one and then they were going to meet the next one that day at 11:00 o'clock, and of course I was not on that one and the one I was on they failed to meet. That is some of our good luck. Of course if the evangelists do not help keep up the bus drivers and jitney men they will have to look for another job. The reader will see that this was one long run from Nampa, Idaho to Salt Lake City, from Salt Lake City to Denver, Colorado, from Denver, Colorado to Amarillo, Texas and from Amarillo, Texas to Clovis, New Mexico. A jump of more than two thousand miles. I have heard people say that the trip knocked the end out of the pocketbook. Well this trip just tore my old pocketbook all to pieces, but on this long run I quoted Scripture about all day and then would pray myself to sleep at night. But we are here and the campaign is going beautifully. We are expecting a great time in this campmeeting.

The blessings of heaven upon you,

UNCLE BUDDIE.

SLATE OF REV. BUD ROBINSON AND PROF. MESSER FOR KANSAS CITY DISTRICT CAMPAIGN

Kansas City, First church, Sunday morning, Oct. 2	
Kansas City, Rosedale, Sunday afternoon, Oct. 2	
Kansas City, Quindaro, Sunday evening, Oct. 2	
Canan Hill, Monday, Oct. 3	
Blue Ridge, Tuesday, Oct. 4	
St. Joseph, Wednesday, Oct. 5	
Atchison, Thursday, Oct. 6	
Goff, Friday, Oct. 7	
Topeka, Saturday and Sunday morning, Oct. 8, 9	
Lawrence, Sunday evening, Oct. 9	
Ottawa, Monday, Oct. 10	
Iola, Tuesday, Oct. 11	
Chanute, Wednesday, Oct. 12	
Buffalo, Thursday, Oct. 13	
Neodesha, Friday, Oct. 14	
Cherryvale, Saturday, Oct. 15	
Colfeville, Sunday, Oct. 16	
Tiro, Monday, Oct. 17	
Caney, Tuesday, Oct. 18	
Independence, Wednesday, Oct. 19	
Elk City, Thursday, Oct. 20	
Lafontaine, Friday, Oct. 21	
Joplin, Saturday and Sunday morning, Oct. 22, 23	
Carl Junction, Sunday afternoon, Oct. 23	
Webb City, Sunday evening, Oct. 23	
Halltown, Monday, Oct. 24	
Monett, Tuesday, Oct. 25	
Carthage, Wednesday, Oct. 26	
Lamar, Thursday, Oct. 27	
Fort Scott, Friday, Oct. 28	
Pittsburg, Saturday and Sunday, Oct. 29, 30	
Drexel, Monday, Oct. 31	
Deepwater, Tuesday, Nov. 1	

FOR ALL THE FAMILY

MOTHERS-IN-LAW AND DAUGHTERS-IN-LAW

IT was early Sunday afternoon. Mrs. Merritt, her sprained ankle bandaged and propped on a stool, was reading her Bible, when the door opened and two young women came in.

"What is the matter, Cousin Harriet?" asked one of them. The other said, "We knew something was wrong when you were not in your place at church this morning."

"I had my hat on ready to go when I twisted my ankle. I want to hear about the service, though. Did you have a good sermon?" asked Cousin Harriet.

"Oh, fine. I don't know when Dr. Anderson has preached a better one," answered Betty.

"He preached about Ruth and Naomi," said Della.

"I have always known that the story is a very beautiful one, but Dr. Anderson brought out points I had never seen before," said Betty.

"Lots of people shook hands with him after the service," said Della. "Mother Curtis was among them, Betty, and I happened to overhear what she said."

"What was it?" asked her sister-in-law.

"She told him that the sermon had been very tender and yet very searching, and that after hearing him preach about Naomi, the woman who made such a success of being a mother-in-law she had determined to be a better mother-in-law herself," answered Della.

"Why, I think she is the dearest kind of a mother-in-law already," declared Betty. "I often hear my young married friends talk of their mothers-in-law and how they meddle and criticize and make trouble between them and their husbands, and really, I don't know how to sympathize with them, for Mother Curtis never does any of these things."

"It may be that we five young 'in-laws' are such paragons of perfection that Mother Curtis sees nothing in us to criticize," said Della laughingly.

"Oh, no, it isn't that. We are pretty decent young people, no doubt, but we have our share of faults," protested Betty.

"Perhaps I can tell you a few things about your mother-in-law which will explain why she is different from a lot of women who have young people marry into their families," said Mrs. Merritt. "No one knows Ellen Curtis better than I do. We are not only cousins, we have always been the most intimate and devoted friends as well. And since we were next door neighbors for years, I have had every opportunity to find out her views of life and how she put them into practice."

"She has been a Christian since she was a child. She reads her Bible carefully and has always believed that she must put into daily use the lessons God

teaches her out of His book. One day she was reading these words, 'If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.' Although she had read the passage many times, it had never before really gripped her heart. 'This is not advice Jesus is giving us; it is a direct command, and I must obey it from this time forth,' she said. And she did. 'Tell it between thee and him alone' became the motto of her life so far as talking is concerned. Only she wouldn't speak of it as a motto. She looks upon it as the divine command of her Lord. That is why you never hear Ellen Curtis talk about people. She says what she has to say to them, or keeps silent."

"Yes, I believe that is true of her," said Betty thoughtfully.

"Well, while her children were still very young, she came to feel that they had a right to the same treatment. It was her unbroken rule, therefore, never to talk about a child's wrong doings, or even its faults, before the others. Instead, she quietly took the child aside and talked to it alone. Does this seem a little thing? It isn't. Many parents make the disobedience or weakness of a child a family affair. Every member feels free to pick at it, with a word of censure or ridicule, and the child comes out of such an experience not only humiliated, but hardened. Well, it was never that way with the Curtis children. Laura said to me once, 'I suppose, Cousin Harriet, that most young people do things sometimes which they are ashamed of and sorry for. But when mother finds out, and it looks as if she always does, it is wonderful to know that she isn't going to drag me up before the family. No, the talking is going to be done between us two alone, and when we are through the incident is closed. Mother isn't going to talk it over afterward with the others, either. Knowing then, as we children do, that she has such a fine and loyal feeling toward each of us that she will not discuss one child with another, it makes us want to measure up to her expectations for us.'"

Della had picked up Mrs. Merritt's Bible and was reading the passage referred to. "Go and tell him his fault between thee and him alone," she repeated slowly. "Well, of course I knew that was in the Bible, but it never occurred to me to put it into constant, practical use."

"It must have had a lot to do with preparing her for the hard job of being a good mother-in-law," said Betty.

"It did," said Cousin Harriet. "Agnes was the first of her children to marry and Ellen was talking to me about it. She said, 'You know I keep to certain rules in dealing with my children. One is that I do not talk about any one of them to the others. Instead, I talk to the child himself. Now that Agnes is

going to marry George and bring a son-in-law into the family, I have been thinking about the duties of a mother-in-law. I have decided upon two things. First, I shall treat him as I do my own children. He is a dear boy but of course he has his faults. Who hasn't? And I won't be blind to them. But this I am determined upon. I am not going to talk at George through Agnes. That would be the easy way, but I think it would be rather cowardly. If I have anything worth saying to him, then I shall go directly to the boy himself. And if I haven't love and courage enough to say to him what is in my mind, then it shall go unsaid.'"

"Well, I believe Mother Curtis lived up to her decision," said Betty. "Not long ago I heard Agnes say there was one thing she thoroughly appreciated in her mother, which was that she never took her to one side for a little private conference about George, ending with, 'Daughter, I think you ought to speak to your husband about this.'"

"I suppose she has been the same way about us," said Della. "I can't remember Will's ever getting after me about something I felt his mother had put him to."

"I can say the same thing about Ralph and myself, though I hadn't thought of it before," said Betty.

"Cousin Harriet, you spoke of two things Mother Curtis decided on. What was the second?" asked Betty.

"The first was not to talk to her own children about her children-in-law. The second was never to discuss her children-in-law with each other. Which means Betty, that your Mother Curtis wouldn't sit down and have a confidential little talk with Della about you or the way you manage your house, or your husband or your children."

"I call that pretty fine," said Betty. "So do I. We are glad you told us these things," said Della.

"Well, it is a poor rule that doesn't work both ways," said Cousin Harriet, "so I trust you young people are as fine and loyal to her as she is to you, which means that you don't discuss her behind her back with one another, but that you go directly to her and tell her what you have to say 'between thee and her alone,'" said Mrs. Merritt.

The young women glanced at each other and both faces flushed slightly. "I haven't been as loyal to Mother Curtis or as fine as she has been to me," confessed Betty. "I have said nothing really mean about her, for I love her sincerely, but my tongue has certainly been chattering and thoughtless at times and I have said little things to Will which I wouldn't have said to her. Yes, and I have talked with Della, too."

"And I joined in," said Della. "It makes me look pretty cheap to myself in comparison with my mother-in-law."

"I should say so," said Betty.

"There is just one thing for you girls to do and that is to adopt your mother-in-law's rule, 'Go, tell him his fault between them and him alone,'" said Mrs. Merritt.

"That is what we will do from this time on," answered both young women.

Sunday School Lesson

September 25, 1927

By M. EMILY ELLYSON

REVIEW: The Early Kings of Israel.

GOLDEN TEXT: *The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all* (Psa. 103:19).

THE lessons of this quarter cover one hundred and twenty years of Israel's history, B. C. 1095 to B. C. 975. This period was a period of experiment for Israel in government but not an experiment with God. He who knows the end from the beginning understood perfectly all the intricate problems that to them were untried mysteries. But they chose to try out their abilities, and God allowed them to do so, and promised them prosperity if they would be obedient to Him.

No matter what the human undertaking, God's approval of the plan, and His leadership, are absolute necessities in order to success. The story of these early kings reveals to us not merely a bit of Israelitish history, but the great revelation is of Jehovah, the God of Israel, reigning by the adaptation of His methods to the requirements of the hour, and, through all the changes that come because of human frailties, He moves surely and steadily on, to the consummation of His plan. The tragic life of Saul, the checkered career of David, or the despotism of Solomon, did not check the progress of God's plan. Even the disruption of the kingdom, which, from a human viewpoint, would be considered a great calamity in a nation's history, is made to serve the purpose of God in keeping Hebrew faith at a purer level, and the genealogy of our Lord, through the tribe of Judah, clearer and free from admixture.

Even so, the seeming catastrophes of this present age, may contribute to the working out of some greater plan for the blessing of the nations, than we have—with our short-sightedness—been able to see.

One of the main lessons of this quarter is a lesson of faith. There is no anchor that holds amid the wild storms of ruin and apparent failure except the anchor of faith and trust in God. As we study the character of the heroes of these lessons, and mark their weaknesses, we are led to exclaim with great thankfulness of heart: "The Lord reigneth, let the earth rejoice!" We learn from the first lesson that God has plans for men and nations alike.

We are next taught the importance of righteousness in public life. Following this we see how Samuel discovered the future leader and successor of Saul,

and we find there a strong lesson for the church that desires sincere leadership, for such can only be obtained through divine direction.

We are led to see in the fourth lesson that the source of personal courage is faith in God. Giants will fall when faith rises to a sublime height, for the honor of Jehovah must be vindicated.

Lesson five is a love lesson, while lesson six shows us the Christian's attitude toward those who would do us harm.

Lesson seven teaches us the position occupied by worship in the life of the nation.

The eighth lesson shows us how impossible it is to get ahead of God. Those who would honor God greatly, He will honor in larger measure.

Lesson nine is a lesson on repentance. David's sin was great, but his repentance was greater, for it brought God's mercy and pardoning grace to his sinful heart.

In Solomon's wise choice we learn that God grants His favor to those who choose wisely. In lesson eleven we are shown the value of the house of God to a community.

How to prevent divisions is taught in lesson twelve. And an ounce of prevention is worth many pounds of cure. Let us study how to apply our Sunday school lessons practically to the needs of our age, for, though given at such a remote time, yet, given by inspiration of God, they are intended for all time, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness that we may be perfect, thoroughly furnished unto all good work.

KANSAS CITY DISTRICT ASSEMBLY

The third assembly of the Kansas City District is now history. In many ways it was the best yet. The W. M. S. started Monday afternoon and they continued over Tuesday. Next year we hope to start the W. M. S. off on Sunday preceding the assembly and have one of the greatest rallies they ever had yet. The Young People's Societies of the district met on Tuesday afternoon and had their rally which was well attended and much interest was manifested. We hope to give at least one day to this branch of our work next year. Dr. E. P. Ellyson was the speaker for the N. Y. P. S. rally. By getting these interests out of the way early we gave all our evening services over to evangelism.

Rev. J. W. Goodwin, D. D., was our presiding General Superintendent and was much blessed of the Lord in directing the affairs of the assembly. The past years of experience have ripened our good brother into a tender, thoughtful brother, who is indeed a spiritual leader among us. Long live our beloved General Superintendents, who have led our church through dark and testing days, to serve us in a larger way in the forward move of evangelism. Doubtless we are, as a church, on the verge of one of the greatest forward movements in evangelism that our church has ever known.

The keynote of our District Assembly was middle of the road, gospel evangelism, with the Holy Ghost sent down

from heaven. Rev. U. E. Harding, of Pasadena, Calif., did the night preaching and did it in a very acceptable way. The proof lies in the fact that the pastors have dated him up for meetings until Christmas and if he will consent he can remain on the Kansas City District the remainder of the assembly year. Brother Harding has the anointing on him and is one of our very best all round ministers. Mrs. Harding is with him and has charge of the singing. They make a very strong and effective team in the evangelistic field.

We had at least one-third more people in attendance this year than we had last year. All the bills were met in full and a love offering was gladly and freely given our presiding officer. Our people love the Nazarene way of doing things. Our people are boosters and not knockers. The spirit of unity and co-operation seemed to fill the very air. The assembly in a spirit of appreciation gave the District Superintendent a new set of tires for his Dodge sedan which cost seventy dollars. It is indeed a pleasure to serve a people who show their appreciation in such a substantial way.

The singing was spiritual and edifying. We had many specials. Prof. Willard Davis blessed the assembly several times with his music and singing. He is indeed one of our very best evangelistic singers. He certainly is a master in music and a nightingale in singing. Brother and Sister Price of Kansas City, sang several times. They are a team, she can play and they are good singers and revival workers. The Savage boys sang to the delight of the assembly. The Stevens children sang, "I'm Going Higher," until all seemed to feel that way. Brother and Sister Steel sang and played until the people called them back. Then last and least, Junior Herrell, three years old, sang twice for the assembly and once for the Sunday school.

The entertainment was all that could be expected and more too. Brother and Sister Blystone, together with their good people of Webb City, are to be commended for their labors of love and the way they cared for the assembly. Dr. J. G. Morrison gave us a strong stirring missionary address on Sunday afternoon. He has the vision, passion and will make the church an effective asset to its missionary program. Our assembly sent Brother M. Lunn a telegram of appreciation for his efficient labor in handling the finances of our church. The spirit of loyalty and co-operation pervaded our assembly.

There was a memorial sent up to the General Assembly that doubtless will meet with the approval of the assembly. It provides that the pastor and church board be responsible for the raising of the general, district and local budgets, in keeping with adopted plans. This gives authority and responsibility where it belongs. We trust that our pastors of the Kansas City District will not wait for this to be adopted by the General Assembly, but will at once put in efficient and effective plans to raise the budgets monthly and bring the budgets up in full every month. This coming assembly year is to be the best yet.

N. B. HERRELL, District Superintendent.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

DISTRICT SUPERINTENDENT'S NOTES

We are writing these notes in the beautiful town of Reading, Pa., comprising 110,000 inhabitants where we are expecting to report something worth-while in the near future. We preached six times in Tower City, Pa., up in the anthracite coal region and organized a Sunday school with five good classes with more to follow. A tent meeting in Dundalk, Md., bore the fruit of a number of souls saved, and Sunday school and mission started. We recently visited Bethlehem, Pa., and arranged for a weekly prayer-meeting as a forerunner of a revival. Sister Mae Cox soon begins a tour of the district in behalf of missions and will speak at a four day district convention to be held at Norfolk, Oct. 18 to 21. Pastors and churches are rallying for fall revivals. "Forward still, 'tis Jehovah's will."—J. T. Maybury, District Superintendent.

WILMINGTON, DEL.

Since coming home from camp God has signally blessed our efforts in this place. Having to close our tent meetings just prior to the opening of our camp at Leslie, Md., and, having to give up the tent we had borrowed, it was necessary for us to secure winter quarters, and herein is where God stepped in in such a wonderful way. Finances low, membership small, we were not able to pay big rent. Two days after the close of camp, some of the members and the pastor in his car, went out hunting for a place in which to hold our meetings. We were able to get what we wanted, at moderate rent, and in the section of the city we desired to locate in, namely the growing part, and easy of access. After working night and day, we were able to open for services the following Sunday, Aug. 21. Our new location is 2920 Market St. We have furnished same with new paper on the wall, new matting on the floor, one of the best pianos made, and home-made seats. We are in business for God in this city and we are looking for, and expecting His help and blessing. Pray for us. Any of our folks passing through the city we invite you to stop over. Services on Sunday, preaching 10:30 and 7:30; prayermeeting, Wednesday, 8 p. m. Market St. is the main highway through the city to all points south.—V. B. Persing, Pastor.

LANSDALE, PA.

We have found no stopping place this summer—except it be the two weeks spent at our district camp at Leslie, Md. Even then Rev. Roy Bowers supplied the first Sunday to the edification of those who could not attend the camp. He will soon return to his studies at our

Eastern Nazarene College at Wollaston, Mass., near Boston. Miss Naomi Winsch, our N. Y. P. S. president and Miss Flora Stahl will enter there this fall. Others of our young people are setting their stakes in that direction. Prof. R. Wayne Gardner, registrar of E. N. C., was recently with us and greatly stimulated our young people with desire for a better fitness for life and its problems. Practically all of our young people with many of the older members of the flock are following the Daily Bible Reading Course as outlined in the N. Y. P. S. Journal. The society is qualifying as a standard society. Plans are now being laid for our fall Sunday school rally; and Evangelist C. W. Ruth will hold our fall revival, Nov. 15-30 with our all around pastor of the Darby, Pa. church, John N. Nielson, as song leader. We are now closing our first year as pastor here. About fifty souls, counting them as they came, have bowed at the altar for pardon, reclamation or purity. Fifteen additions; budget plan and the store-house tithing method for raising same adopted and working, resulting in all obligations being met regularly, including at least \$500 paid on the parsonage debt; and last but not least seventy-five new subscriptions to the HERALD OF HOLINESS secured not during, but between revival meetings. To God and the wonderful people here be all of the glory. Amen. C. E. Ryder, Pastor.

RICHMOND, VA., FIRST CHURCH

We are moving along nicely here since we last reported. We have erected our gospel tent, began a three months' campaign last June. We have already been going two months every night and three services on Sunday. Large crowds have been attending; at times as many as six hundred people listening to the gospel messages. We have had the following evangelists and pastors helping us: Rev. M. B. Cook, from Greensboro, N. C.; Rev. Chas. Show, from Princeton, Fla.; Prof. Wayne Gardner, from Wollaston, Mass.; Dr. N. B. Shade, of Lakeland, Fla., and at this writing we have Rev. John D. Sturk, of Owassa, Mich. In the two months many seekers have come to the altar, but we do not know how many have been born again or sanctified wholly. Time will have to tell whether they obtained anything definitely from God. Let those who read this breathe up a prayer for us, that the last month of this campaign will be the best.—Alfred Lorenzo Ford, Pastor.

NORFOLK, VA.

Our church here is moving on. We are re-painting the interior of the church and putting in new lamps. We have opened a mission in the west part of the

city in Lambert's Point, with a Sunday school there with an average of fifty scholars, and a good attendance at the preaching services. We have had several conversions there. Brother S. L. Sowers is in charge. We hope to have another Church of the Nazarene there before long. We are looking forward with great anticipation to the four day convention to be held in our Norfolk church, a gathering of the preachers of the Washington-Philadelphia District, the Sunday schools, the N. Y. P. S. and Woman's Missionary Society. *We want to make this convention the greatest blessing to our church and the delegates in attendance. Let everyone look forward to a time of great blessing. We expect Dr. J. G. Morrison, our General Field Secretary, and D. S. Corlett, General Secretary of the N. Y. P. S., to be present and speak at different sessions.—S. W. Beers, Pastor.

ALLENTOWN, PA.

Praise the Lord for His blessing upon us in this part of His vineyard. We are just a year old this month, young but growing. We have had some steady hard pulls, but some blessed good times too. Under the leadership of our dear pastors, Rev. Wm. Heslop and wife, our church is moving along nicely in every department. It is a pleasure as well as a great privilege to listen to such extraordinary Bible teaching as our pastor gives us at every service. The Bible is a new book to us, it has become a gold mine when one so able digs the gold nuggets for us. Mrs. Heslop is an excellent preacher too; especially on the women of the Bible. Together they make a good team in church work. The Sunday school is taking on new life in members as well as interest, the Cradle Roll included. Our N. Y. P. S. is an asset to the church, every member active, even the youngest. Two months ago we organized a W. M. S. Thank God for the women—they have a mind to work, sacrifice and give. Seventeen of our people attended part of the time, our Nazarene camp at Leslie, Md. We were delighted to meet at the camp, those gone forth from our church, Rev. Francis Ketnor and wife now pastor at Bridgeton, N. J., and Rev. Henry Heckert and wife, now pastor at Indian Head, Md. God gave us some more young people to send forth into the ripe harvest fields of our Lord. We truly praise the Lord for the wonderful leading and keeping power manifested toward us as a church. We are trusting God for His continued smile and approval upon us. Pray for us.—Mrs. J. F. Hilbert, Reporter.

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"The cross, if rightly borne by thee,
No burden, but support will be."

OUR CHURCH AT EAST PASADENA, CALIFORNIA

Our church in East Pasadena which completed and dedicated the beautiful and commodious brick building represented herewith, toward the close of the past assembly year, was opened as a mission by Frank D. Cook, a student of Pasadena College, in 1921, and was organized in June, 1922, with Brother Cook as the first pastor. He served the church well until 1925, when he resigned and took a church on the northern district, and Brother Paul Goodwin, son of one of our General Superintendents, took the work.

While there was little at that time in the way of material assets except the furnishings of the mission hall, yet a splendid, spiritual band of people had been gathered. Interest began to increase and fruit realized from the good seed sown. A meeting with Prof. L. F. Ketchum resulted in many being blessed and about twenty accessions to the church. Rev. Joseph Gray was elected as Sunday school superintendent and the entire organization entered upon a period of growth and expansion which made it soon evident that larger and more permanent quarters must be secured.

A splendid location was secured and money began to come in from various sources and on January 1, 1926, arrangements had been made to completely clear the lot and on the afternoon of this date a large tent was pitched on the site and a sod breaking service was conducted and about \$4,000 raised in cash and pledges toward the new building. Actual work was begun a few months later and on July 11th the corner stone was laid, following a service conducted in the tent which the church occupied for five months during building operations, at which time about \$2,000 more was raised.

On October 11, 1926, the tent was left behind and the church was occupied although many details were yet incomplete and there was no appropriate furniture. On the afternoon of this day a grand opening was celebrated with the pastors of our two other churches, Brother J. W. Short and



Brother H. B. McCrory taking part, and about \$3,000 more subscribed.

On May 29th the furnishings and appointments were completed and the building was formally dedicated. Dr. Goodwin delivered the dedicatory sermon and nearly \$2,000 more was raised toward the needs of the building. While the church is under a heavy burden in constructing this new building, a heroic band of people have been gathered and are standing loyally by. At the close of the assembly year the pastor, Rev. Paul Goodwin, resigned and will do evangelistic work and special work in the field in connection with Pasadena College during the coming year. Rev. E. M. Hutchins was called as pastor and is finding great favor and God is blessing the work abundantly.—J. T. Little, District Superintendent.

BEEBE CAMPMEETING

The Beebe, Ark., campmeeting has come to a successful close. In spite of the rainy weather, mud and other opposition, the night congregations were good and on the last Saturday night and Sunday we were greeted with throngs of people. The day messages were great, which encouraged our hearts and boosted us on. The night messages were mighty and powerful descriptions of an awful hell and the sinful life and its rewards, until the audience seemed fastened to the words of the eloquent preacher, which were inspired by the Holy Ghost.

Brother Tucker was at his best in every way, and went beyond himself of a year ago. Many souls found God in the good old fashioned way. Professor Willard Davis can sing the glory down. His messages in song were great indeed, and especially his specials with the piano accordion.

We had several visiting singers and a number of specials by different ones, which helped a great deal in the song service. We were especially favored on the last Sunday evening by Professors Webb and Farris, who brought their singing classes and quartets and did some great singing. Many thanks.

Brother Talkington brought a fine message to the young people at the three o'clock hour and a number of other preachers preached during the week days. There was a beautiful spirit throughout the meeting and the co-operation of the

visiting preachers and pastors was the best for years. We had excellent attention and good behavior during the meeting. We believe the camp is on the best footing it has been for some time. To God be all the glory, for it was He that gave the victory. The climax was reached the last Sunday night when the saints shouted the preacher down and he made the altar call. The finances came sufficient to pay all the bills. Thank God.

We enjoyed the presence of that grand old saint, Brother Smith, California, who is past eighty years, and who has lived such a beautiful sanctified life these thirty-five years, or more, which encourages our hearts and proves beyond a doubt that the sanctified life is not a failure. We also had Dr. Weir whose triumphant shout made the old Beebe camp seem natural and whose sanctified life has encouraged us to pull the hill in the Christian life.—R. A. Dodson, President.

CHURCH NEWS

PASTOR MARTHA J. SKUCE, Bradford, Pa.—“We have not reported this year, though we have had much good news to present. We have been reserving it and listening to the testimonies of others and receiving inspiration from the confirmed reports that the days of revivals are not passed, and we know we can emphasize this because we have one

going on right now in our hearts and in the church. Just previous to the assembly Rev. J. Rodgers gave us a great meeting; sinners were saved, believers sanctified, and eleven good folks united with us. Brothers Marsh and Ward came in on the last week and gave us a good boost; altogether it was a very successful meeting. The church was blessed and finances came easy. Then ever since assembly God has been with us in a special way. We opened our first N. Y. P. S. convention of the Northeast Zone with a regular siege meeting which lasted five weeks. Sister Ina Riggs came to us on July 24th, preaching the old rugged gospel with unction and freedom and God sent it deep into hearts, bringing conviction on the sinner and food to the church. This young woman was marvelously used in our midst and about seventy seekers bowed at the altar during her two weeks' meeting. This included the twenty-seven who lined the altar the two nights of the convention. We had long craved for a convention away up here on the hills, and God seemed to doubly bless us and used the convention not only as a means of blessing and inspiration to the large delegation present, and also the salvation of souls, but as a mighty advertiser of our extended revival. Rev. G. H. Rowe's messages will never be forgotten. As a church we truly praise the Lord for this young man. We wish he could be free to devote his time to the work of the N. Y. P. S. The last three weeks brought the climax. We had engaged Sister Lulu,

Kell to be with us two weeks but we could not stop. The crowds increased and salvation flowed like a river. We lost count of how many bowed at the altar, but we know we had some definite cases who prayed until the fire fell, some for whom we had fasted and prayed since we took the pastorate. We took in three fine young members and have a nice prospective list who are coming in right away; finances never came easier. The evangelists and convention were nicely taken care of and the pastor received a good love-offering. Sister Kell carries a burden for lost souls and presents the gospel with the tenderest spirit of any evangelist we have ever heard. She was called to the bedside of her sick mother on the last Sunday, leaving the entire congregation weeping with her in sympathy. Our hearts are encouraged and we are resolved to do more for Jesus and be more like Him than ever before."

PASTOR R. S. RUSHING, Fairfax, Alabama—"We have just closed a very fruitful revival with our own beloved District Superintendent, H. H. Hooker and wife as evangelists. A tent was pitched right in the heart of our little town, and for two and a half weeks the crowds came, and the battle raged, but in answer to prayer our God came with great conviction, and almost every service found souls praying through at the altar. A nice class was received into church fellowship; twenty-eight subscriptions were taken for the *HERALD OF HOLINESS*, and the spiritual life of the whole town was quickened. The other three denominations dismissed all their services both

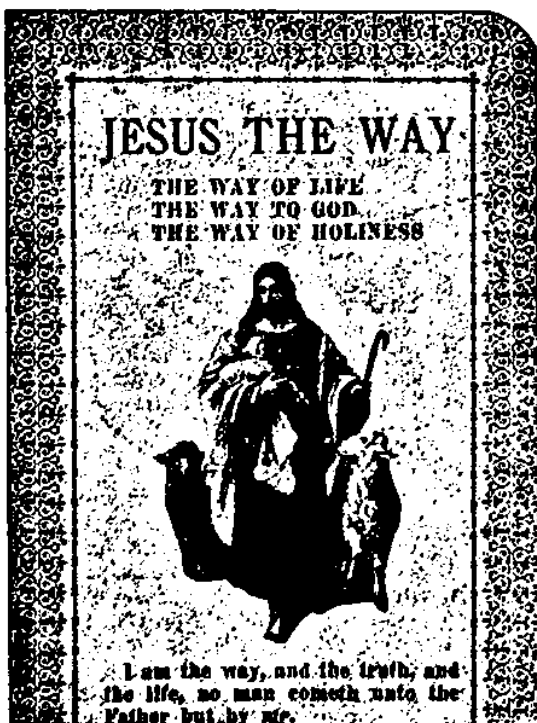
morning and evening, and for three Sundays the Nazarenes had full sway at this town. There was a beautiful spirit of co-operation on the part of all the town which made possible this victory. We give God the glory for this. When it comes to old fashioned preaching on sin, hell, the judgment, the second coming, and second blessing holiness, Brother Hooker's sermons were par excellent. His messages were well prepared from every viewpoint and saturated with prayer and tears. They were delivered in the power and demonstration of the Holy Ghost, and brought results. The Alabama District has in Hooker, not only a wide-awake, aggressive Superintendent, but a preacher of ability, a man that would grace any pulpit in our connection. I am aware that other districts and leading churches are bidding for him, but he belongs to the Alabama boys for a while yet, so 'hands off.' **SEE?**—The finances came without any special offering, as we used the envelope method and took only the plate offerings. The evangelist was well paid, and the pastor received a fine 'pounding' of good things to eat. The church was sorely disappointed when they learned that Miss Ruth Lanier, who was to sing for this meeting, was called to the bedside of her father in Dallas, Texas, and was unable to return. The pastor had charge of the music, and led the singing, with Miss Essie Mae Tidwell at the piano. The church has given us a unanimous call to return for our third year as pastor, and we are planning on the greatest year yet. Our finances are in good shape, and all departments of the church are being blessed of God. On we

go in the good work—the work of the pastorate."

EVANGELIST LEE HILL—"On May the 22nd we closed a meeting with the church at Alix, Ark. This was our third meeting there. A goodly number prayed through to victory and we received a nice class into the church, and old members say that the church is in the best condition that it has been in for years. We go there again before the assembly. From Alix we went to Ozark for a two weeks' meeting. This meeting fell far below our expectation, but closed out very well. At the close of the Ozark meeting we visited some of the churches in the interest of our young people's work. Our next meeting was at Paragould, which was a new place and we had to leave too soon, yet we believe some good was done and the way paved for a good meeting in the future. Our co-laborer in this meeting was Evangelist J. R. Francis. He is a safe, sound, and forceful preacher, and carries a burden for home missionary work. We next went to Sutton for ten days and though we were rained out two nights more than fifty professions were counted, and a nice class came into the church. This is our second meeting with the Sutton church. From here we went to the great state campmeeting and young people's convention. The campmeeting was the greatest I ever attended and the convention was all that we could expect, the outlook for the young people on the Arkansas District is bright. We are pulling the grade, not by leaps and bounds, but we are coming. At the close of the campmeeting we went south again for a meeting at Bells chapel, and for ten days we had an old-fashioned revival meeting. More than forty prayed through to definite victory, and many of this number were heads of families. In one altar service where eleven knelt for prayer ten were men and boys. Here we received another nice class into the church. We are now engaged in a meeting in our home town (Hindsville, Ark.), and it is starting off well and indicates we are going to have an old-fashioned revival; let all who read these lines pray that it may be so. I ask an interest in your prayers that my life may count for Jesus."

AUGUSTA, MAINE—"The kettle of spiritual love and power is still boiling merrily at Augusta, Maine, in the old tent, where Evangelist Donald S. Deware of South Portland, is still pouring gospel fire and brimstone into the ranks of the enemy to the soul-welfare of all mankind; and, where God is wonderfully blessing at each and every service. Praise His holy name! During this campaign score upon score of people have sought salvation and sanctification at the altar, and numerous cases of wonderful healing by divine power have been effected. Praise and glory to God! Especial mention is made of a woman suffering from blood poisoning caused by a dog's bite which had assumed alarming proportions, but today is entirely healed. Others afflicted with disease of the stomach; a child with a withered limb; a young girl having an attack of bronchial pneumonia; one woman addicted to the dope habit for

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years claimed she was healed and others, tobacco users, and various others afflicted have been helped, proving our 'Savior is the same yesterday, today and forever.' Hallelujah! It is hoped that in a very few weeks a church will develop; already pledges for same have come in and others are promised, bless God! It is hoped that a First Baptist church, now being used for a machine shop, may be obtained and returned to its former channel of blessing as in years gone past. Prayer is solicited of the brethren for this important work: for a speedy answer to the prayer of faith for this necessary place of worship wherein may be established another 'home-base' for the dissemination of the gospel of Jesus Christ in its fullness, and for the increase of God's kingdom on the earth."—Mrs. Lottie Kerr.

HUDSONVILLE, TEXAS—"On Friday night, August 5th, Revs. Z. T. Thacker and Oscar and Richard Felsberg and wives and sister from Ohio, began a meeting at this place which continued nearly three weeks, closing August 24th. The gospel plow went deep and there was much good accomplished. Old grudges were settled, confessions made, and numbers were either saved, reclaimed or sanctified. Brother Thacker and Brother Oscar Felsberg did the most of the preaching and they did not fail to declare the whole counsel of God. We were favored with special songs by the Mesdames Felsberg. They also conducted children's services, assisted by Miss Caroline Felsberg. The latter gave her personal experience in divine healing at one of the day services, which was an inspiration to those who are trusting the Lord as their Healer. There were several healing services and a number were healed of their afflictions, proving the Lord to be the same as when He walked here among men. Throughout the meeting much stress was laid on prayer. A sunrise prayer-meeting was held each day and in the homes an hour was given to prayer in the afternoons. The saints were built up and feel more determined to press the battle for God."

LEXINGTON, TEXAS, Payne's Chapel—"We just closed our summer revival with Brother and Sister Henry James, from McGregor, Texas. The Lord performed some wonderful miracles. One old lady, sixty-five years of age who had fought the Holy Spirit for years, was sick in body. The saints laid hands on her and prayed for her. The Lord healed her body and she 'arose and ministered unto them.' Then she came to the altar and prayed through and the Lord healed her sin sick soul. Praise His name. There were fourteen saved and three sanctified. Two backsliders came back to the church with the glory on them. A nice collection was taken for the evangelist."—Rev. M. E. Hamilton.

PASTOR MINNIE ECHOLS—"We are closing our third year for this work, which we took when it was two months old. We had only a few women and children—no money, no place in which to worship—but God gave us a vision of what He was able to do for us. We

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went to work, and now have a nice church in a good location. Our Sunday school is growing under the leadership of Brother V. O. McMahan. Over one hundred have been enrolled this year. One of the most encouraging phases of the work is the Young People's Society, under the leadership of Mrs. H. J. Dietrick. They are doing things for God. Seven young people sought and found God in our regular services Sunday evening. A revival spirit is in the air, and we are expecting great things from God. Some of the best people in the world are identified with the work here. They loyally back the pastor with their prayers, means and presence. We have preached a few times this year on the streets of Tahoka, Texas, where we have three loyal Nazarenes. This is considered a hard place as so many have tried to establish holiness here, and failed. God sent us Brother Hardy Powers. We put on a campaign, and God gave the greatest revival the people ever saw in Tahoka. Quite a number were saved and sanctified and we took a good class into the church. We secured a brick building in which to worship and organized a Sunday school and prayermeeting. God is blessing in a wonderful way and people are seeking and finding God. Pray that God will bless in this needy field."

EVANGELIST FANNIE PAYNE PARTY—"Since we reported last we have held four revivals, two lasting one month each, one nearly three weeks and the other ten days. The first one was at Yampa, Colo., with Brother G. W. Dorris as pastor. I had held a number of meetings for Brother Dorris years ago in Texas and was delighted to work with him again this summer. He is a man of faith and courage and will not take 'No' for an answer or lie down on the job when it gets hard. He is doing a great work on the western slope of the Rocky mountains in the Yampa valley. We were there a month. We did not count the seekers, but we know we did not have a barren altar after the first call was made. Five came into the church, and seven were baptized. Our next meeting was at Phippsburg, Colo., eight miles from Yampa. We were not able to get many of the Phippsburg people out to

the services, but the Yampa people came over and we had a good crowd and a good meeting with eight or nine saved or sanctified. District Superintendent Davis and wife were with us three nights and gave us a boost. The next meeting was at Hayden, Colo., about forty miles from Yampa. Brother Dorris helped in this meeting, also Brother Outland, a Free Methodist preacher. This was a new field, a town of six or eight hundred, and but one church. A number of people told us they had not had a revival in twenty-two years. We secured a lot, erected a tent and were there a month. A Church of the Nazarene was organized with twelve members and eight more coming later. \$250 was subscribed to buy a lot, with nearly all the material promised. Our last meeting was at the Bryantsburg camp, near Madison, Ind. Brother Vayhinger and the Weekley girls were our co-workers there. They are fine folks with whom to work, and it was the best camp for several years. We had the privilege of attending the District Assembly at Olivet, Ill. We go next to Elizabeth City, N. C., and ask our friends to pray much that God will give us a great ingathering of souls in that section of the country."

PASTOR C. C. CLUCK, Bentonville, Ark.—"We have been here ten months as pastor and they have been good days. We have been unanimously called for another year. Every department of the church is getting along fine. District Superintendent Oliver and wife were with us over Sunday, and were a great blessing to us. The church gave us a vacation of three Sundays and we held the Vilonia campmeeting at this time. Rev. Charley Johnson is pastor and we had a great meeting. Sixteen united with the church the last night. We are going to the assembly with our budget paid up in full."

PASTOR THOS. B. GREENE, New Berlin, N. Y.—"God has been blessing the little church here. My wife and I were called to hold a two weeks' revival Aug. 14 to 28 at South Hamilton church. The church board voted to let us go to this place. There were something like ten souls who knelt at the altar, some for pardon and others for purity. Almost

all of them prayed through to victory. The Lord blessed us together, as my wife played the organ and sang, and God helped us to preach the Word. We found many hungry hearts, and the attendance was excellent. During this campaign we secured some subscriptions to the HERALD OF HOLINESS. The fire of heavenly love burns within just now and we expect to push the battle for the King of kings."

NEWBERG, OREGON—"During the past year God laid it upon the hearts of His saints to organize a Church of the Nazarene here. A beautiful little church was built and fully equipped, but by some misfortune the church was burned down. It seemed very hard to see the church building in smoldering ashes. But with strong faith and much prayer and effort another church was built on the same lot, and is now completed. It has a splendid cement basement, a fine heating plant, running water and seven class rooms which are used for Sunday school classes and prayer rooms. The building is completely furnished and is well lighted. There is a lot adjoining on which to build a parsonage. We covet the prayers of God's people that this will be done soon. On August 21st the new building was dedicated, with a sermon at 11 o'clock by District Superintendent Wallace. In the afternoon Rev. E. J. Lord, a former pastor, delivered the dedication sermon. Brother Harold Dixon, mayor of the city and Sunday school superintendent, gave the history of the organization. An offering was taken and the people responded with cash and pledges. Brother Wallace presented the keys of the church to Pastors C. H. and M. Hopkins. The visitors for the day were: Rev. J. C. Henson, Rev. Russel V. DeLong, Rev. Elsie M. Wallace, Rev. Donnell J. Smith and Rev. L. D. Smith. Rev. Elsie M. Wallace brought the closing message of the day and souls were blessed. We are expecting to hold a three weeks' meeting beginning Oct. 6th, with Rev. Godfrey and wife as evangelists."—Alice Cockerham.

PASTOR A. B. BRACKEN, Tulsa, Okla.—"We are glad to report victory at First church. Although we have been organized but five months, we are gratified with the progress being made. We have as faithful and self-sacrificing people here as I ever saw and it is a real pleasure to labor among them. The hot summer months are hard on a new work with many of our members on a vacation. In spite of this, our congregation is increasing rapidly and best of all God's presence is sweetly manifest in every service. By unanimous vote we have been recalled to this work for another year. With the addition of a number of substantial members, we are expecting the coming assembly year to be one of much progress and great victory. We are looking forward to having Rev. Allie and Emma Irick with us for the first three Sundays in December, with great expectancy. The harvest truly is ripe here for a great work. Pray for us."

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God defends his church.

these are things that I hate, saith the LORD.
18 ¶ And the word of the LORD of hosts came unto me, saying,

ZECARIAH 1:16

B.C. 607.

CHAP. 2

Pro. 8:18

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no op-

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ETON, TEXAS—"Sunday, August 28th

closed an excellent revival here, with R. A. and Rev. Mrs. Akers as evangelists. God gave us a real, old time, Holy Ghost revival. Many prayed through in the old time way. God smiled on the community in a marvelous way. We never heard better gospel preaching than Sister Akers gave us. She is also a song evangelist. We do thank God for Bethany-Peniel College that will send out such workers as Brother and Sister Akers. Our revival was the best we have ever had in our community. We have a church with only a few members to carry on this all important work of God. But He gave us many more new soldiers to help win the battle for Him here, for which we are rejoicing. Finances were easily raised. We feel that God sent Brother and Sister Akers to our district for the work they accomplished here."

EVANGELIST S. S. NELSON—"The Lord gave us a great camp at Bloxom, Va. There were more people saved and sanctified than at any previous camp. The fire fell and the glory of the Lord was upon the camp. This was its seventh year and the best and greatest of all."

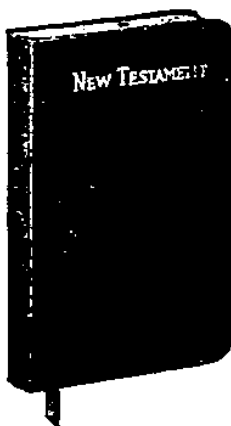
EVANGELIST H. J. DIXON—"I have just closed a three weeks' meeting at Tiger Flat, near Wetumka, Okla. Thirty-eight prayed through and confessed the Lord Jesus as their Savior, and a few I believe received the blessing of sanctification. This is the third meeting I have held for the Tiger Flat people with the surrounding neighborhood all coming together. I want to say to our Nazarene preachers, that you will find a real spiritual and liberal people with open hearts for the reception of the real truth of God, and when you are passing by call and preach for them. Our pastor, Brother Moore, and I held a meeting at the Young schoolhouse eighteen miles north-east of Ardmore. We had a hard pull at the start, but finally God's power overruled the enemy and we had fifty-two confessions, for which we thank the dear Lord. If anyone will get in touch with me real soon I can hold one more meeting before the assembly, or at any time you want me hereafter. I refer you to Rev. J. Walter Hall, our Western Oklahoma Superintendent, also R. E. Evans, Wetumka, Okla."

EVANGELISTS CHESTER AND JUNE ASHFORD—"At Roberta, Okla., there was no church and it was doubtful if five Christians could have been found in the whole community. We worked several days building an arbor, and preached for twenty-five days without much help. We would do the singing, shouting, praying and preaching. There were from five hundred to two thousand people almost each night. We had about sixty seekers and twenty-nine prayed through to victory. We closed with a large congregation of people and good interest."

EVANGELIST E. E. CURTIS—"Closed at Oakland, Calif., Aug. 28th. Marvellous displays of divine power, startling revelation, sin uncovered, confessed and forsaken, wrongs righted, wonderful conversions, glorious sanctifications; six

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3 And Judah begat Phares and Zerah of Thamar; and Phares

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.
18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they

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united with church, eleven more to unite in near future, thrilling and helpful healing service. To God be all the glory."

EVANGELISTS AARON AND GRACE HULSE—"Our last meeting was with Brother E. O. Tapley and his church at Letona, Ark. God gave us a very good revival. There were quite a number of seekers and some happy finders. Some nights the building could not accommodate the crowd. On the last night of the revival almost the whole congregation that were unsaved marched around and gave us their hands, and promised they would be saved some time. It was our second call for revival with these good people, and God surely blessed our souls. Brother E. O. Tapley, who has been the pastor of the Letona church for the past two or three years, is leaving, feeling that his work is finished. He is a good man and

is worthy of a good pastorate. We are surely enjoying ourselves in the service of our Lord. We are now at Bradford, Ark., in a revival with the Nazarenes and are expecting a great time. We go any place, and accept free will offerings. Pray for us. Home address, 13th and Plum, Hutchinson, Kansas."

DEATHS

BLISS—With the passing after a long illness of our friend, Harvey W. Bliss on June 19th, Spokane, Wash., First church has indeed lost a brother and a friend. The dominant thought and note of his life, especially during the last few days, was one of victory and triumph, even down to the closing hour of his life when he said "I see the beautiful city." His life among us has been fruitful and unselfish to a marked degree. With the giving of his time and efforts to the duties assigned to him by the church,

he felt no sacrifice too great provided physical strength was given him to finish the task. His arduous labors as treasurer of the church and member of the Board of Trustees were all joyfully given. He was born in Recordsville, Iowa, April 28, 1869 and was united in marriage May 28, 1892 to Ida Mae Arnold. Three children, Roy H., Velora Mae, Orville W. and his wife survive him. He has been employed in the water department of this city for twenty-eight years. He was converted in the Billy Sunday meetings in 1910, as a consequence of which he joined the Third Presbyterian church, of which he was a member for two years, and in 1912 he transferred his membership to the Church of the Nazarene where he has labored so faithfully ever since. His life at home and at church was as beautiful in many respects as the paintings he did, for he was also an artist of merit. Rev. Russell V. DeLong, pastor in charge, conducted the funeral service Wednesday morning in the church auditorium, which was well filled with friends and a large number of city hall employees. The platform was deeply banked with floral tributes from his many acquaintances in life. Using 2 Timothy 4:2, Brother DeLong dwelt at length upon the fine character of Brother Bliss. Mrs. W. W. Meenach and Miss Ida Brinnon sang "Sweeping Through the Gates," and Mrs. DeLong followed with the song "Meet me There." His special request, after he knew that he could not live, was that songs such as these be sung at his funeral.

SCOTT—Otto Scott was born in Pittsburg, Kans., March 20, 1909, and died in the hospital at Hutchinson, Kans., August 19, 1927. Death was due to an automobile accident a few days previous. The parents, Mr. and Mrs. John Scott, are loyal members of the Church of the Nazarene at Newton, Kans. They have the consolation that Otto made his peace with God the day before he died. The funeral was conducted by the pastor, Wm. Lambert, at Newton, Kans., and interment in the cemetery nearby. —Wm. Lambert, Pastor.

TELEGRAMS

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

OKLAHOMA CITY, OKLA.

Bethany-Peniel College opens Sept. 12. Larger number of students than usual already arrived. Convocation address to be given by Professor R. E. Gilmore, Tuesday night, Sept. 13th.—S. S. White, Acting President.

CRAWFORDSVILLE, IND.

Crawfordsville, Ind., closed a gracious tent meeting with Holland London evangelist, at Mishawaka. Great crowds, 220 seekers, finances came easy. Organized new church, thirty-eight members. This meeting sponsored by Brother Collar's church at South Bend, and Brother Moore's church at Elkhart.—L. W. Collar.

WANTS

FOR SALE OR EXCHANGE AT ONCE—A ten room strictly modern home and five acres, bargain, terms. Write Olivet College, Olivet, Illinois.

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Rally Day Supplies

A properly conducted rally day is of great value to the Sunday school and church. Every school should have such a day, but it should always be well arranged and thoroughly planned, that there may be no confusion or failure. Suggestive programs may be secured that will be of great help. Also some simple equipment. A rally day should be put on early each fall in order to win back any who have dropped

out during the summer and to gather in new comers. This does not mean that effort is not to be made to build the school throughout the year, but there is special benefit to be derived from a rally day about the middle of September or the first of October.

—E. P. ELLYSON, General Sunday School Editor.



THE "TREASURE CHEST" RALLY DAY INVITATION

The mailing address goes on the side not in view.

The top flap tucks into the bottom.

An effective mailing card of new and original ideas. Designed to secure a maximum attendance.

A folder cut out on the outlines of a chest. Size $3\frac{1}{8}$ inches high by $6\frac{1}{8}$ inches wide. Printed outside and inside in black and vermillion. Upon raising the fold which covers the chest a well-worded invitation, beautifully drawn, is disclosed.



The eye of the member passes from the effective invitation to concentrate on the contents of the chest. These rehearse some of the benefits of the Sunday school.

Price, 25c a dozen; \$1.50 a hundred.

RALLY DAY SERVICES

Rally Day Service No. 3. A well balanced selection of songs, recitations, exercises suitable for all departments of the Sunday school. The songs are not too difficult, yet the music is good.

Prices: 8c each, 85c a dozen. \$6.00 a hundred.

A Visitor for Rally Day. A Rally Day feature to be given by a Junior Class. Very interesting and effective; ten characters needed.

Prices: 8c a copy, 60c a dozen

In the King's Service. A very high-grade service that we advertised last year. About 500 copies left that we are closing out at reduced prices as follows:

5c a copy; 55c a dozen; \$4.00 a hundred



1082



1053



1054

RALLY DAY INVITATION POST CARDS

20c a dozen; \$1.25 a hundred

935. For Beginners' Department. Bright, happy-faced children with

1050. For the Cradle Roll Dept. A most pleasing design of a baby surrounded by blue birds and flowers. A suitable message in print on the post card side.

1052. For Primary Dept. A boy and girl interested in a design of a church. She is drawing on a blackboard with Rally Day wording and an appropriate message on the back.

1053. For Junior Dept. A design of a boy and girl in a setting that will be pleasing to anyone sending or receiving this card. An attractive invitation on the post card side.

1054. For Young People and Adults. An autumn scene of golden tints, with an appropriate message on the reverse side.



RALLY DAY SOUVENIR BUTTON

Celluloid. Pin back. Actual size

This may serve as a beautiful memento of the Rally Day occasion.

The design is lithographed in colors, introducing the symbols of Christianity and American patriotism. A stirring slogan appears boldly in white letters against a dark background.

Price \$2.00 per hundred

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ANNOUNCEMENTS

NOTICE—Anyone having friends or relatives in Tulsa, Okla., I shall be glad to hear from you, giving name in full and address.—A. B. Bracken, Pastor, 1518 No. Boston Ave.

NOTICE—Central Northwest District: All pastors and church treasurers please note that my address is changed to P. O. Box 564, Saint Paul, Minn.—Ben Mathisen, District Treasurer.

NOTICE—I am now ready to accept calls, either to the evangelistic work or as pastor. I have served as pastor in the Church of the Nazarene for more than eight years, and am an elder of the Arkansas District. Have one wife and three children. Write or wire me, Box 391, Eldorado, Ark.—L. L. Swett.

NOTICE—After a convention in Pittsburgh, Pa., closing Nov. 27th, I will be open for one or two Bible conferences or conventions in the Midwest, on my way to the Pacific Coast, to begin work there in January. Address: 7 Gaskill St., Mt. Washington P. O., Pittsburgh, Pa.—J. N. Hampe.

NOTICE—Having just returned from Barberton, Ohio, after supplying the pulpit of Rev. Frank Lehman while he was on his vacation, I am now ready for a call any place. I will go anywhere for free will offering and expense. I preach a full gospel of entire sanctification.—Rev. W. W. Wilfong, McArthur, Ohio.

SPECIAL REQUEST—My twelve-year-old son has fever each afternoon and I want readers of the HERALD OF HOLINESS who can pray, to go to God in prayer for him, and me. I am yet having fever and our doctors think we have a lung affection. I wish to use my strength in God's service and for His glory.—J. C. Hearne, Cuba, Alabama.

NOTICE—I am ready to consider calls for evangelistic meetings. For assurance of my ability I refer you to Rev. S. D. Kelley, 4424 Floral Ave., Cincinnati, Ohio, pastor of the Norwood Church of the Nazarene. I will be willing to accept free will offerings as my compensation.—Rev. J. R. Davis, 5559 Bosworth Place, Cincinnati, Ohio.

NOTICE—I have open dates after Sept. 25th. I am a Nazarene of the Ohio District, and will come for free entertainment and free will offering.—Rev. F. C. Brown, Box 144, Sciotoville, Ohio.

NOTICE—The annual meeting of the W. M. S. of the Western Oklahoma District will be held Tuesday, Oct. 4th, at Bethany, Okla. All local societies are urged to send in all dues to District Treasurer, and reports in full in time for the district officers to get their annual reports made. Each society having a membership of ten or less, is entitled to one delegate, with an additional delegate for each additional ten members. Let every society be represented. Come praying and planning for a profitable meeting.—Mrs. R. G. Fitz, District President.

NOTICE—The twentieth session of the Arkansas District Assembly will meet at Vilonia, Ark., October 25-30. Let all take notice and act accordingly. Dr. H. F. Reynolds will preside. We want to see how many banner churches on the district—a banner church is one that brings up all the budgets.—Mrs. Anna L. Oliver, District Secretary-Treasurer.

NOTICE—Let all undergraduates and all others who may have business with the District Board of Examiners, take notice that the Board will meet at Vilonia, Ark., October 24th, to give examinations. Please be on hand as no examinations will be given after the Assembly opens for business Wednesday morning.—John W. Oliver, District Superintendent.

PASTORAL ARRANGEMENTS

Iowa District

DISTRICT SUPERINTENDENT—Rev. D. W. Dobson.
DISTRICT SECRETARY—Rev. E. R. Borton.
DISTRICT TREASURER—Ray Campbell.
 Algona, H. L. Kinzie; Allerton, W. T. McFarland; Ames, Cyril Cronk; Bloomfield, To be supplied; Cedar Rapids, Ural Hollenback; Centerville, W. H. Hardin; Chariton, I. W. Buchanan; Climbing Hill, R. A. Steely; Council Bluffs, E. R. Borton; Des Moines, To be supplied; Diagonal, H. O. Cryslar; Fairview, To be supplied; Farmington, F. K. Smith; Fort Dodge, I. F. Metcalf; Iowa City, Lula B. Carter; Keokuk, W. T. Means; Lacona, O. L. Mossman; Marshalltown, Horace Ireland; Mason, Fred Hahn; Missouri Valley, A. J. Kindred; Montrose, A. W. Irwin; Muscatine, R. J. Richards; Oskaloosa, L. W. Dodson; Ottumwa, T. F. MacLaren; Owaso, To be supplied; Pierson, E. E. Russell; Pioneer, To be supplied; Sioux City, M. L. Jones; Toledo, To be supplied; Webster City, C. C. Sellards.

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Meeting of the Department of Foreign Missions ...
 Georgia September 19 to 26
 Florida Sept. 29 to Oct. 2
 Dallas (Texasiana, 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 8
 San Antonio (Waco, Texas) November 9 to 13
 Southwest (Deming, N. M.) November 16 to 20
 Arizona (Somerton) Nov. 30 to Dec. 4
 Central America December 7 to 11
 China Rev. R. S. Anderson, Presiding
 India, Eastern Rev. Geo. J. Franklin, Presiding
 India, Western Rev. A. D. Fritzel, Presiding
 Japan Rev. Hiroshi Kitagawa, Presiding
 Palestine and Syria, Rev. A. H. Kaufman, Presiding
 Peru Rev. D. H. Walworth, Presiding

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FALL ASSEMBLIES

Kentucky (Lexington) Sept. 7 to 11
 Tennessee (Lawrenceburg) Sept. 14 to 18

R. T. WILLIAMS
 Office, 2923 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Northern Indiana September 7 to 11
 Eastern Oklahoma Sept. 28 to Oct. 2
 Western Oklahoma Oct. 5 to 9
 Alabama (Hartselle) Oct. 26 to 30

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON

York, Neb. Aug. 30 to Sept. 18
 Hoxie, Kans. Sept. 23 to Oct. 9
 Wichita, Kans. (Grace Chapel) Oct. 14 to 30

T. M. ANDERSON

Neodesha, Kans. Sept. 16 to 25
 Ottawa, Kans. Sept. 26 to Oct. 9
 Minneapolis, Minn. Oct. 16 to 20
 Indianapolis, Ind. Nov. 6 to 30
 Topeka, Kans. Nov. 27 to Dec. 11

JARRETTE AND DELL ATCOCK

Holdenville, Okla. Sept. 15 to 25
 Hugo, Okla. (Assembly) Sept. 27 to Oct. 2
 Bethany, Okla. Oct. 8 to 11
 Webb City, Mo. Oct. 13 to 23

C. H. BABCOCK

Thomas, Okla. Sept. 15 to 25

F. C. BROWN

Jackson, Ohio Sept. 15 to 25

C. C. BURTON

Merrysville, La. Sept. 18 to Oct. 2
 Leesville, La. Oct. 6 to 23
 Hornbeck, La. Oct. 25 to Nov. 6

W. R. CAIN

Wichita, Kans. (West Side Nazarene church) Sept. 11 to 25
 Xenia, Ohio Oct. 2 to 16
 Marion, Ohio Oct. 23 to Nov. 6
 Hamilton, Ohio Nov. 13 to 27

JAMES E. CAMPBELL

Shamokin, Pa. Sept. 4 to 18
 Kendallville, Ind. Sept. 25 to Oct. 10
 Elgin, Ill. Oct. 23 to Nov. 13
 Akron, Ohio Nov. 20 to Dec. 11

A. B. CAREY

New York City, N. Y. Sept. 30 to Oct. 9
 Binghamton, N. Y. Oct. 14 to Nov. 6
 Syracuse, N. Y. Nov. 11 to 20
 Beverly, Mass. Nov. 25 to Dec. 4
 Washington, D. C. Jan. 1 to 15

ROSCOE C. CARRELL

Broken Bow, Okla. Sept. 14 to 25
 Hugo, Okla. (Assembly) Sept. 28 to Oct. 2

JACK AND RUBY CARTER

Artesia, N. Mex. Sept. 10 to 25

C. C. AND FLORA CHATFIELD

Durand, Mich. Sept. 16 to Oct. 2
 Ellet, Ohio Oct. 3 to 16

W. F. CLEGHORN

Parrish, Ala. Sept. 12 to 25
 Jasper, Ala. (R. 3, care J. B. Crump) Sept. 26 to Oct. 5

J. V. COOK

Alabama City, Ala. Oct. 7 to 23

MARVIN S. COOPER

Franklin, Ohio Sept. 29 to Oct. 16

ERNEST CORVELL

N. Indiana District (1330 Buckey St., Kokomo, Ind.) August and September

F. W. COX

Mora, Minn. (Tent) Sept. 11 to Sept. 30

FRANK DANIEL AND WIFE

Loring, Texas Sept. 15 to Oct. 2

C. L. AND VADA DAVIS

Hartum, Cal. Sept. 3 to 18

WILLARD B. DAVIS

Cherryvale, Kans. Sept. 21 to Oct. 9

M. E. AND NINA DE VOLL

Farmam, Nebr. (Loose Star church) Sept. 18 to Oct. 3

H. N. DICKERSON

Long Beach, Calif. (First church) Oct. 2 to 16

R. E. DUNHAM

Omaha, Nebr. Sept. 18 to Oct. 2

EDWARDS EVANGELISTIC LADIES' QUARTET

Lyons, Kans. Sept. 1 to 18

J. R. EDWARDS AND WIFE

Edwards, Kans. Sept. 22 to Oct. 9

I. M. ELLIS

Chase, Kans. Oct. 13 to 30

THEO. ELSNER AND WIFE

Iola, Kans. Nov. 3 to 20

W. F. FARMER

Pittsburg, Kans. Nov. 24 to Dec. 11

MACK AND ETHEL ANDERSON

St. Bernice, Ind. Dec. 31 to Jan. 15

RONA FLEMING

Gardendale Mission, East Liverpool, Ohio ... Oct. 2 to 14

JOHN FLEMING

Newtonville, Ohio Oct. 23 to Nov. 6

L. N. FOGG

Dallas, Texas (care of Rev. R. M. Parks) ... Sept. 8 to 25

C. B. FUGETT

Pomona, Calif. Oct. 2 to 16

MACK AND ETHEL ANDERSON

Anderson, Ind. Oct. 3 to 17

THEO. ELSNER AND WIFE

Orossa, Mich. Oct. 20 to Nov. 6

W. F. FARMER

East Liverpool, Ohio Nov. 8 to 20

JOHN FLEMING

Rochester, N. Y. Nov. 27 to Dec. 11

THEO. ELSNER AND WIFE

Denver, Colo. (First church) Sept. 11 to 25

JOHN FLEMING

Chicago, Ill. (First church) Oct. 9 to 23

THEO. ELSNER AND WIFE

Fort Wayne, Ind. Oct. 30 to Nov. 13

JOHN FLEMING

Warren, Ohio Nov. 17 to 27

THEO. ELSNER AND WIFE

Venice, Calif. Sept. 4 to 25

JOHN FLEMING

Los Angeles, Calif. (5th Street mission) ... Oct. 2 to 16

THEO. ELSNER AND WIFE

Cape May, N. J. (Camp) Sept. 9 to 17

JOHN FLEMING

New Bedford, Mass. Sept. 20 to Oct. 2

THEO. ELSNER AND WIFE

Harenton, Del. Oct. 3 to 14

JOHN FLEMING

Harrington, Del. Oct. 17 to 30

Arkansas City, Kans.	Nov. 1 to 13
Fairbury, Nebr.	Nov. 15 to 27
Havlin, Kans. (Friends College)	Nov. 29 to Dec. 11
Ottawa, Ill.	Jan. 1 to 22
Ellet, Ohio	Feb. 22 to March 4
Bloomington, Ind.	March 11 to 25
C. J. GARRETT	
Lamar, Mo.	Aug. 31 to Sept. 18
Cherryvale, Kans.	Sept. 21 to Oct. 9
Louisville, Ark.	Oct. 12 to 30
PAUL AND DORA GRILL	
Cleveland, Ohio (Gen. Del) Oct. 16 to Nov. 6	
Brazil, Ind.	Nov. 13 to 27
PHILIP GEITER	
Ashtabula, Ohio	Sept. 4 to 25
Wellsville, Ohio	Oct. 2 to 23
Romansville, Pa.	Oct. 25 to Nov. 13
WILL D. AND LAURA GODFREY	
Portland, Ore. (Bellwood) Sept. 18 to Oct. 9	
RALPH C. GRAY	
Meridian, Texas	Sept. 13 to 25
El, Nebr.	Sept. 29 to Oct. 16
Tonks, Nebr.	Oct. 18 to 30
Temple, Texas	Nov. 1 to 13
Waco, Texas (District Assembly) Nov. 16 to 20	
H. A. GREGORY	
Artesia, N. Mex.	Sept. 10 to 25
LEE L. HAMRIC	
Tyler, Texas	Sept. 7 to 18
J. N. HAMPE	
Pittsburgh, Pa.	Sept. 16 to 25
Pittsburgh, Pa. (Everybody's Mission)	Oct. 2 to 9
N. J. HEPBURN	
Bynumville, Mo.	Oct. 2 to 30
WILLIAM HESLOP AND WIFE	
Indiana District	Sept. and Oct.
LEE HILL	
Hindsville, Ark.	Aug. 28 to Sept. 18
Aliz, Ark.	Sept. 25 to Oct. 9
URAL T. HOLLENBACK	
Norristown, Pa.	Oct. 2 to 16
Darby, Pa.	Oct. 23 to Nov. 6
Bloomsburg, Pa.	Nov. 7 to 20
Bridgeton, N. J.	Nov. 21 to Dec. 4
JAMES AND JESSIE HUNDLEY	
Gouverneur, N. Y.	Oct. 22 to Nov. 2
Brooklyn, N. Y. (Holiness Convention)	Nov. 4 to 14
Clintondale, N. Y.	Nov. 16 to Dec. 4
AARON HULSE	
Bradford, Ark.	Sept. 2 to 23
Nashville, Kans.	Oct. 1 to 15
J. ROSS HURST	
Okmulgee, Okla.	Sept. 4 to 18
ALLIE AND EMMA IRICK	
Millport, Ala. (Camp) Aug. 31 to Sept. 12	
Thomas, Okla.	Sept. 15 to 25
LUM JONES	
Oklahoma City (West Side church)	Sept. 13 to 25
Hugo, Okla. (Assembly) Sept. 28 to Oct. 2	
Pasadena, Calif. (Breece Ave. church)	Oct. 5 to 23
LULA KELL	
Kenmore, Ohio	Oct. 9 to 23
Portland, Me.	Nov. 6 to 27
J. M. KEMP	
Armistead, Ala.	Sept. 1 to 30
J. B. KIEFEL	
Ashford, N. C.	Oct. 15 to 30
Greenfield, Ind.	Nov. 4 to 20
J. F. KNAPP	
Russell, N. Y.	Sept. 11 to Oct. 2
Ogdensburg, N. Y.	Oct. 4 to 23
HALDOR AND BERTHA LILLENAS	
Connersville, Ind.	Oct. 2 to 16
JACK LINN AND WIFE AND IMOGENE QUINN	
Knoxville, Tenn.	Sept. 13 to 25
V. W. AND MARGUERITE LITRELL	
Perry, Okla.	Sept. 4 to 18
W. W. LOVELESS	
Columbus, Ohio	Oct. 8 to 23
Marion, Ohio	Oct. 24 to Nov. 6
THEODORE AND MINNIE E. LUDWIG	
St. Louis, Mo.	Sept. 1 to 23
Hutchinson, Kans.	Sept. 25 to Oct. 9
Wasau, Wis.	Nov. 1 to 13
Auburn, Ind.	Nov. 18 to Dec. 4
WILL H. LYNN	
Gould, Okla. (Brownlow church) Sept. 8 to 18	
J. B. MCBRIDE AND WIFE	
Patricksburg, Ind.	Sept. 11 to 25
Cincinnati, Ohio (Norwood camp) Oct. 2 to 23	
J. A. MACCLINTOCK	
Elkhart, Ind.	Oct. 2 to 16
Blinesville, Ind.	Oct. 17 to 30
Kendallville, Ind.	Nov. 6 to 20
Sciotoville, Ohio	Nov. 27 to Dec. 11
ERNEST B. MARSH AND GEO. H. WARD	
Ashtabula, Ohio	Sept. 5 to 25
Mannington, W. Va.	Oct. 12 to 30
New Philadelphia, Ohio	Nov. 3 to 20
Warwick, Ohio	Nov. 23 to Dec. 4
L. C. MESSER	
Sterling, Okla.	Sept. 13 to 18
Hugo, Okla. (E. Okla. Dist. Assembly)	Sept. 21 to 25
Honolulu, Okla.	Sept. 27 to Oct. 3
L. O. AND BERTHA MILBY	
Middletown, Ohio (Gen. Del.)	Sept. 11 to Oct. 2
Lockland, Ohio (Gen. Del.)	Oct. 9 to 23
Montpelier, Ind.	Oct. 25 to Nov. 6
Richmond, Ky. (Gen. Del.)	Nov. 13 to 27
C. O. MILLER AND FAMILY	
Hugo, Okla. (Assembly)	Sept. 21 to 25
JAMES MILLER	
Bedford, Ind.	Sept. 22 to Oct. 9
Armel, Colo.	Oct. 13 to 30
W. H. MINOR	
Oklahoma City, Okla. (Union Mission)	Sept. 3 to 18
ARTHUR MORGAN AND REUBEN BRIDGEWATER	
Grenola, Kans.	Sept. 4 to 18
R. L. MORGAN	
Millwaukee, Wis.	Sept. and Oct.
Tilden, Ill.	Nov. 9 to 27
B. S. NELSON	
Coolemeec, N. C.	Sept. 6 to 18
Organ Care, W. Va.	Oct. 1 to 10
Roncoverte, W. Va.	Oct. 12 to 25
WILL H. AND LILLIE B. NERRY	
Okaloosa, Iowa	Sept. 18 to Oct. 2
EDWARD C. ONEY	
Salem, Ohio	Sept. 14 to 25
Chester, W. Va.	Oct. 2 to 16
Bradford, Pa.	Nov. 6 to 20
Unrichsville, Ohio	Nov. 27 to Dec. 11
G. F. AND BYRDIE OWEN	
South Portland, Maine	Sept. 18 to Oct. 2
FANNIE PAYNE EVANGELISTIC PARTY	
Elizabeth City, N. C.	Sept. 4 to Oct. 16
DWIGHT M. PEEFLEY	
Toledo, Ohio	Sept. 1 to 25
Walbridge, Ohio	Oct. 2 to 23
Darling Run, Ohio	Oct. 30 to Nov. 13
The Plains, Ohio	Nov. 20 to Dec. 4
Payne, Ohio	Jan. 1 to 15
J. E. AND ADA REDMON	
Stringtown, Ind. (care Rev. L. R. Bahar, Route 3, Greenfield, Ind.)	Sept. 23 to Oct. 9
New Castle, Penn. (care Rev. G. H. Rowe, 232 Fairmont Ave.)	Oct. 14 to 30
LAWRENCE REED	
Cumberland, Md.	Sept. 10 to 26
LEWIS J. AND EDYTHE RICE	
Troy, Ohio	Oct. 9 to 30
PERRY ROOD	
Zanesville, Ohio	Sept. 14 to 25
Middleport, Ohio	Oct. 2 to 16
New Pittsburgh, Ohio	Nov. 1 to 13
West Liberty, Ohio	Dec. 27 to Jan. 7
J. A. ROGERS	
Andover, Ohio	Aug. 38 to Sept. 18
Youngstown, Ohio	Sept. 25 to Oct. 12
Cleveland, Ohio	Oct. 16 to Nov. 6
Brazil, Ind.	Nov. 13 to 27
W. O. SELF	
Bennettsville, S. C.	Sept. 15 to Oct. 2
N. B. SHADE	
Plant City, Fla. (Tent)	Sept. 18 to 30
Avon Park, Fla. (Assembly)	Oct. 5 to 9
Blacksburg, S. C.	Sept. 13 to 17
E. E. SHELHAMER	
Marion, Ohio	Sept. 8 to 18
Binghamton, N. Y.	Sept. 25 to Oct. 9
Lewistown, Pa.	Nov. 3 to 13
Phillipsburg, Pa.	Nov. 18 to 27
Allentown, Pa.	Oct. 16 to 30
Shelbyville, Ind.	Dec. 1 to 11
E. D. AND WINNIE SIMPSON	
Hindsville, Ark.	Sept. 2 to 18
Aliz, Ark.	Sept. 25 to Oct. 9
BURL SPARKS	
Denver, Colo.	Sept. 11 to 25
FRED ST. CLAIR	
La Grande, Ore.	Sept. 4 to Oct. 2
Spokane, Wash.	Oct. 9 to Nov. 6
Colfax, Wash.	Nov. 13 to Dec. 18
Dayton, Wash.	Dec. 31 to Jan. 20
E. H. STILLION	
Power Point, Ohio	Sept. 6 to 18
Barberton, Ohio	Sept. 19 to 30
Mannington, W. Va.	Oct. 12 to 30
New Philadelphia, Ohio	Nov. 3 to 20
Grafton, W. Va.	Nov. 27 to Dec. 11
Lincoln Place, Pa.	Jan. 1 to 15
B. D. SUTTON AND WIFE	
Cincinnati, Ohio (Norwood church)	Oct. 2 to 16
Minneapolis, Minn.	Oct. 10 to Nov. 7
Allentown, Pa.	Nov. 13 to 27
ELWOOD TAYLOR	
Millwaukee, Wis.	Sept. 13 to Oct. 9
T. L. TERRY	
Edinburgh, Ill.	Sept. 4 to 25
FREDDIE THOMAS	
Alabama	October
JOHN THOMAS	
Charisburg, Ont., Canada	Sept. 9 to 18

I. N. TOOLE	
East Palestine, Ohio	Aug. 31 to Sept. 18
Alliance, Ohio	Oct. 2 to 16
N. B. VANDALL	
Rochester, Pa.	Sept. 9 to 18
Baltimore, Md.	Oct. 2 to 16
Cressfield, Md.	Oct. 18 to 30
Millwaukee, Wis.	Nov. 2 to 13
Lansdale, Pa.	Nov. 10 to 30
Carmichael, Pa.	Dec. 4 to 18
GEORGE VOGT	
Albion, Nebr.	Sept. 4 to 25
WEAR EVANGELISTIC PARTY	
Windom, Kans.	Sept. 4 to 25
H. W. WELSH	
Northfield, Minn.	Sept. 4 to 18
WM. WERKHAUSER	
Roone, Iowa	Sept. 4 to 18
Omaha, Nebr.	Sept. 20 to 30
St. Louis, Mo.	Oct. 2 to 16
Louisville, Ky.	Oct. 23 to Nov. 6
St. Louis, Mo.	Nov. 13 to Dec. 4
Brentwood, Mo.	Dec. 5 to 18
EARLE F. WILDE AND WIFE	
Vancouver, Washington	Sept. 1 to 18
Nampa, Idaho (Northwest Nazarene College)	Sept. 20 to 30
Camas, Wash.	Sept. 29 to Oct. 16
Portland, Ore. (First church)	Oct. 20 to Nov. 6
Spokane, Wash.	Nov. 10 to 27
Portland, Ore. (Brentwood church)	Dec. 1 to 18

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