

HERALD of HOLINESS

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WHOLE NO. 747

CHRIST IS ALL IN ALL

OVER against the deep needs of men stands God's abundant supply. Man's guilt is met by God's pardon, his sin by God's holiness, his depravity by God's cleansing, his weakness by God's strength, his mortality by God's glory, and his loneliness by God's love.

And since it has pleased the Father that in His Son all His fulness should dwell, we may safely say of Christ that He is "our all in all." To the lost sheep, He is the seeking Shepherd; to the wounded traveler, He is the Good Samaritan; to the returning prodigal, He is the pardoning Father; to the outcast waif, He is the Elder Brother; to the exposed, He is a Savior; to the enslaved, He is a Redeemer; to the lonely, He is a Bridegroom; to the distressed, He is a Comforter; to the erring and uninformed, He is a Prophet; to the sinful, He is a High Priest; and to the unprotected, He is a King.

Men have a natural, God-given capacity for Christ, and many times they long for Him without knowing for whom they pine. Many times they seek their satisfaction in other directions, but all else is either a counterfeit or but a poor substitute for the indwelling Christ.

The ancient Greeks told in their myths of the Sirens who stood upon the coast of their enchanted island and sang so sweetly that passing sailors were induced to turn their ships toward the shore, where they would be broken upon the rocks, and the sailors and their cargoes would fall victims to the heartless singers.

When Ulysses in his wandering passed that way, he compelled his sailors to lash him to the mast and to fill their own ears with wax. Then when the Sirens sang, the sailors heard not, and when Ulysses, enchanted by the music commanded the ship to be turned toward the rocks, the sailors heard not and obeyed not. And so they passed by.

But when Jason and the Argonauts, in their search for the golden fleece, passed by the isle of the Sirens, Jason commanded Orpheus, the god of music, who was on board, to play upon his harp. And the music of Orpheus was so much sweeter than that of the Sirens that neither Jason nor his sailors were tempted to turn ashore. This was a better way of overcoming the enchantments of the Sirens than the course followed by Ulysses.

Ulysses represents the hard, rigorous way of the law, but Orpheus represents the way of salvation through grace. Indeed Jesus Christ is the Orpheus who can so charm the soul of those who believe on Him that the call of the world loses its force and charm. Do you have this all satisfying Orpheus on board your ship?

Ulysses and his company represent those who strive to do right for mere duty's sake, and those who abstain from sin and the world only because they know they should. To such, religion is a rigorous and difficult system of repression and a constant occasion for sacrifice.

But Orpheus represents Christ, and Jason and his followers represent those who are saved by grace and satisfied with something better than sin and the world are able to offer. Jesus Christ is the true Orpheus who so charms the souls of those who believe on Him that the force of the world's call is lost upon them. Those whom Christ has thus satisfied can truly say, "There's no thirsting for life's pleasures, for I've found a richer treasure, one thatfadeth not away."

HERALD OF HOLINESS

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CHRISTIANS, MAKE GOOD USE OF THE BALLOT

WE DO not think it within the province of the duties of the editor of a religious paper to air his views about high tariff and low tariff. We have never even ventured to write on The League of Nations, The World Court, or Disarmament. These are subjects upon which good men are divided, and there are just as good people on one side as on the other.

But upon the subject of the Prohibition of the Liquor Traffic, we believe every editor and preacher should speak out quite fully and faithfully. It is true that there are two sides even to this question. But just look how the crowd is divided. On the side of liquor (and no matter whether it is a plea for the saloon, a demand for light wines and beer, or some undefined change in the Volstead Act, it is for liquor, nevertheless) are the distillers, the brewers, the bootleggers, the property owners of the "red light" sections, the white slavers, the anarchistic foreigners, and abandoned bar tenders, the bloated drunkards; the unprincipled and unpatriotic rich, the uneducated and unthinking poor, the political demagogues who will sell their soul for votes and "such like." On the other side, opposed to liquor (and they are opposed to it on any ground and under any conditions that you can name; whichever proposition will hit liquor hardest, they are for that), are the preachers, the Sunday school teachers, the consistent church members, the educators, the scientists, the principled doctors, the mothers, the real statesmen who prefer being right to being president, and all lovers of law and sobriety, peace and progress, harmony and holiness. It really ought not to take one three minutes to determine on which side he himself belongs.

But it is not enough, just now, to be correct in sentiment. Primaries and other elections are on in many states and, in spite of the suave denials of liquorites, prohibition is the principal issue almost everywhere. Defenders of liquor dare not come right out in the open and declare themselves unqualifiedly for the saloon, but their subtle defense of liquor, under various pretenses, is no less dangerous. A candidate for the United States Senate from the state of Missouri

publishes in his printed platform the following statement:

"The present failure to enforce the Volstead Act in many communities, particularly in the large cities, is bad enough, but the example set in this respect has tended to break down regard for all law; it has become a menace to public safety and threatens our public welfare through the breaking down of community morals.

"I favor such change in the Volstead Act, without restoring the saloon, within the limits set by the Constitution as may be necessary to secure for law enforcement a more united support of public opinion, to remedy the evils of disrespect for law, and to make the act as far as possible conform to the Democratic principles of local self-government and the reservation by the States of the regulation of their own police power."

But let the Christian voters in every community declare privately and openly that they will not vote for any man for any office from "dog-pelter" to president who is not an avowed and consistent prohibitionist, and let them stick to this vow; for the man who makes even the slightest courtesy to liquor is bidding for the rum vote, and if he can properly represent the rum element he cannot properly represent good Christian citizens. Let us continue to "vote as we pray."

A DOCTOR WHO FORGOT HIS OWN HEALTH

DR. HARVEY S. COOK, a practicing physician in an Indiana city, tells his experience in the *Physical Culture Magazine*, and his words are so valuable for the very purpose for which they were written that it seems a pity that everyone cannot read them.

In substance the doctor was busy—busy helping others get well—and he neglected for six years to weigh himself or to register his arterial pressure. His sixty-two pounds of excess weight gave him the appearance of health, and his appetite was so good as to deceive him. In fact he says he lived a number of years in a "fool's paradise." True, he had some warnings in the matter of his shortness of breath, his requirements of excessive sleep, and an occasional shakiness of his nerves. But he put off the day of his reformation and continued to eat and drink without regard to the fact that he was on the very edge of a collapse.

But finally the break came, and the man who had passed himself so many compliments and had been the pride of his friends was paralyzed in his entire right side. In a few seconds he was hurled from activity to helplessness.

And we are thinking of how like this Indiana doctor many people are regarding their moral and spiritual condition. They neglect to "weigh," or to test out their "blood pressure." They live in a "fool's para-

dise" and imagine themselves immune and free and happy and prosperous. But how often sudden destruction comes upon such without warning and they cannot escape! Of a sudden the recklessness and neglect of years breaks out into full retribution. They have thought themselves safe and have spent their time trying to help others, but alas! their own vineyards they have not attended.

But just as there were certain warnings which should have been sufficient to arouse the doctor to the imminence of his danger, so there are "checks" and "leadings" which would keep the sinner and the backslider from the ruin which approaches. So that it is only the soul which has been often reprov'd and has hardened his heart that is to be so suddenly destroyed and that without remedy.

It is interesting to read how this doctor, awakening after his sad break, applied to himself the most heroic means for recovering himself. There were fastings, exercises, dietings and self-denials. There were the most fixed determinations to recover his feet and to make a man of himself.

Likewise, any one who will turn his face to God in fasting, prayer, repentance and tears will find a way back to righteousness and peace and joy in the Holy Ghost. Just weak, "milk and cider" remedies will not suffice. It takes the strong medicines of contrition and sack cloth to avert the impending doom. Sin, whether it is positive or negative, whether manifested in out-breaking wickedness or in passive neglect, is a mortal disease and demands heroic measures for its cure.

WHY RICH PREACHERS ARE NO GOOD

THIS morning we read a brief comment on that arrangement in ancient Israel which placed the Levites in the same category as the poor and made them partakers of the *second tithe* during the third year of the seven year cycles into which the lives of God's ancient people were divided. This comment said that the Levites had no part nor inheritance, "And hence much of their support depended on the mere freewill-offerings of the people: God chose to make his ministers thus dependent on the people, that they might be induced (among other motives) to labor for their spiritual profiting, that the people, thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable."

And this reminded us of a conversation which is said to have taken place between Drs. Goodwin and Bresee, when the former was still classed as "a young man," and was assistant to Dr. Bresee in many of his undertakings for the Kingdom's sake. Dr. Goodwin was bewailing the fact that he was poor, and was, as he thought, religiously, wishing that he had independent means so that he could support himself and serve

the people without any cost to them. But, in his wise and direct way of giving the "finality" to a useless theme, Dr. Bresee said, "Oh, that would never do. Why, if you did not really *have* to get out and hustle, you would soon become so lazy and good for nothing that your life would be a failure." But this was no special reflection upon our beloved General Superintendent, it was a mere fact regarding humanity in general and regarding preachers in particular. When did you ever know of a rich preacher who did his *best* for God and the souls of men? If you ever knew just one such who stuck on through thick and thin and labored unceasingly and uncomplainingly, you are fortunate. Some of us have never known just one like that.

But to go back to the original thought: the Commentator emphasized the fact that the Levite and the religious leader of every day is dependent upon the liberality of the people for his own support and comfort, and that the liberality of the people depends upon their possessing a good state of spirituality; and that hence (among other motives) the preacher is to labor for the spiritual profiting of the people in order that his own needs may be supplied.

Perhaps some will object to the motive, but let us not forget that Paul insisted that being partaker of one's spiritual blessings was a proper basis for liberality toward that one in carnal (material) things. And further, let us all remember that it is when we are most spiritual that we are most liberal. In fact, the world has yet to name us one person who was really and truly spiritual who was at the same time stingy. People may make all kinds of professions and still be close and selfish, but a genuine out-pouring of the Holy Spirit never fails to loosen the purse strings and melt away all stinginess. Evangelist C. W. Ruth insists that that one of the conditions of entire sanctification is a *personal* (he spells it *purse-and-all*) consecration. A spiritual people are always a liberal people. They are liberal toward every instrumentality for the spread of the Gospel, and this includes their own minister, who has led them on. If the preacher needs more money, the best and most legitimate way for him to get it is for him to stir his people up and lead them out into better spiritual things. Then they will be willing to give more and the preacher will be prepared to properly receive more.

God has been good to us by blessing us with poor preachers (I mean poor in the sense of money and chattels). True, we hear some of them telling what they used to do "when they were in business." Some of them were once in lines of business in which others have made fortunes, but so far as our investigations have gone, our preachers came out of "business" poor, if not bankrupt. And now nearly every one of them need more money than they are getting. Some of them cannot see how they are going to "hold on" if

they do not get more, and they should have more. But how shall they go about it to get it? Well, the Bible way, evidently, is not to go into secular business, not even to "squeeze" the church, but to lead on in a spiritual crusade, the by-products of which will include a larger liberality on the part of the people. More grace on the people will mean better support for the preacher. In fact, among the many needs which we have, only one is really worth mentioning, and that is our need for more grace and a deeper and more genuine spirituality.

THE MENACE OF "DRIVING TO THE LEFT"

IT HAS been our undesirable lot a number of times of late to ride in cars with drivers who persistently and continually drove too far to the left. This makes it a matter of hazard to meet another car on account of the proximity at the passing point, and it makes it either impossible or dangerous for the car in the rear to get by in the interest of better speed.

Today, while enduring the ordeal of riding with one of these drivers who habitually pull as far as possible to the left, we fell to musing (between fits of unpleasant emotion) upon the character of this class of drivers and to attempting to assign probable reasons for their fault in this matter.

We did not reach any very satisfactory analysis of the character of these faulty drivers, for they seem to represent no well defined class. But we decided that their motive must be either the non-moral motive which we call carelessness, or else the highly reprehensible motive of selfishness. When the former is the motive, the sin is that of not caring how the other fellow fares; and when it is the latter, it is the sin of wanting the other fellow to be unable to fare any better than ourselves. Against such drivers, some cities have found it necessary to post the sign, "Slow going vehicles must keep to the right."

But we are thinking especially of the people who habitually "keep to the left," in the drive of life. True, some of them are simply careless and add to the hazards of traffic and multiply the hindrances to progress only because they do not think. They are not bad, they are only just not thoughtful, wide awake, and possessed of a social spirit. They are content to be moving along themselves and are not worried because their vehicle partially bars the traffic. They would regret an accident as much as any one, and would be slow to accept responsibility for such a thing. Their trouble is they are more or less asleep.

But there are drivers who are jealous and selfish and do not want any one to pass. Even though the driver behind may sound his klaxon and give full notice of his desire and ability to pass and go on in order that the traffic may be cleared, the driver in question hangs doggedly to the left and will not let him by. If he is a preacher, he cannot refrain from

"knocking" on the man who wants to "go on." If he is a layman, he gets in the way and makes every one stay behind or else "go around."

But no matter who he is or what he is, we dread the man who "drives to the left." We think it is much more religious, much safer for all concerned, much better for the progress of every good cause for every one to drive just as far to the right as possible, so that those behind who desire to go faster may go by with the greatest possible ease, and so that those whose duties require them to pass in the opposite direction may do so with the least possible hazard. Get over to the right, Brother, and give the other fellow a chance.

THE BANNER HERALD OF HOLINESS STATES

There are many who want to know the standing of states and cities on the matter of HERALD OF HOLINESS subscriptions, since we gave out the standing of the "Big Twelve" some time ago. So below we are giving again the standing of the twelve states which receive the largest numbers of the paper each week, and also the twelve "Principal Cities," measured by their interest in the HERALD OF HOLINESS.

The twelve states are:

1	Oklahoma	1,367
2	California	1,244
3	Indiana	1,241
4	Ohio	1,220
5	Texas	1,048
6	Illinois	835
7	Michigan	792
8	Kansas	741
9	Washington	733
10	Arkansas	656
11	Missouri	633
12	Pennsylvania	570

And the twelve cities are:

1	Los Angeles, Calif.	200
2	Pasadena, Calif.	193
3	Chicago, Ill.	176
4	East Liverpool, O.	167
5	Indianapolis, Ind.	163
6	Portland, Ore.	136
7	Ft. Wayne, Ind.	114
8	Yakima, Wash.	111
9	Bethany, Okla.	102
10	Kansas City, Mo.	91
11	Spokane, Wash.	87
12	Akron, Ohio	82

This is the report for July 5th, and by it it will be seen that Oklahoma and Los Angeles have gone back to their old places at the head of their respective lists. Also it is gratifying to see that Kansas City, Mo., has re-appeared on the list, and even moved up to tenth place. But Indianapolis has not yet pressed its way to first place.

ST. JOHN'S PRONOUNCEMENT OF PERFECT LOVE

By Rev. C. E. Cornell

ST. JOHN, holy, beautiful, thoughtful and intelligent, at the ripe old age of eighty or ninety, coins a new phraseology, dissimilar to any other in the Bible. Nowhere else is such a phrase as *perfect love*. It ought to attract earnest and prayerful attention, for words and sentences mean something in the New Testament, especially. Its very announcement predicates the possibility of such an experience for every child of God. The phrase *perfect love*, has a peculiar attractive jingle; it is something delightful, something practical and glorious; something worth striving for.

The word "perfect," and the word "love" are common throughout the Word of God. Both are used, not accidentally, but with intentional purpose. They each have a pregnant meaning, and ought not to be slightly thrown aside without thought and prayerful discrimination. These emphatic words surely mean *something*; and that something relates to Christian experience.

The word "perfect" is a scare-crow; deliberately shunned by the larger majority of God's people. This is due to prejudice, misconception and misunderstanding; it is also avoided because there is so much imperfection attached to the human race. But individuals admit of perfection by the common practice of using the word.

They say, "That is a *perfect watch*." "That is a *perfect animal*." "That is a *perfect flower*." "That is a *perfect and gorgeous sunset*." St. John declares for *perfect love*. Why not? If God can perfect the flowers or anything else in the natural world, He surely can perfect His love in the human heart! *Perfect love* is God's kind of love; it is the highest type of religion that God bestows upon the race; it is practical, usable, enjoyable. It has reference in particular to *quality* rather than *quantity*. *Perfect love* is unmixed love, unadulterated love, an unimprovable love, nothing better. When quality is perfect, it cannot be improved. But the quantity is limitless; an ocean that has neither beach nor bottom; a shoreless sea, as broad as the world, as high as heaven, and deep as hell; *waters to swim in*. Help yourself. First quality, then quantity; do not get the order inverted.

A Sure Foundation. St. John is a wise master-builder. He is very careful to lay a substantial and an enduring foundation. If the superstructure is to stand the foundation must be secure. Eleven times St. John urges the necessity of experience rather than mere theory. He reiterates, "I know," "we know," "we know that we do know." The religion that he urges is based upon an "I know" experience. It is not enough to say, "I hope so," or "I think so," or "I

guess so," or "maybe so," but unequivocally, I know. Experience must pass the theoretical stage, it must have the element of certainty in it. When such an experience is the glorious heritage of the believer, he or she is a Christian with no uncertainty; the foundation is then built upon the Rock of Ages, it is built upon the rock rather than the sand, and will defy the severest storm. This is rather the exception in this day of superficiality, but it ought to be the rule. A positive "I know," is St. John's idea of a foundation before undertaking to build the magnificent superstructure of perfect love.

The advantage. It is what John Wesley denominates *Christian perfection*.

It is loving God with all the heart, mind, soul and strength, and our neighbor as ourselves.

It is the crucifixion and expulsion of the "old man" of sin. Sin and perfect love cannot exist in the same heart. "Blessed are the pure in heart."

It gives courage in the face of adversity, it enlarges vision, it stimulates activity, it increases liberality, it "laughs at impossibilities and cries it shall be done." It assists the individual to be gentle, long-suffering, patient and hopeful; it stimulates faith, magnifies joy and makes religion *enjoyable* rather than *endurable*.

It is practical, usable, attractive and a decided advantage to the Christian life. It gives joy for mourning, beauty for ashes, and cheer for sorrow. It can live in the valley as well as the altitudes and works in all climates.

It is not always looking for "slights," cold shoulder or flattering words. Self-praise is obnoxious. Headiness and high-mindedness are carefully avoided. It is "meek and lowly in heart," it is gentle when chided; never harsh when opposed.

It feels hurt under provocation, misrepresentation, innuendo and persecution, but it refuses to *hurt* the other fellow, or condescend to his level.

It "hopeth all things," that is, it hopes for better than represented. It will "suffer the loss of all things," that Christ may be exalted. It is not contentious, nor extravagant, not stingy or censorious; never sour, but always sweet. It is God's spiritual equipment for aggressive, Christian activities. It believes without doubt, the Word of God; it magnifies the Word, and reveals new truth heretofore hidden.

NOT AN ATTAINMENT, BUT AN OBTAINMENT. Perfect love is a bestowal of God in answer to complete consecration and faith. A consecration that will bring this coveted blessing is indicated in the following suggestive lines:

"Laid on Thine altar, O my Lord divine,
Accept my gift this day, for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hands,
This will of mine, a thing that seemeth small,
Yet Thou alone, O Lord, dost understand
How when I yield Thee this, I yield mine all.

"Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes and longings infinite;
It hath been wet with tears, and dimmed with sighs,
Clinched in my grasp till beauty hath it none;
Now from Thy footstool where it vanquished lies
The prayer ascendeth 'May Thy will be done.'

"Take it O Father ere my courage fail,
And merge it into Thine own will that e'en
In some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with love divine,

*I may not know or feel it is my own,
But gaining back my will, may find it Thine."*

It cannot be worked up or worked out; neither culture, education nor refinement will bring it; but direct personal seeking, and humble, obedient faith.

It is not obtained by growth. Growth in grace is the high privilege of every regenerated child of God; we can grow *up* to perfect love, but never *into* it, because it is an act of God, instantaneously bestowed. We grow swifter after we get it than ever before.

DELIVERED FROM FEAR. It delivers from carnal fear. Fear of faces, fear of ecclesiastical domination, fear of death and fear of the judgment. It *does not* deliver from normal, natural fear necessary for self-preservation. One can have perfect love and still be afraid of a thunder storm. But it does deliver from fear that robs the individual of testimony and liberty. It is delightful to be thus delivered.

It is a most desirable experience for every child of God. It is the *Central idea of Christianity*, and can be obtained for the earnest asking. Young converts ought to immediately seek it. It is synonymous with entire sanctification, a clean heart, a pure heart, and the baptism with the Holy Spirit. Get it by a scriptural term and you will be glad.

A BLESSING IN DISGUISE FOR YOUTH

By PROF. A. S. LONDON

THESE is a story of a young man in the book of Luke that has always been interesting to Bible readers. It is the story of the prodigal son. Many sermons have been preached about this young man. His leaving home and going into a far country brings thoughts of sadness and pity. His squandering of a large fortune shows thoughtlessness and a lack of vision in youthful days. His coming to want in a swine pen has been a constant reminder of the evil effects of disobedience. His home-coming has brought tears of rejoicing to many as they have thought of the return of a wayward son, and the forgiving spirit of the father.

But there is a blessing in disguise in the story of this young man. It is the blessing of coming to the place where he was without money. This place in a life is never welcomed, but often it is for the best. As long as this young man had money he spent his time in riotous living. He made friends with bad men and with bad women. He went the pace. He had what he called a good time. He went down the hill until he hit the bottom. He spent all. He began to be in want. And it was here that "he came to himself."

It was a blessing in disguise for this young man to be without money, because he was forced to leave off a lot of evil indulgences. He simply came to the place where he had to stop doing some of the things that

were common in his life. It costs money to indulge in many kinds of wickedness. It takes money to buy liquor. It costs to stay around the gambling table. High living demands a constant pull on the pocket-book. The only reason why many young people are not in more kinds of trouble is for lack of money. Living with harlots as this young man did was expensive. The way of the transgressor is expensive as well as hard, and it grows more expensive the longer a young man travels in this path. This young man could not pay any more for dissipation. His money was gone. Fast living demands the cash on the spot.

It is a fine thing for a young man to have money if he has the moral development to turn his back on all kinds of wicked allurements. But if he is not able to do this with money, it is a blessing for him to be without money. This young man did not come to himself until his pocket-book was empty. It was here that he woke up and turned around and started to be a man.

Again, it was a blessing in disguise for this young man to be without money, because he was compelled to quit living without work. He was perishing with hunger and this forced him to get busy in order to get something to eat. The sting of hunger will drive almost any idler to work. It is a curse to most young men to be able to live without the sweat of their brow. Necessity that drives us to hard labor either mentally

or physically is to be praised. Work is a means of discipline. The day should be welcomed when we are forced to take hold of some hard task and complete it. This makes muscle. It develops brain. Character cannot be developed in any other way.

The world knows no great men who were idlers. It is truly said that posterity builds no monuments of honor to the quitters, and it is just as true that it builds no monuments to those who never work. Manhood is made by mastering difficult problems. It is the baffling of the life against situations that seemingly are impassable that builds strength and produces skilled men. There must be hard study if one is to make a scholar. He must work. The young man that has plenty of money at his command generally goes wrong. The odds are against him. There are too many automobiles at his command. And there are too many silly, giddy, girls waiting to take joy rides with him. There is too much familiarity, a kind of a free-lance attitude assumed that is detrimental to youth. Better look out young man and watch your step.

I once had a schoolmate who was the son of wealthy parents. He had everything that heart could wish. He did not have to work. He had buggies and fine horses. He was out late at night. He was very popular with the girls. They led him a fast life. He would not study. His mind was too much absorbed on having good times with the gang. He kept up his pace for a while. But his days were numbered. Fast living soon breaks the physical, tears down the morale of the life and leaves its marks of dissipation upon the character. My schoolmate has been expelled from two colleges. And for many years has been in a business that is too horrible to even mention. Too much money helped to bring him to a bad end.

Again, it was a blessing in disguise for this young man to be without money, because it gave him a new standard of the value of things. He had been in the habit of placing values with so much money. He thought there was nothing that money could not buy. He said, "I am rich and increased with goods and have need of nothing." But he was mistaken. The best things in life cannot be bought with money. It will not buy love. It cannot buy manhood, womanhood, honor, culture, salvation, or happiness. This young man changed his standards of values when his money was gone. He said, "I have sinned"—but I will turn around. I have played the fool. I will arise and go back to my father.

He changed his standards of the value of things when he found himself stripped of all his money. He had forgotten that life does not consist of the abundance of the things that one possesseth. But "he came to himself," and placed the proper value on things when his money was all gone. Adversity helped him. It would have been easy for him to have looked upon

life in the light of dollars and cents had his money held out. But when his money was all gone he had to view from a different angle.

Again, it was a blessing in disguise for this young man to be without money, because he saw the difference between genuine friends and those who were friends just because of his money. There are true friends and there are false friends. While he had plenty there was a great crowd that no doubt looked upon him as a very popular fellow. It is always the case with young men of money. Many times it is the cause of their downfall. He was a "good spender." There is but little doubt as to the attitude the girls of questionable character took toward this young man. He was flattered by those who were after his money. What a sad picture is brought before us in the saying that, "he began to be in want and no man gave to him." Not a single person gave him one meal. He had around him the wrong type of friends.

I think it is good for all of us to sometimes get down at the bottom and see who are our true friends. They will not be so numerous with any of us. A true friend loves for what we are. A false friend shows his likes for something that is attached to us. True friends are not affected by the fact that our bank account is small. They love us for what we are. And it is pretty easy to find out "Who's who" when you are down financially.

This young man soon found out that the crowd that had been hanging around and lauding him to the skies were false friends. They were gone as soon as his money was gone.

There is a Friend, whose feeling for us is in no wise affected by our rating financially. Jesus was a friend to the blind beggar. He liked to construe His own relationship in terms of personal friendships. And it is true that many a person never learns the great friend that Jesus Christ can be until he finds himself stripped of all earthly possessions. Poverty has driven many to call upon the name of Christ. And in the great hour of need he finds the true Friend. It is a blessing in disguise for the youth of our day to come to the place in life where in their desperation they cry to Him, and enter into that personal fellowship that lingers when all their money has vanished.

You may, if you so desire, allow yourself, while without money, to become hard and defiant toward those who have plenty. You may allow yourself to live in an atmosphere of disappointment and go through your young days depressed. But on the other hand you may show yourself every inch a man and place values upon things other than dollars and cents. Your being without money is a blessing in disguise to lift you to the pinnacle of manhood where you will be known for your qualities of mind and heart.

A STRIKING ILLUSTRATION

By EVANGELIST URAL T. HOLLENBACK

It matters not much how it came there, but away back in the rear of a pawnbroker's shop there sat upon the lowest shelf an old but once beautiful and accurate mantle clock. Once its corners were ornamented with beautiful design; its edges were gilded with gold and bronze; its face was garnished with fancy gold, inlaid artistic fringe; the chimes were tuned to the finest harmony, and its gong rang like a song-tone when struck by the striking bar. It nearly approached the accuracy of the stars in its faithful rhythmic movements, and served to guide the laborer to his toil and the student to his recitation at the appointed hours.

But it is now so different. True it has a faint resemblance of its former beauty; but that beauty is all hidden by dust. The works are corroded or dry and will not move. The spring is not able to push the hammer to make the chimes recite their song. Moreover it is under a mortgage; a pawn ticket is attached, and a price must be paid if it ever gets off that shelf.

But one day a man walks into the shop with a little worn ticket in his hand. He has some pieces of money with his ticket. Upon the payment of the money, the clerk begins a search through the numerous shelves and trinkets for the clock. At last it is found, but what a sight! Clouds of dust arise as it is taken from the shelf. But the clerk gets a cloth and carefully wipes off the accumulated filth, and lo, what beauty begins to shine out! He starts the pendulum, but it will not run. He opens the heart of it, inspects the works, and sees the dust in the wheels and pinions. With a cloth or feather he carefully cleans and oils the internal works. He then starts it again and lo, it runs, IT RUNS. The quarter-hour brings the chime, the half-hour the bells, and the hour the chiming strike. Much pleased the man walks out with the clock under his arm, takes it to his beautiful home and sets it on the shelf to tick and strike and whirl and chime and sing and ornament his home for the rest of his life.

Are we not something like the old clock? St. Paul says we are sold under sin. We are in the pawnshop of sin and the world. The devil is the broker and he holds us fast. We are covered with sin, dusty with the filthy pride of life, unable to shine for God or strike the hours of truth in time of need, no chiming song of spiritual victory is heard from our heart. We are good for nothing eternal. The gold of us is covered with sin's guilt and mud. Our hearts are corroded, the mind of the flesh is predominant and we are hopelessly mortgaged. But there came a man, the God-man, the Galilee man, the Son of Man, the Son of God, to this earth one time. He had the price to redeem us, He demanded of Satan that we be given to Him. He bought us for His eternal home. His Spirit is sent into the world to search through the rubbish and filth and entanglements of this world for us. He is busy

and faithful. He goes into the stores and shops and churches and mines to look for us. At last we are found—dusty, sinful, hopeless, with all our native beauty of soul hidden from view. But He gets us up from the mud by strong conviction, He searches out our heart trouble, He points out our transgressions, and locates our iniquities. He washes away our acquired contamination, wipes dust of evil doing from our lives, gives us the shining love of God to brighten our face and character. He regenerates us and we are thus born again. But he stops not with the external. He locates our internal corrosion. He spies out the broken mainspring, the troublesome earthen substances. He sends the oil of the Holy Spirit, the oil of gladness, to cleanse away our inner sin, our native depravity, our unholy tempers and dispositions. The gold shines out with lustrous glory, the time of service runs smoothly and right, the strike of testimony is never incapacitated, the bells of joy chime sweet songs to the Redeemer, and our face is set toward the coming Savior who shall catch us in His omnipotent arms and take us to live with him forever more in the beautiful city of God.

CAMBRIDGE CITY, IND.

Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON TWENTY-EIGHT

The characters of Scripture are a gold mine; and in that mine surface has been productive; but to dig is better.—READE.

THE TWENTY-EIGHTH WEEK'S ASSIGNMENT. Read Jeremiah 1-39.

PART ONE. Jeremiah begins his prophetic ministry some sixty years after Isaiah. In several particulars there is a marked difference to be seen. He blends history with his prophecy and his messages are not in chronological order. The book is largely a series of messages and signs. The first chapter contains his call and endowment for his work. He tries to get out of this service, for he was only fourteen years old when God called him and the task was very hard, but the Lord gave him the sign of the almond rod and a seething pot and a promise to be with him. His first message was to the backslidden in Ch. 2-3:5. His second message Ch. 3-6 is a similar message and a call to repentance. The book of Jeremiah has more on the subject of backsliding than all the other books of the Bible. The term occurs seven times in chapter three, and thirteen times in the book. The term does not occur in the New Testament. The third message was in the temple gate, it is found in Ch. 7-10. In this

sermon they are told to amend their ways (7:1) and asked why they are slidden back with a perpetual backsliding (8:5). For "the harvest is past, and the summer is ended" and there is a balm in Gilead (8:20-22). The prophet cries out, "Oh that my head were waters, and mine eyes a fountain of tears," for God has threatened to make Jerusalem a heap (9:11) and to scatter them among the heathen (9:16). The next message is on the broken covenant (Ch. 11-12). In chaps. 13-19 we have the following signs, the linen girdle, the drought, the unmarried prophet and the potter's house. Then is recorded the prophet's first persecution. Then follows the messages to the king, rulers and false prophets. The prophecy of the seventy years captivity, the message of the temple court and the following signs: the basket of figs, the wine cup of fury, and the yokes on the prophet's neck. Each describing Judah's condition. A group of prophecies in chaps. 30-36 and a bit of history chaps. 36-39.

The Author of the Book. Jeremiah, by birth a priest, who lived in the little town of Anathoth, north-east of Jerusalem. The word of the Lord came to him while he was yet a child. He was chosen to be a prophet before his birth. He was not to marry, and was compelled to witness against his people, who brutally mistreated him. He was finally taken to Egypt and slain. He is called the weeping prophet. The last chapter is the same as 2 Kings 24:18-25:30.

Time of the Prophecy. Forty years, beginning 629 B. C. During the reign of Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. The historic setting is found in 2 Kings 22-24 and 2 Chron. 34-36.

Style of the Author. Simple, rugged, and charged with deep feeling. In the midst of the deepest despondency, the prophet faithfully declares God's word. He is a poet of desolation and sorrow. He speaks often of himself.

The Book is Not in Chronological Order. It is difficult to follow the order and arrangement of his messages, for sometimes later ones seem to occur before earlier ones. But the unchronological order is no argument against its authority. The Companion Bible says, "the prophecies of Jeremiah do not profess to be chronological; nor is there any reason why they should be. . . . It is the historical portion concerning Jehoiakim and Zedekiah that are so affected; and who was Jehoiakim? Was it not he who cut up the Word of the Lord? Why should not his history be cut up?" (Jer. 36:23).

PART TWO. THE BIBLE AS LITERATURE, PROSE

Strip the Bible of every other charm but its literary merit and it will stand alone above the literary monuments of all nations. It surpasses all in originality, depth of wisdom and moral strength. Its history begins with the beginning and its prophecies penetrate into eternity. Its scope covers everything necessary

for the happiness of man, in this life and in the one to come. Of all the books of the world it stands supreme, simple yet profound; diversified yet a marvelous unity; ancient yet modern. It has influenced the best literature of all ages. A knowledge of Bible literature will help us in our thinking, speaking and writing, for its language is choice and pure. May our young people learn it well, for it is a foundation for a liberal education. May our children's minds be fortified with its verses. May our Sunday schools do their work well.

Very little study of the literature of the Bible was done before the time of Bishop Lowth of England during the last century. And it is a sad fact that most of what has been done since has been the work of those who were higher critics.

The Scriptures are composed of a great variety of literary products. The Spirit of God has directed each writer to use a style in accordance with his culture, taste and capacity. A large portion of the prose of the Bible is history. It contains description, stories, narration, genealogical tables, biography and moral philosophy. There is a wealth of religious instruction both in dogma and example. Another form of its prose is oration. Examples of this form occur in Judah's plea (Gen. 44), Moses' discourses in Deuteronomy, Joshua's charge (Josh. 24), Elijah's challenge in 1 Kings 18, the discourses of Jesus and the sermons of the apostles in the New Testament. The prophetic books present us with a collection of inspired eloquence, unsurpassed in unction, fervor, grandeur, sublimity and power. They grasp the past and the future and entwine them with the present, mingling comfort, warning and guidance. It begins with the introduction of the Aramaic language in the days of Ezra and reaches its highest form in the epistles of James, John, Peter, Paul and Jude. The letters of Cicero are charming, but not to be compared with those of the apostles. The prose of the Bible uses every kind of figures of speech, also fables (Judges 9:7-20; 2 Kings 14:9), riddles (Judges 14:14), parables, allegories and many other forms.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY

1. How early was Jeremiah sanctified? (See Jer. 1:5). Do you think this was the same as the experience we receive? If not how does it differ? Compare with Luke 1:15. Compare his experience with that of Isaiah in Isa. 6.

2. Find all you can on the subject of backsliding in Jeremiah.

3. Can you suggest an appropriate title for each of Jeremiah's messages?

4. What did Daniel learn by the study of Jeremiah? (See Dan. 2).

5. Give a full history of Jeremiah's trials and persecutions.



CHRISTIAN STEWARDSHIP



"FIRST THINGS FIRST"

By REV. C. P. CLAYTON

SEVERAL years ago I was in San Antonio, Texas, and while there had an occasion to drive about the city. During this trip I noticed several signs, which read: "First Things First." I began to ponder over what I thought to be a most striking sign, words so simple, yet tremendous in meaning. Then I was reminded of the Scripture in Matthew, "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." No one knows but God how anxious a true Christian is to know the will of his Creator. Obedience is greater than sacrifice. When I made up my mind to settle the matter of my soul's salvation, I knew there were many things I did not understand, however I was in for soul rest and gave my all to God and not once since that time have I thought of having a will of my own. In that consecration, tithing was settled, yet, at that time I did not know what the word tithe meant, but later it was preached to me, light began to come, and of course I desired to walk in the light, and as a result of walking in the light I have become a consistent tither.

Will you not now resolve to put God, not self, first and tithe your income? No matter what your income nor from what source it comes. No matter how old you are, or how young, you receive something. You set aside one tenth of it with which to honour your Christ. Some say, "Can't afford it." You can. You'll make money by it, not only to spend for Christ, doing good, but you will have more money for your own use, if you do it. Listen, "First Things First," you can not afford not to do it. I know a lady who claimed to know God, and in a sense put herself up as superior to most folks. Yet she had a very peculiar belief concerning tithing. Her husband, a good Christian man, but not so exacting in religious matters, saw tithing clearly and practiced it. Yet he would say to me, "I cannot understand wife." Brothers and sisters, would you argue the question of tithing? Read your Bible, then remember "First Things First." Hundreds have tried tithing—are trying it—and the testimony is uniform as to its benefits. It pays in spiritual blessings; pays in temporal prosperity; pays in happiness; pays in embraced opportunities for usefulness and doing good; pays in a higher, deeper, broader, happier Christian experience, pays in every good sense.

I never shall forget when N. B. Herrell came to Topeka, Kansas, and gave his lecture on Christian Stewardship. Our church caught the vision and for nine consecutive Sundays the plate collections ran

over one hundred dollars per Sunday. We then had a small membership. You say, "Don't know my exact income." You can get at it. You know approximately. You know what you have now; tithe that. Do it now. You know what you received today—this week—make a start. Take the first step, light will come as you need it. Remember, "First Things First." You have your Father's promise. Light will come as you need it. His promises never fail. They include temporal as well as spiritual blessings.

Just to stress the money side of tithing is erroneous. God did not institute tithing for the temporal benefit of the Church, either Jewish or Christian. The paramount object of tithing is to build character. It is distinctively not to raise money. The foundation of all character building worthy of the name is deeply implanted sense of dependency upon and responsibility to God. Tithing implants that sense not in theory only, but by act, by patience, and thus makes it permanent. We often forget what we are taught; we never forget what we practice. Teaching trains the mind; practice trains not the memory only, but the whole man, the body, the mind, the heart, the character, the destiny.

In the last analysis tithing is simply putting God, not self, first. The conscientious tither sets aside the tenth as soon as it is received. "It is the first fruits of his labor." It is God's share. "The devoted, the separated" portion and has first place in expenditure. Tithing, in other words, is literal, every day common sense obedience to Christ's command. "Seek first the Kingdom of God."

Tithing when carried out with no selfish desire of gain or of consuming it upon your own pleasure finds place in the realms of grace and brings joy to the giver, and arouses the good graces of our Heavenly Father to prosper us.

Tithers become increasingly conscious not only of responsibility to, but of real partnership with the Infinite.

If the above statements are true, is not the first sentence in Matt. 6:33, "Seek ye first the kingdom of God," the best text in the Bible from which to teach tithing? Is not that just what the tither does? When he receives his salary and sets aside first the tithe, is he not obeying literally the command of the Master? If he refuses to do this, is he not putting self first?

Notice that both the commands and rewards of obedience are included in the same verse. "And all these things shall be added unto you." What things? Food, drink, clothing, all the physical necessities of life.

AN APPLICATION OF THE GREAT COMMANDMENT

By CHARLES ALLEN MCCONNELL

He that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him. It would not be too much to say that the bankruptcy of the nation, widespread famine and pestilence, and universal unrest and distress—humanity failing of the rewards of peace and contentment—is because the rulers of the nations have lost God. It is a truth beyond peradventure that the record of God's dealings with the Jews is written for our instruction and admonition, even for us of these latter days. We note that without fail when some King Hezekiah led the nation back to God in true recognition and worship, the people were supernaturally helped. And we note, too, that when a King Ahab or Zedekiah turned his back upon Jehovah, the nation and the people suffered. Christ rejecting and self-sufficient as this old world is, no fact is more certain than that the worship of our God is wisdom, and that the people who seek Him and His Christ have assurance of such establishment and prosperity as God alone can give. There comes self-revelation as men draw near to God, and a knowledge of what we are and for what we are able is a prerequisite for success. Approach to God gives right perspective of values. Most men are feverishly gathering into piles dead leaves of the forest to be utterly swept away in the certain storm. Few men are seeking imperishable gold. In the light of the throne of God things are seen for what they are. As one comes to worship Jehovah, he amends his life to accord with the standard of that which is right. That 90% of business ventures end in failure is a sure commentary upon the ways and maxims of the world. Society—the meeting fellowship of humanity—is a harmful thing unless lives are conformed to the pattern of righteousness shown in the light that falls upon the worship of God. The world loves and honors many idols, but the worship of Jehovah cleanses the affections from that which is bestial and trivial and transitory, and floods the being with love for the good, the true and the beautiful. Come, let us worship the Lord in the beauty of holiness; let us magnify His name in the great congregation.

LATE WORLD NEWS IN TABLOID FOR BUSY READERS

By REV. C. E. CORNELL

The United States Lighthouse Service has more automatic aids to navigation in use than any other country in the world.

John W. Weeks, former chief of the War Department died at his summer home near Lancaster, N. H., July 12, at 3 a. m. He was noted as a banker, broker and politician. His immediate trouble was Angina Pectoris. This with an operation caused his death.

British authorities are experimenting with an automatic

device to sell stamps, receive letters for mailing and provide telephone service without an attendant.

Installation of shower baths in all school buildings in Peru is made mandatory under a law recently passed by the Peruvian Congress.

Fourteen of San Francisco's wealthiest men, representing fortunes aggregating more than \$100,000,000 have united together and formed a community foundation under which millions of the surplus wealth of the richer families will be donated to purposes which will be beneficial to the whole community. The money to be given for charitable, scientific and educational purposes. There will be a self-perpetuating board of trustees to handle bequests after a donor's death. Hurrah for these rich families who desire to use their wealth for the good of humanity!

A compressed air locomotive has been built in Italy for use over flooded railways.

There are twenty schools in Los Angeles teaching Sovietism—more than any city in America except Chicago—and the object of these schools is to discredit and tear down the Constitution of the United States and set up a system of rule that no decent citizen could subscribe to. So says Colonel Perry Weidner. These schools have no place in this country and ought to be abolished. They now have an attendance of from 1100 to 1200; these schools meet in the afternoon after the public schools are over. They are sponsored by people mostly from Russia with anger in their hearts against any form of government. Radical Americans—not a few of them—support these schools. Grave danger here.

Daily newspapers generally speaking are exceedingly valuable. The Kansas City Star, according to a news item recently sold for \$11,000,000.

There has been a steady decline in Poland's petroleum production since the maximum was reached in 1909.

The common sparrow is described as a real fire hazard. Sparrows pick up cigarette butts dropped by motorists and carry them to their nests in barns, mutual insurance companies protecting farm property have learned. The cigarette, not the sparrow is the immediate cause of many disastrous fires. Down with the "coffin nail."

German air lines last year covered 4,000,000 kilometers and carried 48,000 passengers with but two serious accidents.

By patience and hard work over a period of 300 years, the original pieces of Pisa pulpit have been found in sufficient number and the famous pulpit reconstructed in something closely approaching its original appearance. Between 1302 and 1310 Giovanni Pisano built the pulpit at Pisa, which became famous and bore his name. His work was long considered one of the masterpieces of the early Italian Renaissance, but it was practically destroyed by fire in 1595, its fragments being scattered on all sides and beneath the building.

Los Angeles' new \$2,300,000 public library—one of the most complete and magnificent in the country—was opened to the public July 6. The new library has facilities for the distribution of 5,000,000 volumes a year.

It is estimated that \$40,000,000,000 have been spent by the people of the United States in the last quarter of a century for the purchase, operation and maintenance of 25,000,000 motor vehicles of all types built in that time. The money put into autos is twice the amount required for the administration of the government from the time of Washington to Wilson.

The total receipts for the benevolent and missionary work of the Methodist Episcopal Church for World Service amounts to \$8,119,000. This is a vast sum for missions. Many of the districts had a notable increase. A remarkable spiritual awakening was manifest at the meetings. Hundreds of men and women gathered and knelt together in earnest prayer for larger spiritual results and blessing upon the World Service program.

The first house-to-house delivery of newspapers was recently accomplished at Kansas City, Mo., when an airplane with a carrier for the Kansas City Star as a passenger, delivered 75 copies of the paper to farmers living near Rosedale. The papers were thrown over a five mile route in eleven minutes, about one-tenth the time taken by an auto. Only two papers went wide of the mark. The other subscribers said that they had received their papers.

In recent years corporation lawyers have been searching the records to locate the oldest corporation still in existence. Several have aspired to the honor, but a mining corporation in Sweden, incorporated in 1193, seems to be the oldest of record to date.

The Orient's most powerful radio station has been erected at Saigon, Indo-China, for communication with Paris. The radio is destined to cover the entire world.

Charles Halstrom, deputy game warden in Summit County, Utah, recently found two large black tailed deer with horns locked in a death grip. They were weakened by extreme exertion and practically starved to death. With the aid of two ranch hands, Mr. Halstrom disengaged the horns by hitching two saddle horses to the prongs. This is the first instance on record in that section where deer have been found alive with locked horns.

Transcontinental air mail service in Europe has been extended to complete route from Paris to Constantinople.

"Worry is rank poison to the human system. It poisons the body, the mind and the soul. Worry is the bane of human existence. It fills more premature graves perhaps than any one cause."

Jealousy—that green-eyed monster—predominates in many an individual. It enlarges and becomes more heinous with the years. It finally leads to the committing of some crime, and is constantly leading its victim to embarrassing and ridiculous positions. Jealousy is a subtle worm gnawing at the heart-strings. Through the grace of God one can get rid of jealousy.

"Co-operative church schools" are attended by 28,316 pupils in 264 schools in 36 cities in Kansas. In many of the cities it is the practice to dismiss the public school for an hour every week to receive instruction in the churches, but it is reported that in a few places religious teaching is given in the school-houses. Some of the teachers of religion are paid, but others render voluntary service.

Great Britain has only 797,695 autos. The number of licensed cars has increased from 382,528 in 1923 to 566,738 in 1925.

Although Turkey has an area of about 280,000 square miles, only three of its cities have electric power systems of considerable size.

Scientific tests have shown that concrete or brick roads subject automobile tires to less wear than any other kinds of highways.

WHAT GOD ORDAINS FOR MINISTERS

By E. J. Fleming, Secretary

Department of Ministerial Relief

DID you ever notice the beautiful connection between the Old Testament and the New Testament. Have you ever noticed the splendid concern which God gave to the priesthood in the Old Testament plans relative to temporal support?

The Apostle Paul raises the question in the following words: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?" (I Corinthians 9:13).

No doubt he refers to such Old Testament passages as the following which plainly states, "And the remnant of the meat offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the Lord made by fire" (Lev. 2:3), or to these words: "And all the meat offering . . . shall be the priest's that offereth it" (Lev. 7:9), or to the following:

"And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy:

"And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded.

"And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.

The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute forever; as the Lord hath commanded" (Lev. 10:12-15).

And nine hundred years later, the prophet Ezekiel, following the same trend, rehearses the instructions concerning the support of the priest as follows:

"And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.

"And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

"They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be their's.

"And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

"The priests shall not eat of anything that is dead of itself, or torn, whether it be fowl or beast" (Ezekiel 44:27-33).

In commenting on Deuteronomy 10:8, 9, Rev. Arthur Pearson, D. D., says:

"The Hebrew economy was in advance of anything that has thus far characterized the Christian Church. The Levites, set apart to the service of the sanctuary, were provided for on a magnificent scale. Having no proper inheritance among the Children of Israel, they nevertheless were assured from any possible want from cradle to grave, and their widows and orphans after them. The abundant tithes and offerings, the levitical cities and their suburbs, and the sacredness of their calling, assured to all those who stood before the Lord to minister to him, the most ample, continuous and unfailing supply of all their wants."

To this the General Assembly of another denomination says:

"The Assembly believes that of all the duties, not to say privileges belonging to the Church of Jesus Christ, there is none more sacred and tender than that of making suitable provision for those who have worn themselves out in her

service, and for the lonely, dependent ones who have been left without any means of support."

The God of Israel was careful to look after the needs and welfare of the disabled, wornout and aged among his priests, or ministers, and so charged the nation in these significant words: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deuteronomy 12:10). And again, "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee" (Deuteronomy 14:27).

Dr. Alfred J. P. McClure says:

"The veteran is entitled to rest, even when his strength remains. The tenderest of care should be his when his strength has gone with the year.

"It is the duty and responsibility of the Church quite as much to look after the workers as the work; and its work will be better done if it does look after the worker. There is not a man living who will not throw himself more heartily into the work, no matter how hard and difficult it is, or how poor the place, if he feels that behind him is the help of the Church when he is wounded or falls by the wayside."

The Church of the Nazarene has assumed the duty and responsibility of looking after the disabled worker and something is being accomplished along lines of Ministerial Relief. At the present time we may well survey the situation. The Department of Ministerial Relief spends its effort entirely in caring for aged and disabled ministers, deaconesses and lay missionaries and the widows of the deceased ministers. Nothing so far has been attempted with regard to the care of the orphan children of ministers.

The monthly amounts paid out for the first six months of 1926 are as follows: January, \$610.00; February \$617.50; March, \$606.00; April, \$625.00; May \$597.00; June, \$623.50; total for six months, \$3,649.00. That does not include \$200.00 which has been disbursed for temporary relief. The receipts into the fund for the same months will fall short of the outgo not less than \$800.00. That means that unless we receive extra special gifts from those who are willing to make them, we will be obliged to reduce appropriations for the remaining months of 1926 or omit the payments for some months entirely. But before that is done, let us take a glance at the work.

During these six months we have had on our list twenty-eight living ministers, disabled, infirm, or aged, ten widows, two infirm and aged deaconesses and one infirm lay missionary. The twenty-eight ministers have rendered a total ministerial service of 623 years, or an average of 22.25 years each. Their total service rendered to the Church of the Nazarene since the union of 1907 was 400 years, an average of 14.25 years. You see, many of these ministers had given years of service to other churches before 1907 or before entering the Nazarene ministry. The ministers whose widows have been receiving aid gave a total ministerial service of 185 years, an average of 18.5 years each. Their service given to the Church of the Nazarene since 1907 was 92 years or an average of 9.2 years each. The deaconesses gave 8 and 10 years' service, respectively, to the Church of the Nazarene, and the lay worker gave 7 years on the foreign mission field.

Of the ages of the ministers, both male and female, we find that two are under 50, two between 50 and 55, two between 55 and 60, eight between 60 and 65, four between 65 and 70, seven between 70 and 75, one between 75 and 80 and two between 80 and 85. By another grouping we find that two are under 50, four between 51 and 59, twelve between 60 and 69, eight between 70 and 79 and two over 80. The lowest age is 39, the highest 82. The average age of the six women ministers is 59.3 years. The average age of the twenty-two men ministers is 66.4 years. The average age of both men and women is 65 years.

During the first half of 1926 one of the widows was called to be with Jesus. Her husband had spent 40 years in the ministry before his death in 1920. That worthy couple left a son who is at present in the active ministry of the Church of the Nazarene.

The amount of aid given is based upon the years of service rendered to the Church of the Nazarene since 1907 but does not exceed \$25.00 per month in any case. When the June checks were issued, there were seven for \$25.00 each, ten for \$20.00 each, nine for \$15.00 each, four for \$12.00 each, five for \$10.00 each and one quarterly check for \$13.50. To many of these annuitants their checks represent practically all that they have to depend upon for the support of husband and wife, supplemented by occasional gifts from friends. That any of them should be compelled to suffer for lack of necessary food, clothing, shelter or medical care is unthinkable. There is a place among us for real heart searching in the manner of the administration of our stewardship of money. How dare we spend our money for *worldly* adornment—a mere pampering of pride—when there are among us infirm, aged and wornout ministers who have given a life time of self-sacrificing, devout service to the Church and who are in actual need of daily food and raiment! May God open our eyes to a just and Christ-like concern for our duty in this behalf.

God has ordained that these worthy workers shall not be neglected nor forsaken by the church for "*Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" We pertinently ask, does not this ordain that the infirm, wornout and aged minister shall have the care which he rightfully deserves?

QUESTIONS ANSWERED

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

Q—Will you answer a personal question if a writer sends you a stamped and self addressed envelope?

A—Yes, we answer many such letters every month.

Q—Our Sunday school teacher took the ground, in explaining Genesis, chapters one and two, that there must have been a great catastrophe and a long period of time between verses one and two of the first chapter, and that by the direct influence of the devil, the world became "without form and void." Adam Clarke says nothing about this, and I am wondering if this is not really reading something into the Scriptures that does not really belong there. What do you think of this?

A—I think this is an example of pious, but unnecessary speculation. To me it is not even interesting, and I much prefer to spend my time on things that we can *know* better than we can know this. But if people must amuse themselves with speculations about details which God has not seen fit to reveal, I suppose it might as well be this as something else.

Q—Do you think real Christians should hold membership in such churches as The Latter Day Saints, the Roman Catholic, etc? How can they hold membership in such churches if they are really Christ-like?

A—No. I believe one should hold his membership in a church which stands out clearly for orthodox, Pentecostal Christianity; for otherwise, though he may save his own soul, his influence will lead others astray. But on the other hand, we must remember that "much light does not always imply much grace," and that in like manner, much grace does not always imply much light. So one might be a true Christian and not have light on the best manner in which to invest his life, and so for this reason there are genuine Christians in heterodox, as well as in orthodox churches.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

WOMANHOOD

WOMANHOOD is a familiar term, yet perhaps none of us would find it easy to define in so many words. It is a real fact though, is womanhood, and a tremendous power. No other human influence reaches so far or so deep, has such a grip upon hearts and lives: does as much to mould the character of the race, or to fix its destiny as that something we call womanhood.

A Good Woman Who Was Used to Save Her People

When the command had gone forth for the destruction of God's people throughout the Persian Empire, Mordecai didn't summon the elders of the Jews for a conference as to what could be done. There were many leading men among his people at this time, statesmen, public officials, successful merchants, for the Jews had made good in the land of their captivity as they have everywhere they have gone. But Mordecai didn't call these men together. He made his appeal to one person, a woman. She was a beautiful woman. It was mainly because of this that she had been chosen to be the queen of the Persian monarch. But the king, whom Mordecai wished to influence in behalf of the Jewish people was used to the most perfect types of feminine loveliness. There were many secondary wives in his household, who, too, had been chosen because of unusual beauty.

So Mordecai was not basing his hopes upon Queen Esther's charm of face and form. The astute Jew knew that there was something which went deeper and weighed heavier than mere physical beauty. *It was the power of the right kind of womanhood*, and Esther had that kind. Mordecai knew, for he had reared her himself. The pious foster father had carefully guarded and trained the young girl according to the laws of the God of his fathers. And the result had been a modest, pure and virtuous Jewish maiden, one whose inner beauty of character was greater than the outer loveliness of her person. *For Esther was a good woman*, a devout woman, one who worshipped the true God and knew how to pray. And God in turn had put His impress upon her mind and heart, developing strength of character, nobility of purpose, together with a rare sweetness and modesty, all of which are qualities which He loves in a young woman.

This type of womanhood was new to King Ahasuerus and he could not help but be impressed by it, or fail to come under its influence. For everywhere and in all ages of human history, men coming in touch with a pure, and beautiful womanhood, have been swayed by its power. Mordecai knew this, and he did not dare put the fate of his people into the hands of influential men or trained

Jewish diplomats. He pulled no political wires, and got up no petitions. And though this was a country where women were looked upon as being little more than men's chattels, the clear sighted Jew believed that in all that vast empire *the strongest and safest influence which could be brought to bear upon the capricious king was that of the good woman who was his wife.*

A Tribute to Mothers written Twenty-six Centuries ago.

Mother's Day is a modern institution, but men, in all ages have respected and honored a good mother, bearing witness to her virtues and influence. No higher tribute has ever been paid to such a woman than the one in the 31st chapter of Proverbs, from which we quote two verses: "Her children arise up and call her blessed: her husband also and he praiseth her. Many daughters have done virtuously, but thou (the good wife and mother) excellest them all."

The Modern Woman vs. The Old Fashioned Kind

Some young people sat in the porch of one of the college fraternity houses. The girls wore sweaters, and knickerbockers, and had their hair shingled. "Most people think there are just two kinds of girls today, a big crowd of flappers with a sparse sprinkling of the old fashioned sort," one of them was saying. "But, that is a mistake. I am not a flapper. I have a serious purpose in life and intend to be self-supporting, just as much so as my brother Tom over there. I suppose it isn't necessary to state that I am not an old fashioned girl either."

"Sure thing," said one of the boys. "But, since you are neither a flapper nor an old-fashioned girl, would you mind telling us just what you are?"

"Not at all. I am a modern young woman," answered the girl.

"And the modern young woman," he began,—

"Knows that the members of her sex have always had a right to the same sort of freedom her father, or brother, or husband enjoys. And that she is living in an age when an increasingly large number of women are daring to reach out and take it," answered the girl.

"Go on Beth: tell us what kind of freedom you modern young women are grabbing off," teased another boy.

"The right to be ourselves: to work and be independent: to go where we please, and do what we want to without being afraid of what some old busybody will say," answered Beth.

"Well, you are making progress," said Tom. "A lot of girls have reached the point where they feel free to smoke, drink and swear. I think everyone will admit that such grand and glorious liberty is worth striving for."

Beth turned her back on him contemptuously. "Oh, we women are learning that

we have power. And we are using it. Never was a day in which the influence of women was felt as it is now," she said to the other young people.

"I wonder," mused Tom. Then he straightened up in his chair. "There goes Mrs. Hudson across the street," he said.

"She is the dearest old lady I ever saw, but oh! those long full skirts she wears!" laughed one of the girls. "I believe she has some one get the length by pinning the hem exactly one quarter of an inch above the floor."

"Pretty old-fashioned, isn't she? But do you know Bethy, I would love to see one of you modern young women try a wrestling match with Mrs. Hudson," Tom said with great earnestness.

"You must be crazy," exclaimed Beth.

"O, I'm not suggesting a physical match, but if there could be such a thing, a sort of spiritual tryout as to your respective powers of influence," said Tom.

"Now, let's see how Mrs. Hudson could qualify for the struggle: To begin with, she has always been known as a good housekeeper. More than that, she was a successful home maker. Then she made good at her job of being a mother, too: there aren't four finer, more influential men in our town than those sons of hers. In their eyes, she is about the best and wisest woman that ever lived and they all say that she was the making of them. Her daughters-in-law are devoted to her, and the children of the family think there is nobody in the world like grandmother. I might speak of her as a friend and neighbor, but will end by saying that she has left her impress for good on the lives of dozens of men and youths who passed through her boys' Sunday school class. Very few loved and understood boys as she did. I know because I was one of her boys. So you see Beth, that Mrs. Hudson, in spite of her long skirts and lack of feminine emancipation, would be a pretty strong antagonist to tackle when it comes to a question of influence. And, if it were possible to test it out in some sort of struggle as to who wields the greater influence, the modern woman or the old-fashioned kind, I have a conviction that this old lady could bowl one of you young ones over with a turn of her little finger."

"What an absurdly fantastic idea," said Beth.

But it wasn't. These things are being tried out every day and my belief is that the modern woman isn't coming off as victor. She has a good deal of independence, liberty and license. Yet, she is surely losing that fine, almost reverent regard which men have had for the good, true, old-fashioned womanly type of woman. And when that goes, the secret of her influence over men goes with it. *Is the new liberty worth the price the modern woman is paying for it?*



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



RECENT N. Y. P. S. CONVENTIONS

After campaigning for the N. Y. P. S. in the West and Northwest through the winter months, my work brought me back to the central part of the country for the spring conventions. We had a very profitable time on the western trip and found a good group of young people, zealous for Nazarene ideals everywhere we went.

During the month of June it was my privilege to attend the conventions of the Western and Eastern Oklahoma Districts. The Western convention was held in Ponca City with pastor R. S. Ball and his good people. This District is probably the best organized for N. Y. P. S. work of any District in the church. Mr. M. M. Snyder a layman from Oklahoma City, and a salesman who travels over the entire state, has been the District president for several years. He has the District organized into eleven zones, each zone having its own officers. A quarterly N. Y. P. S. rally is held in each zone and the annual convention is held in the early part of June when the entire District comes together for a great time of inspiration. We regretted very much that Brother Snyder could not be present during the convention on account of illness; but we trust that God will raise him up to continue his great work among the young people of the Western Oklahoma District.

The Eastern District convention was held at Henryetta, with pastor G. H. Harmon and his good people in their fine new church. It is said that the new church at Henryetta is the largest Nazarene church building in the state with the exception of the new building at Bethany which is used for both school and church activities. This convention was well attended. Mr. B. J. Wilkins, another fine layman, has been the president of this District for the past year and has done fine work. He has been re-elected for another year. They have just organized their District into six zones which will mean much for the advancement of the N. Y. P. S. work on the Eastern District. A special feature of the convention was a program given by the young people of the Southern part of the District entitled "A Better Country." The program was well rendered, the singing was fine. All appreciated the effort and work of these young people in the preparation of the program. Many shouts of praise came from the congregation as the glories of heaven, "The Better Country," were shown in speech and song.

The next convention was held at the close of the camp meeting at Sawycr, N. D. This is the second annual convention of the North District and it has been my privilege to preside at both of these conventions. Miss Eula Barcus has been the president of this District for the past two years, and has been re-elected for another term. There are probably more

young people on the North Dakota District in proportion to its membership than on any other District in the church. The churches were well represented, both by delegates and visitors to the convention. A special feature of the convention was a sacred concert given by the young people of the Mohall, N. D. church. Rev. H. F. Vogt, the pastor of this church has been especially successful with young people and had thirty of the finest young people to be found anywhere, on the platform, all taking part in the program. There were solos, duets, trios, quartettes, sextettes, and choruses all of which were rendered well. Pastor Vogt said he found this a very fine way to keep his young people interested in the church. All who heard the program were well pleased with it.

Are we down hearted? NO! The future is bright with such fine young people in the present ranks of the Nazarene Young People's Society. These young people will soon have the burdens of the Church of the Nazarene upon their shoulders. Let us encourage our youth, and do all we can to make the future church just what it should be.

D. SHELBY CORLETT.

N. Y. P. S. CAMPAIGN, CHICAGO, ILLINOIS

The N. Y. P. S. of the Woodlawn church is making progress. The co-operation between the pastor, president and members of the society is splendid and God is blessing abundantly.

Our young people have a vision, and are working at the job to see other young people saved. It was voted that we should launch a revival campaign, so we set the date from June 27 to July 11. We wanted young people for the workers, and obtained Rev. Chester Morgan, of Hutchinson, Kansas, as the evangelist. God helped in the choice, for Brother Morgan helped our young people a great deal with his earnest messages. He preached the truth, although he told us he had left his bats and clubs at home.

Our society decided that if we were going to do the thing we must do it right, and we must have a good singer. Brother Adolph Grose of Chicago, was called and again God had a hand in the choice. Brother Grose's messages in song were helpful and uplifting. His sister sang with him several times and the Lord always blessed when they sang.

If other Societies are anticipating a young people's revival we are sure these young men would be splendid workers. Give them a call. They can help both church and Y. P. S.

Our young people distributed about eight thousand hand cards advertising the meeting and our efforts were not in vain. Money came easily. Only one special offering was raised and then our president, Mr. Ernest Kunkel, simply told the folks we needed \$30.00 and it

was raised in a few minutes, without any begging. All expenses of the meeting were paid, and we had money left in the treasury.

The Lord surely was with us. A goodly number prayed through, and several are planning to join the church. We are encouraged to press the battle a little harder and go through with God.—Mrs. Myrtle M. Kunkle, Reporter.

SKETCHES FROM LIFE'S SCRAPBOOK

By D. SHELBY CORLETT

"Killed By Inactivity"

APASTOR was very much exercised over a condition in his church. He had a number of people in his congregation who were repeatedly backsliding, which was a cause for no little concern upon his part. He had seven revival meetings in the course of four years and said that he could give the names of at least twenty members of his church who had been at the altar in each revival meeting. He was careful to state that they were not all young people, but many were the older members of his congregation. The evangelist could always have twenty seekers to report as a result of his services in the meetings. This condition troubled the pastor. The first things he did in trying to find a solution for the problem was to examine his own work. "Have I been interested in this group as much as I might have been?" was his first question to ask. Upon thinking about them he found he had paid more attention to this group than to the other members of the church. "Am I not giving them the proper kind of spiritual food?" was the next question he asked himself. He found as he surveyed the field that the great majority of his congregation, both young and old, were seemingly thriving on the food he was giving them. "Who are these people?" was the third question he asked. Were they the members of his church board? Were they his Sunday school teachers? The leaders of his N. Y. P. S.? The active members of his congregation? No! They were the people that, try as the pastor may, he could not get them to do anything. They had some abilities, but would not use them. They had some talents but would not develop them. In short they died with the disease of "inactivity."

There is a law in the physical realm that says, "What you will not use you will lose." A member of the body not used will in time become useless. I remember when a boy in school I was playing football and had my right arm broken in the elbow. The doctor placed the arm in a cast from my wrist to the shoulder, and had me carry it in a sling for six weeks. As I carried that arm thus I had thoughts and ideas of how I would use it when the cast was removed.

I thought I would use it as I had used it before and as I was then using my left arm. But to my great surprise when the cast was removed, instead of my arm being normal, healthy and ready for use, it was dry, withered and scaly. It required some little time of exercising to enable me to straighten the arm, and to get it back to its normal strength and size. Had I kept that arm in a cast for six years instead of six weeks, it would undoubtedly be useless today. Why? Nature would have said, "If you are not going to use that arm I will take the use of it away from you." What we will not use we will lose.

This is also true in the mental realm. A person may be ever so active along certain lines at some period of his life, but let him cease to be active along that line for a continued period of time, and he will forget much that he has known about it. For example: A person may study stenography and become very efficient as a writer of short hand, but let that person stop his work and take other lines of activity for a period of years and he will forget practically all he had known about shorthand. This may also be true in any other realm of mental activity. Do you suppose this is why some people do not like to hear a preacher speak that makes them think? Is it possible they have not used their "thinker" for so long they have lost the use of it? However that may be, we know that convictions not acted upon soon die. Impressions that are not expressed are not retained. Talents that are not developed and used are soon taken away. Powers of mind not used are lost. Let us not die mentally because of inactivity.

This is also true in the spiritual realm. Activity is essential to spiritual growth. Activity is not only essential to growth, it is essential to health. Physically the healthy baby is the active child. A Christian who will not "exercise himself unto godliness" will soon lose out in his soul. If we are to grow we must be active. We must pray, we must study the Bible, we must witness for Christ, we must seek the salvation of others, we must be faithful in attendance upon the means of grace. If we are not, we will die. It is safe to say that the spiritual coroner who investigates the death of many Christians must state they were "killed by inactivity."

"The idle mind is the devil's workshop," is the adage we have heard from youth. It is true. If our thoughts are not engaged with the pure, the good, the lovely, the holy, the uplifting things of life; the devil will see that we have plenty of opportunity to think upon the base, the low, the vile, the unclean, the degrading things about us. Jesus gives us the example of the house that was swept and garnished, but was left unoccupied, as the place where the devils found a habitation. So if we are to grow and not be "killed with inactivity" we must keep occupied for the Master. Peter tells us that the things now seen are not substantial, but will pass away; so warns us thus: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter

3:14). So let us be diligently working for the Master; occupied with the task He has left us; thinking upon heavenly things; with our "affections set on things above and not on things which are on the earth;" and be extremely watchful that we are not "killed by inactivity."

HOME MISSIONARY OUTLOOK —CHICAGO CENTRAL DISTRICT

We are now closing the first month of Home Missionary campaigns on Chicago Central District. We are starting and closing about twenty-five meetings each month. We will possibly hold one hundred campaigns at new churches and new places between now and October 15th. There was never such a great demand for tent meetings and for salvation work as there is this summer. For the first time in the history of our Home Missionary work we have had a greater demand for tents than we could supply and at some of the places we have been compelled to rent tents. We have bought six new tents this summer.

At our most northern point, Rev. P. A. Dean is in a good meeting under a tent at Superior, Wisconsin, where he will possibly organize a good church. Brother Dean is contemplating putting on a meeting at Washburn, Hurley, Lausmith, and Phillips, Wisconsin, as he directs our Home Missionary work generally in that part of the District. A little later on, near the last of July, Brother Dean has the Northwestern Wisconsin Holiness Camp Meeting at St. Croix, Wisconsin, with Rev. Theo. Ludwig and wife and your humble servant as workers. At Mattoon, Wisconsin, we have closed a good tent meeting with about seventy people at the altar and a fine class of new members. Brother J. J. Gough with workers is now in a Home Missionary meeting at Birnamwood, under a tent. This tent a little later will be placed in Kempster, a town ten miles north of Antigo. At Kempster we are starting a new church with the Mac Budd party. This party will also have a meeting at Antigo, where we hope to organize before Assembly.

Rev. B. T. Flanery and Evangelist Julius Miller of North Dakota are putting on some meetings around Cumberland and Shell Lake, Wisconsin. We are hoping to organize a number of new churches in Wisconsin this summer. Rev. George Cornelius and Evangelist L. J. Rice and wife and singing Evangelist Helen Peters are in a good camp meeting at Forest Center, under a tent. We are also planning a tent meeting at Menomonie, nearby county seat.

On July 10th Evangelist James Miller started a Home Missionary campaign in Roseland a suburb of Chicago, where we hope to plant a new church. At this writing Evangelist C. B. Fugett and Pastor H. B. Jensen of Cornell, Illinois, with other workers are engaged in the Manville Camp. A little later Brother Jensen will put on a tent campaign at Cornell, where we have a new church organized this year. About the middle of August we will use this tent in putting on a Home Missionary campaign in Streator, Illinois. Rev. Edna Wells Hoke, pastor of our new church at Peoria, has

purchased a lot for \$2500 and is conducting her services under a tent there this summer. The Mac Budd party have been in a Home Missionary campaign at Beardstown, Illinois for one month. After three more weeks they hope to organize a new church in that town of ten thousand population. Pastor I. G. Young has been assisting Rev. Condon Arms at Royalton, Illinois, under one of our new tents. Evangelist R. L. Morgan has been conducting a good tent meeting at Cissay Park.

Evangelist J. L. Cox and party are in a Home Missionary campaign at Cairo, Illinois, where they hope to organize about July 11th. Sunday, July 4th we are putting a good meeting in Sparta, with Evangelist R. P. Fitch of Norwood, Ohio. We have a good tent meeting now in progress at Sidney, Illinois, also one in progress at Gibson City, Illinois. We expect to start meetings during the month of July at Kankakee, Centralia, Pekin, Carlinville, Metropolis, and Griggsville, Illinois.—E. O. Chalfant, District Superintendent.

MANITOBA - SASKATCHEWAN DISTRICT ASSEMBLY

The Eleventh Annual Assembly of the Manitoba-Saskatchewan District of the Church of the Nazarene held in Regina, opened promptly at 9 o'clock Wednesday, July 14th. Dr. Reynolds' efficient administration was appreciated by all. The business of the Assembly moved forward with ease and much grace. There was not a complaint or a ripple anywhere. Everybody seemed to manifest the spirit of perfect love and altogether we had a wonderful time, and adjourned 3 o'clock Saturday.

Rev. M. J. Jones, pastor at Winnipeg, was elected District Superintendent to succeed Rev. A. C. Metcalf, who has served the District for the past two years. Miss Opal Good was elected District Secretary. Her address is Mortlach, Sask. Mr. E. B. Tedford, also of Mortlach, was elected District Treasurer. Mrs. A. C. Metcalf was elected District President of W. M. S., and Miss Opal Good President of District N. Y. P. S.

An impressive ordination service was held Saturday at 11 o'clock, when Mrs. N. B. Welsh, Mrs. A. C. Metcalf and Miss Opal Good were set apart by the church to the sacred order of elders.

The presence and assistance of Mrs. Needles, of Kansas City, was greatly appreciated by the Assembly and the W. M. S. We were glad also to welcome Rev. H. F. Vogt, visitor from the North Dakota District, and enjoyed his ministry in one evening service.

The District made a gain this year of one new church in the beautiful city of Regina, the Provincial Capital of Saskatchewan, and cleared up all of its indebtedness. We face the future with the best prospects we have ever had as a District: with a strong District organization and a loyal band of people, we are serving notice on the devil and all the folks that the battle is the Lord's and, we are already shouting the victory.—A. C. Metcalf, Reporter.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter down about Medford, Oregon. Well, we left there on Tuesday morning, June 22, and made a fine trip up through that lovely country. We left Medford early in the morning and stopped at Grants Pass for a fine breakfast and moved up through that great apple and pear and prune country. It was one lovely trip and we passed many beautiful mountains and crossed many beautiful creeks and rivers. We pulled into Portland about five o'clock and drove to the parsonage, but found little Ruthie and some of the babies under quarantine for scarlet fever. Brother Don and the other children were staying out in the city with their friends. Brother Smith had everything ready and had the meeting well advertised. We drove from the parsonage out into the edge of the country where Brother Smith was staying with Brother Putney's family, and there we had one of the suppers of a life time, and then drove back into the city where we had a large crowd and one most beautiful service. We got a fine list of subscriptions for the *HERALD OF HOLINESS*. On our way to the big hall, where they worship, we stopped at the new church and met about a hundred Nazarenes and we made a short talk and had prayers. Brother Smith is doing a wonderful work in Portland. Last year he took in one hundred members, and he is now building a church that is to take care of a large Sunday school, and he will have seating capacity for twelve or fourteen hundred people. Don Smith and Ruthie are nothing short of miracle workers. Our stay was most delightful.

We left about noon and drove over the Columbia River Highway, said to be the most beautiful drive in the United States, if not in the world. It was wonderful. You will just have to see it to understand it. We pulled into The Dalles, Oregon, about five o'clock and took supper with the pastor and his good wife. We have a fine pastor at The Dalles, Brother and Sister Thaler. They are most excellent young people and doing a fine work for the Lord. We had a fine crowd and a good interest and got a good list of subscriptions for the *HERALD OF HOLINESS*.

We had a good night's rest and were up early the next morning and left the beautiful Dalles on Thursday morning of June 24, headed for Yakima, Wash. The drive was one of beauty and interest. We have seen nothing yet that is more beautiful and wonderful than the great Yakima Valley. I judge that no finer apples grow anywhere on the face of the globe than in the Yakima Valley. The pears and the big red and white cherries are the finest that I have ever seen. The trip there was one to be remembered for

a life time. We have in Yakima a great people and a pastor and wife who are at the head of the list. No finer people on earth than Weaver Hess and his fine wife. Our stay was delightful. The crowd was too large, but they pulled off a stunt such as I haven't seen in a life time before. They brought to this old soldier a flower offering. I have never seen such a display of beautiful flowers anywhere short of some great funeral display. There is simply no way to describe it. L. C. Messer simply sang the heavens open and I did my best to preach second blessing holiness and we got a fine list of subscriptions for the *HERALD OF HOLINESS* and had one time never to be forgotten. The Weavers took care of the Messers and it was my good privilege to run out to Sealy and stay all night with Brother Charlie Brightenstine and his good wife and their two fine girls. I am sure that I am not at all excited or trying to overdo the thing, but when it comes to fine people my home was at the head of the nation. We were up early and had a breakfast such as President Coolidge very seldom ever sees, and after prayers we drove into Yakima, and found my traveling party about ready for the next run.

We left Yakima, on Friday morning of June 25 and had a fine run back down through the great Yakima Valley and back up over the beautiful hill country, and back across the great old Columbia River, and down through another valley and on to the lovely city of Walla Walla, Wash. Here we have another great pastor with a wife and boys who are simply the limit for goodness. The Rev. Dr. M. G. Jobe, a great pastor, with a great people, in a great country. We had a fine crowd. The house was packed and the interest was good. a fine list of subscriptions for the dear old *HERALD OF HOLINESS*. We had old friends for many miles. Some of the dear old Franklin boys were with us from as far as thirty or forty miles. At Yakima, I had the blessed privilege of seeing my old friends, Brother John B. Creighton and little mother, and also some of their children. I guess that no finer man has ever graced a holiness pulpit than Brother John B. Creighton. Well, we are back again to Walla Walla, and after a fine night's rest and a good breakfast at the parsonage with Brother and Sister Jobe and their fine boys we started for Spokane.

Our trip lay along through the greatest wheat belt in the United States, tens of thousands of acres, and it was as yellow as gold and making fifty bushels per acre on thousands of acres. It was a great trip but we pulled into Spokane, and drove to 712 W. Nora, and found Brother Henry and daughters Pearl and Catherine and Virginia as happy as bees in the clover, and we rested up on Saturday night. On Sunday we had a full day, three big services; in the morning our church, and afternoon and night

in the Alliance Tabernacle. We had three large crowds and had a great day over Sunday. Brother Wallin was planning to start work last week on the new church, that is the week after we left. He is planning to build a church that will give him a seating for at least twelve hundred and he will build the church. Henry Wallin doesn't know how to fail. He is a prince, if I know one. From Lindsay, Calif., to Spokane, Wash., we stopped at ten churches and there is not a single pastor on that long line but that is qualified to be a fine District Superintendent right now. There is not a scrub on that long trail, but cultured, refined, Christian gentlemen of the first magnitude. Our cause is bound to succeed up that great old coast.

After preaching three times on Sunday and old Messer singing the glory down, and a fine night's rest, we were up on Monday morning of June 28 and are now headed for Canada, and up through a most lovely country. We pulled up to East Port, Idaho, and at two o'clock we were entering Canada. More later.

UNCLE BUDDIE.

Sunday School Lesson

August 15

By M. EMILY ELLYSON

LESSON SUBJECT: Jethro's Wise Counsel.

LESSON TEXT: Exodus 18:13-24.

GOLDEN TEXT: *To every man his work.* Mark 13:34.

Jethro was Moses' father-in-law and the priest of Midian. He is also called Keuel. Jethro was not an Israelite yet he honored the true God as is shown in verse twelve of this chapter. However, this man Jethro was a descendant of Abraham by his second wife, Keturah. Doubtless this, together with the marriage of Moses to his daughter, caused Jethro to have a deep interest in these people who were destined to become the great leading nation of the world in religious affairs.

In this lesson we are shown the devotion of Moses to the work to which he had been appointed. We cannot fail to see in this great leader of Israel a wonderful type of our Lord as to the redemption of his people from bondage, and afterward his work as judge among them, and intercessor and mediator. He was to answer enquiries, to acquaint them with the will of God in doubtful cases, and to explain the laws of God that were already given concerning the Sabbath, the manna, etc., besides the laws of nature relating to piety and equity. *They came to enquire of God* and Moses was faithful both to Him who appointed him and to those who consulted him, for he made them "know the statutes of God

and His laws." His business was to make known God's laws, not to make laws; hence his position was but that of a servant, by which title he is known in heaven (Rev. 15:3).

Moses was to decide controversies and determine matters of variance, judging between a man and his fellowman. Long before this we recall a quarrel that occurred in Egypt, and when Moses sought to reconcile the contenders they asked, "Who made thee a prince and a judge?" But now it was past dispute that God had made him one, and they humbly attended him whom they had then proudly rejected.

Moses was easy of access. The most inferior Israelite was welcome to bring his cause before him and he would consider it with as much closeness of application as he would the cause of a Caleb or a Joshua. Happy indeed for this people that they had such an oracle to consult. Have we not many times wished that we had some certain way of knowing the mind of God, when we are at a loss to know just what is best to do?

Another outstanding characteristic of this great man that makes him differ from many men of position was his industry. Though advanced to great honor yet he did not take his ease, and throw upon others the burden of care and business. No, he thought his preferment, instead of discharging him from service, made it more obligatory upon him. To render service to men is so honorable that even angels themselves desire to serve, and we are told they are all *ministering spirits to the saints*. Though Moses was an old man, yet he kept to his business from morning to night and made it his meat and drink to do his duty. Even though he lived such a strenuous life, yet we read that his natural forces were not abated.

We would note a few points relative to Jethro's advice, by which it appears that he was a man of wisdom and prudence. Two things Jethro takes into consideration, Moses' health and the people's content. He plainly tells Moses that his method is not good either for himself or the people, and offers a remedy. All questions that call for special application to God should be reserved to himself, none could share that with him. Then whatever concerned Israel as a congregation must pass through his hand, for he was God's executive, the national leader. But those petty differences that come up between man and man could be dealt with by tribal judges, with less publicity and more dispatch than when brought before the general assembly where Moses himself presided. Imagine the president of the nation bothering himself over the accidental killing of somebody's cow, or just where the line fence should stand that would separate two door yards. "Many hands make labor light," thus causes would be heard sooner and the people relieved by having justice brought to their tent doors.

We have been wondering if there was not some wise father-in-law in the church who could prescribe a remedy that would cure the bickering over petty things in our assemblies and thus conserve time and the nerve force of our General Superintendents for the solving

of the more difficult church problems. Those whose gifts and offices are most eminent may be greatly helped in their work by the assistance of those who are less prominent and yet are capable of rendering valuable service. The head has need of the hands and feet (1 Cor. 12:21). Great men should not only study how to be useful themselves, but should contrive to make others useful, according to their capacity.

We would not overlook the excellent points made by Jethro, in stating the qualifications of those who should constitute this council. They must be *able men*, men of judgment and resolute, not easily daunted by furors and clamors. Also, they must be men of piety, *such as fear God*, conscientious men, that would not do a base thing, though they could do it ever so secretly. *Men of truth*, whose word one may believe and whose fidelity one may rely upon, who would not tell a lie, betray a trust, or act an insidious part. *Men who hate covetousness*, they would not seek bribes, nor aim at enriching themselves, but abhor the thought of it. Such a man is fit to be a magistrate and he alone. These are pretty strong planks in Jethro's platform. We fear he would have much difficulty finding men who could qualify among the politicians of today. But there were just such characters in that vast company of liberated slaves and the mixed multitude who followed them. However, Moses could not leave the choice of these to the popular vote of the people, for they had done enough to prove themselves unfit for such a trust, but he chose them and appointed them, some for greater and others for less divisions.

Very humbly Jethro concludes his advice to his eminent son-in-law, for after all he had said he knew Moses had a better counsellor than he was, so he said practically you attend to God's direction in the case, "If thou shalt do this thing, and God command thee so." Always there should be humble submission to the word and providence of God which must always overrule.

ALABAMA DISTRICT

Since our last report many good things and some great ones have taken place on the Alabama District. The Bud Robinson campaign was a success from every standpoint, multitudes heard him with great delight; many sought and found God; finances came easy; and the advertising this campaign gave us was well worth all it cost. It is yet telling in a remarkable way. Many are clamoring for a similar campaign another year. We hope to have it.

The Y. P. S. and S. S. Convention in Birmingham, with Dr. and Mrs. Ellyson as special workers, was just what we needed. The only thing regrettable about it was so few took advantage of it. These Sunday school leaders are doing a much needed work.

Dr. C. E. Hardy was the man for the hour in our District Preachers' and Workers' Convention at Hartselle. He was never more used of God and our people never appreciated him more. He is one of the giants of the church. We are sorry to lose him to this section, but

our loss will be gain to California. This convention was held in our new commodious brick church, and to say it was a success is putting it mildly. With this adequate building and with Rev. W. F. Wiggs and wife in charge we expect to see a strong church built in that nice little city.

Pastor Rushing at Fairfax, has recently had a successful revival with C. J. Frost as evangelist. He writes that they are now in their new parsonage. May God bless the Rushings as they push things.

Pastor Colvin's health at Florence is very poor, but he is having continued success. Pray for his healing. We cannot spare him.

Revs. Wiggs and Donaldson have recently held a very successful revival in Cullman. They report a prospective church. The Evangelists Platts had a successful revival with our church at Alabama City. Pastor Barber is succeeding there. The slate of the Platts is full until the Assembly. Pastor Frost at Jasper is having some great revivals in and around Jasper with Evangelists Covington and Manasco. This will build his church. May others do likewise. Dr. Turk reports success with the Platts on his charge. They are now at Lottie. Pastor Franks at Cordova has recently had a good revival with Evangelist Manasco. He is now assisting Brother Covington at Townley, in a victorious campaign.

Our revival with Rev. Shell as singer with the Brewton church was hard fought, but God gave us the victory with a number of souls to pray through and the church greatly encouraged. Our next campaign was at Excel with the Shells as singers. This was truly a great revival, great crowds, great singing, great altar services, with more than seventy-five to pray through, and we organized with twenty-eight charter members, eleven of which were men, heads of families and with them three preachers. Two very fine corner lots were donated by a fine old gentleman who had not been to church for years before this revival. God bless him. Rev. Enoch Johnson who came to us from the Methodist Church during this revival was appointed pastor. He is a man of fine influence and will succeed. Plans are being laid to build in the near future.

At this writing we are at Alexander City, to assist Dr. Hardy in his native town. We have had a great opening; many have requested prayer and two have prayed through. Dr. Hardy is to join us in a few days. We are to be here until August 8th. We are going in for a revival and to plant a strong church in this beautiful little town. Pray much for us. Pastor Matthews of Birmingham has Miss Essie Morris employed as singer and they are conducting revivals in various parts of the city. There is no better way to build a city church. Also Rev. Parry Moore and other local preachers of the Birmingham church are conducting tent meetings. Birmingham is a great city and there is room for several revivals all at the same time. At this writing there are ten or twelve campaigns going and before this gets to the readers several others will have begun. Work, prayer and faith will put the work over.

It is less than four months until our Assembly. Let every pastor have a revival and raise his budget in full before the Assembly. Do something immediately on your budget. It is much needed on the District and with our General work. Let every pastor honor God and the church by coming to the Assembly with his budget paid in full. This is proving to be our greatest year. God has the glory.—H. H. Hooker, District Superintendent.

NORTH DAKOTA DISTRICT ASSEMBLY

The Seventeenth Annual Assembly of the North Dakota District was held July 7-11, in the new tabernacle of the District camp meeting, at Sawyer, N. D., and was presided over by General Superintendent Reynolds, in his own inimitable way, to the satisfaction of all present. The attendance at this Assembly was the largest in several years. Three new churches were added to the District during the year, and the increase in membership over the previous year was over seventeen per cent. Some increase in the ministerial force, through licensure and transfers, was made, and nearly all the churches were supplied with pastors. Rev. Stanford C. Taylor, of Jamestown, N. D., was elected District Superintendent, and proper measures were taken for his support and removal to the District. The anniversaries of the Woman's Missionary Society and the District N. Y. P. S. were held just previous to the Assembly, and the reports made to each convention showed that progress had been made in each of these departments of our work during the year past. The former president of each, viz. Mrs. J. J. Larsen, of Sawyer, for the W. M. S., and Miss Eula Barcus, of Mohall, for the N. Y. P. S., were re-elected, with full corps of officers for both organizations. The presence and assistance of Mrs. W. B. Needles, of Kansas City, Mo., of the National Council of the W. M. S., and Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., were highly appreciated. There was a solemn ordination service on Sunday afternoon, when Rev. W. I. Gough was ordained to the office of an elder in the church. The finances of the District were never in better shape, and the budgets were largely overpaid. The presence of District Superintendents Wordsworth, of Minneapolis, and Bennett, of Montana, with other officials of those Districts, was much appreciated, and their proposition for a re-division of the state and a unification of forces was sympathetically received, but on final passage was not approved by the Assembly. Our boundaries remain intact for the present. The word "Minnesota" was dropped from the District name, which will now be simply the North Dakota District, our work being confined to this state exclusively. A rousing Home Missionary anniversary was held on Saturday afternoon, and much enthusiasm was generated by a thrilling address on home missions by the retiring Superintendent L. E. Swaney. A District Home Mission Board was elected and instructed to organize home missionary societies in every church, and raise a fund for the

STEWARDSHIP SERMON

"Give not from the top of your purse, but from the bottom of your heart."

prosecution of the work on the District, the need of which is acute. And the hope is maintained that substantial progress will be made along this line during the year. The pulpit was supplied during the Assembly by General Superintendent Reynolds, District Superintendent Bennett of Montana, Revs. Seever of Ohio, H. G. Cowan of Montana, H. C. Tittmore of North Dakota, and L. W. Scott of St. Paul. Plans are on foot for aggressive campaigns for the salvation of souls and the upbuilding of the church. A feature of the session perhaps not paralleled anywhere in the church, was the presence of Rev. Jacob Luchsinger, a helpless invalid and shut-in, who reposed upon a bed in an adjoining room, which was included within the bar, and from which he gave his testimony and took some part in the discussions. We go to our homes from this Assembly thanking God and taking courage as we face the future.—H. G. Cowan, Reporter.

MOHALL, N. D.—"A visit to Mohall, N. D., my home church, after the Assembly at Sawyer, was fruitful of much encouragement as the results of the two years' work of the Pastor H. F. Vogt, with his loyal people, under the blessing of God. An increase of fully 100 per cent in attendance and about 50 per cent in membership is visible, while the Sunday school and the N. Y. P. S. have grown beyond all previous records, the former taxing the seating capacity of the church. The week-night prayermeeting, which is sometimes spoken of as the spiritual thermometer of the church, in this case indicates a high spiritual temperature, the attendance of the membership being limited only by those who may be away from home or otherwise physically unable to be present. There have been conversions at the altar on several recent Sunday evenings, under the preaching of the pastor, and he has a considerable list of prospective new members. Brother Vogt has organized two home mission bands which alternate with him in conducting meetings at two school houses a few miles distant, where there is some interest in the direction of full salvation and the work of our church. The pastor also has in view a campaign of revival work in a neighboring town during the summer, where the Church of the Nazarene is much needed. The finances of the church are in excellent shape, all budgets, local, District and General being overpaid, and the liberality of the people is indicated by the largest offerings in the history of the Mohall Nazarene church. The way the church is forging ahead may be seen from the facts that when Revs. C. C. White, pastor of

the Hamlet church, and Earl C. Pounds, District Superintendent, began work in Mohall, about seven years ago, they were opposed by the larger portion of the town's people; after that there was a period when we as a church were tolerated, and now the confidence of the people has been reached to the extent that about all the spiritually-minded people of the town are looking our way and attending our services, while those who promote such public services as the Memorial day and the baccalaureate sermons have called upon our pastor for those services this year, from which it would appear that we are now in demand in Mohall. To God we ascribe all the glory, and pray that the power of His grace and the endowment of the Holy Spirit may rest upon us during the present year."—H. C. Cowan.

NORTH DAKOTA DISTRICT CAMP MEETING

This camp was started about seventeen years ago by Rev. Lyman Brough and his faithful people at Sawyer, Surrey, and Center schoolhouse, in a beautiful grove on Mouse River, adjoining the town of Sawyer, N. D., and has continued to be a center for the spread of Scriptural holiness in all the region round about. Hundreds of people have here found full salvation, and been added to the church, and the influence of the camp has extended to far distant portions of this and other states. For many years the campmeetings were held under canvas tents, which suffered from time and the elements until they were practically unusable, and last year the need of a permanent tabernacle was so apparent that steps were taken, under the leadership of District Superintendent L. E. Swaney and Rev. C. B. Perrine, towards this end, and nearly \$3,000 was subscribed for the building. At the opening of the camp this year, June 24, the tabernacle was ready for use, a frame building 60 by 90 feet in dimensions, with a seating capacity of about fifteen hundred. The building cost fully \$3,000, including donated labor, is built of the best of materials, and in a most substantial manner. Best of all, it is paid for, except a small balance which is more than provided for by good subscriptions. The meeting this year began June 24 and closed July 4, under the leadership of Dr. J. B. Chapman and Rev. D. Shelby Corlett as evangelists, whose preaching was of the old rugged type which brings repentance towards God and faith towards the Lord Jesus Christ, and a large number of people sought and found the blessings of full salvation. The number of tenters and other attendants is increasing from year to year, and the need of larger equipment for their comfort is recognized by the management, and will doubtless be provided for during the coming year. This year, not only the campmeeting, but the conventions of the District, W. M. S., the District N. Y. P. S., and the North Dakota Assembly were held in the new tabernacle and provision was made for them on the grounds. Thus this camp is proving an asset of inestimable value to the work of the church on this District.—H. G. Cowan, Reporter.

CHURCH NEWS

EVANGELISTS V. W. AND MARGUERITE LITTELL—"We just recently closed a fine meeting with our Winnipeg, Manitoba, Canada church. We were there for three Sundays, and although this is reputed to be a hard place, God undertook for us in a marvelous way. We had heard much about Canada's being a hard field and the people slow to respond to an altar call, but we did not find it so. From the time the break came, which was quite early in the meeting, we had seekers right along nearly every altar call. Confessions were made, forgiveness asked, restitution was in order as folks moved over on "Straight Street." And the folks shouted in the old time way. When we came to sum up the results we found there had been over 50 seekers, all adults but one and very few repeaters. We found the people delightful to work with. In fact just fell in love with them. Pastor M. J. Jones was right on the job all the time, praying and boosting for all that he was worth. He is doing a very fine work in that wicked city. The last Sunday of the meeting nine good adult members came into the church, with the prospects good for several more. The pastor was given a good pounding. The evangelist was treated well in the way of an offering, invited back for a second campaign, Jan., 1927, and we are going, if Jesus tarries and the Lord wills. We are now in a very promising meeting with our Emporia, Kansas church. Rev. Elmer Poole is the much liked pastor of this church. This is our second meeting with Brother Poole and we find that he is working at the job. Some have already prayed through to victory, and while there are some hindrances in the way, yet we are looking for a great meeting. Following this meeting we go home for a much needed rest, and then on to the east, into Indiana and West Virginia, for the fall and winter months, and then into the great North West, and Pacific Coast states after the middle of January, 1927. Remember to pray for us as we go on, singing and preaching full salvation."

BILLINGS, MONTANA—"A summer campaign for Christ was conducted under the auspices of the Christian and Missionary Alliance in the heart of the downtown district, where their tabernacle is located, beginning the evening of July 4th, and ending the evening of the 18th, with William Werkhauser, of Chicago, as the evangelist. Mr. Werkhauser expounded wholesome truths nightly to good audiences, composed mostly of members of the various churches. His sermons the first week were taken principally from the Old Testament and dealt with the prophecies as applied to present day signs. His last week was given over wholly to the New Testament, pleading earnestly not only with the sinner but with the believing Christian also to embrace every opportunity to accept and live a life of holiness, 'Wholly acceptable unto God.' Mr. Werkhauser left Monday morning for the East, where he will continue his services at Ft. Wayne, Ind., from July 25th to Aug. 8th, from there he will go to Paris, Mo.—Mrs. C. C. Henley, Reporter.

NEW NAZARENE CHURCH, AUGUSTA, KY.



For more than eight years a splendid young man with brain, talent, good religion and a call to the ministry, plodded on as a carpenter and contractor in the city of Newport, Ky. Each year he attended the District Assembly, and returned to his place feeling that he would almost give the world to have been appointed to any little charge that would support his family. But his work at home had kept him from his studies, and it so happened each year that no church with sufficient strength to support a preacher would call a man who had not mastered his course of study, and who had had little experience. During the year of 1924 this young man caught a real vision of the possibilities in him. He knew he would never get any farther the way he was going. He decided to trust God and push out. He accepted the newly organized church at Augusta, Ky., which was composed of nine members, with no place of worship and none in sight. He had some obligations to meet, beside that of supporting his wife, two daughters and himself, but he placed all in the hands of the Lord and moved on the job to win or die, by God's grace.

In May, 1926, he engaged the writer to preach the dedicatory sermon in this beautiful new building which accommodates three hundred people, including 50

members. This service was held June 6th, and we shall not soon forget the glory which came upon us as we delivered the message. Truly God has honored the services of our Dear Brother O. E. Shelton, his wife and their daughters at this place. Sister Shelton is the efficient Sunday school superintendent, and their oldest daughter takes care of the piano beautifully. They have the largest Sunday school and most beautiful church building in the town, I believe. Their Sunday school runs around one hundred in regular attendance.

When we arrived on the scene Sunday, June 6th, we found more than six hundred people in and around the new Nazarene church building. Whatever the pastor needed from any source he seemed able to command, because all the people of the city seemed to recognize that beautiful Sabbath as "Nazarene Day." We so much enjoyed preaching to the large crowd in the morning; also enjoyed the great noon hour when 740 ate at the Nazarene table. Truly God has been and is with the Sheltons at Augusta. They have accomplished a great work, and no doubt but that God will use the move they made to encourage other young people who are called into the work to step out and trust Him.—J. W. Montgomery, District Superintendent..

MEDICINE HAT, ALTA.—"We want our Canadian people to know that we are in the thick of the fight here and never felt so much like going through for Jesus

as we do now. So far we have not needed the city police to keep the crowds away, although the attendance is good indeed. And some of the finest people

in the city can be found in the little Wesley Church of the Nazarene on a Sunday night. Our Tuesday night meeting is fairly well attended, and the Sunday school is growing very slowly, but it has to go. Nearly fifty homes are now on the list to visit and are being visited. And then again our membership has increased from six to eight. But in those two that God did give we have two as good workers as can be found on the Canadian field, and Canadian Nazarenes will hear from them before long. God bless Brother and Sister W. C. Borlase."—J. A. Tench, Pastor.

EDMONTON, ALTA.—"We as a church and individually feel we have much to thank God for in the past few weeks. It will soon be two months since our pastor left us, and yet we are glad to be able to report that God is holding us steady and leading us on along the way. It has been our privilege during the past three weeks to have Brother and Sister Bartrum with us and we pray that as they go to their permanent field at Morse, Sask., they will be a blessing there as they have been to us. Our N. Y. P. S., notwithstanding that quite a few of our number are away on their holidays, is becoming more and more one of the most efficient and wide awake departments of the church. It does our hearts good to see so many young people who have found the Christian life so worth while, and it is our desire to so live that God may make us true soul winners for Him."—M. McMurray, Reporter.

FERINTOSH, ALTA.—"Greetings to all at home and abroad. We praise God for victory. We opened our new work at Ferintosh on the 28th of March, when I had to borrow a horse to go to our first service, which is held at a school house four and one-half miles away. This was my first experience in a saddle and now, through the mercies of God, we have conveyance. We are glad to report that our services are being well attended and the Lord is with us and the Spirit is moving. We have also opened up at Poplar Bluff, which is ten miles away. We believe the Lord is going to send a wave of salvation over this place and that we shall see souls born into His kingdom. We had our missionary program a few weeks ago, which was a great success and a big crowd attended, about ninety in number. I feel sure it was a great help to every one of us. We feel sure that Ferintosh is not dead but that it is a living Church of the Nazarene. Our people here are very kind to us and help us in every way. We have a wonderful spirit of unity prevailing at the present, and we are looking forward in the future to having a church building of our own, and we want all of our people to pray for us."—Thomas Oldham, Pastor.

DEEPWATER, MO.—"We are here trying to push the battle for God. This is a needy field and there are plenty of hindrances, but we are trusting God to bring us through. This church was organized two years ago, following a camp meeting held by Brothers Dees and Hollenback.

Brothers Pegram and Sneed have served as pastors the last two years."—A. J. Hoag.

MINNEAPOLIS, MINN.—"A farewell reception was tendered Rev. E. E. Wadsworth, who concluded a five year pastorate of First Church of the Nazarene in Minneapolis, July 10, at the home of Brother Geo. Friel. As a token of our love and esteem a nice traveling bag and a check for \$30.00 were presented to him, and a beautiful silk umbrella and a \$5.00 gold piece were given to his faithful and devoted wife. Although still a comparatively young man, Rev. Wadsworth is one of our very best preachers. He could easily hold any pastorate in our denomination. Not only is he a fine pulpit orator but he is also a careful constructive pastor with large vision and high ideals. Surely he is headed for the top. Rev. Henry, Dayton, Ohio, has accepted our call to be our pastor and plans to be with us on or before September 1, 1926."—S. S. Bright, Reporter.

BARBERTON, OHIO.—"Our summer revival campaign closed Sunday, June 27. The hall was entirely too small to hold the crowds and the meetings were taken to the Y. M. C. A. auditorium. Rev. Lulu Kell of East Liverpool, Ohio, was our evangelist the first eight days of the meeting. We will long remember this tender-spirited woman of God. Rev. Bona Fleming of Ashland, Ky., was the evangelist the remainder of the meeting. When this Kentucky 'Son of Thunder' cut loose even the devil got stirred. He has lost none of his 'fire' since we first heard him at George Street Mission, Cincinnati, years ago. Vandall and Caskey of Akron, ably handled the singing and the piano. There were 211 seekers, counting as they came, being 143 different persons. Nine members have been received into the church during or since the revival. The offerings came easy and on the last Sunday Rev. H. B. McCrory raised \$1000.00 in pledges on our lot which we are buying in the heart of the city. An outdoor baptismal service was held where a crowd of perhaps 1500 persons looked on. The Sunday school attendance broke all previous records, there being 204 present the 27th of June. This revival has done much toward giving Holy Ghost religion publicity in our city." Rev. J. A. Rodgers has recently moved his family to Barberton. We are glad to welcome this live-wire evangelist. It is a common saying over the Pittsburgh District that Brother 'Rodgers can go into a new field and have a church ready to organize in three or four weeks. Our next revival is October 1 to 17, with Rev. M. M. Bussey."—Frank and Helen Lehman, Pastors.

PASTOR W. F. CLETHORN, CLEVELAND, OKLA.—"We thank God for the progress the church has made in Cleveland this year. It is coming along fine on all lines. God is with us. The church called me back for another year, but feeling that God would be pleased for me to move on I did not accept the call. Then the church called Rev. I. D. Farmer and he accepted the work. So we will enter the evangelistic work after October 10.

Anyone wishing to slate a meeting with us up to the 10th of October can reach us here, and after the 10th of October we will be at Bethany. We will be glad to help anyone out that God will be pleased for us to help. We hold no meetings until our time is up here. Pray for us."

PASTOR C. C. MONTAUDON, O'DONNELL, TEXAS.—"Just closed a great revival at Olton, Texas, under District tent. Great success. New church at Center, thirteen miles west, and prospects for one at Olton soon. They called us back for two weeks next July. This was the first Nazarene meeting there. Large crowds."

NORTH LITTLE ROCK, ARK.—"North Little Rock church is moving on very nicely at this date. Our crowds are staying with us through these warm days, with someone at our altar almost every service, also on prayermeeting nights. Our most beloved pastor, Rev. L. Lee Gaines, is a real shepherd. The entire church, friends and strangers all love him, and we think he will accomplish great things, by the Lord's help, in our city. Our entire Sunday school is backing its superintendent, Rev. J. Sam Curtis, who really sees a chance to enlarge our borders, and Sunday school worth while. Our Young People's president, Miss Irene Dunham, assisted by a staff of eager young folks, is making quite an impression on our city. They have adopted for their motto, '100% N. Y. P. S. in every detail.' Our Intermediate and Junior Societies, under the direction of A. W. Sharp, superintendent, are moving on nicely. During Uncle Buddie Robinson's visit to North Little Rock recently these little people rendered a special program for him. We love Uncle Buddie and trust he will return again soon. These societies are a live bunch. They have for their president Lois Stobaugh. Their motto is 'Willing Workers for Jesus.' These Intermediate and Junior societies are planning the purchase of a large truck that they might go around and gather children for our Sunday school and societies. We expect our State Campmeeting to exceed any in our history, with Rev. John Fleming and Rev. H. N. Dickerson and the Suttons, to be held in North Little Rock July 30 to Aug. 8. District Superintendent John W. Oliver, a mighty man of valor and one of whom our 'Wonder State,' Arkansas, is extremely proud, is leading us on to greater victories. Please pray for us."—A. W. Sharp, Secretary.

PASTOR H. CROSSLEY, JOHNSON, VT.—"This church is still in the battle against sin and the devil, and while the enemy is resting, we are bending every effort to defeat him and lay our trophies at Jesus' feet. On no account will we let the devil win. Soon after coming to this field last July we felt the burden come upon us for the young people of the church and village. This burden increased with the days, Sister Crossley particularly feeling the pressure. She tried to meet it with much prayer and fasting, Saturday night after Saturday night being spent on her knees praying for the young people and the services of the Sunday. In February the pastor went to Hill West to conduct a two weeks' meet-

ing with our church there. The services here being left in charge of Sister Crossley. This added care was too much, and Sister Crossley suffered a nervous breakdown. After three months in bed we were able to get her to her parents' home in Methuen, Mass., where she steadily gained and has just returned to us. Will you not continue to pray for her complete recovery? Throughout the winter and spring it has been gratifying to see outsiders coming into the meetings. The attendance is better than it has been for years. God is giving us the confidence of the folks and they are beginning to see that the Church of the Nazarene has a message that meets the need of the human heart. A new adjunct to the services is a Young People's meeting every Sunday evening prior to the evening service. Our plans are to formally organize it into a N. Y. P. S. In your prayers remember us here amid the Green Mountains of Vermont."

PASTOR L. W. COLLAR, SOUTH BEND, IND.—"We are so glad to report victory for the South Bend church. We are steadily gaining ground in all departments of our church. We have outgrown our quarters and were compelled to enlarge our borders to accommodate the crowds. Our old building was practically swallowed up in our new building which is eighty-six feet long. Our new auditorium with balcony will seat comfortably five hundred people. We have a full basement where modern Sunday school rooms and equipment will be installed to take care of our growing Sunday school. Last Sunday, without any pull or extra effort, we had 256 in attendance, for which we praise God. We also have nearly three hundred babies enrolled in our Cradle Roll Department. This healthy increase has all been brought to pass through the hearty co-operation of the Sunday school superintendent and every member of the church. We have set our goal for one thousand in the Sunday school and we do believe that the day will come when we shall have that number. Our N. Y. P. S. is wide awake and aggressive. They are doing things for the Lord. They conduct two street meetings every week and are a great blessing in the regular services. They recently purchased a good tent, forty by sixty, to be used in evangelizing the city. Evangelist Philip Geiter is to come to South Bend August 1 and conduct a meeting for them in a new part of the city. We are counting on

great victory. And now I want to tell you a few things about the good revival we just closed with Evangelist J. Warren Lowman and wife. The Y. P. S. donated the use of their tent, and it was pitched about one mile from the church in a new part of the city. The meeting was well advertised and from the very first service the tent was well filled, and the attendance kept increasing until there were hundreds around the tent. Brother and Sister Lowman captured the hearts of the people with their singing and about the fourth night of the meeting he made the first altar call and the altar was lined with seekers. From then on until the close there was not a barren service. Many times there were thirty or forty seeking the Lord at once. We had many, many seekers; some of them coming two and three times or even more. Not every one prayed through to real definite victory, but we are glad to say that a great number were definitely converted and sanctified. The meetings began and closed with baptismal services at the Chain Lakes, where twenty-nine were candidates for immersion. Great crowds attended these services, and God put His seal upon them. One good brother who was converted in the meeting had to be carried out into the water because he had only one limb, but after he was immersed he came up out of the water leaping and shouting for joy. The glory of the Lord came upon the people in waves. At the close of the meeting twenty-seven new members were received on probation. Our membership has been more than doubled this year. We give God all the glory. Brother and Sister Lowman surely endeared themselves to our people and the community where the tent was pitched. They proved to be kind and humble and God wonderfully used them in South Bend. If you are ever in South Bend call around and see our new church on 1113 East Indiana Ave."

MOREHOUSE, MO.—"Our work is making steady, aggressive strides under the leadership of the blessed Holy Spirit. Every department has grown and expanded. We have an average attendance of around 115 at Sunday school, counting all departments. This is a small town and there are three other Sunday schools. Our prayer meetings are well attended; we have cottage prayer meetings on Tuesday night. "These are seasons of refreshing. Folks come out well on Sunday morning and night to our preaching services. The Y. P. S. meets on Saturday night and these services are well attended and enjoyed. 'There is a sound of a going in the mulberry trees,' also we see a cloud in the distance about the size of a man's hand. These indicate to us future blessings from the presence of the Lord and abundance of rain. Many are requesting prayer. We know the grain is fast ripening and soon will come the harvesting and garnering. Pray for us that soon, in God's time, He will give us this revival we now see by faith. A good friend of our church is co-operating with us in raising the debt of long standing on our church here. Soon we expect to have paid the last cent, then set a date for an all day meeting or Sunday basket dinner in grove across

from the church, have our District Superintendent, Brother Dees, with us, and burn the note amidst praises and shouting. After this is done we plan to re-roof the church and do other needful repairing. Pray for us. For four weeks just past wife and I assisted in a home mission campaign at Cairo, Rev. J. L. Cox and Rev. L. Hibner, evangelists, and Mrs. Moxley song evangelist. God gave us a Church of the Nazarene there. See full report from other workers."—Rev. and Mrs. Sam K. Moxley, Pastors.

SANTA ANA, CALIF.—"Truly God is with the Church of the Nazarene in this place. What seems to be a wave of prosperity from the Lord has come to this church. It began some weeks since in a Sunday morning service, when we held a tithing service, in which the Word of God on the subject of tithing was brought to our attention. On the call of the pastor, twenty-five or thirty members signified their intention to bring the tithe into the 'storehouse,' which means to us this particular church treasury. A week of prayer followed, and a series of revival meetings, held by Rev. I. M. Ellis, during which many were saved, reclaimed, or sanctified. Soon after the revival closed, which meeting ranked as one of the very best ever held in this church, our pastor called a general church meeting to consider ways and means and methods of furthering the work of the church. In the meantime the Lord had very definitely outlined some methods of church work and laid the burden on the heart of our dear Brother F. R. Cline. He was made the chairman and general director of a committee of laymen. This committee, under the direction of the pastor, divided the membership of the church into several groups and appointed a leader over each group. These leaders in turn canvassed each member of his group and secured from each, as far as possible, a list of unsaved people, as the Lord seemed to direct. After furnishing such a list, said layman agreed to pray daily for his list—his prayer list. It was surprising how this move stirred the church up to prayer and a condition of self-examination. Already a goodly number of the weak and unsaved ones have been reclaimed and blessed up good, so that a real tide of revival is on in spite of the fact that the special meetings were closed some weeks since. Thank the Lord for it all! In the second place the entire membership and friends of the church were kindly solicited to learn what each would contribute towards the combined budget for the coming year. The tithe is considered the minimum amount in making these pledges. It is marvelous how God has blessed this last move. Although the financial part of the system has been in operation only about two

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weeks, the treasurer reports that the offerings have increased about 100%. The offerings thus arranged for take care of the general, district and local budget, together with an increase in the pastor's salary and a payment of \$1250 on the church debt, and \$400 for evangelist's salary. I may add that the system as now in operation is known as a 'Stewardship Campaign.' The evident blessing of God is on the pastor and the entire membership. The future looks bright to us. Practically every member of the church is alive and working."—G. C. Murphy, Secretary.

PUGET SOUND CAMP, -PINEHURST, WASH.—"Our first District camp meeting of this season, that of the Puget Sound group, held at Pinchurst, two miles south of Everett, Wash., July 1 to 11, was one of victory and blessing from start to finish. The burden of all the detail of the preparation and oversight of the camp fell upon Revs. G. R. McShane, of Seattle, and Chas. B. Archer, of Everett, president and secretary respectively of our North-end association. The workers especially engaged were Revs. J. A. Kring and Mrs. DeLance Wallace, assisted by our much loved Turner Boys (two brothers) who had charge of the music. Pastors and people from nearby churches spared no pains to make it a success. Pinchurst is a new suburban village outside of the city limits of Everett. It has never been our privilege to serve through a meeting with greater harmony and earnest co-operation among all the workers, so why should we not have expected the evident pleasure of the Lord in His manifested presence throughout the whole time in saving and sanctifying power and accompanied by some marvelous deliverances from diseased appetites and bodies?"—Rev. DeLance Wallace.

A. I. METCALF, TATUM, NEW MEXICO—"We have accepted the work here and at Plainview. We found the work very much run down, as they have been without a pastor for some time. But there are no better people in New Mexico than we found here. Just closed a meeting here in one of the nearby schoolhouses with Brother F. A. Powell as evangelist. His messages were fresh and inspiring. Fifteen prayed through in the old time way, others seeking. One young lady answered the call to the service of the Lord. A good offering was received for evangelist and pastor. We received eight subscriptions for the HERALD OF HOLINESS."

EVANGELIST C. C. BURTON—"I left Kewanee, Ill., from where I last reported, and came to Bell City, New Mexico. There the Lord met with us and gave us a fine meeting. We went from there to Hollene, New Mexico, with Brother A. I. Metcalf. The Lord blessed us with a fine revival. Brother Metcalf certainly is a good pastor and a real Nazarene. Then we came to Roswell, New Mexico, and joined in with Brother F. R. Whitley. Brother Whitley is a fine young preacher from California and is leading the people on to victory. At the close of the meeting he took a fine class into the church, all being adults. We came from

Roswell to Tularosa, New Mexico, with Brother W. M. Lovett. Brother Lovett is another fine young preacher and has a sacrificing people as one will find anywhere. We left New Mexico and came to Florine, La. There the Lord gave us a gracious revival. Souls prayed through in the old fashioned way. This meeting was in a Congregational Methodist church, and about all the church was clamoring for a Church of the Nazarene at the close of the meeting. We asked how many would join the Nazarenes, had they an opportunity, and there were thirty who came forward, all adults, and in the possession of the blessing of sanctification. I believe there will be near forty who will join. We were called back to hold a tent meeting in October. Then we expect to notify the District Superintendent and get him there to organize a Church of the Nazarene. Am now at Zwolle, La., and go from here to Kona-wa, Okla."

DUBLIN, TEXAS—"Our revival meeting closed out in a blaze of glory. Our evangelist, Rev. A. G. Pool, did splendid work. The Nazarenes of Cisco, Texas, came over by car loads and helped us push the battle and shout the victory. Money for evangelist and local expenses came easy. A few of our very best citizens prayed through to victory. It will be years before the community forgets this meeting."—Mrs. H. H. Warner, Pastor.

EVANGELIST L. HIBNER—"I thank God for victory over sin, the world, the flesh and the devil. On May 31 I closed a fine meeting at Sabula, Mo., with S. C. Hendley as pastor. It gave me great pleasure to labor with Brother Hendley. He is a man of God. He loves his people and his people love him. He knows how to stand by the evangelist, pray, shout and weep over the lost. God bless him! On Monday night, June 1, we went to Annapolis, Mo. There I preached to a fine crowd of folks. The Lord owned the service as His, and our hearts were made to rejoice because of His presence. I left on the midnight train and reached home the next morning at 8:30. Enjoyed

a good visit with wife and the children, and on June 3, left home for Sullivan, Ill., for a meeting with Rev. L. C. Bennett, pastor. The dear Lord stood by us at this place and a good number prayed through to victory, and the saints shouted. We can say of a truth that it was good to be there because of the presence of the Lord. May the Lord bless dear Brother Bennett and his good people. Leaving Sullivan on June 21 for Cairo, Ill., we joined Rev. J. L. Cox and wife and Rev. S. K. Moxley and wife, for a home mission campaign. We found some fine folks there. Thank God for the big hearts and open doors, but best of all the Holy Ghost helped us sing and preach the old fashioned gospel until conviction seized the hearts of the people and a goodly number sought and found pardon or purity. On Monday, July 12, District Superintendent E. O. Chalfant came down and organized the Church of the Nazarene with twenty members, some of as fine folks as there are on the earth. The outlook for the Church of the Nazarene at Cairo is fine. At this writing I am at Corona, Ala. The attendance is good. The Holy Spirit is working. We are expecting victory."

PASTOR J. W. HENRY, DAYTON, OHIO—"After much prayer and waiting on the Lord, we have felt led to resign our work in Dayton, Ohio, and accept the First Church of the Nazarene at Minneapolis, Minn. After almost five years of service in Dayton church, we find it hard to leave these dear ones, as they have stood by us as their pastor and sacrificed along all lines to see this work in the great city of Dayton carried on, and while we are leaving, there is not one in the church that we know of who wants us to leave, but we feel it is our time to move on. We will arrive on our new field at least for the 5th of September to make ready for a great revival meeting with Dr. Babcock. Already we feel, with a work like our precious Brother E. E. Wordsworth through the Holy Ghost has built up there, that we will be able by the help of the Lord to carry on to victory. Remember us in prayer for this great field."

LIGHTHOUSE MISSION, ST. LOUIS, MO.—"Pastors, preachers and evangelists passing through the city please stop and worship with us! We have celebrated our twenty-third birthday and holiness is still the main issue—Praise the Lord. We have a fine Sunday school and a good attendance, a fine church building seating six hundred. The work was started by the late Brother Flower, and the good work is going on and souls are being saved. It is a real soul-saving station and we are 100% for holiness."—S. C. Box, Secretary.

PASTOR D. A. GLAZE, MONROEVILLE, IND.—"We just closed a good tent meeting with Rev. Joseph Posey as evangelist and he is a good one. He preaches the old rugged gospel with demonstration and power, which brings old fashioned conviction. He has his own tent and you will do well to give him a call for a meeting. Several victories at the altar and five accessions to the church. I was

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called to this church less than two years ago, which was just organized. The membership doubled and several more are looking our way. A new church will be built soon and then the work will go much better, as we are now in a hall upstairs. 'If we really have the blessing we will grow'."

FIRST CHURCH, MIAMI, FLA.—"We have just closed a successful revival conducted by our young people. It was successful from several standpoints. First: souls were saved, not a great many, but some got through good. Second: it was very helpful to the young people themselves. They did the preaching, singing and playing. Their singing was very fine; quartets, duets, and solos. Third: it was helpful to the whole church. The older ones sat back and enjoyed the preaching and singing of their children and saw some fruit gathered that doubtless will tell in eternity. And fourth: it was a new thing here and brought out people who had never been in a Church of the Nazarene before. So, all told, it was a great success. I have my young people conduct such meetings in all my pastorates, and with good success. It brings out and strengthens latent powers, dispels fear and produces courage that nothing else could. The young people and the whole church are better for having

had the revival. We are hoping that God will call some more of our young folks into the ministry."—Rev. Howard Eckel, Pastor.

HOT SPRINGS NAT'L PARK, ARK.—"Our church has just closed, what has been considered by many, one of the best meetings ever put on in this city by the Nazarenes. We had Rev. R. E. Gilmore as evangelist, and this young Spirit filled, talented, consecrated preacher certainly performed his task well. Rev. Josiah Tucker of Southern California, stopped by for a few days and assisted, and his preaching was well received by many of his old friends, as he is the founder of this local church. E. D. and Mrs. Simpson, two of our splendid young people of Conway, Ark., had charge of the music. They always prayed over their songs as a preacher would pray over his sermons. The church was put before the people of Hot Springs in a wonderful way; prejudice was broken down, and many friends were made, for the cause of holiness. There were between forty and fifty people at the altar during the campaign. The church has a greater vision for her tremendous responsibility, and are laying plans to build a new structure, and will entertain the District Assembly Oct. 6th to 10th. A great spirit of unity and co-operation

possesses our people as a result of this revival. No church or camp meeting board will make a mistake in calling these preacher brethren for service."—D. C. Reynolds, Pastor.

TILDEN, ILLINOIS—"We are glad to be able to send in a report of the Sparta, Ill., meeting, held under a tent, with evangelist Rev. R. P. Fitch, of Cincinnati, Ohio, in charge, and Brother Lee Love, Murphysboro, Ill., as song leader and soloist. This was the first holiness tent meeting in the town for many years, and the first Nazarene revival meeting ever held there. The meeting was made possible through Brother and Sister Geo. Musgrove, who have been praying and laboring for several years to this end. The meeting began June 30th and closed July 18th. The truth was preached with no uncertain sound. Brother Fitch certainly cried aloud and spared not. We thank God for such men. A few found God in justification, one was reclaimed, and several were sanctified, and a good foundation was laid for another meeting. On Sunday afternoon when the congregation was asked how many would stand by and help put in another meeting, and also help to promote the cause of holiness in Sparta, twenty-seven moved out from their seats and stood around the altar. In a few minutes' time \$160 was pledged to finance another meeting. Before the snow flies, we of the Tilden Church of the Nazarene are asking God to raise up a church there. Pray for Southern Illinois, when praying for the church."—Archie Wilson, Pastor.

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STATE OF MAINE NAZARENE CAMP MEETING—"On Sunday night, July 11, our first Nazarene camp meeting in the state of Maine came to a close, at the famous grounds at Old Orchard, Maine. The memory, however, of this gracious, God-sealed camp will linger long with those who were in constant attendance. The Old Orchard camp ground commission, upon learning that the National Holiness Association, who have held forth upon these grounds for many years, had decided not to conduct a meeting this year, turned to the Nazarenes and offered us the dates which had formerly been used by the National Holiness Association. It seemed like a providential opportunity for our folks to become the true successors of the National Association camp meeting. We were not only favored in the place for the meeting, but signally so in securing Evangelist G. F. and Byrdie Owen as special workers, for they surely wrought well. Their ministry was greatly blessed to the Nazarenes, and they were also much appreciated by Methodists, Baptists and those of other denominations. Brother and Sister Owen were tireless in their efforts in preaching, singing and altar work, staying as late as any worker, and pressing the good fight at every point. They endeared themselves to many and will be warmly welcomed back to the Pine Tree State in future meetings. Our crowds, particularly at night, were splendid and the results at the altar were gratifying. But the fruitage of this camp was not in the seekers alone, but in the many friends made and the large advertising which

our work and churches received among those who knew little of us as a denomination. The larger share of the responsibility of the meeting was carried by Revs. DeWare, Mann, Alley and Lanpher, as various of our other pastors had engagements in other meetings which necessitated their absence. But they will probably be on deck for the great Nazarene camp on the same grounds next year. In connection with the ministry of Brother and Sister Owen, Brothers DeWare, Mann, Alley, Millet and Lanpher assisted in the preaching. We were also favored with the presence and preaching of Brother and Sister Munroe, missionaries from China. Frank Smith led the singing with great acceptability. Arthur Ingler dropped in on us and sang once to the delight of all. Mrs. Miller, the new teacher of vocal music at E. N. C., spent several days with us and aided greatly with her splendid voice. On the last Sunday afternoon Brother Owen gave his thrilling address on the Holy Land and his recent trip there, which gripped the large congregation, and upon appealing to them for the need of a fine, new tent for the Nazarene work in Maine, they responded quickly and gladly with seven hundred and twenty dollars, counting a hundred dollar pledge which had been voluntarily given in the morning service. A kindly disposed Baptist brother topped the matter off by donating twenty-five new chairs for the big tent. Unquestionably, Maine is one of the ripest fields for our work in all Nazaredom and with the big, new, khaki tent our possibilities will be increased many fold. A camp meeting association was organized, with a president, vice-president, secretary-treasurer and an advisory board, consisting of each Maine pastor and one layman from each church. The officers for 1927 are: C. P. Lanpher, President; D. S. DeWare, Vice-president; and L. F. Mann, Secretary-Treasurer. The 1926 camp was a great meeting, but next year's camp should exceed it in attendance and gracious fruitage. The dates for next year's meeting will be July 8th to 18th."—Reporter.

WEST SIDE CHURCH, INDIANAPOLIS, IND.
 "It has been a long time since we sent a report to the HERALD OF HOLINESS, but that good paper still comes to our home and the West Side church has by no means dropped out of sight. God is still blessing us and helping us to gain some real victories. This past year has been a hard year, but the church is gaining ground. A number of good revivals have been held. Early in the Assembly Year we had a good meeting with Brother Freddie Thomas. The church was well filled each night and God gave us some real cases of salvation, and Brother Freddie's good work won us many friends. In January Brother J. A. Williams came to us for a meeting. This was the third time I have used Brother Williams in a meeting. I have never been disappointed in them. He preaches an old-fashioned rugged gospel, does not smooth over and flatter carnality. This meeting brought forth fruits that abide. A number were taken into the church after the meeting. Brother Gilbert Wyne

was in charge of the music. His help was much appreciated. Brother Wyne is a local preacher from Modoc, Ind. He carries a spiritual burden and is a real factor in getting people to the altar. Our next meeting was a week end Sunday school convention with our Sunday school editor, Dr. E. P. Ellyson. We believe that the hope of our church is the Sunday school. Our Sunday school must be the agency under God to get the people under the preaching of the Word. God gave us a good convention, which, we believe, is bearing fruit. We recently closed a good meeting with Evangelist Geo. Biernes and Brother and Sister A. H. Johnston. The Johnstons are great singers, as every one knows. Brother Biernes is also a great preacher. We did surely enjoy working with these splendid people. We can heartily commend Brother Biernes to any church. He will not disappoint you. He is a Bible preacher. His preaching is convincing and brings results. Six persons were taken into the church during the meeting and more are soon to come in. We appreciate our labors here with the good people at the West Side Church. God has blessed us and given us souls for our efforts. Our Sunday school is holding up well during the summer months. Plans are now under way for remodeling our church for better Sunday school use. Our Sunday school will now average a little under two hundred, but we should have a school of twice that number. We are getting on well financially. Our General Budget is paid in full, and all local expenses are being taken care of when they come due. We are behind some in the District Budget. Our recall meeting was held July 15. A beautiful spirit of fellowship and harmony prevailed. The church was led to give us a good substantial call to return for the third year.

We thank God for this manifestation of the confidence of this praying band of Nazarenes. We have some of the best Nazarenes on earth here. Pray for us. If you are passing through stop and worship with us."—Geo. L. Dech, Pastor.

PASTOR JESSE TOWNS, WINCHESTER, IND.—"We are closing our fourth year as pastor of the church here. This has been, in many ways, our best year. The church gave us a unanimous call for the fifth year, but we felt led of the Lord to move on to other fields of labor, and are accepting the work at Anderson, Ind., for next year. We can truly say that the past four years have been the best time of our life. The church here is in fine condition every way. There is fine unity among the people, the spiritual tide runs high. God is blessing in each and every service. Finances are in good condition, both General and District budgets are paid in full for the year, and we are also paying off our church debt (this will be done by the time of our Assembly, which will convene Aug. 30). We predict a great future for the Winchester church."

QUINDARO BLVD. CHURCH OF THE NAZARENE, KANSAS CITY, KANS.—"We have been enjoying our new church just two months, and along with it has come to the church many other blessings. One of the greatest blessings to us has been the assistance of Dr. A. S. London. He came to us on our opening day from the school at Hutchinson, Kansas, and has labored almost day and night with us since that time in teacher-training work and lecturing, and also in the building up of a good class in music, both vocal and instrumental. Our attendance is fine, auditorium filled at most of the regular meetings and several have professed. We plan a revival effort for the



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last of August. The spiritual condition of the church is good, and the harmony and fellowship among the people is as good or better than will be found in the average small congregation. Every one is committed to the General program of the church locally as well as abroad. We have much to praise God for and mean by His grace to continue the battle."—Elmer D. Russell, Pastor.

MCKINNEY, TEXAS—"We closed out on July the 18th, one of the greatest revivals in the history of the church here. The meeting ran for eighteen days with Rev. Lum Jones as evangelist, and Rev. Kendall White and wife of Bethany, Okla., in charge of the singing. This corps of workers make a splendid team. Their work was deep and thorough, the type that stirs the devil and brings results. There were fifty who were definitely blessed at the altar. On Sunday the 18th we received a class of ten into the church, and we feel that there will be a number of others who will soon unite with the Church of the Nazarene. The attendance was good, often reaching the overflowing point. The outlook for the church here was never better. We are fast coming to the close of our third year with this church, and as we look back, it seems marvelous what God has done for us during this time. To Him be all the praise and glory. The courage of the church is strong, our motto is 'It can be done.' We believe that God is going to lead on to greater victories in the work here. We have the confidence and respect of the town, and quite a number of good folks are looking our way. We are delighted to be in the pastorate of the Nazarene church. Are glad

to remember that we are one of the cats of the mill and believe in getting the gospel to the world through the avenues of the Church of the Nazarene."—V. B. Atteberry, Pastor.

OMAHA, NEBR.—"We just closed a very successful tent meeting last Sunday night. Our workers were the boys from California, Revs. McNaughton and Baskin. They are very devoted, prayerful and conscientious workers. They emphasize prayer and the need of praying through and keep beautifully free and blessed in their own souls. The meeting was well attended and many heard the gospel, standing outside around the tent. About thirty souls were at the altar. Our young people were greatly helped by this meeting and the church was strengthened. The boys are open for calls; they went from here to Farnum, Nebr."—Elizabeth Mead, Pastor.

WEST SUNBURY, PA.—"We wish to report that we have just closed a most gracious and successful revival with Brother Phillip Geiter as evangelist, and Willis Anderson and Clarence Haas as singers. Rev. Geiter is a Prince in Israel and won the hearts of our people. The boys of the E. N. C. were led of the Lord as they brought the messages in song. At the time of the meeting I was enrolled at the Slippery State Normal for the Teachers Summer term, but felt led of the Lord to be released so I could put my entire time into the revival, and the Lord certainly rewarded for the sacrifice. The meeting touched the entire church. And while we did not count the seekers as they came from service to service, the number reached fifty-five

new ones for us. And we took in the last Sunday sixteen and four more have agreed to unite with us. Even though our community is not thickly settled and the Methodist Episcopal Church held meetings at the same time, we had good attendance at all times and on Sunday evenings the church was filled. At the Wednesday evening prayer meetings, following the closing Sunday, there were fifty-nine present and about forty-five gave testimonies of saving or sanctifying power. Before the prayer meeting closed it was requested that we have another evangelistic campaign this fall, and all consented at once. So the workers are being arranged for. A Young People's Society has been organized, and recently a Junior Missionary Society, besides the Auxiliary. Our Sunday school has reached the one hundred mark. And our hearts are encouraged, as the young people said in the cottage prayer meeting 'On with the battle!'"—Cyrus F. Heald.

PASTOR JAS. H. STURGIS, MILTON, CALIF.—"We are one of the small, but mighty churches on the Northern California District. We have nineteen members, all rejoicing in the blessing of holiness. We have a live, spiritual missionary society which raised over one hundred dollars last year. We have a N. Y. P. S. with sixteen members, more than half of which are honorary members. Our church raised over \$400 for District and General interests last year. We recently closed a gracious revival with Brother W. C. Graves as evangelist. Brother Graves just came to us from the Free Methodist Church. He was one of their leading evangelists, and cannot be excelled in our church. He preaches with a depth of love and humility that is winsome. Nobody goes to sleep in his services. He is fearless in preaching, and very judicious in dealing with troublesome questions. He certainly deserves a hearty support in calls for meetings. His address is 615 South Ave. 59, Los Angeles, Calif."

KANSAS CITY, MO., FIRST CHURCH—"Our revival in the big brown tent was a wonderful blessing to many people. The last week the attendance was large every night, and the altars were lined with seekers. Sunday night the audience of sixteen hundred people which filled the tent listened with intense interest to the remarkable sermon of Richard Headrick, the nine year old, "Little Minister." Monday night, for the farewell service, the church was crowded. Evangelist U. E. Harding did "excellent work with his stirring messages and tactful leadership. For the first three weeks of the revival Rev. Frank Watkin, our pastor at Marion, Ohio, was the song leader. He is a gifted singer and leader, and a strong worker at the altar services. For the last week Jas. E. Campbell was the song leader, as Brother Watkin was obliged to return to his charge. Brother Campbell is an exceptionally gifted tenor soloist and song leader. First church is coming to the close of an excellent year. The membership is now the largest in our history, and this is one of our best years financially. We are rejoicing in personal victory and the closing of one of our hap-



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piest and most enjoyable pastorates."—A. M. Bowes, Pastor.

EVANGELIST F. W. Cox—"We had a hard fought battle in Dickson, Tenn., in the M. E. Church, with my old friend Rev. E. P. Akley, whom I assisted in a meeting 22 years ago at La Carne, Ohio, when he was pastor of the United Brethren Church. Dickson is noted as a hard place. Other holiness people have gone into her wicked, and holiness fighting precincts several times, only to see their efforts largely fall to the ground. God saved a few sinners and sanctified a few of the leading members in our meeting. Brother Akley has been crippled in his body some by an accident to his limbs, so had to walk with a cane, and it was hard for him to get around to visit his people. God touched my heart and moved me to get him a brand new latest model Henry Ford sedan. I was only about three days raising him the money. And it was delivered at his door to his delight and surprise and the glory of God. Brother Akley took good care of me. I close in Akron, Ohio, tomorrow. This ends about my twelfth revival effort here with various churches and missions, and I have two other meetings on my slate for Akron in the near future. The Lord is blessing me, and I have some open dates for fall and winter. Address, Lisbon, Ohio, Box 441."

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.

HIGGINS, TEXAS

Good revival meeting conducted by Rev. B. H. Edwards and wife. They cooperate with pastor and church grandly. Love offering for pastor \$87.00. Souls prayed through in the old way. Pastors Mrs. Hattie Putney and Nora McCaslin recalled for the oncoming year. Higgins church motto, "On to Victory."—J. J. Glisan, reporter.

DENVER, COLO.

Meeting planned here for city auditorium changed to First Baptist Church, seating capacity two thousand. Large crowds, great interest, one hundred requests for prayer at first service. Richard Headrick, the nine year old minister and Prof. James E. Campbell capturing the people. Remember us in prayer.—Headrick-Headrick Evangelistic Party.

MANY, LA.

Sunday closed a gracious revival with Rev. A. D. Ashby's church and his good people. Ashby is a fine pastor, a real Nazarene. Thirty came forward for membership at close of meeting, all adults. A good Church of the Nazarene expected.—C. C. Burton.

PRINCETON, IND.

Greatest meeting in history of church closed tonight. John Fleming and Burl Sparks evangelists at their best. Many seekers and finders.—L. O. Green, Pastor.

FT. SCOTT, KANS.

Great day Sunday. Rev. Howard with church one year today, with 177 more in attendance in Sunday school than a year ago. Nice class received into church. The Lord's blessings upon our church. Rejoice with us and give thanks to Him who answers prayer.—Mrs. Chas. Wingblade.

COFFEYVILLE, KANSAS

Victory is ours again. Our ten day camp is history. About seventy seekers and many finders. Church wonderfully built up. Crowds good, fine spirit. De-board Brothers of St. Louis, Mo. were the evangelists and are among the best. Thank God for our Coffeyville church. Pray for us.—W. A. Menneke, Pastor.

DETROIT, MICH.

Detroit First Church all summer tent campaign steadily forging ahead. Lewis Bacheller and Beulah Quartet standing solidly for God and doing heart to heart service and working from home to home. H. N. Dickerson gave us fine campaign in the church. Offerings good, budget all in and souls constantly being saved and sanctified.—Howard W. Jerrett.

ANNOUNCEMENTS

WEDDING BELLS—On July 3, 1926, at the home of the bride's parents, Brother and Sister Ed J. Brown of Hurdland, Mo., Marie M. Brown was married to Mr. Emmett L. Moore of Kirksville, Mo. Both young people are Christian characters, and we join with their many friends in wishing them a long and useful life in the service of the Master. The ceremony was performed by the pastor of the Church of the Nazarene, at Hurdland, assisted by Rev. Finnell of the Unity Holiness Church, in the presence of about fifty friends and relatives.—C. O. Wisler, Pastor.

NOTICE—While I am climbing back to health myself, in this beautiful mountain resort, I am wondering if there are others like myself, who have longed for a home while too ill to work. This is a wonderful climate for those who especially need a high altitude. If there are women, young or old, who would like to spend the fall and winter, or either, here, write to me and let me know just your condition. We could make it possible for you to have a home and can if necessary at a very small expense, and at the same time be in an atmosphere of faith and fellowship. Write at once if interested.—Mary E. Cove, Payette Lakes, McCall, Idaho.

CORRECTION—In the HERALD OF HOLINESS for June 14 it was said that our church at Ashtabula, Ohio, raised \$800 for all purposes for the year. It should have said \$8,000. We have 140 members and \$800 would not be much for us to raise in a year.—W. F. Miller.

CAMPMEETING CALENDAR

Aug. 8 to 15, District Campmeeting and Assembly at Flint, Mich. Rev. I. G. Martin, evangelist; Dr. H. F. Reynolds, presiding. For particulars write Rev. C. P. Roberts, 210 W. 8th, Lansing, Mich.

Aug. 5 to 15, the Ohio State Campmeeting (Camp Sycar), Mt. Vernon, Ohio. Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. G. Nixon, Rev. E. Hilton Post; Song Leader, Prof.

W. B. Yates; Young people's worker, Miss Anna E. McGhie; Children's

-7-

Deadly Fallacies

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Workers. Miss May C. Gorsuch and Miss Ollie Tanner: Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shultz, Secretary, Shadyside, Ohio.

Aug. 5 to 15. Sherman, Ill. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mrs. Della B. Stretch, Haldor and Bertha Lillenas—Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

Aug. 5 to 15. Cleveland, Miss. Campmeeting. Rev. C. C. Cluck of Texarkana, Ark., will be assisted by Rev. Calle of Wilmore, Ky., who will have charge of the music. For further information address Mrs. M. J. Beevers, Cleveland, Miss.

Aug. 5 to 15. Annual Plains Campmeeting, Wray, Colo. Workers: Rev. I. M. Ellis, Pasadena, Calif., evangelist; Miss Esther Fisher, Bethany, Okla., singer; Rev. Mrs. Florence Davis, children's worker. Assistant workers: Rev. Paul Dodds, Rev. E. O. Walden, Rev. H. W. Courtney, Rev. J. H. Thomas, Rev. Loyd Levan, Rev. Mrs. A. E. Hoover, Rev. Mrs. Elsie McGaughey. Preachers and families entertained free. For information write J. A. Phillips, 242 W. 4th St., Wray, Colo.

August 5 to 15. Hudson Holiness Campmeeting. Workers: J. E. Gaur of Des Moines, Iowa, evangelist; District Superintendent W. M. Nelson of Shreveport, La., director of choir. Wm. D. Gaur, President; J. L. Payne, Secretary.

Aug. 6 to 15. Frankfort Pilgrim Holiness Campmeeting. Frankfort, Ind. Workers: Rev. T. H. Gaddis of Cincinnati, Ohio; Rev. T. M. Anderson, Wilmore, Ky.; Rev. C. C. Mourer, trombonist and soloist of Cincinnati, Ohio; Rev. C. D. Jester of Indianapolis, Ind., song leader; Dunkelberger sisters and Moser sisters and other special singers, also a strong brass band and orchestra. A good live camp, good preaching, good singing, good accommodations and railroad connections. Rev. D. E. Snow, 125 W. 24th St., Anderson, Ind., Camp Secretary.

August 6 to 15. Twelfth annual session of Cape Cod Union Campmeeting

Association at Marion, Mass. Un-denominational. Rev. V. E. Stakeholder, evangelist. Rev. G. G. Edwards, President; Harold Ellis, Secretary, East Warcham, Mass.

Aug. 6 to 16. Campmeeting at Atlanta, Texas. Workers: Rev. S. S. White and Prof. J. V. Reed, musical director, with other local workers. Mary E. Perdue, Atlanta, Texas, Secretary.

Aug. 12 to 22. 37th annual campmeeting of the Kansas State Holiness Association. Beulah Park, Wichita, Kansas. Workers, Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman—W. R. Cain, Secretary, 616 So. Vine St., Wichita, Kan.

August 12 to 22. Artesia, New Mexico, New Mexico District Campmeeting. Workers: Dr. J. B. Chapman, evangelist; Rev. R. C. Gunstream, song leader; Mrs. L. M. May, soloist. Special music by the Pecos Valley Quartet. Write Rev. E. E. Hale, local pastor. L. M. May, Secretary, 1820 E. Rio Grande St., El Paso, Texas.

Aug. 12 to 22. Pilgrim Holiness Church annual campmeeting of the Nebraska District will convene at Madrid, Nebraska. The annual Assembly August 12 to 14. Workers: Rev. Seth C. Rees, evangelist, assisted by the preachers of the District. Rev. Chester W. Carty, pastor, Madrid, Nebr. Rev. Edwin W. Reed, Secretary, Box 154, Wauneta, Nebr.

Aug. 12 to 22. Annual campmeeting of Dodsonville, Texas. Workers: Rev. Bud Robinson, evangelist; and Prof. L. C. Messer, song leader. This camp will afford all west Texas and western Oklahoma, as well as elsewhere, the greatest opportunity of their lives in hearing our dearly beloved Uncle Bud-die give his wonderful messages. For further information write Mrs. Georgia Owens or W. E. Ellis, Dodsonville, Texas.

Aug. 13 to 23, annual campmeeting of the Pilgrim Holiness Church of Michigan will be held at Owosso, Mich. Workers: Rev. Geo. B. Kulp, Rev. I.

N. Toole and the pastors of the District. L. W. Sturk, Secretary, Owosso, Mich.

August 13 to 22. Washington-Philadelphia District Camp, Leslie, Maryland. Workers: Dr. C. E. Hardy of Nashville, Tenn.; Dr. John J. Hunt of Media, Pa.; District Superintendent and pastors of the District. For information write Rev. J. N. Nielson, Darby, Pa.

Aug. 13 to 22. National Park Holiness Camp, National Park, N. J. Workers: Rev. G. Arnold Hodgkin and wife, California; Rev. Clara Boyd, Pittman, N. J.; Rev. Wm. Grum, Camden, N. J.; Mrs. S. J. Dorlin, Vineland, N. J.; W. B. Woodrow, Secretary, Collingswood, N. J.

Aug. 13 to 22. Wheeling, Ind., Camp. Workers: Rev. Charles Dye and Rev. H. N. Dickerson, preachers in charge. Song leader, Burl Sparks. For information address Miss Stella E. McRoberts, Secretary, Hazleton, Ind.

Aug. 13 to 22, Ramsey, Ind. Preachers: Roy L. Hollenback of Cambridge City, Ind., and W. A. Vandersall of Findlay, Ohio. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 13 to 22, Twenty-Second Annual Campmeeting of the Harrison County Holiness Association. Workers: Roy H. Hollenback of Cambridge City, Ind., and W. A. Vandersall, of Findlay, Ohio. Song leaders: Kirby Fields and wife of Anderson, Ind. For information write Geo. F. Pinaire, Secretary, Ramsey, Ind., or Rev. John C. Gray, president, Blocher, Ind.

August 13 to 22, Main Springs Camp, four miles east of Prescott. Evangelists, Jarrette and Dell Aycock; and Lawson Brown, singer. Mrs. Lige Martin, Secretary and Treasurer, Prescott, Ark.

Aug. 13 to 23. Bonnie campmeeting, at Bonnie, Ill. Workers: Revs. John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis. W. T. Lawson, Secretary, 1206 N. Maple St., Benton, Ill.

Beginning August 15, Okemah, Okla. Old fashioned revival meeting to be held on the Okfuskee County Fairgrounds. Workers: C. C. Cluck, evan-

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gelist; Rev. I. D. Farmer in charge of singing and Sister Cluck, pianist. Free camping space.—Iva Steers, Reporter.

August 15 to 31. Beebe, Ark. 34th Annual Campmeeting of the Beebe Arkansas Holiness Campmeeting Association. Workers: Dr. O. G. Minglehoff of Blackshear, Ga., Prof. B. D. Sutton and wife of Olivet, Ill. For information write Mrs. Caille Harrison, Secretary, Beebe, Ark.

August 17 to 29. Virginia District campmeeting of The Pilgrim Holiness Church, Roanoke, Va., Melrose Ave. and 19th St., N. W. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart and District preachers. All actively engaged ministers and their wives will be entertained free. Private tents may be secured at reasonable rates. For information regarding entertainment, tents, etc., write G. H. Butler, 610 19th St., Roanoke, Va.

August 19-29. Annual Campmeeting of the West Nebraska Holiness Association. Workers: M. G. Standley, T. C. Henderson, and C. C. Rinebarger and wife. Address B. J. Patterson, Kearney, Nebr., or R. R. Reynolds, Beaver Crossing, Nebr.

Aug. 19 to 29. The Northwest Holiness Association will hold the annual campmeeting at Alphens Grove, six miles south and one and one-half west of Palco, Kans., with Rev. Charles Robinson as evangelist and A. L. Crane and wife song leaders. Many able workers will be on the ground and have some part in the work.—Minnie Burk, Secretary.

Aug. 19 to 29. Fifteenth Annual Session Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: Rev. W. R. Cox, president Greensboro, N. C. College; Dr. C. W. Butler, President Cleveland Bible Institute; Rev. Joseph H. Smith, president International Holiness Association, as evangelists; Mrs. Fred DeWeerd, leader of young people; Rev. J. E. Williams, song leader, Miss Lillian Scott, pianist; Rev. Chas. Slater, all others. Entertainment free to ministers and wives. Write Dr. L. E. Hensley, Secretary, Grand Rapids, Mich., Rt. 9; or Rev. A. Buege, President, Wayland, Mich.

Aug. 19 to 29. Annual campmeeting of the Pilgrim Holiness Church of West Kansas District will be held at Winona, Kansas. Workers: Rev. R. G. Finch and Rev. R. E. Dunham. Board and lodging will be provided as usual without charge. Expenses to be met by free will offering. Bring your bedding. For information, write Mrs. C. F. Berhgreim, Secretary, Monument, Kansas, or J. J. Cash, Colby, Kansas.

Aug. 19 to 29, Hartselle, Alabama, Campmeeting. Workers: Revs. O. H. Callis, J. D. Carter and Harry Blackburn. Write L. O. Waldsmith, Secretary, Hartselle, Ala.

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

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

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

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The Author

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

Aug. 26 to Sept. 5, The Armstrong Co. Interdenominational Holiness Association Camp, three miles from Kittanning, Pa. Workers: Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

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

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

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

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

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

Aug. 27 to Sept. 6, Thirty-Ninth Annual Campmeeting of the Southern Indiana Holiness Association, Oakland, City, Ind. Workers: John and Bona Fleming, evangelists; Song leaders, Rev. Arthur Johnston and wife. For information write Mrs. Maude Yeager, Oakland City, Ind., Secretary.

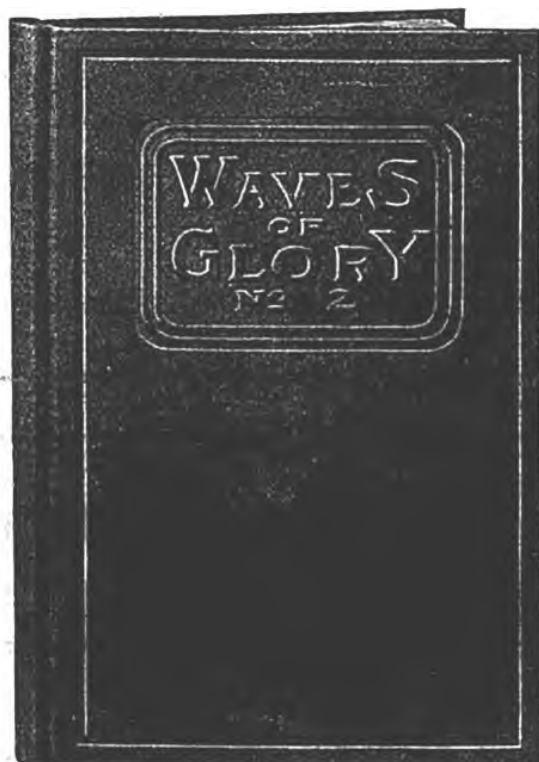
Aug. 28 to Sept. 6, Local Preachers Holiness campmeeting. Fletcher Grove, Delanco, N. J. Workers: Rev. J. C. Long, Houghton, N. Y.; Rev. Richard G. Flexon, Jr., Virginia; Burl P. Sparks, Seymour, Ind.; Mrs. S. J. Dorlin, Vine-land, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

Aug. 30 to Sept. 6, Indiana Campmeeting and District Assembly at Beulah Park, Alexandria, Ind. Workers: General Superintendent H. F. Reynolds. Evangelist C. H. Babcock, over one hundred preachers and singers. Free entertainment for ministers and their wives. For information address Rev. Fred Bouse, Alexandria, Ind.

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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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

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

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

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

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

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FALL ASSEMBLIES

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Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
Montana (Dickinson, N. D.).....August 18 to 22
Iowa (Des Moines, Iowa)Aug. 25 to 29
IndianaAug. 30 to Sept. 5
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday, except Indiana District, which will begin with preliminary meeting Monday night.

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Western Oklahoma.....Oct. 6 to 10
Louisiana (Lake Charles).....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

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FALL ASSEMBLIES

Chicago-Central (Chicago First Church).....
.....Sept. 1 to 5
Kansas City (Pittsburg, Kans.).....Sept. 8 to 12
Missouri (Des Arc, Mo.).....Sept. 15 to 19
Kentucky (Lexington, Ky.).....Sept. 22 to 26
Tennessee (Chattanooga, Tenn.) Sept. 29 to Oct. 3
Arkansas (Hot Springs, Ark.).....Oct. 6 to 10
Dallas (Houston, Tex.).....Oct. 13 to 17
Hawaii (Lubbock, Tex.).....Oct. 20 to 24
San Antonio (San Antonio, Tex.).....Oct. 27 to 31

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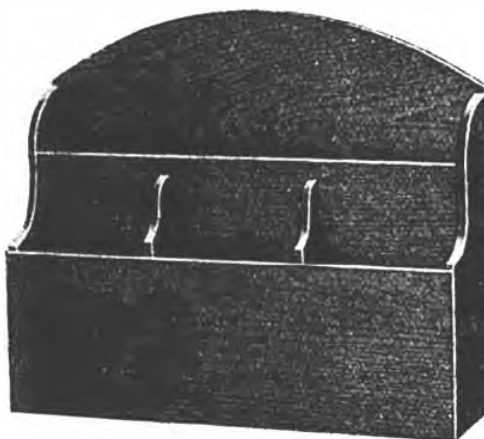
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