

Herald Holiness

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When Church Joining Becomes a Curse

THE old saw, "Figures cannot lie" has as its proper complement, "But liars can figure." And it takes an experienced expert to interpret the language of statistics. For instance, when a church or denomination reports heavy gains in membership the figures cannot tell you whether the real spiritual forces have been recruited or whether an influx of non-spiritual people has simply transferred the balance of power to the hands of the worldly minded.

The girl who marries the profligate to "reform" him succeeds about as often as the church which receives unregenerated people in order to "save" them. But the method is wrong in both cases. Marriage should be confined to those who are of established character and church membership should be restricted to those who have been genuinely regenerated.

Church joining becomes a curse when it becomes a substitute for regeneration. It is a curse to the "joiner" for it becomes a cloak for his sins, so that conviction is diminished and the sleep of death is made deeper and more dreamless. It is a curse to the church because it lowers the moral and spiritual tone and tends to make the church a human thing, if not to make it devilish.

The saddest true indictment that can be brought against the churches of this country is to say that they are largely filled up with unregenerated people. The statistics look good, but the records at all times carry too large a number of names, for five per cent of the members are dead; ten per cent cannot be located; twenty-five per cent never attend church; fifty per cent never pay anything to the support of the church and its institutions; eighty-five per cent never attend midweek prayermeeting; ninety per cent are without family prayer and ninety-five per cent have never won a soul for Christ. These are just figures, but anyone who is at all awake is aware of the fact that it is difficult to distinguish between the average church and the world, and that spiritual deadness is the rule rather than the exception everywhere.

Of course there will be backsliding enough to make the task of keeping the church spiritual one of the most difficult, but it is suicidal to open the flood gates to an influx of unregenerated people from the outside.

The lust for numbers seems to be human as well as carnal, and even a holiness church, like the Church of the Nazarene, needs to be careful not to be affected by it. Our standards are biblical, sane and safe, and our task is not simply to "receive" Nazarenes into our membership, but it is to "make" Nazarenes by blood and fire methods.

We can get along with a few who are not yet sanctified wholly, but who are earnestly seeking the blessing, and there will always be enough who have "cooled off," "toned-down," and "blossomed out" (like the world) after they come in

to make our task serious enough, but too much untempered mortar in the form of untried material will cause our structure to fall into ruin. Just as the filling up of other churches with unregenerated people has swamped those churches, so the receiving of people who are not sanctified wholly and who do not possess the Nazarene spirit and swing will sink out boat.

Our general rules protect us and protect those who would otherwise line up with us without knowing who or what we are, and people who are not ready to observe the letter and spirit of our general rules will not be able to help us build a church of blood and fire Nazarenes. But there are many who could pass the requirements of our general rules to whom the Church of the Nazarene is simply "a church" in which they might conveniently hold their membership. There are preachers who tell us that if our church goes on well for a little while longer they think they will join it. But it is not difficult to divine that these preachers and people have never yet been through the furnace and the mold, and if they were to come to our church they likely would not stay long.

It takes the consciousness of a genuine call to make even a sanctified Christian a good Nazarene. If one is satisfied in the church where he is, he will do well to stay there. If he could just as easily join some other church as the Church of the Nazarene, he will do well to join the other church. For the genuine Nazarene is a peculiar type. He is in this movement because he believes God wants him in it. He is in it because he believes his own calling is to help promote a Pentecostal revival around the world and because he believes that the Church of the Nazarene was called out of God for this special purpose. The best Nazarene could not very well be anything else than a Nazarene. He is a Nazarene whether it is convenient or not. He feels obliged to be a Nazarene, and yet he is delighted to be one. He gladly keeps the rules and follows the practices of his church, he supports her institutions and moves on with her swing of conquest. We need a hundred thousand new Nazarenes, but they must be genuine Nazarenes. Some of them are already made—products of the holiness revival in the various sections of the country—others are ready now for the furnace and the mold, we must find and welcome the former and bring the latter into the atmosphere of Pentecostal faith and power and get them into the experience of full salvation, out into the victorious life of holiness and into the church to help us on with the great task of spreading vital holiness throughout the world. The task is not adapted to cringers, compromisers or cowards, but is one worthy of the best and bravest. The assurance of a personal experience of full salvation and an inwrought, conscious conviction of a divine call to definite testimony and service are indispensable prerequisites in a good Nazarene.

"The Gospel by the Printed Page"

BISHOP WILLIAM F. MCDOWELL, Washington, D. C., says, "I suppose there would be no question at all about the value of pure household food in an American family. The singular thing is that many families are very careful about the food they eat and utterly reckless about the literature they read; careful about the food they supply their children and utterly reckless about the magazines, books and papers which get into their children's hands. The current revelations as to the literature on sale in the news stands all over the country are appalling. If these revelations mean anything, they ought to mean a new appreciation of the importance of Christian literature, especially periodical literature. I do not see how our churches and families can possibly be at their best without it."

Bishop McConnell of the Methodist Episcopal Church, Pittsburgh, Pa., says, "The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctively religious paper as a medium of imparting information and creating sound religious understanding."

Dr. Alexander MacColl, Pastor Second Presbyterian Church, Philadelphia, Pa., says, "The Religious Press has a sphere all its own by reason of the irritating inaccuracy of the daily newspapers, their assignment of callow youths to discuss the most vital matters of faith and life, and their habitual emphasis upon the more sensational features of church life. For this reason our church papers should be heartily supported by all Christians who think it is important to keep informed about the affairs of the Kingdom. Many of the most serious problems of church life today come from a lack of accurate information, especially among the laity. Of course if the religious paper is to be supported, it must not only be pious, but interesting, highly intelligent and inspiring. Its editorial policy must be persistently constructive, never aggressively divisive."

Dr. M. Ashby Jones, Pastor Ponce de Leon Baptist Church, Atlanta, Ga., says,

"With the ever increasing numbers of those who are entering the membership of our churches, and the multiplying of the ministries of the Church, the religious journal becomes an ever more vital necessity. It is necessary for the actual dissemination of the news of the current activities of the churches all over the world. Great enterprises depend for their support upon a sympathetic knowledge on the part of their constituents. But possibly the most important function of the religious journal is to give the disciple of

Jesus the Christ-standpoint from which to view life itself. Such a journal should become the interpreter of current history in terms of the Christ-principles and the Christ-ideal."

Nazarenes and their friends believe in scattering good literature, especially in broadcasting periodical literature. As proof we offer the fact that during a recent week they sent nine hundred subscriptions for the HERALD OF HOLINESS and during another week 1,100, and the further fact that the HERALD OF HOLINESS subscription list is the largest ever in its history. But with the cooperation of our General and District Superintendents, pastors, evangelists, members and friends every where we can go on to the forty thousand for which we have set our goal. We must literally sow this country down with the HERALD OF HOLINESS. Help us, friends, help us for the sake of the souls which will be blessed through the effort.

Anyway We Need a Revival

A BELOVED brother in England challenges a recent editorial statement in the HERALD OF HOLINESS to the effect that "The preacher who says the world is getting better and better usually is very careful to avoid crime statistics." He quotes statistics which seem to indicate that crime is really strikingly on the decrease in England, especially as crime might be indicated by prison population. And the reasons assigned for this decrease are "better education, improved sobriety, and improvement of the standards and conditions of living." He also calls attention to the fact that crime is given so much fuller publicity now than formerly that the impression is out of proportion to that of former times.

In the same mail we received a communication headed "Pray for America," which said, "The administration of criminal justice is flat on its back here and elsewhere in this country, and criminals are on top of it, sticking their fingers in its eyes. Our murderers, panders, rapists, pickpockets and thugs walk out of court, out of jail, out of the penitentiary. . . The police cannot hold them. The law cannot punish them. They are bosses in this state."

The communication goes on to say, "If the prevalence of crime is a true index of the moral state of the nation and of the spiritual state of the Church, America in all its history has never so needed a great religious upheaval as it needs it today."

Further, the communication says, "Family worship is observed in less than 20 per cent

of America's professedly Christian homes, as against in more than 70 per cent in former times. The Bible is sadly discredited in many churches, and driven largely from the nation's public schools. Every seventh marriage in the country at large ends in divorce. Petty pilfering has increased 'five times over' since 1910. Crime has increased over 400 per cent during the same period. Social diseases kill 300,000 annually in the United States. Neither life nor property is safe anywhere. And worse still, multitudes of souls are plunging to temporal and eternal ruin."

Now what are we to conclude? Is crime increasing in America and decreasing in England? We do not believe this is true. Or if it is true, we cannot see why it should be true. Perhaps there are different methods of keeping and compiling statistics. Perhaps there is not much dependence to be placed in statistics any way. Perhaps our statement that the "better and better" folks are afraid of crime statistics was incorrect and unfair. We do not care to argue the case, for arguments on such a subject cannot change the facts nor convert the tendency. But I am just in from a round of campaigning engagements and I am convinced that if the world is improving much it is rather a surface than a fundamental improvement, and is the result of the outward restraint rather than of an inward constraint. And if the world is getting "worse and worse" it is because it is lost from God, rather than because of any special defect in educational systems and mere social ideals. So in either case there is no hope any where except in an old fashioned, Holy Ghost revival. Sinners must be regenerated and believers sanctified wholly and the church must become aflame with the love of God and a holy passion for the salvation of men. There must be an awakening that will break us away from earthly mindedness and enable us to set our affections on heaven from whence we expect our blessed Lord to return to receive His waiting Church. Yes, a revival of the Bible type and of wide spread proportions is our prayer and hope—our chiefest prayer and our only hope for the vast majority of mankind.

An Opportunity Only Partially Used

It is estimated now that eighty-five per cent of the accessions to the churches come through the Sunday school. This speaks well for the efficiency of the Sunday school as compared with other arms of the church. But even at this, only forty per cent of the Sunday school scholars unite with the church. So our task is to go after the other sixty per cent.

If there is to be a church in the future, we must meet and save the children. For the numbers of adults who had no religious influence in childhood, but who are brought to Christ, is too small to constitute much promise for the future strength and permanency of the church.

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The Outlets of the Holy Spirit

By J. G. MORRISON, D. D.

MUCH has been written and spoken concerning the incoming, into human hearts of the blessed third person of the Trinity. None too much, we are fain to believe. And, truly, all spiritually minded men and women know that He is the sole agent of salvation. By Him we were convicted of our sins, and prompted to seek forgiveness in the atonement of Jesus. By Him we received the gracious witness that our sins had been forgiven, and our justification assured. By Him we were convicted of the existence in our hearts of the carnal nature, and later by Him, we were led to the "fountain filled with blood," to receive the second touch for full cleansing from heart depravity. It was He who entered in Pentecostal power and fulness and made our hearts His home. It is He who abides in the soul of the sanctified believer and makes permanent there His residence.

But what about the outlets of His power and personality? We are assured in the Gospel of John that "he that believeth, out of his heart shall flow rivers of living water," thus informing us that several streams of holy influence are sure to pour from the heart of the truly sanctified man or woman, and make fruitful the surrounding regions.

Let us suggest in this short article, some of the channels of the Holy Spirit's outlet from a sanctified heart. One of the greatest channels that He can have is *the speech* of a Spirit-filled man or woman. We little realize the power of speech. Our lips open a direct channel from the heart outward to others. Scripture says that *out of the abundance of the heart, the mouth speaketh*. Just as odors are said to be fine, imperceptible exhalations containing minute particles of the material emitting the odors, so speech carries with it imperceptible particles of one's own personality. Conversation is the art of exchanging with another bits of one's own being. If that being is really filled with holy fire, then tiny, thrilling threads of invisible fire are poured upon another, when you talk to him.

It is quite possible to talk a man, or a situation, or a doctrine, or an experience up, till all who hear are enthused with faith and anticipation, and ready, maybe, to act. It is also possible to talk a matter, a man, a meeting, a doctrine, down till all within your reach shall become chilled with the tiny particles of your pessimistic spirit, and almost lose faith in the solid verities of spiritual truth.

By speaking forth your faith and testimony, you can so enthrone the Holy Ghost, who has come to be the Resident of your soul, as to place all within sound of your speech under the spell of His presence. You can choke the channel of your speech, so lessen your testimony, so grieve the Spirit, as literally to cause Him to turn from you and leave your heart empty.

Who can measure the influence of a man's channel of speech when it is turned over wholly to the Holy Ghost, as he stands up in the pulpit to preach? Truth heated hot from passage through his own experience, and then uttered in the power, unction and glow of the Spirit of God, will come rushing tumultuously from an anointed preacher's lips, convicting the sinner, inspiring the wavering, leading the justified to holiness, and setting a hundred fires going in the hearts of those already holy! What a channel! How the rivers of burning speech can flow! How testimonies afire with Pentecostal flame can ignite other hearts! How conversations can start veritable revivals! How words dropped casually, but all heated with a flame like that which fired Moses' bush, and yet consumed it not, can drop like a coal in the hearts of cold dead formalism, and later start conflagrations in the down timber of men's souls! Let Him talk through you, let Him sing through you, let Him preach through you, let Him testify through you! Give Him your casual conversation, and watch the results. Let Him move the pen when you write. *Needed: a channel, a mighty channel for the Executive of the Godhead, through the speech of God's children!*

But mighty as is speech, there is another channel that can be opened to Him that can be equal to it, and in many ways superior to it. We refer to what you do! Deeds! Action! For, in the final conclusion, if there is any discrepancy between one's words, and one's deeds, the child of the world will always accept your deeds as the true exponent of your character, and always doubt your words! "As a candle shineth in the night, so shines a good deed in this naughty world." Powerful as is the exploding powder, and executive as is the bullet of the gun, unless the breech-block is massive, solid and resistant, the bullet will fall harmless a few feet away, the powder expend itself in useless flash and fury, and the gun, if not also the gunner, destroyed! While the channel of speech is open wide to the fiery floods of the Holy Ghost, let also the solid, substantial action of that soul be thrown open to Him who represents the achieving force of the Trinity, and find what a Spirit-filled deed will do.

Martin Luther protested in vain from his pulpit in Wittenberg, and fumed and fretted in private conversation, but when he walked out in open day light, and with hammer and nail fastened the ninety-five propositions reflecting on the papacy to the church door, for all the world to see, and then stated that he would defend the same with suitable speech, the blow of that hammer was heard in distant Rome many hundred miles away. Some aver that Leo the Tenth felt his throne to tremble, and wondered whether an earthquake had occurred!

Burning speech had surely prepared the

way, in the times of the American revolution, but unless the colonists had been prepared to back up that speech with red-blooded deeds, all would have vanished into thin air. It was "the embattled farmers" gathered at Concord bridge, who fired the shot that was "heard 'round the world." Our protestations of sympathy for the allied cause in the recent world war, surely meant much, but that meaning grew vibrant and imperative, when European soil echoed to the tread of the American soldier! Faithful living, performed in the power of the Holy Ghost, presents such a channel as He will always use. The layman in his place at public worship, faithful in his attendance at midweek prayer service, on his knees regularly in family prayer, holding momentary communion with God, as he labors at his daily vocation, pressing the unsaved into the kingdom with gentle but urgent invitation, defending holiness by precept, example and experience—what a mighty channel for the Holy Ghost! No doubt a host of great men have in their thinking, and private conversation, condemned the modernism and infidelity of the Church of the present day, but not many have had the courage openly to attack that fetish of modern learning, in its own lair, like William Jennings Bryan has. This courageous deed of his has been used of the Holy Ghost to strengthen the hands of many timid souls, who fancied that all the learned men had sided in with this modern expression of an ancient infidelity. Let us offer to the Holy Ghost a channel of action, a mighty conduit of performance, a great stream-bed of achievement, and see what happens!

A third channel of the Holy Ghost is what you are! What one is in one's own heart of hearts, is the basic foundation of what one will do, and what one will say. Emerson declares *what you are, thunders so loud in my ears that I cannot hear what you say!* If you really are holy, genuinely true to God, real in the very fiber and core of your being, and that character is occupied, dominated and indwelt by the Holy Ghost, He will use that as a mighty channel for His power. There may be situations where one could not have a chance to say much, and possibly restrictions might be such as to prevent him doing much, but just what he is, will pour forth in exhalations from his holy character, and challenge every sinful acquaintance in his sins, and in imperceptible ways lift mightily on every true son of God, and make it easier for him. Every bad man in a city hall will find it harder to be bad, if there is a holy man also in that city. Every good man will find it easier to be good, if there is another holy man sharing the same atmosphere with him! "Two by two," said Jesus, that they might be mutually helpful to one another! At Cedar Creek, during the civil war, just the presence of the commanding general, Philip Sheridan, at a critical moment, turned a defeat of the union forces into victory. Every Spirit-filled Simeon and pious Anna felt their

hearts leap with a new courage when Jesus appeared, although as yet, He was but a helpless babe! Every devil on the earth raged with an increased fury, when He appeared. So may it be with you, brother, as Jesus' representative on earth today, if you will offer your whole being to Him for a mighty channel.

Like electricity for the dynamo through which it may express itself in light, heat, car-driving, food-cooking, and general action, so the Blessed Holy Ghost is looking for channels for expressing His mighty power! Who will volunteer! "Out of his heart shall flow rivers of Living Water!"
MINNEAPOLIS, MINN.

God's Call and Our Need

By REV. C. A. BROWN

Joel 1:14.

I INVITE you to read with me the words recorded in 2 Chron. 20:1-22, wherein we are shown Israel's dilemma, and the course they pursued to get help from the God of battles. But this has been God's plan for His people in all ages, and their greatest achievements have been enhanced by their adherence to this custom.

Early Methodists had their days of fasting and prayer; their days of the calling of solemn assemblies, and we know how their influence for good was flung down across the years. In my short life I can remember when these days were observed by those old-fashioned, Spirit filled men and women, and how God honored their faithfulness with success in winning souls.

We often say, "God is the same." We believe that the gospel is the same, and we profess to be followers of the God of Moses, of Elijah, of Daniel, of the Apostles, and of the worthies of past ages. We revel in the wonderful eleventh chapter of Hebrews, which tells us of their marvelous exploits by faith, but we seem to forget that this faith was created, and these battles were won by their close adherence to God by fasting and prayer. Let us breathe a sincere prayer to our heavenly Father to revive us again, to stir up our hearts and minds that we may call for and follow in the old paths which were so loyally traversed by these worthies.

God, through the mouth of His inspired messenger, pleads with His people to set aside a day of fasting and prayer. Strong Christian character and faith are not built up in the crowds. Men and women do not grow spiritual by visiting, sight seeing, window shopping, pleasure riding, etc. Someone has said, there cannot be much spirituality, where there is much sociality.

Dr. Matthews says, "Faith comes by fasting, fasting is the third law of faith." Jesus declared, "this kind goeth not out, but by fasting and prayer." A praying man is a fasting man, and a fasting man is a believing man. Fasting is first a physical thing, and may be done with physical and spiritual profit. But fasting is more—it is a spiritual act, and includes more than the abstaining from food. When we fast we cut ourselves off from food. We separate ourselves from the outer world as to nourishment. In spiritual fasting we walk apart. Fasting is separation. Separation from this evil age, we leave the world that is Devil-dominated and hell bent, and walk with God. We expect nothing, and receive nothing from this wicked world. This is real fasting." And oh, what floodtides of victory would come to us

as a people, as a church, were this the rule, rather than the exception.

Again, God says, "Call a solemn assembly." The margin reads, "A day of restraint." A day when we draw in our minds and hearts from the things of earth and time. As our fathers used to say, "Draw in the wanderings of our minds from the perishable things of earth."

Many, if not most of our assemblies, are light and trivial. The Spirit is grieved away, if indeed He is allowed to come at all. We gather in an uproar, and without even thinking to pray, we continue to visit and talk pro and con, look the congregation over and pass remarks about each other. Many even converse during the time of prayer, or gaze around as if they were to police the situation, or were the sergeant at arms.

Then no matter how solemn the occasion, no difference how the speaker has striven to solemnize the hearts of his hearers, no matter how important the truth or message presented, when the services are closed, when the last amen is said, there arises immediately a hubbub, like a band of school children let out after a day of restraint. We go out into the street to laugh and joke, to titter and sneer, and to give vent to our feelings with loud vociferation.

Most of this type of so-called worshipers would be greatly humiliated if some of the burden bearers, the devout souls were to get happy and give vent to their joys in shouts of praise.

We fear that much of our work, especially in the Sunday school, has little if anything in it but visiting, discussion of dress, or of last week's pleasures or next week's expectations. Do we wonder that the Spirit is grieved, and that souls do not find God, and that the work languishes?

I am not pleading for, nor advocating long faced religion nor melancholy services, for of all people in the world, the people of the Lord should be the lightest hearted and the happiest faced. But I am pleading for devout reverence for God's service and for God's house. And that by all means we follow the custom of the old soldiers of the cross, and have our days of fasting and prayer, and of solemn assemblies. Hear the prophet saying, "Call a solemn assembly."

Again, "Gather the elders . . . all the inhabitants of the land" (No exemption, no favorites, no excuses—ALL). God is very jealous of His house and of His service. Let us call to mind the words of the Apostle (Heb. 10:24, 25), "Let us consider one another to provoke unto love and to good

works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as we see the day approaching." And also these words (Acts 2:42), "And they continued steadfastly in the apostle's doctrine and fellowship and of breaking of bread, and in prayer." We have the words of Moses to Pharaoh, "There shall not an hoof be left behind."

God commands, "Gather the elders" (the leaders in the church). How can we expect to be examples and persist in absenting ourselves from the means of grace? And yet I know men who are elders in the church, holding important district offices and positions in their local churches, who rarely ever attend a prayermeeting.

There is absolutely no excuse, we are responsible to our conscience and to our word, for violating the Manual obligation taken on entering the church. We are responsible to our God for our attendance on the means of grace, and we are responsible to our fellow church-men and to the world for our influence.

Now let us consider the word "elders," as it might relate to older people in the church. We of more mature years, and who should at least be more mature in experience, have a weight of responsibility on us in relation to our influence on the young people and children of the church and community, and we should so deport ourselves in our relation to the services of the house of God, that we may not become guilty of sinning against God and our children, and the children of our community in being careless and loose in our example. Let us set them a good pattern, not only by precept but by example.

I recall an incident in my early experience, when my father, who had always been faithful to his duty to his church, calling me by name one Sunday morning, said, "Now that I have for these years done what I felt I could in looking after the interest of the church, and that you have come to be a man grown, I think I shall from this forward, send a hand rather than be so careful in attendance myself." As quick as a flash I quoted to him these words of Jesus recorded in Matt. 24:13, "He that shall endure unto the end, the same shall be saved." My precious father said no more but went on to Sunday school and to church, and has through these years kept up his faithfulness. Now that he has passed his three score and ten, he is even yet always found at his post of duty in the Master's service. Thank God for an example! I do not so much blame the youths and children, for they are more creature of imitation, and we owe them an example of loyalty to the old paths. Many a budding flower of earnest Christian activity is killed by the careless indifference of the elders. What attitude do I take before my family as to the efforts put forth to be obedient to the will of God, and the keeping of His commandments?

"Sanctify ye a fast, call a solemn assembly, gather . . . elders . . . all the inhabitants of the land, unto the house of the Lord." Do not say I can serve the Lord at

home as well as at church. That all depends. Some may be deprived of the privilege of the sanctuary, because of providential hindrances. They may have reasons (not excuses) which will pass divine inspection. If so, well and good, but most folks who make these excuses can go elsewhere when they desire and as often as they desire. Oh where is our sincerity? Where is our veracity? How shall we answer the all seeing eye at the judgment? Jesus said, "For where your treasures are there will your heart be also."

"Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord." Seek His help, get under the burden, carry a load, intercede at a throne of grace, plead for the lost, and for the upbuilding of the kingdom of God. Be a lifter, not a hanger on. Be a promoter, not a knocker. Be a sigher and a crier, not a whiner. Ask God to help you to weep over the lost, the sin cursed, and the captives of Satan.

Oh how few care! How few come to the house of the Lord! How few, when they do come, come to fast and pray! Oh how few have a concern or carry any burden! How few come to cry unto God! Salvation saves from ease and pleasure and makes us able and willing to toil and suffer. This is an age of ease and pleasure loving. And the world is dying and going to hell because of the indifference of the people who profess to be followers of the One who fasted and prayed, who wept over Jerusalem, whose great heart broke because of the sin of the world and who gave His life for us.

Let us arise, and come up to the help of

the Lord against the mighty. Let us throw off our indifference, and come back to the old paths. "Then the children of Israel, and all the people, went up and came unto the house of God, and wept and sat there before the Lord, and fasted that day until even" (Judges 20:26, 27). "And they gathered together to Mizpeh, and drew water and poured it out before the Lord, and fasted on that day and said we have sinned against the Lord" (1 Sam. 7:5, 6). "Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones . . . So we fasted and besought our God for this and he was entreated of us" (Ezra 8:21-23). "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. . . and he [the king] arose from his throne, and laid his robe from him, and covered him with sackcloth and sat in ashes. And caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock taste anything: let them not feed nor drink water . . . who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not. And God saw their works, that they turned from their evil ways; and God repented of the evil that he had said that he would do unto them; and he did it not" (If this heathen nation should fast and meet God, what of us?) (Jonah 3:5-10). "In fasting oft" (2 Cor. 11:27). "And he said unto them, this kind can come forth by nothing, but by prayer and fasting" (Mark 9:29).

PITTSBURGH, PA.

A Great Need

By EVANGELIST H. E. COPELAND

A FRIEND said to me recently, "Copeland, what is the greatest need of the Church today?" And, before allowing me time or opportunity to answer continued to tell me that he thought that our greatest need in this day of doubt, skepticism, and refined agnosticism and infidelity—of so-called "modern" or "liberal" theology is an intellectual giant, who can champion the cause of historic Christianity, and overcome the force of every argument against it with a superior intelligence, and burn it up with a consuming argument.

I asked, "Have we not had, and do we not now have, some of the most outstanding scholars, both in the old world and in the new, and not only in Biblical scholarship, but also in every field of learning, who have championed the cause of historic Christianity? And have they not presented the cause clearly, forcefully, and convincingly, yes, and adequately for any fair minded, honest person, seeking the truth?"

My friend answered, "Yes, it is true that the greatest Bible scholars of all time, and in every age, have championed the cause of historic Christianity, and every claim of the New Testament, as have many of the most eminent men of science, such as: Kepler, Copernicus, Jacob Boehme, Isaac Newton,

Ritter, Haller, Agassiz, Pasteur etc; including the great Robert Mayer, the discoverer of the unity of force, said to be the greatest scientific discovery of his century, who said: 'Out of the fullness of my heart I cry, a right philosophy ought to be, and can be, nothing else than a propaganda of the Christian religion'."

I inquire, "Is it not true that this question cannot be settled by scholarship, or by arguments?" The truth of Christianity may be seen only in its products. The secret and power of Christianity may be known only by those who "will do His will." There is something deeper than human philosophy, or reason. There is something knowable, something provable in the Christian religion, that is not contrary to reason, but beyond it, and so far beyond man's reasoning powers that "by wisdom the world knew not God." And God hath chosen the foolish things of this world to confound the wise as well as the weak things to confound the mighty. We do not discourage defence of the truth by whatever means or arguments that are sound and faithful, but something more than this is required.

The best argument we know for the truth of Christ's power to save, the best argument in favor of His Deity, is that a man, who,

ten years ago was a tramp, a drunken sot, sleeping on the ground in the railroad yards of Minneapolis, Minn., sometimes cast into jail for vagrancy, unable to hold any kind of job for two days at a time, a hopeless, despised wretch, who was led one night into a mission service, heard the gospel of Christ preached, heard the testimonies of those who had been saved, sought and found the Christ that was preached, went out a saved man, and for nearly ten years has never touched strong drink, has never gone back, "as a sow to its wallow," has been sanctified in the cleansing blood of Christ, is today an outstanding Christian gentleman, drawing thousands of dollars in salary from a large concern, and is their chief counselor in finance; and other men, and women too, in all the walks of life, who have found Jesus Christ able to save them to the uttermost, and to keep them saved from sin, and to satisfy their hearts, and supply every need of soul, and comfort in every time of heart-ache and sorrow. What do the arguments of infidels and critics amount to when we have Jerry McAuleys, Sam Hadleys, D. L. Moodys, and thousands of others to testify to the saving power of Jesus Christ?

Our great need is men and women filled with the Holy Ghost, filled with a burning passion and desire to see men saved, that count not their lives dear unto themselves, that are not looking for fame, for honor, for position or rank or office, men and women that count all things else as loss for Christ, and the excellency of His presence. Men and women both in the pulpit and in the pew who have one purpose in life, namely, to lead men from darkness into life, from sin unto salvation, from Satan unto God.

Not simply as preachers, but as Christians, both preachers and laymen, we need most of all, this great consuming, burning purpose to win men to Christ. Let it be very definite, and even name the men and set to work to win even the men chosen by us, even as an expert fisherman would go for the fish he desires. And with this consuming purpose, and passion to win men to Christ must be a great sympathy for men, sinful men, stubborn men—yes all men. "And Jesus saw a great multitude and was moved with compassion toward them." "We were gentle among you even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us"—St. Paul.

"They that are for us are more than they that are against us." There is no power in earth or hell that can withstand the onward march of the gospel, and continued salvation of men, and the power of the Son of God, if we take our eyes off the difficulties that seem to hinder, and never lose sight of the object of our mission (the saving of the people) nor of Him Who hath commissioned us, and go forth with heart and soul aglow with holy love, enthusiasm for Him and His, with compassion for all, with a positive message of saving grace, with one purpose, to win men, pursued to the end. If we expect nothing we shall not be disappointed, for we shall accomplish what we expect. If we go out to win, with determination, and faith in God,

we shall not be disappointed, for we shall win. It is said that a blunt piece of hot steel will sink deeper into the wood than a sharp piece of cold steel. And true evangelistic fervor is born of an affectionate interest in personal souls, and genuine fellowship with the Christ of Calvary.

ST. LOUIS, MO.

A REAL PASTOR

By PROF. A. S. LONDON

Brother McConnell went to Covert, Kansas four years ago, with fourteen members in his congregation and the church discouraged, disheartened and several of them going to other places for Sunday school and church services. During the four years of his stay in Covert, he has held meetings all over the country and helped nearly every pastor within a radius of twenty miles in revival work.

I visited his church a few days ago and found a Sunday school with one hundred and fifty members the Sunday before, and two hundred on the Sunday I was with them.

Several pastors dismissed their services throughout the county and attended the Nazarene revival. There were six or eight hundred people at the revival over the Sabbath and hundreds came and stayed all day.

Bro. McConnell is a real pastor. He knows every body for twenty miles around. He does not get a big salary in money for his work, but he does not need it. The people give him seventy-five per cent of his groceries. This is shown in the fact that one month his grocery bill was six dollars.

The town of Covert has a population of less than one hundred and yet Bro. McConnell has the largest Sunday audiences of any church in the county and next to the largest Sunday school.

Bro. McConnell is now leaving Covert over the protest of his church and the people all over the county. He is going to Sapulpa, Okla. If he can do in Sapulpa, with eighteen or twenty thousand population, in proportion to what he has done in a town of less than one hundred population, he will be felt in that city. And I predict that this is exactly what will happen. A pastor of this type will be felt and known wherever he goes.

I believe the future of our work depends to a large extent upon our pastors. The task is not easy. It is a man's job. It will take sweat, constant application to study and people. They can not live a secluded life. They must meet the people and be on the alert to find open doors and enter them. Bro. McConnell preaches every Tuesday night twenty-five miles away. He knows every baby by name. He even has time to go to Sunday school and teaches a class of little boys. He goes fishing with them and how they do love him. It is my opinion that often when they are tempted to do wrong, the thought of Bro. McConnell helps them to hold to the right and yield not to temptation.

May God give us more pastors like this one. Our churches need them. Our young people need their support and friendship.

SENTENCE SERMONS

By HENRY BELL

St. Paul and the other Apostles did not have to call themselves "Antioch Cow Boy Evangelists," "The Corinth Cyclone Evangelists," and other like cognomens to "get dates."

Any evangelist who says, "I will go anywhere I am called," and then looks over the last District Minutes to see how much they paid the last evangelist before accepting the call, comes pretty near to being a prevaricator.

A church that calls an evangelist, and then cancels the call the last minute to get another evangelist, is just as bad as a hold-up who also takes your money from you.

A church that has not paid the former pastor the back salary due him, ought never kick when people do not pay their pledges to that church, and say that they cannot get to heaven if they do not keep their promise.

For All the Family

Conducted by Mrs. J. T. Benson

Dear Children:

Do you remember a little story which Miss Myrtle Belle Walter, one of our missionaries, wrote for you sometime ago? It was about a little girl in India, who, with other children had stopped to hear what the young missionary had to say to them. The child's big dark eyes were sparkling with some very unusual joy, and not able to keep it to herself any longer, she drew near to Miss Myrtle Belle and whispered, "I have found a beautiful treasure!"

"What is it? Are you going to let me see it?" asked the young lady.

The child nodded, and drew aside a fold of her one little garment to show a bright, new safety pin!

You wouldn't call that a beautiful treasure, would you? But then the children of America have so many things that are really beautiful and those of India have so few. Even a brightly colored picture card seems very beautiful to them.

Well, Miss Myrtle Belle admired the shiny new pin, then told the child about a priceless treasure she had found,—The Lord Jesus Christ.

This week I received a letter from another missionary, Sister Pearl Ingram, of Central America. She had not forgotten the story of the little girl and her safety pin and it put it into her mind to write you about a little girl who lives in the country where she has gone to be a missionary. "Indeed," writes Sister Ingram, "the thought has come to me that it might prove a blessing to our English speaking Nazarene children, if missionaries from our different fields would sometimes write to them about the children of these other lands."

I think this is a fine suggestion. We have very little missionary literature for our Children's Bands, and who is better fitted to write it for us than these who live among the people of China and Japan, of India and Africa and Central and South America?

Those of us who have it on our hearts to bring up the children of the home church to be missionary in spirit and practice would be glad to have help of this kind from those on the field. And it may be that some of these articles could be put into leaflet form for use in the children's and young people's societies.

Dear Children:

Today I am wondering if you would not like to hear something about the children who live in Guatemala. I would like to tell you about eight-year-old Maria, who lives in the mountains about twelve miles from Salama. Mr. Ingram and I often come to visit the family and they always have a hearty welcome for us. Maria's papa has built us a little bedroom on one end of the porch, under the eaves of their palm roofed house. Sometimes, when they know we are coming, we find the dirt floor nicely carpeted with green pine needles. This time, however, we surprised them. It was such a hot day in Salama that we waited until late in the afternoon to start on our journey, so came up the mountain trail by the beautiful soft light of the moon.

Today I was washing down by the little stream and Maria was helping me. Her mamma and she have nice flat washing-stones fixed up on poles over the stream where Maria's papa arranged them at just the right height for them and a little bridge of poles so that they need not stand in the cold water while washing. I was using her mamma's stone and she was using her little stone close beside me and having the best time washing my handkerchiefs and stockings. Handkerchiefs and stockings are two things that her family does not have. Her papa wears leather sandals when he is out in the field working, but her mamma does not even have sandals. Sometimes I hear her mamma say that her feet hurt early in the morning when she goes down to the stream to wash the corn for the day's food supply, but they are very poor and

do not have money to buy shoes. Neither do their neighbors have shoes, so they do not think much about it. I don't suppose that little Maria ever dreams of wearing shoes.

But as I was starting to tell you,—Maria and I were busy washing away using the same ball of soap between us, when ku-plug! there went the soap—just slipped out of my hand so slick! Oh, dear! what shall I do! Soap, even the strong smelling, black native soap is so scarce. It wasn't a very big piece, but oh, I did not want to lose it! But the swift little stream babbled merrily on as though it had played a good joke on the missionary. I peered down into the crystal water and felt all around as far as I could reach, before taking off my shoes and stockings to wade in, but Maria was already in the water and searching every rocky crevice. Ah, yes, there it was! My, we were so glad to find it!

Maria also goes out to the pasture with me to pick wild blackberries. She is the nursemaid for her little year-and-a-half-old brother, so she takes him along strapped on to her back with a long wide scarf that at other times serves as her mama's head scarf. She doesn't seem to mind the heavy load, and never once have I heard her complain. When she gets tired carrying the little fellow around, under, and through the byers while she fills her little basket, she tells me, and I untie the scarf, then we all sit down on the green grass and rest and play for awhile. When we are rested we bundle up again and make our way down the slope, by the pig-pen, through the gate and back along the trail to the house. By the time we reach the house baby brother is almost asleep and Maria calls his name, "Solomon! Solomon!" and talks to him about the cows and does everything she can to keep him awake. She explains to me, "Mama does not want him to go to sleep in the day time, so he will want to go to bed early at night."

Maria also loves to sing the Sunday school songs and she knows a number by memory. Her papa and mama have not been Christians very long but now they love Jesus and every night gather their children together just before bed time for Bible reading and prayer. They make a nice warm fire in the middle of the room and all sit around just like you do when you go out camping in the woods. Maria's papa has also taught the children that they should know how to testify for Jesus, and Maria is always ready to give her testimony. Of course she gives it in Spanish which is the only language she knows, but it would go like this in English.—"I thank God because I belong to Him and am growing up to be a worker in His vineyard if He wants me to be." Do you not think that is a nice testimony for a little girl of eight years?

I am glad that Maria has a good mama and papa who love Jesus and will teach her more and more about Him so that she can grow to be a Christian woman. There are so many little girls in this country who do not know anything about having a kind papa nor loving Jesus. I would like to tell you about Maria's brothers and sisters, too, for they are all very interesting, especially Reuben, her older brother, who goes to our Nazarene school in Coban, but perhaps I will write about him some other time, if you are interested.

Lovingly, your friend,
PEARL INGRAM.

A church that has not paid the former pastor the back salary due him, ought never kick when people do not pay their pledges to that church, and say that they cannot get to heaven if they do not keep their promise.

Most people are not what they think they are, but what they think—they are.

NEWS FROM THE FOREIGN FIELDS

AN EVANGELISTIC TRIP IN THE MOUNTAINS OF GUATEMALA

By ROBERT C. INGRAM

THE 18th of June Mrs. Ingram and I packed our little organ, our hammocks which we use for beds, and a few clothes, on one of our pack-horses, mounted our ever ready mules, and started for a two weeks' evangelistic trip in the Eastern part of our parish. A thirty-mile ride brought us to our first stopping place where we held meetings for four days. The attendance was good and the people gave good attention.

Accompanied by two native brethren we left Morazan and climbed up into the mountains to the home of one of the native Christians. From time to time as the mules picked their way along the precipitous trail, we caught glimpses of the valley far below and off across the great Montague River—range after range of the most beautiful mountains stretching toward the city of Guatemala. Far to the south of the famous volcano Agua (water) lifted itself majestically—its peak piercing the clouds, lost to view in the mists that almost always hang over it like a great veil. As we contemplated this magnificent view that no words can describe, we were reminded of the majesty and power of our God who, Isaiah tells us weighs the mountains in scales.

Arriving at the believer's house our little organ was unpacked and we soon had an interesting congregation. From then on we had little time to rest. At every turn we were pressed upon to sing, preach, explain the Word, or answer questions. A half-hour sermon was only an introduction to these hungry hearts. In all we visited eight towns and villages and two ranches.

On this trip we were reminded of the ministry of the Master, for many times it was far into the night before we betook us to our hammocks and more than once the people waited while we hastily ate our frugal meal of frijoles and tortillas (beans and corn cakes). Many of the people had never before heard the Gospel preached and, as far as we know, no missionaries had ever visited some of these places. A number expressed a desire to become Christians and asked our prayers.

The seed has been sown but it will take much care and watering before we see much fruit. God has promised to give the increase so we are sure that in due time we shall "reap if we faint not." We covet your prayers for us and for those who have so recently received the Word.

THREE BEGGARS

By REV. F. C. SUTHERLAND

BEGGING is very common in China. Many causes deprive the poor of their small all. Some beg by choice, as a profession, but many beggars are the result of gambling, opium smoking, law suits, famines, etc. Rarely can you walk along the streets of a town without meeting at least one in rags with a begging bowl and staff. These two articles and a pair of chop sticks often are their only worldly possessions beyond the ragged clothes on their backs. What lives of hopelessness and degradation! But when Jesus saves them what a change is wrought! Here are the stories of three of them and what He has done for them here in China in this year of grace 1925.

We do not know the name of number one. He was first seen when the tent was pitched for preaching at Naa T'ai Fair, near Chengan, in the second moon of this year. He was a man of about forty years of age with a son about eleven. He begged for money and when a few coppers were being given him the evangelists preached to him about Jesus. A day or two afterwards Mr. Ho Ch'i Jan met him in the country and the man said he certainly intended to repent. Mr. Ho said, "You must give up smoking." Some time later Miao Tau Keng and Ho Ch'i Jan (these are the two evangelists who are regularly stationed at Chengan) went with the small tent to

Lan Pu. Catching sight of them there this same man came running up. He was dressed somewhat better than before. "Don't be anxious about me," he said, "I have really repented and left all my sins. My son and I are selling hot water for a living, and are making enough money to be quite comfortable." The evangelists exhorted him not to forget prayer and the goodness of the Lord. He said, "I can never forget His mercy."

Kuo Sa was the name of the little beggar boy at Chengan, whose father had died last year. His mother married again and the new home not wanting the little fellow, he was forced to sleep in the doorways of shops and temples and to beg for a living. One day he begged at the mission gate. Evangelist Ho gave him an old pair of shoes and the gatekeeper mended them for him. They gave him some coppers and told the boy that there was a God to whom he could appeal for help. He began coming regularly to services and was saved. A coat and trousers were found to replace the tattered rags he wore for clothing. Several weeks ago Mr. Miao wanted a messenger to go to a village and enquire the whereabouts of a runaway boy whose father at Taming had asked us to look out for him. Wheat harvest was on and men were hard to get. He thought of the beggar boy and going out on to the street he found Bald Head, who said he was busy but that he would look up Kuo Sa. When found, the little fellow was very glad to go and the evangelists afterwards said that he carried his message and reported back so conscientiously that they were much pleased.

For several days after this nothing was seen of Kuo Sa. Then one morning as Mr. Miao was going out of the East Gate of the city Kuo Sa came running up to him. "I have been to the mission to see you all," he said, "but none of you were at home." His clothes, shoes and socks were all new. What had happened? Well, just a few days ago Chengan had been occupied by a garrison of fresh troops of Chang Tso Lin's army. One of the officers had taken a fancy to the boy and made him one of his personal servants. He was clothing him nicely, giving him good food, and otherwise treating him kindly. He is even permitting him to come to services on Sunday. Kuo Sa says, "I know it is the Lord who did all this for me." We hear now that the soldiers are calling him "little grandfather" a term of respect, because the officer intends to adopt him as his son. He will need your prayers that he may stand true to the Lord in his new circumstances.

A little while ago I mentioned Bald Head. If you read on a little further you will easily guess why the Chinese call him by this name. He is also one of the Chengan beggars, older and larger than Kuo Sa, but scanty food and a hard life make it hard for you to realize that he is eighteen. When he was seven years old his father and mother abandoned him and he has begged for a living in and around Chengan ever since. Mr. Miao often befriended him, gave him lodging and food. He said he often wondered if the boy would live. Bald Head's name came from a parasitic disease of the head, which was covered with a thick white crust, the hair nearly all gone. He suffered so at times with itching of the scalp that he would beat his head until the blood came. It was such a loathsome disease that people did not care to have him around. This spring he became interested in the gospel, came often to the services, generally with Kuo Sa, and was saved. One day he asked me if I could do anything for his head. I asked him to come back the next day, so that I might have time to think over some way to help him. When he came I washed his head with a disinfectant and then applied some ointment. After a day or two his head showed improvement, but I told him that I did not know what he had, nor did I have the skill to treat it, and that he had better go to the Bresee Memorial Hospital at Taming. There Dr. Fitz diagnosed his

case as favus, treated the head and gave him a bottle of medicine to continue treatment with and sent him back to Chengan. At this time his head has quite cleared up and the hair has grown in again. Before it was always hard for him to find any kind of work to do, because of his head. But since then he had done eleven days of casual labor for the soldiers and they paid him fifty coppers a day. He comes regularly to services, sometimes bringing someone with him.

"He died for all," says Saint Paul in Second Corinthians. The gospel is glorious in its inclusiveness, and our God is indeed able to save them to the uttermost that come unto God by him. No distinction of class or race here. Able to save to what? Able to save to the uttermost. The gospel is glorious in what it can do for men. For those who are willing to pay the price, eradication of the very cause of sin. The stories of these beggars reveal something of the depths of human degradation and woe in this old land of China and something also of the power of a God who is able to restore the divine image lost in the fall.

BY ALL MEANS

By REV. F. C. SUTHERLAND

LAST summer at Chengan there were built a few rooms, brick foundation, the upper part of adobe, with roofs of lime and mud over woven reeds. The buildings were intended for the boy's school, which had been in very unhealthy quarters in the city. These new buildings were badly wrecked during one of the heavy rains which swept over North China last year, the heaviest rains in thirty-nine years, accompanied by very strong winds. The beating rain found the weak places in construction, partly due to faulty workmanship of the local masons. One of the workmen was an old man named Kuo, who was not a Christian, though he had come to services occasionally. Several times during the building Evangelist Ho Ch'i Jan pointed out defects in his work, but his advice was not kindly received.

Nearly a year later, this last spring, the flu swept through the girls' school and practically all the girls took it. While they were convalescing, the teacher, Mis Chao Ch'iu Yuch, though very tired from the strain of nursing them, started out visiting the homes of the parents and preaching to them. Mrs. Pan, the women's gatekeeper, went with her. One day they came back from the home of Mrs. Yin and reported to the evangelists that old Mr. Kuo was staying there sick, and fast losing strength. So Mr. Miao Tzu Keng and Mr. Ho Ch'i Jan paid him a visit. As soon as they entered the room they saw he had no hope of living. They tried to get him to pray, but he had no faith for prayer.

That evening when he returned home, Mr. Ho became heavily burdened for old Mr. Kuo and began praying for the Lord to show him what could be done. Two things came to him in prayer, the first that he should buy him a present of some delicacies in the way of food; the second that he should confess a fault to him. The first was easy, but the second not so, for in reproving during the construction of the building he had simply been doing his duty. But during this time of prayer two passages of scripture came to him greatly. One was Romans 8:3, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh." The other passage was 1 Corinthians 9:19-27. It is too long to be quoted here in full, but I will just quote the 22nd verse. "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

By the time he had prayed through it was too late to go that night, but very early next morning he went out on the big street and bought the

(Continued on page eight)

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR SEPTEMBER 13

By D. SHELBY CORLETT

Adorning the Gospel

Titus 2:9-10

PAUL sets forth here the wonderful hope that we may adorn the gospel. It is still more wonderful when we consider that originally this text was written to slaves, and shows that in their lowly place, and with their menial tasks they may add beauty to the gospel of Christ.

I. NOTE WHAT WE ARE TO ADORN—"The doctrine of God our Saviour."

The gospel is exceedingly practical. It professes to do certain things for people's character and conduct and men have a right to expect that it will do those things. If a doctor claims to have a medicine that will cure tuberculosis; it is perfectly right to ask him; "Have you any cases that have been cured?" If so, how many? So if we as Christians stand up and say, "We have a gospel which is able to make men 'dead to the world,' which is able to make them unselfish; which is able to transform their characters and put within them new desires, new aspirations and new joys," it is quite fair that the world should say: "Does it do that for you? Have you a working model of that Christianity?" It is only as we "adorn the doctrines of God our Savior," and these things are worked out in our lives that we will cause men to say, "Well after all there is something to Christianity." As one has aptly said, "What we need is sermons in shoe leather."

We should be "Large Type Christians," and Christ-likeness should be the most noticeable thing about us. It should not be hidden under a mass of selfishness, worldliness and indifference so that it will take a microscope and a week's looking to find it. It should be the most prominent thing in our lives. Our lives ought to be like the mirror of the reflecting telescope. The astronomer does not look directly up into the sky when he wants to examine the stars, but down into the mirror on which their reflection is cast. Our lives should be so illuminated by the "doctrine of God our Saviour" that men will see in us the Christ life reflected. If we are to adorn the gospel, the gospel must first adorn us. "The best illustrated Bible is the conduct of the people who profess to take it for their guide and law."

II. NOTE HOW WE MAY ADORN THE GOSPEL.

1. In the small things of life (vs. 9-10). These were slaves to whom this text was written and it enumerates some of the homely virtues by which they may add beauty to the gospel.

- (1). By "obedience to their masters."
- (2). By endeavoring to "please them well in all things."
- (3). By restraining their tongues, "Not answering again."
- (4). By scrupulous honesty—"not purloining" (pilfering).
- (5). By trustworthy character. "Showing all good fidelity."

These are all homely virtues, but it is the small things that count, and, by doing these small things we may "adorn the doctrine of God our Saviour." We are not called to write great books, preach big sermons, and say many beautiful things about Christ, but we are called to adorn the gospel in the small things.

2. We may adorn the gospel by our conversation (Phil. 1:27; Col. 4:6).

3. A meek and quiet spirit will adorn the gospel (1 Peter 3:3-4).

4. Our outward adorning may add beauty to the gospel; by such adorning as that "which becometh those professing godliness" (1 Tim. 2:9-10).

5. "In all things" we are to adorn the gospel. "In all persons, old and young, rich and poor, high

and low. In all conditions and states; at home, abroad, alone, in company, in the church or market, with our friends or enemies, the righteous or the wicked. In all employments: in religious, civil, and natural actions. At all times: on the Lord's days; on other days; at morning, noon and night; in childhood; youth and manhood, middle age, and old age." (J. Benson).

III. NOTE WHY WE SHOULD ADORN THE GOSPEL—"That the word of God be not blasphemed."

This shows a serious side to the Christian life. If our lives are not throwing back honor upon the gospel of Christ, they are dishonoring it. We either make men think better of the truths of Christ or we make them think worse of them. This serious question should be brought home to our minds: Is my life as a Christian influencing people to look with favor on the word of God and Christianity? Or are they turned away by my life? Remember, young people, we either adorn the gospel or the gospel is blasphemed by our conduct.

N. Y. P. S. GROUP CONVENTION, BEATRICE, NEB.

The Nazarene young people of Fairbury, Beatrice, and Lincoln met in Beatrice on the afternoon of August 16, 1925 and held a convention. The meeting was opened with a song, "He'll Walk With Me All The Way" sung by the congregation. Following this Rev. A. R. Bean of Fairbury led us to the throne in prayer.

Each of the three societies had some part in the program. The musical numbers were a violin solo, two piano solos, and a mixed quartet that sang "The Call of Christ." A very inspiring paper on "The Task Before Us as Young People" was given by a Fairbury member.

One of the Lincoln members gave a most excellent composition on "Friendship." I believe the absolute necessity of good friends and the benefit of Christian associates was brought out so emphatically that everyone present determined within themselves to take an inventory of their friends to be sure that they were those that would help and build up rather than hinder and drag them down.

A Beatrice member gave an enlightening paper on "The Personal Pronouns That We Use in Addressing God While We Pray." We should use the personal pronouns "Thee" and "Thou" rather than "you." "Thee" and "Thou" always show holy dignity and reverence and make us feel that we have been in the presence of and conversing with the Almighty, while "you" infers that we are trying to bring God down on a level with man. At the close of this paper I am confident that resolutions to do better were made in the hearts of those who have hitherto been careless along this line, unintentionally.

We all had a profitable time in the Lord and felt that it had been good for us to be there.—SARAH SKYDER, Secretary, Fairbury, Nebr.

BY ALL MEANS

(Continued from page seven)

present of food, and finding one or two others to go with him he hastened to the home where Mr. Kuo was staying. "I have come to tell you that I have wronged you," he said, "I am sometimes too rough in speech." Mr. Kuo was much moved and began to cry, "Oh no, you did not, you did nothing at all wrong," he answered. They asked him did he wish to pray and as they knelt together by his bedside the Lord heard prayer and the poor old dying heathen was converted then and there.

A day or two later, as the end drew very near, Mr. Miao and Mr. Ho visited him again. He was full of faith. "Though I am dying I believe the Lord," he said. They told him of the resurrection of the dead, how corruption would become incor-

ruption, how weakness would become power, and as we have borne the image of the earthly, we shall also bear the image of the heavenly. A short while after their visit he passed peacefully away.

THE OUTLOOK OF OLIVET COLLEGE

We are glad to report victory, and we are still on top. We have been having quite a battle over here in the last few weeks, but God is undertaking for us and we give Him all the glory. Always the greater the battle, when it is in the Lord, the greater the victory.

We no doubt will open this fall with the largest student body in the history of the Institution. The people are coming our way. The indications are for the greatest school year in our history. Our faculty has been strengthened and as far as we know our educational zone is back of us solidly and the best of all, God is smiling upon us.

President Sanford has made a remarkable record in running this school without debt for the last three years, and his courage and faith are good for a great year.

Brother Willingham has made a most remarkable record in that he has paid our interest paying obligations half in two and reduced the debt \$50,000.00. In our present crisis I feel assured that we are going to work out a plan whereby we will be in the best shape in the next few months to take care of our indebtedness and obligations one hundred cents on the dollar. Personally, we believe that we are coming to the surest foundation in the history of the institution. For we know that all things work together for good to those who love the Lord, to those who are called according to His purpose.—E. O. CHALFANT, Secretary of Board of Trustees.

NEW YORK DISTRICT

We have been in the midst of Campmeetings and tent campaigns in this District all summer, and "making hay while the sun shines," as the text season is so short here, but we have been moving with sometimes four tents in the field at a time. We bought a good 12 ounce khaki tent, 30 by 60 feet and opened up at Lowville, with Rev. W. H. Huggins of Virginia, evangelist. Here we organized a good church, then that tent was moved to Barnes Corners where we had a very good meeting with but meager results. From there it went to Haisboro, near our church at Gouverneur, where we had a great revival and there was a number of professions, and additions to the Gouverneur church. From there the tent was moved to Ogdensburg, where they are at this writing in a very successful revival.

We bought another brand new tent which was also 12 oz. khaki fifty foot round tent, which was used first at Rochester where Rev. C. J. Forcy is pastor, with Rev. A. F. Balsmeir and wife evangelists. There we had a fine meeting with about sixteen uniting with the church, the District Superintendent preaching the last week. From there this tent was carried to Plattsburgh where Rev. Roy Hollenback is in a good meeting at this writing, with Pastor Augusta Visscher, and from there the tent will be used in other places in the north-eastern part of the District.

There was a good tent meeting at Clintondale with Rev. Hervey Brown pastor, and Dr. John Hunt evangelist. The Bellmore Church also had a good tent meeting with Rev. Roy Hollenback evangelist. At present the writer is assisting Rev. D. M. Coulson pastor at New Berlin, N. Y. in a good tent meeting. Just before coming here we were the evangelists during our vacation at Park Lane, Va., just across the Potomac River from Washington, D. C. There we found Rev. C. R. Mateer pastor of the Church of the Nazarene in command. He is a born leader. We were assisted by Rev. N. B. Shade and wife of Gainesville, Florida. The writer preached twice each day, and various pastors and the Washington-Philadelphia District Superintendent did the balance of the preaching with power.

It was indeed a great camp and is destined to become one of the great camps of our church. The location is ideal, only a few minutes run from the Capital of our nation, with a fine car line running directly in front of the grounds, and on the noted Lee Highway, that crosses the continent through the capital city. It ought to become our national Campmeeting, while there we saw cars with tags from almost all the states east of the Mississippi River, and some from the western states, passing this camp ground. Why not have a great National Nazarene Camp right under the shadow of our nation's capitol? This camp was well attended, and real shouts of victory rolled from the very first. My but I felt so at home in such an atmosphere.

We have other tent campaigns on to run as long as the weather is open. The best of all was our New York District Camp at Beacon, which was the very best camp of its history. Over 180 at the altar with most of these praying through good, and shouts of victory ringing day and night. Bud Robinson outdid himself in the pulpit. Such preaching I have never heard him do before. Rev. Louis Reed, that noble young man from Long Beach, Cal., was at his best preaching with power and glory. His message to the young people was the best that we ever heard. All bills were paid with ease, and plans for enlargement next year.

Our district is catching a new vision and the outlook is indeed very promising. We are pressing on, and victory seems to be in the air. Rev. A. G. Crockett pastor at John Wesley Church is moving things there and we expect to see his church crowded soon. We are somewhat handicapped for lack of money and men. We have very few preachers in our district apart from our pastors, and have to get our help largely from the outside. We already have seven new pastors on the district, and still need a few more men who are willing to take places with a good prospect to build where there is little pay at present. I believe that we have the best future of any district in the entire church.—C. B. JERNIGAN, District Superintendent.

REVIVAL AND CHURCH NEWS

EVANGELIST J. W. DOOD—"Today finds me at Alma Camp, Ark., in a real revival. Today is the third day and one was saved this morning, a man sixty-nine years old. The saints seem to be in splendid shape for the battle. Rev. J. W. Vanarsdale is pastor. He is a fine fellow and a good singer. We have some of the salt of the earth here. My last meeting was at Wister, Okla. We had a hard fought battle there but won the victory. The pastor, W. C. Thornton, was left encouraged very much. I learned to love him. We have some of the most blessed people there I ever met. Those folks are my old friends. They suffered with me and looked over my mistakes during my first three years of pastorate thirteen years ago. I go next to Shilo, Okla., near Sallisaw, then to Phenix City, Ala. I will spend from the twelfth of September until the first of November in that state. Pray for me that I may be used of God to get the lost to break with sin."

PASTOR D. M. COULTON, New Berlin, N. Y.—"Our meeting in Sherburne was blessed of God with several souls in the fountain, some for pardon and some for sanctification, with much prejudice removed and our cause made plain to many, to Him be all the glory. Our meeting there ran three weeks, giving us a few days rest before beginning here at our home church, and bringing several carloads of the Sherburne people over to us Sunday and some are coming into our church here, making a good asset to us. We opened out here on the thirteenth with a good opening. God was with us and it was easy to see that the lines were well drawn for an old time battle for God and holiness. Brother and Sister Jernigan did not get here until Friday, but at the first there was an unusual interest, and up to last night there have been several at the altar, with victory in the air and we are just getting started. Last night, the first Sunday night, we had a union meeting of all the churches of the village, the Methodist, Baptist, Presbyterians, Episcopal, and the Church of the Nazarene, all in the service and Brother Jernigan in the pulpit. God surely helped him and it was a truly great service. We were getting a good start for an old time revival as of the days of yore. Will you please pray for us and the work in New York, we are set for an old time battle against sin and for the Church of the Nazarene."

PRINCETON, FLORIDA—"The Lord has wonderfully blessed us this year, giving us quite a number of souls—saved and sanctified. We have cottage prayermeeting ever Friday evening at the various homes where we are invited and they have been just wonderful. Only last night, Aug. 14, one young man was sanctified and oh, how the fire fell, it was glorious—a taste of heaven, and on Friday evening before, Aug. 7, there were two sanctified and one

The Sunday School Lesson, September 13

By M. EAGLY ELLYSON

LESSON SUBJECT: Paul in Thessalonica and Berea.
LESSON TEXT: ACTS 17:1-12.
GOLDEN TEXT: *Prove all things hold fast that which is good* (1 Thess. 5:21).

PAUL'S two epistles to the Thessalonians give such a shining account of that church, that we are glad to meet with an account of the founding of the church in our Sunday school lesson this week. After the ill treatment he met with at Philippi a man of less faith, courage and determination, would have quit the battle or sent in his resignation as apostle to the Gentiles, but he went right on with his work. He did not fail, nor was he discouraged, though we know from 1 Thess. 2:2 that he felt keenly the treatment he had received. He says, "After we were shamefully treated at Philippi, yet we were bold in our God to speak unto you the gospel of God." The opposition he met with evidently made him the more resolute. None of these things moved him; he could never have held out as he did if he had not been animated by a spirit and power from on high.

We note that Paul did not stop at Amphipolis and Apollonia, probably because he found no synagogue at either place, and it was his custom to begin with the Jews and make them the first offer of salvation, and not to turn to the Gentiles until they had refused it. This was the divine order, and in complying with it the mouths of the gainsayers would be stopped from clamoring against him and his colleagues, because they preached to the Gentiles, for if they did receive the truth they would cheerfully receive the new converts, and if they refused it they would congratulate themselves if the apostles carried it to those who were outside the Jewish pale.

We find the apostolic party on the Sabbath day in the place and at the time of meeting. Sabbaths and solemn assemblies are always very precious to those to whom Christ is precious. It is good to be in the house of the Lord on His day. It was the custom of our Lord, it was the custom of Paul and the other apostles, it has been the custom of all the saints, the good old way in which they have always walked.

Paul was there for the worship of God and with a message from God to the Jews who worshiped in the synagogue of that city. We note that this message was very scriptural in fact "he reasoned out of the scriptures." This is as it should be. God gives us one day out of seven for the consideration of and meditation upon divine truth, that we may be built up and strengthened in our spiritual natures, and this time should be used for that purpose and not spent in campaigning for money for church purposes, or studying economic measures in carrying forward the work of God, or bluffing and enthusing the people into giving and thus rob them of the allotted time for soul cultivation which is absolutely essential to a strong spiritual church. The Lord's day services should be held sacredly for the exposition of the Scriptures. Christian people are becoming alarmingly indifferent to the reading and studying of God's Word. They do not seem to feel the importance of studying questions for themselves in the light

of the Bible, but are satisfied to take the ideas of others upon important themes, and quote from people and tradition as if that was sufficient and the proper way to settle a question. Beloved, you are endowed with thinking apparatus and God means for you to use it for yourself. How few take their Bibles to church with them these days, and yet we remember the time when children, as well as the adults of the congregation, would be seen on the Lord's day wending their way to the house of prayer, with their Bibles in their hand. The Scriptures are our foundation, our oracle, and touchstone, from the Scriptures we must reason else reason will become competitive in its nature and lead us astray in our decisions relative to doctrine.

We note that the difference between the congregation at Berea and that of Thessalonica was in their studying and reception of the Scriptures. The Bereans are spoken of as being "more noble" and that is always the result of an examination of the Scriptures. Bigotry and prejudice slough off and we find an openness to conviction and a willingness to subscribe to truth, when searchers of the Scriptures discover they have been holding erroneous views. The Nobility of the Berean Jew is seen in the readiness of mind to accept the word preached by Paul. Now this does not mean that they took things upon trust, swallowed them upon an implicit faith; no, but since the great apostle reasoned out of the Scriptures, and referred them to the Old Testament for the proof of what he said, they had recourse to their Bibles, turned to the places to which he referred them, considered the context, scope and drift of the passages, compared them with other texts, examined them to see whether Paul's inferences from them were natural, and genuine, and his arguments upon them conclusive. They then determined accordingly. We take note that "they searched the Scriptures daily whether these things were so." The doctrine of Christ does not fear a scrutiny. We who are advocates for the truth, desire nothing more than that people will hold themselves from saying "these things are not so" until they have first, without prejudice and partiality, examined whether they be so or not.

Many go to church, hear the sermon, go home and criticize it, instead of getting their Bibles and searching to see whether the things taught are really so. No wonder so many professed Christians are narrow, critical, sour, fault finding. It were better for a preacher to fall into the hands of the Philistines than into the hands of such ones. Those that rightly study the Scriptures and "meditate therein day and night," have their minds filled with noble thoughts, fixed to noble principles, and formed for noble aims and designs. *These are more noble*, and converts from these ranks will not be easily confused throw away their confidence and become chronic altar goers. Let us search the Scriptures daily.

*"O grant us grace, almighty Lord,
To read and mark Thy holy word,
Its truth with meekness to receive,
And by its holy precepts live."*

saved and how the saints shouted. It was after eleven both nights before the meetings broke up. We are having a great time too in our regular Wednesday evening prayermeetings and church services. We have quite a class of young folks that are drawing closer to the Master and we are expecting some preachers and missionaries out of them. We are greatly encouraged and are praying and looking for a mighty sweep of victory in the salvation of souls down this way. God had not only blessed us as above but he has also prospered us financially. We have ceiled our church and have the paint on hand and will paint it and the parsonage very shortly. From the last Assembly to date we have received into the treasury over \$2400.00 and have paid out over \$2000.00 on various things, including pastor's salary. We have invited the District Assembly to convene with us this coming session and are expecting great things.—J. H. BENSON, Secretary.

BLOOMINGTON, ILLINOIS—"It is with a very great pleasure that we write about the condition of the Church of the Nazarene of Bloomington. Brother

J. D. Roach came to us about five months ago and entered into the work here with a vim. The Ludwigs had about finished a series of meetings when he came upon the field. Soon after his coming among us Brother and Sister Ashbrook of Springfield, Illinois, held a meeting with us and we were all wonderfully blessed by their deep spiritual labors among us. While there has not been a large number added to the church the spiritual atmosphere is fragrant with the aroma of deep spirituality. Every department of the church work is going along in excellent shape, and we all love the associations and labors of Brother and Sister Roach, and trust they may long remain in among us.—L. L. McCREIGHT, Sunday School Superintendent.

CASS CITY, MICH.—"We are pressing the battle for God and holiness. The Lord is blessing in every department of the church. We held a tent meeting in June with the Beulah Quartet. Some precious souls that had been on our prayer-list a long time knelt at the altar for pardon or purity. I am glad the Lord still answers prayer in 'the same old fashioned way. We organized a Young People's

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at the close of our North Reading Camp and my trip to Beacon, New York. Well, we were there to open on time on Friday of July 3. My yoke-fellow was our beloved L. A. Reed from our First Church at Long Beach, Calif. Well, it seems strange that Brother Reed of Long Beach and the old soldier from Pasadena should be called clear across the United States to hold this camp, but I am of the opinion that the good Committee made no mistake for we had a most glorious camp. Brother Reed is a most wonderful preacher and a brother beloved of the Lord. He is so good and kind and so easy to work with. This was our first work together although we have been acquainted ever since he was a small tot. He used to come out on Long Island with his mother to the conventions that we used to work in and he would sit on the seat by his mother when his little feet would not touch the floor. He was raised in Brooklyn, New York, and today his mother and father are the most beautiful people in the great state of New York and I don't see how they could run the Beacon Camp without Brother and Sister Reed.

Sister Reed went to the ship landing when Brother Hawley K. Jackson and wife were to land at New York from India and she did not know them. She wondered how she could find them in the great crowd and the Lord showed her just what to do and so she went to the docks to meet the great crowd and she took the HERALD of HOLINESS in her hand and as the passengers came down the gang plank Sister Reed held up the HERALD of HOLINESS and when Brother Jackson saw the HERALD of HOLINESS he knew there were his folks and they had a rejoicing spell. Sister Reed took them to her home. Well, that was almost inspirational. The dear Lord surely directed Sister Reed in that matter.

Well, back to the beautiful camp, for the Beacon Camp is one beautiful place. Our fine old friend and brother, the Rev. C. B. Jernigan, the District Superintendent of the New York District, was in charge and our good Brother Hurd, one of the fine young preachers on the great district, was in charge of the music and he is a splendid leader and he soon had a great

band and many fine singers. Brother Jernigan's two daughters were on hand with the violins and we had some of as fine music as you will find in the land. We must have had not less than thirty of our good preachers on the ground. Many of the old warriors were on hand to boost, such men as Brother Brown and Brother Riley and Brother Paul Hill and Brother A. G. Crockett, and Brother Coulson, and almost all of our fine young men. We had first and last quite a number of preachers from other churches and we had the privilege of having with us for several days Dr. John J. Hunt, Jr. He brought us one great message. John J. Hunt is a most remarkable man. First he is a great scholar and second he is a great preacher, and third he is a Christian gentleman of the first magnitude. His own church has done all in their power to close every door to him and their plan is to drive him out of the Methodist Church. I hope that Brother Jernigan will use Dr. Hunt all he can on the New York District, and if any other Church of the Nazarene or campground wants a great preacher just give Dr. Hunt a call. He will deliver the goods. How strange that a great church will so drift that her great preachers that are clean and holy are no longer wanted and men that look back to a herd of wild animals for their past history and look down to the church frolic and dancing school and even to wrestling matches for their entertainment, well, that looks dangerous to this old man.

But back to beautiful Beacon again. We closed up on Sunday night of Aug. 12, with a great day and many saved. 180 were at the altar and most of them got the victory. This was ten great days for our cause and the end is not yet. Greater days are ahead for old Beacon and the New York District. Brother Jernigan has now three or four gospel tents in full swing on that district and in the past thirty days he has organized two churches and I am expecting him to organize at least ten this year, and in a year or two I am expecting the New York District to more than double its membership. I think every church is now making splendid gains. Well, amen. On 'with the spread of scriptural holiness.

In love,
UNCLE BUDDIE.

Society about two months ago with five members, now we have eighteen. At one of our church meetings held recently, we raised over \$9000 among our members, toward the indebtedness on our church property, with less than twenty-five members. Praise His Precious name. Our faith is mounting up with wings as eagles these days. Glory to Jesus. It has taken lots of prayer, faith and determination sometimes, as we have come up to more than one board meeting with not one cent in view to meet our payment, and the Lord helped us to raise all but about two or three dollars of it before we left. Praise the Lord. The Lord has wonderfully poured out His love and blessing upon us here. Pray for us as a baby church with its burdens and cares, that we may go forward under the banner of holiness."—ETHELVEYN GUINIER, *Corresponding Secretary*.

JOHN WESLEY CHURCH, BROOKLYN, N. Y.—"These are great days for us. Truly the blessings of God are upon the people. The constructive preaching of our pastor, Rev. A. G. Crockett, who has recently accepted the pastorate of this church, is having its desired effect upon all the departments of the church. There is new life and interest manifested in all the services. The congregations are increasing with a good per cent of strangers. The prayermeeting and Sunday school are showing considerable progress. The regular Sabbath morning services are times of refreshing for the saints, often closing with sinners around the altar seeking the Lord. The evening services, which are quite evangelistic in nature, are very fruitful, usually closing with a number seeking the Lord and praying through in the good old time way. The choir, under the leadership of Prof. David L. Hutton, is making splendid progress and is a valuable asset to the church. Our orchestra leader, Miss Johnny Jernigan, is doing valuable work for the church, and has thrilled the congregation many times with her beautiful violin solos. We are thankful that God has given us such choice workers as

these and feel assured that the future of John Wesley Church was never brighter than now, and that God will lead on to great victory. We are expecting great things for the future. We cordially invite anyone passing through New York City to come and worship with us. Our church is located on Saratoga Avenue and Sumter St., Brooklyn, N. Y. Please remember us when you pray."—R. E. CUMMINGS.

CAMBRIDGE, MASS.—We arrived in Cambridge, May 27th from Dallas, Texas. The call to the pastorate here came and was accepted by faith, as we had never been in New England, nor had any members of the congregation met the pastor.

We had a very delightful trip overland, over two thousand miles without the slightest trouble or delay, not even a puncture. We were very cordially received and bountifully provided for in every way. We found a most loyal and aggressive band of Nazarenes, deeply spiritual and wide awake with zealous enthusiasm for the work of the Master. It has been indeed gratifying to see the steady advancement on all lines. Of course coming as we did just at the opening of the vacation season, when many of our people are away for the summer, we had expected some difficulty in making much headway, for a few months at least, but we have been delighted to see a marked increase in attendance at all services, and especially in Sunday school and Young People's work. We have received a nice class of fine people into the church, and have a number of others to come in soon. Quite a number have been definitely blessed at the altar, and the blessing of the Lord is plainly manifest, and with an enlarged vision, God is leading us on. We have organized a choir and orchestra, and our young people are enthusiastically lining up for aggressive work in the church. Our finances are coming easy under the Budget System. Every thing is paid up to date, and so far we have not had to resort to

hard drives for money. We have recently secured 120 subscribers to the HERALD of HOLINESS, which not only puts the paper in every home in the church, but many outside. After two months in this beautiful country, I must say that it has never been my privilege to labor among a more loyal, agreeable, self-sacrificing people than the people of Cambridge church. A beautiful spirit of unity is manifest in all departments, and the outlook is very encouraging to both pastor and people. The influence of the faithful labors of our dear sainted Brother Short, the founder of the Cambridge Church, and one of the outstanding holiness preachers of the East, still lives throughout the city, and we are reminded that, "Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labours; and their works do follow them." Thank God for the influence of men who have left their imprint upon the sands of time, to bless and help the thousands that follow after in the years to come.—G. E. WADDLE.

PASTOR L. E. WRIGHT, NEODESITA, KANSAS.—"In a blaze of glory, with seekers at the altar finding their way to God, we closed a ten day revival here with our church, with evangelist Holland London as the preacher and Roy Stevens as the song leader. Rev. London known as the 17 year old preacher did some wonderful preaching. He has great success in his altar work. He has been on the road all summer since May, missing only two nights. The Lord is blessing him in his work. Brother Stevens our song leader did some great singing. He sure sings the glory down. He certainly knows how to get all the people to sing. These boys work fine together and would make any church a fine team. They are very fine with young people. God is blessing our work here. Several new members were taken into the church. We are starting a campaign for a new building. Rev. London raised \$1300 Sunday night. We have four lots up in the main part of town. We are looking ahead. We have a unanimous call as pastor for another year. Pray for us."

DETROIT, MICH., FIRST CHURCH.—Some time ago you read about the financial condition of Detroit First Church, but now the treasurer tells me that we are coming out of our difficulties. God has been with us in a wonderful way this year and I am sure that this can be largely attributed to the leadership of our pastor, Dr. H. W. Jerrett, who has the habit of obeying the Spirit. This is Dr. Jerrett's first Nazarene pastorate, but he has stood firm when the church was in a critical condition and has preached the whole truth fearlessly and effectively. I consider him among the very best of our strong men. Though once very stiff and formal, this man of God is as mellow and humble as a you will find. We had a splendid revival with Bona Fleming. In fact, it was the best revival that I have attended in fifteen years. There were three hundred seekers in ten days. I am just a layman, but I can testify that the presence of God within me keeps me from the love of the world.—GUY C. NELSON.

EVANGELIST J. E. GAAR IN LOUISIANA.—It has been a real pleasure to us and many of our people to have Brother Gaar labor among us for six weeks. We have known this good man personally, for fourteen years; in fact we received the blessing of full salvation under his ministry years ago. He has many friends in this section of the country. His first meeting was at the Ebenezer camp. This was his second meeting there, and it was a great one, indeed. Many souls were saved, and he made lots of friends to the church. One young lady was saved on the last Sunday night of the meeting and came up to Jonesboro and got sanctified in our meeting there. His labors with us at Jonesboro were a great blessing to the church, although, the visible results otherwise, were not what we had hoped to see. However, his preaching was simply great. The Hudson camp was fine, I have heard, although, I was not privileged to attend but one service. This makes his fourth time to hold his home camp. Brother Gaar is safe, sane, and spiritual. He was a great blessing to me, and I have not loved him so much in all my life.—G. M. ALEX, *District Superintendent*.

EVANGELIST OSCAR HUDSON—"We have just closed an unusually far-reaching, fruitful revival of two weeks at Nauvoo, Ala. This is an old center of holiness, having enjoyed the ministry of such men as Ed Ferguson, Dr. Reynolds, Aycock, Allie Irick and Wife, J. E. Gaar, and others; but for awhile it has languished. Rev. J. W. Chambers, the present pastor, a very noble character, was making a great fight and the blessings of God were upon him. Our crowds, small at first, increased rapidly and soon overran the seating capacity. Extra seats were secured, but still they came until we could not get half of them. Serious difficulties which had hindered the work for years, soon melted under the copious influence of the Holy Ghost which came upon us early in the battle, and a stream of salvation struck the community which continued without interruption, rising steadily to the close. Conviction was deep and pungent, tears of penitence, mixed with restitution, confession and reconciliation, brought Holy Ghost victory to the hearts of the seekers, and every service witnessed the shouts of new born souls. Outstanding characters who had been leaders of the forces of evil for years, were wonderfully saved and sanctified, united with the church and became zealous workers for God. Creeds and sectarian differences melted away, while all forces united in one great effort to win the lost. The last service was the greatest of all, when more than twenty prayed through to abounding victory and we closed with a religious jubilee. Hundreds who could not find seats, stood about the shed in awed silence until nearly eleven o'clock. Already extensive plans are in operation for us to return in 1926 for a great campaign, into which business men of the town, as well as other churches, have entered voluntarily, guaranteeing financial assistance and hearty co-operation. To God be the glory!"

WHEELING CAMP, HARLETON, IND.—"Sunday night Aug. 16th closed the ten-day camp at Wheeling, which was blessed of God in the salvation of souls. Quite a number bowed at the altar to be saved, reclaimed and sanctified. Several shining faces and bright testimonies were given at the praise service on the last Sabbath morning. Rev. R. L. Morgan of Anderson, Ind., and Rev. Jarrette Aycock did the preaching which was blessed and owned of God. Mrs. Dell Aycock was the song leader. She, with the help of the good choir and congregation, made the woods ring with the songs of Zion. Brother and Sister Aycock delighted the people with their special singing. Our president, Rev. Everitt Atkinson and wife were on hand to help push the battle on, in any way possible. We had splendid crowds.—STELLA E. McROBERTS, Reporter.

ESTHER, MO.—"We have just closed another revival effort with Brother Seal as our evangelist. Some souls prayed through to victory. The church had many precious seasons of refreshing from the presence of the Lord during the meeting. Brother Seal preaches a red hot gospel.—Mrs. J. G. FETTERHOFF.

PASTOR F. T. FOX, PORTSMOUTH, OHIO—"We came to Omega, Ohio, at the first of the assembly year in May. We found the church having a struggle both spiritually and financially. We had twenty-two members at that time, and have taken in seven since that time, making us twenty-nine in all. The spiritual condition is much better. The finances are coming good. We closed a revival meeting Aug. 16th with good results. Some prayed through and were saved or sanctified. Rev. Mason Lee of Ashland, Ky., was our evangelist. He did some real preaching. He carries a burden and works to the interest of the local church. Brother and Sister Schwartz had charge of the singing and did good work. We are believing the Lord for greater victory in the future and by His help we are pushing ahead. Pray for us."

AQUILA, TEXAS—"We closed a real revival at the Yates tabernacle, Brother C. C. Montandon as evangelist. He did some real old time holiness preaching. Quite a number prayed through to victory and the end is not yet. Prayermeeting last night was fine, one saved and one sanctified.—J. G. PERRY.

ANNOUNCEMENT

SEVERAL months ago Rev. E. G. Anderson, General Treasurer of the Church, placed his resignation into the hands of the General Superintendents, the resignation to take effect October 1st. After careful consideration the General Superintendents voted to accept the resignation, to take effect January 1, 1926. We have appointed his successor who will assume the responsibilities of this office beginning January 1, 1926.

We wish to take this occasion to express our appreciation for the fifteen years of faithful service to the church rendered by Brother Anderson as our Treasurer. We have always found Brother Anderson a faithful worker, honorable and upright, and he leaves this office with our deepest love and appreciation and our utmost confidence in his honor and moral integrity.

It will be interesting to our people to learn that plans are being consummated whereby Brother Anderson will continue with The General Board as Field Secretary and General Secretary of Foreign Missions. He will in this capacity give his time and thought to publicity work and to raising funds to finance the various interests of the Church. The General Treasurer will handle the funds and care for the business of the church under the direction of The General Board.

We believe our people will co-operate with us in this arrangement and that they will give glad and full assistance to the newly appointed treasurer, whose name will be announced after the meeting of the General Board in September, and to Brother Anderson in his new work as Field Secretary.

BOARD OF GENERAL SUPERINTENDENTS.

EVANGELIST S. A. LOGAN—"We closed one of the greatest revivals at Cisco, Texas on Aug. 16th that old Cisco has had perhaps in a long time. The saints were on fire for God and prayed a great deal. Great crowds came at night and old time Holy Ghost conviction was on the services almost day and night until sometimes at night men would scream for mercy. The Baptists, Methodists and others came and were sanctified wholly. There were twenty-nine in all during the sixteen days. The evangelist preached with great liberty. The pastor, evangelist and Church of the Nazarene were in perfect harmony. The church paid the pastor's salary at a later date, and pastor received a "pounding" the last Saturday of the meeting. I give God all the glory for the great meeting at Cisco. I am open for calls for the winter. For reference refer to my District Superintendent, Rev. Allie Irick, Pilot Point, Texas. Address me at Abernathy, Texas."

EVANGELIST RALPH HAINES—"Have just closed a great revival at Lockland, Ohio, Church of the Nazarene. The church had only a small membership. 150 seekers were at the altar in the sixteen nights, with never a barren service. On the last Sunday night eighteen united with the church, and many more to come. Several from other churches were saved. I am now in a campmeeting at Paris, Ill. I still have open dates for fall and winter. Write me at 240 Tiffin St., Greenville, Ohio."

PASTOR J. W. COOK, ELLIS, LA.—"In July we drove with our family across the states 550 miles to Plantersville, Ala., where my wife's mother lives. Soon after our arrival I learned of the spiritual condition of the community and at once the Lord began to talk to me about holding a meeting. The people of this community had never heard a Nazarene preacher. We began the meeting on Saturday night and ran eight days during which time we saw about forty hungry souls kneel at an altar of prayer. Some of the people told me that if God wanted a Church of the Nazarene there, and it took that to make the community better spiritually, they were ready to obey God. We were delighted to have with us Brother Rushing, pastor at Selma for about

three days. At the close of our meeting at Plantersville we went to Vosburg, Miss., and held a union meeting with three churches, the C. M. Methodist, the Methodist South and the Baptist, in which we saw fifty souls or more kneeling around the altar pouring out their hearts to God. At the closing service all the space was filled with seekers and many filled the aisles. We returned to Plantersville and preached on Monday night to a large crowd. Then we drove back to Ellis, where the work of God lies dear to my heart. The charter members tell us the church is in better condition than it has been in the history of the church. Pray for us."

OMAHA, NEB.—"The tent campaign with Rev. Wm. O. Nease and N. B. Vandall as evangelists, closed here Sunday with forty or fifty at the altar, counting them as they come. Wm. O. Nease of Olivet preached in true John Wesley fashion. About 40 subscriptions to the HERALD OF HOLINESS were taken to be put in hospitals and fire stations, and to individuals. N. B. Vandall of Akron, Ohio, is a great singer. No man in years has sung with such pathos and expression as this young man. Of the many beautiful pieces he sang none were more beautiful than one of his own compositions. Rev. Nease preached the terrible truths of the Bible as well as the beautiful. People have been coming from distances to hear. Rev. Elizabeth Mead is the pastor and is aggressively at the task. Under her ministry the church property was purchased. The building will immediately undergo some remodeling and enlarging of seating capacity. The midyear convention for the Nebraska district will be held in Omaha in November. Dr. London of Breese College will be one of the men on the program at that time. About \$3000 in cash and pledges were secured for workers, expenses and other incidentals.—DR. W. W. WARD, Reporter.

REV. R. G. KOONS, Pastor Methodist Protestant Church, Liberty Hill, N. C.—"We have had many wonderful revivals, but we just closed a meeting that climaxed all others. We had sixty-eight old-fashioned, John Wesley, Holy Ghost professions, the real praying through variety. We ran two weeks, at the beginning of the second week the fire began to fall. It reminded me very much of a Nazarene assembly. Old dead church members prayed through to real victory, and many were afterward sanctified. This church seems like new with seventy-five out to prayermeeting and sixty-five actually taking part. Our church is a flame of fire for God. I have been pastor of this work since last February, and have had wonderful success. We were forced to cancel a great number of evangelistic engagements to accept this work, but we felt led of the Lord to do so. We want to thank all our dear friends for their prayers and kind consideration."

TROY, OHIO—"The Church of the Nazarene is progressing nicely with Rev. Millard R. Fitch as pastor. Brother Fitch and family came to us May 23rd from Illinois and already the people have learned to love them and feel that God has sent them this way. Brother Fitch is doing good preaching in the power of the Spirit, and God is blessing in the regular services. The attendance is good in Sunday school, running from 115 to 150, and in the prayermeetings from fifty-five to seventy. Also the attendance is good and interest is increasing in our regular preaching services. At a recent board meeting the pastor reported that during this time nine had been sanctified and eleven justified and that over two hundred pastoral calls had been made. Looking forward to a week's meeting with the young people Sept. 1 to 6 inclusive. Rev. Wm. F. Thomas, "The Boy Preacher" has been engaged as evangelist. Also we are anticipating a good revival in November with J. E. Gaar as evangelist and D. M. Pefley as song evangelist. Pray for us for we know that God hears and answers prayer.—Reporter.

HUTCHINSON, KANSAS—"Annual meeting, First Church, Hutchinson, Kansas, was held Wednesday evening, Aug. 19th. All departments of the church made excellent reports. The pastor, Rev. F. H. Bugh, gave a report showing that the church had a net increase of near thirty members during the

year. There have been near three hundred professions at the public altar during the year. The Superintendent of the Sunday school gave a report showing that 426 pupils have enrolled in this department of the church during the year. More than \$500.00 has been raised through this department, and about twelve hundred copies of the *HERALD of HOLINESS* have been distributed by the Sunday school. During the year a Teacher Training class was organized, and more than thirty students received International Sunday school certificates. The Woman's Foreign Missionary Society gave a report showing that near five hundred dollars has been raised through their efforts. Great interest is shown in the mission work of our church. The Young People's Society has a membership of near one hundred, and has made excellent progress. They promoted one revival in First Church and have held services each Sabbath evening during the entire year. The trustees of the church gave a report showing the balance of the indebtedness of the church had been lifted during the year. The church, now valued at ten thousand dollars, is free of debt. The church building has recently been repainted, at a cost of several hundreds of dollars. The treasurer's report shows that First Church has raised near nine thousand dollars during the year. Practically all of this amount has been raised without special drives, or many public offerings. Several of our ministers were present and gave reports of their work. Quite a number of our preachers are out on the field holding revival meetings. Our trustees, stewards and delegates to the District Assembly were elected on the first ballot, and the meeting closed at ten o'clock, after a most blessed session for our annual meeting. Rev. F. H. Bugh has been recalled as pastor of First Church, and will soon enter on his third year's work.—A. S. LONDON.

EVANGELIST M. M. BUSSEY.—"Our last report was given at the close of the revival at Philadelphia about May 24th. Since then God has richly blessed and given us many souls. We labored three weeks with Rev. H. A. Park at Binghamton, N. Y., in the new Nazarene tabernacle. There was some very clear praying through in this meeting and some good members taken into the church. We enjoyed having Brother Jernigan, the District Superintendent with us for four services. God is blessing his labors on the New York District. From Binghamton we went to Reading, Mass., to spend a few days at the District Campmeeting where Mrs. Bussey and our little daughter were attending. There was some mighty praying in the woods around the camp, and some very fruitful services. I shall never forget praying in the woods with Brother Angell and some of the other faithful men on the New England District. God bless them all! Uncle Bud and Brother Neely were a blessing to the people. I left Boston Monday and sped across the country to Albany, Buffalo, and Chicago. There I had a five hours wait, then took a train and crossed the beautiful state of Iowa to Sioux City where Rev. B. H. Edwards and his church had everything in fine shape for an eighteen days tent meeting. God helped us from the very beginning and on the first Sunday night there were about thirty at the altar. Victory continued on the services until the close and a fine class of young people united with the church. Several of the Nazarene pastors from nearby churches came in and helped us and Brother Kinzie, the District Superintendent was with us two nights. Brother Merl Puderbaugh, of Sheridan, Iowa led the singing and is a fine man to labor with. Next we went to Mitchell, South Dakota and helped Brother Wesley Armstrong and his church in the closing of a tent meeting. In the few days we were there some souls prayed through. We promised the pastor and church board to give them a meeting when we go west again. They have some fine praying people at Mitchell. God bless all of the saints. Pray for me."

PASTOR S. B. DAMRON, ERICK, OKLA.—"The Erick Church has enjoyed a great revival with Rev. F. R. Morgan, evangelist, and Brother and Sister Holmes, choir leader and pianist. The church and people were well pleased with their work. A goodly number were either saved or sanctified. Twenty-five came into the church. We have a very fine

church and especially a fine Young People's Society. The church gave us a unanimous call for another year. This has been a great year for pastor and church."

EVANGELIST E. C. TARVIN.—"We are now in the closing of a great revival at Henderson, Ky. About eighty at the altar for pardon or purity, many praying through in the old fashioned way. In spite of all opposition we organized a new Church of the Nazarene. My co-laborer was Evangelist C. C. Burton who knows how to preach, pull and pray. We were greatly favored by having with us a few days Mrs. Flowers from First Church of Indianapolis who rendered fine service at the piano, also Rev. Martin and wife from Louisiana have been bringing some great messages in song. We believe there is a bright future for the church here."

PASTOR C. O. MILLER, BATH, MAINE.—"On Aug. 4th we started a tent meeting in West Paris, Maine, while on our vacation. We found a prayer band there consisting of seven men and women who have held on to God for two years that He would give them a revival of the old kind where sinners would be converted to God and Christians would be sanctified, and God heard their cry, for we had that kind of a revival indeed, and the little town will never be the same again. The fire fell on Saturday night when seventeen of the hell bound crowd made a dash for liberty and God made a way of escape for them. During the next few days revival was on the tongue of everybody, but not being able to secure anyone to go on with the meeting we had to close the following Wednesday and go back to our church in Bath. However, before we left on Thursday the entire town went with us to the river where we baptized seven of the thirty converts whom God had given us in answer to the faithful prayers of His children. We were especially blessed by having Brother C. P. Lanpher, pastor of our church in Portland to help us several nights in the early part of the meeting."

EVANGELIST W. F. CLEGHORN, BETHANY, OKLA.—"We are still in the battle for the Lord, and are having some gracious meetings this year. God has wonderfully blessed our labors. Our last two meetings were a glorious success. Our first meeting was at Davis chapel near Howe, Texas, a place where holiness has been preached for years, but God came in the old time way and blessed our hearts. Many prayed through to definite victory. Our next meeting was held in an old time brush arbor near Comanche, Okla., with Rev. S. V. Morgan. We had a great time there. Bootleggers and moonshiners and dancers fell in the altar and prayed through in the old time way. Our grove meetings were times of refreshing and a shout in the camp both morning and night services. God gave us over a hundred souls in both meetings. We are in a meeting at this time with Rev. I. L. Bowman at Waurika, Okla. Interest is increasing and God is

answering prayer. Then we go to Deason, Texas the 4th of September. We are thinking of taking pastoral work for the coming year if the Lord is willing. We have one child, school age. I have pastored some, but most of my work has been as an evangelist. You may write me at Bethany, Okla., concerning the work and pray that I may let God lead me right."

THE NELSON BAND, LUFKIN, TEXAS.—"Our last report was sent at the beginning of our meeting at Franklin. That was a good meeting reaching many with the gospel of full salvation and brought a few into the kingdom. From there we went to Milano, which is one of the old camping places. But the campers were limited this year, no arrangements having been made for the meeting. We got busy and with the help of the pastor we made the best arrangements we could and the crowds came and a few sought the Lord. We appointed a committee and raised a subscription for next year's meeting and we believe the workers next year will have a better time. We were permitted to have our oldest son, a student of the state university, with us here a few days. His trombone playing and singing was a great help. After Milano we visited Waco camp for three days. Then to Cleburne for a week's meeting in a hall. From there we returned to East Texas to Martin's Chapel near Troup. God gave us a very fine meeting here. A goodly number were converted or sanctified and several joined the church. One more meeting and the Nelson family will settle down for school. I hope to keep going through the fall and winter. Pray for us."

FITCHBURG, MASS.—Since reporting our work in this city last June, we have been moving steadily forward seeing nothing but victory ahead because we have victory on hand. Amen. In July wife went to the campmeeting at Douglas, Mass., where she had charge of the 8 a. m. service in the "Cassie Smith" cottage daily. Miss Elsie Cunningham, wife's companion and co-worker for many years, lives with us and has recently survived a serious operation at the Burbank Hospital in Fitchburg and is convalescing at the Nazarene parsonage. She is gaining strength slowly and will enjoy health again in the near future we believe. It has been a strenuous summer for us all but God has given grace and endurance and continuous victory, for which we give Him thanks. Amen. This month our good brethren have given us a vacation and we are spending the time in revival meetings in northern Vermont among the beautiful Green Mountains. The campmeeting at Ithiel Falls, near Johnson, was a time of refreshing from the presence of the Lord. I led the people in song and rendered solos, preaching several times besides. Revs. E. E. Angell and T. W. Delong from Massachusetts were the engaged preachers who brought wonderful messages from day to day. Several visiting ministers preached helpful sermons and the camp closed in great triumph on August 16. Some fifty persons sought and found the Lord in pardon and sanctification and the saints were strengthened and blessed. Rev. I. T. Johnson, one of the pioneer holiness men of New England, founded this campmeeting many years ago and he was present this year with his genial smile and encouraging word. Wife and I began special meetings in the Church of the Nazarene at Belvidere Center, eleven miles from Ithiel Falls Camp, on August 18. This is a rural community and our people have the only house of worship in the village. The audiences are increasing nightly and the people are hungry for the full gospel. We look for conviction to deepen and strike the rock and bring forth the water of the life in abundance. Bro. George Young of Waterville is the faithful pastor. We expect to return to our pastorate in Fitchburg, Mass. about September 2 and arrange for a mortgage-burning time before winter. Special evangelistic meetings are planned for, beginning Nov. 19, with Rev. E. Hilton Post, of Fort Edward, N. Y., as the speaker. Let all the readers of the Herald join us in prayer for a mighty awakening in Fitchburg.—REVS. ARTHUR F. AND LURA A. INGELF.

EVANGELIST LEE L. HAMRICK.—"My last two revivals were at Sulphur Springs, Texas, and the old

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Cleveland, Miss., camp. At Sulphur Springs the Lord gave us a good meeting, several prayed through and some good salvation work was accomplished. Brother Nowlin is the good faithful pastor and the Lord has graciously used him in strengthening and building up the work. Misses Ruth and Irene LaNeir of Dallas led the singing. The people said they had never heard such singing in the city. At the Cleveland camp we had a great meeting and scores were blessed of God. This is an old historical camp of twenty-five years standing and I suppose this was the best camp for years. Quite a number of Nazarene pastors and brethren were present to help make the camp go with their prayers and means. Brother Nabors, our Nazarene pastor, was elected president of the camp. The camp is located in the rich delta valley of the Mississippi River and is in a very beautiful rich country. This year the Lord has blessed them with fine crops."

EVANGELIST RAYMOND BROWNING.—"This is my first letter to you and by way of introduction I will say that am an evangelist and one of the trustees of Camp Free at Connelly Springs, N. C., where Brother Bud Robinson has been preaching recently. This morning it just occurred to me to write a word of appreciation to you who have the privilege of enjoying Brother Robinson's sweet letters every week. To say that we have enjoyed his ministry to us sounds commonplace. We laughed

REVIEW OF CUNNINGLY DEvised FABLES
By A. M. HILLS, D. D., LL. D.



When our young brother, Basu' W. Miller, was studying infidel books in the great universities, for his advanced degrees, we were continually loaning him books of the ripest, orthodox scholarship to steady his faith and keep him from sinking into the vortex of modern infidelity. Thank God,

his faith in God and the Christ, and the Bible survived the storm, unshaken.

I once said to him, "If I had to wade through as many infidel books as you have read, when through, I would write a book against modern infidelity, that men and infidels, and the Devil himself, would sit up nights and read."

Well, he has done it. The masterful book is written. With Argus-eyed vigilance, and discerning vision, he has collated the utterances of these modernists, analyzed their infidel drivel, and pointed out with unsparing hand, the hell of infidelity into which they are plunging the sleeping, modern church. This book is an alarm signal in the night to warn the people of an impending ruin. He shows, by their own utterances, that these depraved modern infidels are robbing us of all faith in the personality of God, the Deity of Christ, the fall of man, the evil of sin, the need of an atonement, the inspiration of the Bible, the possibility of miracles, or of any salvation by faith in an atoning and resurrected Christ. These being lost, Christianity itself will perish, and our rich, depraved nation will plunge into a hell of atheism and lust such as no heathen nation ever knew.

The author often opens the vials of his wrath upon the slimy blasphemous infidel preachers and professors, who wear the livery of saints, and live on the salary of Christian churches and colleges, while they are, Judas like, betraying Christ, and assassinating Christianity. At such times, his invective is chain-lighting let loose.

Dr. J. B. Chapman writes a very thoughtful introduction, and Rev. U. E. Harding adds his influence and name and assistance to increase its circulation. I would not take twenty-five dollars for my copy of the book, if I could not get another. Every hesitant, doubting soul should get it to cure him of his doubts. Every true and earnest Christian should get it to teach him the evil we are up against, and to arm him for the fight to save Christian civilization.

P. S. I have read every line of this book, and know its power and worth.

and wept and shouted and listened to Uncle Buddie as long as he would talk and were sorry when he finished. There is no way of estimating the wonderful impulse he gave to the cause of holiness in this great old North State. If our Lord tarries and Uncle Buddie doesn't move over to his permanent residence in the New Jerusalem he has promised to be with us again in 1928. Camp Free was begun five years ago under a tent in a little woodlot near the campus of Rutherford College and one mile from the village of Connelly Springs, N. C. From the very beginning the Lord smiled upon the enterprise and people began to come. The location is fortunate. We are in the wonderful Piedmont section of North Carolina surrounded by green hills, touched by great modern highways, and within easy reach of thriving towns and cities. Rev. Jim Green, a long ranged mountaineer, easy of speech, holy in life, blessed with rare common sense, and with vision of great things for the Lord gathered about him a band of the younger preachers of the Western N. C. Conference and initiated this enterprise. We have a splendid tabernacle, cottages, tents, dining hall, and other equipment but our camp is growing so rapidly that we find it difficult to accommodate the great crowds that come. One night last week I counted sixty preachers in the congregation at one time and a hasty census showed that people from five different countries were present at that time. The time seems ripe for some great holiness revivals in North Carolina. We have had a flood tide of great highly-organized revival campaigns that have been disappointing in spiritual results and people are hungry for full salvation. It would be possible to build twenty great holiness campmeetings in North Carolina in the next ten years. After the campmeeting closed I took Brother Buddie with me to my home in the country near Hendersonville, N. C. and I felt that it was one of the sweetest privileges of a long life to have him sleep under my roof and pray over my family. He was with us two days and on Thursday night he told his life story in the Grove Street Gospel Church which is the largest church auditorium in the city. Rev. R. V. Miller is the pastor and he has a crowd of open-communion, pre-millennial, Holy Ghost Baptists that are worth going a long way to worship with."

HERALD SUBSCRIPTIONS FOR THE MONTH OF AUGUST (to Aug. 21) are as follows: *From Pastors:* E. L. Looman, Hollis, Okla. 6; R. S. Rushing, Selma, Ala. 6; E. G. Roberts, Phoenix, Ariz. 24; J. D. Hoffman, Rector, Ark. 2; W. G. Schurman, Chicago, Ill. 8; S. M. King, Orange, Texas. 3; Earl Bond, Gordonville, Texas, 2; W. F. Green, Cameron, Okla. 2; W. E. Albee, Anderson, Ind. 3; Rev. Ruth Coleman, Marlinton, W. Va. 5; J. M. Ash, Huntington, W. Va. 7; A. R. Brooke, Lexington, Ky. 21; Mrs. G. M. Akin, Jonesboro, La. 9; Chas. Huff, Saginaw, Mich. 2; J. W. Youngblood, Fulton, S. D. 5; L. D. Smith, Fulton, S. D. 20; V. L. Nabors, Cleveland, Miss. 3; R. L. Majors, Beatrice, Nebr. 3; Ray De P. Haas, Keene, N. H. 3; Geo. D. Riley, Providence, R. I. 5; G. E. Waddle, Cambridge, Mass. 80; W. P. Colvin, Fairfax, Ala. 6; W. F. Farmer, Florence, Ala. 6; H. T. Nutter, Jonesboro, Ark. 2; E. W. Larrabee, Rock Island, Ill. 4; S. W. Hampton, Port Arthur, Texas 3; H. A. Gregory, Dallas, Texas, 5; E. F. Dunn, Pueblo, Colo. 8; A. K. Scott, Amarillo, Texas, 5; A. W. Hand, Plymouth, Kansas, 2; O. E. Shelton, Augusta, Ky. 11; Elsie Martin, Wurtland, Ky. 2; W. F. Wiggs, Olive Hill, Ky. 5; M. J. Jones, Winnipeg, Man., Can. 8; J. O. Schaap, St. Paul, Minn. 3; D. C. Stout, Loomis, S. D. 6; A. W. Porter, Rainy Butte, N. D. 2; T. M. Patterson, Eldon, Mo. 5; C. P. Lanpher, Portland, Maine, 3; R. J. Kirkland, New Bedford, Mass. 55; C. O. Miller, Bath, Maine. 44; J. Glenn Gould, Cliftondale, Mass. 7; Arthur F. Ingler, Fitchburg, Mass. 12; Tom M. Brown, Beverly, Mass. 9; L. W. Randlett, Lowell, Mass. 10; W. R. Ingram, Stockton, Cal. 7; M. R. Dutton, Bakersfield, Cal. 6; I. M. Ellis, Santa Rosa, Cal. 4; I. V. Maxey, Grandview, Wash. 2; H. P. Jett, Richmond Hill, N. Y. 2; Clark J. Forcey, Rochester, N. Y. 2; J. W. Parkins, Terrace, Pa. 3; F. G. Strickler, Youngstown, Ohio, 2; Albert Welsh, New Galilee, Pa. 4; J. T. Little, Los Angeles, Calif. 13; C. O. Swain, Escondido, Calif. 2; W. D. Shelor, Lansdale, Pa. 7; E. E. Grosse,

North East, Md. 3; M. S. Cooper, Washington, D. C. 7; Carl H. Kruse, Spearmore, Okla. 4; L. E. Shaw, Ryan, Okla. 7; Chester F. Austin, So. Manchester, Conn. 30; Arthur F. Ingler, Fitchburg, Mass. 2; F. W. Domina, Haverhill, Mass. 97; W. L. Fear, Lindsay, Calif. 11; Will H. South, Los Angeles, Calif. 10; H. B. Wallin, Spokane, Wash. 8; Wm. M. Irwin, Colfax, Wash. 3; Paul S. Hill, Lynbrook, N. Y. 10; Chas. A. Brown, Pittsburgh, Pa. 20; H. B. Macrory, Akron, Ohio. 10; G. Howard Rowe, New Castle, Pa. 19; Chas. Hanks, California, Pa. 25; I. C. Mathis, East San Diego, Calif. 4; J. A. Chenuault, Shelbyville, Tenn. 2; G. W. Gottshalk, Philadelphia, Pa. 3; C. I. Harrel, Washington, D. C. 2; J. W. Bruce, Carnegie, Okla. 3; C. O. Wisler, Comanche, Okla. 7; W. P. Sibley, Jester Okla. 9. *From Evangelists:* V. W. Littrell, 10; E. H. Stillion, 81; F. C. McPeck, 2; C. C. Chatfield, 11; Geo. Beirms, 16; Mrs. De Lance Wallace, 22; Bud Robinson, 18; W. G. Prescott, 10, Edwards Evangelistic Party, 6; U. T. Hollenback, 3; J. W. Lowman, 12; Theodore Ludwig, 3; J. E. Gaar, 11; E. T. Cox, 11; F. E. Putney, 2; Fred St. Clair, 8; W. E. Ellis, 9; M. L. Garrett, 3; Wm. O. Nease, 10; Lum Jones, 5; B. T. Flanery, 8; J. E. Aycock, 22; D. Shelby Corlett, 50. *From District Superintendents:* J. W. Montgomery, Ky. Dist. 5; H. M. Chambers, Nebr. Dist. 4; J. W. Bost, Dallas Dist.

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20; M. H. Brown, Arizona Dist. 2; Howard V. Miller, New England Dist. 13; R. H. M. Watson, Mississippi District, 6; E. O. Chalfant, Chicago Central Dist. 20; H. H. Hooker, Alabama District, 0. *From Others:* Dr. J. B. Chapman, 9; C. W. Johnson, 5; Mrs. J. F. Miswonger, 3; E. S. Duffey, 3; C. F. James, 3; Thomas B. Green, 11; Floyd I. Cooper, 5; W. O. Fisher, 3; Mrs. C. H. Bagley, 30; Mrs. T. Standifer, 2; Mrs. L. L. Moore, 2; C. S. Hudson, 7; J. G. Petty, 15; O. C. Hancock, 3; J. A. McNatt, 20; Mrs. E. S. Paul, 8; A. A. Larson, 5; M. Goodwin, 3; Mrs. Jos. Garsee, 2; F. M. Bates, 6; Verna B. Floyd, 4; Earl McCloud, 6; Geo. S. Culver, 3; Mrs. Frank Mayhew, 2; E. M. Graves, 4; Mrs. A. H. Beiner, 7; Monroe Hand, 2; T. J. Lankford, 11.

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.

DODSONVILLE, TEXAS.

Closed greatest meeting in ten years. Old time praying through like twenty-five years ago. Fifteen beautiful members added to church, with three families coming later. M. V. and Bessie Dillingham evangelists. Great preacher. Beautiful service rendered. Dodsonville Nazarenes in front rank. Finances easiest ever known. On we go.—W. E. Ellis, Pastor.

COFFEYVILLE, KANSAS.

Another great stirring time here. Dr. A. S. London and family and Roy Stevens with us a few days. Large crowds and fine spirit. Several prayed through. \$10000 raised for Bresee College and \$85.00 on budget, and six students for Hutchinson. We are here to stay.—Wm. A. Menneke, Pastor.

FERGUS FALLS, MINN.

Minneapolis District Assembly unanimously approves of the plan of the General Superintendents in promoting a Prayer and Fasting League and respectfully suggest that the church at large observe Sunday as the day of fasting and prayer. Our prayers are united that this observation may be general.—Ira E. Hammer, District Secretary.

GEORGETOWN, ILL.

Olivet College opens Sept. 15th. Largest student body in history of school expected. Coming from

Canada to Florida and from California to Virginia. Can make room for few more.—N. W. Sanford, President.

OWENSBORO, KY.

All expecting to attend the Kentucky Assembly at Owensboro, Ky. should write the undersigned. It will help us in arranging for your entertainment. Those who promised or who will furnish produce or supplies for feeding assembly have them forth coming. Bring the musical instruments from every part of the District. Planning greatest assembly in history. The chickens are fattening.—Rev. Chas. F. Pegram, Assembly Host.

ANNOUNCEMENTS

NOTICE.—As chairman of the new district, I hereby appoint Rev. N. B. Herrell as Superintendent of the Kansas City District for the coming year.—H. F. REYNOLDS, General Superintendent.

RECOMMENDATION.—REV. M. E. Henry, Oshkosh, Neb., who was converted in a meeting I held there some fifteen years ago, and who has been pastor in the Nebraska conference of the M. E. Church, is now in the evangelistic field. He has a large tent and is open for dates. He has a wife and three children all of whom go with him in his tent work. His wife is a live wire and a great help in the services. Anyone wishing the services of this fine young couple in tent meetings or in churches, will do well to write them. I feel no hesitancy in recommending them to any of our people.—S. L. Flowers, Sidney, Ohio.

REQUEST FOR PRAYER.—“Please pray for a friend that she may be reclaimed.”—“Pray for my brothers and sisters that they may be saved, also for my cousins in England that I may hear from them and that God will save them.”—“Pray for my sister who is almost insane at times, that she may be healed and saved.”—“Pray for me as I am weak in body and need help from the Lord, so I will be able to do more for Him, and for my husband that he may be sanctified.”

RECOMMENDATION.—Any church desiring a pastor for the coming year will certainly make no mistake in calling our beloved pastor, Rev. Mrs. Maggie Crawford. She has been pastor at Hooker, Okla. for the past four years, and we would gladly call her back, but she feels led of the Lord to make a change. As she has a son in high school, she would like to have a pastorate near our church school, also one in which her husband, Rev. J. H. Crawford can do pastoral work together. Brother Crawford is and has been an evangelist for several years. During these years as pastor she has not only won the hearts of the members, but also those of other denominations, as well as the unsaved by her loving disposition and sincerity.—Ona Hoobler, Secretary and Treasurer.

NOTICE.—Kentucky District: We expect a great opening service of the Kentucky District Assembly Tuesday evening Sept. 15. Let each church be represented by a full delegation, and not forget to raise and send \$2.00 for each person coming from the church for their entertainment. Anyone having potatoes, beans, corn etc., for the assembly please ship same to Mr. O. W. Wilke, Owensboro, Ky. prepaid.—J. W. Montgomery.

RECOMMENDATION.—I take special pleasure in recommending to our pastors, churches and camp-meeting committees the Rev. Steuben D. Cox of Olivet, Ill., who will enter the evangelistic field at the close of this assembly year Sept. 13. Bro. Cox is one of our best gospel preachers, a splendid gospel singer and all around solid Christian gentleman in every true sense of the word, and a soul winner. He has had twenty years' experience as a pastor and knows how to help the pastor and the church. I assisted Bro. Cox in a revival meeting at Westside Church, Indianapolis, Ind. and I found him a fine co-laborer and a big hearted brother to work with. He is fully able to fill any place in our work as an evangelist or District Superintendent as God may open the way.—B. T. Flanery, Evangelist.

NOTICE.—Nebraska District: Let us not slacken our zeal in the drive for 1000 subscribers to the HERALD OF HOLINESS in our district. Why not make our district unanimous in having the HERALD OF HOLINESS and Other Sheep in every Nazarene home as well as in many others who worship with us and love the cause we espouse. Hope to receive a list of subscriptions from you soon.—W. G. Prescott, District Colporteur, Hastings, Neb.

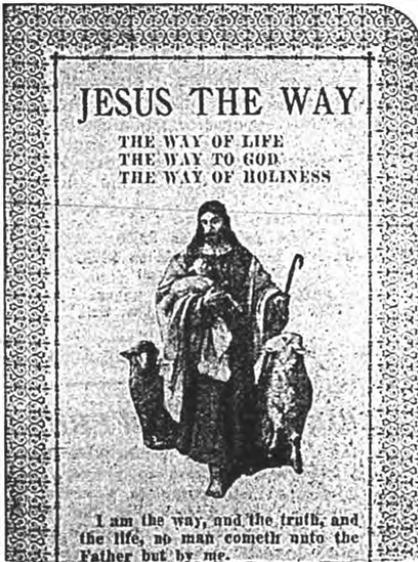
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FALL ASSEMBLIES

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Kansas City (First Church, Kansas City, Mo.).....September 9 to 13
Kentucky (Owensboro).....Sept. 10 to 20
Tennessee (Nashville).....Sept. 30 to Oct. 4
Florida (Princeton).....Oct. 7 to 11
Alabama (Jasper).....Oct. 29 to Nov. 1
Georgia (Columbus).....Nov. 4 to 8
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Dallas (Dallas, Texas).....October 28 to November 1
San Antonio (Austin, Texas).....November 4 to 8
Southwest (Spanish).....November 11 to 15
Arizona (Phoenix, Ariz.).....November 18 to 22

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FALL ASSEMBLIES

Kansas.....September 2 to 8
Eastern Oklahoma.....October 7 to 11
Mississippi.....October 14 to 18
Louisiana.....October 21 to 25
Western Oklahoma.....October 28 to November 1

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.

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American Address: 1179 Breeze Ave., Pasadena, Calif.
Chinese Address: Tamingfu, Chinli, Province, North China.
Japanese Address: Cojobashi, 8 Chome, Kyoto, Japan.

CAMPMEETING CALENDAR

September 2 to 13. Simmons Creek Tabernacle Meeting, Elizabeth City, No. Carolina. Workers: Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Elizabeth City, N. C., RFD 1.

September 3 to 13. Springfield, Illinois. Fourteenth annual Campmeeting at Jacobs Camp. Workers: Rev. L. M. Hoff, Wichita, Kansas; Rev. Elmer McKay, Springfield, Illinois, song leader; Rev. Frank Doerner, Norris City, Illinois. A delightful location, fine shade and plenty of water. Purchase ticket to Springer, Illinois, on the B. & O. Railroad. Jacob Fleck, President, Endfield, Ill.; Frank Doerner, Sec., Norris City, Ill., R. F. D.

September 4 to 14. Burr Oak, Kansas. Fifth annual campmeeting of the Jewell County Holiness Association. Workers: E. E. Shelhamer and daughter.—Mrs. R. L. Decker, Secretary.

Sept. 4 to 16. Calamino, Arkansas. Holiness Campmeeting. Workers: Mrs. Bessie Williams and Mrs. Dillie, evangelists. J. D. Sullivan, Secretary.

September 5 to 7. North Reading, Mass. Fifth annual fall campmeeting of the New England District, Church of the Nazarene. Rev. H. V. Miller, District Superintendent, in charge. Workers: Pastors and evangelists of the District. For rooms write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

September 10 to 20. First annual campmeeting of the Armstrong County Interdenominational Holiness Association, held in the Armstrong grove, two and one-half miles from Kittanning, Pa., on the Worthington road. Workers: C. W. Ruth, John E. Hewson, evangelists, Mrs. Etta Folles, song leader and soloist. Ministers and their wives entertained free. Write Mrs. Mark Smith, Cadogan, Pa.

September 11 to 21. Cape May Holiness Association Annual Campmeeting at Erma, N. J. Workers: Rev. M. M. Bussey, Rev. K. Hawley Jackson, Mrs. Mildred Maybury. Sec., Earl Woolson, Cape May, New Jersey. R. D. No. 1.

September 14 to 30. Camden County Tabernacle meeting, Shiloh, N. C. Workers: Dr. E. T. Adams, Prof. R. A. Shank and wife. Address C. R. Staples, Shiloh, North Carolina.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

WANTED—Boys and girls to come to the Arkansas Holiness Academy and Bible College. "A safe place for boys and girls." Address A. F. Wharton, Vilonia, Ark.

INTERCESSORY MINISTRY. Are you troubled, afflicted, sin sick, a slave to doubts, beset with fears, need help, advice, counsel, prayer? Write me. Elder La Fayette Cassler, Box 154, Illinois, Calif.

WANTED—For the Music Department of C. N. C., Hamlin, Texas, a good voice teacher. W. H. Phillips, President.

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This Bible contains the Old and New Testaments in the Authorized or King James version with Self-Pronouncing proper names. The print is bold and clear (See type specimen). It is a handy size 4¼x7¼ in. and only 1 in. in thickness. In the back are five colored maps of Bible lands. The binding is of full cloth boards with gold titles; the leaves are finished with red edges.

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Shiloh, N. C. Sept. 14 to 30
Arolan Quartet, 1754 Washington Blvd., Chicago, Ill.
Mrs. G. M. Aikin, Joesboro, La.
E. C. Allen, 714 Monroe St., Hutchinson, Kans.
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.
Mrs. Willie F. Anderson, 1860 Kirtwood St., Pasadena, Calif.
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
A. D. Ashby, Pleasant Hill, La.
Nancy, Ky. Sept. 3 to 14
Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
East Liverpool, Ohio Sept. 1 to 20
Indianapolis, Ind., 17 N. Bradley St. Sept. 24 to Oct. 11
G. F. Baldwin, 210 B. Cheyenne, Bartlesville, Okla.
A. F. and Leona T. Balsmeier, 512 Taylor St., Topeka, Kans.
Lulo E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
M. L. Ballezore, Box 0107, Milton, Ore.
George Belmas, Kingswood, Ky.
Henry Bell, Denison, Ia.
P. P. Belwe, 110 S. Forest Ave., Marion, Ind.
James M. Belt, 3316 New Hampshire Ave., Washington, D. C.
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J. A. Brownfield, Locksburg, Ark.
Rev. W. T. Brewer and daughter, preacher and singer, 517 Ines St., Fresno, Calif.
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Meliza M. Brown, Gladale, Arizona.
W. Evans Barrett and wife, Lake Charles, La.
C. C. Barton, Delmer, Ky.
Mayfield, Ky. Aug. 26 to Sept. 13
Harry B. Bork, Bourbonville, W. Va.
M. M. Bussey, Grand Crossing, Florida.
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Hlo Grand, N. J. Sept. 23 to Oct. 4
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W. R. Cain, 515 South Vine St., Wichita, Kansas.
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C. C. and Flora Chalfield, 1217 Grand Blvd., Hamilton, Ohio.
D. L. Chalfield, 601 Jefferson St., Frankfort, Ind.
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Binghamton, N. Y. Sept. 24 to 30
Norristown, Pa. Oct. 1 to 15
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Webb City, Mo. Sept. 27 to Oct. 11
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W. H. Crawford, Collecks, Tenn., Rt. 4.
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Olivet, Ill. (Assembly) Sept. 9 to 13

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Cleveland, Ohio Sept. 12 to 27
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R. L. Morgan, 2206 Central Ave., Anderson, Ind.
F. R. Morgan, 713 W. 9th St., Ada, Okla.
Estle Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
Harry Morrow, 421 So. Scoville Ave., Oak Park, Ill.
Herschel Murphy, Klondike, Texas.

Wm. O. Nasse, Olivet, Ill.
Isabelle Myler, Children's Evangelist, 13617 Milan Ave., Cleveland, Ohio.
R. F. Neely, Bethany, Okla.
Ithober, Okla. Aug. 30 to Sept. 11
The Nelson Band, Lufkin, Texas.
Will M. and Lillie B. Nerry, 503 So. Jackson Ave., Kansas City, Missouri.
Ang. W. Nilson, 3109 Troost Ave., Kansas City, Mo.
Fligo, Neb. Sept. 2 to 20
Dr. A. O'Baron, LaBelle, Florida.
O. B. Ong, 1844 Las Lunas St., Pasadena, Calif.
G. F. and Byrdie Owsa, 1416 W. Pikes Peak Ave., Colorado Springs, Colo.
Hartford, Conn. Sept. 13 to 27
Mrs. Fannie Payne, 1031 W. Beoo St., Oklahoma City, Okla.
L. M. Payne, Bethany, Okla.
C. R. Pearson, Box 23, Greensboro, Ind.
Dwight Peffey, Song Evangelist, R. 6, Brookville, Ohio
Hamilton, Ohio (Tent) Aug. 30 to Sept. 20
Mr. and Mrs. Joe Peters and Helen Peters, Olivet, Ill.
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
A. A. Price, Denton, Md.
F. E. Putney, 207 S. Millwood, Wichita, Kansas.
P. C. Ramsey, 608 S. Louisa St., Shawnee, Okla.
Robert B. Rawls, Spring Hill, Tenn.
J. E. Redman and wife, Brookville, Ind.
Hastings, Mich. Sept. 27 to Oct. 11
Lawrence Reed, Mannington, W. Va.
C. A. Roney, Patchogue, N. Y.
S. B. Rhoads, 1318 South Santa Fe Ave., Salina, Kansas.
Oliver A. Rife and Nina Dean, Thomson, Ga.
C. C. Rhinebarger, Olivet, Illinois.
Eldorado, Ill. Aug. 27 to Sept. 6
Oscar F. Ring, Newell, W. Va.
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
Chas. Robinson and Lawson and Irene Brown, Bethany, Okla.
Beech Grove, Ark. Sept. 4 to 10
Guyton, Okla. Sept. 26 to Oct. 11
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
Oakland City, Ind. Aug. 28 to Sept. 4
Kittanning, Pa. Sept. 10 to 20
V. A. and Anna Scofield, 520 Kansas Ave., Topeka, Kansas.
W. O. Self, Brewton, Ala.
R. A. Shank and wife, 191 N. Ozden Ave., Columbus, Ohio.
Elizabeth City, N. D. Sept. 1 to 13
Shiloh, N. C. Sept. 14 to 30
William Seal, Des Arc, Missouri.
E. E. Shellamer, 6410 Isleta Drive, Los Angeles, Calif.
Burr Oak, Kansas Sept. 4 to 14
E. M. Shelton and J. P. Howe, Song Evangelists, 210 N. 4th St., Ironton, Ohio.
F. A. Smith, Sharon, Okla.
Burl Sparks, Song Evangelist, 423 E. 3d St., Bertmore, Ind.
C. K. Spall, Bethany, Okla.
Munday, Texas Sept. 3 to 13
D. M. Spell, 218 S. Seminole, Bartlesville, Okla.
Otis M. Spinks, Song Evangelist, Box 608, Shoreport, La.
Andrew and Sena Spoolster, Bell, Mich.
A. M. Sprague, Manchester, Okla.
E. H. Stillion, Tarentum, Pa.
Salersville, Ohio Sept. 16 to 27
E. L. Striegel, Norman, Okla.
Fred St. Clair
Wesler, Idaho Sept. 9 to Oct. 11
Centralia, Wash. Sept. 6 to 27
M. G. Stebbins, Waterville, Vermont.
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
Chas. A. and Lanelo M. Strait, 234 Wright St., Cadillac, Mich.
M. E. and Della B. Stretch, El Paso, Ill.
B. D. and Margarita Sulton, 2109 Troost Ave., Kansas City, Missouri.
Campville, Ky. Aug. 26 to Sept. 6
Cleveland, Ohio Sept. 17 to 27
Howard W. Sweeten, Ashley, Ill.
Huntington, W. Va. Aug. 24 to Sept. 6
Highway, Ky. Sept. 7 to 27
E. C. Tarrin, California, Ky.
John Thomas, Willmore, Ky.
Wm. F. Thomas, 214 E. Douglas, Bloomington, Ill.
Olivet, Ill. Sept. 9 to 13
Inda, Ill. Sept. 16 to 27
J. D. Thompson, 148 West 8th St., East Liverpool, Ohio.
Toney Evangelistic Party, 3117 Wall St., Lalla, Texas.
W. H. Tullis, 1871 Hanford Drive, Pasadena, Calif.
Stayton, Oregon Aug. 23 to Sept. 14
M. E. Tyler, Route 1, Bogans, Texas.
D. C. W. Tetric and Mrs. Tetric, Shawnee, Okla.
Rev. Jesse Uhler, Clearwater, Kansas.
N. B. Vandall, Song Evangelist, 624 Merion Ave., Akron, Ohio.
Ulrichville, Ohio Sept. 6 to 20
D. J. Waggoner, Hamlin, Texas.
Mrs. Delance Wallace, 1141 17th Ave., N., Seattle, Wash.
Mrs. Lena Montgomery Wallace, 1115 E. Whitewater, Sharon, Oklahoma.
Kenneth and Emica Wells, 2116 Barth Ave., Indianapolis, Ind.
Oakland City, Ind. Aug. 28 to Sept. 6
Clarksburg, Ont. Sept. 11 to 30
Weikhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
Kendall S. White, Song Evangelist, Bethany, Oklahoma.
Charles Whitley and wife, Electra, Texas.
J. E. Williams, Olivet, Ill.
Olivet, Ill. September
Mrs. Esther Williamson, Singer, University Park, Iowa.
Gaines, Mich. Aug. 28 to Sept. 6
S. B. Walls, 733 North P St., Bedford, Ind.
E. H. Wreede, Song Evangelist, Cleardale, Ohio.
A. M. Youngblood, R. 2, Box 276, Ft. Smith, Ark.
Date G. Zalta, 616 Linden St., Lima, Ohio.