

HERALD of HOLINESS

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THE PURPOSE OF THE MINISTRY

THE apostle Paul classifies the ministry under two great divisions—a revealing ministry composed of apostles and prophets—the foundation upon which the church is built; and a teaching ministry composed of evangelists, pastors and teachers, whose work it is to herald the gospel, conserve the results and instruct the membership in the things of God. These gifts are found in single individuals in varying degrees.

The Purpose of the Ministry. The first purpose is to perfect the saints—bring them into a state of perfect love and then assist them to find their proper sphere in the church according to their natural or spiritual gifts. The second purpose is to shape the organization and adjust the relationships with a view to service—"for the work of the ministry." The third or more ultimate purpose is stated to be "the edifying of the body of Christ." Some organizations fail because their range of service is too narrow. The true minister will see that his church is interested in everything which is essential to the entire Church as the body of Christ.

The Goal of the Ministry. The first goal is that of bringing the membership into the "unity of the faith." To shape an organization for work on a merely human plane, without the faith which brings the power of God through the Spirit is to hopelessly fail in spiritual results. The second goal is to increase "the knowledge of God" as an inspiration to faith, and the third goal is to bring the church to a plane of maturity which is interpreted to mean, "the measure of the stature of the fulness of Christ."

The Success of the Ministry. The success of the ministry is determined by the development of the membership from childhood to maturity. The characteristics of childhood are vacillation, indecision and credulity, while the characteristics of maturity are fidelity, dependability and discernment. Those who are habitually "tossed to and fro," "carried about with every wind of doctrine" and easily deceived by "cunning craftiness" are the victims of arrested development. This the ministry is to seek to avoid by "speaking the truth in love" (Ephesians 4:11-15).

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THE BAPTISM WITH THE HOLY GHOST AND FIRE

ONE of the most telling illustrations of the Holy Spirit in entire sanctification is the account of John the Baptist as he compares his own work with that of Him who was to come. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12).

There are some important teachings here that are often overlooked by the cursory reader. (1) It should be noted that the distinction between the children of God and sinners is always that of the "wheat" and the "tares." Here the illustration is not that of tares and wheat, but of wheat and chaff—the chaff being that which clings to the wheat by nature. The carnal mind, or the natural depravity of the heart may well be likened to chaff which surrounds and envelops the wheat, and which belongs to it by nature. (2) It takes the flail to separate the chaff from the wheat. The process by which carnality is separated from the soul is likewise a "putting off" or "crucifixion" of the "old man." (3) When the chaff is separated from the wheat, the "wheat" is "pure" wheat and ready for preparation as food. As such it is gathered into his garner and serves the purpose of the husbandman. (4) The chaff when winnowed from the wheat is burned with unquenchable fire.

Here then is the significance of the illustration. The actual sins or outward transgressions are but a manifestation of a nature deeper down and farther back—the carnal mind or natural depravity. John preached repentance and forgiveness of sins—these outward transgressions, and his baptism with water beautifully symbolized this outward cleansing. But Christ's baptism was to be mightier than this—it was to reach beyond the external manifestations to carnality itself, and cleanse the heart from this natural depravity by a baptism with the Holy Ghost and fire. This destruction of the carnal mind, therefore, is symbolized by "fire" which penetrates and burns out the carnal mind.

Fire, then, is to be regarded as a symbol of the inner cleansing, as water is the symbol of the outward cleansing. The term "unquenchable" conveys also the thought of a continuous and perpetual work, and the work of entire sanctification accomplished by the Holy Ghost is to be maintained and made permanent by His own abiding presence.

THE SYMBOL OF FIRE

The term "fire" in the Scripture as used in the expression, "baptized with the Holy Ghost and with fire," has always been regarded by standard writers on holiness as a symbol only, never as an additional work, or even a supplementary work to that of entire sanctification. While much remains to be accomplished after entire sanctification, this work is never that of the elimination of sin, but of growth in grace, never a deeper death, but more abundant life. In this connection, a paragraph of David B. Updegraff's is clear and convincing. He says, "The searching and consuming character of that work of the Holy Spirit now under consideration is most fittingly symbolized by fire. It goes where nothing else can go. Nothing that is combustible can escape, whether we see it or not. It is no respecter of hidden treasures of hay, wood or stubble." So the Holy Spirit burns up "the chaff," the lust, the pride, the carnality, the self-life, the inbred sin, that remains in the believer after justification. All of this "chaff" will He burn "with unquenchable fire." Nothing that is "for the fire" can escape the ordeal of this searching flame. And it is not merely scorched—it is burned up, praise the Lord!

"Yes," says one, "insofar as the soul is surrendered and sin is revealed, just so far is sin burned out." Not quite correct, we should say. When a house is on fire, we need not go from room to room pointing out what is combustible. The fire itself will infallibly make the discovery in the light of its own flame. So the Holy Spirit will search out and destroy all that is impure. And the Lord Jesus does not undertake to disinfect and purify this house of "man-soul" one room at a time, but will send the "baptism with the Holy Ghost and with fire," only when the entire establishment is surrendered and all the keys handed over. Then He does purify the heart. And this is the unequivocal testimony of the apostle Peter. Not only with reference to themselves on the day of Pentecost, but also as to the house of Cornelius. He declares that God gave them "the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

THE ADOPTION OF THE CONSTITUTION

We are convinced the time has come for the Church of the Nazarene to adopt a constitution, thus removing from the General Assembly the power to radically change our Statement of Belief, our General Rules, or our Principles of Government, without submitting

such changes for ratification by the District Assemblies.

We have noticed in the last two General Assemblies, a certain feverishness, due doubtless to an undercurrent of unrest and apprehension arising from the fact that the assembly as a legislative body could make radical changes in the Manual and enact new and different legislation. This unlimited power has a tendency to produce a feeling of insecurity and as such prevents the proper consideration of constructive measures.

The adoption of the constitution would fix our position relative to fundamental law. Changes then could be made in this fundamental law when ratified by two-thirds of the District Assemblies. This would bring a sense of security to the church at large, and would have a wholesome effect upon the delegates themselves. It would relieve the strain arising from fear of radical changes, and enable them as members of the General Assembly to plan for constructive work—to consider the great work of foreign missions, to lay out extensive home missionary programs, to give attention to the educational work of the schools and colleges, and to give due consideration to the publishing interests, ministerial relief and church extension. For the brethren who fear there would be nothing left for discussion, we call attention to the fact that we would still have the matter of pastoral arrangements, the General Board and the budget.

At the last General Assembly, a proposed constitution was adopted, embracing the Statement of Belief, the General Rules, and the Principles of Organization as they will appear in the new Manual. This proposed constitution will in due time be submitted to the District Assemblies, and if ratified will become the fundamental law of our church.

We can never hope to build worth while, as long as we are forever tampering with foundations. The scripture injunction to leave the foundation and go on to perfect the work begun is timely in this connection. Our representatives in the legislature are not continually changing fundamental law. This cannot be done without the voice of the people. We have likewise reached a place in the Church of the Nazarene when some things should be given a place of permanence, and not be subject to change by every General Assembly. It is for this reason that we favor the adoption of the constitution.

GOD'S REVIVALIST

There has just come to our desk a copy of the well-known paper, God's Revivalist, which it has been our privilege for years to read, and which was especially a means of grace to us in the earlier days of our experience in holiness, especially during the struggling days of the holiness bands which were so mightily used of God in certain sections of the country. This paper contains an account of the Seventh General Assembly of the Church of the Nazarene which has been the

source of much favorable comment in this section of the country. The paper carries a picture of the four General Superintendents on the front page and an article by Brother M. G. Standley which is exceptionally well written, describing the General Assembly. Among the many good things said, we have made the following excerpts:

Are you a Nazarene? Whether you are a Nazarene, Pilgrim Holiness, Wesleyan Methodist, Free Methodist, or a member of any outstanding holiness church, or any other church and are a believer in a full gospel, and were at the Seventh General Assembly of the Church of the Nazarene held in June at Columbus, Ohio, I know that you could not help rejoicing. And if you were not privileged to be there, I am sure that you will rejoice with us who were, and in hearing of the same, for I believe that anyone who has been cleansed from all sin rejoices in the advancement of the kingdom of heaven, no matter what church or denomination or organization is used of God in carrying it forward.

What a great sight it was to be there and look upon nearly four hundred delegates from all over our country, yes, representatives from all over the world, delegates that you knew were there with one purpose—with one object in view, and that to glorify Him who loved us and gave His life a ransom for us! Who had any suspicions of a delegate coming there to try to lower the standard of the church, or to take out of the Manual those fundamental doctrines and truths that are sacred to all of God's holy people? No, there was something about that body of men and women that made you feel they were not only ready to suffer, but ready to die if need be, for the name of the Lord Jesus.

When I left the assembly it was with the conviction that God was leading the delegates, answering the prayers of many saints who were back at home praying, and that the Church of the Nazarene was destined to the greatest quadrennium for the cause of full salvation they have ever known.

NORTHERN CALIFORNIA CAMPMEETING

The Northern California Campmeeting was held in Veterans Park at Santa Rosa, California. The grounds are beautiful and well located, being in the suburbs of the beautiful city of Santa Rosa and near enough to the center of the city to enable the campers to enjoy all the conveniences of city life. We were at this campmeeting as one of the workers last year, but were agreeably surprised on coming to the grounds this year to find that the brethren had secured a large tent which had been seated to accommodate more than three times the number of people as last year. And then, too, there were more than twice the number of tents on the ground and locations for tents and space for parking automobiles were almost at a premium. The supply of cots, beds, mattresses and tables had been entirely exhausted, and no more were available for rent in the city. It was found necessary to secure the help of some of the campers to build tables and arrange for other accommodations. A large tent had been pitched for children's meetings and the daily Vacation Bible School.

A unique feature of this camp was a Teachers' Training Institute offering regular courses of training for Sunday school teachers. Thirty-five persons enrolled regularly for this work and completed courses. Great interest was shown in this feature of the work.

The camp was under the direction of Rev. Frank B. Smith, the District Superintendent of the Northern California District. Rev. Fear, of Lindsay, is the treasurer, and Rev. Ewell, of Santa Rosa, had charge of the grounds and the dining department. The workers were General Superintendent Chapman, who preached regularly at all the evening services; Rev. F. B. Smith had charge of the music; Mrs. I. W. Young had charge of the children's services; Dr. and Mrs. Widmeyer had charge of the teachers' institute work; Rev. Schwab of Milton supervised the play periods of the children and young people. The Bible study hour was conducted by the Editor.

The management of the camp plan for larger things next year and the campmeeting spirit is running high. At the rate this camp has developed in the last two years, it will soon be one of the great camps of the West.

MORE CAMPMEETING OBSERVATIONS

The campmeetings in which we have been privileged to labor this year have given much attention to children's services. Not only daily religious services have been held for them but a daily Vacation Bible School with competent teachers and courses of study have been provided. In one of the camps great attention was given also to the children between services. There was supervised play and trips planned which would provide the children with instruction. There are

several advantages to be derived from this added service. First, the children are made to feel that they have a part in the meeting, and that the camp belongs to them as well as the older people. Secondly, a foundation is being laid for the future, and the children will look forward to the campmeeting as a time of interest and profit. Time spent with the children and young people brings rich results.

Since becoming Editor of the *HERALD OF HOLINESS*, we have found it necessary up to this time to establish our headquarters in a tent on the grounds of a campmeeting in some western city. These meetings were of course arranged before the General Assembly and could not be cancelled. It has been somewhat difficult to write copy with from two to three services a day, beside the many additional things which go to make up the life of a camp. Just now we can hear a great volume of prayer, with a tide of victory and a time of shouting which makes us know that someone has prayed through to victory. What a remarkable place a campmeeting is, when the power of God falls and the burden of prayer comes upon the people, souls weep their way to an altar of prayer, and then the shout of victory over newborn souls or believers sanctified! These things will live as rich memories in the experience of those who separate themselves from the ordinary course of life for a time, that they may wait upon God for a renewal of strength.

THE TRIUMPH OF THE HOLY

By Rev. L. S. Hoover, LL. B.

"Many shall be purified" (Daniel 12:10).

HOLINESS is the very essence of God's nature. It is the blazing white light purity of Him who is a consuming fire. It is the life power of the moral world. It is the eternal moral power invincible. If there were any other power in the universe that could for a moment endanger it, confusion would reign; the race would be in despair; ruin would be complete. But holiness is supreme; it sits enthroned in majestic glory and beauty, impregnable and eternal; therefore the race has hope. It was the original nature of all created beings. It is not merely the atmosphere of heaven, but the essential of heaven. It is the absolute authority and ruling power in a universe of free wills. It is the moral order of the universe, from everlasting to everlasting. Before time was, it was; the same yesterday, today and forever. It is essential to the good of all created intelligences that this order prevail. As the power supreme it is equal to all emergencies and shall prevail. It goes forth conquering and to conquer. History proclaims its triumph in the past; experience proclaims its triumph in the present; prophecy proclaims its triumph in the future. Let us note:

I. THE NATURE OF THIS TRIUMPH.

In history, it is not merely the victory of Omnipotence over all opposing forces. If it were Omnipotence conquering just because it could, we might think that might made right. But here the order is reversed—right is might. God is omnipotent because He is holy. The triumph of the holy in history is, then, the triumph of virtue over vice, of holiness over sin, of moral law over spiritual anarchy. The first record of this is Lucifer's rebellion. An archangel aspired to rule, and dared challenge the authority of infinite holiness. Jesus was an eyewitness of this conspiracy, this first clash between virtue and vice. He declares that quick as a flash of light holiness triumphed, moral order was restored, and Lucifer and his cohorts were ruined in defeat.

It is the nature of holiness to overflow in love and spread until it fills the universe. This was the primary purpose of creation. God did not create because he was lonely for fellowship, but rather because life has holy worth, even the possibility of spreading holiness. So man was created, holiness spread from heaven to earth and reigned supreme. All was harmonious, beautiful and glorious. Satan disturbed this order. Sin entered the world. It seemed that holiness was defeated. But not so, He who gave us our freedom of will did not do so without holding in reserve enough power to save us from any abuse of it. Immediately

holiness triumphed and "The Masterpiece of Omniscience" was rereached in the plan of salvation.

We have also the record of Noah. Jehovah had threatened to blot out the race in judgment, for its wickedness. This holy man found grace in God's sight, saved the day for humanity and God preserved "the holy few." Then the flood came and the wicked were destroyed. Elijah's victory on Mt. Carmel was another glorious triumph for holiness. This holy prophet challenged four hundred false prophets and the God that answered by fire was declared by the populace as supreme.

The greatest moral battle of the ages was fought at Calvary. It was decisive for holiness for time and eternity. Jesus was victor. Holiness was made a universal possibility of grace, and the atoning cross exalted as the sign of the conqueror. Ever since then, Satan's forces have been in retreat. Though stubbornly counter-attacking at times, they are being steadily driven backward before the advancing holiness host. God's chief concern is the restoration of holiness to the conscience of the race. Therefore, holiness as a second work of grace must be the ruling idea of a ruling religion. It is so in Christianity. Holiness is its central idea.

Jesus taught moral purification by faith alone in His atoning blood. He taught it, we assert, as a second definite work of grace (John 17:17). He considered this so important that He left the world out of His thought, while He prayed for the regenerated, but unsanctified, chosen eleven. So we come next to:

II. THE CERTAINTY OF THIS TRIUMPH.

Daniel saw it in the vision. Pentecost made it real as an experience for the Ecclesia, and started the movement for its continuity. Moral purification is a phase and an experience peculiar to Christianity alone. All other religions, because of this, are forced to acknowledge Christianity as the only true religion, as the normal absolute among religions. "The blood of Jesus Christ cleanseth from *all* sin" (1 John 1:7), a cleansing act of the Holy Spirit whereby the regenerate, consecrated, believing soul is made pure—an endowment of power for the Church and a triumph of the holy in experience, once it is ours. A triumph of the holy by faith in atoning blood is certain for experience for "many shall be purified." God says so and that assures it.

The great holiness movement is but in its morn. It is but on the threshold of its greatest victories. Sometimes it seems quite the contrary. That is because we view the battle from our narrow little section, and do not have the whole or kingdom vision. Let me illustrate: In the great World War, many of the soldiers saw only how the battle raged on their particular sector. General Pershing had the whole vision every day. Viewing it merely from one sector it might seem sometimes the battle was lost, as the troops were driven back. But viewing it from all sectors, the general could see a steady advance on the whole far-flung

battle line. The need of the hour is a kingdom vision that will help us to see that our church (whatever may be its title among the clean holiness churches) is but a very small sector of this world battle line. "We'll girdle the globe with salvation and holiness unto the Lord." If we could have hourly reports from the whole line, a great shout of victory would ring out as we realized the progress of this movement. Let us catch the vision. Let us remember that hourly the prophecy of the text is being fulfilled. Thousands join the ranks of the conquering host every day. This brings us to the consideration of

III. THE MAGNITUDE OF THIS TRIUMPH IN THE FUTURE.

When the clock on the walls of time strikes the prophetic hour, holiness shall be honored in the earth. At the coming of Jesus, the kingdoms of this world become the property of our Christ. Under the severest tests of human experience a new humanity shall stand forth, a blood-washed people, regenerated, sanctified and resplendent in the glory of holiness while from the whole race is forced the confession that they are holy. "They shall call them the holy people." Then the great God shall say, "It is enough, come up higher." Then for the first time shall we catch a glimpse of the magnitude of this victory. They shall come from the east and from the west, and from the north and from the south, yea, from every tribe and nation, from the uttermost parts of the earth, "The redeemed of the Lord shall come to Zion," and come rejoicing bringing in the sheaves.

Behold this gathering of saints, precious soul. Revel in the glory of the vision, and rejoice. Marching up the highway of holiness, the greatest crowd ever seen by human eyes approaches. The marching column of these soldiers of the cross extends far down the highway, stretching even beyond the range of faith's telescope. What a great company! Abraham and Isaac, Moses and Elias, Daniel and Job, Paul and Silas, patriarchs and apostles, saints and martyrs. Behold them arriving at the eternal city. The banner of the cross floats in the breeze as they march through the pearly gates, accompanied by angel escorts and led by "the Captain of our salvation." They have reached their goal. They halt before the great white throne. They have passed to their genial native land. The perfect day has dawned in all its splendor. It is coronation day. Environment is perfect; public opinion is the Holy Ghost; prophecy is fulfilled in all its magnitude. The blood-washed millions stand around the throne. Silence is tense. The archangels crown Christ King. Holy love sits enthroned as a governing power forever. Sin is vanquished, Satan is destroyed, all heaven is in jubilee. The shouting breaks out louder than thunder. The holy war is won. The "triumph of the holy" is proclaimed at last, and time is no more. The saints possess the kingdom forever and the shouting shall never cease. Holiness is forever supreme. Amen.

Holiness is our first and last judgment. It is our redemption or our doom. When we sin, we do not sin against God as our private patron, we collide with the whole moral order, the absolute holiness of God. We dare not face the triumph of the holy unredeemed. It is at hand. It will soon break in upon us like the

splendor of Isaiah's vision. Are we sanctified? If not seek this experience now; walk in the light. Meet me in the eternal city at the triumph of the holy. Amen.

TIONESTA, PA.

CONCERNING REVIVALS

By Evangelist P. P. Belew

ALL spiritual movements have been launched and promoted in a revival atmosphere. That was true of primitive Christianity, of the Quakers, of the Methodists, and it is true of the Nazarenes. Therefore, a discussion in this article of the merit of revivals is neither necessary nor intended. The writer simply wishes to point out some things concerning the "how" of revivals, which, it is trusted, may add to the efficiency of this holy business.

I. The Selection of the Workers. This is a most important part. The salvation or damnation of souls, the making or marring of the church, depend very largely on its ministers and other leaders. The evangelistic personnel affords a wide range of workers, and those responsible for making the selection, after prayer for divine guidance, will have to decide for themselves as to the particular type of workers needed at any given place or time. No hard and fast rule can be made. The writer only desires to make a few suggestions.

1. The workers should be competent. As specialists, they should be skilled in "rightly dividing the word of truth." There is a great need of Bible preaching. Evangelists should "preach the Word." The preaching of God's Word is a divinely appointed means for the salvation of men. Touching stories stir the emotions and move to action, but they do not convince the intellect and convict the heart, both of which are essential to permanent results. Touching incidents have their place in preaching and should be used, but results that accrue from sermons that contain an unhealthful proportion of such material will be abortive and not lasting; and the success of an evangelist is not to be determined merely by the number he gets to the altar but by the lasting results of his work.

2. The workers should be in hearty sympathy with our faith and work. If we were not afraid of being misunderstood, we would say that generally, if not always, they should be members of our church. And to go so far as to employ an evangelist not clear on eradication to gain prestige or publicity for the church is to take a long step in the direction of undermining our holy religion.

3. The workers should be examples of the gospel which they sing and preach. Regardless of his talent or ability, no person of doubtful piety or unsavory conduct should be employed in the sacred work of soul winning. We deplore the practice of any that

would place those whose records are not above reproach in such responsible positions because of their ability to "put it across." Such workers gain their apparent success through psychological manipulation, the reaction from which leaves the church in worse condition than it was before. Nay, verily, they stand condemned before Jehovah, who says that such shall not come nigh to offer the bread of his God and exhort, "Be ye clean that bear the vessels of the Lord." We want no part in the encouragement of such pernicious practices.

II. The Preparation. It may sometimes be true that "a bad beginning presages a good ending," but generally, "well begun is half done." Especially is this true in revival effort.

1. The church should be thoroughly aroused to the importance of the undertaking. And no preparation can be of such great value as preparation of heart. Many times the immediate work of soul-saving is retarded, due to a lack of interest on the part of the church. Pastors should seek by personal visitation, by special emphasis in preaching, by general, special, and group prayermeetings to have the church in an evangelistic fervor, if possible, when the special meeting begins. The results of such labors will be gratifying even from the beginning of the meeting.

2. The meeting should be given all due publicity in the town or city where it is to be conducted. Money spent in advertising is well invested. All things being equal, the most expensive of all meetings is the one that receives no publicity. The opportunity of the evangelist to promote the revival and build the church is limited commensurately with the time it takes him to get a hearing. The purpose of advertising is not merely to acquaint the people with the fact that there is to be a meeting, but to create in the people a desire to attend. To this end the work and the workers should be put in the best light that truth and right will warrant. There is possibly no way of killing anything more surely than by "faint praise." People quite generally form their conception of a meeting through what those in charge have to say about it. It is almost better to undertake nothing than to impress the people that we are expecting only the mediocre. Put on a program that is worth advertising and advertise it. We have the best thing under heaven; let us boost it.

III. The Length of the Meeting. What should be

the duration of a revival effort? No iron-clad rule can be given. Circumstances differ, and opinions vary. The writer prefers a meeting of medium length. Home missionary meetings, which frequently require a siege, will take more time, and camps should be shorter; but for the average church meeting three Sundays is ample.

1. The average church with all of its other demands cannot adequately finance a longer meeting. We are aware that this is a delicate point and that we must speak with caution. Therefore, we desire to say, that as far as we know, we have never been accused of being a money-grabber or of being unreasonable in our demands. We have spent fourteen years in the ministry, half of which has been given to the evangelistic work. It is our practice to accept calls as we receive them, whether the church is large or small; consequently our offerings range from splendid down to very small, but we have never had trouble with anyone. Our relations with the good men and women with whom we have labored have been most cordial. God bless them! Our observation has been that practically all of our people do their best, and that is all that an evangelist should require or expect. But in all fairness, is it right to question the consecration of an evangelist or damage his reputation because he cannot see his way clear to conduct a siege that gives no promise of affording his family even the bare necessities of life. He should trust God. True, but should he alone trust God? Would it not be more equitable for those interested in the meeting to trust God with the evangelist and prove their faith by their works? Unquestionably it would be less burdensome for a whole congregation, though it be a small one, to sustain the financial responsibility than it would be for the evangelist to do so lone-handed. Obviously a church should not demand a longer period of the evangelist's time than it can properly remunerate him for. We believe that this is a fair proposition and one to which our good people assent.

2. The success of revival meetings is not determined so much by their length as by their intensity. A meeting may be dragged along for a month without accomplishing much; while, on the other hand, intense activity may precipitate a revival in a short time. Our contention is that, all things being equal, a three Sundays' meeting may accomplish as much in actual soul-saving as a longer meeting. If the meeting is slated as a long one, the church will not work as intensely as it otherwise would, the evangelist can scarcely resist the temptation to "drive slower," and even the unsaved will not yield so readily. The great breaks that frequently occur the last night of meetings are sometimes used as an argument that the meetings should continue longer. This is no doubt true in some instances, but in many others the break would not have come, if the people had known that the meeting was to continue. The knowledge that the meeting is to close is one of the contributing causes that produce

the break. With this knowledge in mind the church rallies to a more determined and desperate endeavor, the evangelist is inspired to put his best into the final effort, and the unsaved are moved to take advantage of the "last opportunity."

Give us holy and competent workers that will let themselves out to the last link, adequate preparation, meetings of reasonable length, and by the grace of the eternal God revival fires will burn up to the skies and spread over the land. Amen and amen!

OLIVET, ILL.

BUFFETING OUR BODIES

By THEODORE H. KAMPMAN

(A meditation on 1 Corinthians 9:24-27)

THE early Methodists seem to have emphasized more than holiness people do today a rigid and conscientious self-denial as to bodily comfort and gratification. In the Discipline John Wesley wrote, "Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? For instance, 1. Do you use only that kind and that degree of food which is best both for body and soul? . . . Do you eat no more at each meal than is necessary? Art you not heavy or drowsy after dinner? 2. Do you use only that kind and that degree of drink which is best for your body and soul?" He declares that such self-denial is one of those means of grace that cannot fail to result in spiritual betterment. In this luxurious, self-indulgent age and land is there not real need that God's people emphasize by lives of genuine, soldierly, self-denial this neglected aspect of Christian duty? "No man that warreth entangleth himself with the affairs of this life." Our Lord expressly warned us, who live in the last days against "surfeiting." As Joseph H. Smith has so pithily said in this connection, "More than enough is too much" of this life's sensual and temporal enjoyments.

It is startling to notice with what vigilance sanctified Paul watched over this phase of his Christian life, and what a solemn issue he felt to be at stake: "I keep under [Greek, buffet] my body, and bring it into subjection; lest that by any means, when I have preached to others, *I myself should be a castaway.*" How long since you and I have struck ourselves such a real, stunning, blow between the eyes? If Paul's experience was not exceptional these painful, but blessedly victorious denials of self will be marked and frequent in a healthy spiritual life.

Yet this is not asceticism. It is not the self-punishment of monk or heathen devotee. That is scored by Paul in Colossians 3:23. It does not proceed on the assumption that the body and all that pertains to it is sinful. It was not the (natural) flesh, but "sin in the flesh" that Christ condemned. Neither is it a self-denial that seeks to store up merit, and thus ministers to spiritual pride. Paul and his fellow-voyagers did not throw overboard their cargo as an offering to

the gods of the sea, but as an act of grim necessity in emergency. So, we are not to buffet our bodies in order to win from God or man appreciation or praise or reward. We do it because the storm is raging in great fury, and we can only make the port by casting away everything that can be spared.

In fact, Paul does not speak of an aimless, indiscriminating attack on the body. "I buffet my body," not for the sake of buffeting it, but to "bring it into subjection." It is not an evil thing to be destroyed or weakened. It is a creature and gift of God to be subjugated, and its energies all directed in the channel of His will. Undisciplined, it may become to us, as to our first parents, the gateway of temptation, the occasion of our fall. But if in the power of the abiding Spirit of Christ we say to it sternly, "Thus far shalt thou go and no farther," and refuse to indulge it in any gratification that does not also minister pleasure to God; then it becomes the instrument of righteousness. It is like fire: in its proper confines it is fitted to bless the earth; out of them there is almost no limit to its capacities for evil. As a master it becomes a fearful tyrant; as a servant of the sanctified soul it ministers glory to God and joy to man.

The Christian life is a race. All may obtain the prize, but all will not. Then let us run, "not as uncertainly." Let us so control and direct our human natures, our selfhood, that every least expenditure of time or energy shall bring the goal that much nearer. The Christian life is a desperate, hand to hand combat with the powers of darkness. We can win and ought to win, but if we do there can be no wasted motion. We are at grips with the enemy, and if our strokes beat the air, his will take but too good effect on us. There are a thousand impulses of our human nature that might be legitimate under other circumstances. But in the heat of the battle every blow must count. "So fight I, not as one that beateth the air." We dare do nothing only because we feel like doing it. Every word, every thought, every deed, every gratification must bring heaven nearer, or it takes it farther away. You and I must deny ourselves, buffet our bodies, and bring them into subjection to God's will, or we must lose the fight, and awake on eternity's morning—*castaways*.

PADEN CITY, W. VA.

A VITAL INTEREST NEGLECTED

By N. B. HERRELL, *Chairman of Department*

CHURCH Extension is one of the vital interests of any growing denomination. To overlook this permanent, revolving, ever increasing fund, that leaves nothing but continued benefit in its wake, is nothing short of tragic. If properly developed in keeping with the opportunity and possibilities afforded it in the live, growing Church of the Nazarene, there is no department that has a larger field or can make itself felt more than Church Ex-

tension. This department has already made a good record, and the start we now have certainly makes it possible to go forward in the development of this very vital interest of our beloved church.

WHEN BUILDING NEW CHURCHES

When a new church or parsonage is undertaken, one of the very first things that should be taken into consideration is the advice and help this department can render in the case. It has plans for buildings of such variety that much money may be saved if only this department is consulted in the matter. Also location certainly is a very vital matter in the building of our churches. A bad location will block the progress of the church. The very nature of our work demands a proper location so that we can reach the people with our message. If we cannot reach the people we shall sooner or later fail. We must always keep in mind that we build to evangelize.

Again, if our Home Missionary Department is to go forward in its program the Church Extension Department is its colaborer and big brother in the progress of the work. We must plan for proper housing conditions for our work in new fields if we are to establish our work in new centers. It is just as vital that we put new life and strength into our Church Extension Department as it is that we put new blood into our Home Missionary Department. These two interests go hand in hand, and each is very needful to the other in the establishing of churches in new fields.

GIFTS, WILLS, ANNUITIES

While Church Extension has a mite in the budget of the church for its fund, yet there is no better interest of church work in which one can place his money, that it may continue to bless and help to establish the work of God, than Church Extension. A gift to this fund means a live, active, revolving investment that will go on and on, increasing itself as it serves. Our people should arrange in their wills to leave a part of their property or means to this fund, that will cause their good works to follow after them. Then some of our people desire to arrange annuities and leave their means to the cause of God after they are gone. There is no better object with which to place annuities than the Church Extension Department. In fact, Church Extension offers to the church members of a denomination a fine channel through which to cause their works to follow them after they have gone to their reward.

PLEASE PRAY

When praying for the interests of the church, please do not forget Church Extension; and ask God to give us a revival in the Department of Church Extension during the coming four years.

It is not a minister's wisdom but his conviction which imparts itself to others. . . . "We believe and therefore speak." Firm faith in what they spoke, that was the basis of the apostles' strength.—F. W. ROBERTSON.

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Thirty

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Week.*
First day, Isa. 52-58. Second day, Isa. 59-63.
Third day, Isa. 64-66. Fourth day, Jer. 1-3.
Fifth day, Jer. 4-7. Sixth day, Jer. 8-12.
Seventh day, Jer. 13-17.

2. *A Choice Morsel from the Week's Bread-Basket.*

"It shall not return unto me void" (Isa. 55:11).

A beautiful type of the Bible occurs in the verse just preceding. The rain and the snow coming from heaven are likened to the Word of God. Notice that they come from heaven and bless the world. The earth is watered, the bud is developed and the harvest is matured. To the sower is given seed and the hungry have bread. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." What the rain and the snow do for the soil the Word of the Lord does for the human soul. The watered soil is broken up and made soft. It germinates life and the buds grow. It grows and matures the grain and fruit. The coming of the truth into the human soul breaks up the hard heart, produces spiritual life and grows the graces of a Christian character. As they mature into a ripe experience other hungry souls may be blessed by the truth that they are able to give out. The truth-filled life is a bread basket full of loaves of truth for the hungry. We need not fear a famine or the scorching drought of summer when we have the water of life in our hearts for "it shall accomplish," and "it shall prosper" says the verse. Accomplish what? "That which I please," and prosper "whereto I sent it." Jehovah is back of His word.

PART TWO. FOLLOWING THE FOOTSTEPS OF THE HOLY GHOST THROUGH THE BOOK OF ACTS

Study Five, Acts 6 and 7.

1. *Build Your Own Commentary.*

Notice as the disciples multiplied the difficulties arose (6:1). The greater the success the larger the responsibility. And again as the work grows the leaders will have to delegate much of their work to others and concentrate on the essentials. "Brethren, look ye out among you . . . men . . . whom we may appoint over this business. But we will give ourselves continually to prayer" (6:3, 4).

Notice the results. Connect, "we will give ourselves

continually to prayer, and to the ministry of the word," with, "and the word of God increased; and the number of the disciples multiplied" (6:7). Emphasize, "give ourselves continually."

What was the necessary qualification of a church officer? (6:3).

Was Saul of Tarsus, a city of Cilicia, among those who disputed with Stephen? (6:9).

What is the character of those who resist a messenger of God filled with the Holy Ghost? (Connect 6:5 with 7:51).

Gather all that is said about Stephen that came as a result of his being filled with the Holy Ghost (See 7:54-60).

2. *The Holy Ghost Plows through a Church Difficulty and Leads on to Greater Glories.*

There is the story of the Holy Ghost in the first organization of the Church. The work of the Holy Ghost had so multiplied that it became necessary to organize the disciples to conserve the work. The preaching of the Holy Ghost filled disciples had cut to the heart of Jerusalem, the center of the Jewish nation and thousands of Jews and Gentile proselytes were added to the Church. A great difficulty arose, as inevitably will when great companies labor together who are not united. There arose a murmuring of the Grecians against the Hebrews. Will the problem be solved? Can a church of true saints gathered together from those of different shades of theological thought be united by the Holy Ghost into one great body to carry the gospel to the world? That was the task that the Holy Ghost undertook in the days of the apostles. The Jews and Gentiles who would hardly sit together to eat a meal were united into the Christian Church. It was not long until Peter got a vision of the Church as he prayed upon the housetop. It was a sheet let down from heaven filled with diverse creatures. The same Spirit who began the uniting of the diverse elements into the Christian Church is still able and wishes to so unify the saints of God. The only way to have church union is to get the members converted and filled with the Spirit. Difficulties will arise in a holiness church, but the Holy Ghost will lead through them to greater glories if He is permitted to. The difficulty in the early Church was not a quarrel. No, it was a problem and an adjustment. Difficulties should be adjusted before they become a quarrel. The new converts were living in the glory of the blessing of Pentecost, yet they were human and many class distinctions were united. A church need not be divided over race or caste. A schism, a rent, a separation was recognized and united. The Church that might have been rent in two became a greater power in the hands of God.

How did the Holy Ghost work out the problem? The Church had grown too large for the apostles to superintend all the details of the work. They were relieved of the distribution of the funds and gave themselves to prayer and the ministry of the Word. The

Greek widows were not satisfied about the distribution of the funds, and Greek deacons were appointed to make the distribution. The names of all seven are Greek. But this was not all. More than tact is necessary to carry on the work of God. No, the qualifications of church officers are to be men of good report, full of the Holy Ghost and wisdom. Holy Ghost leadership is essential to successfully solve the difficulties of the church.

The results to the early Church were manifest at once. The apostles gave themselves to the spiritual interests. The Church took on new growth. Instead of a division and separation we see a growing Church. A great impression was made upon Jerusalem, even a great company of the priests were numbered among the believers. Again, two of the seven deacons became flaming preachers of the Word; Philip, the evangelist, and Stephen, the martyr. Stephen was so filled with the Spirit that the enemies were not able to withstand his wisdom. The only way they could stop him was to put him to death. But this was the means of bringing their most zealous leader, Saul, to Christ. The onward march of the Church led by the Holy Ghost could not be stopped.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

The Deity of the Holy Ghost

The Holy Spirit is not only a person but He is also God. The term is not just another name for the Father; no, He is a distinct member of the Godhead. There are a number of indications in the Scripture that the Holy Ghost is divine. He is given divine names. In Acts 5:4 He is called God. Attributes or qualities that only could be ascribed to God are possessed by Him, such as eternity, almighty power and knowledge. He is present everywhere. Again, works that only God could perform are ascribed to Him. What God can do the Spirit can also do. He is named as one with the Father and Son in creation, regeneration, sanctification and resurrection. He is associated with the Father and Son as a collaborer. Many passages in the Old Testament referred to as God are made to refer to the Holy Spirit in the New Testament. If you have the Holy Ghost you have God. When the Holy Ghost comes into your heart you have the presence of God indwelling within.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

Towering o'er the wrecks of time! Time is a wreck—the ages are a mass of debris—the centuries have run wild amuck—the epochs of history have fallen into woeful decay—the eras of the nations are naught but degradation. Man's empires have risen and dropped into decay, and the dust of the centuries covers the most wondrous sword ever unsheathed in the battles of humanity. Man's thoughts have tried vainly to declare that God does not exist, and have given place to ideals of sensuousness and sensuality. Man's emotions have been thrilled with debauchery until they are almost incapable of being tuned to the bliss of the heavenly. Man's life itself is

almost a complete wreck when measured by the standard of God. Vainly man has tried to carve his stature as a monument in the marble of the centuries. He has sought ways which find their endings in death. His is a coursing stream of whirling eddies, that races through the ages. "Towering o'er the wrecks of time" there stands out the cross of the Master as the only constructive hope of the ages. From thence has started the "crimson stream of salvation" which has changed the course of the nations and has literally lifted empires from their hinges. Into its crimson depths have fallen the most evil of men and they have been transformed by its glorious power. This cross stands out as a monument of grace. It shines its glowing luster of bliss from the top of Calvary's heights as a beacon light, or rather the only beacon light of the ages. In no other is there hope for man's fallen disposition and his disgraceful nature. In no other is there a pathway that leads to peace eternal. By no other monument does there run the throne way of rest and glory. This is the royal highway which, starting from the quagmires of sin, conducts the pilgrim of this world to the heights of heavenly joys and even to the gates of the City of the Rainbow Circled Throne.

*"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."*

Amid the encircling gloom! The gloom of the day is indeed circling around to shadow the light of the gospel hope. There is gloom as a pall settling over the century. Wars rage, battles break forth, crime increases, murders abound, our jails are filled to overflowing, our flaming age is jazzing its way hellward, our populace is sneering at law, our youth have turned aside from the religion of their parents—yes, there is gloom. Rather it is a fog bank rising from over the mouth of the eternal pit of destruction. It envelops all in its black, thick folds. Our standards of purity and morals are broken down. Marriage, once thought to be holy, is now laughed at and companionate marriages, to be broken at will or desire, are sweeping the land like a fire on the western plains. Parents cry out for an anchor to hold their children. Education seriously looks at life and tries to find a solution. We are in the throes of the greatest circling cloud of gloom that the centuries have witnessed. We are riding the crest of the wave of degraded civilization—civilization without God, education without Deity, society without moral codes, nationalism without the bands of custom—and that crest is crashing beneath our century. The gloom—ah, rather the light! "*Lead kindly light,*" lead thou us through the gloom, the thick cloud of hell, the fogs of doubts, the questionings of our sneering age, lead thou us on! If we will allow it, the light of heaven will shine through the gloom. There is a light—Jesus has called Himself the "light of the world"—He will lead us safely through the storm that may sweep the age and the life of today. He alone is able to conduct the feet of man through the quagmires, by the towering precipices of lust and passion. Our hope is in this light that shall shine through, and even dispel the circling gloom. His smile is radiant with glory for the soul that will trust in Him. The beaming rays from off the towers of the City of Eternal Balm will burst with a scintillant glow upon the life that will fall at the cross of the Lord of life. The gleams of heaven's light have never failed. The glory that glows with warmth from the soul, also shines on the darkest pathway of man, and will lead one home.

*"Lead kindly light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!"*

*"God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—*

*Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

*"The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"*

*"Far-called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!"*

*"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"*

*"For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord! Amen!"*
—KIPLING.

The falling eventide! The eventide is falling—the dusk of the age is rushing on—the first shadows of the night are coming—a few sprinkles of the evening stars are twinkling—the lowering heavens bespeak the eventide! It may be the eventide of this life that is nearing us—our ages are measured by the threescore and ten span. It may be the eventide of health that is coming—death and disease are in the land, walking with gripping fingers of doom. It may be the eventide of prosperity that is creeping this way—for even riches cannot be trusted to endure. It may be the eventide of a dying fame is circling thy way—for fame perishes, and dust will cover every crown ere the ages have flown. It may be the eventide of ambition that is settling on—for ambitions are vainly blighted. It may be the eventide of service that is sweeping down as the falling eagle strikes the lamb. Or it may be the eventide of the age that is hovering near—for the Word of life declares that the Lord shall come as a thief in the night. Then with the cry of hope let us acclaim, yes, beseech, "Abide with us!" The trials of life can be grandly and courageously endured when He abides. The battles lose something of their danger, and the rattle of grapeshot, and the bursting of bombs seem to be less fierce when He is near. With the Lord of life present, abiding with all His protection, any battle is a pleasure. When He is filling the soul with His glory, the fiercest trial and the most severe temptation seem as but frolicking times for the soul. With His arm undergirding, the wildest storms that may sweep life's ocean are settled with His words of "Peace, be still!" There is glory with Him—hope in His divine presence. He will be a shelter from the storm, a hiding place from the winds, a shield and buckler in the battle, a sword for the contest, wells of spring water in the desert, the shade of the rock in the weary land. In the storm He is the anchor. On life's uncharted desert, He is the way—the highway. Amid the pitfalls His angels encompass thee—and among the snares He is the guiding power. Though a thousand fall at thy side, danger shall not come nigh unto thee. For the glory of the Lord is as a wall of fire about thee, and His presence is the shekinah on the altar of sacrifice!

*"Abide with me, fast falls the eventide,
The darkness deepens, Lord, with me abide."*

*When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.*

*"I need Thy presence, every passing hour,
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
O Thou who changest not, abide with me!"*

*"We must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers
And watered the furrows with tears."*

*"It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or of flowers."
—GOETHE.*

Pilgrims through this desert land! Life is a desert land—its trails are unmarked—in it there lurk those hidden springs which carry sudden and certain death. Vultures sweep the heavens ready to fall upon their prey. The sirocco winds howl—and the desert sands shift and blow. But there is a power above that of human ken that will guide one home. It is the power of the great Jehovah. He has guided many through safely to the home on high and, my soul, fret not, for He also shall guide thee. He held the hand of Moses on the desert side, and did not forsake him when the enemies overwhelmed; even on Sinai's heights He was present, and on Nebo's mount the same glory of Jehovah with tender care laid him to rest. Through the dungeon of hate He guided Bunyan, so that even in his rude prison the light immortal shone into his soul and illuminated his mind, until the writing of the tinker became the masterpiece of devotional literature for the coming ages. He guided Madam Guyon, even though her body was confined in jail, her soul was free to soar into the realms of pure delight. The doomed soul heard the call of Jehovah and was redeemed to become one of the saints of immortal fame.

*"Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak but Thou art mighty,
Hold me with thy powerful hand!"*

*"When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current;
Land me safe on Canaan's side!"*

*"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod—
Some call it consecration,
And others call it God."*

PITTSBURGH, PA.

LATE WORLD NEWS, AND COMMENTS

By REV. C. E. CORNELL

Ten out of every 100 passenger cars made in the United States are exported.

"He will fulfill the desire of them that fear him; he also will hear their cry, and will save them" (Psalm 145:19).

Experts have estimated that the Philippines might be made to produce 70,000 tons of rubber yearly.

Weighing 168 pounds, the largest silver bell ever cast will be made for a British warship.

Brazil leads all South American countries for development of atepower with plants yielding about 500,000 horsepower.

Despite Japan's extensive production of genuine silk a factory has been established at Osaka that manufactures 2,000 pounds of rayon from wood fiber daily.

A process for utilizing hardwoods in the manufacture of paper has been developed in Australia, and a plant in which it will be used, is projected.

Heavy rubber blocks have been invented to be bolted to the belts of endless tread tractors to reduce the shocks to the machinery and permit the machines to be driven over pavements.

A bill, fostered by the American Motorists Association, and allied automobile organizations, for the construction of a nation-wide system of hard surfaced roads has been introduced in Congress by Representative William P. Holaday. The roads range in width from 20 to 60 feet. The measure provides that all highways, radiating out of cities over 200,000 population, must be 60 feet wide for 25 miles out from the city.

Everywhere and at all times it is in thy power piously to acquiesce in thy present condition, and to behave justly to those who are about thee.—MARCUS AURELIUS ANTONINUS.

Figures just compiled by the Department of Commerce show that the cost of travel by airplane per mile is 31.28 cents. Postoffice Department figures during 1926 show that the average cost per mile for carrying the mail was \$1.08.

Father Seredy, the Benedictine monk, who has been nominated by the Vatican to be the Cardinal Prince Archbishop of Hungary, is the son of an ex-bricklayer. The appointment has caused general surprise on account of Father Seredy's Czecho-slovak origin, and, according to the Hungarian newspaper Esti Kurier, the appointment is considered a serious diplomatic defeat for the Hungarian government.

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure, or the very thing which they ask; yet they will obtain something greater and more glorious than they had dared to ask.—MARTIN LUTHER.

A total of 342,201 automobiles from the United States entered the Province of Ontario during the season of 1927, spending \$40,696,650, and represents an increase of 48.01 per cent over 1925, according to announcement by the American Motorists Association headquarters at Washington.

For feeding infants or giving medicine to small children, a Denver man has invented a spoon in which the handle is curved over the bowl so that a child cannot close his lips upon the latter.

A total of 8,109 cattle and 17,742 sheep and goats grazed in the lands of the California National Forest in 1927, according to Forest Supervisor J. D. Coffman.

A woman judge is the latest achievement of Woman's emancipation in Sweden. Miss Margaret Traugott, after a university career and practice in the high courts, now presides at one of the Stockholm courts. There are many women barristers in Sweden.

A Colorado inventor's machine for cooling and humidifying the air in buildings uses an electric fan to draw air through a box filled with sheets of fabric that are kept wet.

There are at present seventy-one different size tires in use by automobiles, trucks and motor busses throughout the United States. Of these sizes, 34 are in balloon tires, while the remainder, 37, are high pressure tires.

How many a knot of mystery and misunderstanding would be untied by one word spoken in simple and confiding truth of heart! How many a solitary place would be made glad if love were there; and how many a dark dwelling would be filled with light!—ORVILLE DEWEY.

What the boy and girl read is of the utmost importance in the formation of character. Many a life has been ruined by impure reading. There is more objectionable matter coming from printing presses today, perhaps, than ever before. Parents cannot guard too carefully the reading that goes into the hands of their children.

Begun seven years ago, the task of weighing the earth is nearing completion by the United States Bureau of Standards.

According to an English survey more than 80 per cent of automobile accidents are due to careless driving or lack of skill.

Canadian crops last year were valued at \$1,143,000—an increase of 2.5 per cent over the preceding year.

The annual highway road bill in the United States is in excess of \$1,000,000,000, including expenditures of federal, state, county and local governments for construction, maintenance and administration.

A meeting of shareholders recently revealed that for the year ending March 31, Monte Carlo Casino actually won \$7,250,000 from the public, chiefly in roulette, trente-et-quarante, and chemin de fer. The total receipts were \$8,042,000. The expenses were \$3,100,000 and the net profit \$4,933,850. It is understood that the vast majority of casino stock is now held by the Blanc family, which includes the Radziwills and Bonapartes. A few shares are held by the Monaco religious authorities, to whom they have been willed. How great is the passion for gambling! How desperately sinful!

The largest chimes in the world have been inaugurated in the Hoher Market Square of Vienna. These are declared to be a masterpiece, both technically and artistically, and were constructed by Professor Matsch. The chimes strike every hour and have a large program, including historic music, from the Hildebrand, Nibelung and an old Crusader's songs, an old minuet, many folk songs, and a piece from Haydn's "Creation." At every performance, symbolic figures appeared in the foreground. These include Marcus Aurelius, Charlemagne, Walter von der Vogelweide, Rudolph of Hapsburg, Prince Eugene, the Empress Maria Theresa and Haydn.

The Soviet government is about to prepare an army of reserve composed of 200,000 women. The communist Vorochikov made an appeal to the Russian women, in which he tells them that "Women must prepare like men for the inevitable war; they must learn the use of the gun and be ready to replace men in all the services by land, sea and air."

The great ship building industry of Scotland is turning to the Pacific coast of America for timber, according to Maj. G. B. Johnson, Canadian trade commissioner at Glasgow, who is touring Canada to meet Canadian business men. Douglas fir, produced on this coast, will be used more and more in the construction of all kinds of vessels on the Clyde, he said, thus offering a substantial new market for Pacific lumber mills. The present house-building boom in Scotland also would create a growing demand for the western product, the trade commissioner predicted.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

MISSIONARY SERVICE AT WASHINGTON-PHILADELPHIA CAMP

This writer spent a very pleasant and delightful ten days recently with the campmeeting folks of the Washington-Philadelphia District at North East, Md. Yes, yes, the weather was hot, but it did not prevent those Marylanders and Pennsylvanians, and Washington, D. C. ites from having a very gracious campmeeting. The command of the expedition was in the hands of District Superintendent J. T. Maybury, and a true director of affairs he was, indeed. His platform generalship could not be improved upon. The business manager of the camp was J. N. Neilson, pastor of the Darby church, near Philadelphia. Brother Neilson knows how to pitch tents, equip cottages, collect money, play in the orchestra, sing, pray and shout the battle on. "One blast upon his bugle horn was worth a thousand men," that is, some kinds of men whom we have seen and known. The pastors were nearly all present during the meeting. The results were not great, but all declared that for the conditions prevailing in that region, they were very fair. Brother J. H. Parker, pastor of one of our churches in Washington, D. C., was the choir leader. He could surely get more music out of the people than many wand-wielders that we have met. He is a good singer, and a good preacher, withal. The weather was beautiful, though very warm, until the last Friday night, when the tail end of the Florida hurricane hit us. My, didn't it rain! Sheets, torrents, gusts, floods and downpours followed each other night and day. The spiritual interests seemed to deepen, the more the elements sought to pour cold water on us. Saturday was wet, and Sunday was wetter. The big crowd was kept away, but the little crowd enjoyed itself all the more. It paid the bills joyfully, not to say hilariously. It shouted, and helped souls at the altar, and altogether there was a sound of spiritual revelry in that camp, while the water made pools, rivulets, and miniature lakes all over the camp ground. One whole service was devoted happily to the missionary cause. Brother Monroe Hand, chairman of the District Missionary Committee, presided. Sister I. M. Jump, President of the W. M. S., represented that devoted auxiliary. This writer made the missionary speech, and then without even passing the collection plates, the audience gathered around us and pressed over eighty dollars into our hands to enable us to return dear Brother H. F. Schmelzenbach to his African field. The Darby church and the Lansdale, Pa., church vied with each other in the amounts that were offered. It was a joy to our hearts to meet such saints and such blessed ministerial workers as Washington-Philadelphia District can boast of.

"JUST LIKE MICHIGAN"

From the campmeeting at North East, Md., we hastened by the good providence of the Master, to the campmeeting at Indian Lake, Mich. We were to be there only one day for a consultation with some of the missionary workers gathered there. But the good District Superintendent, S. D. Cox, would have us speak on missions. Consequently in the afternoon, there gathered a fine audience of Michiganders, preachers and people. Upon these interested hearts we poured our own, and then asked all who wanted a hand in sending Brother Schmelzenbach over to Africa to finish his life there, to come forward and give us whatever they had a mind to give. Twenties, tens, fives, ones and change piled up on us, until we had to secure a pan to hold it all. It tallied \$115, all told. One brother said to us afterward, "Did you ever see such a sweet, spontaneous collection?" The only reply that we could make was that it was just like Michigan, when the Lord moved upon them.

ORDERED HOME

On account of the illness of their daughter, Brother and Sister F. Arthur Anderson have been ordered home from India. It is expected to replace them with Brother and Sister Beals this coming autumn. Will not our people specially pray for Brother and Sister Anderson in their affliction?

HOPE TO SAIL IN DECEMBER

It is hoped that Brother and Sister Schmelzenbach may set sail for Africa again, early in December. Their stay in the homeland has stirred all who have heard them plead for the blessed cause of reaching the unreached regions of the earth with the gospel of the God of holiness.

JUST WAITING TO GO

Brother and Sister L. S. Tracy, who for many years have been preparing to spend the rest of their lives in India, and are now ready to go, have been placed in the "contingent fund," which means that if the regular budget is pretty well cared for and paid, then the contingent fund will be undertaken and then they can go. So far the Treasurer has not been able to assume the extra burdens of the contingent fund. This means that the Indian field, with her needs intensified because of the forced return of Brother and Sister F. Arthur Anderson, must wait. Also it means that Brother and Sister Tracy, ready and anxious to go, must still continue to wait, tied at home for lack of funds. Cannot our dear pastors and churches rally a bit more enthusiastically and bring these two needy matters together, that is, a needy field, and a ready worker eager to go, and most splendidly equipped.

COLORADO-WYOMING DISTRICT UNDERTAKES IT

Sister Eltie Muse, with a number of years service in India, to her credit, is to return to that field with its woes, needs, and heartaches. Her opportunity came through the generosity of the Colorado-Wyoming District, led by Brother C. W. Davis, as District Superintendent, and his noble wife as President of the District W. M. S., undertaking the additional burden of Sister Muse's support. She will sail this fall sometime.

WE ARE RELIEVED, AND ELIZONDO HAPPY

Recently we published a call for help for Sister Santos Elizondo. She had been interfered with in her efforts to do nursing, and thus prevented from supporting herself, and her bills had accumulated until they threatened the perpetuity of her work in Juarez, Mexico. We are so happy to say that a blessed and generous response was instantly made by her white brothers and sisters in the United States and Canada. Her immediate needs are met. We thank the donors every one. We appreciate very much their instant response. As long as there burns such a blessed interest in the cause of spreading holiness in foreign lands as we have just witnessed in regard to Sister Elizondo's needs, we feel sure that the missionary cause is safe, and that God's blessing is upon it.

RETURNING MISSIONARIES

Telegrams from Brother and Sister Will Eckel, Hirosbi Kitagawa, District Superintendent of the Japan District, and Sister M. L. Staples, announced that they were sailing August 15, for Japan. The Eckels sailed from San Francisco, and the Staples-Kitagawa party from Los Angeles. The prayers of the whole church accompany them. We all confidently look for a great ingathering in Japan this quadrannium.

"ARRIVED HAPPILY"

These words were clicked off the cable, and placed on the desk of the General Missionary Secretary August 20. They were signed by Naomi Kauffman, wife of our missionary A. H. Kauffman, and had been cabled from Jerusalem. This means the safe arrival of Sister Kauffman at Jerusalem, and a happy reunion with her husband, who preceded her to that interesting field by several months. We shall look for blessed results from the "Holy City" and its neighboring fields this coming year.

CHINESE FIELDS REOCCUPIED

Rev. Peter Kiehn and family are preparing to sail for China. He is the District Superintendent. He writes that he has directed all of our missionaries on the Chinese field to return to their stations. The war seems to be over. Praise the Lord! Let all our people remember the Chinese region in great prayer.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

ARE YOU GROWING OLD OR KEEPING YOUNG?

The two friends had not met for some years. "My head has grown quite gray since last you saw me," said Mr. L—.

"And so has mine," said Mrs. M— smiling as she spoke.

"You do not seem to mind it. I must confess that I do, for it means that old age is camping on my trail. It may be a sign of weakness, but it is a fact that I dread very much becoming an old man, of having people look upon me as a 'has been,'" said Mr. L—.

Mrs. M— smiled again and said, "Then do not become an old man or a 'has been.'"

"How is one to help it? Can we control the wrinkles or gray hair?" he asked.

"No, we cannot do much to withstand the attacks of old age upon our bodies," she replied. "But fortunately that is the least serious phase of the matter. After all, my friend, it is when old age lays its withering touch upon our minds and hearts that we need to fear it most. And that condition we can combat pretty successfully."

"How?" asked Mr. L—, much interested.

Well, in my own case I use a few simple rules, to which I hope to add others, for my mind is open on the subject and eager to learn. For one thing, when I find myself getting out of touch with young people, when in place of a genuine sympathy for them, and a desire to help, my spirit becomes critical, seeing all their faults, and none of their virtues, then I take warning. It is a sure sign that my inner man is shrivelling up and getting old."

"You think then that old age is more a matter of the mind and heart than of the body?" he asked.

"Most certainly. And I have found that most people, even the young, do not think of us as old, no matter how white the head or wrinkled the face, if only we keep a warm youthful spirit within; that is to say, a spirit which is still teachable and glad to learn new lessons from life, which still seeks to broaden its outlook, which has a strong, bright faith in God and a cheery hope in its fellow-creatures. Such a spirit is young, not old."

"What else?" asked Mr. L—.

"Well, I refuse to allow myself to live in the past. Now I do not undervalue the past. I treasure the precious memories and experiences of other days. Life would be a poverty stricken thing indeed without such memories. But to me the past is a sort of storeroom in which beautiful and valuable things are laid away. Even my young friends are interested, when at times I bring forth something out of that storeroom to look over, just as they are when great grandmother's old brocaded dress and fringed shawl are unpacked. But I would present

a sorry and pathetic figure if I should insist on going about my daily duties dressed in those dear, faded garments. It is equally foolish for one to persist in living in past days, and to turn over the present day and time to the so-called present generation. No, I myself am one of the present generation, and this day and time belong to me as much as to anyone else. I have my part to perform in meeting its questions, in fighting its evils, and in rejoicing in its good. As long as I think and act in this way younger people do not look upon me as old; instead they recognize me as a fellow-soldier, and campaigner."

Don't you think she was right?

Circumstances used to make it possible for me to visit our work in Chattanooga quite often. I met many fine young people connected with it and many strong Christian men and women who were in the prime of life.

But not one of them had more of the real, unquenchable spirit of youth than Mr. Loomis, a man with snow-white hair, who had reached the age of some sixty-five years. He had retired from a large and successful business; and he had for years enjoyed the experience of entire sanctification.

He was an eager student of the Bible, but not so much to find comfort and solace from its pages as so many of us do as we grow older. No, he was engaged in digging; digging, ever deeper into the riches of God's Word that he might discover truths new and fresh to his own soul, and learn more about God's plans and purposes. No wonder his mental and spiritual vigor flourished and that the fire of eternal youth shone in his eyes as he talked of God's wonderful revelations to his soul.

God has moved in the past: He is moving in the present, moving on toward the future, and this son of His, walking with Him daily, lived in the present, looked to the future when all God's plans will triumph, and this preserved the spirit of youth within his aging body.

Then there is a deeper, more glorious truth connected with this question of growing old. Mr. Moody stated it in the following terms. He had picked up a newspaper which referred to him as an old man.

"Old," exclaimed Mr. Moody. "I am not old. I am only sixty-two, and what are sixty-two years to a man who possesses life that will never end? Do not call me old then, I who possess this eternal life! I have only begun to live!"

Friends, are you allowing yourselves to grow old, or are you keeping young?

O YE OF LITTLE FAITH

"It seems to me," said a friend of mine, "that the most pathetic words our Lord ever spoke were these, 'When the Son of man cometh, shall he find faith

on the earth?' We Christians are supposed to be creatures of faith and hope, yet how little of it we show toward God or man."

Then he told me this incident. He had a neighbor, a Christian woman whom he had known all his life and had gone to school with back in the little town where both had been reared. When the Lord sanctified him, his friend was very skeptical. She did not believe there was such an experience, felt that he was deluded, and had made a great mistake in trying himself up with the holiness people.

"She often bought goods of me, so saw her frequently, at which times she did not hesitate to express her views," he said.

"I came to dread these visits of hers to the store, for as I saw the situation, here we were, two old friends, on opposite sides of a question, both of us fixed in our beliefs with no prospect of either of us changing our opinions.

"How I prayed that God would keep me sweet and patient with her, a true witness to what I professed. This was my sole idea of victory in the matter. Not once did my faith reach out and claim her for this great experience which had come to me. I was indeed one of little faith, and little faith is selfish; it prays for itself, but not for others.

"Then one night out of curiosity, she came to our tent meeting. She heard the truth preached, believed it, came to the altar and stayed there until the Lord definitely sanctified her. I rejoiced, yes, but felt so ashamed that my faith had never reached out to such a possibility, that my conception of God's love and power had been so pitifully small. But God used this incident to give me a larger view of Himself and a different one of my fellow-creatures. It taught me to look upon all men as possible converts to the truth, and when you feel this way about a man you pray for him no matter how much he may oppose himself."

Possible converts to the truth! Why not? Let us seek to grasp that vision of men, and we will pray as we have not done before.

THOSE WHO TRY IT PRAISE IT

"Not to give regularly is not to treat God fairly; not to give proportionately is not to treat him honestly." Whether one is prepared to accept the tithe as enjoined by the Scriptures and church usage, covering centuries of time, or not, one fact remains, namely, that those who have tested the matter by experiment are most persistent in praise of it as sane, practicable, and efficient.

It matters not what you are thought to be, but what you are.—PUBLIUS SYRUS.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we were reaching Asheville, N. C., and we had two days there. We preached on Thursday and Friday nights, August 2 and 3, and on Friday morning we went out into the mountains near Asheville and preached at a nice campmeeting, known as Camp View. It is run by Brother Bob Self, and he is a free Baptist, I think. He is one of the best men on that old Blue Ridge. Dr. George Ridout from Asbury was the called evangelist. We had one service with them and had a fine time in preaching the Word. They had a fine campmeeting. Dr. Ridout is a strong preacher and a beautiful writer, also a very fine teacher. Our two services in the city were to help the Christian and Missionary Alliance. We had two fine services and preached to very large crowds. Brother Mathews is the fine young Nazarene pastor and Brother Lyda Crook is now an ordained elder in the Church of the Nazarene. He was ordained at Greensboro at the last District Assembly. He will be able to get off from his railroad work and run out some for meetings. He has worked for the same railroad company for the last twenty-two years and he has a fine standing with that company. When Brother Crook wants off for a couple of weeks, his company allows him to do it, and you can reach Brother Crook at 159 Penn Ave., West Asheville, N. C. Give him a call for a meeting. He will do you good.

Saturday morning came crawling over the great old North Carolina mountains and we were up and loaded the big car and made a run to Camp Free, one mile from Connelly Springs, N. C. Here Brother Jim H. Green is in charge of the camp. The good Baptist folks had the camp ground rented for a big meeting and closed on the last Sunday of July. Brother Jim Green took advantage of the splendid opportunity and preached every night leading up to the first Sunday of August, so we were there with them on Saturday night and we opened the camp on Sunday, August 5, and it was up to old Bud to preach Sunday morning and evening. Brother Jim Green came on in the afternoon, and on Monday I took the morning and afternoon and Brother Joseph H. Smith arrived and brought the message for the night and then he and Sister Smith were with us until after preaching on Wednesday. In the afternoon they left us for Indian Springs, Ga., where they were to join Dr. H. C. Morrison and Dr. Charles H. Babcock. On Thursday afternoon Brother E. W. Black, the pastor of the Wesleyan Methodist church of West Asheville, N. C., arrived and then he and I had the battle for the last four days of the

camp. We also had Brother Bob Self preach one afternoon and also we had young Brother Cox from Ohio, one of the fine young Nazarene preachers, bring us one of the great messages. We had a fine service every morning from eight-thirty to nine-thirty and this was led by the pastors of the different churches represented on the ground. The music was in charge of Professor L. C. Messer, and we had with us a fine quartet that works with Brother Jim Green in his evangelistic work. One of the daughters of Brother Crouse from Greensboro was the splendid pianist and her brother and one sister and Brother Jim Green and a Miss Gilbert from Michigan make up the quartet. They are fine singers. We also had with us for one day, the fine Male Quartet from the Bible School at Cincinnati. We had, first and last, scores of preachers, Methodist Episcopal and Methodist Episcopal, South and Free Baptists and Wesleyan Methodists and Nazarenes and Pilgrim Holiness, and I think some other denominations were represented. We had a most delightful home with Brother and Sister Hinshaw. They are both most excellent people. Brother Hinshaw was president of the Rutherford College for sixteen or eighteen years, but at the present time he is doing evangelistic work and is one of the good and fine preachers in beautiful old North Carolina. Well they have a fine crop this year and over North Carolina the peach crop is wonderful and watermelons are a sight to look at. North Carolina is today a network of more beautiful highways than probably any other state in the Union, unless it be California, and some think that at the present time North Carolina is in the lead. You can make a run from one hundred to two hundred miles and along the highways in the woods and in the fields they are building as lovely homes as you will see in the nation, many of them costing up into the thousands of dollars. Great stone and brick homes looking like the homes of the millionaires and sometimes you will see one of these great homes every few hundred yards for miles and miles. At the present time, old North Carolina is in a very prosperous condition, but the war is on down here between Hoover and Smith, and the fight will be hot and close but some fine preachers believe that the state will go for Mr. Hoover by fifty thousand majority and one fine old gentleman told me that he believed Mr. Hoover would carry the state by a hundred thousand. Well, we will see in November, if Jesus tarries. But between now and November let every Christian pray day and night and even fast and pray that God will overrule and save this nation from Rome and Rum and Tammany, and place one of the most beautiful statesmen that are now living in the White House. Of course you know who that gentleman is, and let every Naza-

rene spend a lot of time in prayer, and then some more and then some more, and then don't stop, but cry mightily to God for this nation.

Well, on Monday, Aug. 13, Sister L. C. Messer took our sweet Reubena and went to Antlers, Okla., to spend the rest of the summer with her mother as it was so hot for her and the baby, and to change and move every day with the baby is too much. We all thought it would be best. So Professor and old Bud are in the fight for the next ten weeks until we go by and pick her up and carry them to California with us. After Sister Messer and Reubena boarded the train, Professor Messer and I made a run to Salem, N. C., a large country church, where Brother John H. Green is pastor. He has 450 members and a great, fine brick church and a fine parsonage. My, my, the time we had and the crowd that packed that great church. There is no finer man on earth than John Green. His wife and children are as fine as old North Carolina can trot out, but we did have one great time. Salem is in the heart of the finest country of North Carolina and those old farmers are simply rich, and when it comes to hospitality you can't beat North Carolina. They are the limit and the purest American blood, probably, in the nation. About three per cent foreign born, all others are American.

In love,

UNCLE BUDDIE.

Sunday School Lesson

For September 9, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul in Athens and Corinth.

LESSON TEXT: Acts 17:16—18:17; 1 Cor. 2:1-16; 1 Tim. 2:3-7.

GOLDEN TEXT: *For I determined not to know anything among you, save Jesus Christ, and him crucified* (1 Cor. 2:2).

WE have today a comparison of two cities which represent two conditions as two different fields for the presentation of the gospel. Athens was the great cultural center of the world at that time. It was the location of the greatest school and the home of many of the philosophers and teachers. Paul came to Athens ahead of Silas and Timothy. While waiting, he went about the city some. Paul was an educated man and there were many points of interest in this city which he probably visited. As he went about he saw shrines everywhere, to the different gods. It is said that they had a shrine to every god they knew about and lest they might miss one they had erected an altar to the unknown God. Seeing

this, "his spirit was stirred in him." It is the lack of this stirring at sight of present day conditions, the absence of the old-time soul-burden, that explains why we do not have old-time revivals.

As a result of this stirring he began to dispute or teach in the Jewish synagogue and the market place. Certain of the philosophers heard of his teaching and they made an appointment for him to speak on Mars' Hill. Here he found his point of contact in the Unknown God. He told them it was the God they thus ignorantly worshiped that he preached. There is but one God, and this God they did not know, but Paul did. He showed his wisdom in finding this point of contact. So often we begin with opposition, or condemnation or invective. We may learn a splendid lesson from this method of approach.

We may get help from his further method of presentation. He told them that this is the God that created the world, and hath made of one blood all nations, hence is not to be just a Jewish but a world God, and ought not to be thought of as like unto a gold or silver image. He is a personal God. This God will judge the world by Jesus whom He raised from the dead. The mention of the resurrection brought division; some mocked while others deferred decision.

There are conditions where even an apostle cannot succeed. There were places where Jesus could not do many mighty works because of unbelief. Seeing the conditions, Paul left Athens and went on to Corinth, having reached but a very few. There may have been two reasons why this field was so hard. First, these people's minds were already fixed on their theories of philosophy. Second, others were mere speculators with no disposition to fix their minds finally on any philosophy. The atmosphere of the school may be a poor field for faith. Athens was a poor field for the gospel.

Corinth was a commercial city, many of the residents were tradesmen. Here they found a more open field. Paul took up his residence with a tentmaker, and this being his trade, he worked with them and preached in the synagogues on the Sabbath, and probably did teaching at night. He did not argue, but he did reason. This is the way it should be. Little is to be gained by arguing, but the truth should be presented, logically with reason. The mere barangue will not bring the kind of results desired.

As was usual, the Jews soon rejected the message and Paul turned to the Gentiles and began teaching in a private house near the synagogue where he met with good success. A prominent officer of the synagogue was soon converted and many of the Corinthians. There comes a time to leave one place, or one group, and go to another.

God now told Paul, "I have much people in this city," but they were all to be reached yet, and he must do it. Has God people in your home, your Sunday school class, your community yet unreached? Are you responsible for any of them? What are you doing? It will take effort and it may be some suffering to reach them. The opposition may set on you, but they cannot do so to hurt

you. This was God's promise to Paul, and he stayed there a year and a half and a strong church was built.

In a letter to this church, a little later, Paul refers to his work while there and says that he did not preach with worldly wisdom or give them the philosophies of men, but that he had preached the crucified and risen Christ by the power of the Spirit. This is the kind of preaching that will bring results. There can be no substitute for the anointing and power of the Holy Spirit in preaching; and there is no worthy topic of preaching that does not center in Christ. That which causes any question about Jesus is not preaching. Sometimes addresses are given by ministers in their pulpits that have no more gospel in them than the addresses given in heathen temples. Recently we heard a sermon in a Protestant church on the text, "Ye believe in God, believe also in me." His first point was, all men believe in God; his second was, believe then in humanity—Jesus was the Son of man, the representative man; his conclusion was, to believe in God and humanity will bring a new birth. A heathen priest could preach this. The ordained Christian preachers say, "God our Savior," "mediator between God and man," "gave himself a ransom for all," and "who will have all men to be saved."

TREVECCA COLLEGE

We have not reported for Trevecca for some time, but it is not for lack of interest, or because things are not progressing. We have been in the field in campmeetings and conventions in the interest of the school ever since the General Assembly and we are glad to report that we find an ever increasing interest in Christian education. The Christian parents of our country are coming to see the seriousness of the situation in the educational world and are turning more and more to our holiness schools for the training of their children in order to save them from infidelity.

Our former Dean of Men, Rev. Chas. F. Pegram, and one of our professors, Rev. Fred Floyd, are spending the summer visiting the churches and campaigning in this zone in the interest of Trevecca, and they have sent in a large list of names of prospective students. In fact, we believe that in spite of the financial stringencies in this part of the country, the outlook is brighter for a good enrollment than it has been since we came to the institution. The mails are bringing in new applications from students every day and we believe there are even brighter days ahead for Trevecca.

The District Assemblies in this zone will soon be convening, and we hope that a real aggressive program for Trevecca may be launched to finish paying the debt and securing a larger student body. Thank God, the fifty thousand dollars has been paid on the debt and we hope to wipe out the small balance before very long. Let all the pastors and people in this zone boost for Trevecca, and send us some students by September 18, when school opens. Let the churches all pay up their budgets in full and so help every department of the church, including Christian education.

A. O. HENRICKS, *President.*

SMITH MILLS CAMPMEETING

Some twenty-two years ago Mr. John Kimber, a sanctified member of the Society of Friends, opened a campmeeting for the preaching of the gospel and the promotion of holiness at the village of Smith Mills, near New Bedford, Mass. The campmeeting grew and prospered, holiness evangelists and missionaries of the first rank preached from its platform, and many souls were added to the Lord. Mr. Kimber moved to California, interest lagged, and the camp dwindled to very meager proportions. Eight years ago interest revived and the camp began to take on new life, from which time there has been a steady advance each year, up to this summer's meeting, which all seem to agree was the largest and best ever held on the grounds.

Fine preparatory work had been done by those locally interested. Rev. George B. Kulp, Rev. and Mrs. William G. Heslop, with Rev. Mabel R. Manning as director of music, were the special workers, and they made a great team.

Brother Kulp's rugged messages on sin and judgment, and Dr. Heslop's expository sermons, backed up by the sweet singing of Sister Manning and others, and by the prayers and efforts of the saints, all contributed toward the splendid results obtained.

Conviction was deep, some were mad, others amazed, while many were plunging in the fountain of cleansing. There were confessions and restitution, and as Brother Kulp remarked repeatedly, all earmarks of a genuine, Holy Ghost revival. The daily number of seekers varied from a dozen up to nearly seventy on the closing Sunday, making about two hundred in all; and very blessed were the scenes of struggle and triumph around the long altar, not a day closing without a real shout of victory in the camp. To God be all the glory.

Sister Heslop ministered specially to the young people and was a real blessing to them. She gave a stirring missionary address to a large congregation one afternoon, at the close of which an offering was taken for Rev. John Diaz, missionary of Brava, Cape Verde Islands, who was present recovering from an operation for appendicitis. The children's meeting, under the leadership of Miss Lottie Furbush, rose in attendance to one hundred on the closing Sunday. A letter full of praise and victory was read from Miss Ruth Thurston, Bundelkhand, India, whose conversion and call to India took place at Smith Mills Campmeeting, and a love offering raised by the children was sent to her with a letter of greetings. Credit for the tabernacle being crowded on the opening night in spite of unfavorable weather is due to radio announcing and other efforts of Rev. R. J. Kirkland and his people of the New Bedford Church of the Nazarene. Credit is also due to the heads of the several departments for the general efficiency and success of the camp. The smile of God seemed to be on the meetings from start to finish, for which we praise Him; and a good number who were there for the first time declared their intention of coming for the entire meeting next summer.

TOM M. BROWN.

NEWS AND NOTES FROM CANADA

LOUGHREED-HARDISTY CIRCUIT

We have not written often, but as we like to hear of the progress of other churches we conclude that they too might like to hear from us. Although our work has not made great outward gains in the last few years, we believe God is working in our midst and in His time we're looking for another outpouring of His great love upon us. We praise Him for blessings along the way, and an undercurrent of interest that we pray may become a great revival tide before long. A new place has been opened for preaching service this year. The people asked for Sunday school of their own free will, so the work was gladly undertaken. We hope God will indeed bless in this new opening and that many hungry souls may find Him all sufficient. Our annual Sunday school picnic is to be this coming week. Our missionary program is in development and our W. M. S. doing good work. May God's blessings abide, His love lead, and His strength be given to the work of this circuit, our district and His cause wherever there are those ready to be guided by Him.—Mrs. A. Peterson, Reporter.

INNISFAIR, ALBERTA

Since last reporting, our annual camp-meeting at Red Deer has come and gone, leaving great blessings to our souls and the work here. Many of our people, both saved and unsaved, were able to attend. A goodly number knelt at the altar and were definitely helped. Our work at Bowden looks more encouraging than ever now. The people who have attended previously are even more loyal than before. We were very much refreshed by a message from Brother Thomson, our District Superintendent, at this point on Sunday night, Aug. 5. We have opened a new point in a country schoolhouse, about fifteen miles west of Bowden. This part of the country needs the gospel very much. Our people from the church at the Oklahoma school district are loyal and faithful in helping on the new points.—H. A. Falk, Pastor.

RED DEER, ALTA.

Three months have rolled past since we moved to Red Deer. In our last report we had not had time to get acquainted with the people, but we are able now to speak on their behalf. They are without doubt a fine crowd. Loyal, yes to a man; self-sacrifice, that is the spirit they show. There is a feeling of co-operation. We are looking forward to a season of blessing and revival. There seems to be zeal and interest in the church services, especially Sunday night when the church, in spite of difficulties in the way, of rain and hot, sultry weather, the numbers keep increasing. We have just finished a very successful camp-meeting.

This has done more for Red Deer than any previous camp. Several of the town people have been put within our reach and we are praying that God will yet give us favor with the whole town. The young people's meetings are a very hopeful branch of our work, also the Sunday school. It does one's heart good to see a fine mixed school of all ages. Brethren, pray for us. If you have any friends in Red Deer district, send us their names and we will try and call on them.—J. and M. Spittal, Pastors.

DRUMHELLER, ALBERTA, CANADA

We are glad Jesus saves, sanctifies and we are kept by His grace rejoicing in God's love. Praise the Lord for the victory He giveth, "For this is the victory that overcometh the world, even our faith, in Jesus Christ the Son of God." The Holy Ghost abides and Jesus satisfies every longing of my soul. Hallelujah! As the poet has said, "I am satisfied to know that with Jesus here below I can conquer every foe." And "Since my soul is saved and sanctified, feasting, I'm feasting, in this land of Canaan I'll abide, feasting with my Lord." We are also glad to report progress, blessing and victory in every department of the Lord's work in our Church of the Nazarene here. Our Sunday schools, both in Drumheller and New Castle, are moving on with a steady, slow, but sure growth. And with Brother Oldham as our superintendent, all our faithful teachers and officers enjoying the fullness of the blessing of the gospel of Jesus Christ and a band of gospel hungry and thirsty, listening children, and God with us, heaven smiling upon us, I can see only victory for this part of the work. Our N. Y. P. Society, W. M. S., prayer-meetings, street meetings and regular Sunday preaching services are all times of refreshing and blessing to all. Best of all, "God is with us," and during these first five months of our pastorate here we have seen several souls pray through, finding God in saving and sanctifying power. To God the Father, Son and Holy Spirit be all the praise and glory forever and ever. Amen! Also our Children's Day and Missionary Program was a great success, resulting in a good offering for missions. The Lord I believe has given us some of the greatest times and best things in twelve years of our ministry this summer in Drumheller with this, His great and faithful people. We count it a great privilege to labor with these, the Lord's redeemed people, and to have a little place to work and try to fill in God's great whitened harvest field by His enabling grace. Just the other day a good brother came to our door and handed us \$100 and another time \$160 for foreign missions, and this is only a few of the good things that are happening in answer to the soul cry of

God's children here. Blessed be the great name of our King Jesus. We were also privileged to have Sister Olive Bean (formerly a Quaker), who is now holding one of our Nazarene sorts at Medicine Hat, as evangelist, for a three weeks' revival meeting in June. Also Sister McCurley, of our Stettler church, as soloist. The Lord made both of these precious sisters a great blessing to our people. Souls were saved, reclaimed and sanctified. Sister Bean is indeed a great woman of prayer and a wonderful preacher. Sister McCurley sang in the power of the Holy Spirit and proved herself a "vessel sanctified and meet for the Master's use." May the Lord bless, and continue to give them souls in their labors for the Master. Ten thousand blessings upon all our beloved Church of the Nazarene, and keep us all shining, shouting and preaching full salvation until Jesus comes. Amen! —A. R. Herring, Pastor.

CLARESTOLM, ALTA. CANADA

Greetings to the saints scattered abroad. First of all, we want to thank the Lord for a definite, clear cut experience of full salvation. Through His grace and mercy we do not now recollect the time when we have enjoyed a better experience of full salvation. The peace of God "which passeth all understanding" is very, very precious to us these days. We simply have not been satisfied with the little results we have seen in our work here this year, nor are we yet; so with the Lord's help we have simply gone to praying a little more, and reading the Bible a little more, and visiting a little more, and working a little harder and fasting. We have already proved that God is not asleep nor is He on a journey, for Sunday evening He blessed our service with one seeker, a mother of five children. She professed to get saved, and we believe she was. We first met her in the hospital where she had just had her left hand amputated. As soon as she is recovered she wants to come into Sunday school and church and bring her five children with her. We are praying for a revival, and are expecting God to hear and answer. It might interest you to know that last week in two days we covered sixty miles by car and on foot (fifteen miles by foot), for the privilege of reading the Word and praying in three or four homes. The distances up here are great, but hearts are hungry. Three of these homes were represented in our services last Sabbath. Beloved, pray for us.—A. H. Eggleston, Pastor.

ALBERTA DISTRICT N. Y. P. S. CONVENTION

The eastern zone of the N. Y. P. S. have just closed their first convention at Drumheller, Alberta, Canada. There were representations from Craigmyle, Stettler and Youngstown. God gave us a won-

derful time of refreshing. Glory be to His name! But we are sorry that our pastors, Brothers Smee of Calgary, and Collier of Stettler, were not able to be present. We had the co-operation of all the young folks and older ones too. They seemed to put all they had into it. The Christlike spirit was manifested, the Holy Ghost being in our midst. The gospel in song was inspiring and uplifting and blessed our hearts. The testimonies of all had a clear ring. Praise God for godly young men and women! Better days await this Alberta District as far as Christ and His kingdom are concerned. Many are hungering and thirsting after righteousness.

We were honored by papers that were just splendid and food for our souls. Rev. Herring, pastor at Drumheller, rendered a paper on how to keep the spiritual tone of the N. Y. P. S. The problem of social entertainment given by Brother Osborne, our Youngstown pastor, brought to us new ideas as to the social welfare of our society and how to keep it spiritual. Sister Collier of Stettler gave us a reading concerning our weak points, and how by God's help they may be strengthened. Are you not glad, reader, that we need not remain weak, but can push ahead to greater things and overcome our failings? Brother Sturdy, of Craigmyle, preached us a sermon on what pattern we should follow. The Rev. P. J. Bartram, our N. Y. P. S. District President, was the evangelist. God gave him messages that came right from the heart. May God bless his ministry in Alberta.

The business sessions were not long or tiresome. But gave each one a new vision of how the work of the Lord may be carried on. A good, lively street meeting the last night proved to be a marvelous success. The listeners on the street corner seemed to be deeply impressed. Choruses and testimonies were in order. The final evangelistic service was well attended. Miss B. Ross of Drumheller rendered words of appreciation. This little speech made us feel like saying, like impulsive Peter of old, on the Mount of Transfiguration, "It is good for us to be here."

We owe a great deal of thanks to our beloved pastor and wife of Drumheller, and their precious flock, for the way they so kindly and loyally entertained their visitors. God bless them richly.

The young people of Alberta have a burden for lost souls, and work for their salvation through Jesus Christ our Lord. We invite all the young people from the United States and Canada to our next campaign, if Jesus tarries until then. But if He does not want us to enjoy that privilege, why our next convention will be on the streets of glory, which will be far better. Oh, we are so glad to be able to report victory.

MARION I. BELL, REPORTER.

BIRMINGHAM, ALABAMA W. M. S.

The W. M. S. here is still making progress. Praise the Lord! We have the Sunshine bags and put a penny in them on the sunshiny days. Our president, Mrs. Moore, is taking up the studies of

our different missionaries which is a great inspiration to us to pray, fast and give until we can win millions to our dear Lord. Praise God for a little place in which to win lost dying souls that will live through eternity. I for one want to go on the prayer list that God may help me to be more useful and win souls for Him.—Mrs. Ella M. Wait, Recording Secretary.

A NEW ERA AT OLIVET COLLEGE

Olivet College begins the new quadrennium with a new outlook on life. The conservative financial policy and the aggressive campaign to eliminate the enormous debt that has been upon the school, ever since it became an institution of the Church of the Nazarene, have borne fruit in the reduction of the debt to a relatively small sum. Hence the outlook is radically changed. The school now has a plant that for size, beauty and permanence is not excelled in our movement. With thanks to the sound policies of President T. W. Willingham and his predecessor, N. W. Sanford, the college will begin its 1928-29 session this fall the owner and possessor of its own soul.

The condition of the buildings and grounds is worthy of further remark. Permanence and beauty are outstanding qualities of the plant. The large dormitory, with a capacity of ninety students, is well preserved and attractively finished inside and outside. The administration building, large enough to meet the needs of a school of three hundred enrollment, is most substantial and is well preserved and beautifully decorated. Connected with all the buildings owned by the college there is a first class heating plant,

adequate to meet the needs of these buildings in the severest weather. These buildings are modern throughout. Former students and citizens, returning to Olivet, almost universally remark upon the beauty and neatness of the plant. These æsthetic conditions tend to elevate the morals and to stimulate the better nature of the students and are an unquestioned asset to the school. The work of dressing up the campus and decorating the buildings has been going on all summer. The 1928-29 session will begin in the most complete and most attractive conditions the school has ever known.

With the reduction of the indebtedness it is now possible to increase the library and laboratory equipment. President Willingham has just made a trip to Chicago where he made a large purchase of laboratory equipment. Through the kindness of a friend the college has just received a shipment of books. To these will be added a large number by purchase and made available for the coming year. During the last two summers construction work on laboratory apparatus, adding hundreds of dollars worth of equipment to our laboratories, has been in progress. The school is now equipped to offer adequate courses for major in both Chemistry and Biology.

As the new session opens the college will have one of the best trained faculties of its history. Some of her teachers have been taking training at summer sessions for years and new teachers, with advanced training and degrees, have been added to the faculty. Greater efficiency in the work of instruction will inevitably result.

A striking testimony of faith in the institution and its future is the fact that now, a month before the opening of school, a greater number of college freshmen have obligated themselves to enroll than have ever enrolled in the same class in any year of the history of the school. We are sure that several more with whom we are in touch will join this class. We can safely count on a three hundred per cent increase over the enrollment in last year's freshman class. The student correspondence this summer is vastly increased over the previous summer. This condition is very gratifying as it indicates a commendable increase for the coming year.

It has been the privilege of the writer to associate to a limited degree with Superintendents E. O. Chalfant, of the Chicago Central District; C. J. Quinn, of the Indianapolis District; J. W. Montgomery, of the Northern Indiana District; and C. A. Gibson, of the Ohio District. It has been my privilege to meet Superintendents Cox, of the Michigan District; Dobson, of the Iowa District; and Williams of the Missouri District. Two things have been deeply impressed upon me by these associations: First, there is a strong feeling of loyalty to Olivet College and a desire to see her grow. Second, a strong constituency is comprised in this group of districts. The four districts first mentioned are among the stronger districts of the church. The economic conditions of this section are good. This means that the constituency of Olivet College can build a school. The desire and the ability are both present to

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assure not only stability but also growth.

But there is another feature of the program of Olivet College that is of paramount importance. The debt is greatly reduced, the buildings and grounds are adequate and attractive, the library and laboratories are being strengthened, the faculty is stronger, there is assurance of an increase in the enrollment, the college has a strong constituency, but the paramount feature of the college is its religious and evangelistic program.

Prior to and during the General Assembly there seemed to be a feeling that the next quadrennium was to be one in which the spiritual life of the church would be deepened. As a church we have grown rapidly. Our institutions have developed rapidly. The saving quality of the church will be a depth of spirituality. Olivet College must stand in the front ranks of those who contend for a deeper spiritual life and for aggressive evangelism. To the end that those who enter the ministry from Olivet College may be most efficient and most acceptable to the church, special emphasis will be placed at three points, scholarship, doctrine and true piety. The college expects, by the grace of God, to cultivate in the minds of her students a distaste for worldly practices in matters of amusements and dress

and to instill into their hearts and minds a supreme devotion to God and holiness. For this purpose the school was founded. To this end the school has been carried on for these years. As we begin the new year we commend ourselves to the same task with renewed zeal and devotion. We earnestly pray for divine help and we have strong faith that God will add His blessing as we enter the new era.

A. K. BRACKEN,
Dean of Olivet College.

NEWBERG, OREGON N. Y. P. S.

Under the blessed leadership of our president, Brother Joe Hale, the Newberg N. Y. P. S. has, this past year, advanced to greater heights in spirituality and the things of God than ever before in its history, and now under the leadership of our new president, Brother Glade Baker, we feel that we are daily making forward strides. Through the semi-monthly services held at Donald, Oregon, our society has realized about twenty souls brought to God in the last few months and God has been with us. We are now praying for and expecting a great revival to sweep Newburg through our young people.

LILLIAN CHAFFEE, Secretary.

ST. CROIX FALLS, WISCONSIN CAMPMEETING

In many ways this year's camp proved to be the best ever held in this part of the country. It seemed at the first of the camp that we were headed off by the devil to break up this year's camp. Just when we expected the evangelists to arrive on the grounds, we received word by letters that they would not be with us. We at once went to prayer and called upon the God of heaven to come to our rescue and give us help. At once we were directed to Brother and Sister Dooley of Minneapolis, to whom God spoke and they volunteered to come and fill the vacancy. This godly pair of long and rich experience in the fight for souls came by way of bus on Sunday a. m., July 29, and found a waiting crowd of shining faces, who greeted them with shouts of amens and hallelujahs. Mrs. Dooley remarked that these greetings were the most saintly she had ever experienced. Needless to say, the camp-meeting spirit was on, for as soon as Rev. Dooley announced his text, he was backed by shouts of amens. In spite of the disappointment that was keenly felt by each one, the Lord was so wonderfully present that one could not notice that there was a break. The messages of Brother and Sister Dooley were greatly honored by God in each service and great manifestation of the power of God was felt by all. The number of campers on the ground this year increased greatly over other years. People came at the beginning and stayed through to the end of the meeting.

The six o'clock prayermeeting proved to be a great spiritual power and was well attended each morning and did close with a mighty hold on God.

Rev. E. O. Chalfant, District Superintendent, was present two days and gave us a heavenly boost. His messages stirred the camp. They were of the old, second blessing type. His visit was a great inspiration to all. We will invite him back

to our 1929 camp. The thrill of the services made us feel like when old Methodism had a vision for souls and the District Superintendent was hunting the woods for the lost.

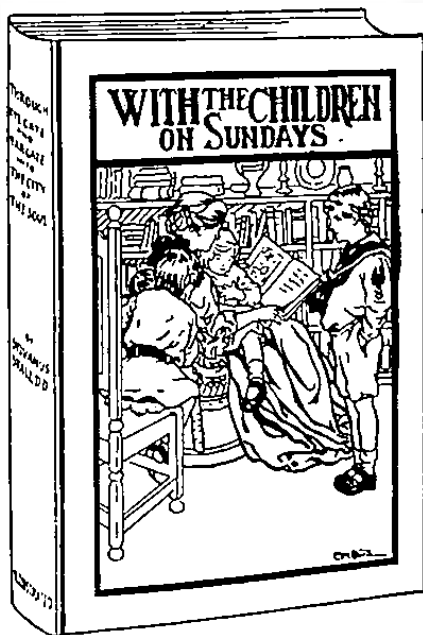
Visiting pastors joined in and felt the refreshings: pastor of the First Church of the Nazarene, St. Paul, Brother and Sister Gouff of Mattoon, Free Methodist people from Henrietta, Minn., Evangelist Corbett and others; all became a blessing to the meeting.

Brother Fred Dean of Wilmington, Calif., was again present to help push the camp. This good brother finds his way across the western states each summer to help this camp carry out its program. His presence means much to this country. Brother Fred said, "This year's camp was the best that we have had."

Brother and Sister Yates, of Elmwood, Wisc., were present at the very beginning of the camp and stayed through to the end. This godly couple have stayed by the work here in Wisconsin and have helped to make it what it is.

Father S. J. Dean, the old corner stone of the camp, and one of God's chosen saints, was clearing away the rubbish and fixing up the grounds at an early date, making ready for others. This man is marching on, and though trials came his face gets more shine from each battle; he wore the sweetest smile this year and we say he is sure to make the glory world.

The Lord spared Sister Knapton to join us one more year. She stayed on the grounds through the entire time. Brother Knapton joined us each Sunday.



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Several new ones came this year to join with us and to see the work go on. A mother and daughter from Dawson, N. Dak., friends of Rev. Dean's family, were campers on the ground for several days. They liked the spirit of the camp, took out some refining fire stock and put back some tithes and offerings. Some people are like a brother says, they know where honey comes from; they will be back next year.

The work all through the camp was owned of God; the cases at the altar fought hard and faithfully in prayer, but the victory was sure.

Not only were there great manifestations in pardon and sanctifying grace, but wonderful cases of healing among many.

A number of the faithful ones who attended the camp each year could not come.

The business sessions each day were in an unusual way owned of God. The interest that was shown put blessings on the following services. The spirit of unity and co-operation was shown in each session, never was there in the existence of the association such harmony in plans and planning of future work. Each one present was ready to help carry out the

vision of the camp. The blessing of God never proved more present than at these business meetings.

The missionary committee, with Brother W. Yates as chairman, made some future plans. The committee voted to keep Brother P. A. Dean in the evangelistic field for this year to launch the work over the state and to open up new places to get the gospel of full salvation to needy people. Anyone desiring to put in a gospel meeting of full salvation, should write to either W. Yates, Elmwood, Wis., or P. A. Dean, Ashland, Wis. The future plans of the Wisconsin Holiness Association are to extend the work over these barren lands where revivals of full salvation have never been. Anyone can do much by aiding this work along.

Rev. Estella Taylor of St. Croix Falls, Wis., is due much credit for her faithfulness in helping the camp along. She is a woman of prayer and faith.

Plans are made to have permanent grounds for a camp. A committee was appointed to look after this matter at once. The vision of this association is to have a camp for the state of Wisconsin,

where gatherings will be large and where the work will go forth under God, with a bigger and better camp. A number of persons of the St. Croix Camp have caught the vision and will not be denied. Greetings to all for the best year of our lives, to bring in more of the souls whom Jesus died to save. We covet your prayers and pray for you to join us in the big job.

REPORTER.

DALLAS DISTRICT SUPERINTENDENT'S REPORT

Since going to the General Assembly we have held a meeting for our church at Majors, east of Sulphur Springs. It was one of the hardest pulls we have ever been in. We had a good attendance of young people and they were there every night and several were under much conviction but they would not yield. The meeting lasted two weeks with only a few professions. However God was in every service and we had good liberty in preaching and the saints were blessed.

Our District Campmeeting was a success as far as the unity of spirit and preaching were concerned. We have never had better preaching than both Dr. J. W. Goodwin and Lum Jones did during the campmeeting. They were both used mightily of the Lord in bringing their messages and their messages were appreciated by the people. Mr. Wallace Swan of our Dallas First church led the singing and his directing was excellent. There were only about fifty professions but the saints were much profited by the meeting throughout. The campmeeting board recalled Dr. Goodwin and Mr. Wallace Swan for next year. We desire our people to plan now to attend the feast of tabernacles next August over the first two Sundays.

The attendance was real good from over the district and about one-half of our churches were represented and one-half of our pastors were present during the camp. We could, however, have every pastor present during the camp and let us so plan for next year. We also had visitors from off the district, which gave us a real boost. Rev. and Mrs. F. R. McConnell of Sapulpa, Okla., were with us for several days. Rev. and Mrs. Jarrette Aycock and daughter ran in for several services. They were on their way to the camp at Atlanta, Texas. Rev. W. A. Carter of Durant, Okla., spent one day with us and we were delighted to have him. Others visited and we were glad to have everyone who ran in and gave us a boost.

On Friday night of the second week of the camp our dear Brother Lum Jones received a long distance telephone message stating his mother had died. Brother Jones went home that night and buried his mother on Saturday and returned to Peniel by Saturday night and preached the closing message of the camp on Sunday night. Also one of our Peniel members departed to her eternal reward during the camp. Mrs. Fannie Stephens was in every service up to Thursday noon and gave a wonderful testimony during the morning service and at one a. m. Sunday she lay a corpse. She went shouting home to be with Jesus.



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Since our last report W. B. Walker, our pastor at Texarkana, has accepted the pastorate at Wichita Falls and B. K. Bierer has taken the pastorate at Texarkana. Brother Bierer has recently come to us from the Christian and Missionary Alliance people. He has been with the Texarkana people for four Sundays and is liking the work and the people are delighted with him.

Most of our churches are recalling their pastors and nearly all are accepting the call and are staying for another year. We feel this is as it should be. We believe in the long pastorate provided all is congenial.

We are now starting our last tour over the district for this assembly year. We would urge all our people to bring up all apportionments. God is giving us a fairly good crop and let us not forget, to give Him at least our tithe and also bring an offering. We believe if our people will rally that most of our apportionments can be raised by the time of the assembly, October 24 to 28.

F. E. WIESE, District Superintendent.

CHURCH NEWS

SONG EVANGELISTS FRANK AND HELEN LEHMAN—"We praise God for Holy Ghost salvation, and we praise Him for the privilege of singing the gospel. Since the General Assembly we have labored in our churches at Corydon, Pa., Barberton, Ohio, Ashtabula, Ohio, and at Shepard church Columbus, Ohio. All were good meetings but at the latter place God gave a gracious revival. Rev. G. Howard Rowe of Brooklyn, N. Y., was the evangelist. The church took higher ground and twenty-nine new members were received into fellowship. As we work in the white harvest fields we are aiming for souls in the kingdom, members in the church or new churches organized Sunday schools built up and HERALD OF HOLINESS subscriptions taken. Beloved, heaven is as full of revivals as it ever was; but they must be prayed down."

EVANGELIST E. C. DEES—"We enjoyed a feast of good things at Olivet, Ill., while there in the closing days of that great campmeeting. Surely the Lord was there in great power. From Olivet we came to Lola, Ky., and waged war against the devil for two and one-half weeks. God gave us a good meeting and a number prayed through in the old-fashioned way and the Christians were encouraged to renew the fight and press the battle. Our next feast of good things we found when we arrived at Columbus, Ohio, at the General Assembly. Truly the Lord was there in great power. Our next meeting was at Caro, Mich. This was the interdenominational holiness camp. The brethren had everything well arranged and the Lord was with us from the very first service. Truly we had a great meeting. A number of different denominations were represented and a beautiful spirit of harmony prevailed throughout the entire camp. The Spirit of the Lord was upon us; the saints shouted and the devil was routed and a goodly number prayed through to defi-

nite victory. Brother and Sister Linza, of Maplewood, Mo., were with us and God used them to His glory in song and sermon. Another thing that added to the success of this meeting was the faithfulness of the pastor at Caro and those that came from other places with their loyal members. The finances came easy and the workers were well cared for and there was over \$700 subscribed to take care of the expenses of the camp next year. My wife and two daughters have been with me all summer and God has blessed the girls in singing special songs. From Caro we went to Kirksey, Ky. At this place the fight was hard but the Lord gave the victory. This meeting was not all we wanted it to be but there were a number who prayed through and came up with their faces shining. There are some real true soldiers at that place. We had large crowds and the people treated us with such old-time Kentucky hospitality, it made us feel that we had gotten back home with our kinfolks. The finances came in and the workers were well taken care of and there was over \$250 subscribed to take care of the meeting next year. The meeting closed out with the shout of victory. We are now at Star Lime Works, Ky., in a meeting. The Lord is here and there have been some saved and some sanctified up to this date and there are seekers at almost every service. We are fighting under a Captain that knows no defeat."

EVANGELIST JEFF RODGERS—"After a long fight, but yet a good one, God gave us victory. We organized a Church of the Nazarene in Massillon, Ohio, with fourteen members, August 7, 1928. Church is located on corner W. Walnut and Eighth St., S. W."

EVANGELIST D. J. WAGGONER—"We have just closed a siege meeting with the district tent on the Dallas District, near Henderson, Texas. We had a fine meeting with souls praying through in the old-time way. Many were those who were brought under conviction who did not pray through. From that number we hope to hear of yet many praying through. We have the prospect of a good Church of the Nazarene to be organized there with a fine plot of land donated for a church, with nice shade trees and spring on the land. This will make an excellent place for a camp ground, and we hope to see this all materialize in the near future. God is surely stirring the hearts of the people there, and if we can put this work over, there are many hundreds of souls there who are looking to us for help that can surely be brought to God."

TYLERTOWN, MISS.—"We are in an old-time salvation meeting near Tylertown and want to request prayer of all the Nazarene family. God has been on the scene from the beginning. Twenty-seven bowed at the altar for prayer the first eight days of the meeting. Pray ear-

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Let me say that I have read Rev. Lum Jones' new book "The Old Pastor" and find it a most interesting and instructive book. It should have a large sale for it fills a place of its own, and is one of the most needed books that I have read and it is so true to the conditions of many places. It will be a blessing to every body that reads it and should be read by thousands.—Bud Robinson.

To me I think this book is far the better, and it should meet with a wider circulation than the "New Pastor." It is indeed interesting for the young as for the older person—and so true to life. May it reach thousands who are at the point of breaking with God and the church, that their lives be not wrecked.—Prof. L. C. Messer, Choir Director.

Every Nazarene should read the "Old Pastor."—Dr. Goodwin.

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nestly that many souls will get saved and sanctified before the meeting comes to a close. This is new territory and we need your prayers."—Stanley-Brown Evangelistic Party.

PASTORS G. D. AND AGNES URSCHIEL, BENTON, ILL.—"At the close of this assembly year, as we take inventory, we find God has been gracious to our little church and honored our labors in some measure. The Sunday school has doubled in attendance, finances are the best in years, so we are informed. While mining conditions have been so bad, we have been able to pay a great deal of the budgets and other current expenses. Best of all, there is a spirit of unity among the people in general and all bids fair to make next year the best in the history of the church. Some souls have been saved and some have joined the church. We have a unanimous call to return. We'll mind the Lord. We had the privilege of attending our great General Assembly and our hearts were truly stirred. We purpose by the grace of God to live truer to God and the church and for what it stands."

PASTOR E. T. COX, WEST NASHVILLE, TENN.—"We have just closed a three weeks' meeting in our church. The writer did the preaching, and Rev. F. D. Cross of Knoxville had charge of the singing. The Lord honored His Word and gave

us victory. Thirty-six were either saved or sanctified, and seven united with the church. This was the second revival in which the writer did the preaching this year, each running three weeks. God gave us in all one hundred and twenty-five souls that prayed through to victory and forty-five in all added to the church. The church has given us a good call for another year, and we are expecting a great year. Our N. Y. P. S., the last week of our meeting which just closed, took the responsibility of the meeting, filling the most responsible places. They held prayermeetings, took the collections and did much personal work. We are moving on and are in good shape going up to the assembly with everything paid up in full."

PASTOR J. W. ROACH, ST. LOUIS, MO., FIRST CHURCH—"We have just closed a successful revival with the London family as workers. There were about seventy-five professions. Holland London, who is just twenty years of age, did the preaching and he did it well. Professor A. S. London directed the singing and gave a number of lectures which were enjoyed by all. God is blessing us as a church. We have over four hundred in Sunday school and are laying plans to enlarge our building. The church has called me as pastor for the sixth year and I am going in to make this the best year of my stay with them thus far."

PASTOR M. W. BURGESS, LUFKIN, TEXAS—"We have a good work here, with about sixty members. They will average up to almost any other church, but some as good as you will find anywhere. I received a unanimous call for next year. Please pray for us that we may be able to fill our place here in Lufkin as a citizen, as a Christian, as a minister."

PASTOR S. H. ERWIN, LUBBOCK, TEXAS—"Splendid revival with Morgan and Bridgewater Evangelistic Party. There were about one hundred seekers, counting them as they came to the altar. The evangelists are Spirit-filled young people. God honored their messages. The church is encouraged to go forward. We have had some four hundred seekers since the assembly. If you have friends or relatives here, let me know who they are and we shall do our best for them."

PASTOR E. L. LOOMAN, HOLLIS, OKLA.—"The church at Hollis is getting along fine with our new church building. We are getting our basement well under headway. The Lord is blessing our church in all departments, and we will worship in our basement as soon as it is completed. It is a nice brick basement. The Sunday school is doing well, also the young people are moving along just fine. Miss Etna Christian is our president, and they follow her well. They are having their young people's prayermeetings, and they are fine. The church voted on the recall of their present pastor, and recalled him by over three-fourths majority, and their recall was accepted, this being the fourth year I have served this church. I shall do my best to make them a better pastor the fifth year than any time in the past."

PASTOR MISS GUSSIE JONES, YATES, TEXAS—"This is an old battle field where many a hard battle has been fought and many a victory won. Holiness has been preached on this very spot for twenty-five or thirty years, so we are not going in leaps and bounds like some of you, but there is some of the salt of the earth here. We have just closed a two weeks' hard and stubborn fight with some results, with Rev. J. H. Whitaker as our evangelist. The preaching was first class. I never saw a more prayerful, faithful evangelist in my life. He simply got under the load and labored with all his might. We had several conversions, some as bright as you ever saw, with old-time repenting, confession and restitution. Took one into the church. The crowds were good, singing and music good, and behavior excellent. The people have been reared under the influence of this church as it is a country church, and the only church in this section of country. People have attended revivals here from year to year, sat under the sound of the gospel and many have walked up against the light and rejected it. This makes it a little hard, although some are finding God all along. The church was built up. Brother Whitaker, who has recently come to us from the Pilgrim church, is a straight second blessing preacher. We organized a Young People's Society with twenty charter members and others have already come in since. No church on the

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The subject of the autobiography is well known in the holiness movement especially in the southwest. Her life has been filled with interesting and thrilling events as she has done the work of a pioneer holiness preacher in the great state of Texas. This book will be of interest not only to those who are acquainted with the author but to every one who loves the work of God.

TESTIMONIALS

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I could not lay it down until I read it through; it gripped me.—Mrs. J. P. Roberts.

My husband and I have both read the book Life and Work of Mary Lee Cagle, we enjoyed it so much we laughed and cried and got blest through and through reading it.—Mrs. J. B. O'Dell.

I would not take several times the money that I gave for the book Life and Work of Mary Lee Cagle.—E. H. Dodson.

We received the book Life and Work of Mary Lee Cagle. Husband and I both wanted to read it at the same time; it surely did bless our hearts and made us want to do more for God.—Rev. Maude Busby.

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district has a better band of young people than Yates. The church suffered the loss of dear Mother Goodlett, seventy-two years of age, who has been a faithful member for years, but on April 1 God called her to her reward. I had already notified the church that I did not want the work another year, so the church unanimously called Brother Whitaker for pastor another year and he has accepted."

EVANGELIST ANDREW JOHNSON—"God is giving us victory in the summer camps. We recently closed a good meeting in West Union, Ohio, where souls prayed through to victory. We are just from the great Nazarene State Camp at N. Little Rock, Ark. We had a great time. Souls were saved and sanctified. We were glad to meet Rev. J. W. Oliver, the District Superintendent, and former compeer. Rev. M. E. Borders, who is doing a wonderful work in the beautiful new First Church of the Nazarene of Little Rock, has a great hold upon the city. Our collaborator in the camp was Dr. A. O. Henricks, President of Trevecca College, Nashville, Tenn. Henricks is "all wool and a yard wide." He is a strong, constructive preacher of holiness. He rings as clear as a bell on the great fundamental doctrines of Christianity. We met many of the preacher boys in this camp. God bless them one and all. Brother Grigsby and his wife conducted the dining hall and fed us fine. The last day of the camp, our good friend, Jesse De Camp, of Fiftysix, Ark., put in his appearance. He gave us a special song and cheered us with his reports and optimistic spirit. My good friend, Brother Hudnall, kindly tendered me his services in carrying me to Little Rock in his car. The Lord bless him and all the brethren. Miss Ruth Harris, of Nashville, Tenn., had charge of the music. She is a good song evangelist and a splendid consecrated Christian worker. We are now in the old campmeeting at McHenry, Miss."

EVANGELIST C. I. DEBOARD—"At this writing I am in a revival campaign with my brother here in Hemet, Calif. The different churches of the city have come together for a union revival. My brother and I do the preaching. It looked like for a few days it would be impossible to have much of a revival, but last week God came to our rescue in mighty power. Many precious souls found their way to God. The meetings are to continue for three weeks yet and we hope to see scores of hungry people find the water of life. We are living in times when it means much to have a real revival of salvation. Many so-called revivals are only gestures in that direction. It is my honest opinion that the average Nazarene evangelist can and will have revivals of holy power and salvation when he goes to stay with the job until successfully completed."

MR. PISCAT, TEXAS—"Revival services were held from July 26 to August 5 by Rev. Ivan L. Flynn, of Sherman, Texas. Although we were greatly hindered by rain and people busy in crops, we feel so grateful to have such an able man of God come our way. The church was greatly blessed and built up. Under the

great instructive messages given from time to time several manifested an interest in their souls. Eternity alone will tell the good that was done. Oh, that we could have held on for another ten days! Also we were denied the privilege of having our good pastor, Rev. Sam Bozarth, with us."—Mrs. Mattie Proctor, Reporter.

PASTOR CHAS. W. GRIFFIN, POMONA, CALIF.—"Just closed one of the greatest revivals in this church's history. God's blessing was upon us; the glory fell, and many were saved and sanctified. The Happy Gospel Band from Pasadena College were the workers. Rev. and Mrs. Joseph Ransom were in charge and had for their helpers Misses Elizabeth Newkirk, Arvilla Butler, Phillips, and Messrs. Harold Ransom, Vernon Wilcox and Westlake Purkiser. This band prayed, preached, and sang until people prayed through at the altar, at home and at the parsonage. No count was kept of those who knelt at the altars, but we received sixteen into fellowship. Most of the seekers were young people and they prayed through in the old-fashioned way, making restitution and renouncing worldliness. Some of these young people had backslidden in their hearts so when the doors of the church were opened for membership they came forward asking forgiveness and to be taken back into fellowship. We have resigned our pastorate of the church, leaving it in good

spiritual condition for the new pastor, and we are going into evangelistic work. God, we feel, is guiding us in our move. He has blessed us in twenty years of successful ministry in the Southern California District. My wife and I are open for meetings. Any church caring to get in touch with us may do so by addressing us at 308 N. Newlin Ave., Whittier, Calif."

PASTOR R. C. GUNSTREAM, PORTALES, N. MEXICO—"In our last report we mentioned our revival meeting that had just begun, with Evangelist Rev. H. A. Gregory doing the preaching. I am glad to say that I never yoked up with a finer man in my short ministry and pastorate than this evangelist. A man of God, a man of prayer, a man with a burden for the lost, and one that preaches to the hearts of the people an uncompromising gospel that saves to the uttermost. And I must say a pastor's friend. He certainly knows how to sympathize with the pastor and does his best to help him lead his church on to victory. Between 25 and thirty prayed through, either for pardon or purity. One good thing about this meeting, was, everybody that came to the altar prayed through, except two souls, and they never stopped until they were satisfied. Praise God. Four adults came into the church the last night of the meeting and others are planning on coming in later."

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TESTIMONIALS

It is full of hope and cheer and inspiration. It is just a great little book of holy inspiration and will prove a great blessing to every reader. It answers the great question "SHALL I LIVE AGAIN?" in a forceful manner.—John W. Goodwin, Gen. Supt.

Just read your new book "SHALL I LIVE AGAIN?" It rings clear to the fundamentals of our holy religion. The first chapter is well worth the price of the book. We feel that the author has rendered a great service to all Bible loving people. We most heartily recommend it.—L. T. Wells, Dist. Supt. Kentucky District.

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EVANGELIST L. N. FOGG—"I left Los Angeles June 7th, for the General Assembly. We had a great trip and found the assembly on in full swing, and what a comfort and joy to meet all the old friends from all over our great connection that we have met and worked with all these years. It made us think of the great homecoming in the skies by and by, when all the saints are coming in. I do not need to speak of the assembly for that has all been reported; I will just say that it was all that we could ask for, only we had to drive so fast to get through all the business before the delegates would have to go home. We are now in for a great four years' battle for God and holiness, and the building the Church of the Nazarene. May God help us to make these coming four years the most fruitful of any of the past. I left the assembly and went to Centerville, Iowa, with our church that I organized eight years ago. They now have a good church building and parsonage, and nearly all paid for. They had been without a pastor for some weeks. I helped them all I could, and God gave us a good meeting. There were one or two wonderful services. I went from there to Owasa,

Iowa, where I found the same faithful few. God has no better people than these at Owasa; there are not many of them, but what there are, are all wool and a yard wide. They are not able to have a pastor so are denied regular preaching, but they are keeping true to God, and doing their part in all the general interests of the church. I went from there back to Columbus, Ohio, where I was pastor for three years. It was a great pleasure to meet my old friends again and share with them in the work. My first meeting was with the Sunshine Mission. We had a good meeting. It was very hot, so that not so many unsaved attended the meeting, but we had good congregations and much good was done. I am now in a meeting with the old Third Street Mission, and it is starting well; last night was the second night, and there were thirteen good seekers at the altar and great praying and shouts of praise were heard. I am looking for a great time here before the close. It was a great pleasure to preach in First church Sunday morning to the people that I have preached to so many times. I had three very happy and successful years at this church. But there has been such a change in First church. They

have taken from First church one hundred members or more to organize three other Nazarene churches in the city, and they are all doing well, and bid fair to be strong churches. But for a mother to bear three children in one year, surely takes a good deal of strength and blood. But old First church is doing fine, they have one of the finest young men in our movement for their pastor, Rev. Orval Nease. He is a perfect Christian gentleman all the time and everywhere, and all the people love him so that they called a special meeting and called him for five years. He is the man for the hour at First church. He has already taken in nearly as many as he gave away, but you can't make Nazarenes in a night. But if the church will stand by him, he will soon have a great church and will build them into strong Nazarenes. I am booked up until November 1st, then I hope to be able to work back to California, if God leads that way, for my family is there, and I need that warm climate for one more winter. My wife has had no trouble with her throat and lungs since she went out there, and God has touched my body, so I am feeling fine, and preaching nearly every night. These are the best days I ever knew in my soul. How God does bless and help me. I want the next ten years of my life to be my best for God. Pray for me."



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SHREVEPORT, LOUISIANA—"We are glad to be able to report that the Church of the Nazarene in this beautiful southern city of eighty thousand population is enjoying a very precious year under the blessing of our Savior, Jesus Christ, to whom we ascribe all the praise. Rev. A. L. Parrott of Bethany, Oklahoma, held us a good meeting in the early spring season. Brother Parrott is one of our strongest preachers, and his ministry was appreciated by the church. Rev. C. M. Dunnaway gave us a few days' meeting recently. Several were blessed at the altar. By the time this report reaches the public, Brother Dunnaway will be a member of the Church of the Nazarene. He is one of the most constructive and helpful evangelists that the writer has ever had. Our churches everywhere need his ministry, and no one will make a mistake to call him for a meeting. Rev. Bona Fleming and B. D. Sutton and wife are to conduct a three Sundays' tent campaign for us, beginning September the first and running through the fifteenth. We are expecting a great time. We have recently constructed an annex to our church property, which provides ample quarters for a portion of our Sunday school classes, as well as for two of the Young People's Societies. This addition to our present holdings is estimated to be worth \$1,500. We now have about \$35,000 worth of property in the city, with only about \$5,000 indebtedness. When the second unit of our main building is completed, we shall have one of the most desirable church edifices in the connection. Our Sunday school is holding up well through the warm season, under the superintendency of Mr. R. L. Brister. The Junior N. Y. P. S. is supervised by Mr. W. T. Cherry and wife;

the Intermediates are under the control of Mr. R. L. Brister and wife, while Mr. Willis B. Dobson is the faithful president of the Senior N. Y. P. S. Each society is doing splendid work. Our W. M. S. is one of the best. The ladies of our church are an indispensable asset to local activities. They simply accomplish wonders in their line of Christian endeavor. My copastor, Mrs. G. M. Akin, is their president, and there is beautiful harmony and co-operation in all of their activities. Our prayermeetings are usually well attended, and make a valuable contribution to the spiritual life of the church. We are soon to begin our fourth year with this splendid congregation, and they have expressed a unanimous desire that we shall remain as their pastors for five more years. We appreciate this expression of Christian love and fellowship, and we wish to say that the quality of the Shreveport Nazarenes will compare favorably with any other congregation in the church. In the main, they are faithful, loyal, trustworthy and devoted to the God of our fathers."—G. M. Akin and Wife, Pastors.

SPRING VALLEY, N. Y.—"These are great days for us here. Our beloved pastor, Rev. T. B. Greene, is preaching some very helpful sermons. In the short time he has been with us we have all felt that God led him here. The services are all fairly attended and we are looking to God to bring back the ones who have wandered away from the fold, and to give us a gracious outpouring of His Spirit in saving and sanctifying power. Our Sunday school is growing and twenty-one new scholars have been added since the first of the year. Our young people's society is growing in grace, if not in numbers. A pre-prayer service is held each Sunday evening for a half hour before our regular N. Y. P. S. service. We believe that 'Prayer changes things.' God has wonderfully poured out His Spirit on us and we are feeling the importance of this meeting. We have topics now for our services and find it very helpful and interesting. Pray for us."—Reporter.

EVANGELIST E. JOHNSON—"My first revival was held at New Providence, near Andalusia, Ala. My co-worker was my brother, M. J. Johnson, and a Brother Stokley. We had great victory, with about twenty saved or reclaimed and some five or six sanctified. One joined the church with others to follow. It was a time of refreshing. Our next revival closed August 12th and was held at Pine Forest, Fla. This was a campmeeting place for many years. This was the greatest revival I have ever been in. My brother also helped me in this meeting. There were at least thirty who were saved or reclaimed and several sanctified. Fourteen united with the Church of the Nazarene with others to follow. I baptized ten. We are looking up and praying for greater things."

PASTOR ERNEST M. VAUGHT, BURKBURNETT, TEXAS—"We are glad to report that the Lord is wonderfully blessing our services. We closed a revival some few

days ago with the Cleghorn Evangelistic Party which resulted in many precious souls finding the Lord. The church here gave me a vacation which I spent conducting a revival at Boonsville, Texas, where the Lord gave us souls. Shouts of victory were heard as souls plunged into the fountain."

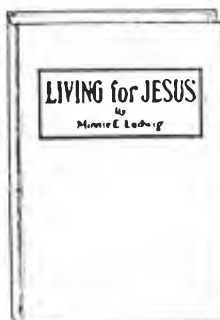
MAHL, TEXAS—"The Lord has most graciously blessed in a revival meeting here which closed August 12th. Rev. N. E. Tyler, Nazarene evangelist, preached morning and evening, bringing forceful, convincing and convicting messages from God's Word. There were six persons re-

generated and five sanctified. Christ's followers were edified, built up in the faith, and greatly encouraged to push the battle against the enemy of souls. Four members were taken into the Church of the Nazarene, at Nacogdoches, nine miles south of this place."—Mrs. J. A. Byrd.

PASTOR P. M. COVINGTON—"I have been practically out of the work on account of bad health, but the Lord has heard the prayers of His saints and I am on the field again against sin and unrighteousness. We have just closed our revival at Piney Grove church, near Vernon, Ala.

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In this meeting sinners were convicted and prayed through in the old time way; believers were sanctified and backsliders were reclaimed. There were twelve additions to the church. Rev. J. W. Heathcock of Jasper was the evangelist, and I consider him one of our very best preachers. We are now engaged in a revival at old Shady Grove church near Fayette, Ala. We expect to organize a Church of the Nazarene here at the close of the meeting. Large crowds are in attendance and conviction is on the people."

EVANGELIST A. D. ASHBY—"I am serving our church one-fourth time and doing evangelistic work during the summer and fall. I secured the help of Rev. Chas. A. Robinson and wife for our revival at Cenchrea, La., Brother Robinson doing the preaching. The meeting continued for nine days and we had about thirty professions, also took a class of twenty-one into the church. The writer then went to Texas for four meetings, beginning at Briley Town July 14 where we had a good meeting, resulting in twenty-one professions and a class of seven adults came into the church. Our next meeting was at Pisgah where the Lord gave us a fine revival with fourteen praying through to victory and a class of nine came into the church. We then went to Angelina County, beginning July 29 at Beulah, a Methodist church which was in a run down condition. God helped us to preach with liberty and the revival was soon on, and grew in momentum to the close. The

meeting resulted in forty-one professions and a class of twenty-four came into the church and all concerned were greatly encouraged. We began August 5 at Ball Hill, five miles from Florein. The revival was on from the start and the meeting closed with victory, fifty-seven praying through and twenty-eight coming into the church."

VIENNA, MO.—"I am still in the battle against sin in this little county seat town in the Ozarks. Since coming to this place a few years ago there has been many a hard fought battle, but God has given victory. Doors have been opened in this Catholic town for me to tell the gospel story. There is no Church of the Nazarene here, but I have had the privilege of preaching regularly in the Protestant church for several months past, and in the absence of the pastor, who has only half time, I conduct the prayermeetings and funerals. May God speed the day when a campaign can be put on here for the purpose of digging out a Church of the Nazarene."—Rev. Maud M. Burns.

PASTORS C. L. AND VADA DAVIS, NEW CASTLE, PA.—"We accepted the pastorate of the New Castle church at the beginning of the assembly year and are already feeling quite at home among these splendid people. We recently closed a good meeting with Evangelist Fred Bouse of Alexandria, Ind. Brother Bouse won the hearts of our people and did the church much good. His preaching is clear and forcible. The church board unanimously unite with the pastors, recom-

mending Brother Bouse to all who are in need of evangelistic help. There were about forty at the altar and a goodly number of these prayed through to definite victory. The Sunday school is doing good work under the leadership of Brother Ira Blair. Brother Flangher, president of the N. Y. P. S., has a real burden for the young people. And we trust that an old-time revival shall soon break out among our young people. This church is blessed with some good musical talent. We have one of the best orchestras we have seen, also a ladies' and a men's quartet. These add much to the interest of the services. The attendance at the regular services is increasing and many are looking our way."

PASTOR LEWIS T. CORLETT, DOVER, N. J.—"The Lord has enabled the church here to purchase a good property of two lots, one a corner lot, with a good house on one lot that will be used as a parsonage. The other lot is 70x100 and will provide ample room for a church building. We have just recently closed a successful tent campaign, which was held on the new property. Miss Lulu Barnard, of Lowell, Mass., had charge of the singing and the pastor did the preaching. God blessed, the folks stood by better than any time since we have been here and a number bowed at the altar and found God. Miss Barnard was a blessing with her special singing and also in the children's meetings that she held. The Sunday school set a new record each Sunday during the meeting as the attendance for each Sunday was higher than any the church had previously had. There were 104 present at roll call the last Sunday, which is 28 more than the highest record before the tent meeting. The membership has increased during the last year over fifty per cent, and our hall is too small for our Sunday school and church congregations. We are trusting the Lord to give us a church building in the near future."

TELEGRAMS

OKLAHOMA CITY, OKLA.

Students already arriving. Prospects for college very promising. School opens September 10, convocation address by C. A. McConnell. Classes begin September 11, opening chapel services September 11. Student council program September 13. Opening reception September 14. First Sunday of school year September 16, preaching by pastor, Rev. A. L. Parrott.—S. S. White, President Bethany-Peniel College.

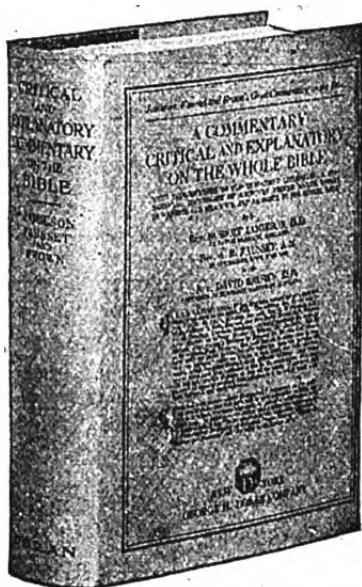
MALDEN, MASS.

Great victory in New England District. Malden church swarms. District Superintendent Miller organized a new church in Melrose after holding home mission campaign. Prospects for future bright.—K. Hawley Jackson, Pastor.

INDIANAPOLIS, IND.

Wife has had a very serious operation performed but is getting along nicely at present. Please pray with us that she may continue to do so.—Evangelist James Miller.

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DEATHS

BICKHAM—Brother C. O. Bickham was born August 9, 1866, near Shreveport, La., and went to his reward at 6 p. m., April 26, 1928, at his home, Portales, N. Mexico, age 62 years, 8 months and 17 days. At the age of eight years his parents moved to the state of Texas, and settled in San Saba County, where they spent many years. At the age of twenty-six he was united in holy wedlock to Miss Nannie Ada Warren, on December 1, 1892. To this union were born five children, one girl and four boys. This dear man and his family moved to New Mexico in 1912, where they remained these fifteen or sixteen years. Brother and Sister Bickham's fathers and mothers have gone on to be with their Lord, also Brother and Sister Bickham's oldest child and only daughter, Maryann Myrtle, went to be with her Lord at the age of 21, and their youngest child, Otis, passed away at the age of fifteen, they wait on the other side. Brother Bickham is now rejoicing with these that have gone on, on the sunny banks of sweet deliverance. He was converted when a child and united with the Methodist church, after coming to Portales united with the Church of the Nazarene. In January, 1922, Brother Bickham bowed at the altar, consecrated his life to God, stepped out on the great promise, and God sanctified him wholly. Brother Bickham was always faithful, and when able always found at his post of duty. His last testimony was, "I mean by the grace of God to meet my dear old mother and children and loved ones that are there waiting for me." Those who remain to grieve the loss of their loved one are: wife, Mrs. Ada Bickham, of Portales, N. Mexico; three children, Oscar and family of Dallas, Texas; Leslie and family of Portales, and Rudolph, of Dallas; one brother, Dr. Will Bickham, of San Saba, Texas; three sisters, Mrs. Lillie Trowbridge, of Floydada, Texas; Mrs. Stella Bayoton, McAllen, Texas; Miss Jodie Bickham, of Goldthwaite, Texas.

RICHARDS — Mrs. Cyrus Richards, Merle Marie, was the third daughter of Mr. and Mrs. N. F. Smith of Woodland Township, Iowa. Her entire life has been spent near High Point or vicinity. There had been a noticeable decline in her health for the last two years, but no immediate change could be noted of any consequence until on Friday evening, June 1, when she was confined to her bed. Her condition gradually grew worse and on Monday, June 11, at eight p. m., she quietly de-

parted to be with her Lord. Complications which brought on her last sickness developed from inflammatory and kora rheumatism. She was preceded in death by one son, Marvin, on Aug. 27, 1926. She was born Feb. 11, 1903, and departed this life June 11, 1928. She is survived by her husband, Cyrus, two sons, Doyle, eight years old, Dwain, six years old, and one daughter, Leota, two years old. Her parents, Mr. and Mrs. N. F. Smith, of Woodland Township, and three sisters: Mrs. H. E. Richards of Allerton, Mrs. D. R. Cronin of Garden Grove, and Mrs. George Clark of Woodland Township. She made and held a host of friends besides other relatives who mourn her going. She was converted and later sanctified and was a member of the Church of the Nazarene at Allerton. She held her faith very sacred and was sincere in her devotion to God. Her conversation led very much to heavenly realities and the possibility of enjoying them forever. She was rational in her thinking for a few hours Saturday and spoke of her hope of heaven, giving definite assurance that sudden death would mean sudden glory. She told those present that Jesus was coming to take her home and urged them to meet her just inside the Eastern Gate. Funeral services were held in the High Point M. E. church, Rev. W. F. McFarland officiating. Interment in the High Point Cemetery.—Mrs. P. D. Clark, Secretary.

FARLEY—Ulysses Grant Farley was born in Jackson County, Kentucky, Feb.

6, 1868. He was accidentally killed August 9, 1928. He was united in marriage with Sister Nannie Pigg on January 29, 1903. He was converted and sanctified in a meeting held at Oklahoma City by L. Milton Williams in June, 1916, and united with the Church of the Nazarene soon after. Brother Farley went to his place of business feeling cheerful and happy, and while oiling his gun in his office he was accidentally killed, living only long enough to tell his folks that all was bright. Brother Farley was one of the sweetest Christian characters it was ever my privilege to be associated with. His presence in a service was a blessing. His smiling face and ringing, clear testimony were an inspiration to all. So many times we have heard him tell how God had kept him without a break in his experience all these years. He was a man among men. The church has lost a great man; he was one of the greatest laymen I ever met. While he superintended the Sunday school for seven years, he missed only two Sundays. He never was late; he was a strict tither; he believed that God meant what He said when He said, "Give and it shall be given unto you." He was loved by all who knew him and was truly a prince and a great man in Israel. He leaves to mourn his departure a devoted wife and a host of relatives and friends. May God's richest blessings rest upon them. His remains were laid to rest in the Ada Cemetery. The funeral was conducted in the home by his pastor, assisted by Rev. Mark Whitney, C. M. Curry, and J. C. Johnson.—L. H. Ritter.



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HOGAN—Charles W. Hogan, a resident of Brooklyn, N. Y., a member of John Wesley church, N. Y. District, passed away at his residence, at the age of sixty-four years, June sixth. It could be said of Brother Hogan as of Cornelius, that he was a devout man, and one that feared and loved God with all his household. He was a faithful steward, loved righteousness; he never was heard to speak evil of any; always active in Sabbath school and church work, so greatly did he enjoy the services of God's house. In early life he was active in mission work. He saw many precious souls pray through to victory. His presence, godly counsel and influence will be greatly missed by the church, but his works and memory will remain. His Christian principles dominated his whole life. The church has lost a tower of strength.—J. Brown.

MANCHESTER—On August 3, Mrs. Emily Manchester left this world of sorrow and tears to be at home forever with her Lord. She had been in excellent health, enjoying the great General Assembly, also the District Campmeeting at Columbus, Ohio, where she was living with her daughter, Mrs. L. Edgar Elford, wife of the pastor of the Warren Ave. Church of the Nazarene, of which she was a faithful member. She was

much loved by all who knew her, for her sweet Christian spirit, thus making her sudden death a great shock. The great burden of her heart at the campmeeting was her unsaved children whom she turned over to the Lord at the altar of prayer. She was born and lived in Canada until after her husband's death, ten years ago. Had she lived until September 13, she would have been seventy-five years of age. Her death was due to heart trouble. She leaves twelve children, thirty-four grandchildren, and fourteen great-grandchildren. After services in Columbus, her body was taken to Canada for burial.

MITCHELL—Mollie M. Mitchell, daughter of John and Mary E. Hackleman, was born in Hancock County, Indiana, January 16, 1876. She was the youngest child in a family of six children. At the early age of six weeks she was left motherless with her father and fourteen-year-old sister Cora to nurse her. As tribulation worketh patience so many times sweet characters are born in adverse circumstances. A great part of her childhood was spent in her sister Cora's home, where she grew up with John and Virgil Williams as brothers and sisters. On April 17, 1895, she was united in marriage to Charles C. Mitchell. Into this home was born one

son, Leland D. Mitchell. Surely every divine law of congeniality was met in this union. In 1904, during a great revival of religion at the Brown Chapel church, she surrendered her life to Christ and was wonderfully saved. Her Christian life was straight-forward with constant attainment into the graces of a sanctified life. The Christian zeal and the vision of a lost world impelled her into the ministry of evangelism and pastoral work, where many were rescued from a life of sin into a beautiful life of usefulness. Some converts under her ministry are now preparing for the mission fields and some for the pastoral work. Her last pastoral charge was held at the Church of the Nazarene at Raymond, Indiana. Her faithful, efficient work here was greatly appreciated and valued by the church and community. Her resignation, because of her sickness, came to the church with great regret and reluctance. Her sickness and intense suffering extended over many weeks, but the patience and the sweet spirit with which she bore it is a benediction to the family and community. She was conscious of her serious condition at all times but did not complain. She was always thoughtful of others and their welfare, even while suffering and helpless herself. Many Christian people came into her sickroom and went out with a new touch of divine grace. It was a blessing to pray with her. Many who knelt by her side arose with a new vision and determination. Her son, Leland, with his companion knelt by her sickbed and surrendered their lives to Jesus. About 5:30 Friday evening, August 10, 1928, she called her loved ones about her bed and told them she was going. She bade each one good-by and tried to name all her relatives and friends and ask that we tell them good-by. She was perfectly normal in her mind at all times. She continually shouted, "Praise the Lord; praise the Lord," and said, "Wonderful; wonderful; wonderful," between her good-bys. She asked her husband not to cry. She asked us to tell Leland and Pauline to live for Jesus. She praised the Lord and said, "Wonderful; wonderful," as long as she could move her lips. God was there. The room was filled with an angelic presence as she was escorted out of life into glory. It is her gain. We would not call her spirit back into a suffering body if it were possible. We feel our loss. The home is broken, but heaven is more real. Its value has increased and its attraction made greater. She was a charter member of the Strimtown Church of the Nazarene, where she will be greatly missed. She leaves to mourn their loss her husband and one son, Dr. Leland D. Mitchell of Three Rivers, Michigan; one sister, Mrs. Cora Saint of Greenfield and many relatives and many friends. Her father, mother, two brothers, Omer and Elvie, with two sisters, Minnie and Effie, preceded her to the great beyond. Her life was pure and holy. She forsook the world with all its attractions for Jesus and when her body became paralyzed and she was helpless, Jesus came, removed the sting of death and gave her a triumphant entrance into eternal life and peace and she said it was, "Wonderful; wonderful; wonderful."

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it through and afterwards decides that it is not worth the purchase price.

TESTIMONIALS

Rev. John W. Goodwin, D. D., General Superintendent of the Church of the Nazarene:

I have read with interest your book entitled, "The Pilgrim's Pilot," and feel sure that it will accomplish much good and clear the pathway of many a thoughtful pilgrim. You have covered a large range of subjects with very helpful explanations. I bespeak a wide reading for this book.

Rev. H. W. Jerrett, D. D., pastor of the Church of the Nazarene, Detroit, Mich.:

I am writing you to congratulate you for your splendid book, "The Pilgrim's Pilot." I have read it with much profit and believe it will be used of God in many homes. The great family of common folk need counsel on so many subjects and in so many ways, and I feel your book will meet that need in a very special manner.

Rev. C. Warren Jones, Superintendent of the Pittsburgh District, Church of the Nazarene:

I am only too glad to recommend the book. I am more than satisfied with what I have read and purpose to read the remainder soon. It is a book that should have a wide circulation among the holiness people of this country. I am sure it will prove a blessing to the many that shall read it.

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WORDS OF APPRECIATION

Our dear District Superintendent, Brother J. C. Quinn, Indianapolis District, was so kind and thoughtful of us in our sorrow at the death of our dear companion and mother. In behalf of the district, he sent us a most beautiful remembrance of flowers which we appreciate. Kind words of sympathy came from many Nazarene friends which were such a sweet manifestation of Christian brotherhood.—Charles C. Mitchell, Dr. and Mrs. Leland D. Mitchell.

HANCOCK—On August 11, 1928, Ida Hancock passed to her eternal reward at the age of fifty years, five months and eleven days, at Iberia, Mo. She was married to Jerry M. Hancock, August 10, 1897, and to this union ten children were born: Charles, Virgil, Thomas, Mrs. Blanche Cross, and Mrs. Grace Mason.

of St. Louis, Mo., Guy of Kansas City and Edgar at home. Three other children passed on to their reward several years ago. Sister Hancock was saved and sanctified when sixteen years of age, but joined the Church of the Nazarene in Iberia soon after it was organized. She lived a beautiful Christian life always above reproach. Funeral services were conducted by her pastor, Rev. J. A. McNatt, at Mitchell Chapel near where she was reared. After which interment was made in the Mitchell Cemetery. Brother McNatt brought the message from Job 11, 1 Cor. 15:36-58 and Phil. 1:21. Songs which were sung were "The Home Over There," "The Eastern Gate," "Shall We Gather at the River?" and "Nearer My God to Thee." While the hearts of the husband and children with other relatives and friends were grieving over the loss of this dear one, yet they rejoiced because of the triumphant close of her earthly career. Having suffered untold weakness and pain for many days she always manifested a perfect patience and resignation to the will of God whom she served with her whole heart. Beyond the shadow of a doubt she has now entered the heavenly city where they need no sun and is now singing the songs of Moses and the Lamb. For Sister Hancock shouted the victory only a few weeks ago when visited by some of her friends, pastor and wife, and the Edward's Ladies Quartet. We may fittingly say our loss is her eternal gain.—Leslie E. Lee, N. Y. P. S. President.

ANNOUNCEMENTS

NOTICE—I am open for a call as pastor, prefer the West, but would consider any place the Lord might lead. I am an ordained elder and have had several years' experience as evangelist and pastor. I have one husband, no children. Reference: Rev. F. H. Bugh, W. Reno St., Oklahoma City, Okla., or Rev. J. Walter Hall, Bethany, Okla.—Mrs. Lena Montgomery Wallace, 1136 W. Grand, Oklahoma City, Okla.

WEDDING BELLS

Rev. Albert W. Smith of Stockdale, Pa., and Miss Gladys I. Jackson of Roscoe, Pa., were united in holy matrimony at the home of the bride on July 25 at 6:45 o'clock p. m. Pastor J. A. Riekey officiating. Rev. and Mrs. Smith left for Oil City, Pa., to take the pastorate of the Church of the Nazarene in that city.

A very pretty wedding took place Wednesday afternoon, July 18 in the Church of the Nazarene, South Eliot, Maine, when Rev. Irva G. Phillips, pastor of the church for two years past, became the bride of Rev. Ernest G. Myatt, Rev. J. Glenn Gould officiating. The bride and groom left the same day for a new field of labor in Nova Scotia, Mrs. Myatt becoming the pastor of the Church of the Nazarene at Oxford, N. S., and Mr. Myatt serving in the same capacity at Springhill, a nearby town.—J. Glenn Gould.

The writer was privileged to witness one of the most beautiful weddings ever conducted in the Church of the Nazarene of Southern California when Miss Esther Hoke of Los Angeles was united in marriage with Mr. Horace Bresee, also of Los Angeles. The groom is the son of Dr. and Mrs. Paul Bresee and the grandson of the sainted founder of our church, Dr. P. F. Bresee. The ceremony was solemnized Thursday evening, August 9 at 8:30 o'clock at First Church of the Nazarene, Los Angeles, Rev. C. J. Kinne officiating, assisted by Dr. C. E. Hardy, pastor of First church. The day following, the bride and groom left for an extended honeymoon to the Hawaiian Islands.—L. A. Reed.

Notice—Nebraska District: The District Treasurer's address after Aug. 20

will be 377 Main St., Chadron, Nebr., instead of Atlanta, Nebr.—W. G. Ewers, District Treasurer.

NOTICE—I have a couple open dates which I could give any church desiring a meeting.—O. F. Ring, New Brighton, Pa.

NOTICE—Because of ill health I was compelled to drop out of the evangelistic field, but am now ready to accept calls. Anyone desiring my services, please write me at Rush, Ky.—Edward C. Oney.

NOTICE—Our pastor, Dr. C. E. Hardy, has resigned his position as pastor of the First Church of the Nazarene, Los Angeles, Calif., to take effect Sept. 1, 1928.—Wm. V. Taylor.

NOTICE—I am open for evangelistic work or a call to a pastorate. Have had experience in both fields. For reference, if desired: Rev. Howard Eckel,

535 N. W. 8th St., Miami, Fla., or Rev. R. A. Thornton, Laurel, Miss.—W. L. Shell, High Springs, Fla.

Born to Rev. and Mrs. R. E. Bauerle, Elgin, Ill., a son James Edward, on Aug. 8.—To Mr. and Mrs. O. D. Weaver, Klamath Falls, Oregon, on July 1, a boy, Orval Doyle.

NOTICE—We are now re-entering the evangelistic field. Those desiring our services, please write us at 2902 Pitt St., Anderson, Ind.—Kirby and Juanita Fields.

SPECIAL NOTICE—Religious Census of the Church of the Nazarene for 1926, taken by the U. S. Government Bureau of the Census. Printed by the Government. Sixteen page pamphlet, contains valuable statistics, denominational history, doctrine, and organization. Five cents per copy in any quantity. Cash with order. No accounts. Send to General Secretary, 2923 Troost Ave., Kansas City, Mo.

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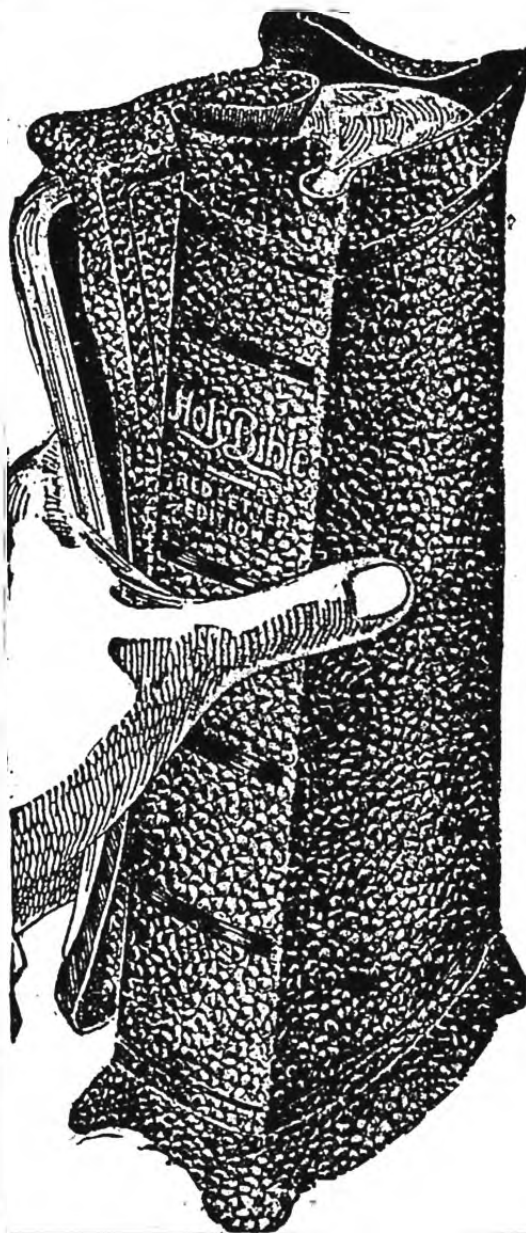
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silver in the temple, ^d and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

A. D 33

d 2 Sam. 17.

21.

Acts 1. 18.

will ye that I release unto you? They said, Bā-rāb-bas.

22 Pi'late saith unto them, What shall I do then with Jē'sus which is called Christ? They all say unto him, Let him be crucified.

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