

# Herald of Holiness



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WHOLE NO. 649

## The Fraternity of Christ

SOME weeks ago a stranger approached me and asked my position with reference to a certain secret society. I told him that our program as a church and mine as an individual did not include membership in any secret society whatsoever, and that while we had not been called to especially antagonize the lodges, we were called to the promotion of the kingdom of Jesus Christ and to a fellowship with Him that precluded membership in associations of a fraternal sort in which the spirit of the world is dominant. He asked if there were "father confessors" in our church who would object to our having secrets which we would not reveal to them. I told him there are none such, but that our conviction is that the task of maintaining a consciousness of the superiority of spiritual values in our own hearts and a community is so great that we could take no chances by making alliances with worldly people. But I told him that our position is not a negative one according to which we would be contented if our people simply abstain from membership in lodges and fraternities, but that our program called for separation from the world and to Jesus Christ, and that without charging any sort of unlawfulness and immorality against lodges, our task required the devotion of all our time, money and energies for the conversion of sinners, the sanctification of believers and the promotion of Christ's spiritual kingdom among men.

Yesterday I received a letter from a pastor saying that women and girls who wear bobbed hair, jewelry and too scanty dresses insist on singing in the choir and being prominent in the work of the church and that when he objected, they took offence, called for their letters and said they would join a local church that is not so "narrow." I wrote him that the task of running a holiness church and keeping it clean, spiritual and aggressive is the biggest one that the majority of us will ever undertake. I told him that there are problems that will vex the wisest, and trials that will test the most patient. I told him that while doing all within his power to keep the world out, he would need the wisdom of the ancients to prevent divisions from arising. But I told him to avoid allowing questions of style, dress, etc., from becoming "serious." I said, "Take your stand against worldliness in a very definite and sweet spirited way, but carry on as though this were a passing and casual question. Take it as a matter of course that long haired men and short haired women will not sing in the choir, teach in the Sunday school or shout in the prayer-meeting. However, if they do these things, let them do them in the reverse order. That is, wait until they shout in the prayer-meeting before you invite them to do the other work. If some of them call for their letters, let them have them and do not flatter their pride and feed their stubbornness by asking them 'why.' Above all else, keep good personal victory and keep the revival on in the church.

Make spirituality the dominant note and keep the church so on fire that worldly people will have a job of maintaining any semblance of leadership. Do not become negative and do not let the disposition of unspiritual people 'crush' you. Keep your head above the waves, keep the Holy Ghost in the lead, lay premium upon soul winning and spiritual service. Enforce discipline, but do not become legalistic and 'letter like.' Follow principles and exalt the highest motives for everything you require. There is no easy way to-do this thing, but it can be done and you and I will have to do it."

Today I heard Bud Robinson say, "The glory of the American Church is the amount of holiness there is in it; the shame of the American Church is the amount of worldliness there is in it." This remarkable epigram emphasizes the thought that it is not some "don't do that" scheme that we are trying to enforce, but it is a glorious antonym which we are enjoining. It is not break with the world for *nothing*, but it is to find something that fills the place the world would like to usurp.

Fraternity requires some common meeting place in the ideals and purposes of its parties, and Jesus Christ held up to His followers a basis so high, so holy, and so happy that entrance upon it requires and implies that we should "Come out from among them and touch not the unclean thing and I will receive you." What fellowship hath a sanctified Christian with unbelieving Jews, sword-wielding Mohammedans and renegade Gentiles? What fraternity can exist between a Holy Ghost filled Christian and men whose motive is a secretarian, racial or color prejudice? What common sentiment can exist between blood washed women who are expecting shortly to sit down at the Marriage Supper of the Lamb and frivolous, scantily clad, jewelry bedecked devotees of fashion?

Jesus Christ alone is the spring of that fraternity whose members "sit together in heavenly places in Christ," and every effort to broaden the basis serves but to break the charm of that fellowship which is among saints truly "like to that above." Shall we not content ourselves to live in His "inner circle?" For "in him dwelleth all the fulness of the Godhead bodily [*i. e.*, in bodily form], and ye are complete in him." The vital grace of God in the heart which destroys carnality is the only effective remover of the barriers which separate men, and the abiding fulness of love made perfect is the only guarantee of heart oneness which is essential to true charity. No substitute for Pentecostal Christianity is 'just as good,' and the genuine so fills the bill as to make substitutes, amendments or addenda unnecessary. Membership in the Fraternity of Christ is obtained by means of the birth and the baptism with the Spirit and is retained by implicit obedience to the whole will of God. Have you "joined?"

## Nazarenes and the Ku Klux Klan

THE HERALD OF HOLINESS has spoken editorially on the question of the Ku Klux Klan several times and had expected to let the matter rest, but lately correspondence seems to indicate that at least a few more words are due.

From California a correspondent writes, "A preacher who has been lecturing for the Ku Klux Klan in this part of the country is reported to have said that at the last General Assembly a resolution was passed removing the ban on secret societies in so far as the Klan is concerned and that Nazarenes are now allowed to join the Klan."

An Oklahoma correspondent inquires, "Should a Nazarene take sides in the Ku Klux Klan issue and if the Klan candidate is a cleaner man than his opponent, should a Nazarene refuse to vote for him just because he is a Klansman?"

In agreement with our former statements, we will say that the program of the Church of the Nazarene does not include membership in secret or oath bound societies of any sort. There was no resolution affecting the Ku Klux Klan even offered at our last General Assembly and our attitude toward that fraternity is just the same as it is toward any other—our people are forbidden to join it or to hold membership in it. A Nazarene who has joined the Masons, the Odd Fellows, the Woodmen or the Ku Klux Klan has broken his church vows, and should withdraw from the lodge and seek restoration to standing and confidence in his church. Failing, or being unwilling to do this, he should ask that his name be removed from our rolls and entry made opposite his name "dismissed by request and without letter." Failing to do either one of these things, either the lodges should turn him out on the ground that his faithlessness to his church vows indicated his inability to keep his lodge oath or the Church of the Nazarene should bring charges against him and turn him out on the ground that he has failed to keep his promise to the church. We are waging no crusade against lodges in general nor against the Ku Klux Klan in particular, but as Nazarenes we have all agreed to refrain from membership in and fellowship with them all, and a Christian man's promise is as good as his bond—he will do what he says he will do or find an honorable way to get excused from his promise.

But since, as we say, we are not waging a crusade against lodges, there is nothing inconsistent in selecting and voting for "the best man" for office, even though such a man is a member of a lodge. In standing for clean politics and good government we cannot always find the ideal and must accept simply "the best we can get." We might even vote for a man for constable of the precinct who smokes a pipe, if he were stronger for law enforcement than his opponent, but we would not accept that same man as a

member of the Church of the Nazarene.

No one can deny that there are difficulties in the practical application of the high ideals of the gospel to the gospel rejecting world in which we live, but the principle is plain—we are to avoid worldly entanglements and voluntary, intimate associations with worldly men and whenever there is a doubt, it is better that we should "take the safe way" and run the risk of becoming a little "narrow" than that we should open the door to worldliness and be swamped as many another spiritual movement among Christians has been swamped.

## Shall Holiness Churches Unite

THE following paragraphs are taken from a letter from one who stands high in the councils of the Free Methodist Church:

I have read with interest several things you have said recently about church union and particularly your editorial on June 25.

I appreciate very much the situation we are in at this time and agree with you quite fully in your statement, but am wondering what is in our mind when you use the expression, "which are divided by no essential barriers." There are many in our denomination who could not see that the Nazarene Church was at all a necessity when there was already a holiness organization with forty years of history behind it. Since the Nazarene Church organized under such circumstances, the natural inference would be that matters of church government and methods of work, when they differ, are essential barriers to church union.

You have made the suggestion, but I suppose it is perfectly proper for me to ask whether you believe that in a union of the four organizations you have named, the Nazarenes would be willing for a square, fair, give-and-take proposition in consolidation. I am further wondering whether statements you make represent the feeling of a majority of the denomination or of yourself and a small minority.

Personally, I would be glad to see further suggestions and something in the way of a definite proposition made on the basis of real reciprocity and a square deal for all. The proposal for a conference on closer relations between the holiness churches, with a request for a committee of five or ten from each of the four organizations named, to meet in some central place like Chicago or Indianapolis, might be a simple way to start.

Replying to the propositions which are here presented, I will say that it is my hope and belief that there has been some change among us all within the last twenty-five years and that we have come to see that questions of church government and methods of work are not as important as we once supposed. It is my hope and belief that we have come

to see that the sin problem is the big one and that the task of effectively preaching salvation from all sin for all men is great enough to encourage us so completely and so constantly that we should take as little time as possible in the construction and maintenance of machinery. We must have organization, but if it should be found necessary to modify our present order in some particulars in order to find a working basis suitable to the majority in those churches which are properly recognized as "holiness churches," then we are, I believe, ready to agree to the modifications, so long as the fundamentals of second blessing holiness evangelism are supported and strengthened.

On the second question, I am fully convinced that the Nazarenes are ready for a fair, give-and-take consideration of any and all propositions that look to the uniting of the holiness churches. The fact that the motion providing for a committee on Fraternal Relations was passed by unanimous vote in our last General Assembly, after it had been explained that this committee was to serve during the next four years and that its special mission would be to meet representatives of other churches and movements to consider propositions looking to union, within itself indicated that this feeling is general among our people. Then the fact that the Assembly appointed the three General Superintendents as members of that committee shows that the question was considered one of importance and that action of a serious character was contemplated and hoped for. And unless the thought is that one of these holiness churches is to "swallow" the others, nothing but a fair minded effort to arrive at an equitable basis agreeable to all is worth considering. This is what we want.

The proposition to have a meeting called for some central place where representatives of the Free Methodist Church, the Wesleyan Methodist Church, the Pilgrim Holiness Church and the Church of the Nazarene shall meet and "talk things over" seems to me to be a splendid one. At such a meeting, matters like the co-ordination of our educational work, our Sunday school work and the work of Home Missions could be considered to advantage and these would help to indicate whether organic union can be reasonably expected. I have seen no expression on the subject in the papers of the other churches, but I feel sure that the time has come for someone to take the initiative. How would it do for the committee appointed by our General Assembly to call a meeting for Chicago or Indianapolis for January, 1925, and send out invitations to appointed or "volunteer" representatives of other holiness churches to meet with them? Such a meeting would not be expensive, as it would involve but a small number of persons, and yet it might easily pave the way for the very thing that we should certainly have. The HERALD OF HOLINESS will give all possible publicity to such a meeting and will serve the cause of union among holiness churches in every way it can.

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## Jesus, the Miracle Worker

By W. R. GILLEY

**T**HE miracles of Jesus teach us some great lessons. Lessons without which our soul would often fail in the struggle against temptation and sin, and without which many a soul would not be able to believe for any part of His redeeming grace. Therefore the person who fails to look long at Jesus the miracle worker and the church that fails to reproduce at least some of His miracles has had too short a vision of Him to make a real success of Christianity.

It is through His miracles the faith is gendered that enables one to trust their lives into His keeping. It is through them that faith is encouraged to launch out upon the raging sea of life with Him as pilot and companion. For He who stilled the winds and the waves can calm the passions of the soul and give peace in the midst of stormy circumstances of sorrow and grief and quiet the fears in the tempest of hate and persecution. He who brought the boat safe out of the contrary wind and storm on the Sea of Galilee into the harbor, can bring the soul safely out of the stormy winds of opposing demons and cross currents of worldly influence into the eternal harbor of glory. He who walked the waves of the Sea of Galilee and rescued a faith-fainting Peter can hold us safely by the hand while we go over the sea of death into the "Land of wondrous beauty."

After stopping awhile by the roadside and watching the Son of God stop a funeral procession and restore a widow's dead son, living and well, to her bosom again; and listen and watch in the little cemetery at Bethany, while the sobs of sorrow and mourning of Martha and Mary are turned into shouts of joy, when the stinking, corrupt body of a dead brother is raised in soundness of life and health, it is not so hard to commit our own dead sons and daughters and brothers and sisters "dust to dust, ashes to ashes" for we know the miracle worker will be on hand at the sounding of the last trumpet and raise them from the dead and present them to us at that happy meeting in the air.

After taking a walk into the country of the Gergasenes near the little village of Gadara and hearing this wondrous man speak to a lewd, raging, wild, demon-possessed man with irresistible kindness and with authority bid the demons depart and see the result, the man clothed and in his right mind: who could fail to have faith in him to overcome all the power of evil and sin, restore to chastity and purity the degraded men and women who have fallen into the pit of vice, protect them from the snares of the Devil and lead them virtuous and happy into the Celestial City?

After a visit to the pool of Bethesda and watching a man with the weakness and frailty of thirty-eight years of impotency changed into strength and robust health; and the look of despair on his face changed into one of hope, joy and satisfaction by the word of Jesus the miracle worker one could not fail to have faith to believe that; though one be bound long years in the slavery and impotency of sin, yet at the touch of the Christ it will all vanish as the morning mist and the soul be clothed with strength and

vitality with which to run up the pathway of life carrying its own burdens. Standing by the pool of Siloam and seeing a man that had been born blind wash the clay from his eyes and go away seeing, and hear him say that it was Jesus who had anointed his eyes; and who really gave him his sight who could fail to have faith that this same Jesus can touch the sight faculty of the soul and enable it to see the land that is very far off and the King in his beauty there, and see them with the clearness that begets a determination to march on through the years, though surrounded with gross darkness of the unbelieving, and gain that fair land.

A vision of the miracle man in a great crowd of five thousand men besides the women and children taking five small barley loaves and two little fishes, giving thanks, breaking and feeding to the full their hungry bodies and having twelve baskets full of fragments left over will encourage any humble preacher to believe that He can so bless His truth in his hands that he can feed the hungry souls of His people committed to his care and send them away satisfied—and that too, without worrying mind threadbare and wearing nerves to a frazzle. A look in on the wedding at Cana of Galilee while water is being turned into wine will convince anyone that this same miracle worker can change the tasteless common drudgery of life into oil of gladness and joyful glory when it is done in His name and for His sake. Stopping a few minutes in the syna-

gogue to watch a man with a withered hand stretch it forth at the command of Jesus and it becomes whole like his other one; who could long be in doubt that he could take the weak, infirm arm of human inefficiency and make it capable of turning souls from darkness to light and from the power of Satan unto God. Pushing one's way into a crowded house while a palsied man is being let down through the roof, having been carried there by four friends, who also let him down right before this miracle worker; and hearing Jesus speak the healing, forgiving word to him and immediately he takes up his bed and goes unto his own house; who could fail to have faith to bring their friends and loved ones to him for the healing of their souls?

Truly the person that looks long at Jesus the miracle worker performing his marvels of skill and power, cannot but build up a faith strong and stalwart and sufficient to meet all the exigencies of a holy life, though necessarily lived in the midst of sin and worldliness and meeting with all the opposition evil spirits can produce. Truly no church doing so can fail to see that the one absolutely necessary thing to their success is to have the miracle worker in their midst. For wherever He is in the midst there will be found the miracles of redeemed manhood and womanhood, miracles of renewing, transforming, recreating, strength-giving power; miracles that suddenly make weak men strong, cruel men kind, harsh men gentle, wicked and profane men righteous and worshipful, lecherous men chaste, adulterous women virtuous, and proud, haughty men and women humble.

OLIVET, ILL.

## Elijah, the Tishbite

By REV. W. G. BENNETT

**F**ROM the time of the division of the kingdoms of Judah and Israel down to the time of Elijah the prophet, there had been a fearful decline in morals and in the true worship of God. Jeroboam had made Israel to sin, by leading them into idolatry, and every succeeding ruler had led them from bad to worse. The culmination was apparently reached under the reign of Ahab, who sold himself to work wickedness, urged and led on by the wicked and idolatrous Queen Jezebel, and the words of the poet were being enacted with a vengeance: "Right forever on the scaffold, wrong forever on the throne, but the scaffold sways the future and behind the dim unknown standeth God within the shadows keeping watch upon his own." Elijah the Tishbite now comes upon the scene. It is a great thing to be able to know when to stop talking. Elijah delivered his message, turned from the presence of Ahab, Jezebel and the prophets of Baal, hid himself down by the brook Cherith, and gave God a chance to work. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up." Someone may ask right here, Why did God not send water and let him stay there? Brother, the fact that you may get miraculous help sometimes, either physically, financially or otherwise, is no assurance that God intends you to live

constantly in the realm of the supernatural. Jesus walked through howling mobs on some occasions, but when the scribes brought him word and said "Depart hence for Herod will kill thee," He said, "I must walk today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem." There were many widows in Samaria but there was one that God remembered in Zarephath. God always keeps covenant with a trusting soul. "And the word of the Lord came unto him, saying, 'Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.'" But why send the prophet to be sustained by a woman that already had more burdens than she could carry, and really had but one scant meal left for herself and her son. Doubtless there were men in Samaria of wealth and far-sightedness, who had sufficient and to spare. Well, is it not generally true that about the only folk that do anything for God worth while, have neither time nor money to spare?

The world, right now, is passing through one of the most awful crises of its history and this is true in too many respects to enumerate here. It may sound like sectarian conceit, but I believe God has raised up the Church of the Nazarene and thrust her into the gap for such a time as this. Who knows what future destinies hang upon the manner in which she conducts herself in this

crisis? We have a few wealthy men, but most of our people are poor. We dare not retrench in our foreign missionary work. How could we face God and the heathen at the judgment bar, if we do? On the other hand we must make great strides in home missionary work or we will soon have no base of supplies for the foreign field. Then, inevitably, related to both of these is our school and college work: With the financial conditions that now exist and are not likely to be better soon, where is all the money coming from to support these vast interests? Why does not God, in His providence, allow a lot of Nazarenes to get rich in oil and mining stocks, (enough of them have tried it, to demonstrate that a fool and his money are easily separated)? God may allow a man, here and there, to succeed in that way, but it is a very dangerous undertaking, especially for the man himself. Few men are bettered spiritually by a sudden accumulation of wealth, and many are ruined by it. Strange that Jesus never endowed one of his followers with wealth, and when a rich man wanted to become a follower, He told him to first go and get rid of his money. Frankly, I expect most of the money necessary to finance the church in this great movement, will come from people constantly giving more than they are able to give, and much of it from people who have not a month's living ahead, and some who hardly know where the next day's living is coming from.

Why all this? Well, God wants to show a world, intoxicated with a thirst for gold, that, even now, He has a people who utterly despise these things in comparison with His interests and kingdom. Further, He wants to demonstrate how faithfully and unflinchingly, He will look after the man who puts His kingdom and interests first. "For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Then further, if we meet this responsibility and pray this thing through with nothing to depend upon but God, it will develop a faith and courage, that is absolutely unobtainable in any other way. "And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail."

Three years and a half had gone by; the ground was parched and dry, the cattle were lowing, the little birds had almost ceased their singing, the trees were leafless, the fields were barren, the meadows seared and brown. God again spoke to the prophet, "Go, show thyself unto Ahab; and I will send rain upon the earth." Ahab had searched the land for Elijah. It was as much as his life was worth to obey this command, but he had spent so much time with God that angry kings looked like quite ordinary folk to him. There was no hesitation to obey. I pass hurriedly over the narrative given in the eighteenth chapter of First Kings. The challenge was made, the prophets of Baal and of the Groves assembled in their vain attempt to get fire upon their altar. Elijah repaired the altar of the Lord that had been broken down. I want you to note, he built an altar of twelve stones. Not nine, not fifteen, but twelve. You cannot get fire

from heaven, on almost anything, and in almost any way. There is a definite law governing spiritual dynamics. You may have a lot of form, a lot of doctrines and no fire. In these days it has become popular to be broad, let every man think as he likes. This propaganda is the best method of proselyting. Even some good people preach nothing much but, "moonshine on your mother's grave." If we are to get real fire from heaven, have real success, we need to build an altar of doctrine and theory, that stands out clear and clean cut, so that folks will understand, and not need to guess at the meaning of the message. Public prayers do not necessarily need to be long. The time for offering the evening sacrifice had come. Elijah offered a brief prayer, the fire fell and consumed the wood, the sacrifice, and the water in the trenches. "And when all the people saw it, they fell on their faces: and they said, 'The Lord, He is the God; the Lord, He is the God.'" The false prophets were quickly slaughtered. There was nothing weak and mincing about the old prophet. "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and cast himself down upon the earth, and put his face between his knees." The highest expression of divine

love and beneficence was Calvary. We may not comprehend it but the Scriptures declare that the suffering of Calvary made it possible for God to be just, and to justify the penitent sinner. I do not know, but I presume that the converse of that is also true. That God could not be just and refuse to pardon the sinner, who seeks refuge in the riven side of the Son of God. There is something about the offering up of life for life, that God always accepts. On two different occasions Moses threw himself between Israel and destruction, and while it would seem that the purpose of God was fixed, both times he was accepted and God pardoned the rebels. I believe that when Elijah threw himself down on Carmel that day, God knew that He must send the rain or bury the prophet there upon Carmel. There is a state of heart that is not easily reached in prayer, where God swings the door of the storehouse wide open, and says, "Take anything you want." I believe the greatest need of the times, is for men that will stir themselves up to prayer, men who take it to heart, until they reach a state of heart and mind where death would be preferable to the defeat of God's cause.

BILLINGS, MONT.

## "These Are Days that Try Men's Souls"

By PROF. A. S. LONDON

THE above words were spoken by General Payne as recorded in European history. The enemy had made a bitter attack. The fight was hard. No doubt his own army had not come up to his expectation. Some had faltered by the wayside. Others had complained. Many were ready to give up and quit right at the crucial moment when victory was near. No doubt the general cried out of the agony of his heart, "These are days that try men's souls."

I think these words are applicable today, just as they were when uttered many centuries ago. The Christian life is a warfare. And it takes the best manhood of our country to stem the tide of this age and stand out in the face of opposition, cruel thrusts, indifference on the part of the Church and fight for the things that he knows to be for the betterment of mankind.

I have traveled ten thousand miles, in seven different states, within the past few months and it is my honest opinion that our people are being tried as never before. The fight is not in the open probably as much as it has been in times past; but, there are more trying, nagging, tempting things for our people to undergo, than is commonly known.

I doubt if there has been a time in the history of our movement when vice and crime has been as prevalent as it is today. This makes it very difficult for our young people. Statistics show that the city of Chicago averages one murder per day. The city of Los Angeles has more crime and murder than all of Canada combined. According to a magazine published by a great Methodist preacher, thirty per cent of the girls of this country are now smoking cigarettes. The atmosphere is polluted with filth, licentiousness, low thinking, cheap literature, vile pictures and talk that would poison the minds

of any youth that listens and retains what is heard.

On the trains, in the hotels, barber-shops and almost everywhere that a young man or woman goes there is enough poison given out to try the souls of men and women who desire to live clean, think pure, aspire to noble things and keep their minds stayed upon that which will elevate and deepen their religious experience.

The average boy or girl who desires to live a Christian life has to fight to retain decent manhood and womanhood. Scores of young people with no ambition to live right and be clean are ready to entice and allure our young people to the unclean and dirty walks of life. It takes genuine stamina these days to resist evil and take the way of right and principle.

The average institution of learning in this country is in no way conducive to Christian living. I know whereof I speak. I am not a calamity howler. We must have our state institutions. They should be the greatest factors in our commonwealth in building citizenship worthy of this land we call America. But friends I tell you the truth, when I say that the common run of schools, as we now have them, are almost detrimental to common decency, to say nothing of developing Christian character. In many places they are hot beds of vice and immorality. Well, when we take out the Bible and make fun of old people's shouting and ridicule the ministers of the churches and then tell the young people that there is no such thing as heartfelt religion; what can we expect? Sunday school teachers and prayermeeting leaders will not come out of that kind of an atmosphere. It is time for our people in every community to get together and demand some things of the Board of Trustees of schools where our children must get their learning.

Of course, the best thing for our people to do is to send their children to our own schools. But, in many instances this is impossible. Our parents are being tried. They are being put to the test right along this line. Their souls are being tried.

I spoke in three different churches in one day not long ago and twenty-two mothers came and shook my hand and asked what could be done. They were weeping. Their children are under unsaved teachers. The schools are full of poison. Immorality is in the open. It might pay some of our parents to make a little investigation and see just what your children are having to face.

The average high school teacher and student is a constant goer to the picture shows. And I challenge any teacher to go to the average show and come out with his mind unpolluted. The picture business is rotten. No child can see cut-throats, robberies, divorce portrayals, nude bodies, and such like and come out with his mind clean. We have been mighty tame on this affair and the youth of this land is just about beyond our reach. Where are the young people of our country? Seven million of them never darken a church door. Where are the young people that should be in our churches? The parents are there. But the young folk are out with the crowd and the gang has gotten many of them to where they make fun of the Church of the Nazarene. Many of our churches have not a half-dozen young people in them. The condition is alarming. I know it is. Parents are alarmed. Their hearts are being crushed. Their souls are almost to the breaking point.

I spoke in a small city a few days ago where from the High School came 102 diseased boys. They were physical wrecks. They were under treatment.

The principal of the High School in a small town which I visited a few weeks ago, appealed to the Preachers' Association to help stem the tide of immorality that was prevalent in his school and said if you don't help us as teachers, we do not know what we will do.

Almost every town of any size now has the public swimming pool. I have seen nothing from our people relative to this matter. I suppose we will take a neutral position on this question, as we have done on other questions and take it for granted that it is here to stay and just let it alone. Well, I do not believe that boys and girls should be allowed to go in bathing together. I understand that a good number of our people are practicing this habit but it is not right.

We would not allow our young people in such costumes anywhere else as we allow here. Mixed bathing is not conducive to high and noble thinking. It is detrimental to holy culture. It breaks down the moral tone of our young people. God knows we have enough looseness among our young people now, without leading them into a habit that will take them farther along this line.

Friends, I am for the young people—teeth and toe-nail. They are the future of our church. What is greater than young life with its vigor, aspirations, ambitions and enthusiasm? Let's save them to the Church of Jesus Christ. Our financial problems are such as try us and test us. Many of us cannot pay our obligations. We are tried along

this line. It takes mettle to stand these days. But, let's all be true to right and like Abraham Lincoln, we will do the best we can and keep doing so unto the end. But while we are tried, we can build character; and this is the priceless jewel that all may possess. No Lazarus is so poor but that he may own it; no Rockefeller so rich that he can buy it. In hovel or in mansion, its purity gleams and sends out a radiance that will make one strong while living, and remembered when dead. Yes, "These are days that try men's souls," but, in the trying, we shall build into our lives those elements that will make us "Men whom the lust of office cannot fill; or the spoils of office cannot buy. Men of integrity, men of honesty and men who will not lie. Men who can stand before the treacherousness of this age without winking; men who live above the fog in their public life and in their private thinking."

HUTCHINSON, KANSAS.

#### WITNESSES TO HOLINESS

REV. WILLIAM BRAMWELL: The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all *wonder, love and praise*.

REV. BENJAMIN ABBOTT: In three days God gave me a full assurance that he had sanctified me *soul and body*. I found it day by day manifested to my soul by the *witness of the Spirit*.

BISHOP HAMLINE: All at once I felt as though a hand, not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly but inwardly. It seemed to press upon my whole body and, *diffuse all through and through it a holy, sin-consuming energy*.

MRS. JONATHAN EDWARDS: So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from *leaping with transports of joy*. My soul was *filled and overwhelmed with light and love and joy in the Holy Ghost*, and seemed just ready to go away from the body.

MRS. PHOEBE PALMER: While thus exalting, the voice of the Spirit again appealingly applied to my understanding: "Is not this sanctification?" I could no longer hesitate, reason as well as grace forbade; but I rejoice in the assurance that *I was wholly sanctified throughout body, soul, and spirit*.

DR. DANIEL STEELE: Very suddenly, after about three weeks' diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them forever on the Rock of assurance and strength. \* \* \* In the language of Dr. Payson I daily exclaim, "O that I had known this twenty years ago!" But I thank God that after a struggle of more than a score of years

*"I have entered the valley of blessing so sweet,  
And Jesus abides with me there;  
And His Spirit and blood make my cleansing complete,  
And His perfect love casteth out fear."*

DR. B. CARRADINE: Can not God witness to purity of heart as He does to pardon of sin? Are not His blessings self-interpreting? He that impresses a man to preach, that testifies to a man that he is converted, can He not let a man know when he is sanctified?

I knew I was sanctified, just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the Worker. He, the Holy Ghost, bore witness clearly, unmistakably and powerfully to His own work; and, although months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me for a moment.

BISHOP FOSTER: The Spirit seemed to lead me into the inmost sanctuary of my soul—into those chambers where I had before discovered such defilement—and showed me that all was cleansed, that the corruptions which had given me such distress were dead—taken away—that not one of them remained. I felt the truth of the *witness*; it was so; I was conscious of it; as conscious of it as I had ever been of my conversion.

PROF. T. C. UPHAM: There is calm sunshine upon the soul. I have continually what seems to me to be the witness of the Holy Spirit—that is to say, I have a firm and abiding conviction that I am wholly the Lord's which does not seem to be introduced into the mind by reasoning nor by any methods whatever of forced and self-made reflection, and which I can ascribe only to the Spirit of God. It is a sort of interior voice which speaks silently, but effectually, to the soul, and bids me be of good cheer. \* \* \* I can not help saying, with the apostle, "God hath also sealed us and given us the earnest of the Spirit in our hearts."—"The Free Methodist."

#### THE WHIPPING POST

By EVANGELIST J. B. MCBRIDE

FOR many years I had heard of, and read about, the whipping post as the best means for the punishment of criminals, and I knew that they used to punish criminals in this manner; but I thought it was a method that had been entirely disposed of. But only a short time ago I was in Dover, Delaware, where I learned that they still use that method of punishing criminals for certain crimes, and I went, in company with some other brethren, to the State House, and just behind the laboratory building, beside the jail, I saw the post where they whipped men. My friend, A. L. Collins of Hurlock, Maryland, told me that only a short time ago they whipped a man at that very post, and I saw it advertised in one of the Delaware papers that a man was going to be whipped a few days after I was to leave. I took my kodak and took a snapshot of the post. It was a post which an average man could reach around, with a flat iron bar on a bolt hanging down beside the post on each side, in the bar was a slot that slipped over a large iron staple that was fastened in the post. The criminal hugged the post, putting his hands through a cuff in the flat iron bar that just fit over the arm, and then it was slipped over the staple and fastened with a huge iron key. He was then stripped to the waist and a man stood off a few feet from the criminal with a whip on a long stock, and in the presence of the onlookers, laid on the lashes while the criminal suffered the pains of a lacerated back. If the prisoner was given say, thirty, or thirty-five lashes with a prison punishment, which is I think, always given with a whipping punishment; then he took it on the installment plan. They gave him so many lashes and put him in prison; let him stay a number of days and took him out and gave him some more lashes. This was kept up until the full sentence had been served, and the full number of lashes had been laid on. We were told that most of the whipping is now done at New Castle, where the state prison is, but they did use this post in Dover now and then.

One would think that this is an awful way to punish people in these days, but I was told by people of adjoining states that Delaware has less crime by far than any other state. And it was said that these whippings served as a great preventive and it



seems one would think it over a great many times before he would commit a crime that would endanger him to be put to the whipping post, and that before those that wanted to see him lashed. I was told also that one lost his franchise who had to be whipped, that he never would be allowed to vote on any matter again. If that be true, it would make one more careful about committing a crime with such a penalty.

In these days it seems that there is not any punishment so severe to be administered in some cases, for men commit crimes that make the mind reel to contemplate. If men deem it just and needful to punish men in such a severe way for crime, should we not expect that a holy God would inflict severe punishment on those who break His law and do despite to His grace? There is a retribution to the breaking of the law of God that will be justly inflicted upon all who disregard God and His commandments. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain." This is one of the Lord's own commandments, and the penalty will surely be inflicted upon the one who dares to disregard this law. The Lord chastises His own, "that they may be made partakers of his holiness." "Whom He loveth He chasteneth." It is a fact that His chastisement sometimes is very severe, but instead of its proving His hatred for us because of our sins, or disobedience, or lack of promptness in obedience, it proves His love to us. If the Lord whips, or chastises us who love Him, and whom He loves with a peculiar love until we smart and wince under the rod of correction, what do you suppose the chastisement, or rather the punishment would be to an impenitent sinner who takes His name in vain, and goes on in open rebellion toward God? It will be worse than a whipping post where the body alone is punished; for it will be an unspeakable punishment that affects both body and soul. Hence the Savior says, "Rather fear him who is able to destroy both soul and body in hell." Paul says, that "Five times I received forty stripes save one." While he was not tied to the post, yet he received in all the five times 195 lashes; but his was suffered for righteousness' sake. Beloved reader, if we escape the whipping post here, and punishment hereafter we are indeed fortunate. Lord save us.

PASADENA, CALIF.

### GRADED LESSONS IN THE SUNDAY SCHOOL

By REV. E. P. ELLYSON

III.

FOR some time an ever increasing call has been coming up from the Sunday schools of our church for graded lesson helps. Because we have not had them of our own a number of our schools are using helps from other publishing houses, usually ordering them through our own house. Many others want the graded lessons but are unwilling to use the helps edited by others fearing that they will lack in spirituality and not be true to the doctrines which we consider essential. The newly organized Sunday School Committee has very carefully considered this matter and decided that the time has come for us to begin the publishing of the Graded Group Lesson series edited under our own direction. We are beginning this work by the publication of a Teachers' Quarterly and a Pupils' Lesson Sheet for the Primary Department for the first quarter of 1925. As soon as possible thereafter we will begin the publication of similar helps for the Beginners and the Junior Departments and a year of simple Bible studies and exercises for the three year old Cradle Roll. Remembering the struggle we have had to get our Publishing House out of debt we must now use great care not to run it back into debt, hence we must proceed with this work only as patronage brings the financial justification. If you are interested in the graded lessons and want them for other departments, then rally to the support of those we are putting out and make the circulation such as to justify the further enlargement.

We shall continue the publication of all of the helps for the Uniform Lessons just as we have been, but are adding these Group Graded Lessons for the Primary department. The Primary Teachers' Quarterly will contain helps for the teacher, both for preparation and teaching, the lesson text and story, and other suggestions. This will be for teachers only. The Pupils' Lesson Sheet is to be

handed to the pupil after the teacher has told the story and is to be taken home for home work. It contains the Lesson Picture over which the colored Picture Card is to be pasted by the child, the lesson story for review at home, the parent assisting, some hand work to be done during the week, some memory work and some suggestions to parents; also a space for an honor record. These sheets are so arranged that they can be bound together with a small ribbon. It is the plan that they shall be kept and thus bound. At the end of the quarter they will show what the child has done and from this it may be given a grade and a reward.

For the present, these same helps will have to be used by the Beginners' Department also as we judge not a sufficient number of our schools have these two departments, the Beginners' and Primary, separated to justify us in the issuing of helps for both. This may not be ideal, but it is the best we can do just now. We trust it will be somewhat satisfactory and that we will all pull together for such enlargement of our schools as to make the other helps possible very soon. We are ready to move as fast as justifiable conditions are created. Those wishing to use the helps we are now arranging should order a quarterly for each teacher and officer in the department and one for the superintendent and one for the pastor, enough of the Lesson Sheets and Lesson Cards so that each pupil can have one of each, and a sufficient number of the small stars for the honor record. It is much better to order a few too many than to not have enough.

Those wishing to continue the use of the Uniform lessons in the Primary department will find the lesson helps for the same, as usual, in the Bible School Teacher's Journal. This Journal is to have some additional matter for teachers of a general nature so that it should be put in the hands of each teacher whichever series of lessons are used.

IV.

The following questions have been in the minds of some. We offer brief answers.

1. What about the spiritual tone of the graded lessons? Some have feared this new method, thinking it might lack in spirituality and orthodoxy. We grant you we are living in days when great watchfulness against the introduction of unsound doctrine is required, but why should graded lessons be any more dangerous than uniform? They are both selected by the same committee and from the same Bible. The spiritual tone and soundness of doctrine is dependent almost entirely upon the editor of the lesson helps and the teacher. Should the lesson topics or material selected by the International Committee not be entirely satisfactory it will be the privilege of our denominational committee to modify the course. For certain reasons the Presbyterian Church has already done this. We have every chance with the graded lessons that we have with any other lessons to make them spiritual. The purpose of the grading is simply to select matter suited to the age need of the child.

2. What about the nature studies? These are based on the Bible. But we do not have to use them if we do not want them. But do we not want them. Is not the same God that inspired the writing of the Bible the creator of nature? The heavens declare the glory of God. The Bible speaks of the trees, flowers, birds and animals and of God's care of them. Most children live close to nature and an appeal to them through nature is strong, and often the same is true of the adult. Jesus used nature studies often in His teaching. All depends upon the editor and teacher again. It is true that nature studies might lead to nature worship, but with correct comments and teaching it will lead to God. The probability is that we have not been using nature studies enough.

3. Is not the adoption of these lessons a following after the world or copying after other churches? In some sense it may be so, but what of that? Are we to learn nothing from others? If it is right because others use it should not keep us from using it. It is the method used in the public school and in many Sunday schools because it has been found to be the correct and normal educational method. Have we not the right to the best methods? Since we are so largely copyists, why not copy the best things? Some things we are doing were copied so long ago we have now come to think they are our own. It will do no harm to copy something now if it is an improvement. If others have beat us to a correct method should not keep us from it.

4. Does not a different lesson in each depart-

ment destroy the unity of the school? No more than the grading and separate rooms destroys the unity of the public school. It is still the school of the local church with general officers of the whole. When separate opening and closing exercises are held this does not prevent general meetings on special occasions, and such occasions come several times each year.

5. Can the graded lessons be used in small schools? Yes. They can be used more successfully in larger schools where a room is provided for each class or department, but where this is impossible the departments may be separated by curtains hung upon wires so they can be slipped back and forth. There can, however, be no general review in the closing exercises when the different lessons have been used. But this is rather an advantage. There are but very few persons that can conduct a successful review with all ages present. Oftentimes the review is detrimental to the work the teacher has done in the class. If a general exercise is held it is better to have some supplemental work or general exercises. By this means a closing exercise may be made even more interesting than with the usual review.

6. Does not the graded lessons call for different teaching? Yes, somewhat different. To use the graded lessons most successfully there should be trained teachers. But we should have trained teachers with any course. The Sunday school deserves just as great efficiency as the public school. We should not stick to the uniform lessons as an excuse for poor teaching. We admit that prepared teachers and proper equipment are the most serious hindrances to the introduction of the graded lessons into our schools, but this hindrance may and should be quickly overcome to a considerable degree. The equipment sufficient to do comparatively good work is not out of our reach. Our teachers may have the preparation. If there is not a local training class and a training school cannot be attended the course may be taken by correspondence.

Conclusion. Taking all things into consideration it would seem advisable for most of our schools at least to introduce the graded lessons as soon as possible in the children's division if not in other divisions. Helps for the same will be published just as fast as the demand justifies.

### A FEW CLOVER BLOSSOMS

By REV. C. E. CORNELL

Curiosity is the beginning of knowledge.

The fear of the Lord is the beginning of wisdom. Bobbed hair is usually the result of a bobbed heart.

A pretty face may have back of it a very ugly disposition.

Good religion ought to take the kinks out of the heart and the frown off the face.

Abraham believed God and it was counted. Is your faith worth counting?

Don't borrow trouble; if you do, you will soon have an over-supply. Your own, and what you borrow, is more than the average person can stand.

The riches of grace may be had for the asking. Why not a grace multi-millionaire?

Do not despise the day of small things. Remember that the pennies make the dollars.

Moving pictures in the church usually whet the appetite of the young for the moving pictures in the theater.

When gastronomy takes the place of spirituality, the church is apt to go to sleep on duty.

If you flirt with the Devil he will sing you the sweetest siren song—but at the end there is death in it.

ONTARIO, CALIF.

Referring to the recent change in the religious attitude of the Hindu, an Indian writer quotes the apt statement of a missionary, who described the early opposition to Christianity as basing itself on the plea "Christianity is not true"; gradually the attitude was modified to "Christianity is not new"; we have the law and the prophets—our sages have taught all these truths in the past." Finally the modern attitude expresses itself thus: "Christianity is not you." India does not question the Christian ideal, but the practice of so-called Christians.—*World Dominion*.

The wings of the spirit must always be wings of thought.—GEORGE MATHESON.

# For All the Family

Conducted by Mrs. J. T. Benson

## THE PURITY OF LITTLE GIRLS

ANNIE MILLER was helping Mrs. Burnett with the children's spring and summer clothes. She had sewed with her two weeks in the fall and had been so industrious and so clever with her needle, that Mrs. Burnett had engaged her long ahead of time for the spring sewing. A friend had told her of the young seamstress; and something about her life. Annie was an inmate of the Crittenden Home, and though her baby was three years old now, she still stayed on, being a great help to the matron in the sewing room of the institution. And because she was a quiet, well behaved girl, she was allowed to work out for a week or two now and then to make a little extra money for herself and child.

Mrs. Burnett had grown very fond of Annie; the girl she could see, was refined, well educated and had been reared in a decent home. And Annie appreciated Mrs. Burnett's kind, friendly attitude, and did the very best work she could for her. One day as they sat in the sewing room, putting the finishing touches on the little girl's gingham and linen dresses, Mrs. Burnett glanced out of the window at a car which had stopped at her next door neighbor's gate. "Look, Annie, there is Nina Wilson," she said. "Isn't she the loveliest thing?" A slim graceful girl was coming up the walk and both women watched her with interest until she disappeared in the house.

"Nina makes me think of a dainty rose bud, unfolding before my very eyes," said Mrs. Burnett.

"Does she live in the next house? I don't remember to have seen her there before," said Annie.

"No, this is her uncle's home. Nina is the daughter of Judge Wilson who lives over on Avenue B. She is an only child and her parents value her as if she were made of gold," said Mrs. Burnett with a smile.

"A pure and lovely young girl is worth more than her weight in any earthly treasure," said Annie quietly.

"That is what Mrs. Wilson thinks, and she is the loveliest mother; my ideal of what the mother of a sweet young girl ought to be. She is interested in everything which touches Nina's life and yet is scrupulously careful as to what those things shall be." She doesn't forget that the girl is young and sees to it that she has a proper amount of pleasure with those of her own age. But not one bit of loose, or careless behavior is allowed. There are no auto rides at night, and no gatherings of any kind without the presence of some grown person.

"How old is she?" asked Annie.

"She is sixteen, a girl's loveliest age, when she is unfolding so beautifully into womanhood. And yet, it is perhaps the most critical period of her life too, when more than any other time, she needs the tender, watchful care of a wise mother. Oh, Mrs. Wilson has been such a lesson to me in this respect. When my own little daughters have reached Nina's age, I intend they shall be guarded in just the same way," said Mrs. Burnett.

There was a little pause, then Annie looked at Mrs. Burnett and said, "Why wait until they are budding into lovely young girlhood to bestow all that watchful care upon them, Mrs. Burnett? Why not give it to them now?"

"Why, they are nothing but children," exclaimed Mrs. Burnett in surprise. "They do not need it now; that is, not in just the same way."

"I know that is how most mothers look at it but I also know that it is a very grave mistake," said Annie sadly. "We have a habit of looking at childhood as a time of care-free, happy innocence and forget that the Devil is just as busy putting temptations into the paths of children as of grown people."

"O, I know children are tempted to tell stories and deceive their parents, and even to take things which do not belong to them, but surely, Annie, you can't think that the question of her virtue touches a little girl's life as it does an older one," said Mrs. Burnett.

"Perhaps not, yet I do mean that the question of a little girl's purity is often at stake," said Annie. "I believe that many a girl who falls when she is sixteen or eighteen or twenty, in spite of the tender, watchful care of her mother, would have been saved that terrible step if her mother had given her the same protecting care when she was six, or eight or ten years of age."

Mrs. Burnett looked at the young woman in silence, too much surprised to speak.

"Listen, Mrs. Burnett," said Annie, "you know that I have a little fatherless child at the Home. But you don't know any of the particulars of my story. Painful as it is, I am going to tell you that story, hoping that it will put you on your guard about your own little girls. My mother was a good woman, but she did not see that from the time a girl begins to play with other children, every year of her life is a critical one. No, like you, she thought that the very innocence of childhood would see me safely through those early years, and then, with the dawning of young womanhood she became tenderly solicitous and on her guard. But it was too late. I had started wrong when I was eight years old."

"How terrible," cried the other woman.

"It is not necessary to conclude that I was an unusually depraved child. I wasn't, but I did have the intense curiosity about life's mysteries that other children have, and since I was allowed to play freely and for long hours at a time with little neighbor boys and girls, in the orchard, the woodlot and the large barn on my father's place, we children had ample opportunity to say and do a great many things our parents never dreamed of. And yet," said the girl, with a bitter smile. "I have heard the mothers in our neighborhood congratulate themselves that we children had such a safe place to play as father's big old barn, with its many stalls and loft full of sweet, clean hay."

Here, Mrs. Burnett made a sudden motion as if to rise from her chair, and her eyes glanced uneasily out the back window toward the garage, a favorite play place for the children and their friends. But she sank back again as Annie continued her story.

"Of course, we knew we were being very bad children, but the Devil whispered that it didn't make much difference what children did when they were so young; that we would not even think of such naughty things when we were older, but would be sweet and pretty and good like the grown young ladies we knew. This went on, now and then for several years. By the time I was twelve years old I began to realize it wasn't so easy to be a sweet, pure young girl as I had thought. I truly wanted to be but the memory of those ugly things back there beat me down. I felt that I could never be like girls whose childhood had no black spots, because they had been better cared for. 'What's the use of trying to be sweet and pure now?' I asked myself, 'I am different and nothing can alter the fact.' I grew reckless and you know the rest of the story."

The girl was weeping by this time and as she wiped the tears from her eyes, she cried out, "Oh, that mothers would realize how priceless is the modesty and purity of little girlhood! If they did, they wouldn't be so careless of it, or take so much for granted. They seem to think that the child's chastity is a question of the future. But it isn't true: it is a question of Now. And because parents do not see this, children are left together in the most unguarded way, and sin is much more common among them than you have any idea of. I want to say another thing, Mrs. Burnett, which may cost me your friendship, and that is that the dresses you have made for Dorothy and May are not modest. O, I know that they are in the style, but I believe with all my heart that the Devil gets up the styles for little girls these days. I am not so surprised that worldly people should be governed by such fashions, but the thing I can't understand is that you Christian mothers will fall right into

line, and send your little daughters out half naked because it is the style. There is May, twelve years old, and large for her age. It is very natural that she should still be just a child in your eyes, but she doesn't look that way to other people. She is developing rapidly and and at any time may pass from childhood into young womanhood. Yet between her socks and the short dresses we have just finished for her there is a stretch of big bare legs, reaching half way to her waist. Dorothy's are even worse. Neither of them have sleeves in their little frocks and the necks are cut very low. Of course, Dorothy is only six years old, but Mrs. Burnett, how can you expect her to grow into a modest young girl when all her life she has been used to exposing the larger part of her body to the gaze of the public? People have lots to say these days about the immodest dress of women and young girls, but I think the most indecently clad creature among us is the average little American girl, whether she is six or twelve," cried Annie, her eyes bright with intense feeling. "I have heard but one minister speak on this subject, the others are busy crying out against the insufficient dress of older girls and women. But this man said the trouble with the grown ones began back in childhood: that he didn't see how it was possible to produce a generation of modest young women from a crowd of half-clad little girls. And that when a mother thoughtlessly followed the styles of today in dressing her little daughter, she was making her exposed little body a target for the white slaver by the time she was six years old."

A silence fell between the two women. Mrs. Burnett was grave and thoughtful, and the excitement had died out of Annie's face. At last she said quietly: "The time will come I suppose, when my little girl will learn from someone that her mother hasn't always been a good woman. But by the grace of God, she shall never be able to say that I was a careless mother, for I shall guard her purity as the most priceless thing on earth; not only the purity of her young womanhood, but of her childhood, as well. And because I want her to be a modest as well as a virtuous child, I shall not put dresses on her which only half cover her little body."

"I believe that you are going to be a wise and good mother, Annie," said Mrs. Burnett. "And there is no reason why I shouldn't be also. I am going for a few minutes out to see what the children are doing." She paused at the door and looked back. "And while I am gone you may begin to rip the hems out of those dresses; we will let them down so that they will cover the little girl's knees," she said.

## "AND GO THAT WAY YOURSELF"

By J. H. ENV

Regarding the article under the heading, "A Record for Sunday School Attendance" in the HERALD, July 9th, I would say to the glory of God, that wife and I were converted before we were married, thirty years ago. We set up a family altar and it is still in working order. We have eight children all of whom belong to the Church of the Nazarene. We have taken our babies to Sunday school and church from the time they were four weeks old with very, very few exceptions, and they still attend. They would think it strange and out of place if they could not be there. The secret is, take them, not send them.

MIAMI, FLA.

## FROM A MEDICAL MISSIONARY

"Many a patient of mine I have been unable to help, or have seen lose his life," declares Dr. Grenfell, of Labrador fame, "for the simple reason that the effect of alcoholic liquors on his kidneys and his liver destroyed his power for recuperation. Therefore, from my point of view, alcohol is unnecessary and inadvisable; and in a world where there is so much trouble and so much sorrow, and more especially for any man who wants in this age to walk in the footsteps of Christ, it must be of almost primary importance, even if he likes alcohol himself, that he take a stand against it, and at least make that sacrifice for the sake of the Kingdom of God."

"The HERALD of HOLINESS means more to me with every issue. I am some times tempted to neglect my duties and keep on reading it, till I have read it from cover to cover. It is very helpful to me, as I am not in a position where I can attend regular services especially not holiness services. May the Lord bless you and give you strength to keep up the good works."—Herbert T. Mengel, Wyoming.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## SAN FRANCISCO N. Y. P. S.

We are glad to report that the San Francisco N. Y. P. S. is on the firing line. The battle is hot but with Jesus our Captain success is sure. We have defeated the enemy along the line of missions. On August 24th, our Society pledged \$57.40 per month for the support of a missionary on the foreign field. We believe our young people have caught the vision. Brother and Sister I. W. Young, our new pastors, and Jack Drummond, our president are largely responsible for the interest we have taken in this form of mission work. We are also helping to pay for our new church building, and our young folks have individual pledges amounting to \$160 per month on this. We have tasted of the blessings that God has promised to those who will give cheerfully to Him. God has surely given us a fine band of young people here. While only 40 in number, we are united in this warfare against Satan and have only the brightest hopes for the future.—Reporter.

## GLENDALE, CALIFORNIA

We wish to report that the Lord is working through our Young People's Society at Glendale, California. During the few months since our church was organized we have grown remarkably in numbers, and in spiritual fervor and power. In the revivals with John T. Hatfield and "Uncle Buddie" the young people have been greatly encouraged and in our present meeting with O. B. Ong the young people are taking a prominent part. We have a great field in this beautiful city of fifty or sixty thousand people, and by the grace of God we are going through in the old-fashioned way.

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

VERNON WILCOX, Vice President.

## HOW THE PASTOR CAN HELP THE YOUNG PEOPLE

By FLOYD B. JOHNSON

The history of the Christian Church reveals the fact that the church's greatest problems and difficulties down through the centuries, have not found their source among her young people. While we admit that the handling of the young people of the church is, in itself, a problem, we believe that this problem can be solved, and this, chiefly because it is a problem of the young people, rather than one of more mature individuals. We believe that the facts will substantiate the statement that young people are generally amenable to sincere and reasonable leadership. How great, then, becomes the responsibility of the pastor, who is in reality the leader and shepherd of his flock. A pastor who has secured the confidence of his young people, soon finds himself a human pattern, in accordance with which they are instinctively molding and shaping their lives.

There are two classes of young people who need the pastor's help, the converted and the unconverted. To attempt to deal with them alike would be folly. In the first place, the truly converted young person has a real, genuine love for Jesus, and usually an unbounded zeal to do service for Him. This zeal can either be properly directed and fanned into a bright and shining light for the Master, or, it can be extinguished. Every human being has his own individuality and natural abilities. These should be recognized. Human beings cannot be dealt with wholesale in this respect. The wise pastor will strive to know the different personalities and talents that he has in hand, and will seek to direct them into their logical channels. Confidence is a tremendous stimulant. If a young Christian knows that his pastor believes in him, and that he is counting and depending on him the results will be most gratifying. The average Christian young person will usually go the limit for the pastor under such an inspiration. Nothing extinguishes the flame of Christian zeal so quickly as indifference and suspicion on the part of the pastor and those of more mature years.

To feel that one is continually under the eagle eye of censorship and suspicion is most depressing and discouraging. The young men and women who give their hearts and lives to Jesus, are starting on a journey that is beset on every hand by the world, the flesh and the Devil. They have not had the benefits of the years of experience enjoyed by their elders, the Satan is ever ready to cause them to cast away their confidence and fall into the slough of despondency. We cannot help but feel that the radical teaching which sets forth that an individual, who, perhaps sorely tempted and tried by Satan, falters and fails before the onslaught of the enemy, has forfeited all claim to the Savior's love, is not consistent with God's boundless mercy. Oh, for someone to tell them that a loving, compassionate Christ, who is touched with the feeling of our infirmities, stands ready, and waiting to forgive and restore to them the joy of His salvation. We believe that with this message there would be many less discouraged, dejected and backslidden young people today.

Then, the other class is the unconverted. How they need the tender, loving, compassionate influence of the pastor. If they are made to feel that they are some sort of inferior beings, their case is next to hopeless. But, if they somehow can be made to feel that the only difference between themselves and a Christian, is the difference brought about by having Jesus Christ enthroned in their hearts and lives, the probabilities for winning them for the Lord are many. The discerning pastor will encourage his young Christians to win other young people, and thereby realize gratifying results.—From a paper read at the Chicago Central District N. Y. P. S. Convention.

## BELIEVING AND SUFFERING

By H. O. FANNING

"Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

CHRIST'S final word of triumph on the cross was, "It is finished." It has not been given to finite beings to have any part in Christ's sufferings on Calvary as a satisfaction to God for our sins. But it is given unto us on His behalf to have a part in His sufferings in the carrying out of His purpose in the applications of redeeming grace. This is our most exalted privilege in grace.

Our Lord's exaltation to the right hand of the Father is not for the purpose of lifting Him above the toils and conflicts incident to the salvation of lost men, but to give Him a place of vantage in this stupendous enterprise. Concerning His dealings with His people Israel, it is written, "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." When He commissioned His disciples to go forth and evangelize the world, He said, "Lo, I am with you always, even unto the end of the world." Mark tells us that "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following." His word to Saul of

Tarsus on the Damascus road was, "Saul, Saul, why persecutest thou me?" In the storm at sea, Paul testified, "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul." Moses "endured, as seeing Him who is invisible." Such has been the privilege of the saints of all ages.

As God suffered the manners of Israel in the wilderness, and Moses and Caleb and Joshua were privileged to suffer with Him; so now He is suffering the manners of the church, and of the men He is seeking to save, and it is our privilege to suffer with Him. As believers, we are privileged to be fellow-workers, and fellow-sufferers with our Lord. In all of the conflicts of life, it is well for us to remember that He is dealing with the same persons we are dealing with, and experiencing the same difficulties in getting along with them that we are experiencing, barring our finite limitations. As we are in His will, we endure with Him. It is well for us to remember also, that He is bearing with us, and with all mankind every where. The grace of our Lord Jesus Christ is not something to make other people easy for us to get along with. It is something to enable us to get along with the people who are not easy to get along with. We need the Spirit and the vision of our Lord, and unlimited supplies of the love that, "Beareth all things, believeth all things, hopeth all things, endureth all things." We still need the admonition of Paul, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Not all of the life of the sanctified servant of God is smooth sailing. The thorny path that the saints of old have trodden has not yet been turned into a flowery bed of ease. Not yet is this vile world a friend to grace, to help us on to God. The sufferings of the saints in the service of their Lord have been the instruments He has used in chiseling out their monumental characters. Sanctified souls are the raw material out of which God makes His men and women of mark and distinction. We are in the making. The better the material, the nobler the possibilities, the severer the discipline necessary to mould it and bring it to its best.

As we share with Christ in His sufferings, we shall share with Him in His glory. "If we suffer, we shall also reign with Him." We are "heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

DRUMHELLER, ALTA., CANADA.

## N. Y. P. S. TOPIC FOR DISCUSSION SEPTEMBER 28, 1924

By S. S. WHITE

*The Missionary Credential, Acts 15:6-12.*

I. INTRODUCTION—THE JERUSALEM CONFERENCE. The proceedings of the Jerusalem Conference are recorded in the fifteenth chapter of Acts. The purpose of the meeting was to determine whether the Gentiles should be forced to be circumcised. The question was finally decided in the negative. They would not be required to be circumcised, but would only be asked to "abstain from pollution of idols, and from fornication, and from things strangled, and from blood." This decision was reached on the basis of the success which the apostles had had among the Gentiles. God had already saved the Gentiles and had even given them the Holy Spirit. This clearly proved that it was not necessary for them to be circumcised in order to be saved.

II. THE SUCCESS OF THE MISSIONARY IS THE MISSIONARY CREDENTIAL.

There have always been those who have questioned the validity of Foreign Missions. They have denied this particular part of Christian activity any credit or confidence. This position inevitably breaks down before the success of Foreign Missions. The fact that God has honored, has placed His seal upon this work fully proves that it is legitimate and right. The remarkable success which the various churches have had among the Gentiles or heathen is the only credential that such an undertaking needs.

1. Paul and Barnabas Witness to the Success among the Gentiles (Acts 14:26, 27; 15:3, 4, 12).
2. Some of the Instances of the Success of Paul and Barnabas (Acts 13:6-12; 38:43; 44:40).
3. Peter Witnesses to the Success among the Gentiles (Acts 15:6-9).
4. Peter's Success among the Gentiles (Acts 10:44-48).
5. The Recent Success of Our Missionaries in Africa and China—see the late copies of *The Other Sheep*.
6. Other Instances of Success—the successes of any missionary, past or present, may be discussed.

## A KIND WORD

*How little it costs, if we give it a thought,  
To make happy some heart each day!  
Just one kind word, or a tender smile,  
As we go on our daily way.*

*Perchance a look will suffice to clear  
The cloud from a neighbor's face,  
And the press of a hand in sympathy  
A sorrowful tear efface.*

*It cost so little, I wonder why  
We give it so little thought.  
A smile, kind words, a glance, a touch,  
What magic with them is wrought!*

—Selected.



# The Sunday School Lesson, September 28

By M. EMILY ELLYSON

SUBJECT: Review: Opening Period of Christ's Ministry.

LESSON TEXT: Isa. 55:1-13.

GOLDEN TEXT: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life* (John 3:16).

We have come to the close of the quarter which has been devoted to the study of the early period of our Lord's ministry. From the Birth of Jesus on through to the close of last Sunday's lesson each one has contained truths adapted to the needs of human life, and if each teacher and pupil has sought for these truths and applied them practically to their individual needs, we are today stronger in spirit, more courageous in conflict, and we have a clearer vision of the tremendous plan of redemption than ever before.

The years have been gliding swiftly by, over thirty of them have passed, and while many of them have been designated as silent years in the life of our Lord, yet each one has been full of history-making events, that bear on the preparation of the world for Christ's teaching and the fulfillment of prophecy. We are studying now in the three most wonderful years of all history. No such personality was ever known as Jesus Christ, and around Him cluster the most wonderful incidents known to the world.

Beginning with the birth of Christ, the Incarnate Son of God, we note how all the potentates of earth were passed over, and just a few of the humblest of Palestinian toilers participated in the glorious celebration of the coming of the Messiah, and the heralding of Him to the world. The world was so pre-occupied with its affairs, that the greatest event of human history was ushered in unnoticed excepting by a few humble shepherds. But while earth took no notice, and had no place but a manger for His nativity, all the orchestras and choirs of heaven broke into one magnificent serenade, the strains of which were heard by an audience of humble shepherds, and unto them was granted the heavenly visitation and grand announcement. They believed and quickly responded, and were the first to pay homage to the "Newborn King" and to tell the wondrous story.

But we pass from the birth of this celestial Babe and glance at the immediate years following. Nothing of abnormal character is observable. He grew up as normal children grow in a home of piety and simplicity, performing His share of the simple duties about the place, obedient to His parents, and taught by them as other Jewish lads were taught concerning their religious belief. Doubtless at the proper time He learned the carpenter's trade. Once only do we catch a gleam of the divine character shining forth, this, at the age of twelve years at Jerusalem—when, in response to His mother's gentle reproof He said "Wist ye not that I must be about my Father's business," thus announcing the fact of His heavenly parentage and His mission in the world. Then, back to Nazareth to ordinary toil, until He reached majority. But during this time we are told "He increased in wisdom and stature, and in favor with God and man." This should be the natural development during youthful years, but how different is the conditions as we see them today. Nevertheless, we have the true pattern in the youth time of our Lord.

At thirty years, or the time of majority, He enters the arena of His life mission and is initiated into it by baptism. He is now prepared to begin His public ministry. Having been numbered among the transgressors, and fulfilled the righteousness of the law, His Father announces His Sonship and acceptance. Thus our Lord passes from the quiet home life to begin a tremendous warfare against sin and the Devil. Conquered and driven from heaven the arch-fiend must be vanquished on earth. The battlefield is the wilderness. The contest begins immediately after His baptism and lasts for forty days, during which time He suffers greatly but conquers at every point. This victory was for us and through His name we conquer.

We are next introduced to the wonder working Christ. A need must be supplied, natural resources cannot meet the emergency, but Jesus is there and by obedience to His word the difficulty is overcome, and, instead of embarrassment, the affair climaxes with an elegance and

graciousness which could not have been without His presence. From the wedding feast we wend our way to the place of worship and we find some One there, who, with stern authority corrects the abuses being practiced and reproves the officials, while He cleans out the impurity of that sacred place. As we look closer we find 'tis He who at the marriage feast said, "fill the waterpots with water" a common element "now draw out and bear to the governor of the feast" and the common element was changed into the finest wine. Ah! He is master of all and equal to all emergencies. There were those present who were impressed with His words and bearing, among them a ruler of the Jews, Nicodemus by name, who sought and found Him that gusty spring night, and Jesus unfolded to him mysterious truths concerning the New Birth. Probably the conference lasted long into the night, or may be until the purple day dawned, for we remember how the interview closes with a reference to the light and darkness, or it may have been a gentle reproof to Nicodemus for the night visit, since his coming was not a deed of darkness to be concealed, for he was really coming to the only true light.

The next interview recorded is with the poor ignorant, sinful, Samaritan woman, in character the very opposite of Nicodemus. But as the Master was not elated over the coming of Nicodemus, so He was not embarrassed by the presence of this common woman, whom He led to the fountain of living water, which, indeed sprang up within her unto eternal life. The fountain still is flowing, there is plenty of water, what is wanting is not water but the sacred thirst.

It is interesting for us to note here the diversity of characters who compose the first seekers of Jesus. We have a religious ruler, a common woman, of Sychar, and then a courtier of Herod's. Each had peculiar difficulties to settle and each found in Him their need supplied. The latter appeals to our Lord much as anyone would to a benevolent physician in a time of extreme need, for physical healing. But Jesus could not allow the people to think that He placed His supernatural powers at the back of anyone who might come to Him as a desperate resource. That idea must be corrected, and also the spirit that was continually asking for signs must be rebuked. So, after the Master teaches the courtier these lessons He yields to the man's frantic appeal for his son's healing and dismisses him. He must have been an apt pupil for we note how quickly the lesson takes effect, the anxiety disappears and the man becomes quieted and peaceful and resumes his journey without further insistence that Jesus go with him. The result of his encounter was a good case of instantaneous healing, but greater than that, the salvation of an entire household. Truly He is the way, the truth, and the life.

Two more lessons of this series we can but briefly mention. The sore trial which awaited Him at Nazareth, of which He evidently knew, yet nevertheless was hard to bear, and His missionary tour. First, these His own townsmen must know Him not merely as Joseph's son but as the Messiah. They evidently expected Him to favor them with a wonderful display of His supernatural power, but when He gave them a good practical sermon and showed to them their weakness, they became so enraged that they failed to see the sign, the wonder for which they had sought, for "He passed through the midst of them, and went on His way." Anointed first of all to preach the gospel, all other works were secondary and only a means to an end. And it is thus He sends His ministers out. God grant that we may never make the secondary things the prime object of our service.

Christianity is for all the world—"ye are the light of the world"—hence it must be spread, for every nation, tongue and people has a right to hear it, in fact must hear it. Jesus came to minister, not to be ministered unto. Rejected in one place He only widens His sphere of activity and labors more intensively. The most prominent miracle of this preaching tour through Galilee was the healing of a leper, which disease is a type of sin.

The lessons of the quarter are over, but how have they affected us? Have we received new light as we have studied or taught these lessons? If so let us make the truths first of all practical in our every-day thinking and living.

## ITEMS OF SPECIAL INTEREST FROM THE WIDE FIELD

By REV. C. E. CORNELL

When President Coolidge made his speech of acceptance recently, fifteen radio stations were linked up by long distance telephone to the microphone in the hall, and their broadcasting was heard according to some estimates by as many as 25,000,000 persons. Here is a sentence from his address that brought a roar of applause. "It is well for the country to have liberality of thought and progress in action, but its greatest asset is common sense."

Here is a nut for the light wine and beer advocates to crack. The hotel men of the country met in convention at Cleveland, O., recently. Mr. John McFarland Howie, chairman of the educational committee of the American Hotel Association, addressing the convention said that new hotels costing \$250,000,000 were built last year, and that during 1924 there would be spent for new hotels something like the vast sum of \$600,000,000; that hotel men were three to one against the repeal or modification of the prohibition amendment. The old argument of the liquor days was that if prohibition carried the hotels of the country would be ruined. It is just the opposite.

America, dry and Finland, dry, carried off the honors at the recent Olympic games. Water is much better for muscle building than any kind of stimulant. Boys, take notice.

Robert Marion La Follette, independent candidate for the presidency, makes no pretension of being a Christian and has no church connection.

A newspaper editor has recently said that "Bobbed Hair" is going out of style, especially in the east. I wonder what new fad will spring up next. Women and girls will have quite a time growing their hair and the hair-pin factories will again have something to do.

It is said that no process for hardening copper has been known since the time of the ancient Egyptians, but within the past few months James Earl Cummings of East St. Louis, Ill., accidentally discovered a process for hardening and tempering copper. It is rumored that Cummings sold his process to a Detroit firm for \$1,500,000.

There are two chapters in the Bible exactly alike, namely, 2 Kings 19th chapter and Isaiah 37th chapter. The middle verse of the Bible is Psalm 118:8.

Whenever the churches decline spiritually, there is quite generally a decline in financial support. A general and sweeping revival of old-time religion would open up many a pocketbook. That is the need of the church and the world.

The democratic National Committee is practically saying "keep cool." They have begun the distribution of 14,000,000 campaign fans to the women of the United States.

A German writer by the name of Herr Grumbach in a letter to a Paris paper declares that Germany is increasing in military power daily. That there is now a standing army of 250,000 and able-bodied veterans numbering 7,000,000; and that it will not take long until Germany will have a vast army as formidable as the one which invaded Belgium in 1914. Germany is also building battleships, cruisers and torpedo boats. All in direct violation of the treaty of Versailles.

Referring to the "Gains of the World War," Sir Arthur Currie, who led the Canadian troops says, "By the World War we gained a truer appreciation and a better realization of war's unspeakable waste, its dreadful hardships, its cruel slaughter and its aftermath of loneliness, sorrow and broken hearts. We now know that as a means of solving the world's problems and removing international discord, war is a delusion and a lie."

Here is a marked and strange inconsistency. "On Sunday, July 27, prayer was offered in a number of Connecticut churches for saving the tobacco crop from drouth." Of what earthly good is tobacco

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I greet you this week from beautiful old Michigan, one of the lovely spots of the earth. With my last letter I left you at the close of the camp at Romeo, but left there on Sunday night in the car with my old friend and brother Reid of Detroit. We reached his home about midnight, but Sister Reid and Miss Jean fixed a fine supper and we ate between twelve and one and got a little sleep. Brother Reid took me across the great city the next morning and my train pulled out at 9 a.m. and I reached Springfield, Ohio, at 1:24. There I was met by Rev. N. B. Herrell and Rev. Frank Watkins. They had gotten two little tin horns about six inches long and of course when my train pulled in they both began to toot their horns and tried to make me believe that they had met me with a brass band. I will have to have lots of grace to forgive them, but I did. After our train pulled out we left the city and drove sixteen miles through that lovely country to Xenia, Ohio, and had a good rest and a fine supper. Then we drove fourteen miles to Rogersville where Brother Andrews was holding a fine campmeeting. Brother Andrews is on the Bowersville work and is as fine a holiness brother as you will find on earth. He is a graduate of Asbury College, but he had two good evangelists with him in the camp, Brother Earl Dulaney from Ashland, Ky., and Brother B. T. Flanery from Clam Falls, Wis. Both of the evangelists were Nazarenes, while Brother Andrews is a Methodist. Brother Dulaney and Brother Flanery should be kept busy all the rest of their lives. We had a fine night in spite of the big rain, for it simply poured, but God was on hand to bless the people, and after a good night's rest I was taken back to Springfield and got my train for Columbus and Mt. Vernon. I reached Mt. Vernon on Tuesday just after Dr. H. C. Morrison had left the campground. I was so sorry for I had not met him for more than a year, but here I am on the sacred grounds of Camp Sychar, a second blessing holiness campmeeting that has run for at least seventy-five years, and I think that we had the largest crowds this year that I have ever seen on the ground. We must have had two thousand campers on the ground and some days as many as 4,505 tickets were sold at the gates. The workers for the first five days were Dr. H. C. Morrison and Brother John Owen and Brother Guy Wilson and Brother W. B. Yates. Dr. Morrison was there for the first five days and I was there for the last six days, and the other workers were there all the time. We had many preachers of many denominations and over the last Sunday we had with us Brother E. Stanley Jones from India. His message on India was wonderful, the workers seemed to be at their best for God and every message was wonderfully owned of the Lord. At times the shouting was simply indescribable. It was at times like

a geyser in the National Park a going off. I think one night while Brother John Owens was preaching on the blood of Christ that for five or ten minutes the great crowd did not hear a word that he said, but he never stopped or slowed up, but kept right on pouring in the gospel truths. The scene at the altar cannot be described with cold type, for it was red hot and boiling over. The spirit of the meeting was simply beautiful and the Board of Managers could not have been kinder and the workers worked in such harmony that it was simply a real old-fashioned holiness campmeeting. Brother C. L. Lewis is the president and a man of much faith and prayer. He is just a full blooded Christian gentleman and our old friend of nearly thirty years. Brother E. E. Shiltz is the faithful secretary and there is no better on earth. Sister Annie E. McGhie and Sister Sadie B. Mishey had charge of the children's and young people's meetings and Oh my such crowds of young people and so many blessed in the young people's meetings. The people came from all parts of the country. Think of a camp ground where there were 230 living tents, full to the overflowing and the hotel crowded to the limit and the dormitories full until no more could get in, and then people who could not get a place to stay, and think of the great and beautiful old sugar maples and the great elms and that great artesian well with the water pouring out so cold and good and refreshing; and people to peddle and preachers as thick as grasshoppers—well that is Camp Sychar, near Mt. Vernon, Ohio. I don't know just who the workers will be for next year, as to the preachers, but W. B. Yates is to go back as the leader of the musical end of the camp, and of course that means great singing.

Well, I am convinced that after the worldly crowd in the church has flattened out and become a kind of laughing stock to the Devil, that God will show them that after all the flirting with the world, if they ever see through the gates of heaven, they will have to go down somewhere and repent and be converted and then go down the second time and consecrate and be sanctified and filled with the Holy Ghost. This is God's plan for fallen man and we may dodge the real issue and flop around for awhile and try out other plans that the Devil has suggested, but by and by we will have to come back to the foot of the cross and find deliverance from all sin through the blood of the Christ of Calvary. There is no other remedy and no other hope. It is salvation or damnation. We that have it are going to sing and shout and the Devil can't come around and tell us to cut it out. For thank God we have cleaned up and cleaned out and filled up and sent out. Glory to Jesus.

In perfect love and all for Jesus.  
Just the same old UNCLE BUDDIE.

anyway, except to put a few dirty dollars in the pockets of tobacco raisers? A holy God will never answer prayers for the perpetuation of such a filthy business.

The largest Roman Catholic edifice in North America is being erected at Washington, D. C., known as the shrine of the Immaculate Conception. It will overtop the Capitol and the Washington monument, and will cost \$5,000,000 or more. Contributions from all over the world are pouring in to make this magnificent building possible. Wiley J. Phillips, the editor of the *California Voice*, makes this terse comment: "Now, think of it as you will, it is the purpose of the Vatican to subdue Protestant Christianity and make America Catholic and to exalt the papal flag above the Stars and Stripes, the towers of the 'shrine' above the dome of the national capitol and Washington monument, and the 'Blessed Virgin' above our Lord. Are the American people whose sires shed their blood for political and religious freedom ready to return to the mediaevalism of the dark ages and the fires of the inquisition? It is up to us to say."

It must be hurting and smarting. Federal Prohibition Commissioner Haynes reports that more than \$7,000,000 in fines has been paid and a total of 3148 years, 3 months and 11 days in jail sentences have been given dry law violators during the past

fiscal year. Eighty injunctions have been sought against breweries, twenty-six have been granted and twelve have been closed. Let the good work go on. They'll get tired paying fines and going to jail after awhile.

The Pasadena College located at Pasadena, Calif., an institution of the Church of the Nazarene will open the school year on Monday, September 8. The institution will issue a monthly school paper in the direct interest of the Pasadena College. The paper will consist of eight pages; one page will be devoted to the work of the churches located in the school's Educational Zone. The paper will be given to the churches for free distribution. The outlook for a very large enrollment is flattering. Write Dr. C. B. Widmeyer, President, for catalog and any further information.

Good for the *Saturday Evening Post*! This great and widely circulated periodical now bars all cigarette advertising from its columns; it is also reported that hereafter it will eliminate all references to smoking cigarettes, especially by women, in stories printed in the paper.

It is reported that at Salonica, Greece, (Thessalonica in the New Testament), a new Y. M. C. A. building is being erected. The two streets on which

it faces are named Y. M. C. A. avenue and John R. Mott street.

John R. Mott is considered one of the great Christian laymen of the world. He recently returned from Europe and said to a group of New York editors: "Europe is at work. The spirit of the people has changed. There is renewed vitality and hope. Real leadership is being shown by rulers and governments. There are more signs of improvement than at any time since the war."

How not to do it. *The Christian Evangelist* says: "Some preachers fail on announcements. They hold their heads down, pick up papers, turn them over and over and finally say something. Those who already knew what was to happen at the evening service or some day in the week understand—those that need information don't get it."

One preacher says "funny" when he means "strange" or "unusual."

Every public speaker should know what to do with his hands. It is not always necessary to put the hand over the heart when he uses that word, or handle his hair because he uses the word hair.

One very eloquent preacher when he wants to say something very emphatic gets down to a confidential whisper and only a few near the pulpit hear him.

The art of public speaking in many a pulpit is a lost art. It ought to be carefully studied.

### A FRESH ANOINTING OF THE HOLY GHOST

I thank God there has come into my life and ministry a fresh anointing of the Holy Ghost. I have felt Him and heard Him and been led and helped by Him in the last few weeks in a blessed way, perhaps in a way I have never known Him.

And the most precious thing is that He meets my heart and burdens my ministry and makes it fruitful. I have seen more souls get saved and sanctified in the last few weeks than in a long time before.

The Bible seems new and plain and sweet and eternal things are so real to me. I am so burdened for lost souls and weep over them, pray and plead with them even on the streets, at times. Recently I made a trip and crossed the river on the ferry and was so urged and melted that I prayed with the ferryman on the banks of the river. I hope to meet him by the river of life.

We have a great Savior and He paid a great price to redeem lost souls. I mean to serve Him with all my powers. Pray for me.

M. M. Bussey, District Superintendent.  
Grand Crossing, Florida.

### GEORGIA DISTRICT CAMPMEETING

The committee to secure workers failed in their first efforts to get the workers planned for, but their last plan of using the District Superintendent and the pastors and evangelists of the district proved to be a success. Rev. A. B. Anderson, our Superintendent, did excellent work as the special evangelist. Several of the pastors and evangelists of the district were present and lent valuable assistance. Perfect unity and a sweet spirit of harmony and brotherly love prevailed throughout the camp.

The first thing on the hearts of the people was the salvation of souls and many did plunge into the fountain for pardon and purity, but there was a renewed interest manifested in our camp property and those present left camp determined to see it out of debt before another campmeeting.

We are not at all discouraged but are planning on a larger scale for next year. Listen out for Georgia, we expect to get on the map yet. Amen.

H. J. Eason, Reporter.

### KEARNEY, NEBRASKA CAMP

It has been a number of months since we sent in a report, but we have been busy all the time with the exception of four weeks in which Mrs. Aycock was sick, this is the first real stop we have made in nine years. God in His goodness has seen fit to keep us busy for which we thank Him.

We have just closed a good campmeeting at Kearney, Nebraska, for the Holiness Association. Our co-laborer there was Rev. W. W. McCord, a minister of the Wesleyan Methodist Church from Sale City, Georgia. He is a man of God and preaches the old rugged gospel without fear or compromise. We enjoyed our labors with him. This is a good camp at Kearney and is growing. A number of people tented on the ground and the campmeeting committee are loyal men of God who do all in their power to stand by their workers. This is our third time at Kearney and we have been called back as workers with Brother McCord for 1927.

There were more than 125 seekers and professed finders of either pardon or purity during the meeting and a blessed spirit seemed to prevail throughout the camp.

We are now engaged in a five days' meeting with Rev. H. N. Haas of Lincoln, Nebr., and begin our next regular meeting at Council Bluffs, Iowa, with Pastor Ryder on Sunday morning, Sept. 7th. We never loved Jesus more, and our outlook was never better.

JARRETTE AND DELL AYCOCK.

### BEEBE, ARKANSAS CAMP

One of the greatest meetings we have ever known closed here August 31st. During the sixteen days many souls have been saved or sanctified. Brother Chas. Robinson has done some wonderful preaching. The saints have been encouraged, the unsaved convicted, and many believers saved and sanctified. One old man whose hair has turned gray, probably sixty years of age came and surrendered his life to God and was saved and sanctified. Many who had backslidden were reclaimed. A woman who had tuberculosis and had not walked for six months was prayed for and the following morning walked around the house.

The song service was of special interest; the piano, wind instruments, and Mr. Brown's choir leading were enjoyed very much. The solos and duets by Brothers Robinson, Brown and others were special features of the meeting.

God is still hearing and answering prayers. He is the same yesterday, today, and forever, praise His name.

MABEL PRICE.

### MINNEAPOLIS DISTRICT ASSEMBLY

The Second Annual Assembly of the Minneapolis District of the Church of the Nazarene, held at Kimball, South Dakota, closed Sunday evening, August 24th. About 160 pastors, evangelists, and lay delegates, besides a goodly number of visitors, were in attendance. General Superintendent Williams, presided and most capably handled all business coming before the Assembly. The keynote was co-operation, unity in action, and evangelism.

The Minneapolis District now has 1125 members, an increase of 251 over a year ago. Two years ago we had seventeen churches in this District; a year ago we were able to report twenty-six, and this year, praise God, we have forty-two. Dr. J. G. Morrison, District Superintendent, fully expects to plant twenty or twenty-five new churches the coming year. This territory has a population of approximately 4,000,000 people. The total moneys received on the District the past year was about \$50,000. The Holy Spirit was mightily present in convicting power all through the year, and our pastors report about 2000 seekers at their altars.

It was strongly urged that all ministers and evangelists attend the District Assembly and that they impress upon their lay members the importance of their attending also. Organization was stressed as the most successful way of promoting the work of God.

Young ministers were discouraged from entering the evangelistic field. Much pastoral experience is required and is a vital factor in becoming a successful evangelist. It takes more sacrifice to pioneer in the home field than it does to be a foreign missionary. A candidate should prove his worth at home before going abroad. The church needs good pastors.

Studiosness, the systematizing of work, and the proper utilizing of time for efficient service in church work, were strongly advised.

The subject of Missions was greatly stressed in the various sessions of the Assembly, and the importance of each local church doing its utmost for this great cause was urged upon the pastors and evangelists. "Experience has proven," said Dr. Williams, "that no church prospers spiritually and financially that neglects the cause of Missions."

Fifteen subscriptions were taken for the HERALD of HOLINESS, and about one hundred seventy-five subscriptions for *The Other Sheep*. It was advised and urged that every Sunday school pupil be a subscriber to *The Other Sheep* to instill into them the of Missions.

The reports of pastors, especially those who were serving on charges where the remuneration was small, brought forth stories of heroism in the face of stupendous obstacles. One pastor reported that he had received, during the year, the princely salary of \$8 a month and room and board. The relating of some of these experiences was indeed heart-rending, and many tears of sympathy were in evidence.

The report of the young people was most encouraging, in fact the enthusiasm in this department of the church work proved to be most blessed and inspiring. Some cases were reported where the

young folks had spent whole nights in prayer and waiting upon God for the salvation of friends and loved ones.

The Assembly expressed a willingness to conform to the wishes of the General Board in all church activities. Dr. Williams said that the spirit of unity shown by this Assembly was the best he had seen anywhere in all his travels throughout the United States. Expressions of regret were given by the pastors and lay delegates that not all members of the different churches could attend and enjoy the blessings, inspiration and enthusiasm of the sessions. The Minneapolis District has a great future. District Superintendent Morrison and his co-workers are laying a foundation for a great work in our beloved Church of the Nazarene here in these states cause of Missions.

Dr. Williams' lectures to ministers were most profitable and inspiring, not only to the pastors and evangelists, but to the laity as well, and the power of the Holy Spirit was mightily upon this man of God, enabling him to "drive home" wonderful truths, never to be forgotten.

Dr. Morrison preached on "Achieving Faith," and God has certainly blessed him in pouring forth this message from his very heart and soul, and used him in the reviving of the much neglected privilege of God's people, that of seeing wonderful things brought to pass through "Achieving Faith."

Evangelistic services were held each evening and many seekers found their way to the altar of prayer, the most of whom were happy finders. Soul-stirring sermons delivered in the power and demonstration of the Holy Ghost, by Drs. Williams and Morrison and Rev. Wordsworth, deeply touched the hearts of the audiences. Several evening street meetings, sometimes lasting for more than three hours, were held under the leadership of Rev. J. O. Schaap, pastor at North St. Paul; these consisted of testimony and song. Scores heard the old-time gospel in this way who did not find their way to the church.

The largest auditorium obtainable in Kimball was secured for the Sunday morning love feast and preaching service. The love feast lasted two hours, and there were from five to twenty on their feet all the time, waiting for an opportunity to tell of their love to God and His wonderful goodness to them. Hearts were deeply stirred and richly blessed. Dr. Williams preached a heart-searching sermon on Romans 12:1 and 2. Many outsiders were present and the altar call brought some of the members of Kimball churches to their knees as seekers. About six-hundred attended this service.

The afternoon ordination service was preceded by a very much appreciated sacred concert given by the 22-piece orchestra from Loomis and West Church, under the direction of Rev. L. H. Bacheller of Loomis. Dr. Williams, in his ordination speech, emphasized the fact that the Church of the Nazarene absolutely will not stand for higher criticism and evolution. He said in substance, "If anyone of you at any time gets to the place where you cease to believe the whole Bible just as it is, from Genesis to Revelation, and become Higher Critics or 'Monkeyites,' kindly turn in your ordination papers to headquarters." A number of preachers were ordained.

The closing service of the Assembly was conducted by Evangelist Dean of Sioux City, Iowa.

During the sessions two love offerings were taken for our beloved Dr. Williams and Dr. Morrison.

Greetings and best wishes are hereby extended to the 52,000 Nazarenes throughout the world. Our prayers girdle the globe, and, in closing, your reporter desires to quote our District Superintendent Morrison's slogan: "On with the Revival!"

S. S. BRIGHT, Reporter.

### THE IDAHO-OREGON DISTRICT CAMPMEETING

The campmeeting of the Idaho-Oregon District, which has been taking a Rip Van Winkle nap for three years, was awakened this summer and is now thoroughly aroused to its great task. The commodious "Old Oregon Trail Park" by the shore of the broad, picturesque Snake River at Weiser, Idaho, with its cool, shady grounds and sanitary conveniences, was rented for the encampment which opened on August 14, closing on the night of the 24th with a fitting climax.

District Superintendent Sanner is certainly the right man for the work in this desert country and has greatly encouraged and inspired the pastors and laymen to push the gospel of holiness over these lands. The two days preceding the campmeeting were occupied by the convention of the Idaho-Oregon N. Y. P. S. Interesting papers on timely subjects were read and discussed with profit to all.

On Thursday night the campmeeting opened with all the speakers present, and the writer sang, "Going Through the Land," as a welcome song which was followed by a platform meeting closing with an able sermon on "Revivals" by Evangelist J. A. Kring of Billings, Montana. Brother Kring is a new man in this section but he won a warm place in all our hearts from the start. Sister Kring accompanied him and proved to be a great blessing on the campground, as well as securing twenty-five subscriptions to the HERALD of HOLINESS.

Rev. T. C. Etherton from Colorado was the lively song leader and all-round pusher. Two of our young lady pastors, the Misses Chism and Sharp, had charge of the children's meetings daily and were much used of the Lord among the children and young people of the campground. Dr. H. Orton Wiley, President of our College at Nampa, gave us daily lessons on the Book of Hebrews which were eye-openers to many Christians, illuminating and encouraging all hands to press into the sanctuary within the veil and live where the glory abides. Fred St. Clair, evangelist, spent the closing weekend at the camp and preached at 9:30 a.m. on Sunday with gracious results at the altar. At 3 p.m. Rev. George Franklin brought a fiery message, and many were the seekers thereafter. He and family are on their way to India again. Blessings on them!

Some eighty different persons sought and found the Lord in pardon and cleansing at the altars of this encampment and great blessings were received by many faithful workers from various churches. Pastor John Nolt of the local congregation in Weiser and his family and people did much for the comfort of visiting campers. My daughter was the pianist for the camp and rendered acceptable service while I did the solo work and helped at the altar services. We are now in La Grande, Oregon, with the Ethertons in a tent campaign for September. Pray for us that God will help us to plant a strong church in this place.

ARTHUR F. INGLER.

### REVIVAL AND CHURCH NEWS

REV. H. J. EASON, PREACHER-SINGER, says, "God has been blessing me wonderfully this summer in meetings. My first was in a Methodist church near my own work where we let down the old plough of holiness, hell, and the judgment. The result was seekers at every service. Many came through in the old-fashioned way shouting the praises of God. Some said it was the best revival there in fifteen years. To God be the glory. After the district camp we held ten days at Bethel Church of the Nazarene with District Superintendent Anderson as evangelist. This was our second meeting with Brother Anderson and truly it was a good one. The tide kept rising until the last service which ended in a blaze of glory. How sinners prayed and the saints shouted making all heaven rejoice. We are now in the midst of a battle at Donaldsonville with Pastor Schroyer. Rev. M. M. Bussey our Florida Superintendent is the evangelist and the writer is pianist. We have also Rev. M. Carroll and family of Ozark, Ala. They, with the local talent, make a fine orchestra. The music is great, the preaching is powerful and to the point, and souls are finding God almost at every service."

REV. W. D. MCGRAW OF LAKE CHARLES, LA., says, "We have resigned the pastorate here and are moving to Bakersfield, Calif. The Lake Charles church called us for another year, but we felt clear in making the change. God wonderfully blessed our labors during the nine months that we served the Lake Charles church. More than thirty members were added to the church and the Sunday school

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attendance was increased considerably. The Goosport Mission Sunday school which was organized in May has more than sixty in attendance and God has been blessing our preaching there twice each week. The Lake Charles church has some of as fine people as can be found anywhere and it has been a pleasure to serve them. We are driving to California and expect to arrive in Bakersville about Sept. 15. The fire is burning in our hearts and we are ready to enter any door that God may open for us."

"CARUTHERSVILLE, MO., Church of the Nazarene has just closed a splendid meeting in which there were forty bright professions and the church is greatly encouraged. Evangelist Morgan of Ada, Okla., was our leader and we are sure that God sent him. We received ten new members into the church and there are more to follow. A titling band of twenty members was organized. We had a number of healing services which the Lord greatly blessed. Our pastors, Brother Brawley and wife have been with us two years and are greatly beloved, but feel that they must leave us on account of their need of a higher climate. Our prayers will go with them. We have called Brother McCain of Ada, Okla., for another year. The church here is in perfect unity, God is with us and more people are looking our way."—Mrs. Bessie Hunter, Church Reporter.

"NORTH SIDE, INDIANAPOLIS, CHURCH OF THE NAZARENE has just closed its summer campaign in which Brother and Sister Ludwig and son were the evangelists. They are splendid workers and are anointed to preach the gospel in its fulness. Many were at the altar during the two weeks that they were with us. Rev. Johnson of Vincennes has accepted the pastorate of our church for the coming year and we are looking forward for a year of victory. Brother and Sister Brandyberry are going to the Ohio District."—John L. Hildner, Secretary.

DR. A. O. HENRICKS, PASADENA, CALIF., says, "We are having a good meeting in El Paso, Texas. Some have already prayed through to victory, others have requested prayer and are under deep conviction. We are expecting good results here before the meeting closes, in spite of the fact that a large union meeting in which seventeen churches are engaged is in progress at the same time. We have good attendance and a fine spirit in the services."

EVANGELIST LEE L. HAMRIC, HAMLIN, TENN., says, "Have just closed a good meeting at Tipton, Okla. If we could have stayed another week, would have had a great revival. Had a great crowd and fine interest the last night and several souls prayed through. Brother and Sister W. G. Shelton are the only real Nazarenes that live there, but they are true and will be rewarded for their faithfulness. We enjoyed our labors with them. Brother Mack Richey and daughter Ora of Grassland, Texas, had charge of the singing and that means that it was well done. Quite a number of good old Methodists

and Baptists stood by us in the preaching of the gospel, and the people were very kind to us. We are now en route to Houston, Texas, for a campaign."

"FLORENCE, COLO., CHURCH is still enjoying the blessings of the Lord. We recently moved from rented quarters to our new church building. A 30x60 cement block building in the center of town, just three blocks from the main business corner. God has blessed us in sending us money and willing workers, until our building, worth about \$3,500, has an indebtedness of only about \$1,000 which we expect to have paid within a short time. God is giving us souls in our regular services—four prayed through last Sunday. District Superintendent Davis and wife will begin special meetings with us. Sept. 21. God has called some of our young people to special fields of labor."—Z. H. Baxter, Pastor.

THE CIRCULATION MANAGER says, "Received five subscriptions from H. M. Irwin, Rimby, Alta., Canada; nine from Howard Hale, Lenora, Okla.; four from Evangelist J. B. McBride; four from Rev. Mrs. Collier, Ballinger, Texas; twelve from Evangelist John T. Little, Centralia, Wash.; six from Evangelist J. Warren Lowman from Cleveland, Ohio; and ten from Rev. L. S. Redwine, Grand Saline, Texas."

A Brother in Oklahoma requests prayer that his wife, his daughter and her husband may be saved and sanctified and that he himself may be healed of nerve congestion.

PASTOR CLYDE GREEN OF NEWPORT, KY., says, "Last Friday we closed our Daily Vacation Bible School with a program by the children which was a credit to the teachers. Miss Sherman, one of our teachers at Olivet College who spent her vacation with her parents in Cincinnati, had charge of the school and she surely does know how to do the job. Her heart is so wrapped up in the children that she seems to be able to get out of them just about what ever she wishes. At the close of the service we received fifteen children into the church on probation. Miss Sherman so emphasizes the spiritual side that during the devotional hours she led a number of the children to Jesus. We trust she may be able to come back to us again next year."

AN ADDITIONAL NOTE FROM THE CIRCULATION MANAGER says, "Have just received fifteen subscriptions from S. S. Bright, taken at the Minneapolis District Assembly; twelve from Evangelist W. E. Ellis, taken at the Beulah Heights Camp, Millport, Ala.; ten from Evangelist L. L. Hamric, Tipton, Okla.; twelve from Dist. Supt. Collier of Tenn.; six from Evangelist A. F. Balsmeier, taken in his meeting at Norman, Okla.; and five from Evangelist J. A. Ward."

"DISTRICT SUPERINTENDENT HIPPLE of the Kansas District and Miss Elsa Fischer of Milford, Nebraska, were united in marriage at the home of Rev. C. E. Ryder, Council Bluffs, Iowa, on September 5. The writer performed the ceremony."—Jarrette E. Aycock, Evangelist.

EVANGELIST ROSCOE CARRELL, writing from Kingstons, Okla., says, "Have just closed a great meeting here with Pastor A. L. James, C. C. Cluck, evangelist." Brother Carrell is a pianist, and gives his entire time to the evangelistic work in that capacity. He has some open dates after Oct. 12 which he can give to any evangelist or church wanting a pianist. His address is Cedar Hill, Texas.

FROM NASHVILLE, MICH., Mrs. Flossie Shupp, secretary of our church there, writes, "I can report victory in my soul as well as in the church. God has blessed us wonderfully during the last year, financially, as well as spiritually. We have followed the "envelope system" in raising our budget, and find it much better than the old way of raising a large amount at the end of the year. I am writing for more envelopes this morning to use in the beginning of the new year."

"MIDDLETOWN, OHIO, CHURCH OF THE NAZARENE is having a constant revival. Since our assembly in May, eighty-seven have claimed victory at our altars, just in the regular services, and twenty have

united with the church. The large church is well filled on prayermeeting nights and the meetings are wonderful times of praise and victory. As many as seventy-five are often present at the Friday night cottage meetings and frequently souls pray through at these services. Despite the fact that work is slack here, the finances of the church are coming along fine. Revival services start September 7th. C. C. Mourer, evangelist."—W. C. Canary, Pastor.

"JASPER COUNTY, IOWA, HOLINESS CAMPMEETING was held at Ira, Iowa, August 22-Sept. 7. B. S. Taylor, evangelist in charge. Delmar H. Bryant, Rev. Horn, and Rev. Allen assisting. James Malloy preached Sunday. Blessed results. Good plans for next year's camp. I am slated for a camp at Kirksville, Mo., latter part of September."—Evangelist B. S. Taylor.

REV. L. S. TRACY, NAMP, IDAHO, who is on the faculty of Northwest Nazarene College, says, "Miss Lela L. Taylor of Yakima, Wash., daughter of Mr. and Mrs. A. H. Taylor, was united in marriage to Mr. Elmer P. Otterbein of Herrinton, Alberta, Canada, on the evening of July 28 in the Church of the Nazarene at Yakima, Wash. The writer performed the ceremony, assisted by Rev. Shelby Corlett, pastor at Yakima. The young people are preparing for mission work in India, and are students at Northwest Nazarene College."

FROM BACKUS, MINN., Mrs. L. A. Van-Kirk writes, "Just closed a good revival in a little school house near this place, Rev. W. A. Fleagle, evangelist. Brother Fleagle preached the Word in power and the result was that sinners fell at the foot of the cross and believers sought and found the fountain that cleanses from all sin. The meeting ran seventeen nights and there were fourteen professions. We feel like 'Traveling on'."

EVANGELIST W. R. GILLEY, writes, "I have just closed a good meeting at Rock Island, Ill. James Miller began the meeting here on July 6. He was followed by Paul Alfours with a two weeks meeting."

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and I came on for two weeks more. This is a new work for our church and throughout the meeting souls prayed through—not in great numbers, but some were getting through all the way through. I secured six subscriptions for the HERALD of HOLINESS, took some more members into the church, finished up the organization, under the direction of the Dist. Supt., I held the business meeting and closed out with a good attendance and two sanctifications at the last service."

PASTOR I. L. BROWN, WAURIKA, OKLA., writes, "Our church here is moving along nicely. Had a good revival, with E. L. Looman as evangelist, the last half of August. We used one of the district tents and the meeting put our work before the people as it has never been before. Prof. Willard Davis led the singing and kept the blessings down upon the people who came. A small class was received into the membership of the church and some others are coming in a little later."

EVANGELIST F. W. COX, LISBON, OHIO, says, "During the past year I have been very busy in God's work. I have not reported much to the paper, but God's hand has been upon us in a blessed way. We had fairly good camps, but the battle seemed harder this year than ever before. I closed my third year at Millersburg, Ohio. For the first time, wife and I went up to Camp Sychar at Mt. Vernon. Morrison, Owens and Wilson were the special workers. The Holy Spirit was upon them, and a goodly number sought the Lord. I ran in one day to God's Revivalist camp at Cincinnati, Ohio. It was a feast indeed. I was asked to lead the preacher's platform meeting, and while I was giving my testimony, and a very brief sketch of my conversion, and call to preach, the blessed Holy Ghost fell in power upon us, and there was some real leaping, and shouting for joy. There was a spiritual glory-storm in the camp. Hallelujah! John Thomas got so happy while I was testifying that he ran up and kissed me. He is one Englishman that I know of who has 'the blessing' and the writer is another. Glory! 'Let everything that hath breath praise the Lord.' The writer is all out for souls, and asks the readers of this paper to keep him on their prayer list, and ask God to make him wise in winning souls. Wife and myself commence the battle in Minneapolis, Minn., Sept. 14 to 28th, inclusive, care of C. H. Remick, No. 5152 Zenith Ave. From there we expect to go on either to Southern or Northern California. So any holiness church along the way, seeing this notice, and desiring our help in revival meetings, write us soon at the Minneapolis address."

"KANSAS CITY FIRST CHURCH has enjoyed a prosperous and blessed year. We have had a continuous revival in our services, resulting in many scores of precious souls obtaining regeneration and sanctification. Our membership has increased from 266 to 292. We have received 70 members and transferred or removed 44. The pastor has made 750 calls. The total offerings for the year were \$18,208.55, an increase of \$1,810.55 over last year. Of this amount \$3,111.00 was for missions, and \$2,000.00 toward the church mortgage. We are giving three of our members to the foreign field, Rev. and Mrs. R. G. Coddling, to India, and Miss Margaret Needles, to China. Four of our young people are attending college in preparation for the ministry. The Sunday school enrollment is 470; average attendance 230, a gain of 48 over last year. Total offerings, \$1,192.46. The Young People's Society has 91 senior members and 30 juniors. They have conducted thirty outside services, and distributed 7,700 tracts. Total offerings \$391.09. The Woman's Missionary Society has 98 members. They support three native workers, and their offerings have been \$5,554.70. It has been one of the most delightful years of our ministry, and we are believing for a greater year before us."—A. M. Bowes, Pastor.

REV. ALBERT M. WELLS, says, "Eleven years ago I came to Hammond, Ind., for the first time, heard of the Church of the Nazarene for the first time, attended a Nazarene meeting for the first time, heard the doctrine and experience of entire sanctification preached for the first time, sought this experience and was baptized with the Holy Ghost for the first time; after this God called me to preach for the first time, I went to a holiness school (Oli-

vet) for the first time, I preached the Gospel for the first time in Hammond church, I was called to Hammond, to be a pastor for the first time, I built a new church for the first time, I got married for the first time, and now I am leaving the Hammond church for the first time. I have had many more first-time experiences since I came to Hammond but this is enough to show you how good God has been to me since I came to Hammond, to the Church of the Nazarene, and especially since I have been sanctified. It has been four and a half years since I accepted the pastorate of the Hammond church and during that time God has given us about 1,500 seekers (not persons), the membership has doubled, the Sunday school has trebled, and the church property has increased ten times its original value. Last night was our last service here and God gave us more than a dozen seekers at the altar. We have resigned the work here to take the pastorate of the Woodlawn Church at Chicago, Ill."

"MIAMI, FLORIDA, CHURCH OF THE NAZARENE enjoyed a high day last Sunday. The Lord poured out His Spirit in a marvelous way, setting His seal upon the efforts to keep the fire burning in Miami. We have been holding a tent meeting in North Miami with splendid results. Quite a number have been saved or sanctified and light is coming to a new community. There has not been a barren service in three weeks and the hearts of the people in that section are greatly encouraged. One Catholic mother and her daughter were converted and are glad to throw themselves into the service. This is our third year with the church in Miami, and while there have been some conversions and sanctifications all along, the outlook is brighter than ever for a movement of the Spirit in our city. We finish our pastorate with the church here Oct. 26th. The new building is being completed and will be ready for the District Assembly which meets at Miami Oct. 22-26th, with Dr. Williams in the chair. We are looking forward to the coming of Dr. Williams with great pleasure, since this will be his first visit to Miami. The Assembly has been changed from Ft. Lauderdale to Miami, delegates all please take notice. Rev. Bud Robinson, has promised to eat Thanksgiving dinner at Miami this year, and of course that means the saints will at least have a 'Pitcher of Cream' and some 'Honey out of the Rock.' We love Bud Robinson in Miami too. We have three of our young people entering holiness schools this year, Mr. Amos Eby Olivet, Misses Elizabeth Roby and Francis Moore, Trevecca College. At the prayermeeting last night, Mr. Eby told how God had called him to preach the gospel. It was blessed the way the Lord touched the congregation as he with streaming eyes said it had been on him for over two years. He is entering Olivet College in preparation for his life's work. O how the young people stir my heart! The godly father and mother of this young man are greatly encouraged in the Lord. Who would not be? The hope of the church's future is lodged in these young lives. God bless every one of them mightily! When you pray, remember this throbbing city with its millions of wealth and its devotees to pleasure. Remember its hungry hearted, its desperate need of the Holy Spirit's standard."—J. L. Roby.

PASTOR LUTIE M. KOHMEGER OF CHELAN, WASH., says, "The Lord is blessing the work in Chelan. We are truly on the upward grade. Have taken three into the church since Assembly. Souls are being saved in the regular meetings. Two were at the altar last night. One man was gloriously reclaimed who had been backslidden for years. Crowds are gradually increasing both at the morning and evening services. One interesting feature of our work is the 'Willing Worker Class.' About twenty meet every Thursday afternoon at the church, the girls' work on quilts for the mission field, while the boys work on wood-work. Once a month we give them an outing which encourages them and increases the interest. Our Sunday school is also increasing, both in interest and in numbers. We praise God and press on to greater things."

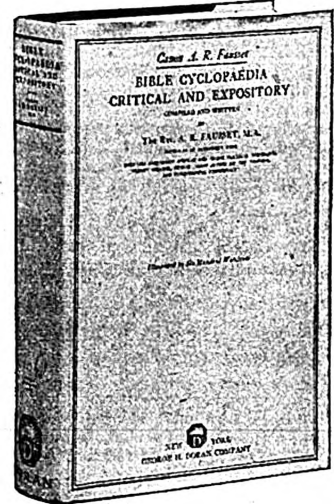
REV. J. P. INGLE FROM SHELBYVILLE, IND., on his way to Wichita Falls, Texas, to take the pastorate there, called at the Publishing House on September 4th.

EVANGELIST I. M. ELLIS, writing from Roswell, N. M., says, "The camp here closed with victory.

Altars crowded and many found the Lord. Dr. A. O. Henricks was my co-laborer. He is a good camp-meeting preacher and my fellowship with him was blessed. I am enclosing a list of subscriptions for the HERALD of HOLINESS. My next place is Erick, Okla., Aug. 29-Sept. 14."

EVANGELIST JACK LINN, says, "God gave us a great meeting at Rice, Kansas. More than 150 were at the altar and God reached out far and near."

"THE HERALD of HOLINESS is a very dear paper to me, and it seems an indispensable part of our home and would be very much missed."—Mrs. J. E. Kilewer, California.



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## ANNOUNCEMENTS

**SPECIAL NOTICE**—After some fifteen happy, and successful years in the evangelistic field, I am inclined to believe that the Lord will be pleased to have me enter the pastorate again. Before I was ready to think of such a change, a number of our churches in the west wanted me to accept pastorates among them, but I was not clear to do so at that time. Being now willing to consider such a call, I am sending out this notice. My dear wife, and myself are in the joyful experience of holiness of heart, and we can come with some of the best references from some of our general officials and district superintendents. I am in splendid health, hence ready for hard work. If granted a preference of location, we would select Southern or Northern California, or Southern Oregon, yet our ears are open to the Lord for any place in His will. Address me, Rev. F. W. Cox, Box No. 441, Lisbon, Ohio.

**NOTICE**—Pastors of the Alabama District please send us at once the names of both delegates and alternates from your church who are expected to be in attendance at the District Assembly at Brewton, Alabama, October 8-12.—Mrs. I. B. Medler, Secretary of Committee on Entertainment, Box 342, Brewton, Ala.

**NOTICE**—Pastors and churches of the Northwest Kansas Group are hereby notified that revival meetings will begin at Russell Springs, Kans., September 14 to continue until October 5. The group meeting will convene there the last three days of the revival. Come praying for a great outpouring of the Holy Ghost. J. C. and Fannie Dunbar will be the evangelists.—C. A. Hill, Pastor, Miltonvale, Kans.

**ATTENTION**—The annual assembly of the Eastern Oklahoma District convenes at Collinsville, Oklahoma, October 8-12. Let all the men who are coming bring a blanket and pillow with them. This will help us with the entertainment.—Mark Whitney, Pastor.

## TELEGRAMS

**OLIVET, ILL.**  
Chicago Central District Assembly best ever held. Best attendance. Salvation work each evening. Healthy increase in membership. Dr. Williams presided, lectured and preached to the delight of all. E. O. Chalfant enthusiastically re-elected District Superintendent on the nominating ballot. District shows marked growth and development on all lines. Perfect harmony and gracious manifestation of God's presence.—H. B. Garvin, Secretary.

## REQUESTS FOR PRAYER

A Free Methodist sister in Centralia, Wash., asks prayer that she may be healed and that her son may be saved.

Pastor W. F. Herbig, who has quite a difficult field at Aberdeen, S. D., requests prayer that God may help him to succeed in building up a Church of the Nazarene there.

A sister at Partersville, Miss., requests prayer that her brother and sister may be saved.

## DEATHS

**PEACOCK**—E. M. Peacock of Slick, Okla., passed on to his reward among the blessed August 21, 1924, at 7:20 a.m. He was born in Indiana in 1853, was a pioneer preacher of the M. E. Church in the Indian Territory, but for six years has been a member of the Church of the Nazarene. He leaves a wife, three sons and four daughters. He was a faithful and loving companion, and a kind and devoted father. His earnest prayers, wise counsel and godly advice will ever cling to us and cheer us on the heavenly way. Funeral services were conducted at the Church of the Nazarene in Slick, Okla., August 22 at 9 a.m.; Rev. Dodson, his former pastor, in charge.—His son, C. E. Peacock.

**SPENCER**—Rev. Harvey Delos Spencer, one of the oldest and most able preachers of holiness in the East, went home to God on February 29, 1924. He had had bright's disease for a number of years and on Friday, Jan. 4th, was taken suddenly ill. His pastor, Rev. D. E. Higgs, with some of the brethren of the church visited him many times, anointed him and prayed for his healing. On Wednesday evening special prayer was offered for him in all the holiness churches in the Baltimore district and some felt that the Lord was going to restore him to health. But on Friday, Jan. 29 at 12:30 p.m., God took him. He was a patient sufferer and never made complaint during the eight weeks of his sickness. He craved a salvation that saves from all sin boldly and fearlessly. He stud-

ied much and talked little, never indulging in jesting or trifling conversation. He was completely weaned from the world and often sang, "My heavenly home is bright and fair." He was constantly watching for Jesus to come. He loved the book of Revelation and enjoyed talking and preaching on the Second Coming of Christ. We thank the Lord for his godly life and those acquainted with him will ever feel its influence. Let us so live and labor that like him we may have an abundant entrance into heaven. A short service was held at the home at 1941 W. Mulberry St., Baltimore, Md., and was concluded in the Holiness church in Denton, Md.—A Friend.

**McCLELLAN**—Harriet Amelia Dawson, daughter of William R. and Jane M. Dawson, was born near Van Wert, Ohio, December 8, 1854. In early childhood she was left an orphan, her father dying of wounds received in the Battle of the Wilderness and her mother being taken a few years earlier. In 1881 she was united in marriage to Joseph A. McClellan. Four children came to bless the home. Her husband and three children survive her. The children are Miss Alice McClellan of Detroit, Mich., Mrs. Ella M. Holmes of Payson, Ill., and Paul D. McClellan of Marion, Ind. Mrs. McClellan died at the home of her daughter in Payson, Ill., after a few weeks' illness, early Thursday morning, August 21, 1924. Dr. Vayhinger, former president of Taylor University, preached the funeral sermon from 2 Timothy 4:7, 8, in accordance with Mrs. McClellan's request. Converted at sixteen, her spiritual life was enriched by her entrance into

the experience of perfect love, under the ministry of L. Milton Williams at the Bentleyville Camp-meeting in August, 1905. She was a good wife and a noble, unselfish mother. In early girlhood, she longed to be a missionary to Burma, and although this desire was never fulfilled, still she lived to see her daughter Alice go as a missionary to this very field. Though her life was somewhat circumscribed and her means limited, still in love and sympathy she reached out to every lost soul and by her gifts and prayers she touched every mission field in the whole world. She was a real intercessor, often praying in the lonely night watches for earth's perishing millions. Eternity alone will reveal the results of her truly sanctified life. She has bequeathed to her loved ones a heritage more precious than the wealth of this old world.—The Bereaved.

**IRWIN**—J. A. Irwin was born October 15, 1852, in Tenn., and died August 6, 1924, at Holdenville, Okla. He was converted at the age of 13 and joined the Cumberland Presbyterian Church in which he became an elder. He was married to Miss Cal Dona Rankin Dec. 31, 1876; to this union were born nine children. Brother Irwin was sick only about four days. He had lived at Atwood, Okla., for many years and had many friends. He was a great friend of the Church of the Nazarene. He is survived by his wife and seven children. He was laid away in the Atwood cemetery in the presence of a large number of friends. The funeral service was conducted by Rev. C. C. Johnson of Holdenville.—L. M. West.

# Rally Day Supplies

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ing President.  
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[Under this heading will be printed announcements of a com-  
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tising service we make a charge of 12½¢ per line with a minimum  
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God defends his church.	ZECCHARIAH, 9, 10.	The coming of Christ.
these are things that I hate, saith the LORD. 18 ¶ And the word of the LORD of hosts came unto me, saying, 19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. 20 Thus saith the LORD of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: 21 And the inhabitants of one city shall go to another, saying, Let us go	K.C. 47. CHAP. 9. ¶ Pro. 6. 16. ¶ Jer. 32. 6. ¶ Jer. 41. 1. ¶ Isa. 33. 10. 7 Or, wilem, or, wilem. 8 going, or, continually, to endure the face of the LORD. CHAP. 9. ¶ Amos 1. 3.	8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no op- pressor shall pass through them any more: for now have I seen with mine eyes. 9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace

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# Will You Help Pay the Freight Charges?



REV. R. T. WILLIAMS

IN A recent address by General Superintendent R. T. Williams I heard him make the statement that all our missionaries ask is that we pay the freight charges for shipping them to the field to which God has called them. It seems like a very small request to make, but the words of Dr. Williams express the facts in the case. Our missionaries do not ask that they be permitted to travel in luxury; neither do they ask that they be given special consideration, but they merely request that we pay the freight charges and send them any way we may choose, just so they get to their field.

During the months of September and October we hope to pay the freight charges for shipping at least twenty missionaries and their families, and such baggage as they may find necessary to take with them. It is a long journey they are to make. The combined mileage covered by these missionaries will probably be at least ONE HUNDRED THOUSAND MILES. It will be necessary for the missionaries to endure some hardships and considerable inconvenience in order to reach their field, but go they must, and we should certainly be willing to do our best to help pay the expenses.

## One Hundred Years of Service

THESE missionaries when they reach their field will all be expected to remain from five to seven years each, unless sickness or death changes the plan, or unless our Lord returns to earth before that time. The combined service of the missionaries that we hope to send will be more than one hundred years, if they all remain for their full term. When helping to send them it means that you will make possible one hundred years of active missionary service if it were but the life of one that we were considering. When we look at it this way the total amount needed to send these missionaries is not large and surely we ought to do our best to get them over there and get them started on this CENTURY OF SERVICE.

## Bud Robinson Greatly Interested



REV. BUD ROBINSON

We have just received a beautiful letter from Bud Robinson, known by his thousands of friends as Uncle Buddie. He sends a very liberal contribution to the outgoing missionary fund. The following is a quotation from his letter:

Gaines, Mich.

My Precious Brother:

The Lord bless your precious heart. You will never know how much I love you. I think of you often and always with a heart full of love. I have been reading about the twenty missionaries that you are planning to send to the field and I know that it means that every one of us must do something and do our best. Enclosed please find my check to help get our blessed missionaries back to the field. I am praying for you and asking the dear Lord to move upon the hearts of our good people and our friends so they will send in every dollar that is needed on the work. Ten thousand blessings upon you is my prayer.

Your Brother and Friend,  
BUD ROBINSON.

## Please Do Not Delay



REV. E. G. ANDERSON

We are very much in need of money at this time to help meet these expenses. May we urge that you give this request your immediate prayerful consideration. SEND SOMETHING. If we all do our best we will be able to get the entire amount needed. TWENTY THOUSAND DOLLARS will be required for all expenses in connection with sending these missionaries.

DEPARTMENT OF FOREIGN MISSIONS, CHURCH OF THE NAZARENE,

E. G. ANDERSON, Secretary.

REV. E. G. ANDERSON, Treasurer.  
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I enclose herewith \$..... as my contribution  
to help send the gospel to the perishing millions.

CHURCH .....  
DISTRICT .....  
NAME .....  
STREET OR ROUTE NO. ....  
CITY AND STATE .....

## SPECIAL NOTICE

We urge that the members of the Church of the Nazarene make their contributions through their local church, as it will assist the pastor in raising all he has been asked to raise for this department of the work. If it is impossible to send your contribution through your local church, then we will, of course, be glad to have you send it direct to headquarters and we will see to it that proper credit is given, but please send your money through the local church if at all possible.

E. G. ANDERSON, Treasurer.