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TRANSFORMED THROUGH PRAYER

WE HAVE often thought that a higher sentiment would have been expressed if the motto had said, "Prayer changes *us*," rather than "Prayer changes *things*," for God does a greater miracle when, by His grace, He transforms persons than when, by His providences, He alters things.

There are a few instances in the Scripture in which rain was brought or the heavens were stopped by prayer. There are a few instances in which food was obtained, enemies were turned into friends and physical immunities were given in answer to prayer. But still the highest attainment is not described in terms of increased income, but rather in terms of decreased want. "I have learned," says the triumphant apostle, "in whatsoever state I am, therewith to be content."

Perhaps we have chafed because the weather did not change to suit our wish, or because fortune did not smile upon our desires, or because health did not return to reward our wooing, or because foes did not become friends when we so earnestly prayed. But if through prayer we found grace to bear the inclemency of the elements, to endure the inconveniences of poverty, to rest in the presence of pain and to love when our love was not requited, then, indeed, the higher answer came. For it is greater that prayer should change us than that it should change only our passing circumstances.

We have rejoiced in the sentiment that "He tempers the winds to the shorn lamb." But do we not remember that this is but a light and passing blessing designed to meet the exigencies of a belated season? Rather, as the means for meeting winter's chilling blasts, He clothes the lamb with a thick coat of wool, and lets the winds blow untempered. And, with us, we can recall times when He assuaged our sorrows by changing the environ. But in the end He will let age and weakness and death and the grave come on apace, like untempered winds. But just as He does not forget to provide the lamb with a blanket of wool, in view of the coming winter, so He will make tribulation minister unto our patience, and He will so clothe us with faith and love and hope that we can walk through the valley unafraid, face the grim monster undismayed and shout triumphantly in the face of earthly disaster, "O death, where is thy sting? O grave, where is thy victory?"

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THE CURSE OF SPIRITUAL SHALLOWNESS

WHEN the king of Egypt chafed under the tutorage of Euclid and wanted a speedier and easier way, Euclid is reported to have said, "There is no royal road to geometry." And we have thought these words applicable to religion: "There is no royal road to genuine and deep spirituality."

A correspondent from over at Hastings, Nebraska, suggests that many who present themselves as seekers after God do not want to know about their sinful state and do not want to know the Bible way of salvation. What they really want is to find some magic power that will enable them to live pure lives automatically and without any effort on their part. And there can be no doubt that much of the want of stability which we are forced to admit exists among us is chargeable to our failure to pay the full price.

But all spiritual shallowness cannot be charged up to the methods of the altar service and to failure of seekers in the initial steps. Some people are shallow from the beginning, others become shallow after months and even years in the Christian life. And there seems to be no method which will assure us against the curse of shallowness. Churches which use the ritual find their members reciting meaningless words and following hollow forms. Churches which do not use the ritual find their members wanting in reverence and using license in the name of liberty. And choosing between these two is simply taking one of the horns of a dilemma.

Practicality in religion is a good thing, but even that can be carried too far. The preacher may be tempted to substitute sentimentality for truth, because sentimentality will make people cry and will get seekers to the altar. It is easy to overlook the great principle of Christian stewardship of all of life in the interest of a legalistic "tithing plan," because the latter will get more immediate money. Or there may be a temptation to "compliment" the liberality of a selfish people because they will give more money when "boosted" than they will when told the truth about themselves and the requirements of God. "Pumped up" amens are a poor substitute for spontaneous praise, and yet quietness which arises from mere deadness is even yet more deplorable.

On every hand there are outcries against creeds and ceremonies and demonstrations. The saints are accused of having hidden their blessings in their hearts instead of pouring them out upon the hungry, thirsty world. This agitation has been going on for a generation now and it has brought results. In fact it, with other things, has served to literally pull our religion up by the roots.

Our religion is practically all in sight now. We seem to be just as devout and just as righteous as we really are. Our testimony has caught entirely up with our fruit. If we had as much depth as we have height our religion would be the best the centuries have seen. We have heard that there are some species of the palm which go as deeply in the ground as up in the air—if it is forty feet high, it is also forty feet deep. And it ought to be like this with Christians.

Now take it among our own people: ours are so loyal that they would respond instantly to any call for contributions of money or service. But we are not outstanding examples of reverence. Our services are not notable for the depths of spiritual worship which are felt and known. We are not great devotees to the Bible in the matter of studying it, reading it or memorizing its passages.

But we have no intention of giving a long dissertation, and no thought of making general indictments. Rather we would exhort to more prayer, more Bible reading and Bible study, more family and secret devotion, to a cultivation of the spirit of reverence for God, God's house, God's Book, and all things holy, to a calm, firm, intentional recognition of God's presence, and to a determined effort to deepen our own spiritual rootage and foundation. Shallowness is a terrible curse, and merely professing that we are not shallow will do no special good. Even the adoption of a new and better vocabulary will not go very far. We must actually "dig deeper" and become more real and more truly sincere in all that pertains to God and the things of the soul.

HAS THE DAY OF BIG MEETINGS PASSED?

RECENTLY The Literary Digest contained a discussion of the question of "Mass revivals" as a means for promoting religion and securing members for Protestant churches. As usual, both sides of the question were given and the reader was left to form his own conclusions. Nevertheless, one could, we think, detect a general undertone in favor of the idea that the day of big mass revivals like those conducted in recent years by Billy Sunday and others has practically passed and that the "visitation revival" is now to have its day.

We are, of course, not interested in this question in all its breadth, for our task is definitely marked out as that of "spreading scriptural holiness over the land," and many things which apply to such matters as reformation and securing members for Protestant churches do not have much bearing upon the work of a more

deeply spiritual program. Nevertheless, there are a few things connected with the present tendencies in such matters which we do well to observe.

As is usually the case, the best does not lie in either extreme, but rather in a "golden mean." Neither the big mass meeting nor the house to house revival has been the most effective means of getting sinners converted to Christ in the old-time way and of getting Christians sanctified wholly by means of a definite, second work of grace. But something of a combination of the two methods, resulting in a somewhat definite group gathering, is and always has been the best method for our purpose.

Having been an evangelist for twenty-seven years, we have personally seen holiness meetings which were too inclusive and others which were too exclusive. You can't have a very "big" meeting without making it a "broad" meeting, which is just another way of saying that people of differing faiths must make either voluntary or involuntary compromises in order to be able to work together. And it chanced that with us holiness is a "fundamental of the fundamentals," and a meeting which permits of various interpretations of it is not a holiness meeting at all. On the other hand, when private interpretations of incidentals are made prominent in a meeting, or when denominationalism (not to say sectarianism), is too prominent, the main truth is made the victim of the passing opinion and the work is hindered.

We cannot have big meetings like the Billy Sunday meetings, for such meetings are not definite forces in the spread of scriptural holiness. On the other hand, house to house visitation on the "decision card" plan is not meaningful enough for us. We must have the biggest meetings it is possible for us to have in connection with our definite interpretation of the doctrine and experience of holiness, and we must do more visiting for religious purposes than ever. But in our visiting and in our meetings we must keep such breadth as will make the people we want to reach feel at home, and we must maintain such "narrowness" as will make the old-fashioned mourner's bench and the old-time testimony meeting very proper institutions in their midst. For nothing can ever take the place of old-time conviction and the bringing of men to a definite place and time of repentance and faith and crisis-like acceptance of salvation through Christ. We must be able to bring on the crisis and to bring out definite testimony to regeneration and entire sanctification. We can have just as big "holiness meetings" as we ever could, only they must be truly holiness meetings. Attempts to hold modernists and fundamentalists together in the same communion will result in the paralysis of the movement that tries it. And attempts to hold Wesleyans and Zinzendorfians and Keswickians together will result in placing holiness upon the lowest level involved. We must make our evangelism more concrete and more intense than ever. We cannot gather the masses into such a program, but

we can draw out the truly hungry and we can help the whole community more by our definite, Pentecostal program than we could by efforts that are so large that they are unwieldy and so broad that they are without true spiritual force.

EDITORIAL COMMENTS

Harry F. Atwood, in his book "Back to the Republic," holds that the trend of political government shows that from the earliest times to 1788 there was fluctuation between autocracy (one man rule) and democracy (every man rule). In 1788 the Constitution of the United States was adopted and for the first time in history there existed "The Republic" (government by representatives chosen by the people), the "standard" form of government. From the adoption of the Constitution until about 1900 there was progress in the working out of the principles of government, and during this time our country secured for its citizens all of the seven advantages which civil government is designed to give. But about 1900 we commenced to tamper with "The Republic" by introducing "democratic" methods, and this has resulted in doubling the cost of government and at the same time in reducing its efficiency. Therefore Mr. Atwood would ring the changes on "Back to the Republic." The book is rich enough in suggestions to merit the reading of every citizen of the nation. But more than that, it suggests to observers of the trend of church polity that just as neither autocracy nor democracy presents the "standards" in politics, so neither congregationalism nor episcopacy is the standard in ecclesiastical matters. Autocracy sooner or later becomes tyranny, and democracy becomes "mobocracy," in which sentimentalism and prejudice are too prominent. And it is the same with episcopacy and congregationalism in church affairs. That church is safest which adheres most closely to the "representative" form of government. And, of course, the same thing can be said of the school and of the home and everything in which human government is required to function.

There is "another side" to many of the parables. And it may be that both the "Prodigal Son" and his elder brother are incidental, as Wilbur Chapman thought, and that the principal lesson is "the Father's love." And Dives has occupied such a prominent place that it sounds new when someone suggests that Lazarus was so unconscious of his right to promotion that he would not go to the place of honor and had to be literally "carried by angels to Abraham's bosom." The Love of God and The Hope of Heaven are themes which should be preached more than they are.

There is an undoubted demand for fuller recognition of the Bible in our meetings and in our work. Spiritual people have always been known as Bible reading and Bible studying people, but we can scarcely

say that holiness people and Nazarenes are outstanding Bible readers and Bible students. This was brought forcibly to our attention when a man from another movement who had been attending our services faithfully complained that the preacher had not read a carefully selected Bible lesson in any of the services which he attended and that Bibles were not in evidence among the worshipers and that the preacher did not so conduct the services as to make the Bible useful to the few who did have a copy with them. And we must not suppose that we can produce a dependable and enduring spirituality among our people on any plan which does not require application to the Book.

A "demagogue" in politics is one who is governed by the sentiments, prejudices and whims of "the masses," without due respect for his own judgment and conscience. And in indicting such, Harry F. Atwood says, "They have substituted personality for principle, preachments for practice, pretense for performance, agitation for achievement, invective for ingenuity, experiment for execution, rashness for restraint, rhetoric for results, and coercion for the Constitution." If it were not for a certain variation in the wording we might have thought he was writing about preachers and church members who place reputation above character and quantity above quality.

No matter what the subject, there is a "golden mean" between two extremes. The tendency always is to go to one or the other extreme, but neither truth nor safety lies with either extreme. True reverence lies between skepticism and fanaticism; nourishment has starvation on one hand and gluttony on the other; light is medial between darkness and dazzle; rest is neither hibernation nor insomnia; liberty has tyranny on the right hand and license on the left; and true Bible holiness must steer between the rocks of formalism and the whirlpool of fanaticism.

The Free Methodist contains the following, under the heading, "And They Eat:"

We wonder if the following, taken from a secular paper, does not hit a pretty hard blow on the heads of some good religious folks who are too much disposed to connect the worship of the Lord and the business of the church with good things to eat, and who offer attractions for the stomach as an incentive to engage in formal worship. The "supper room" and the "upper room" are too far apart in spirit and in nature to have them amalgamated. People fool themselves when they attempt to fool the Almighty by such a hypocritical program. The note to which we refer is taken from the Newberg (Oregon) Graphic, and reads on this wise:

Behold! The lodge lodgeth together—and they eat. The club clubbeth together—and they eat. The church bath a social—and they eat. The young people elect officers—and they eat. And even when the missionary society meeteth together—they eat. But this latter is in a good cause, because they eat in remembrance of the poor heathen who have not much to eat.

Behold! have man's brains gone to his stomach, and doth he no longer regard intellectual dainties that thou canst no

longer call an assembly or get together a quorum or even a "baker's dozen" except that thou hold up the baker's dainties as a bait? Be it true that the day cometh that to get a crowd at prayermeeting the preacher must hold up a biscuit?

Yea, verily, thou hast heard of the child races of the world. But, behold, it is nigh thee, even at the door. For as one calleth unto the child and sayeth, "Come hither, sweet little one, and I will give thee a stick of candy," even so must thou say to his grown-up papa and mamma, "Assemble ye together and we will serve refreshments!" And, lo, they come like sheep in a pen.

The Methodist Instructor recently copied from H. T. Hudson's "The Methodist Armour," a list of the "Fundamental Doctrines of Methodism." This well known authority says the list is as follows: 1. Universal redemption; 2. Repentance; 3. Justification through faith; 4. Regeneration; 5. Witness of the Spirit; 6. Holiness or sanctification; 7. The possibility of final apostasy. It would seem that every Methodist preacher, to be worthy of the name, would have to insistently preach these fundamentals to his people.

It is estimated that there are twenty million radio sets in operation in this country. There is no way of telling how many listen in and appreciate programs of sacred music and gospel preaching, but the possibilities are too great to be ignored and our preachers and people do well to take advantage of every opportunity of broadcasting their services. Our church at Lawrenceburg, Tenn., broadcasts its services regularly and a number of other churches are "on the air" occasionally. One of the latest to break in on this field is the Church of the Nazarene at Junction City, Kans., which is to broadcast from station KFKB, wave length 200, Milford, Kans., from 6:30 to 7 p. m. on the first Sunday in each month. George L. Chesemore is the pastor of the Junction City church, and we understand this is the only Church of the Nazarene in Kansas, which broadcasts regularly. We suggest, therefore that we help Chesemore out with this matter. There are two things we can do. First, let Nazarenes and others who appreciate the Nazarene message listen in on the service and then immediately write to Station KFKB, Milford, Kans., commenting as favorably as possible on the service—this will help the brethren to keep their hour there. And the second thing is that musicians and singers who know at least three weeks ahead of time that they are to be in that vicinity can write to Brother Chesemore and arrange to help him with his programs. When others of our churches are to be broadcast, we shall be glad to know about it and to announce it through the HERALD OF HOLINESS.

Margaret Fuller says, "Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth." And Paul of Antioch said, "Tribulation worketh patience."

"PERFECT IN ONE"

(John 17:23)

By J. F. Knapp, D. D.

ART thou Brother Francis of Assisi?" once said a peasant to the saint. "Yes." "Try then to be as good as all think thee to be, because many have great faith in thee, and therefore I admonish thee to nothing less than people hope of thee." And a greater than Francis of Assisi said, "By *this* shall men know that ye are my disciples if ye have love one to another." And five times He prayed (John 17:11, 21, 22, and 23), for the oneness of His disciples:

1. *On the basis of their divine source*, "Those whom thou hast given me, that they may be one." In this instance the unity is to be accomplished as they are "kept through thine own name."

2. *On the basis of their diversified origin*, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one."

3. *On the basis of the divine unity*, "As thou, Father, art in me, and I in thee, that they also may be one in us."

4. *On the basis of their transformed lives*, "And the glory which thou gavest me I have given them; that they may be one."

5. *Finally on the basis of Christian perfection*, "That they may be made perfect in one."

Now note the OBJECT of this unity, "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." How this puts to shame some of our own objectives of organization, centralization and group realization. Ever in the perspective of our Lord's vision was a lost world, men "without God and without hope," the very executioners for whom He prayed "Father forgive them." He saw in the unity of His followers the strongest possible representation of His own life, oneness with the Father, and oneness with redeemed men. He saw that this solidarity would cut across dividing lines of race, creed, culture, nationality and religious prejudice. He saw the irresistible lure of a human society divinely organized and empowered which would present to the world the hitherto impossible achievement of a united phalanx marching steadily forward under a single banner, with a single Commander and a single purpose.

But to accomplish this end His disciples must be "perfect in one." The foundation of this unity will be inward. Without a change of heart perfect unity is only an iridescent dream and an impossible ideal. The clash of personalities is inevitable unless men find a common center and unless there is a redirection of motive and effort. Every human society is an attempt to accomplish what only God, in the last analysis, is capable of accomplishing for human beings. The reason that the Church has made such a pitiable failure of

uniting great masses of individuals and fusing their separate and mutually antagonistic egotisms into a dynamic group is that the Church, as we know it, is so largely human and so little divine.

Anarchy, independence, the determination to have my own way, the setting up of personal gods and ideals because I imagine "God told me" to do this, that or the other, is an infallible sign that we are not yet "perfect as He is perfect." This scriptural dictum will of course rule out a large part of the modern holiness movement and show its shallow lack of conformity to the divine plan. With all due respect to organization and its worthy accomplishments, it does not require organization to bring united action among those who are perfect in Christ. Organization might be likened to a cement intended to hold together the various units of a building, but if those individual units are without cohesion in themselves the cement will be wasted and the building will certainly crumble.

God's plan is that as the individual units are made perfect they will join the force of their divinely acquired unity into a single instrument that in His hands will convince the gainsayers of His power to accomplish the impossible with unregenerate human nature.

"God's saints are shining lights,

They are indeed our pillar fires

Seen as we go.

They are that city's shining spires

We travel to."

Too much we blame the world for its obtuseness in refusing a better way of life as offered by Jesus Christ, forgetting that those who profess to have found this way are usually engaged in quarreling over the fences to be put up along the way or the garments to be worn by those on travel bent within it. The temptation is ever present to those who are indeed "perfect" to attempt a forced conformity among professing Christians in matters of church polity, personal habits or individual lines of thinking. The surest sign of genuine holiness is the ability to "die daily" to my own plans for the whole group to which I belong in order to let those who may not be really sanctified at all, and who want to ride rough shod over convictions, have their temporary way which, in answer to faith and prayer will ultimately be brought to confusion without any steadyding of the ark by my human hands.

There are many substitutes for being "perfect in one." Human team-work is one of them. This is a yoke but often a very heavy one while God's yoke is "easy." We hear of ecclesiastical leaders whipping recalcitrant followers into line and producing an apparent unity; but it lasts only until somebody comes along with a longer lash and a stronger hand. Brother leader, God may sometimes let you have your way with His people but you will pay the price which no

man can afford to pay, of producing artificial and official rather than actual spiritual unity. For people who respond to the whip lash are only human. Men with divine direction will slip away, as Jesus did from the maddened synagogue crowd at Nazareth, and you will be left with a company of sycophants and dead-hearted professors who find it too much trouble to think or pray—for themselves.

The fact that Jesus prayed that believers might be perfect in one is sufficient incentive to any true Christian. If Jesus died that we might be perfect, how worse than ingratitude it is for us to be indifferent to His blood-bought purpose. Bethlehem, Galilee, Gethsemane, Calvary, Olivet and Pentecost were all given to make God's children perfect in one. As nothing else satisfies the breaking heart of Jesus except that He have His own "sanctified," "perfect as He is perfect," so nothing else satisfies Him for the whole company of the saved but that they shall be "perfect in one." Denominational unity may symbolize this perfection; human organization may attempt to mirror it; a combination of human units in voluntary group for-

mation may seem to represent it, but membership rolls and society buttons may serve to differentiate rather than to unite. The highest ideal of the kingdom and one possible of realization though this planet has never yet seen its fulfillment, one which is scriptural and divine, is a union based on likeness of heart and singleness of aim and perfectness of life in Christ which needs no outward badge or book of record to declare its common goal and basis. It is this union which unseverably binds the holy people of God together everywhere. It is this union which inspired the hymn, "Like a mighty army moves the Church of God, Brothers we are treading where the saints have trod." It is this union which I am convinced is the cause of the marvelous progress made by the Church of the Nazarene during these last years and which, if it continues to be the vision of her leaders, is destined to bring to the world a fresh revelation of Christ's own vision, "That they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

CINCINNATI, OHIO

THE PASTORAL OFFICE—SOME SUGGESTIONS

By J. G. Morrison

ONE of the most important items in church machinery is the pastor. However wise general officers may be, however capable district officers may be, if pastors are lacking in elements of leadership, the cause of God will stand still or deteriorate. Indeed in many respects the pastor is the key man to the human side of the kingdom of God.

No person can be a successful pastor, unless he has been definitely called thereto of God, and also unless he has been definitely baptized with the Holy Ghost, which removes all carnality from the heart. No more pitiable object exists in this world than a person endeavoring to be a pastor of God's flock while still retaining carnality in his heart. The labor, stress and grief incident to the pastoral office; the burdens, heartache and constant demands for sympathy which a minister is sure to meet, and the qualifications for being God's mouthpiece, can only be successfully met when the heart is aglow with perfect love, and that minister in possession of the flame of fire that God has promised to confer upon the leaders of His flock. A consciousness of the value of the pastoral office also has a very steadying effect upon a minister. To feel that it is but a stepping stone to something else, whether it be district office or evangelism is for that minister himself to prevent his own greatest achievement. A good education is a strong element of success for any minister, as a rule, provided he has not allowed it to operate as a deadening force upon his burning experience of heart holiness. If, to train and cultivate the mind, one finds that his conscious sense of the

nearness and presence of the Holy Ghost is lessened or his passion for lost souls, cooled in any degree, he had better by far abandon all training, and do what he can in the great harvest field with a dull scythe, rather than to whet his scythe and find that, with the whetting, his zeal and heart for harvesting have been paralyzed.

The pastor must be a leader. In holiness, in zeal for the redemption of the lost, in prayers, in fastings, in courage, in faith, he should never allow one of his flock to exceed him. He should live such a white life, his conduct and language and deportment should be so unblameable, that if all in the community where he dwells should follow his example none could take hurt or detriment. All things that go to make up a minister's life are important (and many small things are the more important because of their tininess), but two things stand out with glaring emphasis: *His relation to money, and his relation to the opposite sex!*

Debts, persisted in, will ruin the saintliest minister. To obtain goods, even food, without the probability of paying for the same, is a deadly thing to a preacher of the gospel. It is one of the things that the world will not forgive, and it were better if we all who are related to the holy ministry looked upon this as a mortal sin! Ever to leave a church with unpaid personal bills, is a fearful blow to holiness, a wound to the church of which that person was pastor, and a frontal attack on the salvation of which our Lord Jesus Christ is author. Any pastor who accumulates debts, and leaves with them unpaid, ought to be firm-

ly but kindly invited to leave the ranks of the clergy of our divine Lord. It is true, that occasionally debts cannot be avoided, but such cases are so very rare as to be almost negligible. In such an event a District Superintendent should be carefully consulted before debts are contracted. Pastors, avoid debts as you would Satan himself, for debt is one terrible weapon with which our wily adversary has blasted many a ministerial career, and he is patiently waiting to blast yours.

In the same breath let us warn every pastor concerning a too great readiness to contract debt for church or parsonage building. One should never be contracted without the express advice and consent of the District Superintendent. If that consent is in writing it might, indeed, prove a boon to that pastor in the days to come. Many a church is mortgaged to death before it is hardly born, and its energies sapped for years paying interest which could have been avoided with a little care and foresight on the part of the pastor.

The pastor's relation to the problem of evangelism in the connection with his church is of vital importance and falls into the finance consideration. A church ought to be kept by pastoral labors and flaming preaching at white heat by the pastor himself, so that when he calls an evangelist it should not be for the purpose of pulling that church out of some hole into which the pastor by sheer laziness or lack of leadership has allowed it to slump. The pastor who slides along comfortably, "drawing his breath and his salary," and depends on the semi-annual visits of an evangelist in order to bring the year up fairly well, and to gather in enough accessions so that his laziness will not be too glaringly detected, is no true shepherd of the flock of God. He is a hireling, or something worse. Faithful preparation should be made by every earnest leader of a local church, for the expected visit of the evangelist. All extra demands should be side-tracked as far as possible, and the revival meeting given a clear right-of-way. If at all feasible special prayermeetings for several weeks should be held in anticipation of the revival event.

The very selection of an evangelist is a matter that calls for great prayer. God must have a choice in these matters, and if the pastor and church can only get the mind of God on who the one is that should come and minister to them in an evangelistic way, it will be a wonderful triumph. The matter of finance for the evangelist's remuneration should be carefully canvassed before hand. It is wise, if possible, to gather up a portion of the proposed evangelistic offering before the arrival of the one who is to conduct the meeting. It is often better to have an understanding with him before he arrives as to the amount that he will expect from that evangelistic effort. It is no reflection on an evangelist's faith or consecration to induce him to state how much he will expect from the church he is serving in return

for his effort at revival. When he has stated how much he expects, and the pastor has, with that amount in his mind, extended an invitation to him to come, then the pastor ought to use every effort in his power to secure that amount, and to pay it over without so much as a wince, grimace or remark, no matter what sort of a meeting has been the outcome. Nothing is so inexcusably "shabby" as the reluctant or sullen payment of an amount that has been agreed upon between pastor and evangelist for a given revival service. Pay it like a prince, although you are deeply disappointed in the outcome of the effort. The one who conducted the campaign has no doubt worked faithfully, then faithfully and cheerfully remunerate him.

If an agreement with an evangelist states that he is to receive a "free-will offering," and the remark has been passed, or written between them that a "big meeting will bring you a big offering," it is then dishonorable and unfair to an evangelist to leave the financial matter without care and attention. Just to let it drag along, and to solace one's self with the notion that "It's up to the evangelist to put on a good meeting if he wants a good offering," is almost as "shabby," ungentlemanly and unethical as to be sullen and reluctant about handing him what he has earned. The pastor should exercise himself to gather it up, even though it is to be a *free-will offering*, and when the time comes to receive it from the people he should fix in his own mind what reasonable remuneration should be given, and do his very best to raise it. The people are quick to sense whether the pastor is eagerly happy in their being generous with an evangelist or whether he is grumpy and feels that they are overdoing it. Many an evangelist has gone away with one-half what he should have received, just because of the stingy attitude of the pastor toward what was supposed to be a "free-will offering." Indeed it is quite possible that many of the financial shortcomings that have appeared in the career of evangelists have almost been forced onto them by ungenerous ministers for whom they have labored.

One of the most dishonorable things that a pastor and his church board can do in regard to their financial treatment of an evangelist is to promise him a "free-will offering," and then under the inspiration of the revival press the matter on the people, gather up all that they can possibly induce them to give, and after several hundred dollars has been secured, *calmly vote the evangelist a hundred and fifty and pocket the other two hundred or more*, for the church debt, a new roof on the parsonage, to pay the general budget, or to bring up the deficit on the pastor's salary! Such a thing is the perpetration of a downright falsehood! It is a misappropriation of funds! The Association of Evangelists ought to keep a "Blue Book" in which the names and localities of all who treat an evangelist in such a manner, can be written,

and strictly sever diplomatic relations with all such. Related also to this question of finance is the matter of cancelling an evangelist's date, especially close to the time when he is to arrive. If such a course cannot be avoided, some financial adjustment should be made with the evangelist, thus so sadly inconvenienced, and often at a genuine pecuniary loss to himself. Any other course is distinctly questionable in its ethics.

The pastor's relation to his own personal finances has a distinct bearing on the kingdom of God. As a leader, he is always the "observed of the observers." As the head of the flock he is supposed always to set an example to others that they can follow without damage to their experience or injury to their influence. Let his home be a model of wholesomeness without extravagance. Let the car he buys be an average of the cars purchased by his parishioners, "That the ministry be not blamed." Do not say that it is nobody's business what you do with your salary. On the contrary, it is the concern of all over whom you have the spiritual oversight, as to the sort of example you set, in whatever realm your life may touch. And bear in mind, dear fellow-pastor, that when any of us accepted the care of the flock of Jesus, the great Shepherd, we gave up many things in relation to private choice that we formerly had a right to, before we accepted the leadership of the sanctified hosts. Now, having become a pastor, our whole care is to "Feed the flock of God, taking the oversight thereof," as one who must give an account to the great Shepherd for every act that we perform in that capacity. The pastor who can handle all the financial problems that meet him in the pastorate, so that he secures the unqualified approval of Jesus Christ our Lord, who shall investigate him in the judgment day, will have purchased for himself a good report at that awful day!

The second outstanding and emphatic matter that should have the attention of the man of God is his relation to the opposite sex. Hundreds have fallen and besmirched the robe of the sacred ministry at this point through sheer ignorance. Hardly a minister, we believe, ever deliberately walked into the crushing folds of this serpent of indiscretion. Its beginning has almost always been an inadvertence. Too much freedom between the sexes—this should be very prudently curtailed. Too many interviews with no third party present is a very dangerous proceeding. Too many efforts to enlist the pastor's sympathy in the woes or afflictions of the private life of the other party; and sympathy and pity so easily ripen into infatuation, and infatuation when it is finished bringeth forth death. Too much flattery offered to pastors, or by pastors—and flattery is the precursor of deceit—and damnation. Almost every pastor in the land, when in his right mind, feels sure that he will never succumb to such an artful assault of the enemy. But when the hook is baited ever so skillfully with

the feminine gender, the sharp barbs artfully concealed in the plan to do good and assist a human being in distress (and woman's distress and woman's tears have ever been used by Satan as a means of approach) and the unsuspecting pastor swallows the bait, gets hooked on the barbs, flounders in the toils of the enemy's net, deceives, sins, and lands at last a poor derelict on the rocky shores of ruin's reef, he adds one more to the immense list of those who have been caught by Satan and damned before death, with a woman for a bait. Let every minister beware! Mankind, though converted and sanctified, is a fallen race! His complete restoration awaits the resurrection day. In the meanwhile, as John Wesley tersely put it, "conduct yourself prudently with women," and as the blessed Scriptures declare, "Treat the younger women as sisters, and the elder as mothers," in the Lord.

INTERPOLATIONS

By REV. F. M. MESSENGER

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (1 Tim. 3:16).

Assaults upon the Word of God are numerous and subtle; they range all the way from the most blasphemous and fierce atheism down to the seemingly kind and friendly correction of either its own mistakes or those of the translators.

An article opposing blatant infidelity, or in opposition to Modernism, is hardly needed in the columns of the HERALD OF HOLINESS, but sounding an alarm against the more insidious, subtle attacks may be timely and we trust may be appreciated.

If the devil is a liar from the beginning and he is preparing his bait to finally capture and ruin the world "with *all deceivableness* of unrighteousness," it follows that one endued with his cunning is going to cut some of his bait to catch every kind and turn of mind of the religious world.

One of his first lessons to shake our faith—if only a little bit—in the infallibility of the Word of God is to inject doubts regarding its authenticity. It is true the translators of the Old and New Testaments were not inspired men, yet it must be conceded that the King James, and the English and American Revised versions, were all translated under the most careful safeguards that could be thrown around them. The King James version was translated by a corps of men selected on the grounds of qualification only. They were among the best scholars in England, and yet, we are told, it so happened that all shades of opinion and ecclesiastical policy were represented.

Forty-seven of those chosen entered upon the work and they were arranged in six classes and appointed to sit: two classes at Westminster, two at Oxford, and two at Cambridge, and the books of the Bible were apportioned among them. When a portion was finished by one of the companies, it was sent to all

the others in succession for their deliberation and examination, and whenever a difference of opinion was elicited reference was made to a committee. The final revision of the whole was conducted in London by two delegates from each of the six companies. The time spent upon it was about seven years and a more complete system could scarcely have been invented.

It will be seen that this committee was not entrusted with the duty of writing a new Bible, or of adding to or taking from the old one, but with the solemn and sacred duty of presenting to the English speaking portion of the world a translation of the Old and New Testaments from authentic copies of Hebrew and Greek manuscripts—to give us a Bible in our own language practically the same as the original manuscripts.

These translators then made up of different sects and shades of opinion, could hardly have agreed on leaving out—or adding to—any material found in the accepted and authentic Hebrew and Greek copies.

New translations have appeared, but these have been made for either one or two purposes. First: a seeming necessity on account of the rapid changes which have occurred in the meaning and use of certain words, the obsolescence of others and the introduction of new words. Second: for the propagandizing of certain sectarian dogmas, such as water baptism, etc.

The first purpose is a legitimate one, and if conducted under proper safeguards—as we believe both the English and the American Revised versions were—they become valuable to the student of "Holy Writ," but there is another method sometimes used in revisions but more frequently in text books and by teachers, which is always a first step toward the infidelity of modernism and a final pathway to the dark byways of atheism, and that is the scissors method of wanting to cut out from our Bible any portion whatsoever that has been handed down to us from the prophets and apostles; this method—to make it seem respectable—charges our translators and early writers of "*interpolating*" such passages as the modern scholarship does not especially like.

It is the writer's candid opinion that we need not be infected with this "*interpolation*" poison if we know our Bible. If the Bible is a book of profound spiritual and moral principles it *cannot* contradict itself, either by exact statement or by inference; if it does not tell the truth in one single place its whole value is destroyed. It may be claimed that the original does tell the truth, but if God—with all the safeguards that we know have been thrown around it—has allowed His message to man to be corrupted—by adding to or taking from it, He has allowed His own purpose to be defeated and given us a book which has become only a scrap of paper.

John Wesley was confronted by the scholars, claiming that a certain passage in the first epistle of John had been "interpolated." Mr. Wesley took issue

and said if it was an interpolation it had been interpolated by the Holy Spirit.

We do not wish to lift our voice against education, neither do we believe that wealth is wicked. If used for the glory of God it is a real asset. But when wealth brings greed and license, when it destroys humility and sets one up as superior to the Word of God, it is a curse, and it narrows the gate to heaven down to the minimum size of the eye of a needle; and when we cannot acquire and handle an education without setting up our superior intellects in the least way in opposition to the Word of God, we are in as precarious condition as the self-sufficient rich man.

We do not believe that there are any interpolations in our King James version of the Holy Bible. Accepting this interpolation stuff from modernistic scholars is nothing more or less than the first letters of the alphabet of the modern infidelity which has infested our schools and universities and is pushing them on at breakneck speed into rank atheism.

Read article by Professor A. S. London in the October 5th issue of the HERALD OF HOLINESS, then read in the Literary Digest of July 2, 1927, "The Spread of Atheism in the Schools," and *choose ye this day whom ye will serve.*

CHICAGO, ILL.

"IN'ARD CONNECTION"

By C. W. RUTH, EVANGELIST

JUST the other day, after preaching to an enthusiastic campmeeting congregation, as I left the platform a colored man with shining face waited for me and eagerly clasped my hand, saying, "Dat sho' was a good sarmint." In reply I said, "Are you a good judge of preaching?" When he replied, somewhat agitated, "Well, sar, I don't knows much 'bout preachin', but when it makes that in'ard connection, I knows it's all right."

This quaint reply struck me quite forcibly, and set me to musing about that inward connection. And then I thought how often I had listened to learned doctors of divinity as they discoursed and lectured with an eloquent display of rhetoric and oratory, but for some reason their preaching had failed to make that inward connection, and I had gone away disappointed, and hungry for the word of life. While the music and the preaching were artistic and beautiful and entertaining, they failed to make that inward connection, which can only be made when the anointing and unction of the Holy Spirit is upon the speaker and vitalizes and energizes the message that is being given. The appeal to the aesthetic alone cannot satisfy a spiritual person, seeing it does not make that inward connection.

Again I thought how often I had listened to some humble, Spirit-filled man or woman, who had perhaps never seen the inside of a preacher factory and had never been educated and trained to preach, and know comparatively little or nothing about homiletics

or theology (though quite familiar with knee-ology), but had tarried in the "upper room" until filled with the Spirit, and therefore had the power which Jesus promised should be the portion of His true disciples (Luke 24:49; Acts 1:8), and although there was no display of oratory or high sounding phraseology, we all came away from the service feeling that God surely was in that place, and our souls were blessed and refreshed; and we knew the preaching was "all right" because it had made that "in'ard connection."

We could but think how very necessary and essential it is that all ministers should themselves know the secret of that inward connection, first as a matter of personal heart experience in a vital union with Christ, even as the branch is united to the vine; seeing Jesus has said, "Without me [severed from me, marg.] ye can do nothing;" and second, in order to bless and help those to whom they may minister. For unless they make that inward connection with other hearts their ministry will be fruitless, and fail in its ultimate object, however it may please the worldly-minded.

And this reminded me of the German parents who had decided that their eldest son John was to be a preacher, and accordingly sent him to a theological seminary to become educated and trained for the ministry. After he had graduated and had won an honorable degree, he became the pastor of a very wealthy, fashionable city church. In the meantime a younger son named Jacob, who was a farmer, attended a revival service and was happily converted. Directly he declared he, too, was called to preach, and at once engaged in city mission work—all this over the protest of his aged parents. It so happened later that the collegiate son, while visiting in the home of his parents, was invited to preach the morning sermon in the leading church of the town where they lived. The parents attended the service and were highly gratified with the dignified and scholarly discourse of their eldest son. At night they decided to go to the city mission and hear their farmer boy Jacob. Later, in speaking of the two sermons they had heard that day, the aged mother was heard to say, though she greatly admired and complimented her college preacher, "I couldn't feels Chon; awber I could feels Chake." Ah, there it is. "Jake" had evidently made that "in'ard connection" which John with all his college education and polish had failed to make. We do not mean to imply that God places a premium on ignorance, but we do mean to say that without the unction of the Holy Ghost there will not be that inward connection which will awaken a response in other hearts and move them toward God, however humanly gifted and qualified the speaker may be.

And this is equally true of gospel singers. The singer may have a "charming voice," thoroughly trained, and sing beautifully and artistically, with great precision, and thus display fine musical talent,

and the song be pronounced a classic, and yet, if it is not vitalized and spiritualized by the Holy Ghost, it will fail to make that inward connection, and so will leave the heart untouched, and unblessed; whereas another, who is indwelt by the Holy Spirit until both the singer and the song are permeated and saturated with the Spirit, will move hearts and lift them Godward, even though his singing be not of so high an order as that of the former. It requires the overflow of soul another soul to reach. Hence, instead of concluding that the congregation is unable to appreciate his talent—because they fail to respond as they do to a more humble effort—it is well for the preacher or the singer to make sure that the lack of response is not due to his own failure to make the "in'ard connection," which alone can be made by the anointing of the Spirit.

If Jesus Himself—who was holy and always did only that which pleased the Father—had need of the anointing with the Spirit in order to fit Him for the work of the ministry (Isaiah 61:1; Luke 4:18), how much more do we, as Christian workers, need the same today!

INDIANAPOLIS, IND.

THE VICTORY IS SURE

By PROP. C. A. MCCONNELL

God's Word never fails of results when it is given to the hearts of men, but accomplishes that whereunto it is sent. This is not saying that all preachers everywhere at all times have large numbers of converts. But it is true that every preacher in whom is knowledge of the truth, and that truth dynamic through the indwelling Holy Ghost, will be able to satisfy God's requirement for a gospel messenger, every time, everywhere. According to human measurements one of the most successful preachers of Holy Writ was Jonah, and yet his character and spirit were such as would seem to fall far short of what we would demand in a gospel preacher. He brought a whole city to the mourners' bench—"prominent citizens" and all—and the country was "stirred for miles around," evidently. Yet neither love for God nor love for sinners nor love for holiness seemed to have moved him. On the contrary, the most unsuccessful preachers, according to the same human standards, were Noah, Jeremiah, and Jesus—perfect types of faithful gospel preachers. Did these latter fail God? Who would dare so affirm? May we not sometimes have a wrong conception of what constitutes results—of what God counts success? While, when properly presented, there is a mighty urge toward salvation in the gospel message, it must not be forgotten that nowhere in the Book is there assurance that the gospel, even though it were presented by an archangel, would have the power to coerce men into salvation. The gospel messenger is to deliver the message "whether they will hear or whether they will forbear." It must not be understood that we would belittle the

human part of the gospel—the preacher stands between the living and the dead. He has in very truth the keys of the gates of hell and of heaven; and his words will give entrance into one place or the other to immortal souls. If I were surrounded by multitudes dying with leprosy, and had in my possession a remedy which I knew would cure every case, I imagine I would be really concerned to overcome their indifference, to get their attention, to win their confidence in the remedy. A true gospel messenger will have a lively belief in the fatal quality of sin; he will have an absolute confidence in the Remedy; he will be consumed with a love for Jesus Christ, and a desire that all men honor Him with holy lives. He must have a personal knowledge of the salvation he offers. Such an one will have a message, and that message under the unction of the Holy Spirit will not fail to bring conviction to some hearts everywhere. That is the result of preaching—and a preacher filled with his message and with the Holy Ghost will have results.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLA.

"NO CROSS, NO CROWN"

By BASIL W. MILLER

And Jesus said: *"If any man will come after me, let him deny himself, and take up his cross, and follow me"* (Matt. 16:24).

The path trod by Jesus from the throne of glory, where He cast aside the robes of royalty, to His cruel death on the cross, was one strewn with thorns. His life in every deed was a cross to bear; cruel, brutal and inhuman was His treatment by His fellowmen; this throneless monarch had his cloudless splendor veiled; His shekinah glory was limited by a tabernacle of clay. The sanctimonious hypocrites of His day, the Pharisees, rejected Christ's holy simplicity, His avoidance of all sham they detested, and from their synagogues they cast Him out. They slandered His precious name; they reviled His sacred memory; they accused Him of being in league with demons. Though He was sinless and pure, scandalously they vilified Him. Though laboring for the uplifting, the inspiration of humanity, they hated Him. His was a heavy cross to bear.

Nights spent under the richly emblazoned stars of heaven in prayer—His cross to bear. Days treading the dusty roads, footsore and weary—His heavy cross. The Prince of glory, words as fresh as spring dawns—tired from the night's watch or the day's drudgery, asleep in the boat. The One at whose command angels soared on celestial ministrations—bearing the cross up to the place of crucifixion. The eternal Light of heaven, wearing the diadem of universal rulership—struck by vile hand and rude, spit upon by lecherous beasts. Upon that noble brow where sat the crown of all the ages, they placed the piercing crown of thorns. Heavy were the crosses of the Master. Watch

Him as He expires on the cross, hands pierced with nails, side rent with spear, blood trickling onto the stones below—who can measure the weight of that cross?

"Must Jesus bear the cross alone, and all the world go free?" There is a cross for each one; and unless we bear our crosses with the Lord of glory we shall never be crowned with diadems of royal splendor. No cross to bear, no crown to wear! No thorny path to tread, no golden streets upon which to walk! No night here without a star of hope, but believing on, over there for us no beams of eternal light of the city beautiful! Unless we walk the desert marches, climb the mountain peaks of trials, bear burdens, on the shores of glory the pearly gates will never swing wide. Without the warrior's battles here, there will be no victor's crown in the New Jerusalem. Unless we walk the path that goes through the garden of agony, there will never be the Easter dawn, with the light of eternity breaking like threads of gold from that "home of the soul."

With the Master, O soul, bear thou every cross. Battle against every foe! Tread every thorny path, every dusty road of duty, every desert march! May no night be too dark, but thou dost pray on; believe on. May no outcast be too dirty, but in the Savior's name in love thou dost shelter him. Then the crown shall await thee; the throne shall be thine. For thou hast sung,

*"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.
The consecrated cross I'll bear,
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me."*

DO YOU KNOW?

THAT where there is a will, there are many ways? That if we honestly, earnestly desire to gather up money for the missionary cause, we can do it? That our congregations are able easily to discern whether we are desperate about gathering it up, or whether we are just "going through the motions," so that we can make some kind of a report at assembly time? Do you know that when the pastor gets desperate and carries a burden on his heart for the heathen in the foreign lands it will crop out in his preaching, and in his praying, and in his giving? Do you know that when his people hear him *sighing* about it, and *crying* about it, and *going without some things* that he may give toward it, it tremendously affects the people themselves, and then they will begin to sigh more and cry more and to give more? The pastor is like a locomotive that has to run past the station in order to get the cars up to the station. So a pastor is compelled to feel the need of missions, and to carry the burden of missions, and to make offerings

to missions a bit, perhaps, in excess in order to have his people come up to the standard they ought to reach.

Do you know that there are, probably, holiness people in your community who would be glad to assist us in the great missionary program of the Church of the Nazarene if we did but tell them about it? They are in a quandary, many of them, as to where to place their consecrated offerings, and if you did but approach them no doubt they would gladly give you money for advancing the mighty world-wide program of evangelism that we are carrying on. Try it, dear pastor. Try it, dear Nazarene layman, and see.

Do you know that there are earnest Baptists, Methodists, Lutherans, Congregationalists and Christians who would be delighted to assist the Church of the Nazarene in its missionary enterprise if they were informed a bit? Would you dare to sit down and tell them about it, and then earnestly beg of them to let you have some of their money with which to spread the cause of Jesus in the heathen world? Do you know that their churches are rent, many of them, with the awful fight on modernism, and that they would be glad to help a church in its missionary program that has no such fight in its midst?

Try it, dear heart, and see! Preach *holiness and missions, the two greatest themes the human tongue can speak on*. If you have the will you will find a way. Notice the hunting dog, how he hunts, despite the fact that there may not be a bird within hundreds of miles of him. Why does he do it? Because it is bred into him. He is trained for that. You can scold him, and shout at him, and tie him up with a chain, but he sniffs every bunch of grass, and smells every bird's track; and if released gallops with lolling tongue and hollow sides and unwearied limbs, hither and thither and up and down, looking for birds! Brother, sister, if the love is in our hearts, it is bound to come out in the conduct! If we have a passion for souls we shall be hunting for them all the time. We shall be as busy as the hunting dog looking for the souls we might lead to Jesus; and when we know that a few dollars will buy one in the mission fields, we will beg for those few dollars from everyone we meet. We will run here and run there, and beg here and request there, and solicit yonder, but never quit, never subside, never stop, never let up! No coin is too small but what we will hoard it for the sake of souls, and no person is so unlikely but what we will approach him for money for this sacred cause. *Do we have the passion?*

This writer once begged over eleven hundred dollars in one year for the cause of missions, and did it from door to door, never taking an offering in the public congregation. He received sums all the way from ten cents to fifty dollars. He made it a constant object while doing pastoral work to solicit

among his church members, other Christians, and outsiders for the cause of missions. He preached hundreds of five and ten minute sermons on that theme to different people, and then appealed for money. His church was apportioned less than two hundred dollars for missions, and when he reported at the end of the year, he handed in over eleven hundred.

Where there is a will, there are many ways! We can do ten times as much as we are doing, *if we really want to*. For the sake of Him who wore thorns, and suffered nails to be driven through His hands, and was scourged, and who died for us—come on, dear heart, let us do it for Him! For the sake of the souls that are perishing in darkness and the shadow of death—come on, dear heart, let us do it for them! For the sake of our own reception, and record at the judgment day, when every hidden deed and every effort and every desire shall be brought to light—come on, dear heart, let us do it for ourselves!

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

Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

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

(The forty-first week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Rev. 3—8.
2. For Personal Meditation, Ezek. 41—48.
3. For the Evening Devotion, 1 Chron. 19—28.

The Christian's two fold duty is expressed in the first and last commandments to God's people. If we would know the Master's will we must sit at His feet and place ourselves at His disposal. A heart bowed at His feet and yielded to the Holy Spirit places us in a condition for Him to reveal His will and an assent of the will to do His will. His commands should be our life purpose. The Master's last command should still be ringing in our ears, "Go ye therefore, and teach (make disciples, or Christians) of all nations." The last command is just as binding as the first commandment. "Thou shalt love the Lord thy God with all thy heart." It is the absolute and immediate duty of every child of God, not only to take some part in the work of God, as he may think fit or possible, but to be so given up to his Master that he will be guided and used as He would have him to. May we be volunteers for His service.

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

Workers' Verses for Seekers with Difficulties

Sunday, 1. I am too great a sinner, I Tim. 1:15.

Monday, 2. I am afraid I can't hold out, I Pet. 1:5.

Tuesday, 3. I have no conviction, Isa. 53:6.

Wednesday, 4. I cannot give up my evil ways, Gal. 6:7.

Thursday, 5. I have too much to give up, Mark 8:36.

Friday, 6. I will be persecuted, Rom. 8:18.

Saturday, 7. I will have to give up my business, Matt. 6:33.

PART TWO. THE WEEK'S VISION OF OUR LORD.

A Cloud-born Savior for a Sin-cursed World

"For the Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: and we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Therefore comfort one another with these words."

The Importance of this Doctrine. As we awake on a summer morning at an early hour, the first faint flush of dawn is tinting the horizon. The sunrise is flooding the heavens with crimson glory and bathing with its radiant splendor each face upturned in hope toward it. Each beautiful ray of purple and gold which it has cast athwart the painted sky points to the spot where the sun itself is about to burst forth with all the majestic splendor of the morning. Likewise the Bible is filled with its myriads of glory texts. These purple and gold texts of light from the world speak of the loyalty and kingship of Him who is to come. The whole story of divine revelation is flooded with the light of this hope. From the first pages until we close the Book we may see every line pointing to one focal spot of splendor upon the horizon at the end-time when our Lord Jesus Christ shall appear. This is not a wild imagination or an idle fancy, but the hope of the saints of God. The coming of the Cloud-born Christ means to the Christian the miracle of instant resurrection. "The dead in Christ shall rise first." It means to him the miracle of an instant change from the grave to glory. "We shall not all sleep, but we shall all be changed." It means the miracle of an instant rapture. "We which are alive and remain shall be caught up." It means instant association with our departed sainted friends, "with them in the clouds." It means an instant vision and association with our Lord "to meet the Lord in the air." Our eyes have not seen such wondrous glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared." It is the Blessed Hope. It is the Purifying Hope. "He that hath this hope in him purifieth himself." It is the only hope of victory.

The Coming Messiah of the Old Testament. The first announcement of the coming Messiah is found in Genesis 3:15. The prophetic foreview of the Messiah given in the Old Testament occurs in a twofold aspect.

The Rejected One coming to suffer as pictured in Isa. 53 and many other passages. And the King in power and glory. See such descriptions as given in Isa. 11, Jer. 23, and Zech. 14. Often these two visions of the Christ are blended into one as found in Psalms 2. The prophets themselves were often perplexed by these difficulties. "The prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:11, 12).

The Coming Christ Foretold in the New Testament. When Jesus was rejected He announced His approaching crucifixion, resurrection, and return. In Matt. 24 He tells us what we may expect until He returns and how He shall return. The second coming of Christ is mentioned 318 times in the 260 chapters of the New Testament, or once in every 35 verses. In Paul's epistles it occurs three times as often as baptism. It is an event, not a process, and is personal and visible. For the church, the Bride of Christ, it means the Marriage Supper of the Lamb, for Israel it means the fulfillment of the Davidic Covenant, and for the nations it means judgment and punishment.

Matthew says, "Behold the Bridegroom cometh." Mark says, "And they shall see the Son of Man coming in the clouds with great power and glory." Luke says, "Occupy till I come." And John beautifully tells us, "If I go away I will come again." When Jesus died the world's sun went down and it was left in darkness. But He said to His disciples, "Ye are the light of the world;" "Let your loins be girded and your lamps burning, and be ye as men that wait for their Lord." When the Holy Spirit descended on the Day of Pentecost one hundred and twenty lamps were kindled in the "upper room" to lighten this dark world. And before the day was over three thousand more were added to the light-bearers. John saw Jesus walking among the seven candlesticks of the churches in his vision on Patmos.

Our attitude till He comes is indicated in the words of St. Mark, "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and every man to his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." We have passed the evening of the Early Church, the darkening shadows of the Middle Ages and the cock-crow of the Reformation and are fast hastening to the morning of His coming which is heralded by the Morning Star to be seen by the waiting Bride and followed by the full orb'd glory of the Son of Righteousness arising with healing for the nations. Until

He comes we should Wait, Watch, Witness, Work and Win.

"It may be at morn when the day is awaking,

When sunlight through darkness and shadow is breaking,

That Jesus shall come in the fullness of glory,

To receive from the world His own.

It may be at midnight, it may be at twilight,

It may be, perchance, that the darkness of midnight
Will burst into light, in the blaze of His glory,

When Jesus receives His own."

THE LESSON ILLUSTRATION

During the Franco-Prussian war Von Moltke by his genius and skill and by a net-work of telegraph wires, was really present on every battlefield, though visibly and personally present at his office in Berlin. Later in the war he joined the army near Paris, after which his actual visible presence was there. So our Lord, by His divine attributes, is really present with His church now, but He will be visibly and personally upon the earth at His second coming.

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

Some years ago a minister felt led of God to go to a certain lumber camp in the northwest and preach one Sunday morning. After making the trip at great expense and difficulty, much to his astonishment he found the camp entirely deserted; nothing remained except one large shed in which was piled some lumber. His heart sank, discouragement led him to believe that "the still small voice" was not of God. But a voice came saying, "I sent you here to preach; go to the front, sing and pray, and preach the message I give to you." This indeed seemed to be foolishness for a minister to be preaching to a lumber shed and a few logs. But he obeyed. When the sermon was completed he closed his Bible, dismissed the "absent" congregation, and went on his way. Seven years passed by. In the jostling crowds of London the same preacher, while walking, felt a hand on his shoulder. In turning around he faced a strange man, who said, "Sir, did you not go out to a certain lumber camp in the United States some years ago and preach to a lumber shed?" When reminded of this the incident came clearly to his mind once again. The stranger continued, "As you started to preach, I just drove up to get some tools left behind; I thought I would not let you know I was there, so I hid behind some piles of timber. I laughed at the foolishness of a man preaching to a shed, but the message struck my heart. Conviction became so great that I could not work. I yielded to God, and for these past seven years I have been preaching the gospel. God has given me thousands of souls." God's ways may not be man's ways, in the darkness of the shadows His purposes may be hid, but if we will obey His voice, glory will result from it.

Recently, while crossing the ocean, a boy fell overboard from the deck. The ship's surgeon did not know who he was, but he told the crew they had better go out and try to save the boy. One of the crew pulled him up. They took off his outer garments, turned him over a few times, worked his hands and feet, and when they had done all they knew to do they said, "Haven't we done all we can?" "Yes," replied the surgeon. A sudden impulse told the doctor that he ought to go over to see what he could do. He went over, and

found that it was his own son. Then he didn't think that the last thing had been done. He jerked off his coat, bent over the boy, blew into his nostrils, and begged God to bring him back to life, and for four long hours the lad hung between life and death. Finally a flutter of breath told that he lived. What a great difference it made when the doctor knew that it was his own son! We would possibly win more souls if we were actuated with this same love and enthusiasm for the unsaved that the doctor knew for his son.

Dr. C. E. Cornell says, "A woman dropped a tract or a little book in the way of Richard Baxter. He picked it up and read it, and was led thus to Christ. He became a holy Christian and wrote a book entitled, 'A Call to the Unconverted,' which brought many persons to the Savior, among whom was Philip Doddridge. This man in turn wrote 'The Rise and Progress of Religion,' which led among others the great Wilberforce to God. Wilberforce wrote 'A Practical View of Christianity,' which was the means of the salvation of multitudes; among them was Leigh Richmond. This man wrote the book entitled, 'The Dairyman's Daughter,' which has been instrumental in the salvation of many thousands." Of this incident Dr. Jowett says, "What a small thing the dropping of that tract was, but what a wonderful many-branched tree has sprung from it!"

One of the most thrilling stories of the transforming power of Christ is told by Begbie in "Twice Born Men." "Old born drunk" was literally born drunk. He was born when his mother was in a drunken stupor. During the first year of his life, while nursing him, the mother was continually drunk. At nine months old his mother taught him to drink whiskey from a spoon. At five he was a confirmed drunkard, tottering as he walked. At seven to ten delirium tremens had laid hold of him. At twelve he would chase the snakes from his boots and out of his bed. At twenty he was more of a beast than a man. At twenty-five he was naught but a skeleton, more dead than alive. At about this time one night he staggered down a street of London, falling from side to side, leaning against buildings and lamp-posts, until finally he stopped on a corner near which the Salvation Army was holding a street meeting. Joe, who years before had been a noted drunkard in that section, was speaking. He said in tones of fervency, "I once was like you men. I knew the horror of drink, the fire of passion. I knew what it was to run the snakes from my bed. But one day Jesus came into my heart and converted me. And now I am happy. You too can be happy." The band started playing, as the workers marched to their hall. "Old born drunk" had something break within his soul, the last spark of manhood and of divinity flared up. He tottered down the street to the hall, walked in and began to stagger to the front of the building. The words of that old hymn struck his ears—"There is a fountain filled with blood . . . And sinners plunged beneath that flood Lose all their guilty stains." He stumbled on until he fell across the altar. Lifting his head to heaven and loudly striking his hands together he cried, "Make me like Joe. Make me like Joe." He didn't know what he wanted, or whom he wanted to help him; all he knew was that he wanted what Joe had. After the workers had prayed with him he said, "I have been made like Joe." After a bath, a hair cut and a shave, he was put to bed. The next morning when he arose he said that he was going back to sell his papers in the saloons. But the officers of the Army said that he must not go, for the appetite for drink would take hold of him again and he would fall. All he said was, "I have been made like Joe." He went with papers under his arms, and in a feeble voice said, "Buy men, from 'Old born drunk,' that's been made like Joe." The bartender said, "Like who?" And then he remembered the story of Joe's conversion. "Old Born drunk" was grabbed and thrown to the floor, and they literally poured whiskey and beer down his throat, in his eyes, in his nose, and even into

his ears. But he would shake his head, sputter, blow his nose and cry, "I have been made like Joe. I have been made like Joe." Suffice it to say that "Old born drunk" stood the tests and became one of the famous characters of the missions of London. The transforming power of the Master came to him. "Though your sins be as scarlet . . . they shall be as wool . . . as white as snow."

A mother in the south, three children depending upon her for food, funds could not be collected, the groceryman shut off credit, the empty meal barrel. Unusual circumstances, but that mother goes to her secret place of prayer and calls on the God of high heaven that had promised to supply all her needs. She prays the heavens open and the glory down. Out of her closet she comes singing that old hymn, "Be not dismayed, whatever betides, God will take care of you." During the day a heavy rain develops, the children cry, but the mother continues to shout the victory. Nearing sundown, through the hard rain, two friends are seen carrying supplies toward the little home. When they enter this is their testimony: "Sister, our mother was worried about you ever since a certain hour this morning [the hour when this mother had prayed] and she would not let us rest until we had brought this food to you and the children." Such is the fulfillment of the promise of God if we could but learn the simple lesson of trust and confidence in our heavenly Father. He will never leave us nor forsake us. His glory will never fail; His supply is never exhausted; and He never wearies of our oft calling.

Gypsy Smith says that when he was first converted he immediately became anxious for the conversion of his uncle. The gypsy boy just prayed without speaking to the uncle. One day the uncle said, "Rodney, how is it that you have worn the knees of your pants so much faster than the rest of them?" The boy replied, pointing to the holes in the knees of the trousers, "Uncle, I have worn them out praying for you, that God would make you a Christian." Nothing more was said, but the uncle yielded to the Savior. Prayer changes things, yes, everything.

PITTSBURGH, PA.

WORLD NEWS OF GENUINE INTEREST TERSELY TOLD

By REV. C. E. CORNELL

It is astonishing how soon the whole conscience begins to unravel, if a single stitch drops; one little sin indulged makes a hole you could put your head through.—CHARLES BUXTON.

Accustom yourself to unreasonableness and injustice. Abide in peace in the presence of God, who sees all these veils more clearly than you do, and who permits them. Be content with doing with calmness the little which depends upon yourself, and let all else be to you as if it were not.—FENELON.

The invention of a Chinese typewriter was reported recently by John T. Underwood, president of the Underwood Typewriter Company. He said that the first machine ever equipped with Chinese characters had been built at the Underwood factory and is being used experimentally in this country for Chinese business and was being shipped to China for use of firms dealing with the Chinese.

Many persons brought up in the Christian faith later become dissatisfied with religion. These persons live their lives for perhaps a number of years, seeming fairly happy. But such eventually feel the barrenness of material things and find themselves turning automatically back to Christ. The trouble is that if we put our religion in a drawer the danger is that when we open the drawer we find nothing there.—DR. HENRY SLOAN COFFIN.

William M. Danner of New York, Secretary of the American Mission to Lepers, recently returned from a 45 weeks' tour in twelve countries, during which he visited 37 special leper hospitals. He said that at the present time there are at least 2,000,000 lepers in the world. The largest leper colony, numbering 6,000, is in the Philippines. At the Federal Hospital located at Carville, La., there are 267 lepers. Most of the lepers are found in tropical countries, Mr. Danner declared, and because of the fact that it is a peculiarly human disease, it is very hard for science to cope with. New treatments however, are turning hundreds of lepers out on parole practically cured. Mr. Danner believes that the world can get rid of leprosy entirely.

From an exhaustive analysis of public school children's work in Springfield, Mass., it has been found out that those who study music are three per cent higher in their general scholastic averages than the non-music studying pupils. The average for the non-music pupil is eighty-two per cent. More poor children study music than do those of rich parents.

The ground in Siberia freezes to a depth of one hundred feet.

Habitual drunkards in Madrid must have their heads shaved every four weeks, under penalty of law.

The farthest known star is about 1,293,572,675 billion miles from the earth.

There are more than 17,000,000 telephones in use in the United States and the annual calls amount to 191 for each resident of the country.

You can never tell how much your "yes" or "no" may mean. Pilate didn't realize the tremendous significance of his consent to the crucifying of Jesus. To him perhaps it was simply one case more, unusually troublesome, to be gotten rid of. But there are no little things when right and wrong are at stake. The tendency today is to slip along the easiest way, as Pilate did. Jesus, Master, help us to ring true to Thee in all things.

That 4,000 labor days are lost for every man who dies of malaria, was the claim of one of the speakers at a joint teachers' and health officers' convention held in Manila recently to stimulate interest in a campaign to fight malaria in all the Philippine provinces. Among the speakers was Major A. J. Hitchens, who said that the schools can do more than health service men to control malaria, and that with the help of the schools the health service can eradicate the disease.

If my soul has grown tares, when it was full of the seeds of nightshade, how happy ought I to be! And that the tares have not wholly strangled the wheat, what a wonder it is! We ought to thank God daily for the sins we have not committed.—F. W. FABER.

Zaro Agha, Turkey's famous aged man, has just married his 11th wife. He had previously buried ten wives and twenty-seven children. Though claiming to be 153 years old Zaro cannot show a birth certificate. But he can describe from memory events that occurred 140 years ago. He has a vivid recollection of the coronation of Mahmoud II in 1808. He was never sick until a few years ago when he was taken to Italy to be exhibited.

God beholds thee individually, whoever thou art. "He calls thee by thy name." He sees thee, and understands thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness.—CARDINAL NEWMAN.

GENERAL BOARD CALLS FOR D

STATEMENT OF GENERAL BOARD

AS is well known, the funds of the church are divided into two classifications: One is known as the maintenance fund and is provided for annually by the Budget and has been operating year by year through the splendid co-operation of the church in general, without a deficit.

The other is known as the capital fund, sometimes referred to as the trust fund, which consists chiefly of moneys and properties that have been obtained in past years in the form of annuities in exchange for life contracts. Much if not all the property thus acquired was heavily encumbered by mortgages and was scattered over different sections of the United States. It was thought by those responsible at that time that those properties would provide sufficient income to pay the taxes, interest on the mortgages and other expenses and leave sufficient surplus to meet the fixed annual interest requirements on the annuity contracts. This did not, however, prove to be the fact. They not only failed to provide anything to meet the interest obligations on those contracts, but in some instances failed to provide sufficient to meet the taxes and interest on the mortgage indebtedness.

This created, as you will see, an annual deficit in the capital accounts. To meet this indebtedness, which by the way had been increasing every year, money was borrowed from churches, individuals, banks and the Publishing House until, to quote again from the above mentioned pamphlet, "during the last three years the expenditures on this account have aggregated practically \$65,000 in excess of receipts." The General Board has thought it unwise to include any of these annual deficits in the Budget, and to maintain the sacredness of the Budget as a vehicle through which the missionary and other general activities of the church could be maintained.

The mortgage indebtedness upon properties held in the trust account has been reduced to approximately \$100,000, and other properties have been sold or consolidated, so that the income from the properties now is sufficient to meet all of the costs of operating them, including interest on the mortgages. When these properties are finally disposed of, we are quite certain that sufficient will be realized to liquidate the mortgage indebtedness in full and leave a surplus sufficient to balance any indebtedness beyond the \$100,000 asked for in this campaign.

We know of no other means by which the General Interests of the church can be relieved of this indebt-

The Whole Church to Fi Old Debt in the To Years S

Interest on Annuities and Unfortunate in Enough To Meet Payments a Increased Until It Is a Gre

edness and the constant annual increase, except by calling upon our people to wipe it out forever and thus relieve the Board and the church of the large obligations annually required in meeting the interest.

It will thus be seen that if our church will wholeheartedly get underneath this \$100,000 campaign and rally to the help of the Lord against the mighty, one of the biggest pieces of constructive financing in the history of the church will have been accomplished. We must not fail.

This is the first time you have ever been appealed to for money for this purpose. We think you realize the vital necessity of forever wiping out these huge payments of interest on borrowed money, and will stand by the General Board in their efforts to do so by removing the cause.

We urge every District Superintendent and pastor and every individual member of the church to support our leaders in their efforts to wipe out this indebtedness before January 1, 1928, and thus come up to the General Assembly with the way cleared for progress. Lord grant it may be so.

THE GENERAL BOARD
CHURCH OF THE NAZARENE

THE CALL TO THE CHURCH

THE Church of the Nazarene has a debt. Sorry as we are to state it, nevertheless it is a fact. It is a burdensome debt. It is a debt of several years' standing. It is a threatening thing. It must be paid.

The debt is in the Trust Funds. These properties or this money has all been donated to the church. The ones who gave it, did so with the understanding that they would receive an annual payment on it, and that when they passed away, the property or money would belong to the Church of the Nazarene.

Often these sums of money could not be readily invested so as to produce the income necessary to pay the annuity to the donor. When that occurred it be-

DEBT EMANCIPATION CAMPAIGN

Finally Clear Itself From an at Funds of Several standing

Investments That Have Failed To Bring d Interest Charges Have Slowly Burden and Must Be Paid

came necessary to borrow money to meet the lack, consequently a debt.

Furthermore, it frequently happened that real estate properties could not be leased for enough to secure therefrom the amount needed annually to pay the required annuity. When more money had to be borrowed to supply the lack, some properties were sold, and it occasionally happened that a sale would not net the church as much as the property had been appraised at when it was donated, thereby occasioning a loss of capital and consequently a corresponding loss of revenue. Then came the close of the World War. All real estate declined in value. It transpired that many properties lost so much in value that when sold they did not realize to the church as much as had been paid out for them in interest to the annuitants who placed them in the church's hands. This meant further deficit and more debt.

The General Board has never been able to make an appropriation to pay up these deficits because there were no funds out of which such an appropriation could be made. They would not use the sacred missionary and other funds of the General Budget, so there was no source to which they could turn to secure money to liquidate these deficits, and the debt increased.

The money borrowed to pay annuitants, the losses sustained by deflation of values, and then more money borrowed to pay interest on interest, at last accumulated to the astonishing sum of ONE HUNDRED THOUSAND DOLLARS! Nor was there any way to stop its accumulation except by asking the church to pay it off, and emancipate itself from the debt!

When the General Board finally dug through to the bottom of the mass of notes, mortgages, bonds, loans, bills payable and bills receivable, and located the amount that was due, and got its bearings with regard to the necessities of the case, it promptly began wrestling with this seemingly insolvable question. The Board was very loath to carry to the church a request for another campaign. It remembered that a few years back the church had been asked to lift the Publishing House out of a disastrous indebtedness. The Board also recalled that a short time later another

special campaign had to be launched by the General Superintendents of our church to extinguish a great deficit in the missionary funds. Although to both of these desperate calls the church had risen in a wonderfully loyal manner, and answered the call of its leaders, and lifted itself free from these entanglements, nevertheless the Board desired to avoid a third call of this kind, if it were possible.

The General Board found that to get out of the annuity business entirely and close up that department would cost much money and require years of time. Meanwhile something must be done at once, in order to stop the accumulating interest and rescue the Trust Funds from jeopardy.

The General Board determined to lay the whole case before the church, explain the entire situation, admit the unhappy condition, make it clear to the church that there were no funds from which an appropriation could be made to pay this debt, and frankly ask the church to put on a campaign to raise the needed amount! Before launching this effort, however, the Board secured private pledges, mostly from among its own members, transferred some money from the earnings of the Publishing House to that of this debt, and thus having reduced it to SEVENTY-EIGHT THOUSAND DOLLARS, they are now turning to the church with a plea for a special offering of an amount averaging not less than a dollar a member, to be taken next Christmas week, in order to pay the church finally out of debt.

The Board has named this "The Debt Emancipation" campaign. The members of the General Board and General Treasurer Lunn all assure the church that THIS IS THE LAST AND FINAL DEBT-PAYING CAMPAIGN THAT THE CHURCH WILL HAVE TO MAKE, provided the entire amount is raised and paid in! It is also an assured fact that if the debt is not extinguished, the interest is accumulating so rapidly that but a short time must elapse before the debt will be doubled and yet will still be hanging over us, and still we shall have to pay it! All who are familiar with the facts are sure that now is the time to pay it, or its payment will be doubly difficult the longer we wait.

The General Superintendents have approved of this request, and earnestly beg our ministers, evangelists, laymen, and all to faithfully co-operate in this great effort to blot out the last remaining debt that hangs over our beloved church. This indebtedness has eaten up thousands of dollars worth of interest, and is accumulating more every day. Shall we not as a church, shake off its paralyzing shackles and come up to the General Assembly of 1928 "owing no man anything, but to love one another," and then launch another four years of spreading scriptural holiness, with every cent given by our devoted people counting for the main issue, and none spent for interest?—J. G. M.

FOR ALL THE FAMILY

HOW HONEST MUST A MAN BE TO BE HONEST?

By MRS. JOHN T. BENSON

HE was a big man with a heavy-set body, which perhaps made him look all the more pitiful as he sat hunched forward in his chair, eyes staring at the floor. He looked up for a moment as the door opened and his brother-in-law entered the room and took a seat near him. "I am most dreadfully sorry about this, Tom, though of course words sound pretty empty at a time like this. If there is anything I can do you will call on me of course."

"That's the worst part of it, there isn't anything anybody can do," answered Tom dully. "I have always been a fighter, and there is plenty of fight left in me yet. But what can I fight? Hugh took the money from his employers, they have the proof, and he has acknowledged it. So that's that."

Stephen said nothing and in a moment the other man spoke again.

"The paper was kind enough to say he embezzled the funds. Embezzled! A pretty term to use in place of the old fashioned word steal. But that's what he did, he stole. Where did he get his dishonesty? My father and my grandfather were honest men, and I have never taken a penny of another man's money in my life. There is only one way for me to account for it, and that is that he was born a thief."

"Oh, come now"—began Steve.

"Yes, I've been sitting here thinking it over and have come to the conclusion that he was born a thief, for I know he didn't come by it by inheritance or training. I don't want to think that, but what else can I think? It changes my viewpoint of his whole life, and that is a bitter thing to me. For as I look back and remember him as a jolly little black-eyed youngster, full of fun and life, and conclude that he had this thieving in him even then—well it wrenches my very heart strings." The big man's voice was husky, but he went on. "I've been thinking of him too as a lad, a school boy, a young man, and telling myself that he wasn't at all what I thought he was, that in his heart he was a thief, born with a thief's nature, and that when the time came he acted out what was in him. Well, I have mortgaged my life insurance to get him out of this trouble, but I don't ever want to see him again, this thief."

"You are too hard on him, Tom," said Steve.

"Too hard, why he hasn't the shadow of an excuse for what he has done. I would be only too glad to think so."

The other man pressed his lips together firmly as if he hesitated, then said, "Desperate cases demand desperate remedies, Tom. That is why I am going to say some things to you I wouldn't say otherwise. You seem to think Hugh has had everything in the way of training

and example to make an honest man of him. Well I don't."

Tom looked up in astonishment, and there was a flash of anger in his eyes.

"You're a pretty careless man about money matters aren't you Tom? I have heard you say as much yourself," asked Steve.

"Oh, yes, in a way, I am. Money has never meant as much to me as to most men, so that I have never cared to accumulate as others do," was the answer.

"Exactly. And yet when you wanted money for some project you had on hand you wanted it just as badly as the fellow who set a lot of store by it. And since you had not accumulated funds for yourself, you borrowed it at such times," said Steve.

"Yes, I have borrowed money when I needed it, but what has that to do with Hugh's stealing?" asked Tom.

"It may have more than you think. Let me ask this question: 'Have you always been careful to pay back what you borrowed?'"

"Not as careful as I wanted to be. I have passed through some pretty tight places in my day," answered Tom.

"Let us come down to a particular case. You borrowed two thousand dollars from your sister's husband some four years ago, didn't you?"

"Yes."

"Have you paid Jeff all, or even a part of that money?"

"Well, as you know, that business venture for which I borrowed the money went bad. I not only lost it, but had a hard time getting on my feet afterward, so that I have been able to pay Jeff only a small part of what he let me have, about five hundred dollars I think. But I will pay him some day."

"I am sure that is your purpose," said Steve, "but let's forget your purpose and get down to facts. Some six or eight months after your failure you got your present job at two hundred and fifty dollars a month. Your expenses were not heavy; there were only you and Fanny, for Hugh had a job of his own. So for about five months you paid Jeff a hundred dollars a month, making the five hundred you mentioned."

"Yes, that's true."

"But since then you have paid nothing on the debt, not even a penny?"

"No, and I have felt badly about it. But other things came up and I couldn't," answered Tom.

"What were those other things Tom? You needn't answer though; I can tell you. Hugh decided to marry and you furnished his home for him. The money you had been paying each month to Jeff now went to the furniture dealer."

"Yes, that's so. Hugh married a mighty sweet little girl, and I wanted to see them start in pretty comfortably fixed."

"But the furniture has been paid for, and now you are buying a car for them," said Steve.

"Yes, the payments on it will be completed in a few months now. I thought Jeff wouldn't mind waiting a little longer."

"Did you ask him?"

"No, I didn't."

"Well, it happens that Jeff did mind waiting and that he feels pretty sore at you."

"I've never seen any signs of it. He is as pleasant to me as he ever was when I go to see them," said Tom.

"That is the way he would act in his own home, for Jeff is a gentleman. And I think he has kept his feelings pretty much to himself anyhow. Probably I am the only one to whom he has mentioned it," said Steve.

"What did he say?" asked Tom.

"He said that when his own daughter married he would have enjoyed furnishing her little home with new attractive things, but he didn't feel able to do so. That it seemed pretty hard then to be forced to fit Hugh up from the front door to the back, with the things he didn't give his own child."

"Why—" faltered Tom.

"Well, that is what it amounts to, doesn't it Tom? You owed Jeff this money and you promised to pay it to him. In reality it was his. Yet you kept it back and spent it lavishly on your son. Do you blame him for feeling that be, and not you, furnished Hugh's home?" asked Steve.

"I hadn't thought of it that way. Yet it may be that I would if he had been in my place and I in his," answered Tom bravely, though he looked like a hurt child.

Steve leaned forward and put his hands on Tom's knee: "I am not saying these things, old fellow, to wound your feelings. But this boy of yours needs help from all of us, from you in particular. And I don't believe you will be able to give it to him unless you take a square look at your own shortcomings. This is the case as I see it. No one of us may say 'I have set my children an example of perfect, rock-ribbed honesty' just because we have refrained from taking another man's money. No, we have got to be just as scrupulous not to keep another man's money. And borrowed money is certainly another man's property, even though he has let us have the use of it for a while."

Tom groaned as he dropped his head, "I see it. I have been a careless fellow all my life about debts, yet didn't realize that it had a thing to do with my real honesty. But of course it must have made a very bad impression on Hugh. He knew that I owed Jeff money and that I could have been paying it back in place of spending it on furniture and a car for him."

Of course. Sometimes we hear men speak of their fathers: "My father was an honest man. He never took a penny (Continued on page twenty-one)"

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:



I left you last week just as we had reached Kansas City, and our campaign opened on Sunday morning, October 2nd, at the First church. We had a very large crowd and a fine opening. As the readers know Rev. George Hammond is our fine pastor at First church and he had called Rev. U. E. Harding and wife for a two weeks' campaign and they opened with us on Sunday morning. They were both looking unusually well. Professor Messer led the choir, and Sister Harding brought a beautiful solo.

After the offering was out of the way it fell to this old soldier to preach, and I did my best to prove to them that holiness is a second work of grace, and the multitude seemed to enjoy it very much, for every way that I looked on the main floor and in the gallery I saw open mouths and two shining eyes so I think they must have enjoyed the message.

In the afternoon we went to Rosedale where our beloved Brother Geo. S. Owen is pastor. We had a most beautiful service and we were joined in our afternoon service by Professor London and his wife and his two sons. We enjoyed preaching at Rosedale very much.

Sunday night we went to Kansas City, Kansas, where Brother Russel is our fine pastor. He has almost worked a miracle in Kansas City, Kansas. Five years ago he had almost nothing in that great city of 125,000 population, but today he has a beautiful church and a most excellent congregation. We struck Missouri in the great rain storms and while we were to have gone to two country churches—or at least they were on country roads—the overflow completely knocked us out, and we could not reach either one for Monday or Tuesday night. But, as the good Lord would have it, we remained in Kansas City until Wednesday and preached on Monday and Tuesday nights in Kansas City, Kansas. We had very large crowds. They brought in extra chairs and filled the aisles and around the walls and around the chancel rail, until all the space was taken. The London family and Professor Messer did some great singing, while Dr. N. B. Herrell, the good District Superintendent, shouted on the battle. On Tuesday night Professor Messer prevailed on Brother Herrell to sing that great song of his, My Indigo Factory Burned Down. He made a great hit with it.

In the three churches in Kansas City we received nearly a hundred subscriptions to the HERALD OF HOLINESS. We are doing our best to place it in five hundred homes during the month of October. If this letter gets in the paper before November 1st, let every reader pray that we may succeed.

We enjoyed our stay in Kansas City to the limit, and on the three mornings, Monday, Tuesday and Wednesday, we enjoyed visiting our great Publishing House. It is nothing short of a miracle to see the amount of fine literature that goes out from this Publishing House every day in the week. At this writing Brother E. J. Fleming and Brother M. Lunn, our General Secretary and General Treasurer, are in Columbus, Ohio, arranging for our great General Assembly that is to open in that beautiful city June 13, 1928. We are doing our best to bring up our part of the work and to keep the old HERALD OF HOLINESS moving.

We left Kansas City on Wednesday afternoon headed for St. Joseph, Missouri. This is a distance of about 55 miles, through one of the finest farming countries in this great state, but the rains have so flooded everything that we made up our minds that the Weather Bureau was going to change Missouri from a farming district and going to raise ducks, geese and bullfrogs. It is strange, but the warm sunshine on the lakes of water caused a fog and mist to rise until it looked like smoke, and then we were convinced that the Weather Bureau had decided to heat up these lakes in order to keep the bullfrogs warm. Now the reader will know that the Bureau must be interested in the great crop of young bullfrogs to warm up the lakes for their special benefit. Now we saw lots of ducks and geese, and we heard the bullfrogs, so we know they are all doing business.

We arrived in St. Joseph in time for a good supper and our home was with Brother and Sister Pepper, most excellent people. We have a fine young pastor and his wife there, Brother J. J. Steele. They have rented a splendid Baptist church, had it well seated, and our meeting was well advertised and we had a great crowd on Wednesday night, and got a number of subscriptions for the HERALD OF HOLINESS, sold a lot of books and had a nice offering and several hands were raised for prayer. We enjoyed our trip to St. Joseph very much.

As our meeting was rained out at Goff we gave Thursday and Friday nights to a new work just opened up in the beautiful city of Atchison, Kansas. The reader will remember that the great Santa Fe railroad starts its name with Atchison, as they call it the Atchison, Topeka & Santa Fe railway. We have two most excellent young ladies there opening the work, Mrs. Miner and Miss Sims. Sister Miner is a good preacher and Miss Sims is a very beautiful consecrated deaconess. They had been there only two weeks but they had a good hall and a good piano and seats enough to take care of eighty or probably ninety people. We did not have large crowds but it was a good opening and the two nights we preached to about eighty people, and some names had already been given in looking to the organization of a new

Nazarene church in Atchison. At the present time Atchison is solely a home missionary field, as we haven't anything there, but one good man had allowed them to use a hall right in the heart of the city, and at present they have it free as it was unrented and he didn't want the building to lie idle. We are expecting that within the next year or two we shall have a splendid work in Atchison.

While in that city we were entertained (Brother Herrell, Professor Messer and myself) in the beautiful home of Brother and Sister Phillipi. They gave their name as looking to an organization in the city. Sister Phillipi is also president of the W. C. T. U. in the city of Atchison and is one of the prominent ladies of the city. They were unusually kind to us. They entertained us as though we had been Peter, James and John. We left their home early Saturday morning and drove over to St. Joseph by seven o'clock, and had breakfast with Brother and Sister Pepper. They had told us if we would come by they would see that we had hot biscuits, honey and butter, and I know I never ate finer biscuits this side of Tennessee. They were the real Southern biscuits, and I mean that the dough was made up with good butter-milk and a little lard and soda, and then the dough was rolled out and the biscuits cut out and placed in the stove pan and baked in a few minutes and they came out of the stove pan with brown backs and white hearts. And, now man, to put Jersey butter on such biscuits and mix in a little honey with it—that is too good to talk about. So that is the kind of treatment we received at the hands of two pods of pepper.

We left their home about 7:45 and at 10:30 we had reached Kansas City and here I am dictating this letter in the beautiful Publishing House.

Ten thousand blessings on the Good Samaritan family. Keep looking up and expecting to go up and get ready for the best year's work of your life, and meet us on the 13th of June of 1928 at Columbus, Ohio, for the greatest time that has been turned loose since Adam died.

In Love,
UNCLE BUDDIE.

Our business in life is not to get ahead of others, but to get ahead of ourselves. To break our own record, to outstrip our yesterday by our today, to do our work with more force and finer finish than ever; this is the idea, to get ahead of ourselves.—CONVEYOR.

"I do enjoy the dear old HERALD OF HOLINESS so much, and in the winter months we do enjoy it most for we are deprived of church service for so long a time."—Mrs. J. W. H., N. Y.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



HOW TO KEEP FROM BACKSLIDING

WE preach that people backslide and practice what we preach by doing it," is a statement I recently heard a preacher make. That is a fact too tragic to speak so lightly about. But I began to think over the situation and thought there surely must be some way to keep people from backsliding; that to backslide should be so unusual as to cause such great concern upon the part of the church that they would not stop praying until the backslidden one has been brought back. But, on the other hand, backsliding seems to be so much the rule that very little concern is manifested when people backslide. During our revival meetings we just expect certain people to be seekers at the altar for the reclamation of their hearts, until, as in a recent meeting one member asked another: "Has So-and-So been at the altar in this meeting yet?" "Yet?" was the reply given, "why do you ask that?" "Does he not go every meeting?" was the answer, to which the other member nodded, assenting to a fact that should not exist.

But there are many things that a person can do in order to keep saved or to keep from backsliding. Too many people in their mental attitudes prepare the way for backsliding, soon after they have come away from the altar. Too often they are heard to say; "I don't know whether I can hold out or not; but I'm going to do my best;" or they hold a mental reservation on certain pet sins or pleasures, they really do not turn away from their past life, with its associates, its attractions, and pleasures; only to discover soon that they have gone back to the things which they once left. If one is to keep from backsliding he must "cut loose" so completely that he makes no provision, mental or otherwise, for going back to that former life and associations. As the song says, he is to "Burn every bridge behind him," and make provision only to go onward in the Christian life. Half-hearted choices and decisions are largely the causes for the backsliding today; and as a result of such half-hearted decisions the seeker gets little more than some ease of conscience when he thus professes, so does not have much to stand upon when the real tests of life are upon him. But young people, if we are to go through with Jesus we must make whole-hearted decisions and choices, being fully determined that come what may we are going through.

In the tenth chapter of Hebrews, verses twenty-two to twenty-five the Apostle gives us some good preventatives for backsliding. There are four of them, which, when followed closely, will insure us against backsliding. The first means to use to keep from backsliding as given in this chapter is prayer, (v. 22). Let us draw near through the new and living way which has been opened to us by

the blood of Jesus, for this is our only means for a successful approach to God. On our part we must be sincere and confident, for God will not hear a prayer which is not sincere and does not come from a heart full of confidence in Him. It looks as if we would use this approach to God more, since it has been opened to us at such a great cost, and since it offers us such wonderful possibilities; but there are very few indeed who are realizing what they might through the avenue of prayer. Let us cultivate the daily habit of prayer as a great means to keep us from backsliding. Nearly all backsliders state that they began to lose out and get cold when they grew careless in their prayer life.

The second means to keep from backsliding as given in this lesson is "holding fast the profession of our faith without wavering." We should jealously guard against giving up the profession of our faith, for it is disastrous to one's experience to cast away his confidence. If he does it once under the preaching of some extremist, it will be easier to do it again,

and easier the third time, and so on until we have a chronic doubter on our hands. We should treasure very highly the profession of faith and experience of grace, and should have much more proof than whether we "feel" religious or not, before we throw away our confidence and give up, saying we have nothing. We need to learn the lesson to walk by faith and keep a confident contact with God whether we feel that we are religious or not. People who are trained to depend on their feelings or emotions are much more likely to be vacillating than those who have been trained to depend momentarily and hourly on God by faith for the life and victory needed. The foundation for the steadfastness of our profession is, "He is faithful that promised." It is always well to realize that God does not change like men, but that He is always the same, so that being the case our faith exercised at any moment should bring the same results that it has previously.

The third means to keep from backsliding as given in this lesson is to "consider one another to provoke unto love and good works." "Consider one another" rather than find fault and criticize. For there is probably as much backsliding because of a murmuring, criticizing, fault-finding, spirit in the lives of people as from any other source. A hard, censorious, critical, demanding spirit is not consistent with the profession of holiness or a religious experience of any kind. But the one who considers another—considers his early training, considers his limitations, considers his environment, considers his associates, considers his motives, and considers his light—will be kinder and less disposed to criticize than one who does not. But in this consideration we are to consider one another to provoke to love and good works. That is, love and work so others will see it, feel it, and be spurred by it to love as you love, work as you work, and thus reap the same results.

The fourth means to keep from backsliding is to be faithful in our attendance upon the means of grace. God has ordained the appointed means of grace as a necessary part of our Christian development. To willfully neglect these will surely bring a loss of appetite for spiritual things, or rather indicates such a loss, and the Christian thus neglecting is soon backslidden. If you want to keep from backsliding attend all the services possible and enter into each service with the freshness and enthusiasm that you would if this were the first service attended, or the only one to be attended for months.

How may we keep from backsliding? Do not make any mental reservations in your repentance or consecration, but burn every bridge behind you and make only provision to press forward and grow in grace. Live a prayerful life, and hold fast the profession of your faith. Be

GENERAL N. Y. P. S. PRAYER-MEETING

Theme for week of November 6-12

A Revival is Promised (James 5:7,8; Joel 2:23-32).

In the land of Canaan there were two seasons of moisture, one called the "early" or the "former" rain, and the other called the "latter" rain. The early rain came in the spring of the year, and the latter rain came just before harvest time; and between these two rains there was a period of more or less drouth. The writers of the Bible use these as figures showing God's plan for the early and latter rain of special divine blessing. The latter rain is especially spoken of coming "in the last days." It is a promise for this dispensation.

Joel tells us of the magnitude of this "latter" rain; that it would know no bounds; but rather would restore what had been lost through the period of drouth and from the pests. God's latter rain of revival will not be in a meager, insignificant manner; but with might and power and glorious manifestations of His strength.

If any generation ever needs a revival this generation surely does. If any age ever had a revival, this age surely can have one. Let us lay hold of the promise with mighty faith and expect God to answer prayer.

If a copy of "Achieving Faith" by Dr. J. G. Morrison is available read his chapter on "The Latter Rain," page 99, in connection with preparation for this meeting (You should have a copy of this book, price \$1.00. Order it from the Publishing House).—D. S. C.

considerate of others and give them a good example of love and good works. Be faithful in your attendance upon the means of grace. These if observed faithfully, will keep one from backsliding—D. S. C.

KANSAS DISTRICT CONVENTION NOVEMBER 25-27

Only a few weeks and the time will be here for our Annual Convention. We are planning for a convention that will be inspirational, educational, and evangelistic.

Our slogan is "A representative from every society in the district," and we are also expecting a representative from every church which has no N. Y. P. S.

Remember, the Society which totals the largest number of miles to the convention will carry home the attractive banner and keep it for the next year. However, only those who attend at least three sessions of the convention will count on the banner.

We want to ask that each society and church devote some time on the evening of November 13 to pray in a special way for the convention, that God will give us a gracious meeting.

Pastors, please be on hand, for we need your inspiration and helpful counsel. Let everyone plan to be here for the opening session. The place is Hutchinson First church, and the time is November 25-27.

Mrs. A. L. HUFFLE, District President.

SOUTHERN COLORADO CONVENTION

Although our third group session, convening in the new "model church" at Lamar, the 6th and 7th, with Rev. H. N. Land and his band of the elect, proved a veritable "harvest feast," there was needed "a revival of response" to the roll call. While the ingathering of inspired delegates and leaders were characteristically Western, yet the number of adopted Southerners with similarly changed hearts were not "ill-at-ease."

It would be a delight to convince you how much you missed in failing to hear the first paper alone, on "How to Make Group Conventions Successful," by Rev. Fletcher Galloway. You who know this promising young minister may well know it was worth the trip. Then if you have never heard Brother Tinsley preach a substitute sermon, let this be the last convention you fail to attend, for hereafter he will no doubt be booked as a specialist. Mrs. Floy Walker's paper, "What is Success on the Mission Field?" was as unique and inspiring as her own baptized personality. "The Qualifications of a N. Y. P. S. President," was ably presented by Miss Jessie Acheson, a worthy product and admirable credit to old Bresee College.

Two perfect autumn days were full of instruction in righteousness. We were just eagerly following up our inspiration with the unwonted line of education, having respect unto the coveted approval. Not even the richest in rare repartee seemed inclined, as yet, to legislate. Not one thing was done through strife or

vainglory, but in lowliness of mind, each seemed to esteem the other his better. One could but note the genuinely spiritual inclination to restore the faulty.

There was so much to praise the Lord for during those days of gracious visitation. A number prayed through to victory at the altar. The most marked results from faithful holiness teaching among us, was less "tinsel" in apparel; more grace in speech, less of the gossipy type; more strength for the battles and the "grim" realities of life, and after recognition of Canaan's abundant fruition, of which the fruits, vegetables, and "hay" of the Arkansas valley are merely suggestive. We are confident the faithful are seeking the old paths in the most "gallant way," with flint-like faces toward a better "land." The thoroughness over the district surely merits the N. Y. P. S. presidents' and other leaders' "well done." We adjourned to meet in Pueblo in November, D. V.

E. CROWE, Reporter.

HOW HONEST MUST A MAN BE TO BE HONEST?

(Continued from page eighteen)

which didn't belong to him," says one. Then we hear another man's son speak in this way, "My father was as honest a man as ever lived. He owed no man anything. He had a perfect horror of debt. He very seldom made one, and if he did, there were no unnecessary purchases in our house until that debt had been paid. Father just couldn't rest as long as he held in his possession that which belonged to some other man."

Well, we know without arguing that this father is the one whose conception of honesty gets a sure enough, lasting grip on his children's conscience. What kind of father are you?

Sunday School Lesson

November 13, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Hosea Preaches God's Love.

LESSON TEXT: Hosea 11:1-4, 8, 9; 14:4-8.

GOLDEN TEXT: *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings* (Hosea 6:6).

IN THE preceding lesson we studied Amos as the prophet of law and judgment, but in this lesson we have the first prophet of grace. Hosea was not ignorant of law, his preaching sounded repeatedly the consequences of broken law, and he foresaw the certain doom that must follow such continued disregard of God's demands. But he was pre-eminently the prophet of love, and love transcends law. Hosea, with his own heart broken by the unfaithfulness of his wife, is prepared to understand the yearning love of Jehovah for Israel, for she had left the pure worship of her God for the licentious rites of Baal.

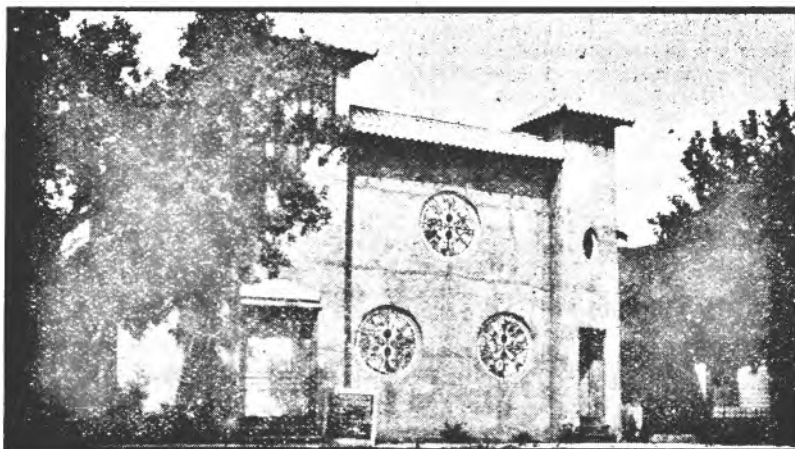
The first four verses of our lesson are reflections on the past which was beautiful with the father-love of God. The tender, sorrowful pathos of these reminiscences of what Jehovah has done to save Israel, are the grounds upon which Hosea pleads persuasively that the old relations between the nation and God may be restored. The early days were a history of grace on the part of God, and he recalls how lovingly God drew them to Himself and claimed them for His own. Every consideration is shown them, first under the figure of a Father, and also under the figure of a Master.

The whole story throbs with human tenderness and sympathy with men in their joy and in their sorrow; sympathy with a little child and with all on whom the yoke pressed, the laboring and heavy laden ones. It is a counterpart of the Master's invitation and way of drawing men to Himself and giving them rest in the bonds of His love. We see in this lesson the enduring love of God. The repeated departures from God and His persistent efforts to draw and hold Israel to Himself, sending prophet after prophet to warn them, shows how lasting is the love of God. There is nothing evanescent here, nothing flighty. When the nation, tottering like a child with its first steps and frequent falls, became tired, then the Father would gather it in His arms and carry it awhile. And this is the way our heavenly Father brings the new-born Christian on in the life divine. Oh, the unfailing, exhaustless love of God! There is only one way to repay the immeasurable love of God—accept it. George Matheson with physical eyesight gone, and with it the added affliction of the severance of love ties that were dearer to him than life, turned to God for comfort, and found solace there that enabled him in that dark hour to give to us the well known hymn:

"O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

We note the intensity of Hosea's entreaty to return to the Lord. He is completely overcome by his feelings, his compassions consume him and he urges them to offer a penitential prayer. This prayer is most remarkable. As translated in the R. V. it reads: "Take away all our iniquity, and accept what in us is good; instead of burnt offerings we offer thee our prayers. We will no longer trust in Assyria nor in Egypt, nor in idols, the work of our hands, but in thee alone, helper of the fatherless." The assurance of divine mercy is contained in the response to this prayer: "I will heal their backsliding, I will love them freely." There need be no doubt in the mind of any backslider of the mercy and forgiveness of God. If they truly repent they will surely be forgiven. Hosea did not hesitate in giving them this positive assurance, for he knew that God's love was broader and stronger than man's and His nature more magnanimous than man's and if he (Hosea) would forgive his wayward wife and take her back to his heart again, God would

NEW CHURCH AT PRESCOTT, ARIZONA



THIS is a picture of our church at Prescott, Ariz. About two years ago, after worshiping in a hall rented for that purpose, the few who were here decided to secure a location and build a church. Our dear Brother Keys of Glendale donated two lots out on South Granite street, after which we proceeded to build a place of worship. Rev. and Mrs. W. A. Edwards were chosen as pastors and served well and sacrificed much to get the work started. At our last assembly, Rev. T. L. Ryc was called and started on schedule time and had a revival the first week, assisted by Rev. I. C. Mathis. We have seen many souls bow at the altar. Our regular summer meeting was held under our gospel tent with Evangelist Rev. E. C. Toney and Brother Jones and Brother Scroggins as singers. While the meeting was not what we had hoped for, yet eternity alone will reveal the good done. Following this campaign it was decided to make a desperate effort to get a new location, nearer in the city, so the pastor called a meeting of the official board and a committee was appointed. As a result we have now this new church, located at 218 South Cortez street, only one block from the Plaza, with five Sunday school rooms and balcony and the main auditorium, which

surely is in answer to prayer, with some of the best people on earth, who are willing to go their whole length. While few in number they count heavily when it comes to pulling the load. We have a good Sunday school with over fifty enrolled with others to follow. We also have a real live W. H. M. S. and they are surely on the job, going to the jails, hospitals, and visiting the sick everywhere, doing good. Our pastor, aside from his regular work here and at Cheno, preaches for the ex-service men in the government hospital at Ft. Whipple, and many of our boys who served their country well have heard the story of the cross. May God bless them. Also our church paper, the Prescott Nazarene Messenger, published by our pastor, has been indeed a success. The business men of the city have stood by us loyally. We only have to regret that our pastor cannot stay with us longer. May God bless him as he goes to other fields. Our District Superintendent has promised us another meeting before the fall assembly, at which time we hope to be able to report a great ingathering of souls. Let all lovers of holiness pray for the work here in this "mile high city," for surely our God answers prayer.—Mrs. R. E. Barrow, Secretary of Arizona District Assembly.

forgive and freely love His repentant people.

We have in the latter part of this lesson an excellent description of the operation of divine grace in the soul, beautifying and making strong and true lives that otherwise would be barren of stability and usefulness, and all those precious relationships to God that make life worth while. Beautiful and stately as lilies, deeply rooted in Christian character, expanding in the knowledge and love of God, growing more winsome, becoming a blessing to others and having no more to do with idols for Christ fills all the vision.

With all the warnings of the man of God and the never-ceasing, seeking and saving love of God manifested toward

them, yet Israel never did return to Jehovah. But the love of God that Hosea experienced is real and eternal, and the power of that love and its joy in the return of repentant souls is everlasting. In this love which rejoices to rescue from sin whoever will accept rescue, lies the secret of all restoration to life from apostasy, whether it be national or individual.

The attitude of God toward a sinful world is not that of a vindictive tyrant waiting to destroy, but of a kind heavenly Father waiting to receive and forgive. God's love is what it is because He is what He is. "For I am God and not man," is the divine explanation for Jehovah's long suffering.

EASTERN OKLAHOMA DISTRICT ASSEMBLY

The Annual Assembly of the Eastern Oklahoma District convened at Hugo, Okla., September 27 to October 2 with General Superintendent Williams presiding. Many who attended the assembly said it was one of the best we have had for years. We were well entertained by the pastor, Rev. J. H. King, and the city of Hugo. The services were held in the First Methodist church, which was amply equipped for all assembly work.

The assembly was greatly blessed with special workers this year, having Uncle Bud Robinson, Dr. J. G. Morrison, Rev. V. W. Littrell, and Rev. C. O. Miller to preach for us during the week, while our own dear Dr. Williams, who is now a citizen of our state, preached for us Sunday morning and Sunday night.

Rev. A. L. Parrott, business manager of Bethany-Peniel College, told us of the great prospects we have in making Bethany an A-1 college, and several persons responded to his thousand dollar proposition, and the district as a whole seemed convinced that a fully accredited college is not far off.

All the churches of the city opened their doors Sunday morning and night for our preachers to fill their pulpits, and no city has ever shown us more courtesy than Hugo. The assembly for 1928 will convene at Holdenville, Okla.

Our District Superintendent, Rev. S. H. Owens, gave a good report of his year's work and when the time for election of a superintendent for another year came he was elected on the nominating ballot.

There is harmony, fellowship, and spirituality throughout the district, and we look forward to a great assembly year.—ASSEMBLY REPORTER.

LOUISIANA DISTRICT

Another assembly year is rushing on to the close. It seems to me that I remember a few trials along the way, but the victories have so far outweighed the trials that the trials seem as nothing, and I remember the blessings with joy and thanksgiving to God.

There have been many good meetings held in the district during this revival season: Bona Fleming at Marksville and Shreveport; the Nelson Band at Century, Ida, Hudson, and Lake Charles; H. T. Isgitt at Hudson, Jonesboro, Minden, Montgomery and other places. Swett, Cook, Moore, and Knippers have had meetings with good results, and C. C. Burton held a fine meeting for the Century church, and we are now in a good meeting at Robeline.

The pastors in the main have been faithful and have stood by the work and fought nobly, and there will be a fair net increase of membership reported at the District Assembly. Floods, fires, and tornadoes have been free in visiting us this year, and that and other things have combined to make money hard to get. But most of our churches will have good reports to give of finances raised for both District and General Interests. Please press the battle, brethren, and let us

come up to the assembly at Shreveport November 9 with a good report of how we succeeded, or an iron-clad reason for why we failed—no ordinary excuse will suffice.

Several of our churches are changing pastors this year, and we regret the passing of some of our good men to other fields, but the good Lord is giving us other good men and women to take their places, and if it is true that a new broom sweeps clean then we shall be able to do some good housekeeping next year. I expect that all churches will be supplied with pastors at the time of the meeting of the assembly

W. M. NELSON, District Superintendent.

NORTH DAKOTA GROUP

The Nazarene State Group Meeting was held at Valley City, North Dakota, from October 12 to 14. It was a real spiritual feast to all present. The meeting opened Wednesday evening with an evangelistic address by Rev. Harold Hart. The next morning our District Superintendent, E. E. Wordsworth, gave a wonderful talk on 1 Corinthians 13:1, 2. Next day he gave us a message on the tongue using the text 1 Corinthians 12:13. It was just great. We wish everyone could have heard it. A number of papers were read on different subjects, and discussed, many helpful things were brought out. God's presence was there through the whole meeting. God wonderfully blessed the special songs. His seal and sanction seemed to be on everything and hungry souls sought and found God during the evening services. When God comes down to earth with such floods of glory, brethren, what will heaven be? I want to be there, don't you?—Theo. H. Ova, Reporter.

A NOTABLE DAY

By REV. C. E. CORNELL

The Thirty-second Anniversary of the founding of the Church of the Nazarene was appropriately observed at First church, Los Angeles, Sunday, October 16, 1927. A neatly printed eight-page bulletin had been issued, which gave the program as well as many historic facts. Cuts of Dr. P. F. Bresee, the founder of the Church of the Nazarene, and his worthy helpmeet Mrs. Bresee, were printed. Several brethren made contributions. "Anniversary High Spots," by Rev. C. E. Cornell; "The Church of the Nazarene and Education" by Dr. H. Orton Wiley, President of Pasadena College; "What the Church of the Nazarene Has Been to this District," by Rev. J. T. Little, District Superintendent; "First Church of the Nazarene," Dr. C. E. Hardy, the present pastor.

The following original statement was printed. This will be of more than usual interest to the church in general.

ARTICLES OF FAITH AND GENERAL RULES OF THE CHURCH OF THE NAZARENE

Feeling clearly called of God to the carrying on of His work in the conversion of sinners, the sanctification of believers and the building up in holiness

of those who may be committed to our care, we associate ourselves together as a Church of God under the name of the

CHURCH OF THE NAZARENE

We seek the simplicity and the pentecostal power of the primitive New Testament Church. The field of labor to which we feel especially called is in the neglected quarters of the cities and wherever else may be found waste places and souls seeking pardon and cleansing from sin. This work we aim to do through the agency of city missions, evangelistic services, house to house visitation, caring for the poor, comforting the dying. To this end we strive personally to walk with God and to incite others so to do.

Then followed the first Articles of Faith and General Rules together with this:

At a meeting of many persons desiring to enter into and organize this church, held in the City of Los Angeles, Calif., Oct. 30, 1895, the foregoing was unanimously adopted, officers were elected, and the legal steps taken to incorporate The Church of the Nazarene, which has been fully completed according to the laws of the state.

Pastors—P. F. Bresee, J. P. Widney.
Nov. 26, 1895.

The bulletin printed brief statements from charter members under this topic, "What the Founding of the Church of the Nazarene Has Meant to Me." Those who contributed were: Clarence E. McKee, Mrs. M. J. Smoot, Mr. and Mrs. D. S. Moncton, Susan Bresee Kinne, Mr. and Mrs. J. A. Jaynes, Irene Stephens, Mrs. Lizzie B. Fraley, Mrs. Eustace Moore, Mary E. Russell, and T. J. Dunn.

The program was neither too long nor too short nor too heavy. Dr. C. E. Hardy, the genial and extremely courteous pastor, was the Master of Ceremonies. He knows how. By the way, Dr. Hardy is enjoying a very successful pastorate. The congregations are large and salvation is flowing like a river.

There were three principal addresses. In the forenoon Rev. H. B. Macrory, the

hustling pastor of First church, Pasadena, gave an enthusiastic address on, "Why the Organization of the Church of the Nazarene Was a Necessity." His stirring address was well received. In the afternoon Dr. A. M. Hills of the Pasadena College, who has sent out more preachers from his classes than any other teacher in the whole country, gave a timely and telling address on "The Distinctive Character of the Church of the Nazarene." Dr. Hills quoted from our Manual and propounded the serious question, "Are we as good as our Book?" The Church of the Nazarene has a very high standard. We must live up to it. In the evening the address was by District Superintendent Rev. J. T. Little, who spoke on "What Has Been Accomplished by the Church of the Nazarene." Brother Little's address could be characterized as "sizzling hot." The music and singing were delightful. Mrs. J. C. Ennor sang "The Old Faith." Prof. John E. Moore sang "The Ninety and Nine." The Hutchens Orchestra from our East Pasadena Church of the Nazarene played two superb numbers.

The day was ideal and the audience ran well up to a thousand persons. N. S. Horst, the wide-awake Sunday school superintendent, reported 518 in the Sabbath school. They expect to have 700 by Christmas. This is the largest Sabbath school in the history of First church. Nearby pastors, many strangers and friends were present. "Marching to Glory" was sung by nineteen charter members led by J. A. Jaynes. About one hundred students from the Pasadena College sang a chorus.

The day was most auspicious, the program carried out to the letter was instructive and inspiring. Everyone seemed to have a good time in the Lord.

CHURCH NEWS

PASTOR J. D. SAXON, Memphis, Tennessee—"God is giving us gracious victory in the beginning of this our third year as pastor here. Our prayermeetings are more largely attended than at any time since our pastorate began here in 1925. Our Sunday school and young people are taking on new life. Our preaching services are being blessed with divine power and some new people are attending at nearly every service. Last Sunday night about a half dozen hands were raised for prayer with one precious soul at the altar seeking to be sanctified wholly. We were never more sure that we were in divine order than now, and never better satisfied with our place. Last Wednesday afternoon, after trying in vain to pray satisfactorily with our sick child on my lap, I finally went out to the car line and broke the last dollar bill I had on earth to pay my fare out to the woods where I could pray through. While there God graciously blessed my heart and I told Him that I had broken my last bill to come out there and that I was expecting Him to supply my needs. That night at prayer service one brother brought us a sack of sweet potatoes, another slipped a ten dollar bill into my hand, and two others gave two dol-

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lars and one dollar respectively, without any offering being taken or any asking for money at all. The man who gave the ten dollars had heard me preach only once, and is not a member of our church. This afternoon one of our parishoners drove up with, I suppose, about ten dollars worth of groceries, so we are again made to know that our God is able to supply all our needs. Brethren, pray for us."

EVANGELISTS ALLIE AND EMMA IRICK—"The year of 1927 has been one of the greatest and most fruitful in His kingdom and service that we have witnessed in many years. We have held nineteen revivals and campmeetings during the year. Our God has poured out the Holy Ghost upon the word, upon the people, and brought things to pass in the salvation of multitudes of souls; hundreds have been sanctified wholly and scores have come into the church. It has been a great pleasure to labor with pastors, churches and campmeeting committees and their holy constituency. It is a fair estimate when we say we have witnessed about three thousand seekers at the altar during the year, and the larger portion of these have been soundly converted and wholly sanctified. We have witnessed the power of God to heal many sick folks this year. Our labors have taken us to Yukon, El Reno, Guthrie, Sapulpa, Henryetta, Tulsa, Shawnee, Thomas, Oklahoma. Also to North Little Rock, Ark.; Jasper, Ala.; El Paso, Texas; Millport, Ala.; Olive Hill, Mt. Hope Camp, Ky. Our camps have been Jasper, Millport, Ala.; Olive Hill, Mt. Hope, Ky.; Cambria and Bonnie, Ill. We have labored with great and effective preachers and song leaders. Our time has been well slated and our humble services have been well received by pastors and churches, also by every camp. Our slate is filling for another year. Our terms are entertainment, free-will offering and full and free co-operation by pastor, church and campmeeting committee and people. Anyone needing or desiring our services for church or campmeeting will kindly address us at Box 918, Bethany, Okla. We would refer you to Dr. R. T. Williams, General Superintendent, Church of the Nazarene, Bethany, Okla.; Dr. Charles Babcock, Los Angeles, Calif., and our home pastor, Rev. A. L. Parrott, Bethany, Okla.

BROKEN BOW, OKLAHOMA—"Truly we are all filled with praise and thankfulness unto Him. Victory is His to give when we do our part. The church here is prospering under the efficient leadership of our dear pastor and wife, Brother and Sister Hanselman. We were pulling a grade when all unexpected and to the joy of the whole church, God planned us a battle and chose the gun men Himself. "And every one stood in their places round about the camp and all the host ran and cried and fled." Glory to God. He gave us the victory. Hallelujah for the precious souls that were snatched from the whirlpool of sin. We are on smooth sailing now and our forces are strengthened, and our great Captain is leading us on to victory. The

evangelists whom God sent us were Rev. Casey Grimes and Rev. J. C. Haffey. All who know these boys know that they will certainly shoot the enemy regardless of church affiliations or social standing. The Lord is still blessing us. Sunday night He gave us a very gracious service. Although our hearts were heavy and sad on account of a recent death in the church, it seemed He came to us reminding us of our heavenly home, and rejoiced our hearts. He gave us a burden for the lost and a message which brought souls weeping to the altar and praying through."—Mrs. Grace Slater, Reporter.

WICHITA, KANSAS, West Side—"We closed a two weeks' revival Sunday night, September 25, with Rev. W. R. Cain as our evangelist. Brother Cain's messages were clear, plain, forceful and backed up by the Word and the Holy Ghost. He is no soft-soap compromiser with the world or the devil. Would that all who preach the gospel were as fearless for truth in these days of apostasy. A number of people were seekers and finders. The church was blessed and deepened in divine things. Amen."—E. M. Smith, Pastor.

PASTOR R. N. SANDERS, Cloverdale, B. C.—"A four weeks' meeting, under the leadership of Evangelist H. S. Dean, was closed here last night. It was a real revival. Backsliders were reclaimed, souls saved and sanctified. Brother Dean

is a strong holiness preacher and a good altar worker. He digs deep, and is uncompromising in the presentation of the truth."

EVANGELIST J. C. DYE—"I am in the four days of my third meeting since August 8. I have had many good seasons and manifestations from the Lord Jesus, also enjoyed the fellowship of His people and the heavenly thrill with blending spirit with those finding their new joy from the throne. My next meeting is in Oolitic, Indiana. I shall be glad to consider calls from any people, any place, who desire the full gospel."

PASTOR M. L. BAYES, Marlinton, West Virginia—"We have just closed a very gracious revival. There were a number bowed at our altar either for pardon or for purity, nearly all testified to the saving or sanctifying grace of God, and the saints were revived and made to rejoice in God's great love. We were badly handicapped on account of our small room. Also our meeting closed too soon, as there was another meeting of one of our sister churches beginning near us. Their dates were made not knowing of our meeting. But in spite of it all God gave us a good meeting. To Him be all the glory. Rev. O. F. Ring of New Brighton, Pennsylvania, was our evangelist, and God wonderfully used him in preaching His Word, also in making the altar call. He goes out in the congregation after the people and leads them to Christ. Everyone seemed to be delighted with his work, and he has a hearty welcome back in our midst."

EVANGELISTS G. F. AND BYRDIE OWEN—"This has been the busiest year of our lives. We have engaged in some of the most stubborn battles against sin, and have experienced some of the sweetest, most blessed victories. We do not know how many seekers have been at our altars, but there have been many who gave evidence and are still giving evidence that they really came in touch with God, for the pastors write us that "So-and-So who prayed through in the revival is making real progress in the kingdom of grace." God has graciously honored the services with His precious, holy presence, for which we so gratefully praise Him. The pastors and people with whom we have labored have been most congenial and patient with us. It was our privilege to conduct several meetings in the Iowa District, and we wish to say we never received greater kindness than we received from the Iowa people. Our last two meetings were in the beautiful state of Maine. At Bath, Maine, the Lord came in a very precious way and gave a very fruitful meeting in their beautiful new church, which was dedicated the last Sunday afternoon of the meetings. Rev. H. V. Miller, District Superintendent of New England District, had charge of the service. Other speakers were Rev. N. H. Washburn, founder of this work and former District Superintendent, Rev. George Riley of People's church at Providence, Rhode Island, and Rev. L. E. Mann, pastor. This was a beautiful and impressive service. At South Portland, Maine, with Rev. and

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as set forth in the Scriptures and as expounded by John Wesley, Dr. Steele, Dr. Breese and others, also by hundreds of God-called preachers of the present day, needs to be emphasized not only from the pulpit but through the printed page.

Every earnest student of the Scriptures and of course every holiness preacher should have the following standard books on holiness for constant study and reference.

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Mrs. J. Glenn Gould and their faithful saints, God climaxed our work for this year, together with an old-time revival. A number of fine young men and women found God. The last altar service was blessed. Young people and older ones came weeping to the altar and didn't have to be urged and coaxed to pray but prayed themselves right through to God. Monday we took the train to Wollaston, Massachusetts, via Boston, and arrived there about noon. Monday night we gave Rev. and Mrs. K. Hawley Jackson and their good people at Malden, Massachusetts, a service on our travels in the Holy Land and told them about our Nazarene work as we saw it in Jerusalem. They listened eagerly and were very kind to us. Tuesday night in company with Rev. F. M. Weatherford, pastor of our church at Oakland, California, and Rev. L. E. Mann, pastor at Bath, Maine, we gave our friends, Rev. and Mrs. G. E. Waddle and their people at Cambridge, Massachusetts, a service. In spite of our weariness and tediousness the people seemed to get blessed and were glad to learn more of our work in Jerusalem. Wednesday at eleven thirty, we were in charge of the chapel service at Eastern Nazarene College. Such a fine student body as greeted us that morning! God came in an unmistakable way and owned this service as each of the party spoke, sang, or preached. At two o'clock in the afternoon our friends, Rev. B. H. Haynie and Rev. K. Hawley Jackson, took us in their cars to Commonwealth pier Boston, Massachusetts, where the Palestinians embarked on the S. S. Patria. A large number of the students from E. N. C. were also at the boat. Will the readers join Mrs. F. M. Weatherford, Mrs. L. E. Mann and me in prayer that God will make this study in the Holy Land of eternal value to our companions and our stay in the homeland one of blessing and progress in the kingdom of grace. On the docks the students began to sing as only Spirit-filled young people can. How God did inspire them as they sang. It was blessed. The passengers on the boat, the crew and people on the docks, crowded around and listened eagerly. Hardened people of sin wept while those students sang, testified and prayed. There were other Christian workers and missionaries on the boat and it was beautiful to see them meet while they joined in the singing. I expect to be in evangelistic work through the fall months. November 6 to 27, I shall be with the First church at Portland, Maine. After the holidays I plan to make my home in Wollaston with Mrs. Reba Park Miller and study voice in Boston if the climate will permit my remaining here. Pray for me that I may be a soul winner. Address in care of E. N. C."—Byrdie E. Owen.

PASTORS W. C. AND BERTIE MAE CRAWFORD, Carnegie, Oklahoma, Spring Valley Church—"We have just moved here to our new field of labor. Last Sunday was our first service with them, but the Lord is here and blessing these good people. The work is well organized and we are expecting a great year at Spring Valley. We just closed out three years' work at La Crosse church as pastor. Last year was the greatest of all for that work.

Sister Minnie Mannin held us a very successful revival. Thirty-four prayed through to victory. Anyone calling her for a revival will make no mistake. Pray for us."

MANSFIELD, OHIO—"Following a tent meeting at Mansfield, Ohio, in September, held by Brothers Cook and Gale, a Church of the Nazarene was organized with about two dozen members, the latter being chosen pastor. Regular Sabbath school and preaching are held at the home of Brother McFarland with weekly prayermeetings at various other residences. A subscription has been started to secure a more permanent place of worship as soon as a suitable location can be found, as the attendance and interest have outgrown the present quarters. The pastor, Rev. Floyd Gale, has moved his family to the city and is the center of a group of loyal people who are determined by the Lord's help to be workmen that need not to be ashamed and to keep their lamps trimmed and burning till the Master comes. Prayers in their behalf would be appreciated."—Will O Scott, Butler, Ohio.

TOWNLEY, ALABAMA—"We just closed what we believe is the greatest revival in the history of Townley. Rev. W. M. Lane from Tuscaloosa, Alabama, was the able evangelist. He came to us on the first day of September and closed out on October 8, running over six Sundays. He preached with the old-time Holy Ghost power and God honored every service with souls praying through to victory. We would be safe to say we had two hundred and fifty at the altar. Most of them were happy finders. Our town was revived as never before. We received into the Church of the

Nazarene sixty-nine members with more to come yet. We praise God for the day He ever sent Brother Lane our way. He is a man that walks with God."—Reporter.

PASTOR E. H. STOUT, Erin, Tennessee—"We have just closed our second year with our church as pastor here, and accepted same for the coming year. We have had a steady pull all through the year with many battles and victories. All departments of the work have made advances along all lines and we feel encouraged and feel that the church is in better condition in every way. Our Sunday school has grown and our midweek prayer services are being well attended, and the blessings of God are on the services. At our regular Sunday morning and evening services much interest is manifest, and we feel that we are moving forward numerically, financially, and best of all, spiritually."

PASTORS GILBERT D. AND AGNES URSCHEEL, Benton, Illinois—"We have been in southern Illinois pastoring this work since last February. We can truthfully say we see a marked change and progress in the work. Having been without a pastor on the field and a city of 7,500, the county seat, the attendance had dropped off some, but God has given us the hearts of many of the good people here. They not only attend the services but they help to support the pastor and the work. We organized a Nazarene Young People's Society and now have about twenty-seven members. One of our fine local preachers, Brother Earnest Rice, is the good president. Our Sunday school is on the increase at present. Brother Silas Stowers is our superintendent. We have some of the finest people in south-

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ern Illinois to labor with. We are expecting great things from God this year in Benton. We expect Mack and Ethel Anderson with us in December for a meeting. At present we are assisting Brother Elmer Nelson, preaching and singing in a meeting at Mt. Vernon, Illinois. God is giving us victory, souls are finding God and the glory is on the place. Pray for us and for Benton, Illinois."

EVANGELIST U. E. HARDING—"For the past few months we have been laboring in the Kansas City District. Our field being more especially in southeastern Kansas and southwestern Missouri, the foothills of the beautiful Ozark mountains. We had a very gracious meeting in Coffeyville, Kansas, where our friends of many years, Rev. and Mrs. M. T. Brandyberry, are pastors. The meeting had large attendance and resulted in the salvation of many souls and the buying of a splendid church building so much needed by our people there, and we hear that they are still reaping the results of the revival. It was our honored privilege to do the night preaching at the District Assembly at Webb City, Mo. We are careful with our words when we say it was the greatest District Assembly we have ever attended. Great in fellowship, harmony, prayer, and evangelism. The District Superintendent, Rev. N. B. Her-

rell, who is an old friend of ours, knows how to organize and plan for assemblies. He is one of God's good and great souls. It was a delight of our life to meet with Dr. and Mrs. J. W. Goodwin in this assembly. I think I never heard Dr. Goodwin preach with more unction and tenderness, or preside with greater discretion. We had a gracious meeting with Rev. W. A. Menneke and his good people at Carthage, Mo. This meeting has been well reported in these columns before, but we feel greatly indebted to this good pastor and people for their kindness to us. Carthage is one of the most beautiful cities in all the Central West. I have called it the "town of the woods." The church speaks fair to become one of the strong churches in this district. We next went to Rev. Ira F. Stevens for nine nights at Pittsburg, Kansas. We had good meetings and the thaw-out and landslide just broke on us the last night when we had to close. We are now in meetings in our First church at Kansas City, Missouri. Great grace is upon this good pastor and people, and we will say something of this meeting in our next report. Mrs. Harding has been with us assisting in the meetings in special singing; God has made her a blessing. She will soon return to our home in Pasadena, but we will continue in the evangelistic work in the Central

States until just time to reach home for Christmas."

EVANGELIST URAL T. HOLLENBACK—"Praise the Lord for another victory! Just closed a good though small meeting in the Church of the Nazarene at Norristown, Pa., of which Rev. Monroe Hand is the pastor. He has a fine crowd of good people who love God and holiness. This work is growing as rapidly as can be expected in the old conservative East. It is exceedingly hard to get people out to church, hard to get them to the altar, hard to get them to pray through, and hard to get them (with some exceptions) to backslide, in this part of the country. Brother Hand is one good man, and his wife is just about as good—maybe better. They have built this work up from a group of seven or eight three years ago to a nice little congregation and Sunday school at present. They have moved out of a little hall and are now worshipping in a nice church on a fine corner in what is known as the Orthodox Meetinghouse of the Society of Friends, or something like that. The Friends people have few members there now, and only reserve the church for funerals or Sunday mornings. The Nazarenes have it the rest of the time. Several sought pardon, reclamation and holiness, and four united with the church. On the last Sunday morning I preached for Rev. Ryder and his good people at Lansdale, and we had a glorious time telling them about "Two Pairs of Fighting Mites." They surely boosted our Norristown meeting by attending many of the services. They are what I call some real people.

PASTOR D. L. BRANDENBURG, Franklin, Ohio—"We have just closed one of the most blessed revivals we have enjoyed for years, with Rev. J. V. Cook from Marion, Ohio, as evangelist. The church has been growing and prospering all summer and we found it necessary to build on three lovely Sunday school rooms to help accommodate the crowds. We went in for nothing else than an old-fashioned Holy Ghost revival and the Lord surely answered prayer and gave us the desire of our hearts. Brother Cook is the John the Baptist type of an evangelist, and we are more convinced than ever that radical preaching is what we need in these latter days. The crowds in attendance were unusually large every night and many strangers were attracted who had never attended the church before. There was hardly a service that the altar was not lined with seekers, and many prayed through to definite victory. The blessing of the Lord flowed freely and the saints were edified. The song service in charge of Brother E. C. Milby, of Greensburg, Ky., and assisted by our own choir, was splendid and added to the success of the meeting. Sixteen members were added to the church, and twenty-four subscriptions secured for the HERALD OF HOLINESS.

DENVER, COLO.—"The Lowell Boulevard Church of the Nazarene just closed a gracious revival meeting last Sunday night, Oct. 16. Sister Florence Davis, our district evangelist, held the meeting for us and God wonderfully used her. Sister

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Davis was under the burden for our church and spent nights in prayer and fasting and worked among our young people and our Sunday school and held prayermeetings in the afternoons with our women members, and God graciously met with them. Although we did not reach many outsiders, still we got the gospel to many strangers and God wonderfully revived our church within. People confessed to each other and got down and prayed through and were renewed, and although the church seemed to be in a bad condition before the revival, God seems to have changed the whole situation and everything seems to be running smooth with God in our midst once again. Bless His name! Last Sunday night, we closed with a wonderful manifestation of the Holy Ghost. Two young women who were on very dangerous ground, and whom God had left—so some thought—prayed through and God wonderfully saved them. During the two weeks seventy-two seekers bowed at the altar of prayer and most of them were happy finders. We expect to take a few into the church next Sunday morning. For singers we had Brother and Sister C. C. Nelson and Miss Pearl Kimbro of First church, Denver. This trio is of the very finest quality. They sing the glory down and people sit in amazement as they sing. They will draw a house anywhere. Pray for us as we push this battle against sin and the devil. Our Sunday school is flourishing, 119 being present last Sunday.—W. W. Glenn, Pastor.

EVANGELIST J. N. HAMPE—"Our week of 'School of the Prophets,' October 3-9, proved to be very beneficial, to the work at 'Everybody's Mission,' where a precious revival spirit is on for their Six-

teenth Annual Convention, Oct. 9 to Nov. 12. From there we went to the Pittsburgh Bible Training School for a week, and had a very precious ministry with the students, all of whom seemed greatly helped and spiritually advanced. Our next meeting Oct. 21-30, is with Philadelphia, Pa., from where we go to the Christian & Missionary Alliance, Shacklefords, Va., to give Bible lessons at the Beulah Holiness Academy of the Pilgrim Holiness Church, and the District Preachers' meeting that is to be held at the school that week, Nov. 4-10. We solicit the prayers of the HERALD OF HOLINESS family, that God's kingdom may be advanced by these Bible conferences.

PASTOR ORVAL J. NEASE, Columbus, Ohio—"Some of our friends have chided us in that we do not report often enough the work in Columbus. Our failure to report is not to be interpreted to mean that we are not making progress. Since May the first, ours has been a church extension program in the city of Columbus. Three new churches have been organized within that time and each of these three churches is now supporting its own pastor and program independent of First church. One of the churches, Warren Avenue, has recently completed a fine new parsonage, and is already worshipping in the church building erected since May the first. Another of the new churches, Shepherd church, is just now in the midst of a building program for a new place of worship. The youngest of the group, Parsons Avenue church, is worshipping in a hall, but are planning to take steps in the near future for a permanent location. Another section of the city is responding readily to cottage prayermeetings and promises well for the organization of another church, the

fifth in Columbus, before many months have passed. We now have over five hundred Nazarenes in the city and trust by the help of the Lord to make the number well over six hundred by the General Assembly. God has given us three excellent pastors as colleagues in the work of the city: Rev. L. E. Elford, Warren Avenue, Rev. Chas. Dyc, Shepherd, and Rev. Ward Zimmerman, Parsons Avenue. These are men of faith and activity and mean much to the future of the work here. Much credit is due our faithful District Superintendent, Rev. Chas. A. Gibson, for his vision and sane planning which have resulted in

WANTS

WANTED—Good, honest, reliable Christian man to go into partnership in making and selling dairy products. Must have good recommendations and some capital. This is splendid opportunity for right man. Write or wire at once. B. K. Moxley, 1021 Njra St., Moberly, Mo.

A doctor in a busy clinic will require at once the services of a competent registered nurse who has had experience in giving anesthetics, and who is a member of the Church of the Nazarene. Please write, giving age and experience. A good position is open for right party. Write Hiram Hashin, Business Manager, 242 Hart-Albin Bldg., Billings, Montana.

WANTED to get in touch with a Christian young man with musical ability and a fair knowledge on the piano, who would like a position in Chicago at fair wages and a chance to study music evenings. A chance to learn other instruments and vocal at small cost. For full particulars write Mrs. B. L. Bailey, 3124 Walnut St., Chicago, Ill.

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WANTED—Brass band director, especially for religious music. For particulars please write Mrs. F. E. Wiese, Arlington, Texas.



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these newly organized churches. First church opens a revival campaign with Rev. Paul S. Rees of Pasadena and the Vaughan Quartet of Lawrenceburg, Tenn., on next Sunday (Oct. 23). We solicit the prayers of the people that God shall give to us a gracious outpouring of His presence that will result in the salvation of many.

WEBSTER CITY, IOWA.—"The Church of the Nazarene in Webster City, Iowa, is still forging ahead with Jesus as our Captain. We see nothing but victory all the way. Brother Dodson, our much beloved District Superintendent, was with us last Thursday night, October 13, and preached a great message from the Gospel of John, the seventh chapter, the thirty-seventh and thirty-eighth verses. We observed the Sacrament of the Lord's Supper at that time. This was a very sacred service indeed. God's sweet presence was so real to our hearts and we feel like traveling on. We have some very loyal Nazarenes here who will do anything necessary to see the work of God prosper. We are planning a revival to begin the first day of the new year, 1928, with Brother L. G. Milby and wife as workers. We are looking to God for a great outpouring of the Holy Ghost at that time."—C. C. Sellards and wife, Pastors.

COLUMBUS, OHIO—"The Warren Avenue Church of the Nazarene of Columbus, Ohio, claims the distinction of having the largest charter membership in the movement, organized May 1, 1927, with

112, and as we have no idea of being satisfied with gaining that laurel, we have been forging ahead on all lines since the organization. We have received into membership since that time thirty-one additional to help push the battle, also erected the most beautiful seven-room parsonage in the Ohio District. We have a Sunday school of more than one hundred, a thriving W. M. S. that believes in doing things for the upbuilding of the kingdom of God, and a N. Y. P. S. band of young people that are a great asset to the church. We have just closed a most gracious revival with George B. Kulp as evangelist and the Vaughan Radio Quartet as singers. Our tabernacle, 40x60, proved too small to hold the crowds while the results were gratifying. About seventy-five seekers bowed at the altar. Praise the Lord! We say "Onward, for a great church at Warren Avenue!"—Grace Newman, Reporter.

PASTOR C. J. STUOR, Reed City, Michigan—"We have been visited with a gracious revival since our assembly. Rev. W. H. Johnson of Kalamazoo, Mich., was with us for four weeks. As usual the battle was hard, but God gives victory to those who hold on. The third Sunday of the meeting the evangelist gave an illustrated lesson to the Sunday school. God chose this for the time of breaking and twenty children knelt at the altar, several older ones coming forward with them. It was a scene long to be remembered. How God blessed and came to our help. In all, thirty-four bowed at the altar of prayer. This meet-

ing was the best in some respects that we have seen in this place. Liberty and freedom were had, folks really got blessed and let God have His way. We still believe that where God is and people are really saved there will be some blessing. This is a joyous salvation. Evangelist Johnson is of the Mennonite Brethren in Christ's Church. He is of the old-fashioned type and holds people to the line. He was a great blessing to our people and will be to others who are desirous of the old faith. This is our third year with the church and we are expecting a great year by His grace. Unity, harmony, and love prevail and God is with us. Praise the Lord."

TELEGRAMS

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

The debt raising campaign for Olivet College starts off well. First week between four and five thousand pledged. Olivet Church gives between twenty-five hundred and three thousand. Chicago Central District is to have a campaign in each church before Christmas. Entire zone has thrown the doors open and we are expecting to free the institution from debt before General Assembly.—E. O. Chalfant.

The Beauty of Holiness

By B. F. Haynes, D. D.

(Former Editor of the Herald of Holiness)



A SECOND edition of this booklet formerly published under the title "Beauty For Ashes." It occurred to us that inasmuch as the first edition has been out of print for about ten years and in view of the fact that we have had no writing of Dr. Haynes' in our list of publications, this booklet should again be put into circulation.

It is one of the most thorough presentations of holiness that we know of—this in spite of the fact that the entire matter is contained in sixty-four pages. Dr. Haynes' style is singularly beautiful and attractive while as a theologian he perhaps could not be surpassed.

This is just the type of inexpensive booklet that you will want to hand to a friend to whom you want to make clear just what the people believe and teach.

Thirteen chapters as follows: Sanctification and Holiness; Sources of Proof; A Fact of the Ages; Delusions; The Disease and Its Treatment; Our Sanctifier; Fitted For Fellowship; Fitted To Deal With the Erring; Joy; Fitted For Service; Fitted For Life; Fitted For Heaven; How to Get the Blessing.

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INDIANAPOLIS, INDIANA—"Great Rally Day service at Indianapolis South Side church Sunday, October 23. 308 in Sunday school, breaking all previous records. \$56.00 offering for missions. Revival to continue two more weeks. J. B. McBride of California at his best. Old time revival anticipated. Church going forward.—J. L. Bashore, Pastor, 2115 Olive Street.

DURANT, OKLAHOMA—"Revival closed Sunday night with great victory with evangelist V. W. Littrell. Twenty-five at altar last service. Church greatly blessed. Good pounding and love offering for pastor."—Rev. W. A. Carter, Pastor.

CHICAGO, ILLINOIS—"First Church, Chicago, in the midst of a great revival. John and Bona Fleming closed October 23, the greatest campaign in our ministry. The largest class of new members brought into the church in the ten years of the present pastorage. The church has engaged the workers to be with us four weeks in October, 1928."—W. G. Schurman.

ANNOUNCEMENTS

NOTICE—I would like to recommend Rev. Wm C. Kinsey and wife to our pastors, church boards, campmeeting committees as good, safe and sane gospel singers. They have assisted in some of the best camps and revivals in this country. They will go any place and make no specific charges for their

services. We just closed a good revival at the Richmond church with them as singers and we were more than pleased. They co-operate with the church and pastor in a wonderful way. They have lived here in Richmond, Indiana, for a number of years and their address is, 450 S. W. 2nd St.—C. R. Mattison, Pastor Church of the Nazarene.

NOTICE—The First Church of the Nazarene, Flint, Mich., will dedicate its new church building and parsonage Nov. 20th. General Superintendent Goodwin will officiate. This dedication service will be preceded by a revival, beginning Nov. 6th, conducted by Rev. I. G. Martin of Pasadena, Calif., holding over the day of dedication. We extend an invitation to all lovers of the old-time gospel.—C. L. Bradley, Pastor.

NOTICE—We have an open date the first two weeks in December. Write or wire.—Prof. C. C. Crammond, Song Director and Margaret Crammond, evangelist, 815 Allegan St., Lansing, Mich.

NOTICE—The Western Oklahoma District Assembly of 1927 granted me an evangelistic commission, and I am now ready to go into towns or rural communities for meetings. If you have a church I will strive to help you. If in need of one I will do my best to bring it to reality. Twelve years of active work in various lines of ministerial labor in the Church of the Nazarene, will enable me to be of service to you. Reference: Rev. J. Walter Hall, Superintendent Western Oklahoma District.—I. L. Bowman, Comanche, Okla.

NOTICE—A Radio program will be broadcast from station KFKB, wave length 200, Milford, Kansas, Sunday evening, Nov. 6th from 6:30 to 7:00, sponsored by the Church of the Nazarene, Junction City, Kansas.—Geo. L. Chesemore, Pastor.

RECOMMENDATION—We as a church and pastor recommend Rev. G. H. Shaffer as a revivalist. He has been pastor of the Bluffton Church of the Nazarene, and is now actively engaged in the evangelistic work, having just closed a very successful meeting at Yorktown, Ind. His work since the assembly proves that God is putting His approval upon his efforts. If you want a man of prayer, one who will preach the truth and help you to bring a revival to your church and community, give Brother Shaffer a call. His address is Bluffton, Ind.—C. W. Henderson, Pastor.

NOTICE—The Junction City, Kansas, Church of the Nazarene desires to have a revival meeting some time during November. This is a newly organized church, and we arrived on the field too late to make an early engagement with an evangelist. Any evangelist having an open date in November, and wishing to help us, write or wire at once.—Geo. L. Chesemore, Pastor.

NOTICE—I have an open date, Dec. 9 to 25 which I will be pleased to give to any church desiring my services.—I. M. Ellis, Evangelist, Bethany, Okla., home address.

NOTICE—The address of E. E. and Ora J. Tuner has been changed from Hammond, Ind., to 1049 Congress Ave., Indianapolis, Ind.

PRAYER IS REQUESTED by a sister in Arkansas for herself that she may be right with God; by a brother for his daughter who is afflicted with tuberculosis; by M. R. Crain of Tennessee for healing for himself; by a brother from New York for a sister in West Sayville who has an affliction of the throat which prevents her from speaking; by a brother in Kentucky for a man and wife who are backslidden and about to break up their home.

OUR LOST YOUTH!

Perhaps the greatest tragedy the parents of Christian homes have to face is the fact that the brightest, most capable of our young people—the leaders of the coming years—are being lost to the Church and to God in the colleges of the land. We

Do Not Blame the Youth

nor, perhaps, the parents, heretofore. Our young people have a right to a Standard Scholastic Training, but in securing it they have been compelled to submit to teaching which banishes God, denies the Bible, blasphemes Jesus Christ, and spurns the blood.

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has arisen for our Christian homes. Bethany-Peniel College offers Standard Courses—accepted by the State Board of Education, and at the same time surrounds the student with an atmosphere of loyalty to God and the Bible—emphasizing vital, personal Christianity.

Address, S. S. White, M. A., B. D., Acting President, Bethany, Oklahoma

NOTICE—We have the month of December open, also from February 19th on. Any church desiring our services at those dates, write us at our home address, Frankfort, Ind.—Paul and Dora Gell, Song Evangelists.

SPECIAL REQUEST FOR PRAYER—Pray earnestly for our community revival which is to begin Oct. 30th, with Evangelist H. C. Hankins of Springdale, Ark. Pray that we may have a great revival and the church and community stirred.—Rev. A. N. Burris, Pastor Southern Methodist Church, Worden, Ill.

NOTICE—To the preachers of the Michigan District: I am calling your attention to the Annual Preachers' Meeting which is to be held the first week in April, which will be held in our First church in Flint. I insist that no pastor put on a meeting at that time or arrange to do anything else but attend this convention.—S. D. Cox, District Superintendent.

NOTICE—The Fourth Annual Mid-year Convention of the Nebraska District will be held in two divisions. The western division will meet at Arnold, November 1-3, Dr. J. B. Chapman special worker. The eastern division will meet at York, November 8-10. Free-will offering will be taken for meals. Lodging free. Visitors from other districts are cordially invited.—Harvey C. Miller, Acting District Secretary.

WEDDING BELLS—A very pretty wedding occurred on Wednesday evening, September 28th, at the home of Dr. and Mrs. E. P. Ellyson, when Miss Ruth Ellyson, their daughter, was united in marriage to Mr. Floyd C. Davis, also of Kansas City. Rev. Geo. M. Ham-

mond, pastor of the First Nazarene here, officiated. The bride and groom left shortly after the ceremony for a few days' wedding trip, but returned in a few days to Kansas City, where they will make their home.

DIRECTORIES

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H. F. REYNOLDS Kansas City, Mo.
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Mississippi (McComb) Nov. 2 to 6
Louisiana (Shreveport) November 9 to 13
San Antonio (Waco, Texas) November 16 to 20
Southwest (Deming, N. M.) Nov. 30 to Dec. 4
Arizona (Somerton) December 7 to 11

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

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

GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

EVANGELISTS' SLATES

ALLINE ANDERSON
Indianapolis, Ind. (Riverside P. H.)
.....Oct. 23 to Nov. 13

MACK AND ETHEL ANDERSON
Eldorado, Kans. Oct. 19 to Nov. 6
Wichita, Kans. (Grace Chapel) Nov. 11 to 27
Benton, Ill. Dec. 4 to 26

T. M. ANDERSON
Indianapolis, Ind. Nov. 6 to 20
Topeka, Kans. Nov. 27 to Dec. 11

JARRETTE AND DELL AYCOCK
Henryetta, Okla. Oct. 27 to Nov. 6
Sapulpa, Okla. Nov. 10 to 20
Cleveland, Ohio (care Nazarene Tabernacle,
Hayden and Claybourne Ave.)
.....Nov. 24 to Dec. 4
Bethany, Okla. Dec. 8 to 13

C. H. BABCOCK
Ashland, Ky. Oct. 23 to Nov. 6
Tronton, N. J. (Trinity M. E. Church)
.....Nov. 13 to 27

MRS. CARRIE BARBIEUR
Hagerstown, Ind. Oct. 30 to Nov. 20

P. P. BELEV
Midland, Mich. (708 E. Buttles St)
.....Oct. 30 to Nov. 13
Cedar Rapids, Iowa (400 P. Ave., West)
.....Nov. 13 to Dec. 4

FRED BOUSE
Logansport, Ind. Oct. 23 to Nov. 6
Shelbyville, Ind. Nov. 13 to Dec. 4

LYMAN BROUGHT
Minneapolis, Minn. Nov. 6 to 20

C. C. BURTON
Hornbeck, La. Oct. 25 to Nov. 6

W. R. CAIN
Hammond, Ind. Oct. 23 to Nov. 6

Hamilton, Ohio Nov. 13 to 27

JAMES E. CAMPBELL
Elgin, Ill. Oct. 23 to Nov. 13
Akron, Ohio Nov. 20 to Dec. 11

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It is a story of western life but refreshingly different from the ordinary story. Instead of portraying sin and crime and exalting the wrong doer, this tale was written to show that "where sin abounded grace did much more abound," also that the gospel of holiness has its triumphs in unpromising surroundings and among humble subjects, to the praise of Him who has "called us out of darkness into light."

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 Binghamton, N. Y.Oct. 14 to Nov. 6
 Syracuse, N. Y.Nov. 11 to 20
 Beverly, Mass.Nov. 25 to Dec. 4
 Washington, D. C.Jan. 1 to 15
- ROSCOE C. CARRELL**
 Holtville, Calif.Oct. 21 to Nov. 6
 Bakersfield, Calif.Nov. 11 to 27
- JACK AND RUBY CARTER**
 Memphis, Texas.Dec. 30 to Nov. 13
 Tucumcari, N. Mex.Nov. 20 to Dec. 4
- C. C. AND FLORA CHATFIELD**
 Winchester, Ind.Nov. 9 to 27
 Morristown, Ohio.Nov. 30 to Dec. 18
 Lancaster, Ohio.Jan. 5 to 22
- J. V. COOK**
 Wauson, Ohio.Nov. 6 to 20
- F. W. COX**
 Jefferson, Ore. (care Rev. A. W. Curry)Oct. 16 to Nov. 6
 Albany, Ore. (care Rev. F. W. Launer, 1332 East First St.)Nov. 10 to 27
- ERNEST CORYELL**
 Mohall, N. D.Oct. 12 to Nov. 6
- C. C. AND MARGARET CRAMMOND**
 Rodney, Mich.Nov. 1 to 13
 Big Rapids, Mich.Nov. 15 to 27
- STELLA B. CROOKS**
 Garden City, Kans.Oct. 30 to Nov. 13
 Ontario, Ore.Nov. 20 to Dec. 4
- EARL E. CURTIS**
 Bearon, N. Y.Oct. 23 to Nov. 13
 Caldwell, Idaho.Jan. 1 to 15
- C. L. DAVIS**
 Portland, Ind.Nov. 6 to 27
 Morehouse, Mo.Dec. 4 to 18
- WILLARD B. DAVIS**
 Lamar, Mo.Nov. 2 to 20
- M. E. AND NINA DE VOLL**
 Maxwell, Nebr.Nov. 4 to 20
- H. N. DICKERSON**
 Placencia, Calif.Nov. 1 to 13
 Glendale, Calif.Nov. 15 to 27
 El Centro, Calif.Nov. 28 to Dec. 11
 Glendale, Ariz.Dec. 12 to 25
- JOHNIE AND JACKIE DOUGLAS**
 Holtville, Calif.Oct. 21 to Nov. 6
 Bakersfield, Calif.Nov. 13 to 27
 Porterville, Calif.Dec. 4 to 18
- R. E. DUNHAM**
 Battle Creek church (Lincoln P. O.)Oct. 24 to Nov. 6
- EDWARDS EVANGELISTIC LADIES' QUARTET**
 Iola, Kans.Nov. 3 to 20
 Coffeyville, Kans.Nov. 24 to Dec. 11
 St. Bernice, Ind.Dec. 31 to Jan. 15
 Richmond, Ind.Jan. 18 to Feb. 5
 Troy, Ohio.Feb. 8 to 26
- J. R. EDWARDS AND WIFE**
 Newtonsville, Ohio.Oct. 23 to Nov. 6
- I. M. ELLIS**
 Captain, N. M.Oct. 27 to Nov. 13
 Ford, Kans.Nov. 17 to Dec. 4
- THEO. ELBNER AND WIFE**
 Orosco, Mich.Oct. 20 to Nov. 6
 East Liverpool, Ohio.Nov. 8 to 20
 Rochester, N. Y.Nov. 27 to Dec. 11
- W. F. FARMER**
 Mt. Vernon, Texas.Nov. 3 to 13
 McKinney, Texas.Nov. 18 to 27
- D. F. FLANERY**
 Superior, Wis. (Station B)Oct. 23 to Nov. 6
 Winter, Wis.Nov. 8 to 20
- BONA FLEMING**
 Ft. Wayne, Ind.Oct. 30 to Nov. 13
 Springfield, Ill.Nov. 14 to 27
 South Bend, Ind.Nov. 28 to Dec. 11
- JOHN FLEMING**
 Fort Wayne, Ind.Oct. 30 to Nov. 13
 Warren, Ohio.Nov. 17 to 27
- L. N. FOGO**
 Oskdale, Calif.Oct. 20 to Nov. 6
 Monrovia, Calif.Nov. 13 to 27
- C. B. FUOSTT**
 Arkansas City, Kans.Nov. 1 to 13
 Fairbury, Nebr.Nov. 15 to 27
 Bavin, Kans. (Friends College)Nov. 29 to Dec. 11
 Ottawa, Ill.Jan. 1 to 22
 Eliot, Ohio.Feb. 22 to March 4
 Bloomington, Ind.March 11 to 25
- PAUL AND DORA GELT**
 Cleveland, Ohio (Gen. Del.) Oct. 10 to Nov. 6
 Brazil, Ind.Nov. 13 to 27
- WILL D. AND LAURA GODFREY**
 Newberg, Ore.Oct. 10 to Nov. 9
- RALPH C. GRAY**
 Temple, Texas.Nov. 1 to 13
 Waco, Texas (District Assembly) Nov. 16 to 20
- H. A. GREGORY**
 Gonzales, Texas.Oct. 27 to Nov. 6
 Yokum, Texas.Nov. 7 to 14
 Waco, Texas (Assembly)Nov. 10 to 20
- LEWIS E. HALL**
 Wallawa, Ore.Oct. 13 to Nov. 6
 Emmett, Idaho.Nov. 11 to 27
 Union Gap, Wash.Nov. 30 to Dec. 18
 Connell, Wash.Jan. 19 to Feb. 5
 Princeton, Idaho.Feb. 9 to 26
- J. N. HAMPE**
 Shackelford, Va.Nov. 2 to 13
 Pittsburgh, Pa.Nov. 18 to 27
- LEE L. HAMRIC**
 Mansfield, Ark.Dec. 8 to 18
 Wister, Okla.Dec. 19 to 21
- U. E. HARDING**
 Newton, Kans.Oct. 23 to Nov. 6
 Chanute, Kans.Nov. 9 to 20
 Buffalo, Kans.Nov. 24 to Dec. 11
- WILLIAM HESLOP AND WIFE**
 Fort Wayne, Ind.Nov. 1 to 6
 Providence, R. I.Nov. 7 to 13
 Allentown, Pa.Nov. 15 to 27
 Philadelphia, Pa.Nov. 29 to Dec. 11
 Marcus Hook, Pa.Dec. 13 to 18
- ESTELLA HETZEL**
 Midland, Mich.Oct. 30 to Nov. 13
- URAL T. HOLLENBACK**
 Darby, Pa.Oct. 23 to Nov. 6
- OSCAR HUDSON**
 Seymour, Ind.Nov. 4 to 20
- JAMES AND JESSIE HUNDLEY**
 Brooklyn, N. Y. (Holiness Convention)Nov. 4 to 14
 Clintondale, N. Y.Nov. 16 to Dec. 4
- LUM JONES**
 Santa Ana, Calif.Oct. 21 to Nov. 6
 Ontario, Calif.Nov. 8 to 20
 Fresno, Calif.Nov. 22 to Dec. 4
 Sacramento, Calif.Dec. 6 to 18
 Ada, Okla.Dec. 22 to 30
 Charlton, Iowa.Jan. 1 to 15
- LULA KELL**
 Portland, Me.Nov. 6 to 27
- J. B. KIEFEL**
 Greenfield, Ind.Nov. 4 to 20
- LORENA KOENIG**
 Monrovia, Calif.Nov. 13 to 27
- J. A. KRING**
 Milton, Calif.November
 Vallejo, Calif.December
- JACK LINN AND WIFE**
 Grand Rapids, Mich. (Volunteers of America)Nov. 1 to 13
- V. W. LITTELL**
 Meridian, Idaho.Oct. 30 to Nov. 13
- W. W. LOVELESS**
 Marion, Ohio.Oct. 24 to Nov. 6
 Killbuck, Ohio.Nov. 10 to 27
 Marysville, Ohio.Dec. 1 to 18
 Manchester, Ohio.Dec. 29 to Jan. 15
 McDonald, Pa.Jan. 19 to Feb. 5
- THEODORE AND MINNIE E. LUDWIG**
 Augusta, Kans.Oct. 25 to Nov. 6
 Auburn, Ind.Nov. 10 to 27
 Onix, Kans.Dec. 20 to Jan. 15
 Yuma, Colo.Jan. 18 to Feb. 5
 Boulder, Colo.Feb. 9 to 20
- J. B. McBRIDE AND WIFE**
 Indianapolis, Ind. (South Side Church of the Nazarene, Gen. Del.)Oct. 17 to Nov. 6
 Washington, D. C. (First church, Gen. Del.)Nov. 7 to 20
 Joplin, Mo. (Gen. Del.)Nov. 22 to Dec. 11
 Pasadena, Calif. (112 Arlington Drive)Dec. 14 to 26
- J. A. MAC CLINTOCK**
 Kendallville, Ind.Nov. 6 to 20
 Sciotoville, Ohio.Nov. 27 to Dec. 11
- ERNEST B. MARSH AND GEO. H. WARD**
 New Philadelphia, Ohio.Nov. 3 to 20
 Warlick, Ohio.Nov. 23 to Dec. 4
- L. O. AND BERTHA MILBY**
 Montpelier, Ind.Oct. 25 to Nov. 6
 Richmond, Ky. (Gen. Del.)Nov. 13 to 27
- JAMES MILLER**
 Grand Junction, Colo.Nov. 3 to 20
- W. H. MINOR**
 Norman, Okla.Oct. 31 to Nov. 13
 Holdenville, Okla.Nov. 13 to 27
- ARTHUR MORGAN AND REUBEN BRIDOWATER**
 Kenesaw, Nebr.Nov. 3 to 20
- R. L. MORGAN**
 Tilden, Ill.Nov. 9 to 27
 Arco, Ill.Nov. 30 to Dec. 18
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 Mt. Sterling, Ky.Oct. 30 to Nov. 13
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 Bradford, Pa.Nov. 6 to 20
 Uhrichsville, Ohio.Nov. 27 to Dec. 11
- T. J. PRICE**
 Woodstock, Ohio.Nov. 6 to 30
 Port Clinton, Ohio.Nov. 27 to Dec. 18
- DWIGHT M. PEFFLEY**
 Darling Run, Ohio.Oct. 30 to Nov. 13
 The Plains, Ohio.Nov. 20 to Dec. 4
 Payne, Ohio.Jan. 1 to 15
- J. E. AND ADA REDMON**
 Springfield, Ohio (320 Glenn Ave.)Nov. 6 to 20
 Hobart, Ind. (Gen. Del.) Nov. 27 to Dec. 11
 Elkhart, Ind. (Gen. Del.) Dec. 25 to Jan. 8
 Indiana Harbor, Ind. (Gen. Del.) Jan. 10 to 22
- LAWRENCE REED**
 Watervliet, N. Y.Oct. 26 to Nov. 13
 Syracuse, N. Y.Nov. 19 to Dec. 4
- LEWIS J. AND EDYTHE RICE**
 Hoopeson, Ill.Nov. 1 to 20
 Racine, Wis.Nov. 21 to Dec. 4
- JAY AND VIRGINIA RICE**
 Cladron, Nebr.Oct. 9 to 30
- PERRY ROOD**
 New Pittsburg, Ohio.Nov. 1 to 13
 West Liberty, Ohio.Dec. 27 to Jan. 7
- J. A. RODGERS**
 Cleveland, Ohio.Oct. 16 to Nov. 6
 Brazil, Ind.Nov. 13 to 27
- C. W. RUTH**
 Brooklyn, N. Y. (Warren St. M. E. church)Nov. 4 to 13
 Lansdale, Pa.Nov. 15 to 27
 Cincinnati, Ohio (York St. M. E. church)Dec. 4 to 18
 Pasadena, Calif. (First church) Jan. 8 to 22
- W. O. SELF**
 Wilmore, Ky.Oct. 18 to Nov. 6
- E. E. SHELHAMER**
 Lewistown, Pa.Nov. 3 to 13
 Phillipsburg, Pa.Nov. 18 to 27
 Shelbyville, Ind.Dec. 1 to 11
 Burns, Mich.Dec. 15 to 25
- FRED ST. CLAIR**
 Pocatello, Idaho.Oct. 9 to Nov. 6
 Oak Harbor, Wash.Nov. 13 to Dec. 18
 Kalama, Wash.Dec. 31 to Jan. 29
- E. H. STILLION**
 New Philadelphia, Ohio.Nov. 3 to 20
 Grafton, W. Va.Nov. 27 to Dec. 11
 Lincoln Place, Pa.Jan. 1 to 15
- B. D. SUTTON AND WIFE**
 Minneapolis, Minn.Oct. 18 to Nov. 7
 Allentown, Pa.Nov. 13 to 27
- HOWARD W. SWEETEN**
 Moores, N. Y.Oct. 23 to Nov. 6
 Patchogue, N. Y.Nov. 7 to 21
- E. C. TARVIN**
 Georgetown, Ky.Oct. 18 to Nov. 9
 Cass City, Mich.Nov. 12 to 27
 Caro, Mich.Dec. 3 to 18
 Highway, Ky.Feb. 5 to 19
- ELWOOD TAYLOR**
 Middleport, Ohio.Nov. 13 to 27
- FREDDIE THOMAS**
 Nashville, Tenn. (Trevecca College) Nov. 2 to 13
- JOHN THOMAS**
 Brooklyn, N. Y.Nov. 4 to 15
 Philadelphia, Pa.Nov. 14 to 30
 Akron, Ohio.Nov. 27 to Dec. 11
 Chicago, Ill.Jan. 4 to 8
 Berne, Ind.Jan. 15 to 29
- I. N. TOOLE**
 Pottersville, Mich.Nov. 3 to 20
 Warrington, Ind.Dec. 1 to 18
 Detroit, Mich.Jan. 1 to 15
 Indianapolis, Ind. (South Side Church)Jan. 22 to Feb. 12
- E. E. AND ORA J. TURNER**
 Muncie, Ind. (South Side, 310 W. 8th St.)Nov. 6 to 20
 Modoc, Ind.Dec. 4 to 18
- N. B. VANDALL**
 Milwaukee, Wis.Nov. 2 to 13
 Lansdale, Pa.Nov. 16 to 30
 Carmichael, Pa.Dec. 4 to 18
- H. W. WELSH**
 Clinton, Ill.Oct. 20 to Nov. 6
 Columbus, Ohio (Third St. Mission)Nov. 13 to 27
- WM. WERKHAUSER**
 Louisville, Ky.Oct. 23 to Nov. 6
 St. Louis, Mo.Nov. 13 to Dec. 4
 Brentwood, Mo.Dec. 6 to 18
- EARLE F. WILDE AND WIFE**
 Portland, Ore. (First church)Oct. 20 to Nov. 6
 Spokane, Wash.Nov. 10 to 27
 Portland, Ore. (Brentwood church)Dec. 1 to 18

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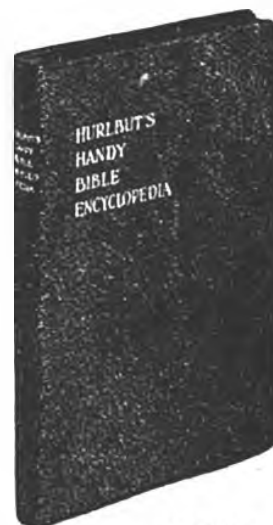
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