

Herald of Holiness



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The Way to God

ALL the seekers after God who have lived in the world may be classified as Greeks, Jews or Christians; for these three represent all the possible ways in which men may seek to apprehend their Maker and God. These terms are not to be taken as representing historical order, especially, for the classes which they are used to describe have existed contemporaneously in every generation.

The Greeks stand for those who seek God through speculation, the Jews for those who seek Him by good works, and the Christians for those who seek Him by love. The Greeks seek Him with their heads, the Jews with their hands and the Christians with their hearts. The Greek speculates, the Jew propitiates and the Christian supplicates.

Job's friends were Greeks, after our definition here, and they succeeded in drawing Job somewhat into their method. But in the end God lined them all up and asked, "Where were you when I made the world?" and other questions which showed in what small respect God held their boasted wisdom, and He turned them to prayer and to sacrifice and to supplication. Paul, while unregenerated, is the acme of the Jewish type, He was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." But all these things which he might have counted gain, he threw into discard and counted them loss in order that he might gain Christ. John, the beloved disciple, is the extended example of the Christian who offered always an outreaching love and faith, and made love always the touchstone of the true God pleaser.

Bearing a name is not sufficient; for many who call themselves Christians are still trying to find God through the intellect or through good works. Creeds and philosophies and speculations are given a high place and they become the marks of Greek religion. Or ceremonies and rituals and service are given too high a place and the Christian becomes in reality a Jew.

The Greek and Jewish methods are thrown over, each with a sentence: "The world by wisdom knew not God;" "By the works of the law shall no flesh be justified." But the way that Christ taught still lives in promise and in effect. "Ye shall seek me and find me when ye shall search for me with all thy heart." "If a man love me . . . we will make our abode with him."

This does not mean that speculation about God is sinful or that good works are of no advantage over wickedness, but it means that wisdom and good works are insufficient to bring one to the apprehension of God. The thinker

may learn *about* God, but only the lover can know Him. The doer of good works may have a faultless human religion, but only the soul that hungers and thirsts after God can possess a genuine God-wrought salvation.

The prime and fundamental conditions for salvation are thus within the reach of every man in every possible situation. He may be in a burning desert, far from a baptismal font, or in the frozen Arctic with no sacred candles to burn, or in a wilderness with no robed priest within a thousand miles, or sick or in prison so that he can reach no appointed altar of prayer; he may be sinking into the shadows of the valley from which no traveler has ever yet returned, but if he will lift his soul's eyes in longing love and desire to the God of mercy and grace, God will answer love for love and come to take His abode with him.

Tears and strong cryings are useful only as the language of a deep heart cry, and have no merit of their own. The outward expression may be either remarkable or common place, but if the soul's prayer is real and sincere and full, it will get response from God.

Knowledge may become a stumbling block, and good works may become a false defense, but the deep soul desire for God will brook ignorance and all lack of personal merit and find its way to the heart of Mercy. Doctrinal concepts may be difficult, and opportunities for service may be largely wanting, but the humble, contrite, believing, loving heart shall be the dwelling place of Jehovah.

"This poor man cried and the Lord heard him," is the testimony of a million saints and sages; but it is also the testimony of many millions who have had no mention among the worthy and the great.

Oh Soul, dost thou long for reconciliation and for fellowship with God? Dost thou long for Him with such intensity and sincerity that thy longings may properly be spoken of as "hungering and thirsting"? Dost thou desire Him so much that David's words, "My heart and my flesh cry out for Him," do not sound exaggerated? Dost thou long for Him and reach out for Him more than for anything in heaven or earth beside? Then thou shalt find Him. For in the first place, if thou dost thus desire Him, thou wilt not permit thyself to be stopped by any consideration of sacrifice or price which may arise. Thou wilt hate the sin that hurts and offends Him and thou wilt be rid of it quickly. Thou wilt hate what He hates, just because He hates it and thou wilt love whatever He loves because He loves it. Then in the second place, He is kind and merciful and full of love and will not exact of thee anything that thou art not able to render—so thou wilt find Him; for "Ye shall seek me and find me when ye shall search for me with all your heart."

California Nazarenism

Editorial Correspondence

LEAVING Kansas City May 29; the editor spent the Sabbath in Denver, Colorado, preaching morning and evening in the Church of the Nazarene, there, and then proceeded to Pasadena, California, to attend the annual commencement of Pasadena College, having been invited to give the address to the graduating class on Wednesday, June 3. Following this he attended the Annual Assembly of the Northern California District at Stockton, California, and also that of the Southern California District which was held this year in old First Church at Los Angeles.

I have made a number of trips to California, but think I have never made one which was more pleasant all the way around than this one which was completed this morning.

The commencement exercises of the College were well attended and were quite full of interest. A full report will no doubt appear soon in these pages. Pasadena College has some favorable factors that are peculiar to it and the time is ripe for the grandest and fullest forward movement there. We must build and equip our schools and stand by them to the limit in every way.

General Superintendent Reynolds presided at the California Assemblies this year, and I ~~never saw him~~ dispatch business with greater ease and acceptability. He was through by noon Saturday in the Northern Assembly and was through in good time Saturday afternoon in the large Southern Assembly. Dr. Reynolds was never more firmly fixed in the love and confidence of our people than now, and was never rendering a more blessed and fruitful service.

General Superintendent Goodwin was present for the Southern California Assembly; his own Assembly, and gave a number of splendid addresses and entered into the considerations of the problems with good heart and soul. A telegram of greeting from General Superintendent Williams was read in the Assembly; and thus we seemed to have all our chief pastors before us at once. We have special reason to thank God for our great leaders, and we certainly do have reason to pray that they may be given wisdom and strength for their many and heavy responsibilities.

I spoke each morning in both Assemblies on subjects of special interest to the preachers, and the brethren were charitable and responsive to a remarkable degree. I also preached a number of times, made a flying trip to I. W. Young's church in San Francisco, preached in Mieras' church in Sacramento and in U. E. Harding's church in Pasadena. I thus had opportunity to look in on California Nazarenism from a number of angles.

The outstanding factor, as I observed it, was the unity of the Nazarenes of that great state. The District Superintendents were both elected on the nominating ballot, there were very few debates of any duration whatever, and almost every vote taken was unanimous. The feeling was warm and brotherly at all times; and the determination to press

an aggressive warfare for the spread of Scriptural holiness was paramount throughout.

California is already among the six or seven states which lead the others in the number of people who take the HERALD OF HOLINESS, but the Assemblies both approved the campaign for increasing the subscription list to 40,000. We asked them for 1,000 new subscriptions, but they almost doubled that number in the pledges of the various churches, and they gave us every guarantee of loyal support for the paper and for the Publishing House. They were liberal purchasers of the books which our Publishing House had on display and they bought a thousand copies of the new Year Book for immediate delivery. The brethren of the Northern District have been publishing a District paper during the past year, but in the belief that it is better for us all to rally our forces for the HERALD OF HOLINESS in the effort to make the paper bigger and better, they abandoned their own local project and are in one hundred per cent to help us get up to that 40,000 mark. There seems to be pretty general agreement that the best thing for the Nazarenes is for us all to join hands in the production of one paper and make it the very best of which we are capable.

California Nazarenes are loyal to the denomination and to God and are deserving of the position in the front rank of our movement to which history and their own achievements have assigned them.

We shall not soon forget the kindness of the brethren, and only wish that it were possible for us to accept their many invitations to assist them in revivals and in conventions in their wonderful state.

A Hero in Holy Service

WHILE in Pasadena, California, last week, in company with Pastor U. E. Harding of First Church, Pasadena, we made a brief call upon Rev. C. E. Cornell in his humble, rented home at 1828 W. Marengo Ave., to which he has recently removed. Brother Cornell is very sick and suffers much pain from a complication of diseases, though there is a possibility that he may yet recover and render further service to the cause of God and holiness which he has loved with a love that is still strong in the very presence of death.

I am not sure that we were able to render any special ministry to this great and good man, but our visit was a blessing to us, and I am still going in the strength of the encouragement and blessing which I received at his bedside.

No one has been busier or more blessed in the service of God during the last twenty-five or thirty years than Brother C. E. Cornell. He was in the evangelistic work for ten years, then served First Church, Chicago, for a number of years and really put that church on the map. Then he was pastor of the old Mother Church in Los Angeles, then of the great evangelistic center, First Church, Pasadena, and finally of our church in Ontario, Calif. He has preached and exhorted (he often exhorted twice as long as he preached) and prayed and wept and given to the utmost of his strength and ability for the salvation of souls and for the up-building of the cause of true holiness. He is a true hero in holy service. He has written some of the most practical and useful books and articles of the present age and has left his imprint, always the imprint of practical, common sense and holy devotion, upon more people than almost any man in the modern holiness movement.

The day we visited him he was so sick and so weak that he wept involuntarily. One could see that the Arch-enemy of the saints had not given up even yet and that he was present to tempt this sick saint with suggestions that God's people will forget and that no eye of pity could clearly see his distress and need. Brother Cornell was never a man to wait for red tape. When he found an opportunity to save a soul, he took advantage of it at once. He poured out his money for the needy and for the outcast, even as he poured out his unstinting service. The result is that now when he is sick, he is also poor.

But Brother Harding sat by and told about a scene in old First Church two days before when Brother Harding was taking up an offering in cash and pledges for Brother Cornell. He told about the man who stood up and said, "I bought Brother Cornell's book, 'Hints to Fishermen,' some years ago. I paid only fifty cents for it, but I should have paid five dollars and now I want to pay the balance that is due on it for the good it did me." He told about the man who stood and said, "Brother Cornell found me a few years ago when I was 'down and out.' He picked me up, led me to Christ, bought me some new clothing and gave me something to eat and helped me to find my feet, and now I want to give to help him when he is sick." He told of others who said Brother Cornell had blessed them and they were delighted to help swell the "Cornell Fund" in the treasury of the District Board of Ministerial Relief, and of how the people kept on until enough was paid or pledged to enable the Board to pay him twenty-five dollars a week for the next year, and of how a man who was not present came to Sister Harding in the cafe and gave one hundred dollars, and of how the people were blessed when a love offering of \$96 was given.

Doubtless thinking of the heavy expenses of his sickness and of the necessity for "carrying on" the expenses of his home and of the uncertainty of his economical future, Brother Cornell had expressed some perplexity as to whether one should devote his all of time and money during his active years and make no preparation for the day when he is no longer able to serve and earn. But

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when Brother Harding finished his report, I simply said, "Brother Cornell, this is the answer to your question. If a man gives all to God in unselfish devotion, God will take care of him in the day of his adversity and need." He smiled and said, "Yes, this is God's answer;" and the look of relief which I saw on his pale and somewhat anxious face was the best argument in favor of Ministerial Relief that I have ever heard or read. The teeth were taken out of the Devil's temptations by the prompt and eager action of the people of God.

Pressed by his needs, Brother Cornell has recently found it necessary to sell his books. But as he saw some of them going from him, he was heard to say, "There go some of the best friends I ever had;" for Brother Cornell did love good books and revel in the joy which these "friends" brought.

The Infallibility of the Word of God

By REV. ELWOOD TAYLOR

THE Bible is a wonderful book. It tells us from whence we came, what we are; and it gives to us a survey of that land to which we are traveling. It cheers the dying saint, kindles a light in the grave, and opens the door to a blissful immortality.

As the Bible means so much to us, let us look into some things which prove to be the infallible Word of God.

First, the Bible is proved to be the infallible Word in the fact of its miraculous preservation and increase. The Bible is not only here; but it has existed for centuries in the face of all kinds of efforts to destroy it. Not only has it been subjected to the vicissitudes of fortune and the catastrophes of history that have destroyed other books which were held sacred to the human race, but calculated and definite steps have been taken from time to time to wipe it from the face of the earth. Toustal bought and burned the whole of Tyndale's first edition, but he utterly failed to destroy the Book, or to prevent its circulation. Tyndale took the money from his first edition and printed a far larger one. And Bibles were shipped into old England in bales of cloth, in barrels, in kegs, and even in coffins. It is said that 150,000 people were butchered for reading the Bible in one century. But the jailer's key, the headman's ax, the rope of the gallows, and all other things, which have combined to destroy the Bible have utterly failed.

Voltaire, the great French infidel, prophesied in the eighteenth century that in one more century the Bible would be obsolete. He declared that it would be out of circulation, and that it would be found only as a curio on the shelves of the antiquarians. But the house where the infidel wrote these words is now owned and used by the French Bible Society.

One of the most remarkable facts of modern times is that the Bible is now the world's "best seller." There is scarcely a text book ten years old which is not out of date. But the Bible after these thousands of years is still doing business at the same old stand. A decade usually sees the death and burial,

We hope to see more of Brother Cornell's fine writings in the HERALD OF HOLINESS yet. In fact, we hope to see and hear him again preach the gospel and win men to God, as he has done in the past. But whatever his future may bring of sickness, poverty or death, he has won a place in the hearts of tens of thousands in earth and in heaven from which none shall ever crowd him. Many pray for him every day, and some do not forget to remember him with words and deeds of comfort and help. The Publishing House is soon to publish his latest book, and it will find a ready circulation. Though weak, sick, and for the present incapacitated, Brother C. E. Cornell is in good standing with God and with His people. This compels me to say that he has lived well and wrought nobly and that he is a hero about to be crowned.

without hope of resurrection, of the average text book, and even the masterpieces of antiquity line the shores of time like pathetic wrecks; still the marvelous old Book lives on.

The American and British Bible Societies alone are publishing Bibles at the rate of one every five seconds, twelve every minute, 720 an hour, 17,280 a day and more than 6,000,000 a year. The Bibles printed in one century were estimated to weigh 47,000 tons. To transport them would require a train twenty-five miles long drawn by 225 locomotives. And if the pages were spread out upon the ground, they would afford standing room for three times the world's population. It is estimated that there are not more than 500,000,000 copies of the Bible in the World. If they were laid end to end they would reach almost three times around the world. And the Bible has been translated into seven hundred different languages. What is the cause of all of this? Jesus said, "Thy word is truth," and truth can never die. The poet said:

*"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies among her worshippers."*

Second, the Bible is proved to be infallible in the fact of its unique universality. The Bible is not for one age, but for all time. Neither is it for one nation, but for every tribe and tongue. It speaks to the man of the twentieth century with the same appealing and compelling power as it did to the man of the first century. Its truth converts the Chinaman or the Hottentot in exactly the same way as it does the Englishman or the American. This cannot be said of any other sacred book.

Some say that the Bible is a mystery, and they therefore, cannot believe it. I cannot tell why a small seed will produce a watermelon weighing fifty pounds, but this doesn't keep me from eating and enjoying the melon. Mystery is a necessary element to any permanent religion, for we are greater than any-

thing which we can fully understand. If we could fully explain every mystery contained in the Bible, we would soon lay it aside. There are problems in nature that constantly challenge scientific faith and effort, and we know that we will never be able to fathom all of the mysteries in this universe—much less the Bible! The Bible is a revelation from an infinite God, therefore we will never be able to fathom all of its mysteries. The critic has cross-examined and analyzed every word of each book, and has weighed every phrase uttered by prophet or priest, or spoken by the Man of Nazareth. But still the grand old Book lives on unshaken by the storms of skepticism. The Bible contains in it the source of all true blessedness, for all mankind.

The Bible is proved to be infallible in the remarkable unity of its Authorship. There is but one Author and of necessity that Author must be God. The Bible is a perfect unity. There is not another book on earth like it. It is not really a book, but it is a library of sixty-six books; composed by forty different writers from all walks of life, and requiring 1,500 years in its composition. It took twenty-six years to give Clarke's Commentary to the world, and it required thirty-six years to produce Webster's Dictionary, but it took 1,500 years to produce the Bible. The writers came from all ranks of society: shepherds, fishermen, priests, warriors, statesmen, husbandmen, and kings. Amos was a vine dresser, Solomon was an illustrious king, David was a shepherd, Moses was a great statesman, Peter was an unlettered fisherman, and Paul was a ripe scholar. Yet throughout this book there is a marvelous unity. Though the Bible was written by these different men from every walk of life, though it was 1,500 years in the making, it is, nevertheless, a harmonious whole. One Spirit breathed through it all, one great ideal and purpose shines forth with ever increasing brightness from its beginning to its end.

The Bible is a glorious temple of truth, with its broad and deep foundation in Genesis, its majestic columns rising higher and higher through patriarch, prophet, and priest; its branches shed abroad through the gospels of Jesus Christ, and its majestic dome lifted high in the revelation of the "new heavens and new earth wherein dwelleth righteousness." The miraculous unity shining forth in the Authorship of this book argues conclusively to the oneness and divinity of its origin, and therefore, to its infallibility.

Fourthly, the Bible is proved to be infallible through the fact of its fulfilled prophecy. From the earliest ages there had been a Royal Redeemer promised. In the very beginning of human history we find hopeful references to His coming, His character, and His achievement. His promise was the golden seed of all the hopeful songs of the prophets. The promise in the beginning seemed dim and indefinite, but it served as an anchor for the drifting hopes of mankind. It was the comfort of Adam and Eve when they turned at the fire-guarded gate from their last look upon Eden to go down into the world where the curse of God was

ever before them. His promise was the brightest lamp in the ark when it rocked on the great ocean, beneath a sky that knew no noon or dawn. When the flood had subsided, and the patriarch from the old world came out on the misty mountains of the new and worshiped his Deliverer at the altar which glistened with the lines of the first rainbow, there. Noah was glad and appreciated the promise of God. Also, twelve hundred years before Alexander the Great: seven hundred years before the founding of Rome—while Moses was still the fearless leader of the race—Balaam looked down upon the camps of Israel and prophesied, "I shall see Him; but not now; I shall behold Him; but not nigh." He said "There shall come a star out of Jacob, and a scepter shall rise out of Israel—out of Jacob shall come He that shall have dominion." The prophets foretold many events and they were fulfilled to the letter. This proves that there is an infallible God, and that He is the Author of an infallible Book.

In closing, we would say to the Bible, "Go on blessed old Book, let the wicked scoff, and let the skeptic criticize. Go on and continue to teach the rich man how to use his wealth, the poor man how to be happy in his cabin—and teach all men the way of salvation. And when we come to die give us a promise and a hope of immortality, and kindle a light in the grave which all hell cannot blow out."

SCIENCE HILL, KY.

Reservations

By H. O. FANNING

IF we are to enjoy the richest provisions of divine grace, we must give ourselves to God without any reservation whatever. Reservations react upon us, and prove a hindrance to faith in times of testing. "If I regard iniquity in my heart, the Lord will not hear me." Such regard will also cut the nerve of my faith just when I need it most. Reservations on our part necessarily hinder God from blessing us. It is just as true that they hinder us in exercising faith and receiving the blessings. Whatever hinders God in bestowing, hinders us in receiving.

Ordinarily we are urged to give ourselves to God without reservation because Christ has given Himself to us without reservation. And this is abundant reason why we should so yield ourselves. But there is another reason, less forceful from many standpoints, but appealing in the fact that such yielding is for our own immediate and lasting benefit. It is our interests God has at heart as well as His own when He asks us to yield ourselves wholly to Him. He wants us to give ourselves to Him, not merely because that is well pleasing to Him, but because it is profitable to us to so give ourselves. The fully consecrated, wholly sanctified person is the one who is normal in his relationship to God, to himself, and to three worlds. All that heaven affords is his for time and eternity. He is ready for sacrifice or service, ready for earth or heaven.

DRUMHELLER, ALBERTA, CANADA.

Are We Children of Abraham the Tither?

By GENERAL SUPERINTENDENT GOODWIN

THING has been wrongly classed as an old Jewish custom, for it had its beginning in Abraham. We read in Genesis 14:20, "And he [Abraham] gave him tithes of all." Abraham evidently did not plan to keep the spoils of war which had come into his hand, as the context will show, but while in his possession he recognized the obligation and gave the one tenth to the representative of his spiritual blessing.

The gospel begins with Abraham, and Abraham becomes the father of the faithful. The promise was made to Abraham and to his seed which is Christ "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." The spiritual seed in Christ are accounted heirs, "heirs of God and joint heirs with Christ." Thus believers are to be children of Abraham by faith in Christ. The conclusion is that if we are children of Abraham we will also do the works of Abraham. One of the first things after the record of his faith is his giving of tithes to Melchizedek. Thus tithing dates back to our father Abraham, "and the law which was given four hundred years after cannot disannul or add there to." If we are to follow in the steps of the faith of Abraham, which faith is mentioned by Paul as the kind which justifies, then we must become loyal tithers indeed. "Will a man rob God?" "This did not Abraham," but rather knowing his obligation to God's representative on earth gave of the spoils one tenth before he was willing to hand them over into the hands of another. Abraham was very careful that God had His share, even though he did not intend keeping the balance for himself. In this he recognized his stewardship, and would be faithful in every particular.

The example of Abraham also furnishes the illustration as to the paying of tithes. Melchizedek represents Christ who was made a Priest after the order of Melchizedek. The tithe belongs to the priesthood or eldership under the gospel, and hence the Church becomes the storehouse of the Lord. The tithe is not mine but the Lord's and His representatives; hence the tithe should be paid to those who handle the funds of the Church. Every local church is a part of the great whole and has its obligations in harmony with its ability and when the local church is trying to meet its obligations to the District and General Interests of the church of which it is a part, this local church becomes for all intents and purposes the real storehouse of the Lord's tenth, as well as other monies given for the support of the gospel.

Of course paying the one tenth will not fully solve our problem in all parts of the church. There may be some congregations whose one tenth would more than pay all proportionate obligations numerically; but there are many congregations with a small income from each individual and especially when the membership is made of large families, where the tenth would not meet the obligation. To meet the various conditions and provide for all there must be free-will offerings

and other offerings to make up the need. But the tenth will greatly help us in discovering how much we can provide for the house of the Lord that there be no lack or deficit—which is such an unpleasant word to all. The tenth will help us all to systematic giving and this will keep the heavens continuously open with God's constant blessing over the church. Then all will be free to do as much more as prosperity will allow. One tenth is never the limit to any loyal tither, as history will clearly show; it is always the one tenth and "much more."

We are called to be stewards. The one great passion of a real steward is that he may be accounted a "good steward." A good steward will be found "faithful." The reward at last does not depend on great prosperity or great gifts of natural ability, but rather "faithfulness." "Well done thou good and faithful servant" are the happy words which fall upon the waiting ears of one who had been faithful over that which is least. But how can the steward be found faithful unless he pays over the tithe into the hands to which it belongs? The tithe belongs to Christ for the support of the ministry in the organization of which the individual is a part. Bring all the tithes into the "storehouse that there may be meat, [support for the ministry] in mine house, saith the Lord." Then we have the gracious promise "I will open the windows of heaven and pour out a blessing," which shall go far beyond all your expectation, or capacity to receive.

How sweetly God is blessing the Church of the Nazarene with gracious revivals as loyalty increases in bringing the tithes into the storehouse. The outlook is most gracious for the coming years, as our people walk in the light of God's revealed truth. Tithing will give spirit and liberality in all our giving and bring the manifest blessing of heaven upon all our work. Remember that tithing is a part of the gospel as exemplified by faithful Abraham the father of the faithful.

Wesley's Experience

JOHN WESLEY (in 1771)

MANY years since I saw that 'without holiness no man shall see the Lord.' I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I ever had before of the way to attain it; namely, by faith in the Son of God. And immediately I declared to all, "We are saved from sin, we are made holy by faith." This I testified in private, in public, in print, and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years, and God has continued to confirm the work."

No man in this world has a right to all his rights.—PHILLIPS BROOKS.

Faith refers to Christ. Holiness depends on holiness.—ALEXANDER MACLAREN.

Four Grades of Christians

By EVANGELIST E. E. SHELHAMMER

MANUFACTURERS grade and sort their output. Lumbermen speak of various grades, as number 1, 2 and 3. Farmers grade apples, potatoes and nuts. In like manner, if we could see with angelic vision, we would see God grading professed Christians. There are at least four such grades.

1. Those who are filled with the Spirit.
2. Those who are led by the Spirit.
3. Those who quench the Spirit.
4. Those who grieve the Spirit.

John Bunyan wrote about living on the Delectable mountains. Those who are filled with the Spirit live such a life. Then there are those who live two thirds way up, and others part way up, and multitudes at the base. Let us begin at the foothills and climb.

"And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4:30.

Here Paul is speaking of a grade of Christians who evidently have the Holy Spirit and are "sealed," yet he admonishes them not to grieve Him. The Holy Spirit is a person and can be pleased or grieved like any other person. He should not be referred to as it, but with reverence, as the third person in the Trinity. We often wonder why we see so little of the mighty co-operation and power of the Spirit manifested in our meetings. Is it not because the rank and file of professed Christians grieve and insult Him? What right has a man to expect great favors of his neighbor if he is everlastingly insulting him?

When a man falls in love with a fair young virgin it is not long until he is aware that certain things please her and certain others displease her. When he finds things that do not set well, he is quick to avoid them. On the other hand, when he learns what pleases her—a certain kind of candy, flowers, or conversation, he plays that fiddle for all that is in it.

In like manner when one falls in love with his Lord, it will not be long until he finds what grieves and what pleases Him. If he truly loves Him as he did the young virgin he will studiously avoid those things that grieve Him and delight in those things that please Him.

Let us notice a few ways in which good people grieve the Spirit:

I. IN CONVERSATION.

Most people talk entirely too much. Hear the Word of the Lord: "In the multitude of words there wanteth not sin" (Prov. 10:19). "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth: therefore let thy words be few" (Eccl. 5:2). "But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil."—Jesus.

"But I say unto you that every idle word [every unnecessary and unprofitable word] that men shall speak, they shall give account thereof in the day of judgment."—Jesus.

"If any man offend not in word, the same is a perfect man" (Jas. 3:2).

Now in view of these passages we are convinced that most people are guilty of talking too much. Show me a person who is a great talker (though he be a bishop) and I will show you one who grieves the Holy Spirit in at least four ways:

(a) *Evil Speaking.* Wesley called this the "universal sin of the world." It is the sin that nearly everyone commits. It is almost impossible to go into a home and talk for half an hour without hearing something that is unkind,—something that reflects upon an absent person—something that tends to magnify the faults and failings, rather than the gifts and virtues of others. Is this not contrary to the Golden Rule? If you knew someone were speaking thus of you, would you not want to be present and tell the other side, for there are always two sides? Yes, this grieves the Spirit and brings leanness to many a soul. "Speak evil of no man."

(b) *Foolish Talking.* We are told that "foolish talking" should not be "once named among you as becometh saints." Here is where many young people lose their keen edge. Foolishness and lightness of spirit is the Devil's substitute for the real joy of the Lord. And when one begins to lose out as a rule he will give way to this in order to silence his own conscience and keep others from suspecting that something is wrong. God says "The thought of foolishness is sin." And if thinking on foolish things is sinful, the behavior must certainly grieve the Spirit.

(c) *Unkind Words.* There are very few homes where there is never a loud nor unkind word spoken—where there is no scolding, no blaming, and no insinuating. How few husbands and wives retain their honeymoon love for years! How seldom do we see them sit or walk together arm in arm? Many children never saw their parents kiss, or embrace each other. Many more never heard one apologize to the other for a little inattention, or rudeness that would have been thought out of place when courting. And why all this coldness and lack of affection; this lack of consideration for each other's heart feelings? We answer unkind and cutting words. This is why the Spirit is grieved and many children are unsaved though the parents make loud professions. "And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you" (Eph. 4:32).

(d) *Vain Conversation.* "For there are many unruly and vain talkers and deceivers, whose mouths must be stopped." It is so easy to give way to "great swelling words of vanity" in telling (incidentally) where you have been and what you have seen and from what school or college you graduated. And if you cannot do this, do the next thing and boast of your state, city, or relatives. It is sickening to hear some people magnify themselves, their ancestry and their accomplishments. All this grieves the blessed Holy Spirit. Friend, if you would grow in grace study to magnify Jesus, keep quiet and hide

behind the cross. How few can sing from the heart with Charles Wesley:

*"Never let the world break in
Fix a mighty gulf between;
Keep us little and unknown,
Prized and loved by God alone.*

II. IN THE EMPLOYMENT OF OUR TIME.

"See then that ye walk circumspectly . . . Redeeming the time because the days are evil" (Eph 5:15, 16). John Wesley said, "never be unemployed; never be triflingly employed; he is idle who might be better employed." The failure to observe this has caused many to become an easy prey to temptations of various kinds.

Another old-time writer said, "There never was an idle man, if he be a healthy man, who was strictly a virtuous man." This is true, for just as certain as one is idle, the Devil will find something for him to do. And especially, if he is in good health it will not be long before his eyes and hands are carrying out the propensities of the flesh. Idleness paves the way for sickleness and self-indulgence. This is why most fallen men and women can trace their downfall to the fact that there was no system and hard work in their younger days. It would be a blessing if some women had a family to keep them at home. When a woman has nothing to do but fondle a cat, or poodle dog, she can easily gad about, tattle and flirt with strange men and this often leads to estrangement and divorce proceedings. Busy people are not so easily tempted on these lines. What a man is largely depends upon what he thinks and does when he is idle and nobody is looking at him.

Self-made men are, as a rule, more practical and dynamic than college bred. Any one who will be methodical can average reading an hour each day, or seven hours a week, fifteen minutes here, thirty minutes there, and more on rainy days, Sundays and at night when children are asleep. Some can read faster than others, but on an average about twenty pages can be read thoughtfully in an hour. This will aggregate about twenty-six volumes of over three-hundred pages each in a year. Think of it! No one needs to plead ignorance because of lack of an early education. If he will but insist on gathering up the fragments of time and improve them systematically he can acquire a great fund of knowledge in a short time. And is not the Spirit grieved when preachers and others waste valuable time and let their minds remain sluggish and barren?

There are multitudes of people who have had good educational advantages and remarkable answers to prayer on lines of financial and physical deliverance, but like the nine lepers have never returned to give glory to God. They have both ability and means with which they could publish articles or pamphlets which would live and bless others in after years. But because the mind is inactive and the purse tight, nothing is set in motion calculated to mold character after they are dead and gone. Does this not grieve God?

For All the Family

Conducted by Mrs. J. T. Benson

GOD IS A LOVING AND FAITHFUL FATHER TO HIS CHILDREN

SOME young people had gathered in Judge Brewster's parlor. This was not an unusual thing. The Judge and his wife had no children of their own, but they were very fond of young folks, and this big old-fashioned house was always open to their nieces and nephews—and to any friends they might bring with them. The Judge liked to hear them talk; to discuss things with them and get their viewpoint. It was not that the subjects they chose were specially brilliant, or even new. They were for the most part the same old questions which have been milling about in youthful minds from one generation to another. But at least the interest of his young visitors in them was fresh and vital; and that in turn interested the Judge. They enjoyed talking with him, too, and listening to his opinion about things.

When, therefore, on this particular night, one of them made a statement about Heaven, and another took issue with him, arguments flew thick and fast until an appeal was made to the Judge.

"I cannot help but believe that somehow, somehow, everybody will get to Heaven," cried one of the boys, much worked up over the argument. "We all know that no earthly father would shut his child into utter darkness, or condemn him to eternal punishment, and I don't believe the Heavenly Father is less merciful than an earthly parent, do you Judge Brewster?"

The Judge looked into the animated young faces before him and said, "That is a pretty old question: one which people have been asking all through the years. It sounds plausible, too, but I have often wondered why they do not see that there is another question they should ask along with it. It is this: No earthly father would condemn his pure and innocent child to live with the vicious and wicked outcast of society. Do you think the Heavenly Father will be less solicitous and careful about His children? Let me give an illustration from real life. I knew a preacher—a good man—who was forced to give up the active ministry because of ill health. He had three little daughters, the eldest of whom was an extremely beautiful child. Wherever she went—whether it was on the street, or to school, or church, she was the object of attention because of her unusual loveliness of face and form. Both father and mother feared the effect of such wholesale admiration upon the child and tried to shield her from it. But they were not always successful. It is strange that grown people, even good ones, will say such foolish, ill-advised things to children as to stir their vanity, and take from them the simple unconsciousness which is one of the chief attractions of childhood. But they do and this little girl soon learned that beauty makes up for a good many shortcomings. Class mates yielded to her rule, though she was not much of a student. And even older people, teachers, friends, and relatives, were so swayed by the charm of big brown eyes and golden curls, of roseleaf skin and red lips; of quick, gay, imperious ways that they would forget to look for something deeper and more worthwhile. I believe her parents did what they could, but the child's fatal gift of beauty, coupled with outward influences, were too much for them and she grew into a vain, selfish, self-willed girl. She wanted no advice or help from her elders, and resented their efforts at authority. Are you surprised that she defied her parents about the attentions of a showy, motherless, young fellow who had captured her fancy, or that she ran away and married him when she was sixteen?"

"The young couple moved to another city and two years of gay reckless life with a fast set of young married people followed. Then the husband disappeared, short in his accounts; and the girl, in answer to a letter from her parents, came home. They received her with tender love and forgiveness, though they soon realized that she felt no need of the latter. She was bitter against life and

the way it had used her—but not at all repentant over her own misdoings. She chafed, too, at the quiet atmosphere of the home and its everyday duties. It was not long before she was going out at night; meeting questionable people and keeping very late hours, in spite of her parents' remonstrances. In less than a year she ran away again—this time with a gambler she had met at a road house dance. There was no suggestion of a marriage and the next two years were spent in the company of hardened men and women who cared nothing for morals or decency. Again she was deserted, and again she returned home. Her two younger sisters were by this time approaching young womanhood—sweet, modest girls who were respectful and obedient to their parents. Do you think the situation was an easy one for this father and mother? Their hearts bled for their erring child. They would gladly have died for her if it would have helped her. But that did not blind them to the fact that she was not a fit companion for their two innocent daughters. She had sunk very low. Young as she was, her ears had heard things and her eyes were familiar with scenes which the average person hardly dreams of. Her knowledge of the paths of sin was appalling. What should they do? They assured her of their love and willingness to do for her everything within their power. But they also told her there was a duty they owed to her sisters—and that unless her actions showed a real turning away from the life she had led, they could not in justice to the other girls keep her in the home. And should she see fit to leave again she must understand that the doors were closed against her return.

"She remained long enough to rest and recover somewhat from the dissipated life she had been living, then disappeared to do what had probably been in her mind all along, which was to plunge more deeply than ever into the underworld life of a big city."

The Judge paused, then said, "I think I have never seen a sadder case, or known people who suffered more than the parents. The mother told me that there were sleepless nights in which she thought about her poor misguided daughter; wondering where she was and what she was doing, until it seemed she would go mad. There was no sacrifice she would not have made for her; but as the mother of other daughters—pure, good girls—she had no right to bid this wayward one come in and out of the home which sheltered them—being utterly false to her duty. And this, young people, leads us to ask this question: What is true parental love after all? Is it to be faithful, long-suffering; to endure, to be willing to sacrifice to the limit for a sinful, disobedient child? That is indeed part of it. But unless it also embraces equal faithfulness to the innocent child absolutely dependent upon it for care and protection, it is a weak, partial, one-sided emotion undeserving the great name of Love."

There was a thoughtful silence and then the Judge said; "I think this is the way it is with our Heavenly Father. He loves every creature He has made and longs with an intensity beyond our understanding to deliver them from sin and fit them to live in the home He is preparing for His children. Some heed the call. They turn from the world with its sins; yes, and its pleasures, and choose a heavenly country. They forsake the broad path traveled by the many, to enter the narrow one in which the few are walking. They give up their own will and submit to the will of God. It isn't always easy. The Christian life has much of warfare in it. Because of the new divine nature Christ has implanted in their hearts, they are grieved by the sin which is all about them. They suffer because their loved ones—husbands, wives, their own children are often led astray by wicked men and women. They are not at home in a sin-cursed, sin-wrecked world. But they fight on, they suffer, they endure, because ever before them is the life that some day they will reach the heavenly home where no sin will ever

enter to sadden their hearts, or defile their surroundings. We talk glibly about the love of God, but what sort of love would it be, do you think, that would turn loose upon these toil-worn fellows of the cross when they reached heaven, the very same horde of indifferent, gain-saying, wicked, adulterous people who made the way hard and heavy for them in the world? That wouldn't be love: it would be weakness. And God isn't weak. It would not be just to exact a righteous life and the love of holy things from His children and then condemn them to live forever with the unrighteous and unholy. And God is never unjust. There would be no use to prepare a place like heaven and then throw it open to the godly and ungodly alike. For it would soon cease to be heaven and become but a repetition of a spoiled, distorted, thwarted world such as we live in now. Therefore, God has in very plain words assured His children upon this point. In almost the last words of the last message to them in the Bible, we have a description of that city which hath foundations, whose maker and builder is God. And John says: 'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. . . . And the gates of it shall not be shut at all by day: for there shall be no night there. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. . . . For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie'."

"Thus hath God pledged Himself to those who forsake all to seek that eternal home in which there will be no more death, or pain, neither sorrow nor tears. And whatever men's opinions may be, I believe He will keep faith with them, don't you?"

"Of course, He couldn't do anything else and be fair, or right. I can see that though I hadn't thought of it in that way before," answered one of the girls.

"Nor I," said the boy whose question had started this discussion. "I have just been looking at the mercy side of it and at the vast crowds of unsaved people. But it seems that if the Lord was merciful to them according to my notions He would have to be very unjust and unmerciful to others."

"Exactly," said the Judge. "But to go back to my illustration, could we say truthfully that it was the parents who shut the girl out of their home?"

"No, she shut herself out because she preferred to have her own way and live in sin, rather than the love and fellowship and godly requirements of that home," answered one of the young listeners.

"Yes, and it is just as true that God shuts no one out of heaven. The gates are open—the way prepared, and all are invited to come. There are those who do not want what He so fully offers, and they reject it. Let us not blame Him whose will it is that none should be lost, but who said, 'They will not come unto me that they might have life,' said the Judge as he bade his little group of visitors goodnight.

THEY ENDURED HARDNESS

As a nation we owe a debt we can never repay to the soldiers of the cross at the front, who have endured, and endure today, hardships of every kind. They are cut off from the society which they love; often they live in dugouts, sometimes in rooms over a saloon; going weeks without fresh meat, sometimes suffering from hunger, and for a long time without a cent in the house. Yet who ever heard them complain? Their great grief is that fields lie near to them white for the harvest, while with hands already full, they can only pray the Lord of the harvest to send forth more laborers.

Often there is but one man preaching in a county which is larger than Massachusetts. He is cut off from libraries, minister's meetings, and to a large extent from the sympathies of more fortunate brethren, and is often unable to send his children to college. These men still stand their ground until they die, oftentimes unknown, but leaving foundations for others to build on.—*The Minute Man on the Frontier.*

Nazarene Young People's Society

"Let No Man Despise Thy Youth"



OUR NEW N. Y. P. S. GENERAL SECRETARY

At a recent meeting of the Executive Committee of the General Nazarene Young People's Society plans were laid for advance work in the young people's department of our church. The necessity has been felt for some time for someone to devote his entire time to this work, and after receiving the unanimous endorsement of the General Superintendents and General Board, the committee elected a General Secretary for the purpose of developing the different departments of the N. Y. P. S. Rev. D. Shelby Corlett the secretary of the committee was chosen for this work and will establish headquarters at 2905 Troost Ave., Kansas City, Mo. He will devote his entire time to conducting conventions, rallies, and Young People's revivals, and he will also have general charge of the topics and periodicals put out by the General N. Y. P. S. and will furnish aid to district and local societies wherever possible. Brother Corlett is especially qualified for this work, having had a business training and experience in a business connection with two of our schools. He has served successfully as pastor in several good churches and has had some experience in editorial work. He has also been a successful evangelist, and as well as being a good preacher, is an attractive soloist. He will be open for calls to N. Y. P. S. conventions and revivals, and will also be free to represent the Young People's work in District Assemblies, preacher's meetings, etc.

Let our N. Y. P. S. members especially co-operate with Brother Corlett in every way and help successfully carry on a good spiritual program for the Young People's department of our church.—Jarrette E. Aycock, Department of Evangelism, N. Y. P. S.

MINUTES OF THE N. Y. P. S. CONVENTION, MINNEAPOLIS DISTRICT

The sub-district convention of the N. Y. P. S. met at Oakes, N. Dakota, June 2-3-4. The fine people of Oakes entertained the crowd right royally. The Spirit of the Lord was felt from the first meeting, and prevailed throughout the session. The topics were skillfully discussed, and many unique ways and means were brought to light. All who participated in the discussions felt that they were greatly helped. The street meetings and evangelistic services were pungent with the Holy Ghost, and there were seekers and finders at every evening service. The cries for mercy and shouts of praise, were the ear marks of the session. All believed it to be the best of its kind they had ever attended.

The vote was unanimous that we urge every church by all means to have a N. Y. P. S. and come to the group meetings prepared to take an active part. Brother Floyd Kinzler, of Jamestown, N. Dakota, was elected the new treasurer. The motion was made and carried that every society pay 5c per member, per month to the sub-district treasury, to cover the sub-district expenses.

The local reports showed the following: Dickinson was organized Feb. 17, 1923. The president is Miss

V. Williams, there are 11 active members, and ten associate. During the year they raised \$16.60, and held 42 services. The Oakes Society was organized Sept., 1924, the president is R. Peterson, there are 14 active members, and 2 associate. During the year they raised \$58.77, and held 39 services. Valley City was organized in Jan., 1924, the president is R. Crandall, and there are four active members. They have had a service every Sunday since they started. The Heckla Society was organized in March, 1925, they have four active and four associate members. They have held nine services.—V. H. Cooke, Reporter.

SOUTHERN CALIFORNIA DISTRICT N. Y. P. S.

The annual business meeting of the District N. Y. P. S. of Southern California, was held in connection with the District Assembly at First Church, Los Angeles, June 13. Rev. D. S. Corlett, General Field Secretary presided, and Rev. Jarrette E. Aycock, head of the Department of Evangelism, was present and took part in the meeting. One hundred delegates were present, representing the thirty-eight Societies of the District.

The convention enthusiastically endorsed the action of the General N. Y. P. S. in electing Rev. D. S. Corlett, field secretary, and as proof of its backing, gave Brother Corlett a love offering of \$45 and voted that \$50 more would be taken from the District Treasury and forwarded to the General Treasurer to be applied on Brother Corlett's support. Mr. John Moore, Assistant Pastor of First Church, Los Angeles was re-elected District President.

Among the other important matters of business taken up was the arrangement for two District conventions to be held during the year, one of them at Pasadena College, and the other at Long Beach. Tentative plans were made for Brother Corlett to return during the year and hold a number of one day rallies over the District, closing with a great ten-day convention at Long Beach.

The evening session opened at 7 o'clock with Rev. H. B. Wallin in charge of the song service. After the installation of the newly elected officers, Brother Corlett spoke briefly of the work of the General N. Y. P. S. organization, and Brother Aycock brought a stirring evangelistic message.

The keynote of the convention seemed to be aggressiveness with spirituality.

FLETCHER GALLOWAY, Reporter.

N. Y. P. S. RALLY

The Zone Young People's Rally which held at Cushing, Oklahoma, June 9th, was a great success. The services opened at 10:30 a. m., with Zone chairman, Rev. R. E. Gray in charge. Evangelist W. H. Minor brought the morning message. The message was appreciated by all present, and afterwards the Cushing church furnished a wonderful dinner. The afternoon session was devoted to discussion and addresses concerning our local and Zone work. The District President, M. M. Snyder was present, and helped to make these discussions very profitable. The evening service opened at 8 o'clock with pastor L. A. Bolerjack in charge. Rev. Tommie Hayes of Cleveland, brought the message of the hour, and at the close of the service, seven bowed at the altar and sought either pardon or sanctification. This was indeed a great day for all present. We go back from these rallies with new enthusiasm and greater vigor, and more courage to press the battle. There are great things ahead for the young people on this Zone and elsewhere, so let us march on.—Ethel Skinner, Reporter.

SPECIAL NOTICE—Missouri District Young People's Rally, Southeastern Zone, will be held at Dexter, Mo., Sunday, July 12. There will be an all day meeting, with old-fashioned basket dinner on the ground. Delegates from each society are urged to attend. For other information, write Rev. A. L. Ward, Dexter, Mo., or J. B. Ramsey, District President, 4767 Thrush Ave., St. Louis, Mo.—J. B. Ramsey, District President.

DISCUSSION OF N. Y. P. S. TOPIC FOR JULY 5

Arranged by D. SHELBY CORLETT
Faith

- I. FAITH DEFINED (Hebrews 11:1).
- II. THE NECESSITY OF FAITH.
 1. To access to God (Hebrews 11:6).
 2. To Salvation (Mark 16:16; Romans 10:10; 1 John 3:18).
- III. WE MUST EXERCISE FAITH.
 1. In God (Mark 11:22).
 2. In Christ (John 14:1; Acts 20:21).
 3. In the promises (Romans 4:20, 21).
- IV. WHAT FAITH DOES FOR US.
 1. We are justified by faith (Romans 5:1).
 2. We are the sons of God by faith (John 1:12).
 3. We are sanctified by faith (Acts 26:18).
 4. We live by faith (Gal. 2:20).
 5. We stand by faith (2 Cor. 1:24).
 6. We overcome the world by Faith (1 John 5:4, 5).
 7. We overcome the Devil by Faith (1 Peter 5:8, 9; Eph. 6:16).
 8. We obtain eternal life by faith (John 3:15).
- V. WHAT FAITH PRODUCES IN US.
 1. Peace and Hope (Romans 5:1, 2).
 2. Joy unspeakable (1 Peter 1:8).
 3. Christ dwells in our hearts by faith (Eph. 3:17).
- VI. THE POWER OF FAITH.
 1. Makes possible all things (Mark 9:23).
 2. Removes mountains of difficulty (Mark 11:23, 24).
 3. Secures answers to prayer (Matt. 9:2).
 4. Examples of the power of faith. The heroes of faith in Hebrews 11th chapter. Also the Centurion (Matt. 8:5-13)—The Canaanitish woman (Matt. 15:21-31).
- VII. AS CHRISTIANS WE SHOULD—
 1. Abound in faith (2 Cor. 8:7).
 2. Be strong in faith (Romans 4:20).
 3. Pray for the increase of faith (Luke 17:5).

DISCUSSION OF N. Y. P. S. TOPIC FOR JULY 12

By REV. H. B. WALLIN

Personal Evangelism

The work of personal evangelism has the authority of the scriptures and the example of Jesus and His followers.

Scripture references: Mark 9:17; Mark 16:15; Luke 7:11-14; John 1:40-46; John 9:5; Acts 8:26-31; 1 Cor. 15:58; Jas. 5:19, 20; Mark 5:19, 20; Mark 8:34; Luke 5:10; Luke 10:30-37; John 5:6-9; Acts 3:6-9; Acts 16:25-31; Col. 1:28, 29; Rev. 22:17; and John 1:41.

Examples—Jesus preached to the woman at the well of Jacob (John 4:6).

Philip findeth Nathaniel (John 1:45).

Andrew findeth Simon (John 1:40).

1. The spirit of Jesus is the spirit of activity. Inactivity produces, (1) Drowsiness, indifference, carelessness (note this graduation); (2) Poor perception; (3) Death ensues.

2. Personal Evangelism is fundamentally important. Mr. Spurgeon once said "If I had two methods by the which I should win the world to Christ in a given period of time, viz., preaching and the personal touch, and could choose only one I would unhesitatingly choose the latter." This may be strongly argued from the standpoint that, comparatively speaking only a small per cent of the people attend church and if they are ever reached it will be through the personal touch.

It is a very definite sense we are "Our brother's keeper" and therefore measurably responsible for his salvation. James said "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20).

3. It is reasonable, (1) Men must touch other men.

Examples: The commercial world organizes its salesmen to dispose of the "goods" she has to offer. The educational world organizes itself into compact groups in order to advance its program. The political world has what are to be called "Pivotal" men. The church must have redeemed men to passionately carry her message to Others.

The next installment will deal with "The Personal Worker."

A VISIT TO NORTHWEST NAZARENE COLLEGE

We have recently had the privilege of visiting our Nazarene College at Nampa, Idaho. Having relatives on the Pacific coast, we went the longest way around, and reached Nampa from the west, instead of from the east.

Traveling from Seattle to Portland, we found the North Pacific District Assembly in session at Centralia, Wash. Dr. Williams was in the chair, and we surely enjoyed ourselves as an on-looker at that great Assembly. A finer, more intelligent company of ministers it has never been our lot to see, and the tone of that Assembly was all that one could wish. They were gloriously alert in everything material, and in spiritual matters the tide was at the full. Evangelist Jarrette Aycock was conducting the evening services, and we heard him with the greatest of pleasure, and witnessed the finest sort of success as a result of his strong ministry. No church in the land that desires genuine experiences of pardon and holiness generated, need be afraid of securing Brother Aycock. He is a general of a campaign and of an altar service that it is well worth one's while to meet.

On to Portland we hied, and had the great pleasure of visiting with Rev. H. O. Jacobson, who is now taking evangelistic relations, and will press the battle among his Scandinavian brethren. In order that his hands might be a bit freer for the prosecution of his evangelistic work among his nationality, he has handed the actual supervision of his Scandinavian churches over to the North Pacific District. His heart is wondrously burning for the salvation of the lost.

At Portland we met the indefatigable Donnell Smith, pastor of the First Church there. He is enthusiastically gathering a great company about him in that historic church, and will start the erection of a fine building this coming autumn. We had the pleasure of preaching to many of the Nazarenes of Portland, in Brother Smith's church. The out-look for holiness is fine in that great city.

From Portland we visited the Northwest District in session at Walla Walla, Wash. Dr. Williams, the General Superintendent, had already gotten the wheels of the Assembly to running in fine shape. These men and women on the east side of the mountains, are out heart and soul to spread holiness. They rallied enthusiastically to every good cause, and especially put their shoulders under the College at Nampa, Idaho. We met some really great people at this Assembly. Our enthusiasm for the future of the Church of the Nazarene, was greatly increased by our visit.

Leaving Walla Walla we came "with a straight course," (as St. Paul says) to Nampa, Idaho, where is situated the Northwest Nazarene College. Here we formed a more intimate acquaintance with Dr. H.orton Wiley, the president, and learned to love and appreciate this, one of the biggest little men we have ever met. He is surely leading that famous school on to victory, and we could not help but pledge all the resources of which we had any command to back him up in his noble labors at N. N. C.

We also met the faculty and the trustees, and visited the "plant," where the raw material is gathered in from our various Nazarene communities, and is turned out a finished article to spread the holy flame in home land or in mission field. We fell in love with the school, the student body, the location, the president and the trustees. We came, we saw, we were completely conquered! A gracious counselling time was had with Brother A. E. Sanner, the District Superintendent of the Idaho-Oregon District. He is developing a great District there, with indefatigable zeal, and under the banner of the best standards of the Nazarene movement.

And what about the climate, and the charming conditions of the regions through which we passed? We dare not write about them, and shall treat them with complete silence! For we are sure that if the rest of America should read and heed what we might write concerning these west and north-west regions, and should feel about it as we do, there would, at once, be great depopulated areas in other parts of our nation, and the density of the population on the Pacific coast and in the country east of the coast range of mountains, would so greatly increase as to threaten that region.

J. G. MORRISON, Superintendent
Minneapolis District.

The Sunday School Lesson, July 12

By M. EMILY ELLYSON

LESSON SUBJECT: The Gospel in Antioch of Pisidia.

LESSON TEXT: Acts 13:42-52.

GOLDEN TEXT: *Behold I have given him for a witness to the people, a leader and commander to the people (Isa. 55:4).*

OUR lesson today gives us a splendid picture of the attitude of the Jews toward Paul and the other apostles, for their preaching of the gospel, not to the Gentiles, but to themselves. Though Paul was the Apostle to the Gentiles, yet it is ever to the synagogue that he finds his way when first entering a town or community. In this lesson we find them in the synagogue at Antioch of Pisidia, where a great number of Jews resided and to whom the gospel must be preached. Had the Jews been at all kindly disposed toward the apostles, the fact of their coming to them first would have been a proof of their affection for them and their desire for their welfare.

The apostles did not force themselves or their message upon the Jews, but responded to an invitation from the rulers of the synagogue following the performance of the usual service for the Sabbath day. This sermon so incensed some of the Jews that they would not hear it to the end, but it appears they went out while Paul was preaching, in contempt of him and his doctrine, and to the disturbance of the congregation. It is quite probable that they whispered their intentions among themselves and did it by common consent.

There seems to have been but one synagogue here, and Jew and Gentile attended its services; so that when the Jews went out they still had an audience left, though a Gentile one. The going out of the Jews was a public avowal of their contempt of Christ and His doctrines, an act of open infidelity and unbelief. They went out not only to show that they did not believe, but also to show that they would not believe. It was just and right that the gospel was taken from them, when they first took themselves from it, and turned themselves out of the fellowship of the Church. It is certainly true that God never leaves anyone until they first leave Him.

The Gentiles were as willing to hear the gospel as the Jews were to get out of the hearing of it. In other words, the Jews loathings were the Gentiles longings, for they begged that the same offer might be made to them that was made to the Jews. They also wanted the same instructions given to them. They had heard the doctrine of Christ, but did not understand it at the first hearing, nor could they remember all they had heard, so they pled that it might be told to them again.

It is true that the blessed old story is sweeter and dearer each time it is told and each time it takes deeper root in us. It is like a nail in a sure plate, and with the repetition it is clenched more securely. It is our privilege and duty to hold fast that which we receive, and to attend upon the means of grace in order that our vision may be enlarged, and spiritual strength increased. Normal Christians do not tire of the

simple story of the Savior's love. It is the complications that weary people, the effort at pulpit oratory, the lack of humility and meekness on the part of the messenger that cause people to become wearied of preaching. We observe here that Spirit-filled and Spirit-led preachers do not have to force opportunities for service, the opportunities open naturally. Also a bit of contempt and opposition on the part of those who oppose the truth often helps rather than hinders the spread of the gospel. Let us not feel discouraged when opposers rage and seek to turn the people away from the truth, they but advertise the meeting, and, as in this case, the next service will be largely attended. True, some will come through curiosity, but they will hear the gospel story and it may be they will accept it.

We note here the importance of always being ready under all circumstances to meet the opposition of the world with a personal testimony. Public sermons we must have, but private discourse on the things of God relative to personal salvation will often do more for a soul in influencing a decision for Christ than a long sermon. Starved souls are everywhere. They are hungry for the life-giving truths of our holy faith. You will find them even among those who are regular attendants of religious worship, seeking satisfaction in the observance of forms and ceremonies. In the rush of life we are constantly coming into contact with these and we are persuaded that much splendid fruit is lost because we wait for the service of worship to speak the helpful word. We are told to "sow beside all waters." Then let us be more diligent in our sowing, for our business is to win as many as we can to the Master.

In our lesson we learn that the Gentiles gladly embraced what the Jews scornfully rejected. We recall the old adage, that, "Never was land lost for want of heirs." Since the Jews would not accept eternal life through Christ, by Whom alone it is to be had, they sealed their own doom, but there were those who would accept and to these the apostle turned,—"Lo we turn to the Gentiles." The wedding must be furnished with guests even though they come from the highways and hedges. The apostles considered that their duty to the Jew was done and now they could go directly to the Gentiles. There is a time for the preacher to show as much of the lion, as the wisdom of the serpent and the harmlessness of the dove. When the adversaries of truth begin to be daring, it is not the time for its advocates to be timid. We must instruct in meekness while there is hope of winning those who oppose themselves, but when impudence shows its grinning face, we should be emboldened to speak out with great plainness.

The results of Paul's work in Antioch of Pisidia illustrates fairly the results of all faithful preaching, some receive and some reject the truth. Jesus said it would be so in the parable of the sower, where only one part out of four came to fruitage. But through it all we must gladly and confidently leave the results with God, let them be large or small. Ours is the seed sowing, but the harvest is God's.

OHIO DISTRICT

We are glad to report victory on the Ohio District. Our pastors are all busy in pushing the work. The tent season is on, and we are having some good victories. Since we have organized the new church at Fayette, Ohio, we have organized a Nazarene mission at Sciotoville, O., that will develop into a church by next Assembly. Rev. F. H. Brown held a tent meeting here which resulted in this new mission. Rev. Brown is a real home missionary pioneer, and we hope to keep him going all summer. We have a number of places in the southern end of the District where he hopes to dig out new churches.

Rev. and Mrs. Laird, our pastors at Cooperdale, Ohio, opened a meeting in a vacant church, some ten miles from Cooperdale, just above Warsaw, Ohio, at a place called Darlington. The Lord blessed them with good success and we have organized a new church with 30 charter members. This church has a good house of worship and a fine community to draw from. Rev. and Mrs. Laird will also supply this work as pastors. We hope to get another church, and make the three churches a circuit. If our pastors with rural churches will get out and

dig out two or three new points they will get the needed support and build up God's kingdom.

We are getting ready for our District Campmeeting which will be at Columbus, Ohio, July 23-Aug. 2 with Dr. Goodwin, Dr. Chapman, and Dr. Hardy as the evangelists. We are praying and working for a great campmeeting this year. Let the Ohio Nazarenes take notice, and rally to this great feast. For information write Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.—N. B. Herrell, District Superintendent.

ARRIVED SAFELY

Rev. and Mrs. R. G. Fitz have just reached the States on their furlough. They have served us faithfully in China during the past few years. Dr. Fitz has been in charge of our hospital. I am sure their many friends will be glad to know they reached the States in safety and will have the opportunity of resting after their strenuous term of service in China. Address them at 2905 Troost Ave., Kansas City, Mo., for the present. —E. G. Anderson.

NORTH CENTRAL KANSAS GROUP MEETING

Two things are necessary for a successful group-meeting: the presence of the Lord and the presence of the people. And we had both of these at Wayne, Kansas, June 11-14. That melting, blending, loving and uniting spirit fell on the first service, and continued through every session and service to the last benediction and goodbye. Thank the Lord!

Every pastor of this Group was present except one, and he was in a revival. We are all full of faith and courage, expect to enlarge our borders, increase our numbers, and in fact, go up and possess the land. We are making arrangements for two or three revivals in new places before our annual Assembly. Excellent papers were read, and we enjoyed inspiring, instructive, discussions. Brother Mack Anderson has been holding a meeting at Wayne, so he gave us good, evangelistic sermons in the night services. Several people told us that they received more soul food and inspiration in this group meeting than at any meeting they had ever attended.

Then to cap the climax and make this occasion a decided success, Dr. A. S. London, President of Bresee College, Hutchinson, Kansas, brought us three great messages Sunday. Many caught new visions of their responsibility in the home, Sunday school, church, and nation. Pastors, Sunday school superintendents, teachers and scholars were encouraged and inspired to be more diligent and press the battle on to victory. Several who had been Sunday school workers for years stated that they received more help, instruction, and information from Brother London's Sunday school address than from any other one source in their lives.

We all appreciate a man who makes every effort to keep his appointments. Brother London's daughter was stricken with appendicitis and lay sick, but he bid goodbye to wife and children to come to Wayne, that he might help other boys and girls, fathers and mothers. God bless Brother London. Not many great men are denying themselves, leaving home and loved ones needing their care and attention while they go to the little places to bring hope, courage and blessings to others.

We were all royally entertained by Pastor and Mrs. Wm. Millard, and their good people.

EVANGELIST I. C. DUNBAR,
Miltonvale, Kansas.

BRESEE COLLEGE, HUTCHINSON, KANS.

The board of trustees at a recent meeting gave the supervision of the new college building to Mr. F. E. Lang, business manager of the college, and Rev. Ed Kimbel of Sylvia. The architectural work was given to Mr. J. S. Riggs, of Hutchinson and he has plans now in blue print and work will soon begin on the foundation of the building. The plans call for a three story, brick building, modern throughout. The ground floor will be used for kitchen, dining room, Domestic Science work, Manual Training and other class rooms. The second story will contain an auditorium that will seat about four hundred people, class rooms and administrative offices. The third floor will be used for girls' dormitory this coming year.

We have a beautiful location for our new college. The tract of land consists of thirty-four acres. It is in the northeast part of the city in the most beautiful residence section of Hutchinson. Two paved streets come up to the tract from the west and pavement within two blocks of the tract from the south. Twenty-four acres of this tract is divided into lots about fifty by one hundred and fifty feet. Nearly one fourth of these lots are already spoken for. The prices range from \$225 to \$350. Lots right across from this tract of land are selling from \$450 to \$700 at the present time.

Hutchinson is a beautiful city of nearly thirty thousand population, with more than fifty factories and industries. It is on the main line of the Santa Fe and Rock Island railroads, and has a branch line of the Missouri Pacific. The Interurban and Auto Bus lines go out in every direction, which makes Hutchinson a desirable place to live in this respect.

We have a Nazarene church building out of debt and valued at ten thousand dollars. And one of the best organized Sunday schools, according to the statements given us by the leaders of this work, in our connection.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last Iowa letter just as we were boarding the train at Sioux City for Council Bluffs, and we pulled in on time and were met by our fine young pastor, the Rev. C. E. Rider, and he gave us quite a treat. He took us across the river over into Omaha and drove us for many miles through that great city and its lovely parks. I have seen no more lovely parks anywhere in the United States than we saw in Omaha. They have surely prided themselves on laying out and building beautiful parks. We were back in the Bluffs in time for a good supper and then we drove to the church where we found people to peddle. Such a crowd as we had to face here. We got a fine list of subscriptions for the HERALD of HOLINESS and Brother Willingham made a fine speech for the school and then I had a full hour to preach on holiness as second work of grace. Just a few years ago we had nothing in Council Bluffs, but we have had some very fine pastors there and they have done as fine work as has been done in the country. Now we have a fine work there and Brother Rider will soon have a very great church in that beautiful city. We have visited no church on the Iowa District with a finer outlook than our church at Council Bluffs.

Our short stay was most delightful but on Tuesday morning of May 12 we were up at an early hour and now we are headed for Des Moines, where we pulled in at noon and here we had one of the most delightful services because of the meeting up with old friends. Miss Agnes Fry is our pastor in Des Moines. I feel like Miss Agnes is almost my daughter, as I saw her most gloriously sanctified some time ago and she is as true to the great cause of our beloved church as a man or woman can be. No one can be truer and more faithful than Sister Agnes. Here we met our old friend, the Rev. J. E. Gaar. He is now living in Des Moines. We spent the night in the home of our good brother and we had a fine visit together, talking over the great Nazarene movement. Here we met our old friend, Brother P. G. Watson, and also Brothers Barr and John Doe, Our District Superintendent, Brother Kinzie, was with us and we had a fine crowd and a fine service. The old church was packed from the floor to the gallery.

On Wednesday, May 13, we spent the forenoon with Brother Gaar's family and he did me a great kindness, as he took my machine to the office where his fine big boys run a typewriter office and they cleaned up my machine and put on new ribbons so that I could keep up the Good Samaritan Chats. That was so kind of these dear boys.

Just after dinner Brother P. G. Watson from Indianola, came for us and drove us out some thirteen miles to that beautiful little city and we had time to stop a minute and see Brother and Sister Hook and some of the other saints. By the time we had prayers and said goodbye the Rev. Wilbur Grim, from Lacona, Iowa, was there for us and we had a fine run through one of the fine sections of beautiful Iowa. We had a fine crowd at Lacona, and a beautiful service. Both Willingham and Robinson preached. Willingham preached on Olivet and I preached on holiness as a second work of grace. The Lord helped us to make good in that beautiful town, but on Thursday the 15th we are up and off for Mason.

Here we have a fine young pastor that is studying at the John Fletcher College and he could not be with us but we had a most delightful time. We spent the day and a part of the next day on a fine farm where they had hogs enough to give all the Nazarene preachers a pig, it looked like. No finer people on earth than that Mason bunch. On Friday morning we had quite a trip out over that lovely country to a fine chicken ranch. I think we saw over four thousand on one farm, and by noon we were back off of this fine trip and had a good dinner and a fine old boy, Brother Graves, called for us and drove us to Chariton.

We had to pull some mud to reach that city but we made the trip and had a fine service. Their pastor had just resigned and they had made arrangements with Brother Buchanan from Missouri, to come up and preach for them over Sunday, and I have learned since that the church called him. Well, he is a fine man. He is good clear to the bottom, and I trust that he will be wonderfully used of the Lord in Chariton.

In heaps of love,

UNCLE BUDDIE.

We have a pastor that feeds the church and is one of the leading preachers in our pastorates. I have been listening to our best preachers now for many years, and it is my honest thought in the matter that Rev. F. H. Bugh, our pastor, has but few equals in the pulpit for every Sunday preaching.

Another important feature in connection with our work, is found in the fact that our students are in demand throughout the city. More than one half of our student body had opportunities to work all or a part of their way through school. Our best students have made their way through by openings that have come to them in the city.

Our students are wanted all over the city for different kinds of work. They are favorably spoken of throughout the city. Any student who means business can find a way to get through school in Hutchinson. We do not advise a student to come with the expectation of taking a full course of study and working for all his expenses, but things are as favorable here for student work as will be found in almost any place.

Many of our best students have been here for years and have made their way through. A score or more of our girls this last year had many doors open for them to make their board, room and extra pay for helping with household duties. Several work at odd hours at thirty-five cents per hour and make enough to keep them in the dormitory. This kind of work is open to both boys and girls.

We have the assurance from the State Department of Education that with our new building for next year, we will get on the accredited list of schools.

Our District Assembly meets in Hutchinson, Sept.

2-6. A hearty invitation is given you to attend this Assembly and bring your children for school which opens Sept. 9th.

A. S. LONDON, President.

TREVECCA COLLEGE, NASHVILLE, TENN.

Trevecca College has just concluded one of the most interesting series of commencement programs in its history. Large crowds attended, and there were many favorable comments on the new auditorium. Best of all, a good spirit of fidelity to the school, and loyalty to Christ prevailed. The Baccalaureate sermon on Sunday at the First Church of the Nazarene, by Dr. John L. Brasher, President of John Fletcher College, Oskaloosa, Iowa, was pronounced by the record crowd one of the best ever heard. The Sunday afternoon program was one of the very best of the delightful series. It was given by the Theological class of '25. The earnestness, the deep piety, the presence of the Holy Ghost, the prospective usefulness of this band of consecrated workers, all combined to bless our waiting hearts. New laboratory, library, and other equipment are to be obtained, and the Academy and the Junior College are to be fully accredited. A strong faculty has been arranged for 1925-26. President John T. Benson is bending every effort to gather together an exceptional student body. Our hearts cry out for a spiritual school. Our schools have to struggle to hold the standard high. That's the reason we are praying earnestly at Trevecca that God will send us a number of radical, old-fashioned, fire-baptized theologians.—R. J. Kelly.

SCRIPTURAL STEWARDSHIP

By N. B. HERRELL
District Superintendent Ohio District



The story of scriptural stewardship is the one story of the ages. It begins with the first pair in the garden and weaves the checkered experience of each generation into a most interesting story of a loving Heavenly Father dealing with a more or less wilful family of children.

The story has the rich background of the Father-God, trying to burst through from the heavies on His people with such prosperity as no nation ever witnessed, only to be checked and hindered in His holy purpose by the unfaithfulness of weak humanity.

Time and again this story of the ages rises from the ashes of seeming defeat to the sublime heights of apparent holy triumph. But alas! a wavering, a crash, and again the efforts of God and man lie in the dust of human failure with only a small remnant to save the cause from total wreckage.

TWO CLASSES OF STEWARDS

There are but two classes of stewards mentioned in the Bible. The fruitful and the unfruitful. Every professing child of God must matriculate in one of these two classes. The stewards themselves decide which class they belong to by their attitude toward God and His efforts to get the full gospel to the whole world. Brother, sister, child of God, which of these two classes do you belong to. Your attitude toward God's work is determined by your attitude toward God Himself. If you really and truly know God in the power of His saving grace your interest toward His work will not lag or be indifferent. Your vision will behold the whitened harvest field ready for the reapers. Your faith will grasp the promise, your prayer will grip the throne and your purse will be open to send the good news.

THE SPIRIT AND THE WORD AGREE

The Holy Spirit and the written word agree. The Spirit will not lead contrary to the written word. The faithful steward obeys the Holy Spirit and is a doer of the written word. The Holy Spirit will never lead a steward to oppose that which is clearly taught in the written word. We are told that as many as are led by the Spirit are the children of God. True the stewards are to be led by the Spirit but never out of harmony with the written word. This being the fact, the promises to us become most precious. The song goes "Every promise is a check upon the bank of heaven. Oh the promises, precious promises! What you ask today shall unto you be given, Oh plead the promises of God."

SIXTY THOUSAND NAZARENES

God has spoken through His written word to some sixty thousand Nazarenes to go forward in the sending of the good news to the world. We have heard the call as spoken by the Holy Spirit. What shall we do as to our Stewardship? Shall we for any reason begin to make excuses? God called our missionaries and we sent them. Now shall we be faithful stewards and maintain them on the field? The issue is square up to us. Will we fail God at this time of need? The call of our General Treasurer is the call of God to make full proof of our stewardship. The money needed is now in the hands of God's stewards and will doubtless be in the hands of the General Treasurer in a very short time if the stewards of God prove faithful in this time of need and we certainly believe they will.

A HALLELUJAH LOVE OFFERING

We have more than sixty thousand Nazarenes and friends who are interested in getting the saving gospel to the nations of earth. We certainly have gone too far to turn back, so we have the following suggestion to offer to help raise the needed funds.

That July 5th be set as a day in our church at which time we will receive a Hallelujah Love Offering for the general fund. We believe the pastors and churches of the Ohio District will be delighted to join in with our loyal ranks and friends to give a love offering to this fund. I make the motion, who will second it? Then the General Superintendents will put the motion.

COMMENCEMENT AT BETHANY-PENIEL COLLEGE

On May 20 there closed a most happy and successful year at Bethany-Peniel College. The blessings of the Lord were upon the school and a blessed spirit of harmony prevailed throughout the year. For this fact we humbly thank God.

The attendance at Commencement was the largest in the history of the school. Visitors and patrons were present, not only from various parts of Oklahoma, but also from Texas, Arkansas, Louisiana, New Mexico, Missouri and Colorado. It was the pleasure of the school and community to have present many of the strongest pastors in the Southern Educational Zone.

It was also a great privilege to have seven of our District Superintendents present on this occasion, namely: Rev. J. W. Bost of the Dallas District, Rev. Allie Irick of the Hamlin District, Rev. J. W. Oliver of the Arkansas District, Rev. S. H. Owens of the Eastern Oklahoma District, Rev. G. M. Akin of the Louisiana District, Rev. Jno. Roberts of the New Mexico District, and Rev. R. M. Parks of the Western Oklahoma District.

The Baccalaureate sermon, a message full of unction and power, was ably delivered by Rev. John La Due, the head of the School of Theology of Greenville College, Greenville, Ill. Brother La Due also preached at three o'clock in the afternoon. Rev. G. M. Akin brought a good message at the evening hour.

The programs of the Commencement were well arranged and delivered, which fact speaks well for the classes and the teachers who had them in charge. Alumni Day is an important part of the Commencement season. The morning program was well attended. In the afternoon the Banquet room was filled to its capacity. Old friends and classmates met together, with the Board of Trustees, and enjoyed an evening of good things to eat accompanied by inspiring speeches, music and readings.

The Association is alive and enthusiastic. It is undertaking some valuable work for the promotion of the interest of its Alma Mater.

The closing day of Commencement was Community Day. The visitors and citizens of the community met together on the campus to attend a program under the auspices of the Student Council. After the program a basket dinner was served on the campus.

The final night of Commencement was college graduation. The main address of the evening was delivered by Dr. Jasper Ole Hassler, Professor of Mathematics at Oklahoma University. The graduating class was the largest in the history of the school. There were seventy-eight graduates from all departments above the sub-preparatory department.

One honorary degree was conferred. Upon the recommendation of the faculty, the Board of Trustees voted to confer upon Rev. B. F. Neely the degree of Doctor of Divinity in appreciation of his long and faithful service to the church.

One disappointing feature of the Commencement was the crowded condition. The auditorium was packed to its capacity and many could not get in for lack of room. For this we are sorry, but we look forward to another year when our new building will be completed, and we shall have an auditorium spacious enough to house those who come. We are glad for visitors to come and hope they will continue to do so.

We wish to express to all patrons and friends of the school our hearty thanks for their co-operation throughout the year, and we do humbly thank God for His blessings and help without which Bethany-Peniel College cannot live.

A. K. BRACKEN, President.

THE REWARDS OF A CHRISTIAN LIFE

By EVANGELIST C. R. PEARSON

"By faith Moses, when he was born, was hid three months," etc. (Heb. 11:23-26).

What a picturesque group clustering about Moses! On one side stands Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph. On the other side stands Joshua, and his faithful army about Jericho; repenting Rahab with her scarlet line in the window; Samson, Gideon, Jephtha, David, and the later heroes so close to Paul that he does not name them, and many commonplace people, "Of whom the world was not worthy." There are many such in every age of whom the world never hears. In the midst of this group of giants Moses towers. The immediate background of Moses' life is significant: the faith of his parents. It was a lofty nest where this young eagle was born.

The significance of choice. I covet for all the young people today royal will power to choose.

There are two reasons on which Paul bases Moses' choice:

I. The pleasures of sin are only temporary, "for a season." He recalls the work by which we mark the changing periods of the year, we might as well undertake to keep the fresh snow white and clean and cool through summer's dust and heat, as the pleasures of sin. This was Solomon's experience (Eccl. 2:1-11).

II. He had respect to the "recompense of reward." See what this amounted to in Moses' case.

(1) Great fame,—the first lawgiver of all the world. Where are those young courtiers who sneered at Moses' choice as they lounged about the corridors of the Egyptian palace so long ago? Their withered mummy cases adorn the museums of history since perished.

(2) Communion with God—exaltation of character. God's school is not always what we would choose. Moses was forty years in the desert herding sheep, and forty years in the wilderness herding a wilder flock, but at the end you have a character that not one year, not three thousand years, can blot out of the hearts of men. Moses could afford to exchange the associations of Egypt for companionship like that of Elias and Jesus.

(3) Finally, a triumphant immortality—a divinely ordered funeral, and everlasting life beyond. Who will not make this wise choice?

GREENSBORO, IND.

IRREVERENCE FOR THE HOUSE OF GOD

By CECIL BROADBROOKS

IRREVERENCE for the house of God has a very bad effect on the unsaved visitors who come to any church. We shall consider some of the various forms of irreverence.

One of the most prevalent is laughing or talking in a low monotone while the minister is preaching. For we can see that the attention of some of his hearers is divided at a time when it should by all means be centered on the point and thought which the minister is endeavoring to prove.

Another form of irreverence is looking around every time there is a noise or one hears the door open. This is embarrassing to those who are coming in. Of course it is only natural to want to look around when your neighbor comes in, but on the other hand we should see how we appear to the people who are coming in. In other words, "would that we could see ourselves as others see us," as Robert Burns the Scotch poet has said.

Littering up the floor and seats with gum wrappers, bits of paper, peanut shells and other trash is an irreverence that is noticed especially by the janitor and all must sympathize with him.

Reading during the time the minister is delivering his address or sermon may not be classed by some as irreverence in the house of God, but it certainly has the tendency to destroy the efforts of the minister. The unsaved are very sensitive to this and unless we show an interest in what the pastor is saying there is little or no use to encourage them to become Christians. Let us dispense with all reading during the period which is rightfully given to the minister.

Still another form of irreverence is in parents allowing their children to roam all over the church during the services, claiming the attention of the audience, all of which is very discouraging to the preacher, to say the least. On the other hand any minister will welcome babies in his church providing they are kept reasonably quiet and not allowed to get away from their mothers and monopolize the services. This may be applied to the minister's children as well as to others.

If an unsaved person comes to a church where all of these faults, or any of them, are conspicuously noticeable, can we blame him if he judges the church and the religion or doctrine of the church by the sample which he has been observing? It behooves us to act as we will with we had acted when we stand before the Judge of all mankind. Let us remove every barrier, no matter how small it may appear, that might interfere with souls getting to God.

IN the year of 1907, Rev. W. M. Tidwell, of Dickson, Tennessee, and a graduate of J. O. McClurkin's Bible Training School, known now as Trevecca College, went to Chattanooga a historic little city in the southeastern portion of Tennessee of about 80,000 people. He began his work in that city by holding a tent meeting in the site where the present beautiful church building now stands. After this revival it was thought to be providential that he remain in the city and open a regular gospel mission. A vacated church in the business section of the city was rented and regular services were conducted. After about one year the services were removed from the rented church to a hall on a third floor of a business house. Here the services were continued for two or three years. Brother Tidwell put in his time faithfully in visiting among the people, giving special attention to those in destitute circumstances and ministering to both their physical and spiritual needs, until this hall with a seating capacity of more than 200 was filled at each regular service.

It was later decided by those associated in the work with Brother Tidwell that they should seek a better location to carry on their work. This resulted in the erection of a large tabernacle 40x60 on the lot where he held his first tent meeting in the city. In this tabernacle they worshipped for many years. But few Sundays ever passed since the erection of the old tabernacle but that a number of souls were blessedly saved until now his converts are scattered through practically every state in the union. When plans were being laid for the erection of a new church a conservative estimate of the number of people converted in the old tabernacle was placed at 5,400. The auditorium of this tabernacle with a seating capacity of over 500 eventually proved to be inadequate, 150 to 200 people being turned away each Sunday night.

In the year 1924 a large commodious church building 44x100 was erected on the site of the old



OUR CHURCH AT CHATTANOOGA, TENN.

building with a seating capacity of 1,000. The basement having dimensions the same as the main floor is arranged in suitable Sunday school rooms for the great Sunday school work carried on there. This beautiful building was erected at an approximate cost of \$35,000, with an indebtedness of about \$10,000. Not a Sunday has passed since the erection of the new building without a number being saved at the altar, in fact only one Sunday in about nine years has passed without some soul being definitely blessed. One of the surprising things to the Chattanooga congregation is that about the same number is turned away each Sunday night as was turned from the old building. Usually the auditorium is filled twenty minutes before service time each Sunday night and those who come later have to be turned away.

The Chattanooga church enjoys the distinction of retaining its one pastor for these eighteen years, and today the church stands as a unit for Brother Tidwell as pastor. He is one among the most prominent ministers in his city. His services are sought by all classes. He averages one funeral per day throughout the year. He has held revivals in many of the churches of other denominations in the city. Brother Tidwell as a pastor has not a superior in the Church of the Nazarene.

W. F. COLLIER, District Superintendent.

and helpful messages since coming to us. We gave him an almost unanimous call for the coming year and we are looking forward to a great year. We start a tent meeting June 24 with C. C. and Flora Chatfield, and we look forward to a great time in the Lord. Pray for us."—Amos C. Griffin, Reporter.

PASTOR ARTHUR GREEN, El Reno, Okla.: "We have just closed a very fine meeting with Rev. C. E. Toney of Oklahoma City as evangelist. He is a splendid preacher and a man of God. Seventy-five prayed through during the meeting. Just when the meeting was in good way his little daughter was shot and he had to go home, but God gave us victory. Mrs. Trought of Oklahoma City rendered splendid service in song and was loved by all. Rev. John Roberts, the former pastor, came by and gave us two splendid messages. The pastor of Olivet Church of the Nazarene preached the last Sunday afternoon. After a good old-fashioned dinner five were blessed at the altar. The pastor had the last service. There was great victory, seven in the altar, five prayed through. Fifteen came in the church as the result of the meeting. We are going on expecting great things of the Lord. We have engaged for our summer meeting as evangelist, A. G. Crockett of Brooklyn, N. Y., Johnny and Jackie Douglas of Dallas, Texas, July 31 to August 16."

EVANGELIST LEE L. HAMRIC, Austin, Texas: "We are here in the capital city in the opening of a great revival with Pastor Flynn and his good church. God is with us from the very first service. We have had great victory. Sunday night two services, great crowd, several in the altar and a number prayed through. Full report of this meeting later. Our last campaign was at the little city of Higgins, Texas, near Amarillo. This was a short meeting but a very fruitful and great one. Many prayed through in the eight days. The good pastors of this good church are the two sisters, Mrs. Putney and Mrs. McCaslin. A few years ago they went to this town and held a good revival and dug this church out and have been the pastors ever since, and the Lord has helped them build up a good strong church. Have some very fine people in their church. We enjoyed our labors together with them very much and we were royally entertained in their home. We were very glad to meet Brother Putney again and have him in the meeting. The pastors, church and town treated us kindly."

"ALEXANDER, IND., Church of the Nazarene was organized in August, 1922. Not being able to purchase a church home, they worshipped in halls and in the Temple at Beulah Park. Then last fall after we came to the work, God so marvelously wrought for us that we now have a splendid little church home valued at \$3,500 but which represents an actual cost of only \$1,400. We are now in the midst of a revival with Rev. Chas. Dye of Troy, O., as evangelist. He is doing some mighty preaching, the Holy Ghost is convicting; God is answering prayer and we are believing Him for a gracious Pastor."

"SANTA ROSA, CALIF., Church of the Nazarene has been moving on from victory to victory under the leadership of Pastor W. L. Fear who completed his sixth year with this people June 1st and who is now leaving to accept a unanimous call to the pastorate at Lindsay, Calif. When Brother Fear came to Santa Rosa we were worshipping in a small church building without adequate room for Sunday school work and with only 3 classes in our Sunday school, a church membership of 18, and no Y. P. S. or Missionary Societies. He leaves us with a good, live, thriving Sunday school of over 200. Our recently remodeled church with nine added class rooms and enlarged auditorium, is already becoming too crowded, having twelve large classes and our church property is worth \$7,500 with only \$900 indebtedness. We have 43 members in our N. Y. P. S., and a fine band of workers in our W. M. S. More than 80 members have been received into the church, and all the District and General budgets have been paid in full. A sweet spirit of love and unity has prevailed with pastor and people through all problems and the glory of God has been on our souls, which has brought us through every conflict more than conqueror. It is with deep regret that

REVIVAL AND CHURCH NEWS

PASTOR GEO. S. OWEN, Carthage, Mo.: "Friday, June 5th it was my privilege to preside at a business meeting for the Church of the Nazarene at Lamar, Mo. The purpose of which was to call a pastor for the next Assembly year. This meeting was at the close of a very successful five-day meeting conducted by Rev. W. H. Hardin of Iola, Kansas. The preaching was in the power and demonstration of the Holy Spirit and in the business meeting there was that same spirit of victory which had been so prominent during the five day revival. Sister Carrie Flower has been the successful pastor of this church since the time it was organized, more than two years ago. This church while small in numbers has made great progress in other ways. They have a nice well kept lawn which is a credit not only to the community but a credit to the Church of the Nazarene. Every place that I visited in Lamar whether business houses or homes, I found only the best of feeling and respect for both our church and their pastor. It is not to be wondered in the face of such good feeling in both the town and church, that Sister Flower received a unanimous vote with one exception. The writer predicts the greatest year that Lamar has had, both temporal and spiritual, while the good spirit of victory and fellowship will be remembered by all those present. Let all remember this church in prayer."

BROTHER A. J. VALLERY, Memphis, Tenn.: "Monday evening Brother F. W. Cox of Lisbon, Ohio, who had just closed a successful revival at Caruthersville, Mo., stopped over with us in Memphis, and preached in the parlors of the Beulah Training Home. We had a nice crowd, and a mighty outpouring of the Holy Spirit on the service. Four of our girls

came to the altar, and two of them found the Lord in the pardon of their sins, and one was most powerfully sanctified. Brother Cox is a lovely fellow, always happy, and always praising the Lord. We all had a blessed day of fellowship with him. We are moving along fine with the rescue work in Memphis. God is with us and if God is for us who can be against us? Pray for us in Memphis."

"THE NAZARENES at Caro, Michigan, are coming up the road by leaps and bounds, both spiritually and financially, with Brother and Sister Hasner in the lead. They have recently paid off the mortgage on their church, built a double garage and a beautiful little parsonage, that is a credit to the church. The women finished all the woodwork inside, all because they live on Hallelujah Street."—Mrs. Kendall.

"INDIANAPOLIS, INDIANA, West Side is still on the map. We are sure of this, as God's smile is upon us and is prospering us and blessing our efforts. Brother and Sister Redmond were with us for a meeting during the flu epidemic. There was some very constructive work done, although Sister Redmond was confined to the house during the greater part of the meeting. Sister Mattie Wines gave us a very profitable week-end convention on prophecy from the book of Daniel. The Lord has given us a goodly number of seekers since the first of the year in both church services and cottage prayer-meetings. Some twelve or more have united with the church in this time. Our Sunday school has made good advancement along all lines with the high mark established at 312. We are well pleased with our pastor, Rev. George L. Deck, who came to us the first of January to fill the vacancy caused at that time by the resignation of our former pastor. We find Brother Deck a man of much prayer and study and God has given him some wonderful

we bid farewell to our beloved pastor and wife. They leave a host of friends outside of the church, as well as the members of both church and Sunday school. We have called as our new pastor Rev. I. M. Ellis of Bethany, Oklahoma. We purpose to stand by him in every way and trust the Lord for the greatest year of victory in the history of our church. May 10 we closed one of the greatest revivals our church has known. Rev. Oscar Hudson who is a strong and powerful preacher, was the evangelist. Many were made to rejoice in a new found Savior. At the close of the meeting fourteen united with the church, and 6 were baptized by the pastor three weeks later."—F. Wilson, Reporter.

THE ROGERS BAND which consists of Rev. W. L. Rogers and Rev. Dennis Rogers and wife, write from Dublin, Texas: "We just started our tent meeting here. Have had three or four services. Crowds are good, and we have fine prospects for a good old-time holiness meeting. Pray for us here as this is a very wicked town. We recently had a good meeting at Stephenville."

PASTOR HAROLD SMALL, Spencer, Indiana: "We have just closed a meeting with Rev. James Miller as evangelist. It was a very profitable meeting, the Lord blessed and gave wonderful victory. About 40 prayed through to victory, and ten were added to the church. I am glad that God has a few old-fashioned preachers that will preach without fear or favor, and Brother Miller is one. I believe we have as loyal a class as can be found anywhere. We took the work the middle of last February, after holding a three weeks' meeting, and the church is steadily moving on. We do not feel that the progress is due to our coming, but that we have a wonderful God back of us. We feel that we have a wonderful field to work in, and a great opportunity ahead. We are now in a meeting at Stinesville, Indiana, and expect a real victory there."

PASTOR J. W. HENRY, Dayton, Ohio: "We can report victory for the Dayton church again, under the leadership of our Lord and Savior. We are now serving our fourth year as pastor of these dear people, and can truly say that it has been the best. Our altar has been filled a good many times in our regular services, and a goodly number have been added to the church. A number of times the presence and unction of the Holy Spirit was so upon the people that preaching was omitted, while the saints wept and shouted for joy. I shall never forget the words last spoken to me by our beloved and sainted General Superintendent Bresee. With his sainted wife by his side in Washington, D. C., he said 'Brother Henry, whatever you do, keep the unction of the Holy Spirit upon you and your work.' Our Sunday school, under the leadership of Mr. Paul Kendall, is growing and at this time we do not have the room needed for this work. The N. Y. P. S. is also advancing under the leadership of the president, Mrs. Edwin Tinney. About two weeks ago we had a special service for them on a Sunday night, and at the close of the service the altar was full; seven seekers after salvation, and the others consecrating themselves anew. It was a beautiful scene, and one we shall not soon forget. We are expecting great things from these young people, as they are our coming church. Our budgets are paid in full, with a surplus at the present time. All finances are coming easy, and always will where the church is spiritual. During our pastorate here we have been able to reduce the debt which has been hanging over the church, and now we are laying plans to sell our property and purchase another church and parsonage in a better location in the city, which will also give us the

Sunday school room that is so much needed. We have been called back with the largest vote ever taken by this church, and we trust to be able to serve better this year."

EVANGELIST OSCAR HUDSON: "In a blaze of glory, with an altar full of earnest seekers, many of whom found abounding victory, I closed a week-end convention Sunday night at Upland, Calif., Rev. S. M. Lehman, pastor. This constituted my seventh engagement in this state since the holidays, each of which was owned and blest of God, resulting in the salvation of souls and strengthening of the local congregations. The first was with Rev. Farr, at San Jose, where many were saved, the church encouraged and a nice class of enthusiastic young people united with the church. I went from there to Fresno where Brother C. A. Gibson, our pastor, is forging ahead in a remarkable manner. We had fine crowds here and a great sweep of victory and salvation. Some excellent people united with the church at the close of this meeting. My next meeting was with Brother Ralph C. Gray, at East Oakland. This battle was a little stubborn, but faith triumphed and souls found deliverance from sin. Following this I joined battle with Rev. U. E. Harding, pastor of First Church, Pasadena. This is a great church; they love the old rugged gospel and we had a great meeting. The church was lifted in an unusual manner and we witnessed some extensive and fruitful altar services. My next engagement was at Sacramento. Rev. E. E. Mieras, the indefatigable. Great grace was upon us, scores finding victory. From here we went to Santa Rosa, where Rev. Fear is pastor. This is an excellent people and God was with us. Many found the Lord and some excellent people came into the church. My slate being interrupted, I was enabled to give the church at Cucamonga, where Rev. Ware was pastor, three Sundays. These excellent people were facing odds, but the Lord marvelously lifted them above it all and put them on their feet. Some splendid people united with the church. We open the campmeeting season Sunday morning at Ironton, Ohio."

LULU A. WILLIAMS, Berkeley, Calif.: "Recently held a meeting at Placerville, Calif., which was attended with a measure of success. During the meeting District Superintendent Smith organized a church with eighteen members. We tried to bring people face to face with their personal responsibility to a personal God and to help them realize the glorious truth that in Jesus they have a great high priest to whom they can ever go boldly and obtain mercy and find grace to help in time of need, and who is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. We need a new church building at Placerville, with Sunday school facilities, though of course the Sunday school equipment is included in any adequate church building in these days. Within easy reach of Placerville there are a number of small towns which we should occupy and reach from Placerville. The country offers many opportunities to our church. Personally, I am truly thankful for everything which has been accomplished on this District, but the immensity of the task yet before us makes what has been done seem very small, and I am almost overwhelmed as I think of the great work which lies before us. I must say if anyone is looking for 'foreign work' they can find it among these people on this District. It is as truly 'foreign work' as you would find anywhere. I believe too, that no work we have anywhere, on the field, offers greater opportunities for God's Church. And I am sure that our obligation to any other field could not be greater. We feel our greatest need is a real revival of the 'old-time religion' throughout the District, and we pray God that we may see it this year. Will those who read these lines please join us daily in this petition? I would not close without a word of testimony to the splendid Christian character of Brother and Sister Welts. Their pious lives are beautiful to behold and a source of encouragement and joy to those of us who are privileged to work with them. May God bless their labors in Placerville."

PASTOR E. T. COX, Junction City, Tenn: "Truly God is still on the throne. I came here just after my meeting closed at Paris, with Miss Essie Morris

as gospel singer. I preached and Sister Morris sang holiness in the good old-fashioned way, and God blessed 35 or 40. Monday night, June 15, we organized a Church of the Nazarene with seventeen good members and more to come; and while we were taking them in there were shouts of victory. The other churches gave the new church a welcome to the little city, and I feel that it will be a strong church some day."

PASTOR HOWARD SMITH, Cherry Valley, O.: "We are praising God for great victory in our revival at Cherry Valley with Rev. Theodore Elsner and wife as evangelists. There was not a barren service, seven souls at the altar the first night. Then there was a continuous company of seekers in every service including Sunday afternoons and mornings. One hundred and forty-six seekers in a twelve days meeting. Twelve new member came in, making our total membership one hundred and eleven. Two years ago it was thirty-two. During this revival, we raised three hundred dollars in cash, and six hundred in pledges, which relieves our property from debt. We have a seven room parsonage, a fine tabernacle, and three acres of land in the finest country in the state, on an improved highway between Youngstown and Ashtabula. We received fifteen subscriptions for the HERALD of HOLINESS. Our future at this place looks very bright."

REV. GEORGE S. OWEN of Carthage, Mo., writes: "It is with great interest and joy that we have watched the progress of our Webb City church. It was our privilege while they were without a pastor, to preach for them once a week; usually on a Thursday night. We knew that there were some real saints at Webb City, and we always felt that God would bring them out more than conquerors, and indeed such is the case. Since the coming of their present pastor, God has blessed them above all expectation, financially and spiritually, and numerically. Much prejudice has been destroyed and the church has good standing in the town. Souls are being saved and sanctified, and there are very few services when there are not seekers at the altar. On Thursday night, June 11th, there was a business meeting for the purpose of calling a pastor for the next Assembly year. As our District Superintendent was not in this part of the District, the church invited me to preside at this meeting. After a most interesting and live prayermeeting, the meeting was called to order. The chairman announced the purpose for which the meeting was called and proceeded to transact business accordingly. When the report of the tellers was given, it was found that the present pastor, J. S. Blystone, had received a unanimous call to be their pastor for another year, with an increase in salary of \$5.00 per week. After singing and praising the Lord for what had been done, the meeting adjourned. We predict the greatest year that this church has ever had."

SONG EVANGELIST DWIGHT PIFFLEY, Brookville, Ohio: "Just closed an 18-day meeting with Rev. Haines of Greenville, Ohio, church. They worship in a hall over a pool room, back of two lodge halls, and under a dance hall. The place will hold about one hundred, but there were five or six hundred on the street every night, and they had to put on extra police to keep them from blocking the traffic. There were many remarkable cases of salvation. Brother Haines did splendid preaching, and he has preached every night for five months in his home town. Anyone wanting someone to hold a meeting for them, could do no better than to get Brother Haines."

"KANSAS CITY FIRST CHURCH has been blessed with some real great occasions within the past few weeks. We have just completed one of the most successful and pleasant special offerings for the full payment of our total budget to date that First Church has witnessed. To eliminate the embarrassment of taking a long time in the public service asking for pledges two 'Generals' for the campaign, C. W. Jones and B. W. Dwight, were elected, and authorized to choose five men each to assist them in the every member canvass for funds. The little item of competition created by the reports of the 'Generals' awakened deep interest and pleasantries in the giving, so we received \$1,200 in cash and pledges, in three weeks. Our church has discovered that

HOLINESS

doubtless is taught more clearly and more often in the Book of Acts than in any other one book in the Bible. Rev. D. Grant Christman, author of Best Things in the Bible has written "Evangelistic Comments on Acts" with this thought in mind. There isn't another book like it. Written by a holiness man from the holiness viewpoint. Every Bible student should have a copy. Price \$1.00, pre-paid.

the budget system, with regular, systematic giving is the same and successful method of financing the church. Another great occasion was the campaign for increasing the attendance of our Sunday school. This opened with a personal visitation of the parents who have children in our Sunday school, and of many of the homes in the community of the church. Each family was given a copy of the new monthly 'Nazarene Evangel.' Then we had an evening program for men and boys of twelve years or over; our Superintendent, Chas. A. Swim, presiding. One hundred men and boys were present for this delightful evening. Dr. Ellyson was one of the speakers. Then another excellent evening program was given for women and girls twelve years or over. One hundred and forty were present, and it was a great evening, with Mrs. E. P. Ellyson as the principal speaker. In both gatherings the visitors were introduced, and we are following up the effort to get these people to our services with letters and a personal call by a teacher or member of one of the classes. Our annual meeting, June 17th, was a blessed service and we were recalled to the pastorate of First Church for the fourth year. Dr. Chapman was present and presided. We have had three gracious years in Kansas City, and we shall trust God to make our fourth year the most fruitful of all. Since our last report the Lord has given Mrs. Bowes and me a beautiful baby girl, Eunice Anna, born March 30th.—Alpin M. Bowes, Pastor.

"THE TOPEKA, KANSAS Women's Missionary Society met for their annual picnic at beautiful Edgewood Park. Two long tables were bountifully spread with the stores from many a basket. After the returning thanks by our pastor, Rev. C. P. Clayton, and before breaking of bread together,—in behalf of the society, there was presented to Sister Clayton, our beloved president, whose birthday had occurred the day previous, a package of small folders containing written Bible verses, one for each year of her life, to date. Each text covered a dime,—the silver lining to clouds of her past life. After the delightful converse and Christian fellowship in the outdoor of the 'Rare day in June,' many of us went in autos to the country home of Brother Edmondson, who too was having a birthday. Seventy-five people in all met in two gatherings. While at Brother and Sister Edmondson's we assembled in the long, cool, screened porch and a love offering was taken for Sister Ruth Williams, our missionary in India, who soon will return on furlough to the homeland and friends. With the singing of a hymn, we departed to our homes, in a few days to enter upon the activities of a 'Young People's Revival,' with Holland London as evangelist."—Mary Bunker, Reporter.

SUBSCRIPTION LISTS this week have been received as follows: from Pastors: G. W. Gottschalk, Philadelphia, Pa., 6; C. E. Toney, Oklahoma City, Okla., 7; H. F. Vogt, Mohall, No. Dakota, 4; D. J. Smith, Portland, Ore., 12; O. L. Benedum, East Liverpool, Ohio, 4; Howard Smith, Cherry Valley, Ohio, 15; C. W. Wells, Placerville, Calif., 5. From Evangelists: J. E. Gaar, 26; James Miller, 11; B. H. Haynie, 8; J. A. Kring, 8; A. McNaughton, 13; Bud Robinson, 5; J. E. Aycock, 14; Oscar Hudson, 10; Lum Jones, 4. From others: Dr. G. A. Pegram, Springfield, Mo., 5; Rev. J. W. Farr, 7; Rev. Chas. Hanks, 10; J. R. Wheeler, 6; H. C. James, 4; E. T. Cox, 3. From District Superintendent Jos. N. Speakes, 21.

PASTOR E. O. TAPLEY, Beebe, Ark.: "We are on the victory side at old Beebe. We have the best thing in the world, and that's salvation, full and free. Brother T. W. Barnett of Bernie, Mo., preached each evening last week, for us. He is a great preacher, and preaches with the Holy Ghost sent down from heaven. He had to go when he had just made us hungry, but he has promised us a meeting later. We all got blessed, and one woman was sanctified. Thank God, the fire still falls today. Our campmeeting will begin August 14. Brother Charlie Robinson and Lawson Brown are the workers."

COFFEYVILLE, KANSAS: "The church here just closed an eight day meeting with Dr. John Matthews as evangelist and Holland London as choir leader. Dr. Matthews is a mighty preacher. His messages

were clear and full of power. The afternoon messages were a great blessing to the church. He gave us a new insight into the Word and a better understanding of its great truths. We came out of the meeting with new determination to press the battle on and believe God for greater things. We feel God has especially blessed us by letting us have Dr. Matthews with us. We had one hundred at the altar and at least seventy or seventy-five prayed through to real victory in the old-fashioned way. The greater number of the seekers were young people. We are expecting to add a number of these to the church soon. Twenty-six of the Coffeyville folks have taken up Dr. Matthews' Bible course. We had good crowds and attention at every service. A very good spirit was manifest and the pastor is very much encouraged. The Coffeyville church gave Brother Menneke, the pastor, a unanimous call back for his fourth year. A good offering was taken up for the evangelist."—Mrs. Mabel Vannest, Reporter.

FLOWER MEMORIAL CHURCH, St. Louis, Mo.: "Our annual board meeting was held Thursday evening, June 11, and we are proud to say Rev. J. W. Roach has again been appointed pastor, this being the third year of his service with us here. We certainly have been blessed through Brother Roach and family during their services here. The past year has been a wonderful year to us. Many souls have prayed through to victory and we have taken several into the church, for which we give God the glory. It is our determination, by the grace of God, to accomplish much more for the Master this year than in the past. May God's will be done in every heart is our prayer."—Beulah A. Mince, Reporter.

THE CHURCH AT SOMERTON, ARIZONA enjoyed a fine day on June 7. It was Children's Day and everybody seemed to enjoy the program. The Spirit of the Lord was upon the people. District Superintendent Brown and family were with us."—W. S. Lehr, Reporter.

DISTRICT SUPERINTENDENT HOOKER of Alabama sent in a list of eight subscriptions for the HERALD of HOLINESS and says, "We are with you to raise the subscription list to 40,000."

SUNDAY SCHOOL TEACHERS

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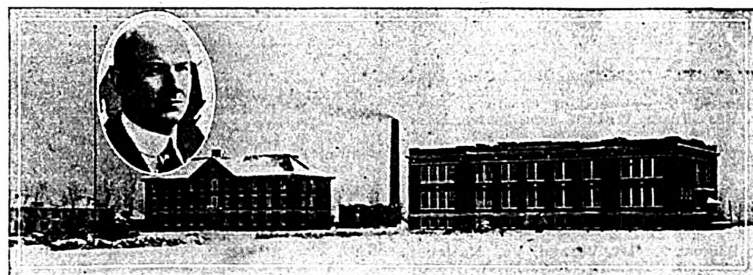
REV. F. C. McPEEK of Congress, Ohio, writes of the meeting held in that place by the Winland Evangelistic Party: "The meeting, which was held in a tent pitched on the school ground, began on May 31st, and ran until June 14th. We had good attendance, and much work was done for the Lord, with 85 souls bowing at the altar for pardon or purity. In the last Sunday afternoon service, 80 young people bowed at the altar, dedicating themselves to God for His service."

REV. R. WILKINSON, Petersboro, Ontario, Canada: "We left Keokuk, Iowa, on Monday morning and arrived here Friday at 8 p. m., and received a royal welcome. We are expecting to organize a church as soon as possible, as there are about twenty-five real, live, clean cut Holy Ghost people, who will unite with us, and who I believe will make loyal members of our church. I understand that it is necessary to have five churches in the country before the trustees can be incorporated, but we are believing that that will be accomplished in the near future. We stopped on our way at Woodstock, Canada, and hunted up the pastor, Mrs. Perry. She is a real woman of God and is doing a great work there. They have built a very nice tabernacle church. We preached there Thursday evening, and had a blessed service. I do believe that this is the opportune time for us to plant churches all over the province."

"AT CASPER, WYO., we are praising God for the victories of the past year with 362 at our altar, thirty-six increase in church membership, after thirteen were given letters and twenty-seven dropped without letters (We praise God for a clean church). Our Sunday school went over the top with an increase in the enrollment of eighty-eight. Our N. Y. P. S. increased forty-five and the W. M. S. increased fifteen. Our District and General Budgets are paid, having raised over \$4,300.00 for finances the past year. We thank the Lord for our beloved pastor, C. L. Johnson, and his precious family. Although they have gone through some trying times, yet he has never failed to have a burden for the lost and to preach the old rugged truths. With the church on fire for God, we are marching ahead with the determination by the grace of God to have greater victories this coming year."—L. W. Goodman, Secretary.

PASTOR G. HOWARD ROWE, New Castle, Pa.: "Had a glorious day here yesterday, and took 15 new subscriptions for the HERALD of HOLINESS. This was just in our regular Sunday evening service. Glory; on with the battle. Over the top for the 40,000 subscriptions for the HERALD of HOLINESS."

PLEASE PRAY about my home which Satan has broken up. It seems that I can't stand it any longer. Your sister in Christ.



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CAMPMEETING CALENDAR

July 2 to 12. The New York District Campmeeting at Beacon on the Hudson, 60 miles north of New York City. Easy of access both by train and steamboat. Workers: Rev. Bud Robinson, Rev. Louis A. Reed, both of Pasadena, Calif.; Rev. Howard Hurd in charge of music. For tents and other information address L. B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 2 to 12. Syracuse, N. Y. Workers: Rev. Joseph H. Smith, J. C. Long, Rev. C. I. Armstrong, Mrs. Geo. C. Miller and others. The campground is at the Cox Place on Bellevue Ave., one mile west of the Syracuse City line. For further information, address C. H. Cox, Rt. 3, Syracuse, N. Y. Or C. A. Hosford, Liverpool, N. Y.

July 2 to 12. Ebenezer, La. Acadia Holiness Campmeeting. Workers: J. E. Gaar, evangelist; Thurmond Spinks, singer.—R. W. Beadle, Secretary, Lafayette, La.

July 2 to 13. Caro, Mich. Annual Campmeeting of Tuscola Co. Interdenominational. Workers: Dr. Howard Jarrett, C. P. Roberts, W. W. Caskey. Address: F. P. Hosner, Caro, Mich.; Hugh Putnam, Colling, Mich.

July 5 to 19. Shawnee, Okla. Workers: Rev. Wm. O. Nease of Olivet, Ill., and Prof. B. D. Sutton and wife.—J. P. Smith, Secretary, Joe Bishop, Pastor.

July 5 to 19. Wapakoneta, Ohio. Workers: Rev. H. C. Lytle of Troy, Ohio; Rev. S. L. Flowers of Sidney, Ohio; Miss Marjorie Elizabeth Flowers of Sidney; and Miss Phoebe Pierce, returned missionary from Southern China, and others. For further information write Rev. S. L. Flowers, Box 654, Sidney, Ohio.

July 8 to 19. Racine, Wisconsin. Spring Park Campmeeting. Workers: Rev. J. B. Chapman, Rev. B. H. Haynie. Mr. and Mrs. Kirby Fields in charge of the music. For further information, address F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

July 10 to 19. Smith Mills Union Holiness Campmeeting. North, Dartmouth, near New Bedford, Mass. Workers: Rev. Philip Gelter of East Palestine, Ohio, and neighboring preachers; Clarence J. Haas and Willis Anderson, E. N. C. students in charge of music. Address Miss A. M. Cunningham, Secretary, 194 Tremont St., New Bedford, Mass.

July 16 to 26. The Western Ohio Holiness Association Campmeeting to be held at Forgy, Ohio. Workers: J. W. Henry and L. E. Wibel; Brother and Sister Kinsey of Richmond, Indiana, in charge of music.

July 16 to 26. Hamlin District Campmeeting. Workers: Dr. John Matthews of Kansas City, evangelist, assisted by others from the Hamlin, San Antonio and Dallas Districts. For further information address W. H. Phillips, Hamlin, Texas, care of Central Nazarene Academy.

July 16 to 26. The Miami Valley Holiness Association will hold its thirteenth annual campmeeting in Dayton, Ohio, on the Gospel Tabernacle Grounds, corner of W. Third and Ardmore Streets. Workers: W. R. Cox, Jesse Whitcotton, Charles Mourer. Address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

July 16 to 26. Yakima Valley Campmeeting. Workers: Bona Fleming and Nampa Quartet. O. A. Crofford, Secretary, Union Gap, Wash.

July 17 to August 2. Poteau, Okla. Workers: G. F. Haun and wife, evangelists. Everybody invited.—H. H. Sherrill, Poteau, Okla.

July 23 to August 2. Twenty-sixth annual campmeeting. Workers: L. L. Latham, wife, daughters, and Miss Nettie Peabody. For information address President of Board, Mrs. W. S. Mitchell, Centenary College, Shreveport, La.

July 24 to Aug. 2. Columbus, Ohio. Ohio District Nazarene campmeeting. Workers: Rev. J. B. Chapman, General Superintendent Goddwin, Rev. C. E. Hardy, Rev. Frank Watkin, song leader, Miss Barnard and Miss Wilcox, special singers. For information address Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.

July 30 to August 9. Peniel, Texas. Workers: E. E. Shelhamer, evangelist, C. W. Ireland and wife, singers. Address E. C. DeJernett, Peniel, Tex.

July 20 to August 9. Mt. Vernon, Va. National Holiness Association. Workers: Rev. E. A. Wachtel, Rev. John Norberry, Rev. W. E. Frederick, Rev. and Mrs. Frank Nally, J. B. Shields, song leader, a quartet from the Wesleyan College, Central S. C., and others. Address Rev. H. E. Howley, 307 D. St., N. W., Washington; D. C., or Acetotink, Va.

July 31 to Aug. 9. The Arkansas State Campmeeting at North Little Rock, Ark. Workers: Dr. J. B. Chapman, Rev. John Fleming and the Suttons. General Superintendent Reynolds will be with us over the first Sunday. For information, write Mrs. Anna L. Oliver, District Secretary, 715 Magnolia Ave., North Little Rock, Ark.

July 31 to August 9. Portsmouth, R. I. Workers: Harry Hays, Evangelist, Beloit, O.; Joshua Stauffer, Bible Expositor, Westfield, Ind.; Thomas Armstrong, singer; Jennie Barnes, young people's worker; Capt. Chas. Potter, prayer and praise services. Duly accredited ministers entertained free. Andrew B. Starbuck, Vice-President and Superintendent, 21 Farewell St., Newport, R. I.

July 31 to Aug. 16. Oregon, Wis. Third annual campmeeting, Hallelujah campgrounds. Workers: Rev. O. L. Kling, Rev. Geo. Peckham, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Oregon, Wis., is 115 miles northwest of Chicago. Splendid railroad and auto road facilities. Large tabernacle, dormitory, tents and every convenience. Board and room, country style \$1.00 per day. Pure spring water. Preachers and Christian workers entertained free of charge. For further information, send for folder. Address Rev. Jack Linn, Oregon, Wis.

August 5 to 15. Olive Hill Campmeeting. Dr. C. E. Hardy will do the preaching. Mrs. Alma Wiggs Ferguson will assist Rev. and Mrs. W. F. Wiggs with the music. Those planning to attend please write Mr. L. B. Zimmerman, Sec.

August 6 to 16. The Ohio State Campmeeting Association at Camp Sychar. Workers: W. G. Nixon, John Owen, E. W. Pettitford, C. F. Wimberly, Prof. W. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Ollie Tanner, children's meeting.—Address E. E. Shultz, Secretary, Shadyside, Ohio.

August 6-16. Sherman Ill. First Illinois Holiness Association camp. Workers: Rev. Andrew Johnson, Miss D. Willa Caffray, Mr. and Mrs. Chas. Buss, Mrs. O. W. Rose. Address Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7 to 16. Wheeling Campmeeting. Workers: Rev. R. L. Morgan, Rev. Jarrette and Dell Aycock. For further information address Miss Stella E. Roberts, Sec., Hazleton, Ind.

August 7 to 17. Atlanta, Texas. Workers: Robert L. Young, Isaac H. Patton, other local workers.—Mary Perdue, Secretary.

August 7 to 17. Frankfort, Ind. Pilgrim Holiness Campmeeting. Workers: Rev. Paul Rees, of Pasadena, Calif., and Rev. Harry Hays of Beloit, Ohio. Other conference ministers will assist in the camp. Rev. C. D. Jeter will have charge of the song service, assisted by the Rev. C. C. Mourer of Cincinnati, Ohio. Train service every hour, two traction lines and bus service. For further information write Rev. A. M. Ewing, Frankfort, Ind., or Rev. D. E. Snow, 1728 Perdue St., Lafayette, Ind., Camp Secretary.

August 7 to 17. The Ithiel Falls Campmeeting at Johnson, Vermont. Workers: Rev. E. E. Angell and Rev. T. W. DeLong. Rev. Arthur Ingler, song leader and soloist. For rooms, address Rev. G. M. Young, Box 72, Waterville, Vt. For further information address Rev. A. B. Manchester, Wolcott, Vt.

August 13 to 23. Idaho-Oregon District Campmeeting, Weiser, Idaho. Workers: Rev. and Mrs. J. A. Kring, Dr. H. Orton Wiley, Rev. Fred St. Clair, and Rev. J. F. Ransom, singer. Oregon Trail Park, with its splendid equipment, shade, conveniences and facilities, the place. For information, write Rev. A. E. Sanner, 424 14th Ave. S., Nampa, Idaho.

August 13-23. Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, B. D. Sutton and wife.—W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kansas.

August 13 to 23. Kampville, Ill. Hillcrest Campmeeting. Workers: A. F. and Leonora T. Balsmeier and F. J. Mills. For information write Anna Foiles, Kampville, Ill.

August 14 to 23. Leslie, Md. Fifteenth Camp of the Washington-Philadelphia District. Workers: Dr. C. E. Hardy, Evangelist J. B. McBride; Rev. J. T. Maybury and pastors of the District. For information write Rev. J. N. Nielson, 173 McKinley St., Bristol, Pa.

August 14 to 23. Carthage Holiness Campmeeting, California, Ky. Workers: Howard Sweeten, J. E. and Ada Redmon; song leader, O. E. Shelton with many visiting preachers and Christian workers. Address J. R. Moore, California, Ky.

August 14 to 24. Bonnie, Ill. Workers: Elmer McKay, R. F. Neely, John E. Moore, Miss Grace Willis.—Hubert Leonard, President, Mt. Vernon, Ill., W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

August 14 to 24. Main Springs Campmeeting, four miles east of Prescott, Arkansas. Workers: Rev. Lum Jones and Sister Gussie Gill, both of Oklahoma.—Mrs. Lige Martin, Secretary and Treasurer.

August 18 to September 6. Waldron, Ark. Workers: Evangelists V. W. Littrell and wife, of Beatrice, Nebraska. All expecting to attend please notify the pastor, and arrangements will be made for entertainment. C. C. Dipboye, Pastor, Waldron, Ark., Box 187.

August 19 to 30. New Mexico State Campmeeting at Roswell. Workers: Dr. A. O. Henricks, evangelist; Mrs. Barbour, song leader; and Miss Vera Seay, pianist. Rev. John K. Roberts, District Superintendent in charge. An opportune time and place for your vacation. L. M. May, secretary, Eighth and Missouri Streets, Artesia, New Mexico.

August 20 to 30. Annual campmeeting of the Northwest Kansas Holiness Association, seven miles southwest of Palco, Kansas, in Alpin's Grove. Workers: Mrs. DeLance Wallace, L. D. Thomas, Mrs. L. D. Thomas, John and Jackie Douglas. Write R. A. Lee, Palco, Kansas.

August 21 to 30. Normal, Ill. Thirty-ninth annual camp of the Central Illinois Holiness Association. Workers: Andrew Johnson, John Hewson, Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Order tents from John Bars, Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

August 21 to 30. Circleville, Ohio. "Mount of Praise" Camp Ground, Eighth Annual Holiness Campmeeting. Workers: Rev. T. M. Anderson, Rev. M. G. Standley, Jacob Schell, Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 27 to September 7, Woodward, Okla. Woodward County Holiness Association annual campmeeting. Workers: Rev. Allie Irick and wife and Rev. S. R. Jones, song leader.—Mrs. C. F. Seelst, Secretary.

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

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

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ANNOUNCEMENTS

IMPORTANT NOTICE

Miss Bertie Karnes, returned missionary from Japan, will visit the churches in the Alabama District in the interest of missions. Miss Karnes is an excellent speaker and she will be a great blessing and inspiration to the churches.

The following is a schedule that has been prepared by Brother Hooker, District Superintendent:

Florence—Friday to Sunday, July 3 to 5.
 Nauvoo—Monday to Tuesday, July 6 to 7.
 Saragossa—Wednesday, July 8.
 Carbon Hill—Thursday, July 9.
 Snoddy Chapel—Friday, July 10.
 Cordova—Sunday morning, July 12.
 Dora—Sunday night, July 12.
 Manchester—Monday, July 13.
 Nazarene Chapel—Tuesday, July 14.
 Hickory Grove—Wednesday, July 15.
 Calumet—Thursday, July 16.
 Grace Chapel—Friday, July 17.
 Parrish—Sunday, July 19.
 Lockhart—Monday and Tuesday, July 20 and 21.
 Sulphur Springs—Wednesday, July 22.
 Berry—Thursday, July 23.
 Bankston—Friday, July 24.
 Beulah Heights—Sunday, July 26.
 Tuscaloosa—Mon. and Tues., July 27, 28.
 Selma—Wed. and Thurs., July 29 and 30.
 Brewton—Friday, Sat. and Sunday, July 31, Aug. 1 and 2.
 Pensacola—Mon. and Tues., Aug. 3 and 4.
 Robertsdale—Thursday and Friday, Aug. 6 and 7.
 Pine Forest—Sunday, August 9.
 Phoenix City—Tues. and Wed., Aug. 11, 12.
 Columbus, Ga.—Thursday, August 13.
 Fairfax—Friday, Sat. and Sunday, Aug. 14, 15 and 16.
 Alexander City—Monday, August 17.
 Sylacauga—Tues. and Wed., Aug. 18, 19.
 Alabama City—Fri., Sat. and Sunday, Aug. 21, 22 and 23.
 Guntersville—Monday, August 24.
 Huntsville—Tuesday, August 25.
 Hartselle—Wednesday, August 26.
 Shiloh—Thursday, August 27.
 White City—Friday, August 28.
 Birmingham—Sunday, August 30.
 Jasper—Monday through following Sunday, August 31 through September 6.
 May we urge our pastors to plan for a great meeting.

E. G. ANDERSON, *Treasurer.*

NOTICE—During the past year, the General Court of Appeals, in harmony with Section 6, Paragraph 322, of the Manual, prepared and had printed blank forms for bill of charges against ordained and licensed ministers. These blanks are kept in stock at the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Missouri, where they can be obtained on request. There are two forms, one for "un-Christian conduct," and the other for "imprudent conduct." All charges should be prepared on these blanks. This notice is inserted at the request of the President of the General Court of Appeals.—E. J. Fleming, General Secretary.

RECOMMENDATION—We take great pleasure in introducing Rev. C. B. Fugett and wife of Ashland, Ky., who have recently come to our church from another holiness church. Rev. Fugett is in his thirties, we have known him from his beginning, and there has never been a mark against him, or his wife's character. They have had no trouble with their former church, and come of God-given conviction without any solicitation. When it comes to doing the work of an evangelist, he is an absolute success. He has already been receiving many calls from our church. He and his wife are thinking of going to California this fall for some meetings. We do not feel it necessary to say, "call him," for he has always had a full slate, and is safe and sane.—John Fleming, Bona Fleming.

SPECIAL NOTICE—Prof. R. E. Gilmore, who takes up his duties at Olivet College this fall, is a strong and successful evangelist. He is to close a meeting with Fred Cross, pastor of Rosedale Church of the Nazarene, Kansas City, Kansas, August 30, and will have time for one more meeting before the opening of school. He will accept a meeting anywhere in the general range of Kansas City and Olivet. Write him at Olivet and secure him for the date mentioned.—Editor.

WEDDING BELLS—First Church of Kansas City witnessed a very pretty wedding on the evening of June 18th, when Miss Merle Mulcock and Mr. Keith Cutting were united in holy wedlock. About one hundred friends attended the ceremony at the church, and a delightful reception was given the bridal party at the home of the bride's parents, Mr. and Mrs. Charles Swim. Mr. and Mrs. Cutting are members of the Publishing House staff, and are active and faithful members of the church.—A. M. Bowes, Pastor.

SPECIAL NOTICE—After spending nine years in the pastorate, I feel the call to enter again the field of evangelism, and wish to announce that I will be ready to answer calls for meetings, after Sept. 1. Will go anywhere that God leads. I have been an elder in the Church of the Nazarene fifteen years, and am a member of the Kansas District. Any church or campmeeting desiring my services, please write me at Clearwater, Kansas. Reference: Rev. A. L. Hipple, District Superintendent Kansas District; Rev. H. M. Chambers, District Superintendent, Nebraska District; Rev. J. W. Oliver, District Superintendent Arkansas District; Rev. W. R. Cain, Evangelist; Rev. A. F. Balsmeier, Evangelist; and C. A. McConnell, Bethany, Okla.—J. G. Demoret.

A WARNING—Beware of a man who resembles a Mexican, and claims to be a Nazarene, and who offers letters of introduction from various Nazarene pastors. He gives the name Guiomar Novaez, and claims to be from the Argentine Republic.—E. R. Shook, Pastor Church of the Nazarene, Ottawa, Kansas.

SPECIAL NOTICE—Preachers and wives, and delegates to the Chicago Central District Sunday School Convention at Decatur, Illinois, July 7-12; we welcome you to our beautiful city, of 60,000 with street cars and bus lines, beautiful parks, a great lake 12 miles long and nearly a mile wide, great factories and railroad shops—Come and See. We are going to feed you at a large cafeteria which accommodates 400 people. You will be given a 35c ticket for each meal, and you can eat all over that you care to pay for. We invite singers and evangelists of the other Districts to come and be with us. Rev. Madison F. Grose, 540 E. Division St., Decatur, Illinois.

RECOMMENDATION—Rev. Milton Smith, a young man attending our Olivet College, holds evangelistic meetings during the vacation period. He has gifts and graces, and God has his hand on him. If you need an evangelist for a campmeeting, or Young People's meeting or convention, Rev. Smith will do you good service. We must stand by our Olivet men, for they are making good. His address is, Olivet, Illinois.—N. B. Herrell, District Superintendent.

RECOMMENDATION—I take the greatest pleasure in recommending Rev. S. A. Logan of Abernathy, Texas, to our people, and wish to say that he is a good sound, safe preacher of the grand old John Wesleyan doctrine. I have known Brother Logan for the past eight years, and have been with him in two meetings, one at Orme, Tennessee, and the other at Mount Carmel, Alabama. So I am glad of the opportunity of recommending him for tent, brush arbor, or campmeetings. I am an ordained minister of the Georgia District of the Church of the Nazarene.—A. L. Fowler.

NOTICE—Rev. C. K. Spell, at present in a meeting at Plainview, Texas, writes that on account of a meeting cancelled, he has an open date from July 17 to August 2.

SPECIAL NOTICE—Rev. John Norberry, has meetings listed as follows: July 30th to August 9th, at Mt. Vernon, Va., and August 21-31 at Spotsylvania, Va. His home address is Delanco, New Jersey.

RECOMMENDATION—This is to introduce and recommend Rev. S. D. Cox, of Olivet, Illinois, who after being in pastoral work for twenty years, is entering the evangelistic field. Brother Cox has been with us only a few years, but has done efficient work in our church and is at present pastor of our college church at Olivet. I have known Brother Cox for over twenty years, and he has gone straight and clean, and has been a successful pastor in the holiness movement through these years. I consider him a great preacher, who will make one of our leading evangelists. Our churches and campmeetings will make no mistake in securing his services. He is not only a splendid preacher, but also a splendid singer.

He will be a valuable asset in the evangelistic work in our church. He will be open for evangelistic services September, 1925.—J. W. Short, Superintendent, Indiana District.

CHANGE OF ADDRESS—Rev. C. R. Chilton has moved from Warren, Pa., and his present address is 1225 Highland Street, Columbus, Ohio.

A CONFESSION—I confess that I have neglected to secure as many subscriptions for the HERALD of HOLINESS as I could have obtained. I discovered my mistake at our District Assembly in May, when Dr. Goodwin's speech set me afire. I came home from the Assembly determined to push the battle as never before. Please find enclosed 15 subscriptions for the HERALD of HOLINESS and an order for eleven copies of the Other Sheep to be sent to my address for one year. There are more to follow.—Pastor E. E. Johnson, Alliance, Ohio.

NOTICE—I have accepted the pastorate of the Church of the Nazarene at Windsor, Ontario. We wish to thank the brethren who have invited us to help them in meetings over the States and are sorry that we cannot serve them. Pray for us here.—Lyman Brough.

NOTICE—I have some open dates after July 25. Write me at 2434 E. Washington Avenue, Madison, Wisconsin.—Rev. H. F. Stickelman.

WEDDING BELLS—Joseph W. Peters, of Olivet, Illinois, was married to Miss Dortha Dewdrop Goode, of Bloomfield, Iowa, on June 9, 1925, at the home of the bride's parents, by the pastor of the bride, D. W. Dobson. We bespeak for this couple a happy, useful ministry. The groom is an ordained minister in our church, as well as an evangelistic singer. The bride is a graduate of Olivet College. She is and will be appreciated, not only for her talent, but also for her godly refinement. They, with the sister, Helen, are assisting Rev. Miles M. Short in a campaign held in the Church of the Nazarene, at Bloomfield, Iowa. Prof. Peters informs us that they have the month of August open for calls.—D. W. Dobson.

RECOMMENDATION—Rev. F. C. Savage of Bartlesville, Okla., is giving up the pastorate this fall, and would like to have a pastorate somewhere north or west. He is one of the best pastors of the Eastern Oklahoma District. He took the work at Bartlesville four years ago with a new organization, and only a very small congregation, with no church building and no parsonage. In that time he has succeeded in building up a good congregation, and has built a good church and parsonage which are almost free from debt. Any congregation wanting a good aggressive pastor would do well to correspond with Brother Savage at Bartlesville, Okla. This recommendation is given unsolicited.—S. H. Owens, District Superintendent.

WANTS

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

WANTED—Two teachers in rural school, prefer man and wife. Close to Nazarene church. Would like man capable of taking position as principal in two-teacher school and also pastor church. Write C. I. Rhodes, Star Route, Hale Center, Texas.

INTERCESSORY MINISTRY. Are you troubled, sin sick, a slave to doubts and fears; need help, counsel, advice, prayer? Write me your trouble. Elder L. F. Cassler, Foss, Okla.

FOR SALE—"Your Heart and Mine and What God Says About It," 50¢; "The Bible and Its Enemies" (Bryan), 35¢; "Other Side of Emulation," \$1.00; "Church, Schools and Evolution," 50¢, postpaid. J. C. Capehart, Henderson, Ky.

WANTED—Good Christian tenant for farm close to town and near Nazarene church. M. M. Moody, Craigville, Alberta, Canada.

WANTED—Miss Gladys Smith of 942 Strouse Ave., Nashville, Tenn., desires position as teacher in piano. Miss Smith has her Teacher's Certificate and has had some experience in teaching. Those desiring her service write or wire above address.

NEW GOSPEL SONG by Rev. Jack Linn. "The Hallelujah Christian." Just printed, words and music, in beautiful sheet music. 15¢ each; 2 for 25¢. Address Rev. Jack Linn, Oregon, Wis.

The HERALD of HOLINESS is a great blessing to us. The truth hurts once in a while, but the truth remains the truth just the same.—W. F. Riesland, Calif.

FROM MISSIONARY L. S. TRACY

"After having spent six years of our furlough in the west as pastor and as instructor in Northwest Nazarene College at Nampa, we are en route to the eastern states to spend the remainder in the part of the country which was our home before we went to India, just twenty-one years ago. The fellowship of the brethren is too valuable to run the risk of losing it by further absence from them. It was from the New England District that we went to India before the Church of the Nazarene was organized, and we are coming back now to renew old associations and make new ones, while carrying on our life work, viz., the preaching of the blessed gospel particularly in relation to the work of foreign missions. Our route by car will take us through Montana, N. Dakota, Minnesota, Iowa, Illinois, Indiana, Ohio, Pennsylvania, New York and Massachusetts. We are holding one-night and Sunday missionary meetings en route, seeking to be the greatest blessing to the greatest number of people as we pass along. Our stay in the West has been a great blessing to us. We love the West, we love the East and the South and the North. Letters addressed to us at 2905 Troost Ave., Kansas City, Mo., during the summer will reach us in due time."

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Bethany, Okla.

TELEGRAMS

BUTLER, PA.

Tent meeting commenced June tenth. God is pouring out His Spirit in a marvelous way. Evangelist E. H. Stillion is preaching with the power and unction of the Holy Ghost. Souls are being saved and sanctified, and backsliders reclaimed. All day meetings on July fourth and fifth.—Daisy E. Doak, Secretary.

NEW YORK, N. Y.

Just one year from the day we organized at Binghamton, we dedicated a splendid new tabernacle. Evangelist Bussey in a real revival there tonight. At the close of a revival in Dover, New Jersey, led by Trevor Gray, we organized a fine new church, Brother Gray is pastor.—C. B. Jernigan, District Superintendent.

AUSTIN, TEXAS.

Revival at First Nazarene Church closed with good victory. Sixty professions. Lee L. Hamric, evangelist. Prof. R. A. Harris, singer. All worked together in a splendid way. Workers much loved by the people here. Board voted a raise in pastor's salary. Church was wonderfully blessed.—I. L. Flynn, Pastor.

AUGUSTA, KY.

We wish to challenge Olive Hill, Science Hill, Huntington, Wurtland and Mt. Sterling on the Kentucky District for securing the greatest number of subscriptions to the HERALD OF HOLINESS during the month of July.—O. E. Shelton, Pastor.

LOUISVILLE, KY.

We wish to challenge the following churches to a contest on HERALD OF HOLINESS subscriptions during the month of July—Ashland, Lexington, Owensboro and Newport. Kentucky must do her part in the campaign to double the subscription list.—Louisville Church of the Nazarene, Floyd Honchell, Pastor.

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1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.
Minneapolis (Fergus Falls, Minn.)..... August 19 to 23
Indiana (Alexandria Camp)..... August 26 to 30
Chicago Central (Olivet, Ill.)..... September 9 to 13
Michigan (Lansing, Mich.)..... September 16 to 20
Hamlin (Hamlin, Texas)..... October 21 to 25
Dallas (Dallas, Texas)..... October 28 to November 1
San Antonio (Austin, Texas)..... November 4 to 8
Southwest (Spanish)..... November 11 to 15
Arizona (Phoenix, Ariz.)..... November 18 to 22

R. T. WILLIAMS.....Dallas, Texas
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Iowa..... August 26 to 30
Kansas..... September 2 to 6
Eastern Oklahoma..... October 7 to 11
Mississippi..... October 14 to 18
Louisiana..... October 21 to 25
Western Oklahoma..... October 28 to November 1

The HERALD OF HOLINESS is getting better all the time. I feast with pleasure upon its rich and inspiring contents.—S. Irick, Okla.



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