

HERALD of HOLINESS

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WHOLE NO.

THE PRAYER OF THE DEFENSELESS SOUL

ONLY a few of the prayers of the Bible have to do with bodily needs and material wants. This is because such needs are few and comparatively indifferent. The overwhelming majority of the prayers of the Bible arise from soul hunger and a desire for spiritual adjustment, and all such prayers are big with burden and urgent desire. This is because the supreme hunger of man is soul hunger and the pressing needs are spiritual needs.

Besides the prayers which are clothed in the plainest, most literal language possible, Bible men laid tribute to the purest, strongest and most enduring imagery that is found in the languages of the world in which to voice their souls' deep cries. Acknowledging himself as a convicted criminal before a judge, the penitent sinner begs most piteously, "Have mercy upon me, O God!" Fathoming somewhat of his fallen and depraved state, and conceiving of it in terms of disease, the forgiven soul becomes a patient in the care of the Great Physician and prays for cleansing in those well known words, "Heal, O Lord, heal me."

Then when relief from fear of judgments from above has been obtained, the cautious soul sees beneath him pitfalls for his feet, and beyond these he sees abysses deep and dark and cheerless. And lest he shall fall into some of these he asks that God may have His "everlasting arms" beneath.

But as the redeemed and sanctified soul goes on to worship and to serve, he begins to see, unworthy as he is, that God now has an investment in him that makes it possible for him to appeal for help on the ground of God's love for and interest in His own. So making bolder in his plea, he urges that God shall "Keep me as the apple of thine eye." The eye is the tenderest part of the body and the apple the tenderest and most precious part of the eye, and thus the prayer is that God shall keep His blood-washed ones as though they were His most precious possession.

But no matter how long one may continue in the Christian way, no matter how "strong" he may seem in the eyes of others, to himself he must ever remain young and weak and defenseless. The saintlier one becomes the farther he is removed from vanity and pride and self-sufficiency. So that while others appraise him as an ox for strength, a lion for boldness, an eagle for swiftness, and a man for wisdom, he himself still accounts himself as but a young, tender and defenseless fledgling. And seeing the storms of adversity gathering and the night of death with its unknown terrors falling, a stronger sense of helplessness and need possesses; and creeping closer up to God, as the young bird would approach the mother whose love and courage and wisdom and strength it has seen so often proved, the clean, saintly, Christ-like, but humble soul plaintively pleads, "Hide me under the shadow of thy wings."

And shall the prayer of the defenseless one go unanswered? Nay, nay, for He whose protecting care is implored is the same One that reaches forth a pleading hand and says, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings!" A welcome awaits everyone who will, out of his sense of loneliness and deep need, come and place his body and soul, his time and his eternity under the sheltering feathers of our blessed God.

HERALD OF HOLINESS

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OUR SCHOOL AT PASADENA

Editorial Correspondence

Rev. J. C. Henson, Business Manager of Pasadena Nazarene College, Pasadena, California, was present for a day in the New Mexico District Camp at Artesia, and we had a very interesting conversation with him regarding the school, its present situation and future plans.

Pasadena Nazarene College is one of our oldest schools, being founded by Dr. Bresee in the days when the Church of the Nazarene was, at least so far as the name extended, an institution of Southern California. And the school's traditions, its wonderful location, and its strong Nazarene constituency all argue for making Pasadena one of our principal educational institutions.

When we were in California last year we were aware of a certain lukewarmness among pastors and people regarding the surety and progress of the school, and this was really discouraging. But the school has made a good record in spite of all. Its current income has practically taken care of its current expenditures, and but for losses on interest, improvements, etc., in the capital funds, the showing for the last year, at least, would not be bad. And even as it is, the school has an indebtedness of less than fifty thousand dollars, has a campus that will serve all necessary purposes for the next fifty to one hundred years, and has a beginning for one of the best colleges and theological seminaries that it is possible for us to build.

Dr. Wiley, the president, is acknowledged on all hands to be one of the leading school men of the nation. He has that rare ability for keeping up high educational standards without sacrificing any thing in the matter of spiritual ideals and realities. Wiley builds a school which is the standard for our church and people, and his coming to Pasadena practically guarantees an institution that will merit the respect and accreditation of both church and state. He has gathered a faculty of strong men and women about him, and he will add yet more as he goes along. He is adding to his equipment and is in every way planning for the building up of a strong educational center. And already the spirit of revival is on in the

school community as it has not been for a long time past, and with this sort of a combination, old Pasadena Nazarene College will soon force her way right to the front as a proper place for the building of sturdy Christian character and for the training of ministers and missionaries who will go out to spread the Good News to the ends of the earth—and our people will support and patronize an institution that does these things.

But, like all our schools, and like most schools, in that matter, Pasadena has met with heavy seas in financial matters. Money seems to be "the acid test" in building a college. But with J. C. Henson as director of the financial affairs, the school has the best there is in that field, also. For more than ten years Brother Henson has been connected with our school in the capacity of business manager, and he has succeeded everywhere he has been. He did a good work for our school at Hamlin, Texas. He literally pulled Bethany-Peniel College on its feet financially. And he pulled Eastern Nazarene College up to the top of the hill, so that it is going forward with an aggressiveness which is new in the history of that institution. And now Henson is at Pasadena. What will he do there? Well, some are saying "He will meet his Waterloo." But it all depends upon the response which he gets from the constituency. The Californians have the money, and if they can be stirred up to do it they can pay the school out of debt, provide it with ample endowment and make it an A-1 college, the first one in the Church of the Nazarene. And if they do this, and when they do it, the school will enter upon a period of progress the like of which it has never known. Students will flock there in increasing numbers and patronage and support will be sufficient for all needs. It all depends upon whether Californians and the other supporting territory of the school can really be waked up or not. They can do it and will do it if they wake up and decide to do it.

One of the first things that Henson plans is a "stirring" campaign, like the one he inaugurated in the East. According to this plan, he will go out and by private solicitation, ask for enough money to cover the present indebtedness. This money will not be due until he has more than fifty per cent of the full amount subscribed, and then it will be due in regular installments covering two years. This thing can be done, and Henson can do it—if the people will cooperate with him. This will leave the churches as a whole free to help on the budget and to do whatever they will for the furnishing and support of the school. This is the best plan we have ever seen, and the best thing there is about it is that it works, and Brother Henson is an expert at working it.

And when this debt business is wiped out, there will be buildings to build, endowment to secure, and many other such like things to do. The program is a

long one, a never ending one, but fortunately it does not all have to be done just right at the same time. If men like Dr. Wiley and Brother Henson cannot inspire confidence—but they will inspire confidence, and the California people will stand by them and follow them on to victory and success in the school. The enrollment this year promises to be good. The interest among the churches is reviving and within the next nine or ten months we expect to publish a report from the Pasadena Nazarene College that will be encouraging indeed, for we believe in the ideals for which Pasadena stands, and we believe fully in the men who have been chosen to lead and direct the work.

A FURTHER INTERVIEW WITH THE GENERAL TREASURER

FOLLOWING our interview with General Treasurer Lunn which was published in the *HERALD OF HOLINESS* in the issue for August 25, we found ourselves unable to answer some other questions which arose among the pastors and people with whom we have been associated, so we sought the General Treasurer again and propounded the questions to him. The questions and his answers are as follows:

Q—In adopting the "direct remittance" plan, some local church treasurers are finding difficulty in distributing the funds according to the schedule of the General Board; now is it really necessary for them to make this distribution? What is your preference in the matter? How do you go about it to make distribution of funds sent to you undistributed?

A—The "direct remittance" will simplify the work of the local treasurer as remittance blanks and envelopes are furnished free on request. We suggest that the blanks be prepared in duplicate and one copy retained in order that the local treasurer will have a complete record of all transactions.

To further simplify the remitting of General Funds all that is necessary is to write the total amount on line indicated as General Budget, which avoids the necessity of distributing the funds according to the schedule of the General Board. However, amounts given for special purposes other than the General Budget should be entered in blank spaces. Be sure to give the necessary information so that the amount may be credited to the correct fund. In remitting for Sunday schools, native workers or any other special objects supported by individuals or otherwise, please specify clearly in each case who gives the money and for what it is given.

We prefer that the local treasurers do not distribute General Funds as we then are obliged to make an accounting of the eight items which compose the General Budget whereas if no distribution is made one entry will record the transaction. At the close

of the month the total undistributed remittances are distributed on the following percentage basis:

Foreign Missions	76.40%
Home Missions	3.89
Church Extension	5.00
General Superintendents	6.67
Ministerial Relief	3.33
Contingent	1.11
General Assembly83
Administration and Publicity.....	2.77

100.00%

You can appreciate the saving of time when at the close of the month, we can by eight calculations divide correctly all the undistributed funds. For example, if such funds totaled \$10,000 for one month:

\$7,640.00 would be credited to Foreign Mis-	
sions	76.40%
389.00 would be credited to Home Mis-	
sions	3.89
500.00 would be credited to Ch. Extension	5.00
667.00 would be credited to Gen. Super-	
intendents	6.67
333.00 would be credited to Ministerial	
Relief	3.33
111.00 would be credited to Contingent..	1.11
83.00 would be credited to General As-	
sembly83
277.00 would be credited to Administra-	
tion and Publicity	2.77

\$10,000.00

100.00%

In other words, it simplifies the work of the local treasurer and reduces the work at Headquarters 700 per cent as one entry takes the place of eight. The final results are the same.

Q—Some churches and pastors tell me that it has been the practice of District Assemblies to ask for an itemized report and that our General Superintendents frequently insist on a pastor's saying how much his church has contributed to Foreign Missions, etc. How are pastors to meet the expectations along this line, if the funds are sent in undistributed?

A—The pastor if he desires to know how the amount contributed by his church is distributed could easily ascertain this by following the same method I mentioned that was used by our office. For convenience we will assume that the General Funds amounted to \$1,000.00. Seven hundred and sixty-four dollars would be for Foreign Missions or 76.40 per cent, etc.

Practically the only difference would be that instead of figuring this percentage every time a remittance was sent, it is now done when information or itemized report is wanted. The General Superintendents will not, however, require them to report the

amount raised for each particular item in the budget as the new statistical blanks, which our General Secretary has prepared for next year, simplifies the reporting of General Funds. It will only be necessary to report the total amount raised. In fact, it is the purpose of all General Officers to eliminate superfluous information and it is the constant endeavor of everyone at Headquarters to simplify all blanks and get the best results, with the least amount of complications, which only tend to more difficulty and do not help us in the work whereunto God has called us.

Q—Does not this plan of sending the General Funds direct from the local church to the General Treasurer necessitate a great deal more bookkeeping in your office?

A—It requires but little more bookkeeping. However, the clerical work is increased somewhat. Immediately upon receipt of moneys at Headquarters, a receipt in quadruple form is issued, specifying the amount and fund credited. The original is sent direct to the one who remits and one copy is retained in our office as a permanent record.

Folders have been provided for all our churches and as remittances are received, copy of receipt is kept in the folder provided for the church credited. Thus by the mere filing of receipts, a complete and permanent record of each church is always available. Statements will be sent at any time on receipt of request.

Shortly after the close of the month the third and fourth copies are mailed, with others, direct to the District Superintendent and District Treasurer. This enables them to keep a complete record of all General Fund remittances from their respective Districts.

Q—How do you keep track of remittances from a local church so that even in years to come it will be possible to tell how much that church contributed to our General Funds?

A—Reply to your previous question answers this.

Q—Are the churches of the various Districts accepting the "direct remittance" plan, and do you think funds sufficient to care for our work this year will come in? If not, when do you contemplate attempting a "drive" to meet the necessities of the General Treasury?

A—Our people have never failed to respond and as they are being acquainted from time to time with our financial situation, I have the utmost confidence that they will place no value on anything they have, except in its relation to the Kingdom of Christ and as recorded in 2nd Chron. 31:5 "the tithe of all things brought they in abundantly."

The majority of churches are co-operating and responding. Some have been holding back. However, we feel confident that as soon as we can get the matter properly before our churches and pastors they

will gladly rally and the amount needed will be realized. Everyone must rally. "Lord, what wilt thou have me to do?"

A CURE FOR NERVOUSNESS

Dr. Thomas Barclay Uber told his congregation at his memorial church in St. Louis that more babies and fewer poodle dogs would mean less nervous wrecks. And also that it would mean fewer club friends, and might have a lot to do in lessening divorce and separation. It will not be necessary for a woman to search for something to occupy her mind, if she is the mother of several healthy boys and girls.

After all, it is not the change in the legitimate affairs of life which makes this a difficult age in which to live. Almost all changes from the ancient to the modern in matters of business, economy and invention have been for the better. And now if men and women will adopt principles of living which are in keeping with the Word of God, and will assume the responsibilities of life as God intended they should, there is no reason why they should not live as long and be as happy as in any period of the past.

Of course men and women go far and try hard to escape the responsibilities of life, but they do not have much success. Responsibility is as essential to worthwhile life as ballast is to a seaworthy ship, and, as in the case of the ship, when it is left out, or a substitute sought disaster results.

THE UNMATCHED BEAUTY OF CHRIST

An exchange says, "A Spanish artist resolved to paint 'The Last Supper' as the supreme work of his life. It was his wish to throw all the sublimity of his art into the figure and countenance of the Master. But he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel, everyone said, 'What beautiful cups!' 'Ah,' said he, 'I have made a mistake. These cups divert the eyes of the spectator from the Master to whom I wish to direct the attention.' And he took the brush and rubbed them from the canvas, that the strength and vigor of the chief object might be seen as it should."

This story speaks well for the pious purpose of the artist, but in the real comparisons of life we think such caution unnecessary. For when earth's chiefest objects are compared with the fadeless beauty of Jesus Christ they pale and fade. He is the one who is "fairest among ten thousand," the one "altogether lovely." And even amidst the shining splendor of heaven itself, Jesus will still remain the central object of beauty, the one alone worthy to be crowned and praised and worshiped forever more.

THE CONDITIONS OF DISCIPLESHIP

By A. M. Hills, D. D.



And He called unto Him the multitude with His disciples and said unto them, If any man would come after me let him deny himself, and take up his cross and follow me (Mark 8:34).

JESUS put the multitude and His disciples on a common footing. He knew men were alike in one respect at least, they

all desired better things. The prisoner covets the pure air and sunshine and freedom of liberty. The sick in the hospital wards desire health. The reeling sot would like deliverance from his slavery to drink. The untutored ignoramus desires the musician's skill, the artist's touch, the orator's power to sway the masses, the scholar's wisdom. The weak would like to be a robust, hard-muscled athlete.

In precisely the same way men admire and desire the results of the Christian religion, the beautiful fruits of piety.

But, if men in a way admire the rewards of morality and the Christian religion, why do they not yield themselves to Christ and become *like* Him? The Savior's words answer the question:—Men are not willing to pay the *price*, and meet the stern conditions of discipleship. Multitudes followed Jesus about, but few became disciples. So multitudes are drawn by the attractions of the Christian religion, but they are repelled by the conditions of Christlikeness. They go to the house of God, and under the thrilling influences of the sacred hour *almost* resolve to be Christians. But they go home and meet pride and wilfulness and greed and selfishness, and they turn away to the old life of self-indulgence and shame.

1. Notice few leaders ever took such a method as Jesus did to gain followers. The recruiting officer will picture the glory of war, the honor of victory, the fame of the advancing officer, and his future renown. They tell of the noble career of men in the navy, of the privilege of sailing the high seas and visiting the famous ports of all the world. No mention is made of the awful carnage, the groans of the wounded and dying, the fierce hurricane, the shipwreck and the deaths.

When Garibaldi was going out to redeem Italy his troops asked, "What are you going to give us for all this?" He replied, "I do not know what else you will get; but I know you will get hunger and cold and wounds and death. How do you like that?" They were silent a moment and then threw up their hats

and shouted, "We are your men; we are your men."

Likewise Pizarro, in his earlier attempts to conquer Peru, came to a time when his followers were about to desert him. Drawing his sword he traced a line on the ground from east to west. Turning to his followers and pointing to the south he said: "Friends, on that side are toil, hunger, nakedness, storm, battles and death. On this side are ease and pleasure. But on that side lies Peru and its riches. On this side is Panama with its poverty. Choose each man of you, as becomes a brave Castilian: for my part I go to the south." So saying, he crossed the line and his comrades followed him. It was the crisis of his career.

In the same wise way the Lord Jesus calls to His service. He appeals to the heroic in man. He says, "I do not promise you an easy time and the indulgence of every appetite and ambition and carnal desire. You will have struggles with tempters and temptations and oppositions; but in the end you will have godlikeness and heaven, and the eternal weight of glory!" No! Jesus did not deceive us. He appealed to everything noble within us. To the scribe who would follow Him He declared, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." To the rich and beautiful young man He said: "Sell what thou hast and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

To the ambitious sons of Zebedee who wanted to be prime minister and secretary of the treasury in His coming kingdom He said: "Ye shall drink of my cup [of suffering]: but whosoever would be first among you shall be servant of all" (Mark 10:20-46).

II. Heaven being so important and Jesus being so anxious to save, He would not impose any arbitrary conditions on those who would be disciples. It would be out of harmony with both His mind and His heart. His conditions therefore must be *essential* and *necessary*.

1. Self-denial must be *inherently necessary*. Remember, by nature we are fallen beings, and not pure and holy, as God created us. Our sensibilities are abnormally strong, and are forever clamoring for over-indulgence. It is for this reason that all clean and virtuous life must be one of self-denial. Not that Jesus is partial to asceticism; but self-indulgence so easily degenerates into *selfishness*, which is the one thing that is opposed to God and must be crushed! A self-centered life is idolatry; it must become God-centered or we must perish. The love of self-gratification without limit must be turned into the love of pleasing God to the limit of ability. As Jesus said,

"I do always those things that please Him" (John 8:29).

Then we have pride of intellect, pride of station, pride of wealth and accomplishments; while God is more pleased with the humble and lowly in heart. No wonder that God has to set limits to our ability and our success. The sons of Zebedee must be humbled or lost to God.

2. Notice the *emphasis*. Few read our text and put it in the right place. All men practice *some* kind of self-denial. I sat at the table for weeks next to a young man at Yale, who was fitting for the annual boat-race. He denied himself tea and coffee, fresh bread, pie and cake, tobacco and everything that would injure his chance of success. He won the three mile race against all competitors by twenty rods! But what virtue was there in it? He simply denied one set of desires to please another,—the ambition to win.

The prize-fighter does the same. So does the man who is determined to get rich or to get an education, or win an office or get fame. But *Christian* self-denial is entirely different. It means the denial of the *whole self*. Self is devoted and submerged and lost in the glory of Jesus. Everything is put at His disposal to be used for *Him*. We need not be concerned about *our* interest. God will care for that.

*"Perish every fond ambition,
All I've thought or hoped or known:
Yet how rich is my condition!
God and heaven are still my own."*

Rotherham translates our text: "If anyone is intending to be following after me, let him *utterly deny himself*."

II. Notice the second essential condition of following Christ,—viz. Cross-bearing. It differs from self-denial. Self-denial is going counter to your own natural inclinations.

Cross-bearing is going contrary to the world and enduring the punishment it inflicts upon you for doing it. If Jesus had satisfied the carnal wishes of His nation He would have had no cross! It was laid upon Him by others. "He came to his own, and his own received him not," but cried, "Crucify Him! Crucify Him!" He endured ridicule, anguish, shame and death, because He came from heaven to save those that crucified Him!

Peter did not carry his cross in the judgment hall, but cursed and lied and denied His Lord, and so pleased the world! No cross for him then. John Wesley deliberately decided to preach and live a gospel of holiness and full salvation. Did it bring any cross? His own church turned against him. His friends deserted him. Augustus Toplady, who wrote the hymn "Rock of Ages, Cleft for Me" also wrote these gentle epithets about John Wesley: "An old fox, tarred and feathered!" "A dealer in stolen wares!" "As unprincipled as a rook, and as silly as a jack-daw!" "A gray-

haired enemy of all righteousness!" "A venal profligate!" "An apostate miscreant." "The most rancorous hater of the gospel that ever appeared in this land." "A low and puny tadpole of divinity!" He charged Wesley with "low and serpentine cunning." "A trafficker in blunders and blasphemies!"

Did all these cruel invectives hurt Wesley's heart? Certainly they did. Ask St. Paul what he suffered from his brethren, for whose salvation he would gladly have given his life.

From these illustrations we can see what cross-bearing means. People would often come to Christ were it not for facing fashion and public sentiment, and the ridicule of their little set. If Christian teachers and preachers and editors and ecclesiastics are popular with the world it is more than probable that it is because *the world knows and loves its own!*

A quarter of a century and more in the holiness movement convinces me that many more would seek and possess the deeper experiences of religion, even despised sanctification, and profess it, and train with the churches that teach it, were it not for the heavy and cruel crosses.

*"O go and learn the lesson of the cross,
And tread the way which saints and prophets
trod,
Who, counting life, and self, and all things loss,
Have found in inward death the life of God."*

III. There is one other essential condition of discipleship,—one must follow Christ. Self-denial and cross-bearing are not enough. They might come in a wholly unchristian life. A Mormon missionary in any Christian community might meet opposition and crosses if his designs were really known. A fanatic might have to endure self-denial and opposition if only he were wild and unreasonable enough. The crosses must arise and come from following Christ, as St. Paul's did and John Wesley's did. We must represent Christ and live as He would live in every circumstance of life, walk where He would walk, and do as He would do, in all the complex affairs of human society.

Negatively, I am very sure Christ's example would not lead us to be a participant in the billiard hall, or the dance, or the theatre, or into a dishonest business, or any godless lodges, or into any social arrangement from which Christ Himself would shrink. Anything of worldly, selfish indulgence would be ruled out entirely.

Positively, Christ's example would lead to a life of purity and holiness, a life of self-sacrifice for the advancement of the cause and kingdom of Jesus Christ, such as the mass of Christians lived in the first century. There would be a holy daring for God like that of John Baptist and St. Paul; an opposition to sin like that of Savonarola and John Knox; and also like that of Wesley and Fletcher; a holy zeal like that

of John Bunyan and Bishop Asbury and Catharine Booth and the early Methodists: a *deadness to the world* like the real holiness people of all the ages.

Are these conditions hard? Christ declared them. They could not be other or easier, while holiness is holiness and God is God.

Is it hard to be a Christian? Consider the alter-

native. It is harder not to be one. Deny yourself, or deny yourself more here and hereafter. Bear the cross: or bear more than the cross. Bear the frowns of men, or the Frowns of God!

O restless, longing souls, be wise! Put your wishes and convictions into actions. *And begin to do it now.*

PASADENA, CALIF.

THE GLORIFICATION OF THE SON

NUMBER THREE

By Rev. E. A. Girvin

THE petition which Jesus offers for Himself is closely connected with several remarkable declarations, and requires very careful and prayerful study in order to form an intelligent idea of its meaning. Its scope is immeasurable, and its depths fathomless, but it is our privilege as God's children to know something of its significance. This petition and the statements connected with it, comprise the first eight verses of the seventeenth chapter of the gospel of John.

I will confine myself at this time to a consideration of the petition itself, and in a subsequent paper will endeavor to ascertain the truths which the Son of God sought to express in the words which seem to be explanatory thereof.

The petition, found in the first and fifth verses, is as follows: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

A close analysis of certain parts of the twelfth chapter of the gospel of John, in conjunction with other scriptures, notably the epistle of the Hebrews, and some passages in the gospels of Matthew, Mark and Luke, will make it apparent that Jesus was to be glorified in a double sense, first by His crucifixion, resurrection, ascension and heavenly ministry, and secondly, by His again receiving from the Father the glory that He had with Him before the foundation of the world.

The word "hour" as found in these portions of the gospel of John, as well as in the corresponding parts of the gospels of Matthew, Mark and Luke, is not used casually by our Lord, but obviously has a deep significance. In the twelfth chapter of John we note that it is closely associated, as is the seventeenth chapter, with the glorification of Christ. "The hour is come that the Son of man should be glorified" (John 12:23). That Jesus referred to His death which was near at hand, is evidenced by the following verse: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In the thirty-second verse to make His meaning unmistakable, He says: "And I, if I be lifted up from the

earth, will draw all men unto me." In the next verse we are told that "This he said, signifying what death he should die."

The "hour" manifestly was the brief period during which He would be tempted in the garden, betrayed into the hands of His enemies, crucified on Calvary, and buried in Joseph's tomb. After a few more words of instruction and encouragement to His disciples He was to suffer the dreadful agony of Gethsemane which a little later would culminate in the awful anguish of the cross. His soul was already troubled, and in John 12:27 He breathed this prayer: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

We must distinguish, however, the meaning of the "hour" of Christ's glorification from that of the "hour" from which Jesus asked the Father to save Him. He could not have meant the hour of His glorification, for He immediately adds these words to His prayer: "Father, glorify thy name." In response to this there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." The Father had glorified His own name in the ministry of His Son, and was now to glorify it again in the atonement, followed quickly by the other great events in His mediatorial ministry.

And now the question arises, what was the "hour" from which Jesus asked the Father to save Him? The general teaching which has come to us from the past is that He shrank from the suffering of Calvary, from the horror and darkness of the awful burden of the sins of humanity, and from the consequent interruption for a very short time of His delightful fellowship with the Father. But such a theory greatly dishonors Christ, and does violence to many scriptures. For this cause came He unto that hour. Undoubtedly His soul was troubled and He was afraid, but what He feared was not the cross, but a premature death in the garden. That was what he implored the Father to save Him from. Satan, knowing full well the Scriptures which foretold that the Messiah should die on the cross, was trying to kill Him in Gethsemane. In a very peculiar sense, this was Satan's hour and the power of darkness (Luke 22:53). The

soul of Jesus was exceedingly sorrowful, even unto death. He fell prostrate from sheer weakness and exhaustion. He was in an agony, and His sweat was as it were great drops of blood, falling down to the ground. In this extremity, and knowing that the plan of God was for Him to die on Calvary, He prayed that, if it were the Father's will, this cup might pass from Him. And His prayer was answered. "There appeared an angel unto him from heaven, strengthening him." As the writer of the epistle to the Hebrews puts it: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Christ always prayed in accordance with the will of God, and His prayers were always answered, as we learn from His words in John 11:41, 42: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." And so, when He commanded the dead Lazarus to come forth, "he that was dead came forth." In John 13:31, and 16:41, there are references to the glorification of Jesus by the Father and the Holy Spirit, but I do not deem it necessary to speak particularly of them at this point.

Let us now glance at Christ's petition for Himself in the seventeenth chapter of John from a somewhat different angle. "Father, glorify thy Son that thy Son also may glorify thee." It was necessary that Jesus should be strengthened by the Father in the supreme ordeal of His earthly ministry in order that the Son might glorify the Father on the cross. This the Father began to do by sending an angel to strengthen His body. But it was necessary for the Son of Man to have divine help in His soul, as well as in His body, in the infinitely trying tortures through which He was to pass, and during the awful hours that He was to spend between the two malefactors on Calvary. In answer to His supplication He received this help from the Father who dwelt in Him. Doubtless the help was given by mighty anointings of the Holy Spirit. As full of the Holy Spirit, He returned from Jordan after His baptism, and was led by the Spirit into the wilderness for forty days, so in this crisis of His career on earth, the same Spirit who was in Him and upon Him throughout His ministry, and with whom He was anointed to preach good tidings unto the meek, was given to Him by the Father, so that He might be more than conqueror in His apprehension, His trial, His buffeting and His crucifixion. In all these ways, and doubtless in many others, God answered His prayer, "Glorify thy Son, that thy Son also may glorify thee."

But the second part of the petition of Jesus on His own behalf goes much farther than this, and is as follows: "And now, O Father glorify thou me with thine own self with the glory which I had with thee before the world was." It was only by His sacrificial

death, resurrection, ascension, and eternal high-priesthood in heaven that He could make possible the salvation of a fallen and guilty race. And it was only thus that He could be glorified with the Father with the glory which He had with Him before the world was, and which the Father had given Him because of His love for Him.

The moral and spiritual necessity of His drinking the cup which His Father had given Him to drink, was imperative and absolute. Upon His obedience, even unto death, depended the glory of God, and the future of the universe. For Him to turn back now would mean the failure of the divine plan of salvation, and the destruction of the kingdom of God. It would mean the defeat of the Almighty, and the victory of Satan, resulting in ruin and wreckage beyond the power of man to conceive. And well Christ knew that only through the gateway of a shameful death could He regain the glory which He had with the Father before the foundation of the world as the only begotten Son of God, and add to it the glory of becoming the Savior of perishing humanity. The Apostle Paul hints at what the consequences would have been had Christ failed to rise from the dead. "And if Christ be not risen, then is our preaching vain, and your faith is also vain. And, if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:14, 17).

If the Father did not thus glorify the Son, it would mean that the Son would lose His fellowship forever. And only by being thus glorified could His disciples be washed in His blood, be with Him where He was in heaven, and behold the glory which the Father had given Him throughout eternity.

But, thank God, the petition of our beloved Redeemer on His own behalf, and upon the answer to which hung the fate of all humanity, was gloriously granted by the Father, and our future is forever safe and secure in Christ, unto whom has been given all power in heaven and in earth, and of whose majesty, might and dominion there shall be no end.

"I TRUST IN THEE"

There is a great deal of unconscious doubt in this old world. Nor is it always the characteristic of an unregenerate heart. Did not the disciples take our Lord to one side and ask, "Why could not we cast him out?" Did not Jesus say, "Because of your unbelief?" Victorious faith thus exclaims:

"I will not doubt though all my ships at sea
Come drifting home with broken masts and sails;
I shall believe the Hand that never fails
From seeming evil worketh good for me.
And though I weep because the sails are tattered,
Still will I cry, while my best hopes lie shattered,
'I trust in Thee!'"

SELECTED.

A COMPARATIVE SURVEY OF OUR MAJOR MISSION FIELDS

By Rev. L. S. Tracy, M. A.

SIN and salvation, God and the devil, human nature, biological processes, the multiplication table and many other things of a fundamental nature are the same in every country and every language of the world; but the conception of sin, the religion, climate, government, political and industrial development all vary with the part of the globe in which we find them. There is infinitely more difference between the situation of various peoples of our mission fields than there can be between church work in the slums, in a rural community and in a university-dominated city in this country. Whether we like it or not, all of these varied conditions profoundly affect our missionary work and the better our home people understand this, the more effectively they can pray for our missionaries.

All of our mission fields are not located in the extremely hot climates of the tropics. India is tropical but our work in China, Japan, South Africa, and Palestine are in or very near to the temperate zones. The geographical equator passes through Peru, which would naturally be very hot, but the high altitude makes it comparatively cool while the heat equator passes through Mexico making it and Central America rather tropical, except on the mountains. Still the unsanitary conditions that usually exist in backward civilizations and the prevalence of malaria and other diseases may make even a temperate zone extremely unhealthy. The climatic conditions of a country very materially influence the length of time that a missionary can remain without endangering his life.

The political status of a mission field also helps or hinders missionary work very much. In Japan we find an efficient, well-organized, progressive, proud indigenous government with brilliant military traditions back of it. China had a similar, though more cumbersome and much slower system until the overthrow of the Manchu dynasty in 1910, and now they have a pseudo-republic which maintains a semblance of order more through the good sense of the people than because of governmental efficiency. India and South Africa are both dominated by Christian governments as is also Palestine since the world war. These governments are stable and are as openly favorable to missionary effort as they can be. The instability of our Latin-speaking countries is well known and the present condition of Mexico is a good illustration of the importance of a settled government. Of all our mission fields under independent native states, the government of Japan is at the present time the most stable.

Means of communication is another important fac-

tor in missions. Japan has a good railway system, but comparatively few complete highways, on account of the mountainous country. India has both good railways and through macadamized highways. Considering the size of China, we find few of either means of communication, while Africa is in a similar if not worse condition than China. We can all see how railways, roads, post and telegraph systems may facilitate our work while their absence hinders it.

Medical conditions in our various fields show a wide variety. African native society has no proper indigenous medical system either ancient or modern, so medical missions have been very successful there. Though India and China are much more highly developed countries, they have been in about the same condition, but native doctors trained in western methods are becoming common and the British government in India is very keen on this phase of work. Medical missions have figured largely and continue to do so in both of these fields. Japanese physicians are themselves so well advanced in western training and are so numerous that they are able to take care of the needs of their country, so we find no medical missionary institutions there. I believe there is one mission hospital in all Japan, but it gives attention chiefly to the treatment of foreigners. The day of medical missions in Japan has passed, but they are still very much needed in practically all our other mission fields. This need will not pass in our generation, so let us push this phase of the good work.

We find also a marked industrial difference. Japan with little land, intense cultivation almost amounting to nation wide horticultural gardening, dense population and human industries stand at one extreme, while Africa with land to waste, the crudest possible cultivation, an easy-going people and primitive home industries still prominent, is at the opposite extreme. Agriculture is also the backbone industry of India and China and both have also very fine old industries in ivory, cloth, marble, wood and metals. The marble palaces and mosques built by the Mogul emperors in Northern India are among the wonders of the Orient. Modern industry is entering both these countries, rapidly in India because of the stable British government which attracts capital, and more slowly but surely in China. Agricultural people are always conservative and hard to move but are more reliable than a changing industrial population. On the other hand, industrial populations are usually more progressive and intelligent and Christianity sooner becomes self-supporting and self-propagating there than in the country chiefly given to farming.

Note the position in Japan where Japanese Christian leaders are forging ahead in their own work, accepting but not requesting the help of the foreign missionary.

In a wide-spread system of old education China stands at the head of the list without a close rival, and Africa at the foot. When our European forefathers were still barbarians China had a marvelously complete, though static, educational system based on the Confucian classics which produced a "literati" of wonderful ability to govern the country and to carry on its business. A similarity of language can be traced among all the Bantu races of South Africa (the Swazis and Zulus are of Bantu stock) but none of them even had a written language. They had no literature, no schools and no scholars. Japan adopted learning largely from China and adapted it to her own needs just as she is now putting on western education and customs more rapidly than any other country in the world. The Vedic hymns of India were being composed when Abraham left Ur of the Chaldees, though they were not put into writing in the Devnagri or Sanskrit character until considerably later. Sanskrit, to which about all the great Indian languages are closely related, is believed to have been contemporary with five others, now lost, which are the ancestors of Latin, Greek and other European and west-Asiatic languages. India has a wonderful old literature and also had some schools for the priestly class, but they were not so general nor so elaborate as China. Modern Education is being developed in Japan, China and India to a wonderful degree so that each can now number their colleges in two or three figures. It may be clearly seen that the missionaries in these three countries are up against an ancient, proud, classical literature and learning that they do not find in Africa or in the Latin-speaking areas.

Our missionaries in Palestine and Latin countries, including the Cape Verde Islands, have a decadent Christianity coupled with heathenism to contend with. Palestine is a conglomeration of Greek Catholic, Roman Catholic and Armenian Christianity mixed with monotheistic Islam, Zionism and most of the Protestant denominations. Though Animism is found in all non-Christian religions, it predominates in Africa. That is why the Africans are more emotional than the Japanese, Chinese, Hindus or Mohammedans. The religious thought of the negro is filled with spirits, ghosts and spooks, spells, good and evil charms, fetishes, necromancy and witchcraft, all of which lend themselves to demon-possession. He has no reasoned philosophy of the creation of the world or of the stars or of the relation of deity to the universe as the Greek, Hindu and Chinese thinkers had. His religion is based on fear and superstition both of which are emotional. On the other hand, India has produced two

of the most subtle philosophical religions that the world has known, viz. Buddhism and Hinduism. Each has the material, spiritual, mental, physical, celestial, social, financial and all other spheres figured out in detail and reduced to formula as the thinkers thought they should be whether consistent with experimental fact or not. Buddhism has died out in India, but has been adopted by China and Japan in addition to Confucianism and Taoism in the former and Shintoism in the latter. Buddhism caters to the ascetic side of the religious nature, Taoism and Shintoism to the mystical or emotional and Confucianism to the politico-social side tied up with filial devotion to parents, ancestor worship and loyalty to rulers. As far as missionary work carried on under the religious conditions of these countries can approximate anything in our own land, I would compare work among the Africans to church work among our ignorant mountaineers, that of China to church work in an educated industrial city and that of India to church work in a city dominated by a large university with a keen intellectual, and philosophical bearing. The African takes to real heart-felt religion because his head doesn't bother him much. The practical Japanese and Chinamen are quick to see the superiority of Christianity over their own religions but the philosophical Hindu finds it as hard to get his head out of the way and believe the simple gospel as does the average unbelieving university professor. Nevertheless India is being wonderfully influenced by the personality and teaching of Christ. Whether they will accept His all-exclusive deity and blood-atonement is still an open question.

How glad we are that we have a Christ who can save under all these varied conditions all those who come to God by him. He can meet the heart need of the superstitious, emotional, fanatical, happy-go-lucky Africans; the decadent Christianized Catholics and Armenians with their rituals and wooden christs; the learned, practical the socially-minded Chinese; the progressive, industrious Japanese; the meditative, philosophical, pantheistic Hindus and everyone else who will come to Him in sincerity and in truth. None but "very God and very man" could do this.

"HAVE THY WAY"

There is a place in grace where we are enabled with the whole heart, at all times, gladly to say, "Thy whole will—known and unknown—be done in my life perfectly, in Thine own appointed way and time and place—even though it make my reasonings foolish, spoil my plans, crush my expectations, blast my hopes, humiliate my spirit." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—CHARLES M. KELLEY.

PENTECOST NEEDED

By REV. B. C. DEWEY

It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; (John 16:7).

BY THIS statement the Son of God has set His seal to the truth that the Church needs the Holy Spirit in that sense and fulness promised by the Father. So important is this that God set apart a day to be kept sacred for centuries that this truth might be associated with a day, and then stamped that day with marked demonstrations of His power. The ear heard, the eye saw, and the heart felt supernatural things. The ear heard a "sound from heaven as of a mighty rushing wind." It heard languages, supernaturally uttered, that "amazed" the multitudes and made them say, "How hear we every man in our own tongue wherein we were born." The eye saw, "cloven tongues like as of fire" and beheld faces, like that of Stephen, of whom it is written, "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." The eye also saw results—three thousand turning to God that day. Saints felt the power and joy of the Holy Ghost, while sinners sensed the majestic presence of God and the convicting power of the Holy Spirit till they were so "pierced in their hearts" that they called their own altar service and asked, "What must we do?"

The term Pentecost has held a sacred place in the mind of the Church, and has been looked back to as a pattern for Christian experience. God gave a gracious and mighty outpouring of His Spirit at this time with accompanying signs that through the coming ages the privilege and importance of the baptism with the Holy Spirit might be kept prominent. It was not intended that signs should always accompany this gift. The term Pentecost has been dragged in the dust by Satan through counterfeit and by spiritualistic manifestations of power and tongues, which have wrought confusion, divisions, depressions, bondage, and wreckage. These, with the false teachings that have accompanied, have put a fear on many of using the term Pentecost and of preaching or seeking the experience represented by this day, but still the voice of our Lord rings across the ages, "It is expedient."

The day of Pentecost marked a new era in the revelation and manifestation of God to human hearts. It was the opening of a spiritual dispensation, a fuller unveiling of the trinity, in which the third person of the Godhead came into view, revealing the Father and the Son as never before. It was a day of life and power when "rivers of living water" went forth from believers in Christ to a thirsty, sin-stung, disease smitten race. It was a day coined by God and stamped in heaven's mint, placing the Church where

it is fully and completely armed for war and furnished for "every good work" with defeat dropped from its vocabulary. The fact that this day marked the gift of the Holy Ghost in a copious outpouring of grace and power, should cause us not to let the enemy capture and destroy its importance.

What was given in grace and power then, with all the additional outpourings of the Spirit that followed, is the inheritance of believers in Christ now. God loves this generation as much as He has any, and He is as ready to furnish the Church with all He has given her in any age, enough to meet the needs of her day. Since this is true, let us make it our business to secure our portion. We grieve God by using substitutes and overworking ourselves to make up the lack. That we need a Pentecost, we can see by looking at conditions within the Church and at the appalling state of things in the world.

We need a Pentecost, but it must be a genuine, scriptural Pentecost—not an imitation, but one based on truth. It is the "Spirit of truth" we want.

We welcome all the grace and gifts of the Spirit. God made no mistake in bestowing them. They all have their place of usefulness in this great war. We cast no reflection on any who speak in tongues by the Spirit of God, but we have a right and are commanded to "try the spirits."

The test James gives as the "Bible evidence" of perfection is to be observed. It is a greater mark of power to control our tongues than to speak what we do not understand. "If any man offend not in word the same is a perfect man." Of Jesus it is written, "He was oppressed and he was afflicted, yet He opened not His mouth" (Isa. 53:7).

If Pentecost is the perfection of Christian experience, then God's Bible evidence is the control of the tongue. There is no counterfeit without a genuine, and the more valuable the article the more danger of counterfeit. Satan is not a creator but a counterfeiter. He is branded by Jesus as a "liar." Deception marks his character and is set forth as his occupation from the garden of Eden till he goes forth to deceive the nations as his last act before he is cast into the lake of fire.

We want a Pentecost, the coming of the "Spirit of truth" in "power from on high," but we do not want Satan with his power, which gives a mental and physical energy with a heated imagination, and a counterfeit of those clear, divinely inspired languages spoken at Pentecost.

During the past quarter of a century a counterfeit of Pentecost has gone forth; people have rejoiced at receiving what they supposed to be the Holy Spirit because they spoke some unknown tongue, only to find out they were deceived. It has driven some to the asylum, there to still talk in tongues. A godly young man, whom I knew, professed the experience

of holiness, but sought in a certain tarrying meeting, received a power and tongues, and said he felt fine, felt much exhilaration under the power he received but later it brought him into such trouble that he said he thought he would lose his mind. He renounced it, sought prayer for deliverance among the holiness folk, but was still having trouble to get free from it. When not with spiritual people it gave him much trouble. Now one never has trouble getting rid of the Holy Spirit, for He is easily grieved. Not so with evil spirits; they do not give up easily. A minister told me of a woman who declared she had had her Pentecost, and had great times praying in tongues at home. He told her it was an evil spirit, but she denied it. He said, "You ask God to show you." She did and found that it was as he had said. He said that he prayed for about three weeks before the spirit would leave her, even after she renounced it.

We want a baptism with fire that gives a white-heated love for the brethren, and a deathless passion for souls. We want a Pentecost, whose objective goal for seekers is not a single gift but the death of self, the enthronement of Christ within, and the endowment with that "power from on high" that awakens and makes "saving impressions" on sinners, and gives a joyful, patient endurance under trial and opposition. "Strengthened with the might according to His glorious power unto all patience, and longsuffering with joyfulness." We want a Pentecost that does not shy off at holiness or put the soft pedal on clear testimonies to heart purity and the power of Jesus' blood to cleanse from all sin, but one that champions it.

We want a Pentecost that gives such a vision of God and grip of faith that we will not limit the Holy One of Israel, but will believe that He is as ready to do for us on financial, physical, and spiritual lines, all He has done for the Church in any age.

We want a Pentecost that openly declares war on sin, that brings such a separation from the world and loyalty to God that immodesty of apparel, jazz music, bobbed hair, covetousness, evil speaking, and all the works of the flesh are conspicuous only because of their absence. God send us a Pentecost where the rod of Moses will swallow up the rods of the magicians and where the soul travail and heaven-sent shouts of old-fashioned saints, will be welcome; one in line with Joel until the youth will be gathered in and "our sons and daughters will prophesy,"—one that will be so charged with the life and vision of mission work that pocket books will open to send workers forth, and supply those on the field.

We draw no fanciful picture. He who hung out the suns and is "upholding all things by the word of His power" is "able to do exceeding abundantly above all we ask or think." He who dwelt in the "bosom of the Father" before the world was, did not come to this world to die on a cross for naught. He has

been highly exalted, "above all principality and power" and has "received of the Father" "the promise of the Holy Ghost," and has sent word to the Church her "inheritance is ready," and that "whosoever will may take the water of life freely," and be filled with that eternal Spirit that "garnished the heavens."

He will be more to her than a thousand angels. He will see and meet her every need and carry out the purpose for which the Son of God suffered and died, who now "appears in the presence of God," for her, to carry on and consummate that purpose. Only in proportion as the church is filled and clothed upon with the Holy Ghost can He "see the travail of His soul and be satisfied."

It is not a question of our worthiness but of His plan, and all poor weak human substitutes must grieve Him. He is ready to give any person, church or community of believers a mighty Pentecost in all its ancient purity and power the moment they meet the conditions on which He can righteously grant it. God's plan for us is that we "have all sufficiency in all things" and be "more than conquerors" through the Lord Jesus Christ.

Let us not complain of our weakness, circumstances, or defeat but be filled with the Spirit. Let us not go to the judgment to answer for our life's work without our personal Pentecost.

COUNT THE COST

It might be wise to stop eating, for "it costs too much." No? But that is just as sensible as saying or thinking that it costs too much to serve God with a perfect heart. It may cost much to eat, but it will cost more not to eat. It may cost much to obey God, but it will cost infinitely more not to. If one stops eating he will lose his physical life, which is only transient; but if he refuses or neglects to do the will of God he will lose his spiritual life, and that for all eternity. "What shall it profit a man, if he gain the whole world, and lose his own soul?"

The Lord has not promised to rain down from heaven the supply of the needs of His work and workers; but He *has* promised (and His promise is sure) to open the windows of heaven and pour out a greater blessing than there is room to receive, upon those who, of their material means, contribute to those needs. Then He issues the challenge: "Prove Me." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

If thou knewest the whole Bible by heart, and the sayings of all the philosophers, what would it profit thee without the love of God and without grace?—
THOMAS A. KEMPIS.

FITNESS FOR HEAVEN

By REV. ARTHUR F. INGLER

Text: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son (Col. 1:12, 13).

THE sainted Moody was wont to say that "heaven is a prepared place for a prepared people, and made meet for it by the cleansing of Jesus' blood." The text declares that they who dwell with *the saints in light* are a qualified people, having obeyed the commands of Jehovah.

"A man may go to heaven without wealth, without honor, without learning, without friends; but he can never go to heaven without Christ." *He* is the way and the entrance to the city, and all who have permitted the Sun of righteousness to arise in their sky are walking in that light or running in the way of His commandments. Of them the scriptures speak thus: "The path of the just is as the shining light that shineth more and more unto the perfect day."

The saints in light are just men and they are made perfect in this life by faith in the cleansing of the Savior's blood. Their path shines brighter and still more bright until the Sun arrives at His noonday splendor; then they see the King in His beauty and their faith lays hold of the promise, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). Their Sun has arrived at His zenith, and shall He go down again like the Sun of the murmuring Israelites at Kadesh-Barnea and leave them to wander in darkness in the desert of sin and die in their unbelief? No! In speaking of the saints in light, Isaiah says, "Thy Sun shall no more go down" (Isa. 60:20). The wholly sanctified have no afternoons in their experience and no nightfalls, no shadows of doubt. They live in the meridian glory of holiness. If the sun stood still for Joshua and lengthened his day for the purpose of completely routing his enemies, so will our Sun remain at His meridian while we gain the victory over our foes and drive them from the spiritual realm. Hallelujah!

The inheritance mentioned in the text is "the inheritance of the saints," and it is *in the light*. Now, "light in the sacred writings," says Adam Clarke, "is used to express knowledge, felicity, purity, comfort, and joy of the most substantial kind; in this passage it is to point out the state of glory at the right hand of God. As in Egypt, while the judgments of God were upon the land, there was darkness which might be felt, yet all the Israelites had light in their dwellings; so in this world, while the darkness and wretchedness occasioned by sin remain, the disciples of

Christ are 'light in the Lord,' they walk as children of the light and of the day: they have in them no occasion of stumbling and are on their way to the ineffable light at the Father's right hand." On the other hand is darkness. Sinners "love darkness rather than light because their deeds are evil," and they will not come into the light lest they be seen and exposed. They have in them a nature resembling that of certain beasts that prowl around at night. Let the sun begin to arise and chase the shadows away, and the thieves and libertines and other beasts of prey sneak off to their hiding places. As in nature so in the realm of grace; let the light of the glorious gospel begin to shine on the benighted souls of men, and those who are longing for it open their minds and hearts and bid it welcome while they join with the chorus, "Clear the darkened windows, open wide the door; Let the blessed sunlight in." At once all their night of sorrow and ignorance disperses and all their doubts and fears flee away. Praise the Lord!

Well has the Apostle expressed our feelings when he said, "Giving thanks unto the Father . . . Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Truly, He has captured our souls and carried them out of the kingdom of Satan into the kingdom of Christ; out of the thralldom of sin into the freedom of grace; out of the gloom of night into the blessed day. O what a change! And it was our Father who did it. How thankful we are that it is true! It is no midnight dream but a noonday reality, and He has done it to prepare us for our heavenly inheritance: the inheritance of the saints which is "incorruptible, undefiled, and that fadeth not away." It is our Father's gift to His children, His adopted ones. "As heaven is the gift of God, so fitness for it is the work of God."

I. "This inheritance is godlikeness. Christians are partakers of the divine nature; as children inherit their father's nature, so we receive our heavenly Father's spirit, and the divine nature is formed within us."

II. "This inheritance is eternal life. It brings no happiness to the sinner for it means a continuation of his sin and misery; but to the righteous it brings everlasting holiness and joy, and fellowship with the redeemed of all the ages."

III. "This inheritance is heaven. It is pleasant to think of heaven as a state or a condition, but more pleasant to think of it as our Father's house, our home,—a peaceful habitation where all is love and bliss." A place of satisfaction to which our Christian friends have gone. All who are going there are preparing for it, and all who are preparing for it can live there,—all who have the love of God in their hearts and the interest of His kingdom. Then all of our friends and neighbors are not going there for

some aren't making any preparation. Many do not have, nor do they care to have, the heavenly principles imbedded in their hearts. They love the fleeting and sensual pleasures of sin and, if such should die and be transferred to heaven, they would feel out of place (and they would *be* out of place) as much so as a pig in a parlor. They are not fitted for it and they would be embarrassed, with no sin there to wallow in.

While pastor of the Church of the Nazarene in North Attleboro, Massachusetts years ago, we had gathered one evening in the hall for the midweek service when I noticed someone peeking in at the door and then heard him going away, down the stairs, and I hurried to the door and looked down. A man with a pipe in his mouth stood there and, when he saw me, he turned and went out into the street. He was disappointed; he had come to the house of prayer but cared not to enter. He was looking for a smoke-house, and there would no pleasure for him in a holiness meeting. The saints in light do not smoke here nor will they smoke hereafter. They have a light but not in a pipe or at the end of a cigar, neither are they blindfolded and seeking light in a lodge room.

Souls who have no relish for God's service here could not enjoy it throughout eternity. It is ridiculous and preposterous for men to think that "Everybody's going to heaven." Many persons would not remain there an hour with their cravings for sin burning in them and it would be unjust to keep them there. God has another place where they will go. The only natural fitness man has is for hell, for the sinner has in him all the elements of it. All this twentieth century twaddle about there being no hell is as empty as a barrel in a desert. Sinners are filled with hell-fire and many are already tormented in its flames. I have seen the flames of hell leaping out of a man's eyes as he stood on the street corner casting adulterous glances at a pure young woman and making vile remarks about her to his companions. You cannot think of such men being on their way to heaven. A child was walking home from church by the side of her colored mammy. She had heard a sermon on the punishment of the wicked in hell. Presently she looked up and said, "Auntie, where do the wicked get the kindling to make their fire with?" "They carries it with 'em," said the black mammy. And so they do.

Yes, every soul will spend their eternity in the place for which they are fitted. There can be no other reasonable conclusion. What we are to be in heaven we must become on earth. Heaven is the model on which we are to construct our nature. The inheritance for which we are to be made meet is to determine and regulate the whole course of our present existence. We are under a course of instruction

for heaven; the life of heaven then must be practiced on earth if the soul would learn his profession for eternity. The principles of that life are clear: the business of heaven must consist in conformity to the will of God, for, did not Jesus teach it in His prayer that He gave to the disciples,—“Thy will be done, as in heaven so in earth?” “Man, in his sinful state, is both guilty and depraved, and there are at least two things necessary for his restoration: justification and entire sanctification; the one delivers him from condemnation, the other cleanses away the evil from his being; the one changes his relation, the other his nature. Justification gives us a title to our inheritance but sanctification gives us the fitness for it.” In regeneration we are made new and receive spiritual life; in sanctification our carnal mind is removed. In regeneration we received something we never had; in sanctification we lost something we always had. Justification gives us life; sanctification removes the hindrance to that life. Thus are we made fit for our heavenly home and to associate with holy beings throughout eternity. What a wonderful salvation!

A wealthy manufacturer fell in love with one of his employees—a beautiful young woman, but poor and uneducated. She was not fit for the society of his friends, so he sent her away to school and educated her, paying all the expenses himself. She became his equal in many ways and was made meet for companionship, and then he married her, and they were happy. In like manner, Jesus loved us and desired us for His own, but we were so unfit for His presence and companionship and, in our ignorance, He would have been ashamed to introduce us to His Father and to the angels and to all the royal court, as His bride. So He has sent us to school for awhile and has given us the Holy Spirit for our teacher that we may learn the ways of heaven and know how to serve Him with all pleasing. And some fine morning He'll come for His prepared bride and, arm in arm, we'll walk into the city of light and into the many mansions, and there He'll introduce us to the seraph guides and the white-robed guests, and escort us to the banquet hall where we shall enjoy the marriage supper, and His banner over us will be *love*. Here, sometimes, our day of joy ends in a night of sorrow. but there's *no night there, and no sorrow*. Here our hopes are blighted and we weep and wonder, but there the prospects glow with splendor and joy is eternal. Here our plans are frustrated oftentimes and life's ambition hindered, but yonder no foe appears to mar the happiness of the saints. Here we are separated from our dear ones sometimes and our hearts ache for their presence and kindly words, but in heaven there'll be no separation and no cessation of our joys. This is the inheritance of the saints in glory. “Praise God from whom all blessings flow.”

Praise Him for His great love that planned our re-

demption and then praise Him again for carrying the plan into effect. Praise Him for all the good influences He brought to bear upon your darkened soul which caused you to see yourself as a ruined, helpless sinner. Praise Him for His mercy that spared your unprofitable life and kept you from going to the regions of the damned. Praise Him for the saints who earnestly and untiringly prayed for your lost soul and who wept many and bitter tears because of your reckless life. Praise Him from whom all these blessings flow. Praise God for His beloved Son who gave His life for your salvation. Praise Him for the light of the gospel that fell on your discouraged heart. Praise Him for the comfort of the Holy Ghost and for the joy unspeakable and full of glory. Praise Him for His sustaining grace and His marvelous keeping power. Praise Him for His protection and care. Praise Him for the abundant life and fulness of joy. Praise Him in the morning and praise Him at night. Praise Him in sickness and poverty and wealth. Praise Him in sorrow, in joy and in health. In fact, "Rejoice evermore and in everything give thanks." Amen.

FITCHBURG, MASS.

CHRISTIAN WARFARE

By REV. S. L. FLOWERS

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when our obedience is fulfilled (2 Cor. 10:4-6).

When the great God of Heaven condescended to look upon the misery and woe of the human family, His heart was moved with compassion. He immediately began looking about for a suitable leader, through whose generalship, earth's wanderers might be brought back to the fold. While angels and arch-angels would have gladly offered themselves, none was found worthy to undertake the gigantic task of redeeming earth's millions, till Jesus, the spotless "Lamb of God," stepped out from among the silent, waiting throng and said, "Lo I come to do Thy will, O God. In the volume of the Book it is written of me." Then it was, that the Father, "Wrapped His only Son in a lump of bleeding clay," and, closing His eyes for the moment, to the pain and suffering the act might inflict on His beloved, He dashed Him between the unsheathed sword of justice and the human race, just in time to receive the deadly blow, and thus, "He tasted death for every man."

Yes, our Jesus, accepted the challenge, stepped into the arena, threw down the gauntlet and literally

poured out His precious life's blood. But when He stood in the face of hell, on the morning of the resurrection and said, "I am He that was dead, but am alive forever more, and have the keys of death and of hell," He again took His place at the head of Heaven's artillery and started forces to work that have constantly driven back the powers of hell, and given victory to His followers on every battlefield.

Then,

"Shall Jesus bear the cross alone and all the world go free?

No there's a cross for everyone, and there's a cross for me."

Shall we not, then, when the battle is hot and our comrades falling on every hand, cry with Sir Andrew Barton,

"Fight on my men—,

I am hurt but I'm not slain,

I'll lay me down and bleed awhile,

And then I'll rise and fight again?"

SIDNEY, OHIO.

WH—?

By CHAS. M. KELLY

Which road are you traveling? "Broad is the way that leadeth to destruction . . . narrow is the way which leadeth unto life."

Whose servant are you? "His servant's ye are, whom ye obey; whether of sin unto death, or of obedience unto righteousness."

Who is nearest and dearest to you? Christ should be to you "The fairest among ten thousand," "The One altogether lovely."

Whom do all your thoughts and desires center around? "He (Christ) is before all things . . . that in all things He might have the pre-eminence."

Where will you spend eternity? Will the great Judge say to you, "Come, ye blessed, inherit the kingdom" or "Depart from Me, ye cursed, into everlasting fire?"

What shall it profit a man, if he gain the whole world, and lose his own soul? "Then whose shall those (earthly) things be?"

When do you expect to be saved? "Behold, *now* is the day of salvation." "Boast not thyself of tomorrow."

Why will ye die? Jesus calls, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." *Come!*

Stop! and think. "Oh, that they would consider their latter end."

Look! "Look unto Me, and be ye saved, all the ends of the earth."

Listen! to Christ's promise: "Him that cometh to Me, I will in no wise cast out."

HUNTINGTON PARK, CALIF.

Department of Bible Studies

The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON THIRTY-FOUR

"Those who performed the office of interpreters (in the first century of the church) studied above all things plainness and perspicuity."—Mosheim.

PART ONE. THE THIRTY-FOURTH WEEK'S ASSIGNMENT. Read the books of Micah, Nahum, Habakkuk and Zephaniah.

The Book of Micah. At least eleven different persons are mentioned in the Old Testament by the name of Micah. The name means, "Who is like Jehovah?" A native of Moreshath of Gath. Like Amos he was from the country but commissioned to denounce the sins of the cities of Israel. He prophesied during the evil days of Jotham and Abaz. According to Jer. 26:18 he lived to the days of Hezekiah. He was a contemporary with Isaiah. His message is largely the same. You will find it interesting to compare the two. Calvin says, "It pleased God that a testimony should be borne by the mouth of two and that holy Isaiah should be associated by his friend and as it were his colleague." As compared to Isaiah he has little to say about foreign powers but dwells upon the oppression of the poor (See 2:2-5, 8-10; 3:1-3; 6:12). No prophet sets forth the Messianic hope more definitely (See 4:1-5; 5:2-4; 7:18-20). He looked over seven hundred years and saw where Jesus was born (5:2). He prophesied the exile of both Israel and Judah. His message may be divided into three discourses beginning with "Hear" (1:2; 3:1; 6:1.) His *key word* is "controversy." His message is full of threatenings, judgment and the promise of the glories of the future. They are abrupt, vigorous, plain and excitable. He mentions "In the last day," or "that day" five times. Of the "remnant" he writes that they will be restored (2:12, 13), regathered (4:6, 7); among the nations as dew (5:7), as a lion (5:8); have mercy on them (7:18). It ends with some of the greatest words in the Bible.

The Book of Nahum. The book is entirely concerned with the destruction of Nineveh. It is described as "a burden." About one hundred and fifty years before Jonah prophesied to the same city. Then they repented but here twice it is said, "I will make an utter end," and twice we read, "Behold I am against thee." The last verse says, "There is no healing for thy bruise." It was about one hundred years before the prophecy was fulfilled. The literal fulfillment of this prophecy should be a means of strengthening our faith in those yet unfulfilled. No mention of the Mes-

siah occurs. In the first chapter the character of God is described. The chapters divide the thought.

The Book of Habakkuk. Luther says, "Habakkuk signifies an embracer. He embraces his people, and takes them in his arms." The book is in the form of a dialog. The language is very beautiful. Delitzsch says, "His language is classical throughout, full of rare and select turns of words, which are to some extent exclusively his own, while his view bears the seal of finished beauty." He begins with "O Lord how long shall I cry." God's answer reveals the coming invasion of the Chaldeans. In the second chapter he says, "I will stand upon my watch, . . . and see what He will say unto me." Such an attitude receives an answer from God. "The just shall live by faith" (2:4). And five woes are announced against the Chaldeans, for greed (2:6), for covetousness (2:9), for drunkenness (2:15), murder (2:12), and idolatry (2:19). The last chapter begins with a prayer and then gives a vision of the coming of the Lord. The book ends with the most beautiful verses of trust. Other beautiful verses are 1:13; 2:3, 14, 20; 3:2, 4, 6. We know nothing of the prophet, some identify him with the son that the Shunammite woman embraced (2 Kings 4:16).

The Book of Zephaniah. This book is like a mirror in reflecting the character of the prophet's time. It was in the days of Josiah (v. 1) and this was a time of reformation, largely outward and not sufficient to divert the captivity he announces. The same time as that of Jeremiah and Micah, just before the captivity through Nebuchadnezzar. The first chapter announces the coming judgment. The captivity foreshadows the Day of the Lord. The reason is mentioned in verse 17. The judgments upon various nations are announced. The moral state of Jerusalem is given (Ch. 3). Then follows an exhortation to repent and a promise of glory for the godly remnant. Then it closes with a beautiful Psalm of praise, for the Lord is in the midst (3:14-19).

PART TWO. BIBLE HISTORY. ITS NATURE AND SCOPE

Bible history is of interest to us for it is a revelation from God. It portrays His character, purpose, plan, and dealings with man. "The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophers. We owe to it the earliest and grandest revelation of that first principle of all religions—the existence, the unity, the personality, and the moral government of God."

Ordinary history is a record of the achievements and progress of particular peoples. How they arose, governed, developed and fell. But the object of Bible history is to record the progress of religion. Not history for history's sake but to show in history God has revealed Himself.

We may divide Bible history into seven parts as

follows: 1. Period of the Human Race. From Adam to Abraham. The chief events are: the creation, fall, flood and dispersion of the races. 2. The Period of the Chosen Family. Abraham to Exodus under Moses. 3. Period of the Israelitish People. From the Exodus to the Kingdom of Saul. 4. Period of Israelite Kingdom. The united Kingdom, The Kingdom of Judah, The Kingdom of Israel, to the Captivity. 5. Period of Jewish Province. From the captivity to Christ. Most of this period falls between the two Testaments. It will be more fully described in the next lesson. 6. The Period of Christ. From the birth of Christ to the ascension of Christ. 7. The Period of the Early Church. From Pentecost to the Destruction of Jerusalem, A. D. 70.

One of the best ways to recall the facts of Bible History is to fix definitely in the mind the principal events and to associate the others about these, before and after them in their proper place. These dates will be easy to remember. Adam was about 4,000 years before Christ. Abraham was about half way between Adam and Christ, 2,000 B. C. Solomon was about half way between Abraham and Christ, 1,000 B. C. Moses was about half way between Abraham and Solomon, 1,500 B. C. The Flood was about half way between Adam and Solomon. Enoch was about half way between Adam and the Flood, 3,250 B. C. These dates are for association and are only approximate.

PART THREE. QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY.

1. How was the Prophecy of Micah used to save the life of Jeremiah? (See Jer. 26:8-19). Do not confuse Micah with the prophet in 1 Kings 22:8. The message of Micah is largely the same as that of Isaiah. Notice a comparison from each chapter. Many others could be given. Micah 1:9-16 with Isa. 10:28-32; 2:1, 2; with Isa. 5:8; 3:5-7; with Isa. 29:9-12; 4:1-3; with Isa. 2:2-4; 5:2-4; with Isa. 7:14; 6:6-8; with Isa. 58:6-7; 7:17; with Isa. 8:17.

2. Read Nahum 2:2 in the Revised Version, and you will understand it better. The word "tabering" in 2:7 is an obsolete word meaning beating.

3. Note that Hab. 2:2 is usually misquoted. The thought is that he may run and proclaim the message, and not that one running may read. Hab. 2:4 is quoted three times in the New Testament. Find the verses. Notice that the word "horn" in Hab. 3:4 is translated "rays" in the R. V.

4. Read the story of the times of Zephaniah from 2 Kings 22.

Let me always remember that it is not the amount of religious knowledge which I have, but the amount which I use, that determines my religious position and character.—ALEXANDER MACLAREN.

WORLD NEWS, NOTES AND COMMENTS IN BRIEF FOR BUSY READERS

By REV. C. E. CORNELL

An under water mowing machine that a Wisconsin man has invented to be mounted on a motor boat can clear weeds from twenty acres of waterways in a day.

With a phonograph of German invention that is small enough to be carried in a pocket, records the size and shape of postcards can be made for mailing.

There are two forms of slavery in Africa. One is a kind of serfdom much the same as in England in the middle ages. The other is real slavery, the slaves being negroes who are bought or sold or taken in raids. The price of a good looking negro woman is about 400 francs, or about the same as would be paid for a good horse. A young man will bring 250 francs, or the value of a camel.

The churches of the United States continue to grow numerically in spite of this Jazz age and the seeming lethargy. The *Christian Herald* reports that there are 44,452,522 communicants in the principal religions of the country, whereas the number twenty-five years ago was only 26,085,099, showing that church memberships have increased faster than the population. Five new churches have been built for every day in the last twenty-five years, the total number of church buildings now being 236,964.

M. Gerbault, an intrepid Frenchman is sailing around the world alone in a small cabined fifteen-ton cat rigged yacht. While at sea this courageous Frenchman, whose feats are unparalleled in history, lives on canned goods and fish which he catches. He sleeps with sails set and rudder lashed and lets the boat sail itself. This is the same man who thrilled all France a couple of years ago by crossing the Atlantic alone in his famous boat the *Flame Crest*. M. Gerbault has a select library of travel, history and philosophy in his cabin which helps him to pass the time.

The birthplace of the great Scottish writer, Robert Louis Stevenson, Edinburgh, Scotland, was dedicated to the public July 14. The birthplace has become a memorial and museum. There are many portraits, manuscripts, publications and personal relics of Stevenson. There are also books of rare value written by Stevenson.

Hiram Kelly Moderwell, the Rome correspondent of the Chicago News, writes a sketch of the most dramatic figure in Europe—Benito Mussolini. Six years ago this young man sat in a tiny room in Milan whose only furniture consisted of a table and the chair on which he sat. With a fountain pen as his only weapon he dreamed of overthrowing a government and founding an empire. He is now the master of his country. His rise in power is attributed to his determination to put his thoughts into action.

California is producing a great crop of fruits of all kinds. More than 20,000,000 bushels of peaches, 8,600,000 bushels of pears, and millions of bushels of all kinds of other fruits. The apple crop is estimated at 10,000,000. California's citrus fruits run in value to tens of millions of dollars. Thousands of men and women are employed to harvest the gigantic quantity of fruits. This for one year only.

The Gold Coast of Africa has been famous for at least 2,000 years. African gold has lured tens of thousands who hoped to make their fortune. The attention of Europe was drawn to this source of supply about 1553 when two English ships brought thence about 1½ cwt. of gold to England. The news spread quickly and adventurers from France, Den-

mark, Holland, and Sweden were, in turn, seeking for treasure in the land of gold. Millions of dollars is now being mined. In 1914, when the world war broke out the gold colony was annually producing gold to the value of more than 1,500,000 pounds sterling.

Monticello is now a national shrine. It was bought from a private owner for \$500,000, the historic mansion in Virginia, which was the home and loved spot of Thomas Jefferson, was formally dedicated to the nation on the fourth of July, one hundred years after the death of this illustrious man who penned the Declaration of Independence. The ceremonies of the dedication were quite fitting. The life, character and work of Thomas Jefferson were reviewed and extolled by eloquent speakers. This from Senator Walsh, of Montana: "Thomas Jefferson is admired for his versatility, but he is loved for his humanity."

According to a recent dispatch plans are afoot in London for the launching of a great "drink offensive" against the United States. The whiskey and beer manufacturers of England are being hit hard by prohibition in the United States. It is now proposed to form an Armada of rum-runners that will overwhelm the coast guard and while the guard are arresting some of the rum-runners, other ships will land their cargoes and get back to sea again beyond the restored three mile limit before the scattering of the rum-chasers will have been able to make sure of a few prizes they have caught. It is a most daring and diabolical plot to land intoxicating drink on the shores of America. There is nothing more devilish and persistent than the schemes of the whiskey crowd to break down and discredit prohibition.

The names of four women were suggested for the honor of "outstanding heroines of the world war" by delegates at the Woman's Overseas Service League convention, held in Omaha in July.

Edith Cavell, the English nurse put to death by the Germans; Marion Crandell, Omaha girl, who was the first American woman to be killed as a result of shell fire; Jane Delano, head of the American Red Cross nurses, who died in Paris, and Katherine Baker, another Red Cross nurse, who died in foreign service, were the four.

Mrs. W. K. Vanderbilt, for her organization genius, was called worthy of honor. The Salvation Army girls were mentioned as having been a group that performed outstanding service. The telephone girls were said to have done the bravest work.

As for the outstanding hero of the war, there was no disagreement among the delegates. Their opinion was expressed by Miss Mildred Dickey, Madison, S. C., "The hero was the private soldier who went into the dirt and mud, slept in trenches with rats running over him. He was the hero above any of the generals you might name."

Patience is a commendable grace. To remain quiet and calm when the storm is on, when everything is awry, when hasty speech is made, but no reply from you, is a God-given victory that will add to growth in grace. "Let patience have her perfect work."

"BILLY" SUNDAY ON PROHIBITION

"Billy" Sunday the noted evangelist has always been an uncompromising foe of the liquor crowd. The following is a brief utterance of "Billy" red hot and to the point.

"I believe in prohibition for the same reason I believe in God, government, virtue and honesty. If prohibition is a failure, why is the national death rate at its lowest point? If prohibition is a failure, why have all the whiskey-cure establishments closed their doors since prohibition became a law? If

prohibition is a failure, why do the whisky interests whine? They wanted it to fail; if it's a failure, then why should they strive to destroy the eighteenth amendment, the greatest boon that ever came to the United States?

"I am for prohibition because it has increased the savings bank accounts of the average citizens. I am for prohibition because it has given hundreds of thousands of wives the protection of life insurance. I am for prohibition because it has given laboring men homes and automobiles of their own. I am for prohibition because it decreases strife and conflict and bitterness and hate among neighbors, and in place of drunkenness and quarrels substitutes sobriety and kindness and neighborliness, decency and integrity and righteousness.

"Prohibition is not a failure; and any man who declares it can not be enforced is either a fool or a knave; and anyone who says it should not be enforced, or places obstacles in the way of its enforcement, is a traitor to his land.

"I would round up every antiprohibitionist, make him take the oath of allegiance to the Constitution, kiss the flag, and sing the 'Star-Spangled Banner.' Hundreds of peace officers and loyal citizens are sleeping in their graves, victims of armed rebellion against the law.

"The re-establishment of the saloon under the camouflage of beer and wine would mean the overthrow of civilization. This country is going to be run on the basis of government under the Constitution of forefathers who struck the snow-covered hills of New England with a Bible in one hand and a spelling book in the other.

"I am for prohibition because it is the expressed wish of a vast majority of the population of the United States. A few liquor-soaked cities do not express the sentiment of the country at large.

"At heart America is dry, and I expect to see the day when she will be so dry you'll have to prime a man before he can spit."

Another name has just been added to the list of French martyrs to radiology. After three previous operations, the right arm of Dr. Lobligeois, for eighteen years electro-radiologist in Paris hospital, has had to be amputated at the shoulder. He is the seventh French radiologist to suffer severely for the sake of science. The powerful rays with which these men work induce a blackening deformation in their exposed hands, which is called radiodermatitis. Finally, suddenly, a dangerous mortification is likely to set in, and a finger, a whole hand, at last even the arm, has to be taken off. In the future, however, according to Dr. Lobligeois, young radiologists will have less to fear, for the danger is better known, and means of protection now exist.

WHAT DO YOU SEE?

A working man in England had trouble with his eyes. He consulted his doctor, who said: "There are two cataracts growing over your eyes, and your only hope of preserving your sight is to go and see Dr. ——. I would advise you to go at once; and don't forget to take many pounds in your pocket for you might find the fee heavy."

The working man had twenty pounds in the bank and drew it all out.

The specialist examined his eyes and said: "I am not sure whether you can pay the fee. I never take less than a hundred guineas." "Then," said the working man, "I must go blind and remain so." The specialist replied: "You cannot come up to my terms and I cannot go down to yours, but there's another way open—I can perform the operation gratis."

And so to the Great Physician "no price we bring," for He asks nothing (and we could pay nothing) except our heart's devotion.—*The Christian Faith.*

THE GREATEST AMERICAN HUMBUG

By REV. C. E. CORNELL

Los Angeles, Calif., has more Christian Science churches than any other American city, Boston excepted. These churches are crowded to the doors, so much so, that they have stopped advertising their church in the daily papers.

Christian Scientists completely dominate the situation. There is scarcely a daily paper that will print a line of opposition to the absurd doctrines of this cult. If anything does appear, the committee on publication is ready with a denial. Whenever a Christian Science lecturer comes to town, you can look out the next day that the daily papers will publish a full page of the lecture. Other preachers are satisfied to get a quarter column. But money accomplishes wonders. The Christian Scientists have the coin and they spend it freely to keep their doctrines before the public.

How intelligent people can so completely throw away their brains and swallow such a jumble of incomprehensible phraseology is an enigma.

Christian Scientists claim 2,000,000 adherents, but Dr. H. K. Carroll, the celebrated church statistician says that they have less than 100,000.

Here is a cute thing from *Life* worth reading. It shows up the absurdities of their belief.

A RHYME OF PURE REASON

*A Christian Science Proselyte
Alone upon a mountain height
Was pondering upon the vain
Belief in non-existent Pain,
How Nervous Dread of any kind
Was an illusion of the Mind,
When, coming down the mountain side,
A dreadful lion he espied.
The Proselyte said, "Mercy me!"
And quickly scuttled up a tree.
Next morning at the rise of sun
There came an Unconverted One,
Who saw the Proselyte at bay
And drove the hungry beast away.
The Cynic said, "Alas I see
Your claim has got you up a Tree."
"Your judgment," said the Proselyte,
"Arises from imperfect sight.
"A Lion to a soul refined
Is an illusion of the Mind."
"If that's the case," the Cynic said,
"Why show those human signs of dread?
"Why pass the night, secure from harm,
In yonder Elevated Palm?"
"Friend," said the Saint, "If you but knew!
This tree is an illusion too.
"When in a jungle, far from home,
Where purely Mental Lions roam,
"It puts one more at ease to be
Up some imaginary Tree."
"How great is Mind!" the Stranger cried,
And went his way quite Eddy-fied.*

THE FRAGRANCE OF A HOLY LIFE

THE above words came to me while reading the following clipping from a London paper: "Florists are doing away with the scent of the flower by increasing its color and size. All the plant's energy is put into growing large and perfect, so that there is nothing left wherewith to develop the flower's fragrance."

The danger I see among holiness professors is that of losing the sweetness of the Christ life out of our soul while at the same time we are orthodox and straight in doctrine; knowing how to teach and explain the first and second works of grace; radical on the dress question, etc.

There is something about the sanctified life that is a thousand times greater than the outward view of holiness. There is a threefold aspect to the subject of holiness, viz.: Doctrinal, experimental, and practical. Since this is true there is a danger in just stressing the doctrinal part and becoming formal and dry, while we are neglecting the experimental and practical part and losing the holy fragrance out of our soul. Mr. Wesley often observed that great light upon religious matters without any great love was dangerous.

Another thing about fragrance is that it attracts. That is what God put it in the flower for. Two girls in a large city who worked in a perfume factory were so saturated with the sweet odors that when they left their work for home hundreds of people would turn to look at them; they could be traced for a block because of the sweet odors that followed them, yet they were not conscious of it.

Moses' face shone and he wist not it did shine. We will do more to convince worldly professors of religion and holiness fighters that there is something to holiness by manifesting a Christlike spirit than by all our arguments, logic, scholarly discourses, etc.

A very highly educated man while talking to the writer on the subject of holiness said that the thing that hurt him was to see its professors sow a bad spirit when some one did them a wrong. How we wish this were not true. A holiness that doesn't keep us sweet has something wrong with it.

There is something about the life of the sainted Fletcher that reminds us of walking in a flower garden. A holy fragrance lingers about his life and writings. Jesus' life had this fragrance—the children flocked to Him, women left their homes and followed Him, they hung upon His very words. Peter and John caught His spirit and people took knowledge of them and said that they had been with Jesus.

Oh, for a tarrying until everything un-Christlike is burned out of our heart and we are filled with meekness and humble love and our lives perfumed with the fragrance of the "Rose of Sharon" and the "Lily of the Valley."—JOHN M. HAMES in *Wesleyan Methodist*.

BEHOLD

A big lump of something—a stone supposedly—lay for centuries in a shallow limpid brook in North Carolina. People passing that way saw only an ugly lump and passed on. A poor man passing one day saw a heavy lump—a good thing to hold his door ajar—and he took it home. A geologist who stopped at the poor man's door one day saw a lump of gold—the biggest lump of gold ever found east of the Rockies.

Many people looked upon Jesus. Some saw only a Galilean peasant and turned away. Some saw a prophet and stopped to listen. Some saw the Messiah and worshipped. Some saw the Lamb of God and looked to Him to save them from their sins. There are people today who see in Jesus simply a perfect man, and they get nothing more from Him than the example of His perfect life. Others looking upon Him see the Son of God, and having no affinity for anything that is from heaven, they simply pass by on the other side. Others looking upon Him see the Lamb of God—the divinely chosen Sacrificer and Savior; and realizing that their greatest need is to be saved from their sins they go to Him for cleansing. When you look at Jesus what do you see?—*The Christian Faith*.

We kneel, how weak; we rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong,

That we are ever overborne with care,

That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,

And joy and strength and courage are with Thee?—TRENCH.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

TALKS ABOUT JOSEPH

(Concluded)

HE WAS SYMPATHETIC

THE Bible tells us to rejoice with those who do rejoice and weep with those who weep. This means that our hearts are to be touched with the things which touch other people's lives. If it is joy, we are glad with them, —if it is sorrow, we mingle our tears with theirs. It is easy enough to say "I am so sorry for him;—for her." But to have a sincere sympathy for those about us is quite another thing. No one can be truly sympathetic and be a selfish person. We can't expect to think of the other man's joys or sorrows as long as we are wrapped up in self. When we say that Joseph was sympathetic, we mean that he was an unselfish character. He had enough sorrows of his own to think about, along with injustice and false accusation. But his sufferings had not made him bitter and self centered. Instead, they broadened him and gave him a tender feeling for every other aching heart. One morning Joseph came out of his cell and saw two of the prisoners sitting dejectedly in the ward. He knew the men, for the jailer had placed them in his charge.

Did he glance at them indifferently and then find himself a place where he too might sit,—head bowed in his hands while he brooded over his own wrongs? No,—he looked at them in genuine pity. There was so much sorrow in the world; at least he could try to say something to cheer or comfort these two, so he drew near. "Why is it that ye look so sadly today?" he asked kindly. Now it didn't take a great deal of wisdom to ask that little question; but just suppose Joseph had left it unsaid! For it was his sympathetic interest which caused the men to unburden themselves to him. Then God enabled him to explain the strange dreams which troubled them, and this led Joseph later to the notice of the king. In other words, *Joseph's unselfish genuine sympathy for others in trouble was one of the things the Lord used to bring about his deliverance.* Let's ask ourselves this question: Am I a sympathetic person?

HE HAD A PROPER PRIDE AS TO HIS PERSONAL APPEARANCE. Most boys have horror of what they call "foppishness." Well, there is a lot of silly vanity in this world, which causes people to waste time and money on their looks. But it is no sign of manliness to swing to the other extreme, and be utterly careless of one's appearance. No, there is a middle ground of proper pride as to our clothes and persons, and this sort of self-respect plays its part in a person's success in life.

Three young men were working in the same large business house. One day two

of them were joking the third about his appearance. "Bob is the gentleman of this concern," said one. "He is not yet making as much as either of us,—yet he dresses better than we do. I don't see how he manages it."

The junior member of the firm overheard the remark, and glanced sharply at the young men. What they said seemed to be true. Bob looked too much the best dressed of the three. Then he overheard the explanation. "You have that all wrong boys," was the answer. "If it was a matter of clothes, I wouldn't stand a bit of show with you fellows. Your suits are tailor made, and must have cost twice as much as my ready made one. Yours are new and mine is old. The edges of my lapels are beginning to wear, and I inked them this morning. But since I can't afford as good clothes as you buy,—I have learned to place more value than you do in taking care of what I have. A little brushing and pressing, a daily shave and plenty of soap and water will make a fellow look pretty well groomed even without tailor makes."

"I believe old Bob is vain, he goes to the wash room every day after lunch, brushes himself, washes up, cleans his teeth and combs his hair," laughed the other young man. "That isn't vanity; it's good business," answered Bob. "It takes about five minutes, and since I wait on some rather rich trade, it is only fair to the firm that I look and act as much like a gentleman as I can."

The junior partner was of the same opinion. He kept his eye on Bob for some weeks, then promoted him and increased his salary.

Joseph had this same proper pride as to his personal appearance. How do we know? The Bible tells us so. We know that he was in prison more than two years, and I don't suppose anyone had concerned himself to supply the young foreigner with new garments. But if those he had were old and faded, I have an idea that Joseph kept them washed clean, and well patched.

Then one day the astonishing word came that the Hebrew prisoner was to appear before the king. The messengers were in a hurry too. But what did Joseph do? *He quickly shaved himself and changed his raiment.* And thus it was that the king watching eagerly for the man who might be able to explain his strange dream,—did not see a ragged, unkempt prisoner, but a very neat, clean young man, who stood before him in quiet dignity. Do you think this made an unfavorable impression on the king? Of course not.

HE RECOGNIZED HIS OBLIGATION TO GOD, AND TO HIS FELLOW MAN. Reading the story of Joseph it is quite clear that he had given himself over into the hands of God in very early youth, and

that all along the way he recognized the fact that he owed Him obedience and service. Not only this, but he saw that his fellow creatures also had the right to expect certain things of him. In the hour of temptation then, we find Joseph crying out,—How can I betray my master who trusts me so fully? And how can I do this wickedness and sin against God? And yet it didn't seem to do any good for Joseph to be true to God and to his master. It is often that way. And when the young man was landed in prison under a false and shameful charge, we may be sure the devil was right there to whisper a lot of doubts into his ear. "Does God really care. You have had a lot of trouble; Has it paid to try to be true? Why not give up and go the way of the crowd; it is easier." He has always said things like this to discourage young people, and many of them listen and do give up. Joseph didn't. He had his battles of faith, I am sure, but he hung on to his trust in God. And God was with him, though sometimes unseen in the dark clouds. He didn't take away the trials, or prevent the injustice, but He did use them to train and discipline and fit Joseph for a large place by and by. And when the place was ready Joseph was ready too. I like to think of that scene when Joseph stood before the king. Pharaoh was dreadfully worked up over his dreams. He had sent for his wise men and magicians,—but none of them could tell him the meaning. At last he hears of a prisoner who has rightly interpreted dreams for two of his officers. He has him called,—and Joseph follows the guards into the audience room of the king. The monarch is seated on his throne, with his personal guard, and many nobles and officials gathered about him. He has related his dreams, and now all lean forward gazing intently at the young man who is speaking quietly and yet with perfect assurance, as he explains the meaning of the "strange vision." How did Joseph know what it meant?

The Lord revealed it to him. Had it paid this young man to keep his connections with God unbroken even in the dark hours? Had it paid to listen through those years, until he knew when the Lord spoke and could understand what He said? Surely, that was why the Lord could make the dream plain to Joseph. The Lord would make many things plain to us if we were on better speaking terms with Him.

I wonder if our talks together about Joseph have given you young people some helpful ideas? The blessed part about it is that the One who *worked together with this young man of long ago, to make his life a success,—is just as willing to do things for you, if you will let Him.*

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the close of the great camp at Boise, Idaho. One thing that made the Boise camp so pleasant was the good care taken of the workers. We all had good rooms within one

block of the big tabernacle, and my room was furnished free by Brother and Sister Chapman, two of the finest Free Methodists that walk the dirt. They are nothing short of two sacks of salt for God's hungry sheep to lick at. I have never been better cared for in the past forty-six years as a preacher than in their lovely home.

Monday morning of August 9 soon rolled around the corner and at six o'clock the Messers and this old soldier were leaving the campground headed for Dorksonville, Texas, a distance of not less than seventeen hundred miles, but we had made plans to preach somewhere each night for five nights, not reaching Dorksonville until Saturday evening. Our first night out from Boise was at Pocatello, Idaho. We preached there on Monday night of August 9 for our good Brother Anderson. He had not gotten back from the campmeeting but his good members took us in hand and made things very pleasant for us. We had good rooms and a great supper and a fine night's rest.

We were up the next morning at an early hour and we are now off for Salt Lake City, a distance of nearly two hundred miles. Our trip was most lovely, so much fine land under irrigation, and the crops could not be more beautiful. We pulled into Ogden at about ten o'clock and went to the home of a good Brother Robinson and picked up Sister Myrtle Mangum and hurried on to the city. We were driving hard in order to reach Salt Lake City by noon, so that Brother and Sister Messer could hear the great organ recital. We were there on time and the city was full and running over with tourists. There must have been six or eight thousand people there to hear the fine music. To a person who has never been there it is very interesting, but as I have heard it a number of times, to me it is the funeral dirge of a dead religion. After the great recital we went to the great Hotel Utah and Sister Myrtle Mangum furnished us a great dinner which I enjoyed really more than I did the organ recital. After dinner we visited the State House

This is one of the most interesting State Houses that I have ever visited and I have been through nearly all of the State Houses in the United States. I have visited four in Canada, but for interest Salt Lake, or rather Utah, has one that cannot be surpassed. We got some rest and at night we had a most delightful service in the Swedish Baptist Church, where Sister Mangum at present was holding the pastorate until Brother Kimball, their regular called pastor, could arrive. The house was packed and the interest was good. At the close of the service we drove out some ten miles to the home of our good Brother Miller and spent the night with him. As we wanted to get a very early start the next morning Brother and Sister Miller were up at four o'clock and by five they had a fine breakfast prepared for us. Well, beloved, that is what this old soldier would call kindness personified. Ten thousand blessings on the Millers. When we left the church Sister Myrtle was leaving with the friends for Ogden. We had several carloads from Ogden of as fine people as walk the dirt. Brother Kimball will at present take both churches, Ogden and Salt Lake, but at this time we ought to have a pastor on full time at Salt Lake. We have some as fine people there now as walk the earth. Well, here we are back at the Millers and breakfast is over. We have prayers and leave before sunrise to make a 327 mile run to Grand Junction, where we are to have a service with our fine pastor, Brother L. T. Corlett.

Well, this was one great day as to travel and mountain scenery. Not far out from Salt Lake we started up the old Rockies and talk of mountain peaks, we had them for over two days, but after climbing mountain range after mountain range we pulled up to the parsonage at Grand Junction in time for supper. As Brother Corlett's wife was raised in the wonder state of Arkansas she learned to bake biscuits and fry spring chicken. The supper was good enough for President Coolidge. That night the crowd that came was something wonderful. Our people came from more than fifty miles and filled the church and the yard around the church. Brother Corlett had not been there very long as he had just come over from Billings, Mont. We had one great service and a fine night's rest and were up early the next morning. The good pastor loaded our car with a big box of as fine pears as you ever ate. The reader may know that Grand Junction is in the heart of as fine fruit as grows on earth.

We are now off for Canon City, a distance of three hundred miles. From Grand Junction to Canon City we have some of the most beautiful mountain scenery in the United States. At one point we were 11,200 feet above sea level. That was the highest point that we made. The amount of work and the engineering that it took to build the road over that mountain, and also the dollars that were used are something wonderful. At some points we could see the highway at four different places down the mountain side. We finally struck the head of the great Arkansas River and for more than two hundred miles we went down that river until we finally drew up near the Royal Gorge near Canon City. But there the walls were so near each other that there was not room enough for the river and the railroad bed and highway, so we had to climb up the banks and get out of the canon and make it to the city over the ridge route. But we turned out from the highway and drove out to the Gorge and stood on the banks and looked down to the bottom, some three hundred feet. At this point human language breaks down and you have to confess that God was on the ground first. We pulled into the city in time for supper and our good Brother Gossett had the meeting well advertised and we had a great crowd and a fine service and fine night's rest.

The next morning at day break we left Canon City for Dalhart, Texas, another run of 275 miles. We drove down the lovely Arkansas River and through the lovely valley and on through Pueblo and from there we made another run to Trinidad and stopped for breakfast. Behold, we had made more than a hundred mile run, and after a good breakfast we are off again and this run brought us over the Katon Mountains of New Mexico. We went over this mountain at a point 8,200 feet high and down through the lovely city and saw out from the great mountain range some old volcanoes that were very interesting. We are now down on the plains pulling for Dalhart. More later.

UNCLE BUDDIE.

The best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself.—CHARLES HENRY.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

WESTERN OKLAHOMA

The ninth quarterly N. Y. P. S. rally for Zone Seven, Western Oklahoma District was held at Eschol Valley, near Cloudchief, Oklahoma, August 26. Miss Norene Southall, the Zone Chairman, had charge of the rally. The different societies represented were Spring Valley, Eschol Valley, Mangum and Altus. M. M. Snyder, the District N. Y. P. S. President, Rev. J. B. Whitlock, Rev. Wilson, pastor of the Lawton church, and Rev. Jones were visiting friends at the rally. The blessings of the Lord were upon the services throughout the day. Lunch (which was enjoyed by all) was served by the Eschol Valley people. A short program consisting of songs and readings was rendered by members of the Altus and Spring Valley Societies. Brother Hurman Burton of Erick, a youthful but promising preacher, brought a message from Hebrews 12 on the race the Christians are running with Jesus and the angels as our boosters and heaven as our goal. At the close of his message four young men and one young woman knelt at the altar. Two prayed through to victory while the others promised to keep seeking.

The next zone rally is set for Thanksgiving Day with the Spring Valley N. Y. P. S. All nearby friends are invited to attend this meeting of Nazarene young people.—Clara Belle Hounshell, Zone Secretary.

BLACKWELL, OKLA.

Zone Three held a rally at Perry, Okla. August 27, with Miss Dott Morrill in charge. The morning service opened with song service led by Rev. Manley Lewis of Edmond, Okla. The devotional service was conducted by Evangelist Smith, who is assisting in holding a campmeeting at Perry at the present time. Brother Wyman of Bethany, then brought us a very helpful message on faith. Basket lunch was served on the ground at noon. The afternoon session opened at 1:30. After the song service Rev. Manley Lewis favored us with a special song. Following this Rev. Wyman gave us some worth while ideas which can be practically applied and will be a great help in keeping up the interest in the N. Y. P. S. programs. A paper was read by a member of the Perry N. Y. P. S. This furnished helpful suggestions for carrying on our N. Y. P. S. work. Miss Dorothy Glover then favored us with a piano solo. The afternoon message was brought to us by Prof. Wilson of Bethany. In his message he stressed the importance of Christian education. This inspired the Christian young people with a higher ideal in life. This was followed by a short talk by Rev. Burkett of Enid. Blackwell, Enid and Perry Societies were represented. It was voted to hold the

next rally at Blackwell. A collection of \$1.43 was taken. All were conscious of the presence of the Lord throughout the day's service.—Ruby M. Lundy, Reporter.

SAN FRANCISCO, CALIF.

A rally of the San Francisco Bay N. Y. P. S. was held at the San Francisco church the first Friday of August. There was a fine representation from each of the visiting societies. The meeting opened with a splendid rousing song service, followed by several papers on the subject discussed by Brother Corlett in the HERALD OF HOLINESS of July 7, "What About Our Juniors?"

As each president gave a short report of their societies one was impressed with the note of victory, blessing and the determination to get all the Lord has for them. Each society has a president it may well be proud of, for their faces shone with the joy of salvation, and their testimonies rang true.

Our District President, Louise Morrill, was with us and gave a very interesting talk, and boosted for the Annual convention of the Northern California N. Y. P. S. to be held in September at Santa Rosa.

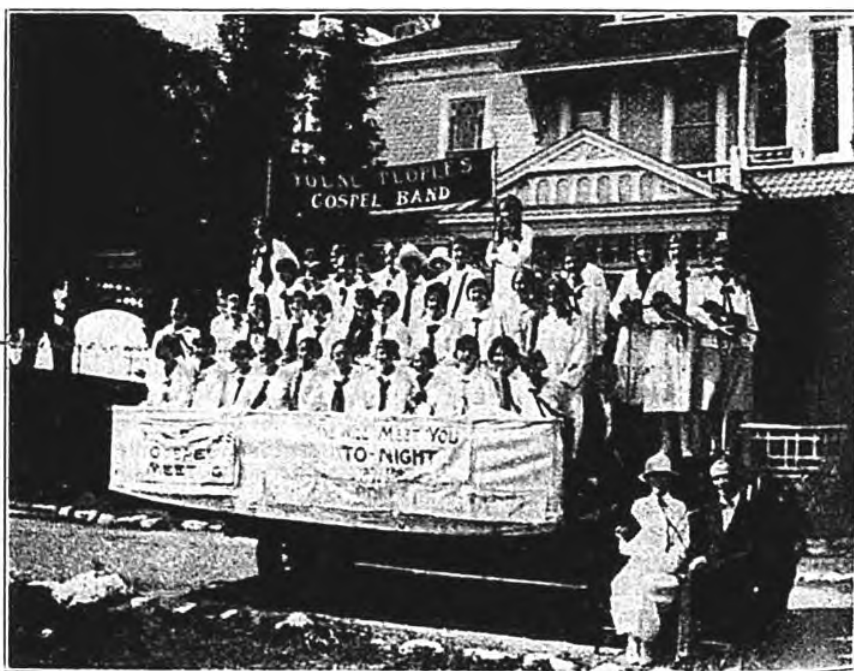
The presidents who were at the rally are Brother Crowdson of Oakland Society; Mrs. Gibson, East Oakland; Brother Culbertson, Berkeley; LeRoy Peck, San Jose; and Mariana Lowe of San Francisco.—Myrtle E. Young, S. F. Reporter.

TREVECCA COLLEGE

We are glad to report that the debt-raising campaign for Trevecca College, Nashville, Tenn., is progressing fine. Already the Florida, Georgia and Mississippi Districts have gone over the top with cash and bankable notes, and Alabama and Tennessee have raised a large share of their apportionment. These two states hope to go over the top by the time of their respective District Assemblies. Kentucky will wait till after her District Assembly to launch her campaign, but she will tackle the problem soon after and good old Kentucky has never failed in what she has undertaken, and we do not expect her to fail in this.

There will be a few fragments and loose ends here and there to gather up, but we do not believe it will be very long until all the Districts in this southeastern educational zone will finish raising their quota, and then the entire debt

PASADENA COLLEGE GOSPEL TEAM



We are presenting a picture of the Young People's Gospel Team of Pasadena College. Under the direction of Brother and Sister Ransom, who are seated on the fender, they have been holding a revival for the past three weeks. Over two hundred have prayed through to

victory. The meetings are continuing and souls are praying through. They have purchased themselves a truck and plan to assist the near by churches in meetings over Sunday. Please pray for these young people in their efforts to win souls to God. H. ORTON WATKINS, Resident Pasadena College.

will be provided for. This will mean a new day for Trevecca College.

Over \$1,500 was raised at the camp-meeting in Nashville in July for repairs on the buildings and grounds are being put in excellent condition for the opening of school September 20. Tuesday is registration day and on Wednesday the classes will meet their respective teachers for assignments of class work. There is every indication of a good increase in enrollment this year.

We shall be glad to welcome as many as possible of the old students and a large number of new ones.

A. O. HENRICKS, President.

Sunday School Lesson

September 26

By M. EMILY ELLYSON

LESSON SUBJECT: Review

GOLDEN TEXT: *Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith (Heb. 12:1, 2).*

THE lessons of this quarter have been a study of Hebrew history, the emancipating of a great horde of slaves and the naturalization of these liberated serfs. The outstanding character of these lessons is the emancipator, a history of whose life, means, not only a history of the Hebrew race, but also his life is closely interwoven into all of the civilizations of the world, from then until now.

The subject of the first lesson, Israel enslaved in Egypt, brings to us a vision of the bondage in that foreign land, which, hard as it was to bear, was not without great training value for Israel. Suffering unites people as nothing else can do. Hence we find this people welded together into a union which gave God an opportunity to work out His plans for their deliverance. Out of seeming evil and hard circumstances, God can and does bring great blessing and prosperity to tempest tossed souls.

The second lesson deals with the preparation of Moses for his life work. In this lesson we see the blessing of a religious home training. Early environment and home teaching laid the foundation for this great man's eventful career. Mothers sometimes grow weary and feel that their lives amount to so little, and ambition clamors to do things, but what greater work could Jochebed have done for the world, than to mould the character of this great national leader? There is no work greater than being a sincere God-fearing mother. And a faith like Jochebed's will be rewarded. God will not fail a faithful mother. However the times in which we are now living are not producing women who build homes, but women who fill offices and discard the idea of such work as Jochebed did as musty and stale.

We come next to the call of Moses. Our work may not be so great, so conspicuous as that of Moses, but to attempt to do it without knowing that it is God's will, may mean terrible defeat. God will reveal His plan if people will

get still before Him long enough for Him to speak to them. Oh, for Spirit led leaders, called and filled and led of God! This only assures us of victory.

We now find Israel terminating their long weary bondage. The hour of their liberation has come. This fourth lesson brings before us a type of Christ's redemptive work. Blood was the procuring cause with them as it is with us in the gospel dispensation. Christ our pass-over is sacrificed for us.

Out from the bondage of Egypt we next find Israel on their journey. Miraculous protection safeguarded them all the way. In Moses they had a great human leader, but with the Red Sea experiences only divine intervention could deliver them. Thus it is with the hemmed in soul; God only can open a way of escape, when there is no way, and bring relief to the heart hard pressed by the enemy. Let us too move forward, the waters must divide, for God's people are "bound for the promised land."

Through all the wilderness journeyings God never failed Israel. When bread was needed God sent the manna, when thirsty, there was the smitten rock; and it is still the same, there is strength for the distance, there is bread for the hungry, there is water for the thirsty soul. Havergal writing on this experience of Israel says,

*He who hath led, will lead,
All through the wilderness,
He who hath fed, will feed,
He who hath blessed, will bless;
He who hath heard thy cry
Will never close His ear,
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never,
So rest on Him today, forever.*

The visit of Jethro, Moses' father-in-law, is our next consideration. This visit seems to have made a difference in the plan of organization. Several thinking people seem to think that Moses made a mistake in heeding the advice of Jethro, but his suggestions appear to have met with God's favor. Someone has said that "Honest effort for efficient organization is but following the plan of God who is the author of order." The plan of Jethro gave others employment whose gifts probably would have lain dormant had not such a method been employed.

The next two lessons are studies of the ten commandments. Our first duties are to God, and the first four commandments treat of our obligations to Him. Loving service is the first duty in a well ordered life. But we should aim also to have as near ideal human relationships as possible. We can only have this as we regulate our conduct by the written word of God. Love is the fulfilling of the law both to God and man.

Law is important, but we must also have communion with God. Our progress will be very slow indeed, in fact we cannot get on much in divine things, without times of meditation and communion. Early in the organization of Israel God provided a place, where, within "the tent of meeting," God made known the pleasure of His will concerning this people. Far removed from the clamoring crowd He meets His people still. But they must go without the

camp in order to find out the depth of the riches of His grace. Oh, my soul, enter thou into the secret place and there abide until drenched with His glory!

We next have a lesson on giving, God's method for meeting the financial requirements of His work. We are convinced that if the church would follow God's plan today, as carefully as did Israel before Sinai, there would be no lack of funds in the treasury of the church. If we love God's work we will make provision for its maintenance and propagation.

We close the quarter with an appeal for the enforcement of law. Where God is dethroned lawlessness breaks out and abounds. That nation is most prosperous where God is most honored. And where God is most honored law becomes a sacred trust, kept inviolate by the people. We can be a happy people only as we are a law abiding people.

PRACTICAL MISSIONARY WORK

By C. J. KINSE

In another column will be found an advertisement requesting bandages for Bresee Memorial Hospital. We would like to make some explanation concerning this request and the importance that this work has to the cause of missions.

Not a few persons desire to do some kind of missionary work and some, if requested to do something requiring the purchase of material and the exercise of skill to manufacture, would feel that they were doing something worth while. Many of these same persons feel that to make bandages out of old cloth is rather common and unimportant work. This is not the case.

We use many bandages constantly and if this sort are not available we must purchase new cloth for this purpose. Every three pounds of these bandages prepared and shipped to us means a contribution of one dollar to missions.

Persons who desire to help in this great work and who have not much money to give may render just as valuable aid by making bandages, and also by enlisting others in the work. Many persons other than our own people will gladly give their old cloth and will be glad to know that instead of going into the rag heap it can be used to aid suffering humanity.

Sunday school classes or missionary circles of boys and girls may be enlisted in the work of soliciting and gathering the material and making the bandages, or the older persons may prefer to make the bandages of the material thus gathered. To gather worn sheets, pillow cases, table-cloths, or any sort of linen or cotton cloth for this purpose is a work worthy of Christian soldiers young or old.

We need large quantities of these bandages. Our hospital is the only institution of the kind for a population of approximately two millions of people, the great majority of whom are in poverty and if they receive hospital aid at all must receive it without pay. All who will help to supply these bandages will be doing important missionary work, and relieving humanity as well.

It is not economical to ship these things by parcel post, and one hundred pounds is the least amount to ship economically by freight. Wherever that amount cannot be secured in one locality doubtless some nearby place can be interested in supplying the lack. If not we can give direction as to the proper course to pursue. We will be glad to supply instructions as to size and shape of bandages and also as to packing and shipping them. A postal card requesting this information and addressed to Mrs. Paul Bresee, Secretary, Nazarene Medical Missionary Union, 1126 Santee St., Los Angeles, Calif., will bring printed instructions to you.

NEW MEXICO DISTRICT CAMPMEETING

The New Mexico District Campmeeting, held at Artesia, was a grand success. The workers were faithful to their task and the Lord blessed in a wonderful way. Dr. J. B. Chapman was the evangelist and his messages were indeed a mental and spiritual uplift to all present. A number were saved and sanctified and the local church was greatly helped. The services were well attended by the local people, as well as from over the entire District. Many were turned away for lack of room. The expenses of the meeting were cheerfully met and many expressed themselves as feeling that it was the greatest camp that we have ever had. The committee has secured the promise of Brother Bud Robinson for the next state camp, which is to be at Hagerman, the last half of August of next year.—Secretary.

NORTHWEST NAZARENE COL- LEGE NEWS NOTES

The two dormitories and the College Boarding Hall have been painted white, and make a very attractive appearance. It is hoped to have the Administration building painted also, before the school year opens, as well as the Academy building. The chief credit of the painting proposition belongs to the Alumni Association. To it also belongs the credit of having the buildings sided.

The campus has been leveled, and the excavation that was made in more flush days for another building has been filled up. All the weeds and sage brush have been cut and removed, and grass planted on a greater part of the campus proper. The old students and the new will be agreeably surprised at the appearance of the College premises. The plan of the Management is that this is but a beginning. It will, as soon as possible, continue the renovation of the property until it will be a credit to the Church of the Nazarene and to the community in which it is situated.

The Bursar, Brother J. E. Janosky, and the Vice President, Dr. Olive Winchester, are working on a plan of self-help for students who can work their way in whole or in part. The details cannot now be given, but these College officers are very hopeful that they have hit on a feasible plan for instituting a way for students to help themselves through school. It is planned to get the

matter to working by the coming of another year.

The printing plant has been moved to the basement of the Young Men's Dormitory, and re-organized. An expert printer is under arrangements to come and take full charge of the plant. He feels sure that he can not only re-pay his own salary, but can give employment to several of the students, and thus assist them through the institution. The old print shop will be used, as soon as material can be secured, for a gymnasium.

The old students are planning to return and complete their work, in gratifying numbers. Also many applications for new students are now on file, and it is hoped that the fine records of the past, can be maintained for the coming year.

The Minneapolis District Assembly generously voted to allow the Northwest Nazarene College the amount of one dollar per member of the church, for a current expense fund, and then graciously took up a "Hallelujah March" offering for the further painting of the buildings. An educational rally was held, and N. N. C. given a fine boost. A number of prospective students from the District are planning to come.

Thanks to the kindness of District Superintendent A. E. Sanner, of the Idaho-Oregon District, and the pastors of the District, a number of educational rallies are being planned. The purpose is to lay the interest of the school on the hearts of the people, and if possible induce a few more students to enroll for the coming session. These rallies will cover much of the district.—Reporter.

ARKANSAS DISTRICT

We are just winding up a very successful year in many ways. The Bud Robinson-Rinebarger tour was a great success, and many friends were made for the cause of organized holiness.

The State Camp was one of the very best this writer ever attended. Hundreds of people came and were blessed with the ministry of two fearless exponents of holiness. The influence abides.

The tent campaign is coming along

WANTED FIVE THOUSAND POUNDS BANDAGES FOR BRESEE MEMORIAL HOSPITAL

Can be made from old linen or slips, etc. For instructions as to size and shape of bandages, and shipping instructions drop a postal card request to Mrs. Paul Bresee, Sec., Nazarene Medical Missionary Union, 1126 Santee St., Los Angeles, Calif.

fairly well. We have collected enough to purchase two tents, and they are at work. We could use the entire five if we had them.

Our Home Missionary work is being organized as fast as we can gather it together. There are hundreds of people, fine specimens of pure Arkansas blood, up through the mountains who never hear a sermon nor have they the privileges of the Sunday school. It is our purpose, God willing, to plant Sunday schools all up through there. This is a section of country that is not "over-churched,"—they have none at all.

Rev. M. E. Borders, at First Church, has a building on hand, and is making progress along all lines. He is also president of the Arkansas Holiness Academy and Bible School, and the opening of the school looks propitious.

Rev. L. Lee Gaines, over in North Little Rock, has fought like a general with one of the most troublesome church debts we have had anything to do with in a long time. But he is coming out on top.

We regret to lose from us Rev. Joe M. Tyson of Bentonville. He is one of the best boosters we have on the District. May God bless him in his new field.

Rev. Lee Hill was elected President of the District N. Y. P. S. He is one of our coming young men. It is wonderful how God has blessed our N. Y. P. S. under the generalship of Rev. H. W. Blackshear and Lee Hill. If things can be made to move along smoothly for another year or two, we will have one of the finest District Societies in all our connection.

We wish we had time and space to mention all these good boys, but are getting ready to swing to the western part of the District and wind things up for the coming Assembly. God bless every preacher and layman who has in any way contributed to the success of the work the past year.

We recently dedicated the tabernacle on Pulaski Heights, Little Rock, to the worship of Almighty God. It is wonderful how God has blessed these good people. Starting about one year ago with twenty-five in a Sunday school, they now have sixty-five in the school and a nice membership of something like twenty-five, a splendid lot on which they have recently built a tabernacle that will seat five hundred people, and are moving along lines of victory.

Rev. W. H. Buckner, a local preacher from the North Little Rock church, found some hungry people in the eastern part of the city, with no church privileges, so he took the situation in, and organized a Sunday school, and by our help, bought a lot on which to build a place of worship, and now they have a live church of nearly twenty members, and in a section of town where no one will bother us nor will we bother anyone.

Rev. T. C. Grigsby and wife, held a meeting recently out from Danville, with good results, and now they are wanting a church. We will get to them just as soon as we can and accommodate them for that is a part of our business. Grigsby and wife are now in a meeting at Ward.

So far as reports coming to me, all the meetings were good this year. Many have found the Lord, and there has been a considerable increase in membership. God is with us, and we are going on.

Let us come up to the Assembly, Oct. 6 to 10, with the best reports we have ever had. Let us make the Assembly a time of spiritual uplift, vision and purpose. May it be so.

JOHN W. OLIVER, *District Superintendent.*

BEEBE, ARKANSAS CAMP

The Beebe, Arkansas, camp was a great success and victory, the best we have had in some ways for years. There was plenty of finance and pledges to pay all the bills in good shape and the camp-meeting association is in good condition.

Brother Charley Dewberry, of Searcy, was in charge of the preaching for the first Sunday and Monday and proved himself to be one of God's wonderful holiness preachers. His sermon on Sunday morning was great indeed. An old man about seventy-five years old was reclaimed, and the power of God was wonderfully felt. The singing for the first two days was led by Brother Everett Dewberry and was done well.

On Tuesday morning our evangelists that we had engaged reached us. Evangelist Josiah Tucker proved himself to be one of the great holiness preachers of our Southland. His messages surely searched the heart and the Holy Ghost put His seal on every service. Old fashioned shouting and praying were quite frequently heard. Several were saved or sanctified and God's people were built up. The song service was led by Prof. Sutton and wife. I do not see how on earth they could be improved upon. When Ben Sutton attempts to do anything he does it well. He proved himself a great finance getter, and he can sing the glory down.—R. A. Dodson, President.

MINNEAPOLIS DISTRICT

The fourth annual Assembly of the Minneapolis District, Church of the Nazarenes, was held at Dickinson, No. Dakota, August 18 to 22, with General Superintendent H. F. Reynolds, of Kansas City, Mo., in charge.

Immediately preceding the Assembly, on August 16 and 17, the second annual District meeting of the Woman's Missionary Society was held, with the District President (the undersigned writer) in charge. Mrs. H. F. Reynolds arrived in time for the missionary meeting and assisted in the program. She gave a stirring missionary address on Monday evening, and again following the W. M. S. business session on Tuesday afternoon. Dr. and Mrs. Reynolds have toured the world together in the interests of the missionary cause, and their hearts burn with a holy passion for that great cause. A fine interest is being manifested on the Minneapolis District along missionary lines, the W. M. S. having more than doubled its membership, and also its number of local missionary societies, during the past two consecutive years. The

present adult membership is over four hundred, with thirty local societies, and at the beginning of the first service and of the work.

The Assembly proper opened with an evangelistic service on Tuesday evening. Dr. Reynolds brought a gracious message from the text: "Greater Things Than These Shall Ye Do." The glory of God was manifested in a most blessed way at the beginning of the first service and continued to the closing hours of the Assembly.

It was a pleasure to meet with the good people of Dickinson. Their splendid reception of the Assembly was a delight to all. Hearts and homes were thrown wide open, and nothing was left undone that could add to the comfort of the visiting delegates and friends. The warm welcome extended by the mayor of the city, Mr. J. Soules, could not have been more kindly. The delightful service at the city restaurants, where meals were furnished at special rates, was appreciated by all. Truly, the church at Dickinson, with their good pastor, Rev. Julius Miller, left nothing that could be desired in the way of royal entertainment.

We feel that a word of congratulation is also due the Dickinson brethren for their beautiful little chapel which has lately been completed. Neat and artistic, yet modest in appearance, and commodious in its arrangement of rooms, it was indeed a joy to worship within its walls. It stands, as do others of our little Nazarene churches, as a monument to the love and devotion and sacrifice of Spirit-filled lovers of the cause of holiness.

A prominent feature of this fourth annual Assembly was the consolidation of the Montana District with the Minneapolis District. The Montana District officers and delegates came to Dickinson to hold their annual meeting, and voted to unite with the Minneapolis District. A hearty welcome was accorded the Montana brethren, and the large area thus formed will operate as one District, until such time as it can again be advantageously divided.

The Superintendent of the District, Rev. E. E. Wordsworth, of Minneapolis, Minn., is a strong, capable leader, with the smile and blessing of God upon his work. He has the confidence and loyal support of his people, and was unanimously re-elected as Superintendent of the District. Rev. Ben Mathisen, of Fergus Falls, Minn., continues as District Treasurer, and Rev. Ira E. Hamner, of Jamestown, No. Dakota, as District Secretary.

Dr. J. G. Morrison, now President of Northwest Nazarene College, at Nampa, Idaho, was present and delivered several of his very helpful and inspiring messages on Achieving Faith. He was Superintendent of the Minneapolis District for nearly four years, having held that office from the time the District was first organized, until a few weeks ago when he resigned from the District work to take up the work at Northwest Nazarene College. He brought a farewell message in connection with his report as Superintendent of the District, and a touching farewell scene followed, as all

present fell in line and marched around to bid goodby and God speed to their former Superintendent and Mrs. Morrison, singing as they marched, "God Be With You Till We Meet Again." A similar scene was enacted later as they again marched around to welcome their new Superintendent, Brother Wordsworth, singing heartily and triumphantly, "At the Front of the Battle You Will Find Me."

An educational address by Dr. Morrison was one of the features of the Assembly, in response to which an offering of \$75.00 was laid upon the table for improvements needed at Nampa College.

An enthusiastic home missionary rally was held on Thursday afternoon, and \$2,000 pledged for the interests of the home work. Reports of pastors and evangelists revealed much of heroic self-sacrifice in laboring amid adverse circumstances and with meager salary to advance the precious cause of holiness here in this great Northwest.

The busy sessions of the Assembly were interspersed frequently with a song of praise or a season of refreshing prayer.

The evening evangelistic messages were followed by fruitful altar services. Dr. Morrison conducted two of the evening services; Rev. W. G. Bennett, former Superintendent of the Montana District, preached once, and Rev. Fick, pastor at New Rockford, No. Dakota, once.

The closing day, Sunday, was full of the glory of the Lord. The nine o'clock love feast, conducted by Brother Bennett, was followed by a gracious healing service. The regular morning preaching service was in charge of Dr. Reynolds, the message being a very blessed one on "The Oneness of the Church." So great was the crowd of people seeking attendance at this service, that it was necessary to provide a special service for the overflow. Rev. Ernest Coryell took charge of this overflow meeting in the basement of the church.

The ordination service in the afternoon was preceded by a touching memorial service in memory of Brother Frank C. Percy, a brother pastor, who, during the year, has left the ranks of the workers here and gone on to his reward. Sister Percy, his wife, has caught up the banner dropped by this fallen comrade and is carrying the battle on to blessed victory, in the pastorate at Sioux Falls, So. Dakota. The ordination service, conducted by Dr. Reynolds, was an impressive one. Those receiving ordination as elders were: Ernest Coryell, S. C. Taylor, J. O. Schaap, Wm. Dietzman, D. C. Stout, Mrs. Lizzie Stout and George McDonald. Following the ordination service Dr. Morrison brought another of his great faith messages, in the interests of foreign missions, and presented the matter of the deficit as reported by the General Board. An offering of \$1,000 was subscribed to help care for this need.

The evening service was held in the Methodist Church. Among the preliminary features of the service was the reading of the appointments by Dr. Reynolds, after which District Superintendent Wordsworth took charge of the service. The message on Pentecost, delivered by this Spirit-filled man of God, to a

great audience, and followed by an altar service of fervent prayer, was a fitting service to close a great Assembly of devout followers of the meek and lowly Nazarene. As the brethren separated and returned each to his field of labor it was with an enlarged vision, a stronger faith, and a firmer determination than ever to push the battle for holiness and to ever hold true to the standards set and the precious doctrines upheld by the Church of the Nazarene.

NELLIE M. HOFFMAN, Reporter.

CHURCH NEWS

EVANGELIST W. A. TERRY—"A few days ago we closed a great revival at Robertson, Texas. Quite a number prayed through like they used to years ago. We organized a Church of the Nazarene with some real good material. Rev. Allie Irick and wife were with us and it was indeed a great pleasure to labor with these great preachers of righteousness. We boosted and took subscriptions for the HERALD OF HOLINESS. I believe it is the best paper on earth. We are now in a great revival at Tokin, Texas. The fire is falling and people are praying through. Three sanctified today. We go next to Lorenzo, Texas. Pray for us."

LINCOLN, ILL.—"Just closed a good three weeks' tent meeting with Rev. J. D. Roach, pastor of Bloomington, Ill., as preacher, and Miss Helen Peters, of Olivet, song leader. Brother Roach is a strong, plain preacher, with a passion for souls. Miss Helen Peters was at her best both spiritually and in song. One seldom sees a song leader with the vocal talent Miss Peters has, who is as capable a spiritual helper as is she. We were greatly edified by the afternoon prayer-meetings under her leadership. Several found God in pardon, reclamation, or heart purity. The few saints here were greatly built up. Finances came easy in answer to prayer, for which we praise God. We feel that God is undertaking for Lincoln and we covet the prayers of the HERALD OF HOLINESS family, that there may be a permanent work started in our city. At present we are having two cottage prayer-meetings a week, with good attendance in spite of rainy weather. One soul being saved in the prayer-meeting since the tent-meeting closed. We give God all the glory."—Mrs. Phillip Sumpson.

PASTOR A. G. RIDOUT, CONWAY, ARK.—"There has been no kind of report made by me through the HERALD OF HOLINESS in the past two years, but during this time I have preached to more people and seen more souls pray through to victory than for several years past. During this time God has been more real and precious to me than ever before. God has given some of the most complete victories I have ever known in seventeen years. Since our last Assembly I have been pastor of the Church of the Nazarene here. We have had a steady growth all through the year. Attendance at prayer-meeting is now thirty-five or more. Our membership has increased at

least one-third in numbers, and more than doubled in efficiency. Thirty-seven at annual business meeting. All things were done with decency and in order without one dissenting vote. Sister Agnes Diffe was our evangelist. She preached the Word without compromise and in a most pleasing manner. Crowds were large and the work was thorough. God gave a wonderful increase. Finance came easy. Some very fine members were received into the church. We thank God for it all and push on with new courage."

EVANGELIST GEORGE BEIRNES—"We are now on the fourth week of a home missionary meeting in the great city of Toronto, Ont. We began on August 1. We expected to have our meeting in a tent. The Indiana brethren who were giving us the use of one of their tents were late in getting the tent shipped, and up to the present all that has showed up is the shipping bill. It is still on the road. However, we came on, and had the privilege of visiting my dear old mother, whom I had not seen for four years. In trying to locate a spot on which to pitch the tent we ran across a vacant church called the Old Eglinton Methodist Church on Yonge St. out near Lawrence Park. All it lacked was a piano. We rented the church at \$50.00 per month. A dear man who is unsaved, whose father was one of the charter members of the Oxford Church, Nova Scotia, wrote me a check for the first month's rent. We rented a piano and got out our advertising matter, and spent the week cleaning out the old church. Brother Nielson, our pastor from Woodstock, Ont., and my oldest daughter, Belle, who joined me as pianist and soloist, and together we started in. We had about sixteen out to the first service. How the devil did hiss and try to accuse and tell us we were out of God's will, for we had turned down a half dozen splendid calls to take this meeting. He surely would have liked to have us get discouraged. We took ourselves to prayer and we did not stop till we felt we prayed through. We had another awful assault of the enemy. Wife wrote

that the two youngest children were very sick. One had a fever of 104 and the other 105. The baby was close to the borderland. The devil tempted us to leave, but the Lord held us steady and we prayed through for their healing, and the morning we prayed the Lord rebuked the fever and sickness and it never came back. Praise His name. We went on in the face of discouragement. Brother A. H. Johnston and wife joined us the second week and have been with us for over three Sundays. God made their singing a great blessing. Toronto is so large it has taken some time for people to find out we were here, but thank the Lord, they are finding us out. Crowds are increasing and there seems to be a real appreciation on the part of the people who are coming that the Nazarenes are here. We have scattered among those who are coming the pamphlet, 'The Church of the Nazarene, What It Is and What It Stands For.' Dr. Reynolds was with us the second Sunday and brought two great messages. We had a splendid day yesterday, three were sanctified and the crowd was good in both the afternoon and night. Numbers are regular attendants and we are in touch with some splendid people who we feel will make and form the nucleus for this new church. Brother J. D. Thomas, nephew to Rev. John Thomas, who is lately out from England, preached twice for us. He expects to evangelize here and is going to unite with the Church of the Nazarene. Rev. Mrs. C. A. Whitman preached for us yesterday. She is an English woman of rare ability, being an M. D. and filled with the Holy Ghost. Her message was wonderful and brought results. We expect she will unite with us also. She has been closely associated with Brother David Thomas of England. We are praying the Lord to put it on her and would like to see her become pastor of this new church. We expect Brother Cox, the Michigan District Superintendent, to join us in another week. We will be open for calls D. V. by October. I hope to have my daughter Belle, who is a splendid pianist and soloist and also plays the guitar, to accompany me in revival work this fall and winter. My address during September in Canada is 148 Woburn Ave., Toronto, Ont. My home address is Kingswood, Ky."

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PASTOR W. F. FARMER, SHERMAN, TEXAS—"We are coming fast to the close of our Assembly year. We have fought some hard battles and have had some glorious victories here in old Sherman. We have just closed a tent meeting in Dallas under the auspices of First Church, in which a few found pardon and one was sanctified. Among these was my precious brother who had been for many years a backslider. O how I praise God for answering prayer. He is the same wonder working God that He has ever been. And now after some years in the pastoral work I feel it best that I should enter again the evangelistic field and will begin now to fill out my slate for fall and winter meetings, the first being in Alabama in October. I am a small preacher with a big God and a mind to work. Glory."

PASTOR J. D. WILLIAMS, FARNAM, NEBR.—"We began our revival meeting here July 25 and closed August 8. Our evangelists were Brother McNaughton and Brother Baskin of Los Angeles, Calif. They are both wonderful men of God who really know how to pray the fire of heaven down. God used Brother McNaughton in a precious way. One could feel the very spirit of God in our presence and he preached the old time gospel of real salvation. Men and women were under deep conviction, and thank God, some had the courage to come out four square for God and holiness, say goodbye to the old pleasures and habits and let Jesus have full control of their hearts and lives. A goodly number were at the altar and at the close of the meeting we took ten charter members into the Church of the Nazarene, for which we truly thank Him. Then Brother Chambers, our District Superintendent, was with us over Sunday, August 22, and we organized a Church of the Nazarene. We have some people who are really rooted and grounded and that we feel we can truly depend on. Our finances came very easily—a good sum to the evangelists and a nice love offering for the pastor. We have the two churches here, Lone Star and Farnam. The people are very generous hearted and are helping to push the battle for God and His kingdom. Pray for us. We want to make things go for God in this place."

EVANGELIST R. F. WHITEHURST.—"Since last reporting I have been in a three weeks' revival with the M. E.'s near Lancaster, Ky. Rev. A. W. Caley, pastor, also evangelistic singer. It was a hard fought battle, not only with indifference but with a bad element who came and from the outside disturbed the meetings which affected the attendance the second week, but they failed to reckon with this fearless pastor and the law. Some of them were brought before the county court, two fined, one jumped his bond and one awaits the grand jury. After this we had beautiful order. The third week the crowds came back and we were preaching to fine audiences once more. Though a hard battle, yet God gave a great victory, more than fifty having bowed at the altar. Four were baptized by immersion, four by sprinkling and eleven were received into the church and a fine spirit among the people. I am now in my second and closing week of the meeting with the Church of the Nazarene in Donalsonville, Ga. When I arrived on the ground I found that the Burnett family of Lake Charles, La., had preceded me one week and remained through the first week of my preaching. This is one musical family and certainly drew the people. They all play and sing. The family consists of Brother and Sister Burnett, two sons and one daughter. Brother Burnett and his good wife have been in rescue work for a number of years, but they go out holding meetings. They are a host for revivals and campmeetings and are all members of the Church of the Nazarene. Indications are good for a real revival here. Two have been saved at the altar this past week with many having held

up their hands for prayer. Expect a real break this closing week. Rev. H. J. Eason is the pastor and though a new man he is already winning his way with the people of this community. I have September open to give to any churches that may desire my services."

EVANGELIST L. M. PAYNE.—"My last three meetings have been very good. I was with Rev. T. P. Miller at Cameron, Oklahoma, church. We had good crowds and a good spirit was manifested all the way through the meeting. Quite a few were reclaimed and sanctified. My next revival was with the Methodist people. We were hindered during this meeting on account of rain, but some good was accomplished; conviction was on the people, a few prayed through and some united with the church. My last meeting was a union meeting near Dikalb, Texas. We were also hindered in this meeting on account of rain. It rained eight days during the meeting, but God was with us just the same and nearly forty bowed at the altar and prayed through. Some of them wanted a Church of the Nazarene. God bless those good people and open the way for a good church there. I am now in Wister, Okla., holding the Wister campmeeting. God is honoring His work here. Last night there were at least thirty-five wagons on the campground, which belonged to farmers who had come from two to eight miles, and the cars were thick. But best of all, some of them bowed at the altar and prayed and cried and came through shouting in the old fashioned way. There is one more week to the camp and we are expecting great things to take place. My slate is now open for fall, winter and spring dates. Anyone wishing my services write or wire me at Bethany, Okla."

PASTOR A. C. GUSTIN, BOWIE, TEXAS.—"Our revival closed without the results that we would have liked to have seen. We were handicapped at the beginning on account of the evangelist being delayed. He was called to the bed-

side of his dying brother. Brother Jones' messages were great, the church was revived and have greater visions for doing things. Brother Carrell was at his best at the piano. We were visited often by heavy rain storms, but through it all we do not think the meeting a failure. We take new courage and move on."

EVANGELIST JOHN FLEMING.—"I have just closed my second meeting with O. L. Benedum in East Liverpool, and I am convinced that it is possible to keep a church on fire in these awful days. Without a doubt, Rev. Benedum's church has more talent, fire and victory to the square inch than any other church I know of. He has a beautiful building that can be packed with from nine hundred to one thousand people, and it was packed almost every night, and on some nights crowds turned away. The altar work was great. One day we had seventy-five seekers, and over three hundred during the campaign. I never was in a church where the young folks went out in the audience, brought them to the altar and prayed them through as they did in this church. He has 175 young folks in his church and a membership of four hundred, all of whom seem to have perfect fellowship, and working for the salvation of souls. No wild fire or fanaticism in this church. They have a great Sunday school, with one of the best superintendents in the country, seven hundred in attendance the last Sunday. On the last Sunday morning the mayor of the city brought his mother and came to hear me preach. He is a great man and stands for the right in all things. He is Rev. Benedum's brother. Rev. Freddie Thomas, the boy preacher, was with me. I enjoyed working with him very much. He is a remarkable boy. This has been a great year for me. I am surely glad I ever got in the Church of the Nazarene, a church that is moving."

PASTOR H. J. EASON, DONALSONVILLE, GA.—"Last night was the closing service of a three weeks' campaign in our church."

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For the first two weeks we had the Burnett Gospel Singers and Rescue workers of Lake Charles, La., who rendered invaluable service in song and sermon. The wind, reed, and stringed instruments that they play together with the splendid solos, duets and quartets, are quite an asset to any meeting. They made a number of friends while here who shall watch their activities with interest. The second week of the meeting Rev. R. F. Whitehurst, who had been called as evangelist, arrived and contributed a noble service. Brother Whitehurst is not only a preacher of ability and power but he is a very humble and lovable brother. He had the respect of the entire town with quite a bit of co-operation from the other denominations. While the meeting did not meet with our expectation in the salvation of souls yet we feel that it was well worth while and our church is encouraged to press the battle. Our people responded so readily with the finances that a public offering was hardly necessary. Do you know the reason? They tithe."

SONG EVANGELISTS JACK AND RUBY CARTER—"Since last reporting we have closed two revivals and now in a real stubborn battle. At Troup, Texas, we had a good meeting, thirty-five prayed through to definite victory. God wonderfully blessed us here, for which we praise Him. Our next meeting was completely rained out. We were there seven days and it rained seven. We went next to Konowa, Okla. God gave us a good revival here. Thirty-five prayed through in the old time way in spite of all the devil could do. We had many hindrances. Our co-laborer here was C. C. Burton, and a good preacher. He doesn't fail to tell the people how they are liv-

ing. Brother Burton is full of fire and doesn't fail to get results. This is our second week here and the devil has contested every inch of ground. This part of Texas has been badly neglected. Think of it, not a Church of the Nazarene in the whole country. I say, God give us more churches in this great western country. This is a splendid place to live and the people are big hearted but they need God. Pray for us. We have the month of September open and part of October. If you need singers let us hear from you. Brother H. A. Gregory is the evangelist at this place and he is doing good preaching."

PASTORS GROVER AND PEARL HENSLEY, TEMPLE, OKLA., BETHEL CHURCH—"This has been a very busy year with us. God has blessed our members with health and a reasonable amount of prosperity. We have been pastoring Bethel Church five and one-half miles south of Temple and giving half time to our Nazarene people south of Walters. We worship in the Essaquinadale school building out from Walters. We have only a small band of Nazarenes there. We have had large congregations all the year. The trustees of the school have given us a hearty welcome by attending all our services and buying a nice piano for us to use right at the beginning of the year. Our Essaquinadale meeting began on July 30 and closed August 15. This meeting was conducted by Mrs. W. H. Phillips and daughter Ellen, of Hamlin, Texas, and Mrs. Maude Busby and husband of Wichita Falls, Texas. This was surely a loyal band of workers. They convinced us all that their hearts were really in the work. There were several bright professions and the Christian people wonderfully blessed. A number of family altars were erected. It reminded us of

past days as we saw Methodists, Baptists, Christians and Nazarenes, pray, sing and shout together. We never had a more faithful and congenial band to work with. Our community may have been a little prejudiced to women preachers but they believe in them now with all their heart and want these precious workers to hurry back. The influence of this meeting will never die. Our Bethel meeting was conducted by Rev. J. E. Gaar of Des Moines, Iowa. It was a meeting that will long be remembered. The church was wonderfully blessed. There were several bright professions. It began on August 19 and closed August 29. Our group meeting met with us on August 24 and our N. Y. P. S. rally for Zone 8 met with us on August 27. We cannot find words to describe the wonderful messages that fell from this man of God's lips. The young people of Zone 8 will never outlive the message Brother Gaar delivered to the young people August 27. We feel our church shall never be the same again. The church or individual who will take his counsel will live a life of prayer, be a soul-winner and keep unspotted from the world. The offering for the evangelist came easily and a nice love offering was given the pastor's wife. We are looking forward to greater things for our churches here and we are planning and praying for a nice brick church building in the beautiful town of Walters soon, our county seat. We will be highly pleased and grateful to be on your prayer list."

EVANGELIST J. A. CHENAULT—"Shady Grove is a new country church seven miles from Decherd, Tenn. It has a small membership but very fine people. There was considerable opposition to the erection of the building. Only two men at first were willing to undertake it but their wives said 'we will help build it.' They helped to put on the weatherboarding and ceiling, and it's a nice job. I had almost decided that the people of Tennessee were not much interested in the gospel until I held this meeting. The house would not hold the crowds at night, most of whom were attentive to the gospel. Some fifteen or sixteen were saved or sanctified. Some joined our church and others, I think, will come later. Rev. S. H. Elliott is the good pastor and has been for four years and was unanimously recalled. I've never worked with a truer or more noble character than Brother Elliott. He loves his people and they love him. By a little persuasion his church agreed to increase his salary about 600 per cent. They have a Sunday school that has not missed but one Sunday in three years and that was for a nearby funeral. They also have a good prayer meeting that meets regularly each week. Thank God, all the country churches are not dead yet. I've never felt more like pressing the battle for King Jesus; nor more like preaching second blessing holiness in my life. I am ready to help any pastor or people that needs help. Write me at Portland, Tenn."

BROOKLYN, N. Y., JOHN WESLEY CHURCH—"It has been some time since we reported but our silence has not been



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A. O. HENRICKS, M. A., B. D.,
D. D., President

because we had nothing to report. Few churches have ever seen the rapid transformation and progress our church has made in the length of time our beloved pastor, Rev. A. G. Crockett, has been with us. He did not take charge when the church was at high tide, but times of uplift and refreshing have been upon us more or less continually since he has been here. Last year he took some thirty into the church and we have among our new members this year some real Nazarenes who are a blessing to us all. Brother Crockett is well into his second year, receiving a unanimous call by ballot to return, which shows the good people of John Wesley appreciate his ministry. The community in which the church is located is increasing in property values until you cannot buy any more, only short term leases being made. Bankers and local brokers of this vicinity tell us our property is worth \$50,000 more than we paid for it, which shows the good hand of the Lord is upon us. There is a general desire to see the church of God move forward among our people. They all want to see a great holiness church in New York City and are determined by God's grace that it shall come to pass. This church has one of the finest locations and properties and opportunities to be found anywhere. Everyone who has seen the new church agrees that it is a fact. Brother Crockett has been putting us on a stretch for God. Every bit of energy has been brought into action in order to put this great church on the map and over for God and holiness. New York is certainly a needy field. There is enough work here in this city alone for every member, every preacher, every missionary at home and abroad in the Nazarene movement. Thousands do not know what an evangelistic meeting is. Of course, this is a difficult work, but I believe in the Nazarenes' God, and He has proved Himself able to do all that He has promised, and that is nothing less than victory now and victory after while. So we are expecting Him to hear our cry and give us the victory again and again."—M. M. Short.

DONCASTER, MARYLAND—"We began a tent meeting here August 29 and have had good congregations. Conviction is settling down upon the people and there have been three professions so far. We are expecting a great meeting, to close the second Sunday in September. We ask you to pray for this meeting. Perhaps there is no place where the Church of the Nazarene is hated more than at this place. Some of the Methodists told me that we did their church more harm than the saloons for we take all their best members."—J. H. and C. J. Penn.

PASTOR C. M. LEWIS, MANCHESTER, TEXAS—"We had a good meeting here with Daniel Lewis from Munday, Texas, as evangelist. We had a good meeting with twenty-eight saved and some sanctified and five added to the church and expecting more later on. We also had a good meeting eight miles southeast of Halesboro, Texas, with thirty-six saved and organized a new church with ten members, and expecting more soon."

PASTOR E. S. MATHEWS, EDMONTON, ALTA.—"About the first of March I suffered a breakdown in health, and was unable to attend to my pastoral duties for six weeks. My church very kindly voted me a leave of three months absence, beginning May 12th. With my family I motored to Stockton, Ill., and spent the vacation time with my wife's parents. The Lord was so good to us. After a three weeks' struggle I began to mend and continued to do so. We have just had one week of work at home again, and I am glad to say I see a great difference, in strength, in ambition, and energy. While I was away, Sister Whitworth, Deaconess, had general charge. Brother Percy Bartram and wife and others supplied the pulpit and the work prospered so well that I could have no regrets because of my absence. The lowest mark in the Sunday school was almost twice that of last summer. The Young People's work prospered. The church stood by most nobly and it is indeed an honor and a pleasure to return to serve them again. The Board voted to begin a great soul-saving campaign October 24th with Sisters Crooks of Chicago, and Wallace of Seattle. Please pray for us. We plan a very extensive advertising and soul saving program throughout the city in preparation."

Some churches are praying for God to be in the midst of them that ought to be praying for Him to be in the "mist" with us.

TELEGRAMS

INDIANAPOLIS, IND.

Greatest Assembly in the history of the Indiana District: General Superintendent H. F. Reynolds presiding with dignity and efficiency. Dr. Babcock did great preaching, altars filled with seekers. District divided. Rev. C. J. Quinn elected District Superintendent of new Indianapolis District; Rev. J. W. Montgomery elected District Superintendent of new Northern Indiana District. Great unity, great victory and waves of glory. Love offering of \$708.00 for our beloved General Superintendent's wife. \$51,000 raised for District and General interests.—J. W. Blansett, Secretary, Alexandria, Ind.

VALLEJO, CALIF.

Northern California Young People's convention at Santa Rosa, best ever held on District. Largest delegation, great interest and enthusiasm. Dr. Wiley and Shelby Corlett at their best. Mrs. Louise Morrill re-elected president. Young People pledged themselves to keep faith with the fathers of the holiness movements. Unusually victorious outlook.—Reporter.

EVANSVILLE, IND.

The Headrick-Harding evangelistic party just closed a very successful campaign in this city in the Agoga Tabernacle. I have resigned my work with the party and will consider calls for revivals. Address me at our Publishing House, for a few weeks Puritan Hotel, Indianapolis, Indiana.—U. E. Harding.

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Chapter Headings: Soul Winning and Pedagogy; The Very First Thing; Teaching the Pupil About Christ; Helping the Pupil to Realize Christ; Helping the Pupil to See the Truth; Leading the Pupil to Apply the Truth; Making One's Teaching Convincing; Preparing to Do One's Best Work; Teaching Christ Unconsciously; Explaining Salvation to Older Pupils, Helping the Pupils to Accept Christ; The Moment of Decision; Getting Close to One's Pupils in the Class; In the Light of His Face; The Master Workman; A Fisherman's Secret. 160 pages.

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ANNOUNCEMENTS

CHANGE OF ADDRESS—Rev. D. W. Johnson, formerly Muscatine, Iowa, now District Superintendent of Iowa, new address University Park, Iowa.—G. S. Hunt, formerly of North Pacific District, has taken the pastorate at Riverside, Calif., 366 W. 3rd St.—Rev. H. H. Stahl, formerly of Coshocton, Ohio, to 155 Hungerford Ave., Hartford, Conn.

NOTICE—I am closing my pastorate Sept. 15th, after which time I shall be free to accept evangelistic engagements wherever my services may be desired in the field of holiness evangelism. My address will be Dryden, Mich.—Ralph S. Griswold.

NOTICE—I have quite a number of good books I would like to give to some very worthy young preacher who is unable to buy books. All letters with stamp enclosed will be answered.—E. E. Wiggins, 30 Laurel St., Richmond, Ind.

RECOMMENDATION—Rev. John W. Dodd of Shamrock, Okla., is entering the evangelistic field after the District Assembly, October 1st. We are glad to recommend him as an able minister, a sweet spirited and efficient soul winner. Any church or campmeeting committee will make no mistake in securing Brother Dodd as evangelist.—S. H. Owens, District Superintendent.

WEDDING BELLS—On the afternoon of August 8 at four p. m. at the home of Mrs. Mary Gillogly, Tracy Ave., Kansas City, Mo., occurred the wedding of Mr. Peter A. DuCommon and Miss Beulah Young, Rev. E. P. Ellyson, officiating. About thirty guests were present and many splendid presents received. Both parties are members of the First Church of the Nazarene of Kansas City, and the bride is an employee of the Publishing House. Miss Young was formerly from Hutchinson, Kansas.

RECOMMENDATION—Rev. E. D. Messer, an elder of the San Antonio District, is temporarily located in Beaumont, Texas, but is desirous of again taking up pastoral work. I have known Brother Messer for a number of years and take pleasure in recommending him as a successful pastor. Any church looking for a pastor would do well to get in touch with him. The General Superintendents or either of the Texas District Superintendents can be used as reference. Address him Beaumont, Texas, General Delivery.—W. D. McGraw, Pastor, Beaumont, Texas.

NOTICE—The Nineteenth Session of the Arkansas District Assembly will convene at Hot Springs, Ark., Oct. 6-11. The first service will be an evangelistic service on Tuesday night preceding the opening on Wednesday morning at nine o'clock, a. m. Dr. Roy T. Williams will preside. Examination day will be Tuesday, beginning at nine o'clock a. m. Let every undergraduate take notice and be on hand.—John W. Oliver, Chairman, Board of Examiners.

NOTICE—Let all the pastors of the Arkansas District take note and send in your 20 cents per member for Assembly entertainment at once. My books will close on the first of October, and you will please get all to me you can by that time. This is to make preparation for the audit of my books.—Anna L. Oliver, Sec.-Treas., 215 Alcornolia, North Little Rock, Ark.

NOTICE—At the Minneapolis Assembly I was granted an Evangelist's commission. Have felt a very definite call to home missionary work. I will be glad to come to any church or school-house for evangelistic services.—Lee C. Bates, Orton, So. Dakota.

WEDDING BELLS—At the First Church of the Nazarene, Kalama, Wash., Saturday evening, August 21, at 8:30

o'clock, Rev. G. O. Crow, pastor, officiated at the wedding services of Miss Edrie Alice Ault and Leslie Ray Simmons. The bride and groom were both members of the Church of the Nazarene at Kilgus, Wash., and will make their home in Portland, Oregon.—Bertha Crow, Church Reporter.

RADIO PROGRAM—Chicago First church will give a Radio Program over WIT (Chicago Station) Sunday afternoon, Sept. 19, from 2 to 2:45, standard time, with its thirty-five piece brass band and seventy voice choir, under the direction of Prof. W. H. Gretzinger. We expect to make this a great program and should we hear from enough of our

listeners we may continue such a program from time to time, together with a short talk from our pastor, W. G. Schurman. Kindly write or telegraph us how you enjoyed the program so we may determine its success to our listeners. Write Geo. A. Benson, 6400 Eggleston Ave., Nazarene Church, Chicago, or Chicago Gospel Tabernacle, 305 Barry Ave., Chicago. Telephone Bittersweet 4100.—George A. Benson, Manager.

NOTICE—As I am no longer Superintendent of the Montana District, my permanent address is now General Headquarters, 2923 Troost Ave., Kansas City, Mo.—W. G. Bennett.

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Bracken, President, Bethany, Okla.
Bresee Theological College, N. W. Sanford, President, Hutchinson, Kans.
Central Nazarene Academy and Bible School, J. C. Harger, Acting President, Hamlin, Texas.
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Northwest Nazarene College, J. O. Morrison, President, Nampa, Idaho
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