

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVIII. NO. 24

KANSAS CITY, MO, SEPTEMBER 4, 1929

WHOLE NO. 908

SPIRITUAL AGGRESSIVENESS

(Isaiah 62:10)

GO THROUGH, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

This exclamation of the prophet is a cry of opportunity and privilege mingled with an inward consciousness of power and love. The prophet had placed watchmen on the walls of Jerusalem with instructions to never hold their peace day nor night until God should make the city a praise in the earth. As a result of this intercessory praying there fell upon the people a new intensity of love, a new enthusiasm for righteousness that must find expression in larger service.

The prophet saw in a figure the Pentecost of the new age, with its inburst of power, which sent the tarrying disciples like flames of fire into the streets and market places, into the synagogues and homes with the burning message of full salvation—the indwelling of the Comforter as a gift of a risen and exalted Christ. And with this bursting in of the light, with this descent of the promised Holy Ghost, he sees such an inner urgency given as turns petition into praise, supplication into power and duty into delight.

He also sees the result of this pentecostal bestowal in the spiritual aggressiveness of God's people. They will burst through gates, which, touched by angel hands, open of their own accord. They will prepare the people by proclaiming in tongues of fire the living message of the glorified Christ. They will build the highway along which the redeemed shall walk, and will gather out every obstruction which would hinder the progress of travelers toward the city of God. They will lift up a standard—will unfurl to the breezes the blood-stained banner of the cross and declare victory in the name of Emmanuel—God with us in the presence of the Holy Ghost.

Then shall the ransomed of the Lord return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, D. D., *Editor*

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

THE PASSOVER IN SYMBOL

THE events known as the Passover and Pentecost in the history of Israel have reference to the departure of the Hebrews out of Egypt and their organization into the beginnings of a nation at Sinai, and were accordingly celebrated by appropriate feasts. The Hebrews were freed by Pharaoh only after the firstborn of the Egyptians had been slain by the destroying angel. A blood ceremony by which the dwellings of the Hebrews were marked secured their firstborn to them, and became a spiritual symbol looking forward to the Messiah, the Redeemer of Israel. Pentecost, which marked the giving of the law, likewise became a symbol of the spiritual covenant in which the law of God should be written upon the heart of man. The Passover, therefore, was essentially a family rite and had to do with life. It is significant, *first*, of man's relation to the righteousness of God in justification; and *secondly*, in relation to the nature of God in regeneration. It portrays man as being under condemnation and needing pardon; and as being dead in trespasses and sins and needing a fresh inbreathing of spiritual life. But the Passover was also a transitional event. It not only celebrated the deliverance from Egypt, but looked forward to a Pentecost, in which the soul should be purified from sin and brought into inward conformity to the perfect will of God.

There are seven outstanding stages in the Passover formula which must be given consideration in any proper interpretation of the ceremony. These are (1) the lamb shut up; (2) the lamb slain; (3) the blood sprinkled; (4) the firstborn spared; (5) the lamb roast with fire; (6) the lamb eaten with bitter herbs; and (7) the Passover meal eaten by members of the family in a standing posture, their loins girt about, shoes on their feet, and a staff in their hand. It is our purpose in a later article to point out the historical fulfillment of the Passover formula, but shall now confine our attention solely to the Passover in symbol.

1. *The Passover is symbolical of the objective atonement for sin made by Jesus Christ on the cross.* The first three items in the Passover ceremony—the lamb chosen for sacrifice, the lamb slain and the blood sprinkled, may be regarded as blood rites. These issued in the fourth—the sparing of the firstborn and

are, therefore, significant of justification by faith in the atoning blood of Christ. They portray the soul as under the sentence of death, and as providing an atonement which shall deliver from guilt and condemnation. This is what theologians term the "imputation" of Christ's righteousness. It must ever be remembered that justification is the result of an act done for us and without us, and must never be confused with the work of the Spirit wrought in us. There is a constant danger to the seeker at this point—the making of the work of the Spirit within us the ground of faith, instead of Christ's work without and apart from us. The blood has been shed, the atonement has been made, but only as it is apprehended by simple faith does it avail for the justification or sanctification of the soul. Only as the seeking soul comes to the realization that his salvation cannot be accomplished by his own inner states of feeling or efforts of his will, but by the sacrifice of another, even Christ, can his faith apprehend the atonement; and only as his faith relies implicitly and unreservedly upon atoning blood, can the Spirit respond in His life-breathing work of regeneration, or His purifying work of sanctification. We insist that both the work of Christ for us and the work of the Spirit in us must be maintained in their proper order, if there is to be any definite work of salvation or any clear witness of the Spirit.

2. *The Passover is symbolical of the communication of life through the Spirit.* This is the inner or subjective phase of the atonement made vital and living through the Spirit. As the blood of the Passover lamb delivered from the outward condemnation of death; so its body furnished a basis of inner communion. The first has reference to the objective phases of the Passover—that which is done for us, and issues in justification; the second has reference to the subjective phases—that which is done in us, and finds its issue in regeneration. The first is the "imputation" and the second the "impartment" of righteousness. It is a significant fact that they are both found in the Passover formula, and they are likewise concomitant in Christian experience, yet justification logically comes first as the removal of guilt and condemnation before the impartation of spiritual life in regeneration. There can be, however, no distinction in time for these are concomitant in the experience of a believer. No soul is justified which is not also regenerated, nor can a person be regenerated without being justified. That faith in Christ our Passover is vain which does not issue in a new life and communion with Him through the Spirit. Only those who have eaten the bitter herbs of repentance and come to the place of a broken and contrite spirit will ever taste the joys of the new life, or enjoy spiritual communion with Jesus Christ the Lamb of God which taketh away the sin of the world.

3. *The Passover is symbolical of the transitional and preparatory nature of justification and regeneration and looks forward to the perfection of Pentecost,*

The first two sets of symbols in the Passover formula have been shown to have reference to the objective and subjective phases of the atonement; the third shows the transitional and preparatory character of the rite and of the salvation it typifies. The Passover feast was celebrated by the members of the household with shoes on their feet, their loins girt about and a staff in their hand. The Passover meal was eaten in haste. It did not symbolize a resting place but a journey; not something perfect and final, but something preparatory and transitional. It is the glory of the Passover that it looks forward to Pentecost. For nearly two thousand years God sought to teach the Jews that the Passover must issue in Pentecost; for nearly two thousand more he has been endeavoring to teach Christendom that men are justified that they may be sanctified. Everyone who partakes of the salvation provided by the great Passover must receive it in haste, with shoes on his feet, his loins girded about and a staff in his hand, headed toward Pentecost. Christ our Passover was sacrificed for us, not only to deliver from the guilt and condemnation of sin, but from sin itself, for there is power in the blood of Jesus Christ His son to cleanse from all unrighteousness.

EVIL SUGGESTION

There is an evil which may be noted in many cities of our land. Handsome show windows are filled with papers having pictures upon which no one should look. Theatrical and movie advertisements with evil suggestions are posted in prominent places. These things should be prohibited by law, but inasmuch as the law fails, Christians should guard their purity by closing their eyes as far as possible against them.

Art is often the handmaid of impurity. The human form is so presented in sculpture or colors as to suggest evil. This statement is heresy in the opinion of many artists and connoisseurs. "Evil be to him who evil thinks." They quote these words of a most impure age. Or they quote the Scriptures and tell us that "to the pure all things are pure." A text which, properly interpreted, would rule out many pictures from our art galleries, and some music.

It does not mean that pure persons may look at or handle impurity without taint, but that a pure person will have nothing to do with impurity. To the honest all things are honest. Can an honest man therefore steal without sin? No! An honest man loves and delights in honesty. So a pure man will seek purity, and will shun impurity either in art or literature or anything else.

He will avoid it in his conversation. He will avoid bearing or seeing or thinking of that which may lead to it. He will close his ears to, and show his disapproval of, stories and jokes which suggest it. He will take no pleasure in scandals. Love "thinketh no evil; rejoiceth not in iniquity."

Christians have a duty in this regard, the import-

ance of which can hardly be overestimated.—*The Presbyterian*.

A SHAMEFUL RECORD

The divorce courts are still busy grinding out the unsavory stuff that is disgracing our fair land. Chicago seems to take the lead, as the following figures taken from the Tribune show:

One divorce was granted to every four marriages performed in Cook County in the first six months of 1929, according to statistics released yesterday by county officials. A total of 5,522 decrees were awarded in the Circuit and Superior courts as compared with 20,987 marriage licenses issued by County Clerk Robert M. Sweitzer.

Monthly divorce statistics prepared by Superior Court Clerk M. S. Szymczak and Circuit Court Clerk Thomas O. Wallace follow:

	Superior Court		Circuit Court	
	1928	1929	1928	1929
January	470	572	291	393
February	510	564	283	249
March	522	465	275	364
April	594	548	235	429
May	552	645	260	357
June	450	601	248	335
Totals	3,098	3,395	1,592	2,129

The survey establishes a new high record for both courts, with the greatest gain in the Circuit Court which has never been as popular with divorce seekers. It also lists 8,115 divorce cases pending in the Superior Court and 5,898 in the Circuit Court, a total of 14,013 pending cases.

The survey discloses that three wives are granted divorces to every husband seeking separation. Approximately 4,000 women won decrees. The majority of the defendants, or approximately 85 per cent, were found guilty of cruelty or desertion. In the same percentage of cases there were no children. The average age of approximately 3,000 children figuring in the actions was set at 7.7 years.

Drunkenness was charged in less than 10 per cent of the cases, and infidelity in less than 5 per cent. The four major causes are listed as cruelty, desertion, drunkenness and infidelity.

Approximately 15 per cent of the contestants were native Americans, and 12 per cent were Negroes. Germans, Jews, Irish, and English followed in this order.

Superior Judge Joseph Sabath led in the number of decrees granted, with 1,662 for the six months' period. Superior Judge William N. Gemmill granted 1,444 in the same period.—*Free Methodist*.

"I am almost in despair of any great conquering revival of religion until the Church shall give up its sinful covetousness."—BISHOP BERRY.

REMARKABLE CASES OF SALVATION FROM SIN

One of our recent editorials brought us a letter from Rev. C. B. Langdon, who is now in Ashland, Oregon, and who signs himself as "retired and re-fired." Rev. Langdon was for years known as the railroad engineer evangelist and was much used of God in the West. He was pastor of a struggling church in San Francisco at the time of the great earthquake and fire and was marvelously spared from harm. After the fire, under the direction of the District Superintendent P. G. Linaweaver, the preachers and what other help could be secured built a church amidst the debris on Guerrero Street. A picture of the building is sufficient evidence that men other than carpenters were the builders, but the glory fell and some remarkable works of grace were wrought in that crude building. Rev. Langdon gives the following interesting events:

How wonderful were the manifestations of the Spirit's power! One evening as I was giving the message a young man struck a match on the sole of his shoe and lit a cigarette. I paused, stepped down from the pulpit, laid my hand on his shoulder and said, "Young man, either leave the house or go to the altar and be quick, too." He went to the altar, was saved and joined the Church of the Nazarene.

One night in the shack on Guerrero Street, three men came in one Sunday evening with their hats on and cigars in their mouths and took front seats. I was about to take a text and preach to believers but changed my mind. I had a tract written by the late evangelist Ed Fergerson on the subject of eternity in hell. I said, "I have a timely tract here which I can read in three minutes." As I began to read they took off their hats and laid the cigars under the seats. I gave a message and they came to the altar and prayed as if they were about to slip into a burning hell. Yes sir, they prayed through.

The matron of the Rescue Home asked the privilege of bringing an old woman to the meeting, who was a drunkard and a difficult case to handle. I said, "Yes, bring her in. God can tame the worst case outside of hell fire." She came and with a good force to handle her if she became unmanageable, but God took the case in hand, saved her, and she became a real saint. I could mention many other cases in that place, but the real secret of soul-winning is dynamite in our lives and labors.

TONING DOWN OR TONING UP

When, as a young preacher, we left home for our first charge on the Feather River circuit, the presiding elder, a godly man of wide experience in the ministry, gave us some timely and wholesome advice. Among the things that he said was this, "Always remember that the preaching that preaches down never lifts up." These words have often proved to be a wholesome guide in our ministerial work. We understood him to mean that the preacher to be successful must pay but little attention to the discouraging things on his charge, and should never preach in such a manner as to bring about an atmosphere of discouragement. On the contrary, his ministry should be always hopeful and inspiring.

Observation and experience have taught us to read more deeply into these wholesome words another equally vital truth. They mean also, that the preach-

ing that would be beneficial in the larger sense, must not only be inspiring but it should always tend to lift the level of thinking in the congregation—it must lead into larger realms of truth. Why should the preacher constantly appeal to the lowest level of intelligence in his congregation? Our Lord preached and taught up to the highest limit of the ability of His disciples. He said, "I have many things to say unto you, but ye cannot bear them now." Only when there should be a greater spiritual illumination of their minds by the Spirit, could He communicate greater truths.

The preacher should be the leader in thought as well as experience in the ministry of truth as well as the ministry of grace. If preachers generally could but realize how eager their congregations are for things new as well as old; how greatly they hunger for new wine as well as for old corn, there would be less of the mediocre and common-place in the pulpit. Why should not the preacher be the leader in his community? Why should he be so far behind the current thinking of the present day that he cannot appreciate the position of even the high school students in his congregation? He can never safely guide his people through the confused thinking of the present day unless he knows the problems with which their minds are perplexed and their faith tried. Nor will these people come to the pastor for help when from his preaching it is clearly evident that he cannot appreciate their problems, much less give the help they need in solving them.

This is no time to settle down to an easier method of preparation than the tried and true way of hard study and earnest prayer. It is the time to tone up rather than tone down. It is easy to become intellectually lazy. It will pay the modern pastor with the intricate and complex organization found in the modern church to turn over the details of the financial and social phases of the work to men filled with the Holy Ghost and wisdom, and to give himself to study and prayer. Only in this way will he come to his largest usefulness; and only then will he be able to bring a message of divine truth that shall arouse a slumbering church to the needs of a lost world.

STEWARDSHIP AND REVIVALS

"Of all the challenges contained in Scripture for the securing of the overflowing blessing, none is so striking and unqualified as that which makes obedience to God in our use of money the condition of His favor (Malachi 3:7-10), and there are many individuals and congregations that have accepted this challenge, and through the obedience of faith have entered into the richest spiritual blessing of all their history."—

J. CAMPBELL WHITE.

GEMS OF TRUTH ON HOLINESS

From the writings of Dr. P. F. Bresee

The People of the New Way

Christ-saved men are a race from the dead touched by resurrection life—a race rescued from the mouth of hell. No wonder they are a marked people—a peculiar people, in the moral universe! If an angel from heaven should come and preach to the dead in our cemeteries, and here and there a grave would open, and its occupant—man, woman or child, as the case might be—should come forth, having peculiar affinity for each other—with close family relationships; they would be a marked people, with thoughts unearthly and tastes and desires born of another world. Men would point at them and say, “that is one of them.” They would be called “the people of the new life;” “the people of the new way.” And that is just the appellation given to the early Christians, they were called the people of “the way.” Christians are a peculiar race—in this world but not of it: Their citizenship is in heaven.

The Gift of the Holy Ghost

There is a gift, which men receive through the atonement, and by the provision of Jesus, which is so prominent, and so all-embracing of the gifts which come down from God out of heaven, that we do not wonder that our Lord’s thought was upon it in His last interview with His disciples, nor that the stretched-out, wounded hands especially betoken it. The gift is the gift of God. The gift of Himself. It is peculiarly the gift of prophecy; the gift of promise. Everything that goes before it is only preparatory. Patriarchal teaching; the law as a schoolmaster for a distrustful people; the culmination of law and prophecy in John the Baptist; the incarnation of the Son of God, His death, resurrection, ascension, were all preparatory for the crowning, abiding glory of the Holy Ghost.

The Baptism with the Holy Ghost

It is evident that the baptism with the Holy Ghost is the conveyance into men and through men of the “all power” or Jesus Christ—the revelation of Him in the soul. All earth power is only the condition for heaven power in this work. And the best conditions of manhood, whether brought about by earthly or heavenly power, form but the basis for the efficient, sufficient power of God in this work. All that possibly can be done for a man or woman in the way of education or intellectual development—the greatest cultivation of the best natural gifts, does not give power to live godly or do the work of God.

The Heavenly Enduement

Neither does this heavenly enduement—aside from the indwelling divine personality—confer upon men power, either for Christian living or service. To make a man guiltless and pure—which God has provided

for—is not sufficient. If left thus he would be an easy prey to the devil and the world, and utterly unable to do the work of bringing men and women to God. We stand by faith, which is heart loyalty to God, and intense longing, trustful gazing into His face; but this would not be sufficient, only that God provides that into such a heart the divine presence comes, filling it with Himself. He keeps it. He acts in it and through it. It becomes His temple and His basis of operations. The Bible insists upon and we must have holiness of heart, but we cannot trust in a holy heart; we trust only in Him who dwells within it.

Christian Perfection

Christian perfection is brought about by the second work of grace, and means, primarily that the antagonisms of sin have been removed and that the soul is filled with the love of God—the pure love of God fills a pure heart. All the elements of Christian life are here in perfection; not perfection of strength, nor fulfilled possibility, but of freedom from antagonisms—faith unmixed with doubt; hope unmixed with fear; love unmixed with hatred. To such a one the veil is removed and he looks, with uncovered face into the revealed glory. The mirror is the revealed Word of God. The person whose face shines in the mirror is Jesus Christ. The light of that face is so thrown into the Word by the power of the Holy Ghost that as the man looks with unveiled eyes he sees Jesus only; and to him, in all the Word, there is just one fact—Jesus Christ, the incarnate Son of God, mighty to save, in whom dwells “all the fullness of the God-head.”

“The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” This figure is wild, untamed, unchanged nature welcoming the touch of man. It illustrates humanity welcoming the touch of God. And there is transfiguration. Instead of the thorn the fir tree, instead of the brier the myrtle—the same Hebrew word that is translated Esther—*Hedassa*, the lowly and unknown, becoming the queen.

After the baptism with the Holy Ghost there is that advancement—that growth, that changing from glory to glory—that being consumed by the divine Presence—that increasing spiritual lustre—to which I desire to call attention; and yet, I confess, that I scarcely know how to do it in a way that will be sufficiently clear to be laid hold upon. A sanctified man is at the bottom of the ladder. He is but a child—a clean child. He is now to learn; to grow; to rise; to be divinely enlarged and transformed. The Christ in him is to make new and complete channels in and through every part of his being—pouring the stream of heaven through his thinking, living, devotement and faith.

AUGUST GLEANINGS

By General Superintendent Chapman

Rev. L. S. Tracy, pastor of our First church in Binghamton, N. Y., contributed an editorial to The Press in his city on July 27. The subject was "Hot Weather Religion," and his timely words were as follows:

"The custom of curtailing religious activity during the summer has become general. Secular business is carried on as usual, public utilities continue their services unabated, and the forces of evil and worldliness do not slacken their pace because the weather turns warmer. But the church almost entirely closes its doors. Surely, God is as worthy of our united worship in warm weather as in cold, and we need the means of grace when the thermometer registers only 100 as much as when it stands at zero. If there may be one season of the year when we need spiritual help more than another it is during the hot and trying days of summer. Numbers of people leave the city on vacation, it is true, but does this apply to a large proportion of the population or to only a prominent minority? And is attendance on the house of God such laborious exercise that those who remain at home need a rest from it two months in the year? Some console themselves with the hope that those who go on vacation maintain their religious devotions away as well as when at home, but casual observation soon shows that hope to be groundless. So the vacationists have no spiritual help and those remaining at home have very little. Has the church lost the sense of the urgency of her work? The admonition of the Apostle Paul was, 'Be always abounding in the work of the Lord.'"

In an address on "Witnessing for Christ," Senator Pepper from Pennsylvania, said, "Every member of the Woman's Auxiliary is called upon to ask herself the question, 'Am I sure that it will improve the heathen to become like me? If not, it is up to me to become what I want the heathen woman to be.'" Perhaps we would all be profited by considering the question as to whether any we are called upon to evangelize will be improved by becoming like us. And if they would not, it is not time to quit evangelizing, but to become more like Christ, whose witnesses we are. And the better Christians we are the wider our field of evangelism; for remember that "We are debtors to every man to give him the gospel in the same measure that we ourselves have received it."

Two men stood to testify. One said he had served God for ten years. The other said he had served God ten *long* years. Soon after that, while engaged in a meeting in a small town in which was situated a state

penitentiary, we noticed that it was said of some that they had served so many years in the prison and of others that they had served so many *long* years. We were curious to know the distinction between a year and a *long* year, and were told that a year was just the time required to give credit to a prisoner who obeyed the rules and was "no trouble" to the keepers. Thus, it was explained, ten months was a year at the beginning of a sentence and this was reduced for good behavior until finally a prisoner might get a year's credit for only six months of time. But a *long* year was full twelve months and was the invariable requirement of lawless and troublesome prisoners. Then I thought again of the testimony meeting and wondered if there were not some analogy. I wondered if the *long* year man was not feeling the pressure of disobedience or "troublesomeness."

It is said that Sam Jones once visited President McKinley. He had to go through the usual "red tape" before he was finally brought into the presence of the President. Then after the introduction, Mr. Jones proceeded to talk of ordinary matters, when the President, pressed by many duties, sought to hasten the interview by asking, "What was it, Mr. Jones, that you wished to speak to me about?" But Jones replied, "I have no request to make and no instructions to give. I just wanted to meet a real live President and shake his hand." The President blushed and said, "I am glad you came, Mr. Jones, please come again. You are the first man who has come to see me since I have been President who did not have an axe to grind." And this reminds us that there is a prayer that is principally praise, and that this is the prayer which easily finds the ear of God. "O worship the Lord in the beauty of holiness!"

By giving one proves that he is superior; by receiving one proves that he is inferior; therefore in all human relations, "It is more blessed to give than to receive." And in all efforts at reconciliation, it is better to quote the gifts of the other than to remind of your gifts to him. In prayer, also, our faith is helped more by remembrance of what God has done for us than by recital of what we ourselves have done. And so it happens that much of the prayer of saints is thanksgiving and praise, and in the midst of it there is indication that the saints' own virtue and good works have small place indeed.

Our party stopped for the night on the six thousand foot level of old Mr. Rainier. We could see the ranger's cabin on Lookout Point on the ten thousand foot level, and with the aid of a field glass we could see the "Stars and Stripes" out in front of the cabin. The "uplook" was so inviting that we decided to arise at three the following morning and climb to the ranger's level. But mountain climbing is no simple exercise

and the four mile walk was a test to untrained muscles. More than once we were tempted to "turn back." The last hundred yards was hardest of all, for the way was steep and the stones were loose and sharp, and our weariness was so great that rest was enforced after each ten labored steps in the rarefied atmosphere. But all the way up the new and higher level beckoned us on with irresistible power. And at the foot and on the side of that last, long, hard pull, we were impelled by the thought, "This is the last." We saw and knew a fresh illustration of "The Glory of Going on," and at last when we staggered across the twenty feet or so of level ground that brought us to the friendly door of the ranger's cabin, our hearts were warm with the joy which only the "overcomer" can know. And even now there rings in our ears those familiar words: "There are so many hills to climb upward, I often am longing for rest,

But He who appoints me my pathway knows just what is needful and best.
When the last feeble step has been taken, and the gates of the city appear,
And the beautiful songs of the angels float out on my listening ear,
The toils of the road will seem nothing when I get to the end of the way."

The joyful man is the strong man always; for joy is oil which relieves the friction of life and makes the machinery run smoothly. This is no where truer than in the Christian life; for here "the joy of the Lord is your strength." But there are those who have been defeated because they supposed that joy is always spontaneous and automatic; for, misled by this supposition, they have not taken advantage of "the means" for increasing their joy flow. But the psalmist, you know, gave volitional assistance to his joy and gladness in the service of God; for he distinctly said, "I will bless the Lord at all times; his praise shall continually be in my mouth." There is no better way to increase one's joy in the Lord than to cultivate the grace of gratitude, and there is no better way of cultivating gratitude than by meditation upon the mercies and goodness of God. Meditation, in these busy days, may well be called "the lost art," but by manly and determined effort we can recall it. And among other things, the "happy man," you know, meditates upon God's law day and night.

Paul's exhortation not to grow weary in well-doing has particular application to calling upon people to seek God. Last night the evangelist with whom I am engaged in a campmeeting preached twenty-five minutes and then presented the altar and exhorted thirty-five minutes. At the end of ten minutes he had seven at the altar and it looked like that was all he could get. But at the end of thirty-five minutes he had over thirty, some of whom came during the last three minutes of the call. Many a

victory is lost because of a want of perseverance. But it is much the same in every good word and work. This morning we presented some books in the morning service. The buying interest was not great, but by patient persistence the book man managed to get rid of a goodly number of splendid books. A number of the books were sold after it was really time to quit. Our task is important enough to warrant our going on to almost unreasonable ends to make a success of it.

On October 20 of this year the members and friends of "Old First church," at Los Angeles, California, will celebrate the thirty-fourth anniversary of the founding of that church. It is now a generation since that notable day when Dr. P. F. Bresee and about one hundred others "went out under the stars" and joined hands for the task of promoting scriptural holiness as a distinct and all absorbing task. And this generation has given opportunity for the writing of a worthy chapter—thank God for our fathers and founders and for the progress we have made under His direction and blessing! But the past is useful principally as "a beginning." The foundation is justified only by the superstructure which rests upon it. What we were and what we are will both take their meaning largely from what we shall yet be. The Church of the Nazarene has always stood primarily for evangelism as the scriptural and successful method of propagating the church, and we shall keep on doing more of the same thing we have been doing. Our people not only believe in revivals, but better still, they know how to pray and prevail for revivals, and while we can have revivals we can grow and expand and prosper. But I am happy in my faith in God and confidence in the people with whom it is my lot to labor. Only a few men now living have had better opportunity to know the Nazarenes than this writer, and I now repeat what I have said on previous occasions, "Our people are sound at heart." The Nazarene motto was and is and shall be "*It can be done*," and in the atmosphere of Pentecost, heterodoxy in either word or spirit cannot thrive. It is great to have been contemporaneous with Dr. Bresee in at least the later years of his work, and it is great to be alive and busy for God today. But our best years are yet ahead. Our immediate and distant futures are both big with faith and hope and triumph. No interpretation of prophecy or study of current conditions must ever quench our zeal or dampen our faith for victory. In the reading of the Nazarene calendar, yesterday was fair, today is bright, tomorrow shall be brighter still, and it is better on before.

"No steward can be faithful to his trust without being a Christian, and no Christian can be a faithful steward without acknowledging God's ownership and his own stewardship by paying at least the fixed rate of this acknowledgment, i. e., the tithe."—"The Test of Stewardship."

WALKING WITH GOD

By Evangelist C. W. Ruth

Enoch walked with God . . . three hundred years (Gen. 5:22).

AS ENOCH walked with God, so, in like manner, we may walk with God, providing we meet conditions. God was a Spirit in those days just as He is in our day. We wish to note some things this walking with God, implies:

I. AGREEMENT. *"Can two walk together, except they be agreed?"* (Amos 3:3). There must be agreement concerning the *direction*, the *pace*, and the *destination*. It can be readily seen that a disagreement regarding either of these matters would instantly interrupt the walk; persons walking in opposite directions cannot walk together; and that if one would walk rapidly while the other walks slowly, they cannot walk together; and that if one has one destination, while the other has a different destination, they cannot walk together. In all this, the will of God must be the determining factor; hence it is said, "Enoch walked with God," rather than saying, "God walked with Enoch;" although, as a matter of fact, just as certainly as Enoch walked with God so certainly did God walk with Enoch. So we see that the first essential to a walk with God, is the complete surrender, and yielding of the will. They who insist on having their own way, and doing as they please, cannot walk with God. Entire submission and obedience to the will of God, as expressed in a perfect consecration, is the absolute pre-requisite to the walk with God.

II. SPIRITUALLY. *"God is a Spirit: and they that worship him must worship him in spirit and in truth"* (John 4:24). "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (Rom. 8:5, 8, 9; 1 Cor. 2:14). "If we live in the Spirit, let us also walk in the Spirit," and thus we may walk with God.

III. SEPARATION. *"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you"* (2 Cor. 6:14-18). "God is light," and can have no fellowship with those who persist in walking in darkness; and He is just a little particular as to whom His children associate with.

No man can walk with God until he is willing to give up his sinful associates, and separate himself from the old crowd, who are traveling in the opposite direction, and go alone with God. No man can walk hand in hand with the world and walk with God at the same time. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Wherefore, come out from among them.

IV. FELLOWSHIP. *"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord"* (1 Cor. 1:9). To walk with God is to have fellowship and companionship with Him. God wants to be neighborly with us, and talk with us, and even tell us His secrets. "The secret of the Lord is with them that fear him" (Psalm 25:14). To Moses He said, "I will meet with thee, and I will commune with thee from above the mercy seat" (Ex. 25:22). Herein is one of the delights of this holy walk! Hence the poet sings:

*"My Savior comes and walks with me,
And sweet communion here have we;
He gently leads me by the hand,
For this is heaven's border land."*

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but 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." "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3, 6, 7).

V. PROGRESS. *"The path of the just is as the shining light, that shineth more and more unto the perfect day"* (Prov. 4:18). To walk, is to advance, and go somewhere. Indeed, this is the object in walking. But in walking with God a person cannot go anywhere God does not go. We cannot believe that He goes to the movie, or the circus, or the theater, or the lodge room, with its tobacco smoke and where Jesus is excluded. But we do know that he who walks with God will "ride on the high places of the earth" (Isa. 58:14), and that "He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure;" and his "eyes shall see the king in his beauty, and behold the land that is very far off" (Isa. 33:16, 17). His experience will not become monstrous, nor wearisome. "They shall walk, and not faint" (Isa. 40:31).

VI. VICTORY. *"Because he is at my right hand, I shall not be moved; therefore my heart is glad, and my glory rejoiceth"* (Psalm 16:8, 9). He who walks with God has "a present help" in the hour of temptation, and in "the time of trouble," and "Greater is he that is in you, than he that is in the world" (Psalm 46:1; 1 John 4:4). No matter what the trial, or the battle

may be, if God be with us, as we walk with Him, victory is assured. Thus we may always be on the victory side. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty . . . and for strength to them that turn the battle to the gate." "He shall never suffer the righteous to be moved" (Isa. 28:5, 6; Psalm 55:22).

VII. HEAVEN. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you un-

to myself; that where I am, there ye may be also" (John 14:2, 3). This is the destination, and the culmination, of this glorious walk with God. "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24). And all this he did by "faith," and "had this testimony, that he pleased God" (Heb. 11:5). May we do the same!

"And He walks with me, and He talks with me,
And He tells me I am His own
And the joy we share as we tarry there,
None other has ever known."

PAUL'S CERTAINTIES

By Rev. W. B. Walker

I know whom I have believed (2 Tim. 1:12).

We know that all things work together for good (Rom. 8:28).

We know . . . we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

NO ONE can read the epistles of Paul without noticing a strange mingling of humility and assurance when referring to himself. The language of self-deprecation and the language of self-assertion are both to be found in his letters. When Paul thinks of himself in the light of the past, no language is too strong to describe his own utter unworthiness, but when defending himself against his enemies he asserts his dignity and authority in language that sounds almost boastful and egotistical. For instance, in one place he describes himself less than the "least of all saints," while in another place he proudly flings out the challenge, "Am I not an apostle?"

Paul is a remarkable combination of humility and assurance. Just as we find that strange mingling of lowliness and righteous pride when he speaks of himself and his work, so we find a remarkable mingling of diffidence and positiveness when he speaks of what he knows. In one place he speaks with a certain hesitancy, and in another place with dogmatic assurance. In one place he "guesses at truth," and in another he speaks with the certainty of one who has the mind of Christ. In one place he confesses that he knows only in part, and in another he unhesitatingly says, "I know." In reading Paul's epistles I have noticed that he knew three things, to which I wish to call your attention.

I. THAT HE HAD AN ALMIGHTY SAVIOR

He says, "I know whom I have believed." These three certainties seemed designed to meet life's greatest and most painful mysteries. If I were to mention the three things that most perplex and baffle us, I should mention them as follows: SIN, SORROW, DEATH. But these three certainties are specially designed to meet these three painful and saddening mysteries.

1. Paul had a vision of the exceeding sinfulness of

sin. He saw sin that had polluted men's bodies, defiled their minds, and destroyed their souls. It made the past a very nightmare, it made the present sheer misery, and it filled the future with a nameless and terrible dread. Wherever Paul looked he saw wrecked homes, prodigal sons and daughters on their way to destruction, broken vows, blasted hopes, woes, and wretchedness and pain.

2. Paul was certain of his Christian experience. A vision of sin such as Paul had would have driven him into bitter and angry despair, had it not been for one thing—he *knew of Him who could take away sin*. He had met Him who was able and willing to save from the pollution, defilements and being of sin. Paul says, "I know." "One thing I know," said the blind man to his cross-examiners in the gospel story. Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." He was dead certain that he started to Damascus a great sinner, but met Christ, and was graciously converted, and later was powerfully sanctified wholly by the baptism of the Spirit.

3. Not only was Paul certain in his belief in the power of the gospel, but he also was certain that God could keep a person from falling. He says, "I know *him* that is able to keep that which I have committed unto *him* against that day." Again, he says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And in these days of uncertainty and unbelief, I am still preaching this same blessed certainty. Christ is able and willing, all history demonstrates it, our own experience confirms it. Peter the denier and blasphemer says, "He is able." Zacchæus, the cheat says, "He is able." The woman who was a great sinner says, "He is able." The dying thief who was saved from the jaws of unfolding damnation declares, "He is able." Paul the persecuter and blasphemer says, "He is able." And from the halls of heaven there

comes to us a sound as of many waters saying, "Now unto him that is able to keep us from falling, and to set us before the presence of his glory without blemish with exceeding joy."

II. WE HAVE A LOVING FATHER WHO IS RULING AND ORDERING OUR LIVES

"We know that all things work together for good to them that love the Lord." With Paul this was not a matter of speculation or guess-work. *He knew it. He knew it.* He knew that the events of his life were not the results of chance or accident, or blind fate.

1. Paul was cast out from friends and home, but he was certain that all things were for his good. He preached and wept over his own people, but his message was rejected, and he went far hence unto the Gentiles. What seemed against him proved to be God's method of reaching the Gentile world with the message of hope and salvation. I know of some who were driven from home with its comforts because a full gospel had been embraced, but never have I seen it fail to make great Christian workers and preachers. Paul met severe persecution, misunderstandings, indifference, and carelessness, but he followed the blessed example of his Lord. He went from city to city preaching the glorious gospel of full salvation, but was stoned, beaten, and was under great pressure.

2. The door of opportunity closed in Paul's face, but his faith and trust in God was so certain and definite that he took it as one of the "all things." He had a strong pulling to Asia to preach the gospel, but the Lord closed the door of opportunity. But in closing Asia's doors, He opened the door of opportunity in Europe. We may rest assured that when the Lord closes one door, He will graciously open another. By and by Paul was permitted to preach in Asia, the country of his first love. Oh, how necessary it was that Paul preach the gospel in Europe first. By beginning in Europe first the gospel began its westward roll. Friends, it may seem strange that the Lord should close certain doors of opportunity to you, but ever remember that the Lord will open others of far greater importance.

3. There are many things in this life that we do not understand. But, if we can see the hand of God behind the clouds, nothing will be of blind fate to us. Often our wondering souls ask the question—Why? Yes, why this sorrow? Why this bereavement? Why this waste of life? When we see a man stricken down in the midst of life; when we see a father removed just when his family need him most, we cannot understand. Many of us have wondered at the home-going of a promising young minister. Many have stood aside and wondered when a precious child was taken from us. While we cannot always explain or understand these mysteries, we know that all things work together for good to them that love the Lord.

III. PAUL KNEW THAT A HAPPY HOME AWAITED HIM BEYOND THE GRAVE

"We know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The happy home in the Father's house was no dream, or fancy, or imagination to the apostle—it *was a solid certainty*. Socrates and Plato speculated as to what came after death—*Paul knew*. He knew that a building of God awaited him after the trials and difficulties of this life were over. However, there were some things regarding the future that Paul did not know or understand, but when it came to his assurance of a future state *he knew*.

1. To some this future home will be a place of rest. To those who have labored in the heat of the day, it will mean blessed rest to them. "My chief conception of heaven," said Robert Hall to Wilberforce, "is rest." "Mine," replied Wilberforce, "is rest." Yes, to some it will be like John of old whose greatest joy and fondest consolation was to lean upon the bosom of his Redeemer.

The story is told of mother who was standing by the bed of her dying child. The mother tried to lead the child's thoughts to heaven, and told the child of the city of pure gold, of the dazzling brightness. But the child shuddered, and cried that the light would hurt her eyes. Then the mother told her of the choirs of angels, and their songs before the throne, and the child answered that the noise would make her head ache. At last the mother took the moaning child to her breast, and as she nestled there, the child said, "If heaven is like this, I am ready to go there."

2. Our heavenly home will be a country that is free from sorrow and death. This world is filled with sorrow and death. Little do we know the sorrow that is hidden under the surface of those whom we meet. This world is broken-hearted, sorrowing, weeping, bleeding, and eternity bound. On every hand we hear the piercing cry of sorrow and death. We have our fathers and mothers for a while, we are blessed with their example of love and patience, and we feel as if we could not do without them, but death comes uninvited and takes them away. We grow up with our brothers and sisters, and the thought of death brings a feeling of sadness, but soon they are taken from us. We press our children to our hearts, but soon death claims them. "One by one their chairs are emptied, one by one they went away." But as Paul of old we are certain of a heavenly home beyond earthly sorrows and death.

3. Heaven is a place of happy reunions. There is not a family whose circle is unbroken. There is great joy in the family reunions of this world, but soon they break up and our hearts are made sad. But there will be no "good-bys" in this family reunion that is beyond the stars.

It will be great rapture to our souls to meet God's

family of all ages. The Bible speaks of them as "the whole family." We shall meet those who lived and toiled for God before history began. It will be great joy to meet Father Abraham, who walked before God with a perfect heart. We shall meet Moses the world's greatest lawgiver and legislator. Then, there will be Joshua who could arrest the sun in its course that he might have more time in which to fight God's battle. And, in the center of the universe of God will be Christ Jesus our Master, who flung worlds from His fingers, was born in Bethlehem of Judea, at whose voice the winds obeyed, and at whose command the dead leaped to life. He was crucified on a cross, incarcerated in the city of death, burst its bars, carried off its gates, ascended on high and has become our Friend at the right hand of God forever more.

In conclusion I want you to notice Paul, the faith-

ful, battle-scarred warrior of the cross in Rome's dungeon as he has come to the terminus of the way, and takes up his pen and writes his closing message to Timothy. He says, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." As he looks forward his eyes brighten, his bosom heaves, his heart expands, his hope enlarges, earth recedes, his surroundings are transformed; Cæsar drops out of sight, and Christ appears; the executioner's ax is welcomed as the key which opens paradise; and under the momentum of a life lived on earth, but based on eternal principles, "Paul the aged" sweeps through the gates of a felon's death to wear the crown of eternal life and to hear the music of the Master's gracious greeting, "Well done, thou good and faithful servant."

CHRIST ON YOUR DOORSTEP

By Evangelist Paul J. Goodwin

ARTICLE II

CHRIST comes near to every one. He is not far away, He is near at hand. He is upon your doorstep. He stands there with the lantern of conscience in His hand. Its clear light reveals the dusty, unused doorstep. Its light penetrates to the darkest corners of your heart. It reveals there the awfulness of your continued rejection of a loving and compassionate Savior, who would have all men come to repentance.

I thank God for the light of conscience. It is the light that lighteth every man that comes into the world. As a boy in a Christian home I remember how conscience aroused me. My father and mother had prayed for me. Especially one morning that I remember. As soon as "Amen" was said I got away. But my father followed me out on the front steps and put his big old arms around me and said, "Son, don't you feel you ought to be a Christian?" But I said, "No, Father, I am not old enough to think of that yet." But in my breast conscience said, "But yes, you are old enough, you know you ought to give your heart to God."

Oh, I tell you Christ stands at your heart-door today and conscience is pounding away in many of you, and it is telling you what you ought to do. You ought to throw open the door and let Jesus in.

He is close at hand—on your doorstep. Not far away. Not at the end of the long road of good works. Don't cease your charities, your gifts, your deeds of kindness. But Christ is not found at the end of that road. If He were at the end of that road He would say so. But He says, "Behold I stand at the door and knock."

Nor is He to be found at the end of the long road of scientific and philosophical study. Don't stop your

study. The mind is made for that. But old Plato, the philosopher, died on that road trying to find God, lamenting that "it is so hard to find the Father of the universe." A greater human mind than Plato never existed. He failed and you will not succeed. Christ is on your doorstep, not at the end of the road of study.

Some hope to find Christ in the musty and dusty creed. But He is not found by going backward. I suppose creeds have their place, but Christ is greater than any creed. He is more than a historic character, He is a living personality, alive today, alive forevermore, and He stands at your heart and knocks today and says "Let me in."

He stands upon your doorstep, right down on your level. He stood upon the level of a band of horny handed fishermen when He entered into Peter's boat that day. He stood upon the doorstep of that crowd that day who always have a struggle to make ends meet and He gave them bread. He stood on the doorstep of that sinful woman of Samaria that day by the well and not only took the water from her hand but gave her the water of life.

To the tired laborer, to the weary factory hand, to the carpenter, to the struggling farmer trying to wrest a living from the soil, this Christ of the doorstep comes. He comes right down on your level. There is nothing patronizing about the humble Nazarene. He labored, He knows your need. He comes down to your doorstep, my sinner friend. No matter how long you have been away from Him. No matter how far you have wandered from Father's house. He stands on your doorstep and He is knocking. Oh, let Him in, He will sup with you. He wants to share your fellowship, and He will share all He has and is with you if you will but open the door.

In conclusion let me tell you that only you can open

that door of your heart. When Holman Hunt painted that picture, and if you have a print at home you will notice he did this strange thing. The door in the picture has no doorknob. There is no way to open it from the outside. Critics said, "Mr. Hunt, you have made a great error and spoiled your picture." But Mr. Hunt said, "You do not understand; I made it that way on purpose, to represent and symbolize the human heart which can only be opened from the inside by the person himself."

And Christ stands at your door today, but only you can open that door. Christ will never force Himself upon you. He will stand there an eternity but He will never save you against your will.

The old Hoosiers, you know, never put latches on the outside of their cabins. They were in constant danger from the Indians. So when anybody came and knocked they would cry, "Who's here?" and so they

came to call them Hoosiers, they say. But oh, friend, there is no latch on the outside of your heart and Christ cannot come in. He is knocking. You say, but "Who's here?" He says, "It is I; it is the bleeding Christ who gave His life for you; will you not let me in?" Oh, will you not do it now?

He was knocking that day that your little boy or girl slipped away to be with God. And you said, "O God, I will be a better man, a better woman." But you forgot, you did not keep your word. Losses came and disaster seemed upon you and out of your distress you cried to God. He was knocking then. But you passed it off and He went away. The revival came and again He knocked, but you rejected and passed it off. Oh, is He not good to come back so many times to you and He is knocking at many a heart again today. What will you do with such a tender and merciful Savior? Let Him in!

HANNAH A TYPE OF THE CHURCH IN TRAVAIL

By EVANGELIST N. J. HEPBURN

THE motive that moved God to give His Son to be offered on the cross of Calvary was, that the world might be saved. The motive that moved the Son of God to give Himself was, that the Church might be sanctified. The commission that Jesus gave the Church, the only commission the Church ever received from God, is to "Go ye therefore and teach all nations." The paramount issue then confronting the Church is to bring the gospel of full salvation to all men. If God's plan is to be carried out, every other interest must take second place. For this work to be successfully accomplished the Church must be baptized with the Holy Ghost. The Church must have His power upon her to be able to cope with her antagonizing foe, the devil, who is opposed to the salvation of the lost. But not only does she receive power with the baptism with God's Spirit, but with this baptism comes also a great passion for the lost. This passion is absolutely necessary to the birth of newborn souls, as the Church is the mother of the spiritual children born children into the kingdom of God. When this passion begins to wane and die or becomes dormant and she settles down to contentment without newly born children and her affections and interests becomes fixed on other things, although these other things may be somewhat necessary, she becomes a disappointment to God and He expresses His dissatisfaction by this utterance through the prophet Amos "Woe to them that are at ease in Zion and trust in the mountain of Samaria." If we would catch God's description of the Church in travail, illustrated, we should turn to the first chapter of First Samuel, and study the experience of Hannah.

We find that Hannah, the wife of Elkanah, felt very keenly her unfortunate state of being childless. Not only with Hannah but with all others of that age

it was considered a reproach for a woman with a husband to be childless. This is expressed by Rachel, the wife of Jacob, who said at the birth of her firstborn, Joseph, "God has taken away my reproach," and again by Elizabeth at the prospects of her firstborn, John the Baptist, "Thus hath the Lord dealt with me . . . to take away my reproach from among men."

There is no normal home where there are no children. The reason for their absence may be traced to various causes, but whatever the cause, the abnormality remains the same. There is no normal church where there are no conversions. According to God's plan the church, both local and general, must be prolific. The church that is alive to its call or mission will feel as Hannah did the sting of the reproach of being childless or that there are no newborn babes being brought into her folds. For truly it is a reproach for a church posing as the Bride of Christ to exist without spiritual offspring.

So keenly did Hannah feel the sting of her reproach of being deprived of motherhood, the greatest favor God ever conferred upon woman, that she became greatly grieved over her misfortune. Her grief became so sore and her anxiety so great as she went with her husband up to Jerusalem, year by year to worship, "That she wept bitterly and refused to eat and was in bitterness of soul and prayed unto the Lord, and wept sore." Elkanah, her husband, seeing her sorrowful spirit made an effort to interest her in other things, saying "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved?" and insisted she should be satisfied with his love for her though she had no son. Even the priest rebuked her, misunderstanding her complaint. But Hannah refused to be comforted or silenced and out of the abundance of her

grief poured out the bitterness of her sorrow before God until He granted her petition.

Some will ask, are the days of the deep-seated, far-reaching revivals that leave in their wake a deep sense of spirituality and lasting results at an end? No, not if we as a church approach God in the same manner of anxiety with burning passion, deep burden for the salvation of the lost with which Hannah came to the Lord when she made her request to God for a son. If the church catches the true vision, God's vision of a lost and dying world, interests will lag in every material thing and she will be moved to a spirit of prayer and weeping before God for souls. Genuine and lasting revivals do not come usually by our laying out plans before God that we hope to have Him work out. Hannah did not offer God a program to work to, but was so heart-broken and deeply burdened that she went unofficially and unceremoniously straight to God with her case and never ceased until God answered. Old-fashioned, God-sent and God-honored revivals, out of which come wellborn and lively spiritual children who announce their own arrival, are conceived in the heart of a church that feels that she must be heard and honored with the shouts of newborn souls or she will die. Her burden becomes so great that she meets the old prophet Isaiah's challenge (Isaiah 62:1), "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." And again in the sixth and seventh verses, "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." God has said by the same prophet "As soon as Zion travailed she brought forth her children." The church today can get what she wants and usually gets what she goes after in spiritual things. If her deep and first concern is for converts who are born healthy and robust she can have them. But there must be that willingness on her part to intercede with God in prayer, that spirit of travail or soul burden when she refuses to be comforted except God removes her reproach by giving her newborn souls. Let her call a fast, be moved to tears and such fervency of prayer for the salvation of her sons and daughters, fathers, mothers, husbands and wives, relatives, friends and the lost everywhere and refuse as Hannah did to substitute any sidelines of material things, that seem to be necessary to religious prosperity for the one essential thing, the salvation of souls, and God will grant her petition. When she comes in the spirit of importunate prayer as the widow came to the unjust judge, she will see displays of divine power in the breaking up of the hearts of sinners and the conviction of the wicked, the weeping of the penitent and the emerging of those in nature's night into the light of the children of God. Our young Samuels will be delivered. Eternal life will be the joyful cry and victory perched on every banner of the host of King Emmanuel.

KANSAS CITY, MO

THE FRIEND OF FRIENDS

By EVANGELIST LON RILEY WOODRUM

Text: Song of Solomon 5:16, "This is my friend."

IN THE incipency of His ministry Jesus had emphasized the doctrine of love. Christian service also formed the basis of many of His unparalleled discourses. But when the shadow of the cross grew darker across His path, He spoke of friendship! "Henceforth I call you not servants: for the servant knoweth not what his lord doeth: but I have called you friends!"

Would I be too presumptuous if I said that divine friendship exceeds divine love? I probably would be; but love may be one-sided, while friendship must ever be two-sided! It is a wonderful thing to see God loving poor, sin-cursed Peter; but what a thrill it gives us to see, not only God-loving Peter, but Peter reciprocating God's love!

A visitor in a certain home asked a little girl whom she loved the most, her mother or her doll. "I love mother most!" replied the child. "Why?" asked the visitor. "Because mother can love me back!" was the answer. I think Jesus called His disciples friends because they could love Him back!

"This is my friend!" Even Jesus! *He is a rich friend.* Folks boast of their wealthy acquaintances. He owns the cattle that graze, the birds that sing and the flowers that bloom! "The earth is the Lord's!" And everything in it and on it and under it and over it and around it!

He is a royal friend. His throne is indescribable; His dominion unmeasured, this terrestrial sphere is His footstool! The angels that flit from world to world on wings of fire are His messengers! The dread angel that left a hundred and eighty-five thousand dead Assyrians on the field; the angel that shall plant one foot on the sea and one on the land and declare that time shall be no more; they fall flat on their faces before Him and cry out, "Holy, holy, holy, Lord God Almighty!" "This is my Friend!"

He is a kind friend. A man came to me the other day. He was sad, he was troubled. He told me some personal things; he unburdened his heart to me. He said he had confidence in me. I was his friend! I remember once when my heart was broken, crushed, bleeding! Death seemed welcome! Mortal friends were around me, but I knew they could never help me; the wound was too deep! But there was a Friend who came and smote the shadows, and I cried with the psalmist, "When my father and mother forsake me then will the Lord take me up!"

He is a faithful friend. John, the apostle, tramping over lonely Patmos, saw the white charger plunging down the heavens, whose rider was Faithful and True! Paul, languishing in a Roman dungeon and John Bunyan pacing the floor of Bedford jail were not alone! A faithful Friend passed through steel and stone and stood by them!

There comes a time in the life of every person when he must make the greatest journey ever known. The family physician will turn away; science will bow its head before its unconquered foe; mortal faces will fade away; human hands will slip loose as the soul walks down into the valley, never to return! But the Christian can then cry with David, "I will fear no evil!" for our Friend will guide us, for He knows the way; from the cross He passed over it and lit it with His resurrected glory!

A lady once asked a famous poet, "How have you reached your present high position?" He replied, "At a critical time in my career, when the great decisions of my life were being formed, when my character was entering the mold, I had a dear friend who stood by me and encouraged me!"

Friends of the cross! When we stand on the hyaline pavement of the city whose builder and maker is God; when the angels press upon us and ask, "How have you reached your present high position? Did not you all sin and come short of the glory of God? How did you, poor beings made of earthly dust, get inside these exalted gates? How did you win those crowns and robes and harps? How can you sing such celestial songs as you sing?" then shall we answer, "We had a Friend! When worldly woes beset us; when friends of earth forgot us; when loved ones forsook us; when tribulation flailed us, we had a Friend! Over the rugged steepes of life and down to the valley of death He walked with us, He strengthened us, He loved us and finally led us through the portals of glory!"

He is more than a King of kings: He is more than a Lord of lords: He is a Friend of friends! Amen.

SEPARATION

By WILLIAM G. HESLOP

GOD separated the light from the darkness in the beginning, and in God's thought and plans the darkness has always been separated from the light. Light and darkness cannot mix. There is no fellowship between darkness and light. When God called Abram out of Ur of the Chaldees he called him to a life of complete separation. Separation was first commanded, and then, the promises were given. It was Abraham the separated one who rescued Lot the mixer. It is the separated man today who alone has the power to help and save the lost. Lot was a good man in Sodom, but, mixed up with the things of Sodom, he lost his influence even over his own family and almost lost his soul. His wife was doomed, his daughters were disgraced and he cursed the world with Moabites and Ammonites. He was a good mixer and in the gamble of mixing he lost. The bride of Isaac was to be found at a well, drawing sparkling refreshing water to satisfy the needs of others.

Israel in Egypt were in bondage. Exodus means *going out* (separation). Moses, refused to be called

the son of Pharaoh's daughter, left the palace, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt for he had respect unto the recompense of the reward. Rejecting all the compromises of Pharaoh and determined that not a hoof should be left behind, he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible.

It was always God's will for His people to be a separated people and as long as Israel was separated they were victorious. They departed from God and demanded a king to be like the nations around them and thus the very thing that God did not want them to become was the very thing that they demanded. God wanted them to be His special, peculiar, royal, holy, separated people but they wanted to be like the people around them. God's call is always to a life of separation from the world with all its fashions, foibles, fol-de-rols, fiddle-de-dees and follies. A ship is all right in the sea but the sea is all wrong in the ship. The Church is all right in the world but the world is all wrong in the church. Pharaoh did his best to keep God's people in Egypt and Satan will do his best to keep us in the world.

The Nazarites in the Old Testament were a separated people. Abstaining from wine and every other exciting pleasure, they bore reproach as separated ones; and there is still a reproach to the cross of Christ and full salvation.

Plowing with an unclean ass and a clean ox was forbidden. Sowing divers seeds in a field was positively prohibited. The unregenerated seed of evil doers are to be separated from God's regenerated seed. Unclean asses and clean oxen are not to be yoked up together. The error of Balaam was nothing more nor less than mixing the seed of Israel with seed of Moab in order to get Balak's gold. Balaam has gone down into eternal infamy because, knowing the will of God, he refused to do it. Samson lost his power and lost his liberty and lost his eyes because he rested his consecrated head on the unholy lap of Delilah.

When the separated locks of Samson were clipped by the worldly Delilah the Holy Ghost was finally grieved and Samson became the laughing stock of his enemies. This Satan deceived world has always clubbed its godly Abels, laughed and jeered and mocked its righteous Noahs, scoffed at its holy Isaacs, and thrown its devoted Daniels into dens of lions. It has always persecuted its pious Shadrachs and chopped the head from the shoulders of its rebuking John Baptists. It has always imprisoned its Pauls and crucified its Saviors. The unrighteous Hamans will always seek the destruction of the righteous Mordecais. "No man can serve two masters," is as true today as it was true yesterday. The lovers of pleasure more than lovers of God are as numerous today as they were yesterday. If we live and walk and talk and act as the saints

of whom the world was not worthy, the same world that persecuted them will oppose and persecute us. The weak, spineless, jelly-fish, soft, sentimental, sickly professionalism of this day and age will never stir either God or Satan, man or devils. If we keep clean enough and straight enough and spiritual enough we shall never be popular enough to be even desired by a Christ rejecting, sin loving, pleasure seeking world. "Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee" (Lev. 19:19).

"Be not conformed to this world."

"Come out from among them and be ye separate."

"From such turn away."

"They are not of the world even as I am not of the world."

COLUMBUS, OHIO

THE MULTITUDE OF WOMEN

IN ONE of the Psalms, the writer says, "The Lord gave the word, and great was the multitude of them that published it." A careful examination of the Hebrew reveals an error in this strong utterance, as found in the king James translation. Actually what the psalmist said was this: "*The Lord gave the word, and great was the multitude OF WOMEN that published it.*"

In king James' day there were so few women who had reached that degree of freedom, education and privilege such as would enable them to "publish the word," that the king's translators just assumed that David was mistaken when he wrote that Psalm, and consequently they corrected him accordingly. But in our day, the women who love the Master are not only a multitude in number, but they are free, educated, capable, and willing and able to publish their Lord's Word at home and abroad.

Who constitutes the bulk of the average audience in practically any church in the land? The women!

Who are among the faithful ones at prayermeeting and often prevent that midweek service from being abandoned entirely in some localities? The women!

Who are the soonest to respond to earnest preaching, and seek an altar of prayer for forgiveness or sanctification? The women! Paul's first audience in Europe was a handful of women gathered at a trysting place for prayer.

Who are most prompt to accept tithing and painfully to lay their pitiful earnings under tribute for Jesus' cause, the meanwhile weeping that their offerings are perforce so small? The women! The person who made the most notable donation in the New Testament, and was forever glorified by our Lord and Master was a woman. The ones who placed their substances at His disposal and sustained Him materially during His sojourn on earth was a band of women.

Who lingered behind at the cross, and despite its blood and horror, and darkness and earthquake and

shame, stood by while almost all His lovers forsook Him and fled? The women!

Who came first on Easter morning to lay pathetic donations on their dead Benefactor's tomb, and found instead a living Lord and ran with eager joy-spiced feet to sound the first jubilant note of His resurrection? The women!

Who joined the first Prayer and Fasting League of the Church of the Nazarene, when the General Superintendents launched that gracious plan for securing the favor of God and the hearts of the church for the slowly declining missionary cause? The women! Of the first two thousand joiners all were women but a handful.

Who caught up the trumpet with trembling but desperate fingers, and sounded loud and long for an *advance* and not a *retreat* in the missionary activities of the Church of the Nazarene? The women!

Who are carrying practically all the burden of placing missionary literature in the hands of our people, holding study classes on this holy subject, and monthly engaging in special passionate prayer for this work? The women!

Who give and give and give again, and then collect the pennies, the nickels, the dimes, and the larger sums, until but for their timely and generous donations, the General Treasurer would not be able to finance the cause of spreading holiness in foreign lands? The women!

Who constitute the faithful left hand of every pastor everywhere, often exceeding the stalwart right hand, in some communities, in their devoted ministries? The women!

The women, ah, the holy Nazarene women! They are willing to adjust their plans, alter their methods of work, fetch up the rear if need be, chink in the cracks, hew wood or draw water, but they are not willing to cease serving their Lord and Master, or sacrificing to further His kingdom.

J. G. MORRISON, *Executive Secretary.*

"We hear a great deal these days along the line that when the church gets right spiritually, there will be no trouble about the money. My experience clearly teaches me that when Christians get right with reference to money, there will be no question about the spirituality of the church. Selfishness and devotion to Christian service will never be found in the same life. There is no room for the prayer life in a heart filled with selfishness, and no possibility of Christian growth without the prayer life."—E. M. RUNYAN.

"The divine invisibility to the unconverted makes intercourse inconceivable."

"Life and reality nowhere draw for us perfectly distinct lines."

THE CURE FOR A TROUBLED HEART

By N. F. Scott

Let not your heart be troubled: ye believe in God, believe also in me (John 14:1).

In the preceding chapter Jesus had told His disciples of His speedy return to His heavenly Father, and that they would not be permitted to go with Him. They could not understand why He should thus speak, and one of them ask why he would not be granted the privilege of journeying with Him, stating that he would "follow him till death."

The Savior of mankind could look beyond the outward expression displayed by the disciples, and see that they were troubled at His statements, and in order to further establish their faith in Him as the Son of God, spoke the words of our text, saying in substance, "Let not your hearts be troubled; ye have faith in God, now have faith in me; what I have told you in the past concerning the Father you have believed, and now I am to go away, believe what I say, for in these sayings there is comfort and cheer. You will meet with difficulties in the near future, you will meet with perplexing problems, you will encounter the enemy of your souls, dark and trying hours will cross your pathway, friends will betray, all earthly ties will seem to be severed, then you will need help.

"Believe in me, I am the panacea for all of earth's ailments; I am the Truth, the Light, the Way; without me you grope on in darkness; I am the only source of life, of true life; I am the only Light that will lighten the pathway of life; I am the cure for all your heart troubles, if you will only believe in me.

"There is no other that offers to you the success in life that I am offering to you if you will only believe in me. I stand on the threshold of all great and successful accomplishments of life, the real and lasting accomplishments of all life, if you will put your faith in me.

"No other physician offers you the relief from suffering and sorrow that I offer to you. For your physical suffering human physicians offer a temporary relief; for your domestic troubles the courts offer a substitute; for your financial troubles and responsibilities wealth offers a momentary relief, but for all these I offer you a permanent cure.

"For your physical suffering I offer grace that will make the hours of torturing pain appear as but light afflictions, assuring of working for you a far more exceeding weight of eternal glory. For your hours of sorrow when earthly hope has fled, I give you my rod and my staff to comfort you with the assurance that if you will believe in me I will remove the clouds that you may see the home where no sorrow shall ever come. For your domestic trouble I will give you a place of pleasant dwellings where peace flows like a river. For your financial trouble I offer you a cure, not in the wealth of this world but an abundance of grace to keep your heart and mind stayed upon me, and though poverty may lurk at your door, and the price of bread be not in the purse at all times because of faulty judgment and surrounding circumstances relative to this world of sin and its curse, by the sweat of your face you shall eat bread, and I will give you water, and you will be made to rejoice in the fact that a little that a righteous man hath is better than many riches, and in my Father's house are many mansions, if you believe in me."

There is no promise to the fearful in heart. There is no reward to the unbelieving that will bring joy in the end. Jesus Christ stands today as the cure for all of earth's ills. He is the cure for doubt and fear; He is the cure for sorrow and sadness; He is the cure for all our financial reverses; He is the cure for the sin-sick soul. He invites those who are weary and heavy laden to come and find rest for their souls. He asks that we come and reason together with Him, and though our sins be like crimson they shall be like snow; though they be like scarlet they shall be as wool. He bids the sinner come and find peace that passeth all understanding, peace from a

troubled conscience, peace from a burdened heart, and to the Christian He bids him come and find soul rest, rest from the carnal propensities, carnal appetites, carnal desires, from an up and down life, from a life that is vexed by the warnings of inward and outward stirrings, rest that will be permanent, rest that will be sweet, that will relieve all anxieties of this life, rest that will refresh the soul and will be the delight of life.

If we will believe in Him He will be the cure for the great and perplexing problems of a church today. If we will believe in Him, not in a historical way, but in the true evangelical sense, He will relieve the strained tension of our Missionary Board, the strained tension of our beloved General Superintendents—if we believe in Him.

He is the cure for all our deficits, for all our retrenchments, for all our lack in our general, district and local budgets, if we will believe. He is the only cure for all our ailments. He is the cure for the millions of darkened continents, the only remedy that will effect a permanent cure. May we not earnestly pray and believe for the speedy relief from this dreadful situation, and for the most gracious revival awakening this nation has experienced. May God grant that every Nazarene throughout the entire connection will exercise that faith in Him that will honor and bring honor to His worthy cause, that will perfect a cure for all our deficiencies, thereby enabling us to carry this remedy to the sorrowing and suffering of earth.

STEWARDSHIP CO-OPERATION

OUR first year's experience as District Superintendent came to a close on Sunday, June 16. It was in every way a year of adventures, surprises, thrills and triumphs. Knowing that to be elected to such an office was to have not only the confidence of our brethren expressed in us, but the honor of the office itself made us feel the sacredness of the position, as well as to feel the keen responsibilities that it carries, for where it was the care of a pastorate, now it is the welfare of pastors. Where it was the interest of a local church, it is now the responsibility of churches. And where it was the salvation of souls, it is now the destiny of perhaps thousands of souls, that are directly or indirectly depending upon us. And where it was the burden of entering a city, and there building a substantial organization, we are now facing the problem of entering the scores that are fast opening to us. So with the honor of the office, to which we were elected, came also grave responsibilities.

Our first task was not only that of familiarizing ourself with the district, and to become personally acquainted with our pastors, learn something of their burdens, and share them, but it was also necessary to meet their people and know something of their trials and heartaches. Until this is done, a District Superintendent is placed at a disadvantage in his efforts to be of the greatest service to his district.

Then, too, to know how to form the line of battle, and to execute the commands of our great General, was still another requirement that was placed upon us, and an art that must be learned.

It was after much prayer, fasting and waiting upon the Lord that He revealed to us the value of a personal contact with not only our leaders, but the churches that they serve. Thus we set out to keep in personal touch with our pastors. Truly, after all, the success or defeat of any local church depends largely if not altogether upon the pastor in charge. We have every reason to be thankful for good men, owing to the fact that we were furnished with men who have given us the most hearty co-operation. They stood prayerfully by us as we drew up the program for the district, and when it was submitted to them, they incorporated it into their plans, and executed it to their best ability.

When we were in need of advice, our Advisory Board stood ready and willing to counsel with us, and when the burden was heavy and the finances were not coming in sufficiently to meet the demands, we called for a day, a week, and as much

as a month of prayer. To this our pastors responded with a most loyal spirit. When their people saw their earnestness, they too felt the burden and united, thus the district was on her knees before the Lord. Showers of blessings fell, souls were saved, tills opened, and the Lord's treasury was replenished.

As we neared the District Campmeeting, the burden of souls became more and more acute, until from the very beginning of the first service one could hear the groans of the saints as they interceded for the lost. The early prayermeetings were well attended. It was a time where many battles were fought and victories won. Prayers went up in behalf of a mighty outpouring of God's Spirit upon the services. As a result of this praying, outbursts of glory came upon the camp as souls wept their way to God. Scarcely had we a service but what was honored by the manifestation of the Holy Spirit upon both speaker and congregation. The finances were not only raised in full, but an additional subscription was taken and a substantial offering made with which to help finance the campmeeting, which is to be held at Hastings, Nebraska, next June.

Then came the District Assembly with its many official duties, problems and responsibilities. The same spirit of co-operation with which the entire year was characterized prevailed throughout every session. The work was done with all ease, with scarcely a discussion but what one might have demonstrated the joy of the Lord. The presence of the Lord was so manifest, in even the business sessions, that they became times of shouting for joy. When the routine of business had been given proper attention, and the reports were made, we all rejoiced in the fact that while the Lord had fed our hearts throughout the year, He had also enabled us to pay the District Budget in full, and to pay over three hundred dollars more than our apportionment on the General Budget. The spirit of stewardship co-operation prevailed and as our hearts took courage in our God, we opened our District Tabernacle Association, a plan by which tabernacles could be erected for the purpose of conducting Home Mission Campaigns. Again we were blessed by the spirit of stewardship co-operation, which meant a unanimous support of the assembly to this most needy cause.

When the information came to us that we had been nominated for the office of District Superintendent, and elected from the nominating ballot, we again felt the heavy responsibility as the duties of the office fell upon us. But with our confidence steadfast in the precious people who elected us, and our faith in our God, we, together with this noble class of workers, are going forward in His service. The stewardship co-operation that enabled us to triumph last year, is again making possible splendid success along all lines. The pastors and their delegates have returned to their churches with the purpose of performing their duties with the increased inspiration derived from stewardship co-operation, and under the leadership of the Holy Spirit. For every victory won, and every blessing bestowed, we are pleased to give the honor to our God, our Savior Jesus Christ and to the blessed Holy Ghost.

MARVIN S. COOPER, Superintendent Nebraska District.

FROM ARGENTINA

By LULA H. FERGUSON

Weeping may endure for a night, but joy cometh in the morning (Psalm 30:5).

On the 25th of May, 1922, a small crowd gathered on a street corner in Buenos Aires to hold a meeting. As the street cars passed by, my attention was drawn to a nicely dressed young woman who got off the car and came directly to the meeting. She came to that section to visit her mother-in-law, and seeing her mother-in-law in the service she stopped too. At the close of the service she said, "What is the little black book that all of you have?" The Bible was then placed in her hands.

She accepted the gospel with all of her heart. Her unsaved husband became jealous of God's Word; said he was going to burn the book because she read it and would not accompany him to worldly entertainments.

She held true through many trials. In November, 1928, one night during the assembly this man was converted. He has held true through many temptations and has been received into the church by baptism. His wife is now praying for him to be wholly sanctified. They are a happy family.

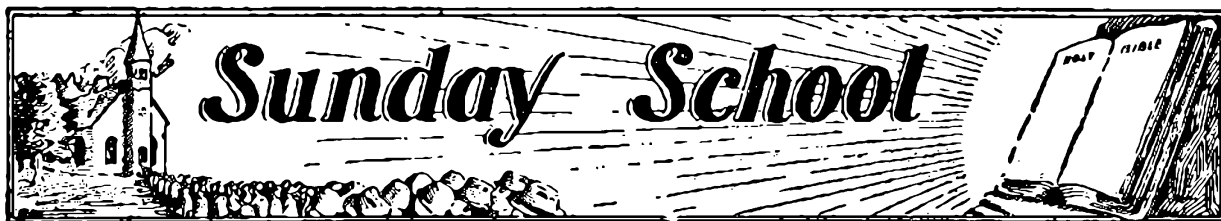
In January, 1927, a young man was converted in one of the Nazarene missions. In a few days came the word that his wife had left him and taken their only child and all of the household goods worth having. He sought to visit her, and was met at the door by a man with a shotgun in his hands. She then sent him word if he would give up the gospel she would live with him. He remained true to the gospel and continued to attend all the services, grew in grace and knowledge of the Lord. This year she decided she would come back to her husband. She has been converted and seems very happy. She said she saw that he was a different man, and she had to believe the gospel. In a recent testimony meeting he said he was the happiest man in the world.

Dona Juana Bertanatti, of Merlo, was baptized in November, 1928. A few weeks later her husband disappeared; she was ill in bed. After some days a letter came from another town from their daughter saying he was there but was threatening to throw himself under the train to end his troubles. The son went at once to see him. Through his drinking he had gone into gambling and lost everything he had, even his wearing apparel, also lost money he should have paid to his working men. He is a contractor. He was afraid they would kill him. He promised his son that if the family would go to Bavio (they all live together) he would join them there. The son gave up his work and they sold off what they could to get money to defray the expenses, then a letter came from the husband saying that he could not get work and for them not to come, that he was leaving there. They went on and in a little while the son found out where his father was and wrote him to come home. The son has two lovely boys, ages five and seven. One day as they were playing in their rented place and saw a cart pass they cried out, "Abuelito, Abuelito; (My little grandpa, my little grandpa)." The old gentleman could not pass on, but stopped and came into the house, bent almost double with shame. Then he said to Dona Juana, "Where may I put my bed?" She said, "Right here alongside mine where it has been for forty years." They have been married forty years. He began to fondle his grandchildren and said to them, "We are going to stay together always." Their money gave out, the men could not secure work, the little boys crying for bread. Dona Juana prayed and asked the Lord to touch someone's heart to help them. The son went to a business man in the town and told him he had no work. After the second interview the man went his security and was enabled to secure a *camion*, and they are now doing a good business as dealers in fruits, vegetables and poultry. We had the privilege of visiting them on May 7. The father sought my husband's company and told him he had quit drinking and smoking. The daughter-in-law was also converted in Merlo. These two preached in the place. They are a happy family. The husband is not converted but is surely coming up the road. Hallelujah! Will you join us in prayer that God's plan may be carried out in these lives?

Dona Juana says she is the Lord's; ready to live or ready to die, as He wills.

The harvest is so ripe and the laborers are so few. Pray ye

We prune the apple tree to improve the quality of fruit, but some people would rather bear scrubby fruit in their Christian life than to yield themselves to the pruning process of the Holy Spirit and the Word of God.



LESSON FOR SEPTEMBER 15, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Teaching the Law of God.

LESSON TEXT: Neh. 8:1-3, 5, 6, 8-12.

GOLDEN TEXT: *The entrance of thy words giveth light* (Psalm 119:130).

THE law of Jehovah was essential to human happiness and prosperity from the very beginning of the race, and while many years elapsed before the written code was given, there were verbal laws, given by God by which the people were governed. Doubtless one reason why the written law was essential was to preserve those verbal laws for the nations were corrupting them.

All of God's laws have a spiritual objective, ever reaching toward the highest moral perfection. Obedience to God's written law is required if one would reach a high state of moral excellence. It is certain that high moral ideals and conduct are found only with those whose supreme preference reaches out after a God of infinite moral perfection.

The lesson opens with the request of the people to hear the Book of God read in their presence. This request shows how deeply the people felt their need of knowing their duty. In no other way could they find out God's will for them than through the reading of the book of the law, and it was God's plan, that it should be read to Israel. The purpose of the Bible is to reveal God, not conceal Him, and in this revelation of Himself we find His requirements of us. The people evidently desired to know their duty. They did not want to err as they had done in the past, hence this unusual request is made for a public reading of the Scripture by Ezra.

We are much impressed with this Scripture reading, probably the longest on record, lasting from morning until mid-day. But it is not just the length alone that impresses us, but the reverence of the people for the Word of God is another outstanding feature. As soon as Ezra, the priest, opened the Book, "all the people stood up." But before they entered upon the study of the Word Ezra opened the session with prayer, and the people gave assent to the prayer with uplifted hands and fervent Amens. And with bowed heads, bent low, they worshipped Jehovah in profound adoration.

Someone has called this a "pioneer Bible school." Well, Ezra set an example that should always be followed, for worship and reverence are essential elements in any Bible school. It is impossible to succeed in our Sunday school objective without the presence of God, and it is impossible to have His presence unless a reverential attitude and spirit of worship

be maintained. Irreverence has probably ruined more classes and schools than any other one thing.

We have in this lesson instruction as to how to read the Bible. It should be read "distinctly." To be a good reader involves more than pronouncing words correctly. First of all, one must read so as to be heard, the tone of voice must be clear. Yelling is not clearness of tone, neither is a droning monotone. Each syllable should be rightly formed and spoken. Don't say "heavun" for "heaven," and "hunderd" for "hundred." Watch the articles and conjunctions. They are very small things, but mean much in giving the sense.

Ezra gave the sense, so that the people understood what was read. Just reading and teaching the Bible is not enough. You have not taught at all unless your pupils get the truth. Scripture reading and teaching must be productive. It should move and inspire people and bring about a change of life. Such was the effect produced in this primitive "Bible school." The people wept as they read, for they saw how far wrong they had gone from truth and righteousness, and conviction seized upon them but under the instruction and guidance of Ezra their weeping was turned to rejoicing and the day closed with holy gladness, a real thanksgiving day for the joy of the Lord was their strength. Sorrow is the fruit of sin and with sin removed their sorrow was turned to joy. "The entrance of thy words giveth light."

WHY FAIL?

There are different reasons for failure. One of these is the failure to correctly follow up a good beginning. Nowhere is this more apparent than in religious work. Just as men in business have had a good beginning but have become careless, have not made the necessary effort to keep the people pleased and satisfied, have not kept up the little ends, have become interested in too many other things and have not watched the profit and loss account and have gone into bankruptcy, so many have been converted and soon failed because of carelessness, lack of watchfulness, neglect of prayer and Bible reading, thoughtless living, and such things. Conversion and sanctification are instantaneous but they must be followed up by consistent living if they are to be maintained.

There is much failure in church work at this point. We become greatly interested and stir up great interest for the start, but mistake this beginning for the end and do not follow it up. The result is failure at last, and we wonder why. This is the case with very many revivals.

The ultimate result of our revivals is often far different from that which we report. The evangelist comes with a

storm. The people to his aid somewhat. The evangelist goes and the people relax and then the results of the revival fade. Any revival must be followed up to succeed. Its success cannot be stated immediately. The revival is not the end; it is but a means to an end and that end is not fully met in the two or three weeks.

So in the Sunday school. A contest is put on. We assume that it is a legitimate one—not all of them are—and that it is carried on honorably. There is much enthusiasm and hard work for a month or quarter. The enrollment is greatly enlarged; one side has won and received the reward and the effort ceases. In a month's time the attendance has dropped off and by the end of the quarter it is back to where it was before the contest, and it may be lower. The failure may not have been the contest but in the neglect to follow it up. This neglect has made the whole affair a hindrance rather than a help. Because of this failure to follow up even those contests that are otherwise permissible are of doubtful use.

It is much the same with Rally day. Such a day put on just as soon after the opening of the schools in the fall and all have returned from their vacations is a splendid beginning for the year's work. But it is only the beginning. That which is gained by Rally day must be as largely as possible held through the year. To build the Sunday school there must be more than a getting; there must also be a holding. This holding is sometimes the hardest part of the work. And to get and not hold may be to injure the pupil as well as the school. Starting things going and not following them up is very poor business.

Some intensive effort is necessary. We need revivals and Rally days. We know also the strong intensive effort cannot long be maintained, a relaxation and rest must come. But here is the danger point—a too great relaxation that results in carelessness, neglect, and it may be indifference, and a too long relaxation. A strong, watchful follow-up is positively necessary to the success of any good beginning.

RALLY DAY

Our Sunday schools are now planning for the Rally day, September 29. We trust all are co-operating in this and that we shall have a "record breaking" attendance that day. We can easily have 200,000 or more in attendance that day. This will give us a great open door for building through the year. The first center of interest is the Rally day. Let the interest run high. Plan well for that day. But be careful that you do not hold up the Rally day as the end you are seeking. Make it clear that this is but the beginning.

(Continued on page 19)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing up of the Sunday service at Grand Island, Nebr., which was August 11, and that was my spiritual birthday. I was saved 49 years ago on the 11th of August, which was August 11, 1880. Well on Sunday night after preaching for Sister Mead, we drove back to Hastings and on Monday the 12th I preached in the afternoon in the Church of the Nazarene and at night I gave my life story to a large crowd. On Tuesday we made a run way up to Newman Grove. Here Miss Mabel Vaage is the fine pastor. We had a fine service in the high school auditorium. We had lots of folks and we spent the night in the home of Brother Anderson. We did enjoy the trip to Newman Grove very much. The great bulk of the people are Swedes and when you get a Swede saved and sanctified you have about the finest specimen of humanity on earth. On Wednesday we made a run to Fremont and had a fine service in the little hall. We haven't organized at Fremont yet but have things in fair shape to organize a good church. Brother Smith and his good wife have been called for the pastors and they are now located in a good parsonage and the work is starting off fine.

On Thursday we made a run to Lincoln. Here we have the best church and parsonage in the state. Brother and Sister Litrell are the fine pastors and we have no better in the state or in the nation. We had one great time with them and on Friday we drove out to the fine campground and looked it over and made some further plans for a campmeeting in Lincoln, run by Nazarenes. After looking over the campground we all made a run to Omaha and the Litrell family went with us. On Friday night we were in First church with Brother and Sister Beaver and the crowd was so large that they moved the seats out on the lawn and lit it up nicely and we had the lawn covered and just before preaching Brother Messer joined us from Oklahoma. But before his arrival Brother Litrell led the singing and he is simply fine. After preaching and a good night's rest we spent the day in the lovely home of Brother and Sister King. I judge that they are two sacks of salt for the hungry Nazarenes to lick at. We had a most lovely time in their nice home.

On Saturday after dinner we made our way across the big city to the home of Brother and Sister Chatfield, the pastors of the Central Church of the Nazarene. We had fine services on Saturday night and a great crowd. We spent the night at the parsonage and on Sunday morning Dr. Cooper preached at the Central church and I was to preach for Brother

Beaver at the First church. We had a lovely service on Sunday morning. People from as far as Sioux City, Iowa, and other outside cities were represented. Brother Beaver dismissed all the rest of the services for the day and we all met at the Central church for a great afternoon rally for the Home Mission Campaign. I was to give the story of my life and we had at least 400 as fine people as Omaha can furnish and they are a great people, such fine men and women. We had them in the afternoon from Sioux City, and Council Bluffs, Iowa, and from as far as Fremont, Nebr. We had a great service and at night they had a great praise meeting from six thirty to seven thirty. Scores of people took part. At night the Lord helped me to preach on holiness as a second work of grace and we had seven at the altar. They prayed through and we finished up about 11 o'clock at night as tired as preachers ever get, but happy because the Lord had given us a great day.

On Monday we stayed at the parsonage with the Chatfields until after lunch and then Brother Marvin left his car at Omaha, and little James Cooper that had been out with us for a week went across to Council Bluffs to visit some old friends and Professor Messer and Dr. Cooper and old Bud made a run back up through the country to Central City, Nebr., for a Home Missionary Rally and the pastor of the First M. E. church, Dr. True, opened up his church for us and showed us all the kindness that we could ask. At this writing, we haven't a Nazarene in the city but some very fine people are very anxious for us to have a church there. Miss Mable Vaage from Newman Grove, and Miss Ruth Anderson had just closed a good tent meeting there. We spent the night at the home of Brother and Sister Myers. They are members of the Friends church, and they took care of the Cooper and Robinson Party and Miss Vaage and her sister came over from Newman Grove and helped us in the service. We had with us, Miss Mae Peterson from Polk, Nebr. She is a fine Free Methodist girl and a most beautiful saint and she is called to the foreign fields and wants to give her life to India. We had a fine service and on Tuesday morning Miss Vaage and her sister came over to the Myers home and we had some good music and Miss Vaage sang some fine Swedish songs for us which was most beautiful. Miss Vaage is a fine musician. After a good season of prayer, Professor and Dr. Cooper and old Bud hit the highway for Fremont where we were to take dinner with Brother and Sister Campbell. Sister Campbell used to be Miss Alice McClellan and at one time she was a missionary to India and came home and joined the Nazarenes and at this time Sister Alice is Mrs. Campbell of Fremont, Nebr., and a wonderful little saint.

We had a fine dinner and then hit the

highway for Homer, where we were to hold the last service on the Nebraska District. We had a fine time in the First M. E. church but the good pastor was away on his vacation, so we did not see him but our fine young pastor had everything in good shape and they were in a revival at our church, but it would not hold the crowds so we went to the M. E. church. Our pastor had engaged Miss Sylvia Frazier from Grinnell, Kansas, to hold his revival. She is a most beautiful little Quaker preacher, one of the finest girls that you would meet in a life time's travel. We had a fine time and after preaching we went home with my children, Harold and Garnet to Sioux City, Iowa, and also Dr. Cooper and we all spent the night in Sioux City. On Wednesday morning, August 21, Professor and old Bud started to Cedar Rapids to the Iowa District Assembly and Dr. Cooper took the bus for Omaha. Well we had a great trip over Nebraska and raised nearly two thousand dollars for Home Missions. Just as sure as Marvin Cooper lives, he will put Nebraska on the map and he is doing the job. He is one great old boy and Nebraska is a great state. In all my travels I haven't seen a greater valley than the Platte Valley from ten to twenty-five miles wide and over 400 miles long as level as a floor and as rich as soil can be made. My, my, but the corn and hogs and cattle in that great valley. More later.

*In perfect love,
OLD BUD.*

RALLY DAY

(Continued from page 18)

ning of the year's work. It is necessary to have this in mind through all the planning so there will be no thinking that the task is completed when the large attendance is secured for the day.

Shall we not make this Rally day the greatest day we have ever had in our Sunday schools that this may be the beginning of the greatest year? Being the review lesson, the time may be largely taken up with the Rally day affairs and the promotion exercises. Let no one fail us in this. Let us see what we can do as we really try. Certainly great blessing will follow such effort.

SPARROWS

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

"Fear ye not therefore, ye are of more value than many sparrows" (Luke 12:6, 7).

"He careth for the sparrows,
And are ye not more than these?
Why are ye then so fearful?
Stay longer on your knees."

—C. E. DUNN.



Foreign Missions

Those that do most for the heathen abroad are those that do most for the heathen at home

A MEANS OF GRACE

A number of pastoral papers are published in the Church of the Nazarene. The latest to come to our desk is from Pocatello, Idaho, issued by Pastor Victor L. Abbey, and named "Fundamental Truths." We can assure all new editors of such pastoral sheets, and all would-be editors of same, that it takes a world of patience and a considerable sum of money each month to keep a little paper coming out. Such a sheet accomplishes much good, and is usually a great means of grace—especially to the editor.

"Then—" When, Why After Fasting!

Some of the most amazing promises in holy scripture are conditioned on *fasting*. Listen:

"Then shall thy light break forth as the morning" (Isaiah 58: 8).

"Then shall thy health spring forth speedily" (same chapter and verse).

"Then shall thy righteousness go before thee," that is, be evidenced (same).

"Then, shall the glory of the Lord surround thee" (same, revised version).

"Then shalt thou call and the Lord shall answer; thou shalt cry and he shall say Here I am" (Isa. 58: 9).

Then "the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58: 11).

But where there is a "then" there must be a "when." When are all these wonderful and amazing promises going to be received? Read Isaiah 58, verses six and seven, and he distinctly tells you that *when you fast—faithfully fast—He will put the "then" promises into effect.*

But some brother arises and declares that we ought only to fast *when the Lord puts a fast on us*. Our answer is, do we do that with other matters? Are we supposed to tithe only when God puts the inclination on us? Are we supposed to pray only when God puts the desire to pray upon us? Are we to arise in the morning only when there is a divine urge to do so? Are we to attend Sabbath worship only when "the Spirit moves" us to go? Shame upon such a lame excuse; it is offered only to permit some lazy professor to avoid the rigors and inconvenience of offering to the Master a faithful fast. How much do we sacrifice for Him? What do we give up? What do we go without? No

modern holiness back (in the homeland anyway) is ever lashed for Jesus' sake. No one of us ever shed a drop of blood in His behalf, and now when He comes pleading for His Bride to join the Prayer and Fasting League, and donate to Him one meal a week, we evade, and falter, and excuse. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," said the Master.

WHAT FAITH SEES

For three years our missionaries to Africa toiled with the natives to find an entrance for the gospel into flinty African hearts. Three years and no visible results. Three years apparently wasted. But nothing would daunt the passion possessed hearts of Brother and Sister Schmelzenbach and those with them. "Faith laughs at impossibilities and cries it shall be done." Faith sees thousands converted, when as yet there are none. Faith sees a church standing filled with God's children, when as yet there is not a convert there. Faith reaches out its arms and claims a kingdom for our Master where up to date He has nothing but enemies. Robert Moffat and wife moved into the interior of Africa, and labored ten years without a convert. When nine years had elapsed, and no sign of a break, someone wrote Mary Moffat, and asked her whether there was anything the mission specially needed. She promptly replied: "*Send us a communion set.* We have no converts yet, but we will have plenty of them by the time the communion set reaches us." Sublime faith! And sure enough, by the time the silver goblets and communion plate arrived, the Moffats were in transports of joy over their first one hundred converts. Before these faithful workers were promoted to heaven, they saw over twenty thousand natives living for Jesus. A little more faith, brother pastor, and your church will double its membership. A little more faith and those backsliders will return. A little more faith and your General budget will be raised. A little more faith—just a little more faith—ah, it will make tremendous difference!

The greatest foe of Missionary work is prejudice and indifference, and ignorance is the mother of them both.

MISSIONARY SANITARIUM

The Missionary Sanitarium, at Nampa, Idaho, which is attached to the Nazarene Hospital there, now has the advantage of a clinic. Dr. W. C. Nolte, a former

enthusiastic Nazarene from Jamestown, N. D., has united with Dr. T. M. Mangum and together they are organizing a complete staff for modern medical and surgical care. They have their eyes on an eye, ear, nose and throat specialist, who will be added to their number. In due time they expect to secure an unusually high grade surgeon to strengthen the line-up. The hospital building is almost completed, and, when fully ready, will release the old hospital building for regular missionary sanitarium purposes. It is almost impossible to find a returned missionary that does not need medical or surgical care, and rest in a sanitarium under spiritual influences. We can shout the missionaries off, with great handkerchief waving, when they sail away, but are we ready with medicine, surgery and spiritual sanitation to recuperate the bodily sick, mentally weary, and spiritually disheartened foreign worker when he is furloughed home? Heretofore, the best we could do, was to place him in an unspiritual hospital, and then let him shift for himself. Now (or at least soon) the church will be ready to receive its wounded warriors from the foreign battle fields, dress their wounds with modern scientific care, pour the wine of mental invigoration into their weary minds, and the oil of spiritual consolation into their hearts. It is planned ultimately to build cottages by a fine lake near to Nampa, where missionaries may live and recuperate. With the splendid increase of outgoing missionaries which soon we shall see, it means that dozens of sick and weary mission toilers, now on the field, will be streaming home for medical help and rest. Doctors Mangum and Nolte, and the skilled staff with which they are surrounding themselves, will, we predict, soon be more than busy rehabilitating toil-worn missionaries.

KENTUCKY HAS WONDERFUL YEAR

"This has been a wonderful year in Kentucky and the Lord has blessed every effort we have made. We now have six fine new churches this year with a fine increase in all the other churches, or about all, I should have said. We will get two or maybe three more before the assembly. We have pushed the General Budget with all our might and for the first time in some time the budget is all paid and will have a good little sum over by the time of the assembly. We have appreciated so much the statements sent us each month, as it has helped so much in our being able to stir up the various churches that were delinquent."—L. T. W., District Superintendent

GEORGIA DISTRICT

I spent three days last week with the church at Columbus, which is engaged in a tent meeting. Rev. L. C. Huff, the pastor, with local help, had been conducting the meeting for three weeks, with success. They had arrested the attention of the people, and souls were being saved. There was a great tide of glory on the three nights I was there. It was easy to preach, conviction came upon the people, and hungry souls filled the altar and the front seat in every service. Brother Huff has taken in some very excellent people recently and the church is growing along all lines.

Rev. D. W. Simpson, pastor of our new church at Thomasville, has just closed a fruitful revival with Dr. McCord, taking in a class of new members.

Evangelist Shaw has just closed a successful meeting at the Adrain camp ground. He reports fine crowds and numbers saved. He is now in a meeting with our church near Meansville, where Rev. Clark is pastor.

Rev. H. T. Eason, who came to us recently from the Wesleyan church, held his own revival at Hickox, where he is pastor. He will hold a meeting also at Bethel church, which is in his charge.

Rev. Robert Carr, our new pastor at Savannah, reports progress there. He seems to be getting hold and great things are expected there.

The Atlanta church is witnessing a revival in the regular services. For some months, every Sunday has resulted in definite salvation work at the altar. Last night there were about eight seekers, a number of whom prayed through. One man was reclaimed while the pastor was preaching. A class of excellent people are lining up for church membership. Dr. Babcock is slated for a revival campaign with this church in October.

OSCAR HUDSON,
District Superintendent.

NORTHERN INDIANA DISTRICT ASSEMBLY

The Northern Indiana District Assembly was held at First church, Fort Wayne, Ind., Aug. 14-18, Morris Himler, pastor, with Dr. Williams presiding. The assembly was marked throughout with a most beautiful spirit and the presence of God could be felt from the opening service on Tuesday night to the closing service Sunday.

Dr. Williams, in his masterful way, directed the business of the assembly, lectured to the ministers and laymen and presided throughout with that firm but gentle and beautiful spirit. How much we owe to these godly men, our General Superintendents, and the stamp that they are putting upon our movement.

Brother J. W. Montgomery brought a record breaking report for the district, showing a gross increase of 600 members for the year and an increase of \$67,000 over the amount raised for all purposes last year. Twenty-two thousand of this amount was for District and General Budgets. A total of \$195,000 was raised in eleven months. Thirteen new churches were organized during the year and an increase of \$200,000 in property values.

Three or four more churches are ready to organize.

Brother Montgomery was elected on the nominating ballot with 204 out of the 227 ballots cast.

James Hunt was re-elected Treasurer, and J. W. Felmler, Secretary. Rev. R. L. Rich and Rev. Frank Watkin, James Hunt and George Fox were elected to the Advisory Board.

Dr. Williams preached a great sermon on the opening night of the assembly. The crowd being too great for the church, the night services were taken to the high school auditorium, where perhaps there was an attendance of 1,200 each night. Brother Willingham, president of Olivet College, preached on Wednesday and Thursday nights, two great services. A Young People's Society Rally, led by Brother Bracken of Olivet, was held at the church on Saturday night.

Sunday morning Dr. Williams brought a wonderful message and in the afternoon conducted a very impressive ordination service. Bessie Jackson, Herman Weiner, Mrs. Daisy Bickel, Opal Fretz, Herman Rowers and Lavaunn Cummings were ordained in this service.

Brother Morris Himler, the retiring pastor of the First church, preached at the closing Sunday night service. Brother Himler has just closed a most successful three years' pastorate in Fort Wayne and is entering the evangelistic field.

One night was given to publishing Interests and the work and the history of our Headquarters was presented by Brother P. H. Lunn of Kansas City.—MADISON F. GROSE, *Assembly Reporter*.

NORTHERN NEW YORK GROUP MEETING

The regular monthly Nazarene meeting of Northern New York region was held at Gouverneur, August 14 and 15. Attendance was good at each service, especially in the evenings was the church well filled, mostly with local people. There were some seekers, one being a backslider who was delivered from the tobacco habit. About \$125 was pledged and mostly paid at the time to assist the local church in paying outstanding bills.

Most of our northern group preachers were in attendance and laymen from various churches. We were glad to have with us Sister Curry of Ellenburgh, a good Methodist with a full salvation testimony who is entering the ministry and expects to attend our Eastern Nazarene College this fall. She was a blessing in song and testimony. The preaching was well done by Revs. Burns, Babcock, Weightman and Hollenback. The local church was encouraged and visiting Nazarenes were impressed with the good future our church in this flourishing little city has before it. The spirit of co-operation between pastors in the northern group was never better and we expect the Spirit of God to work greatly because of this and solicit the prayers of our friends that God will bring many souls in this year and that churches may be established in this great needy region where so many towns of largely Protestant population and American origin are without worship. We have a bunch group.—VERA WEIGHTMAN, *Reporter*.

NATIONAL CONVOCAION FOR PRAYER

The Eighth National Convocation for Prayer, Salem Park Camp grounds, Indianapolis, Ind., Aug. 7 to 10, has not been as largely attended as some of the past convocations, held in various cities, covering a period of thirty-five years. Many have been kept away on account of various meetings being held at this time, yet as one brother says the cream of the city churches have been with us, and perfect love and fellowship have prevailed, and great results will be revealed, both in time and eternity. The following Covenant of Prayer was unanimously endorsed: "Believing it to be the will of God that the love of Christians, notwithstanding their differences, should be so manifested that all men should be compelled to say of them, 'Behold how these love one another,' therefore we do covenant together to call upon God continuously for a more abundant fulfillment of His promises for the outpourings of the Holy Spirit than has yet been witnessed among us, and for a deep general revival of pure and undefiled religion."

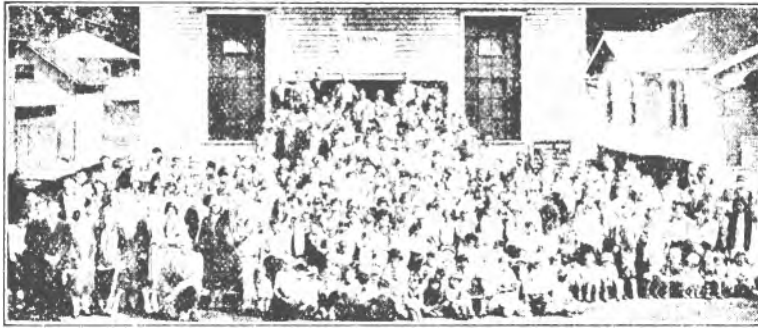
Prayers have been offered for the many tent meetings, revivals and campmeetings throughout the country, and for a closer fellowship among all Christians, and the unity of the Spirit. I go from here to Lima, Ohio, for a month's meeting with the Laymen's Evangelistic Association, and request prayer that we may have a thorough revival in all the churches in Lima.

S. B. SEAW.

CLINTON, PENNSYLVANIA CAMPMEETING

The glory of God was on the saints from the beginning of the camp and the spiritual tide rose higher and higher until on the last Friday of the camp, when after much prevailing prayer at the 6 o'clock morning prayermeeting, the Lord opened up the windows of heaven and sent an answer to the heart cries of His children, in waves of glory sweeping over His children and in mighty conviction on the unsaved. People cried to God for mercy, and were saved it seemed all over the ground. At the first altar service in the evening there were twenty-five at the altar, and about eleven o'clock there was another altar service. When the different ones prayed through to victory, the waves of glory rolled over our soul in a wonderful way. We started to sing and sang and marched around the tent and camp. We finally got back to the tent and kept on singing and the crowd came until the tent was pretty well filled, and that was about 2 o'clock in the morning. Brother Lawrence Reed, one of the evangelists commented on Acts 8, gave the altar call, and seventeen came to be sanctified, about 2:30 in the morning, and everyone prayed through to glorious victory. Then we had a wonderful testimony meeting about 3 o'clock or a little after. In all there must have been fifty or more prayed through to definite victory that night. Praise the Lord. God is still on the throne. I went to bed twenty-five minutes of four and got up about half past five for the

SUNDAY SCHOOL AT SOUTH BEND, IND.



This picture is one of our Sunday school taken August 2, 479 present. The A. S. London family are in a revival campaign here lasting over four Sundays. Several hundred have been at the altar so far with another week to run. A number of new members will be taken into the church and the church strengthened and helped in every way. This has been a great meeting.

MADISON F. GROSE, Pastor.

6 o'clock prayermeeting. One morning after we prayed through, and went to the rear of the tent, a sister who was hungering after righteousness was sanctified wholly, God's presence was surely manifest in the camp. Being an interdenominational camp you could not tell a Nazarene from a Pilgrim holiness, or a Free Methodist, or a Wesleyan Methodist. It was something like the words of that song that was composed from a sermon preached by Dr. Bresee, "We shall see and Flow Together," and it was surely true. Praise the Lord.

After the last sermon on Sunday evening preached by Brother Reed, thirty came to the altar and the camp ended with victory perched upon the banner. Hallelujah.

CHARLEY H. FAHLER

CENTRAL NORTHWEST DISTRICT ASSEMBLY

To the many Nazarenes scattered at home and abroad, greetings, love and kindest wishes are extended in Jesus' name. The Twentieth Annual Assembly of the Central Northwest District, Church of the Nazarene, convened August 14-18. The church at Minneapolis had the delightful privilege of entertaining the nearly two hundred delegates, besides numbers of visitors and friends. To say that it was a success would be putting it mildly. Truly "heaven came down our souls to greet, and glory crowned the mercy seat."

Our local church had just been beautifully redecorated inside, pews revarnished, and a new roof put on, so everything was in readiness for our most welcome guests.

Preceding the assembly, the Woman's Missionary Society held a three days' convention. General Superintendent Goodwin presided with his usual grace and excellent spirit. The writer was appointed assembly reporter, but being detained downtown on business at the time, was not so informed until Friday noon, so this report may not contain details as it otherwise would.

The pastoral reports showed membership gains in practically every church

Revival fires burned throughout the entire year. The outstanding feature of the assembly was the beautiful spirit of harmony and unity prevailing during all the sessions. God was present and manifested Himself in ruling and over-ruling things so that there was not the slightest hitch nor friction. The Diotrephes were conspicuous by their absence (3 John 9).

The evening evangelistic services were charged with holy fervor. Quite a few really got through to God at the altar. Nearly five hundred people were present at each service Sunday morning and evening. Dr. J. G. Morrison, our former District Superintendent and rugged pioneer of the holiness movement in this country, was present. This is his native country. He knows nearly every Nazarene by name in Minnesota and the Dakotas. Such impassioned preaching and pleading for foreign missions we have never heard. It is perfectly easy to see why the general funds are coming in so nicely. Every Nazarene should rejoice in this.

Rev. Russell DeLong and Rev. Clyde Williams from Northwest Nazarene College, Nampa, Idaho, were in the assembly representing our school interests there. Both are precious saints and gave additional zest and enthusiasm, especially in the evening services.

Miss Leona Bellew, returned missionary from Africa, spent the week with us. Although her health is somewhat impaired, she possesses the wonderful asset of a beautiful and courageous spirit and this together with her reports on the work in Africa, were a real inspiration to all.

Some very familiar faces were missing, which in former assemblies were much in evidence. Two had ended their earthly pilgrimage, others are laboring in new fields. Some very encouraging news, the coming of the Robinson-Messer party on the district, is now a much looked-for event.

Rev. D. V. Johnstone, pastor of the Minneapolis church, between being chief host and sitting in the different committees was an unusually busy man.

Seven elders were ordained Sunday afternoon, two babies dedicated and a fine healing service held. District finances were all cleared up and a love offering of over \$150 was presented Dr. Goodwin.

Rev. S. C. Taylor was re-elected District Superintendent by a unanimous vote. He has just organized a new church at Winona, Minnesota, a city of some 20,000 people and they sent a delegation to represent them in the assembly. This case is of unusual interest, as formerly they were a union church, and voted to come to us bodily. A most cordial welcome is extended them to the fellowship and blessings of the Church of the Nazarene.

Rev. E. J. Fleming, one of our best known Nazarenes and a familiar figure, for many years, at headquarters, made his first visit to the Minneapolis church and expounded some of the intricacies of the Church Extension department among other items of general interest to the assembly. His long experience and intense interest, has ripened him in wisdom to an extent that eminently qualifies him for the responsibilities connected with the departments he represents. We hope he will plan to be with us again next year.

S. S. BRIGITT, Reporter.

MICHIGAN DISTRICT

We have just closed what has proved to be the most successful year in our history as a district. Judging by the number of seekers at our altars, the substantial gain in membership, the hearty response to the financial needs, and the spirit of unity among our people. The Campmeeting and the Training Institute went beyond our expectations. There were more seekers at our altar in the evangelistic services than in any previous year. We have never had better preaching than done by Dr. Eliyson. At some of the services folks literally ran to the altar, and stayed there to pray through to glorious victory.

The classes in Christian Training taught by Dr. and Sister Eliyson were well attended and the help received was of untold value. The Daily Vacat on Bible School, under the direction of Myrtle Sherman was a delight to us all, this department reached an enrollment of over eighty. Many of the children were converted and sanctified in their afternoon evangelistic services.

Joseph Peters led the singing and did it well. Professor W. J. Hildie had charge of the instrumental music and there is none better in his line. Rev. F. W. Domina and Dr. Maude Stunick gave helpful talks in the afternoon services. Dr. Jerrett's morning messages blessed and inspired us. Our District Assembly followed the closing of the campmeeting, General Superintendent Williams presiding. His presence, counsel, and ministry were indeed a blessing to us as always.

We are set for another year. All of our churches are supplied with pastors. Fifteen tent meetings have been held so far this season. Our pledge to the General Church Debt has been paid in full according to General Treasurer Lunn's statement in the Herald of Holiness.

August 14. Michigan District led the movement in per capita giving for General Interests for May, June and July. We believe in our church, that God has called us to our task, and find that it is a delight to boost for every department of our work.

Plans are now under way for a greater camp and Institute next year, with a larger faculty and a more comprehensive program. Substantial improvements are being made each year on our beautiful camp grounds at Indian Lake, a place where your mind is instructed, your soul blessed, and your body refreshed. We are seeing greater things ahead. Help us to grow.

R. V. STARR, District Superintendent.

THE MICHIGAN DISTRICT ASSEMBLY

The Michigan District, Church of the Nazarene, met in its Sixteenth Annual Assembly, on the Michigan State Camp Grounds at Indian Lake, August 7 to 11, 1929.

Dr. R. T. Williams was the presiding General Superintendent and greatly increased his endearment to the Michigan Nazarenes by his deep, pointed sermons and wise, careful ruling over the assembly.

This was the largest assembly ever held in Michigan. The enlarged dining hall was used to its capacity; all the available cottages were rented, the new dormitory used, and two consignments of tents used to care for the attendance. The assembly was preceded by one week of campmeeting, and one week of Summer Training School, conducted by Dr. and Mrs. Emily Ellyson and Miss Sherman. The Training School proved so much of a success, it will be continued next year with the same workers. This large and growing assembly so conducted its business sessions that by Friday night the business was practically all finished, leaving Saturday forenoon session for discussions.

The N. Y. P. S. has grown steadily over the district, and during the next year will build a tabernacle on the camp grounds to hold their annual gatherings in. The W. F. M. S. has also planned to erect a suitable building on the camp ground to house the offerings of the various societies over the district for the foreign fields. Rev. R. V. Starr was re-elected District Superintendent by a large majority, on the first ballot.

Mrs. Ione Plowman, our very efficient Secretary, was re-elected. Rev. W. W. Clay, who has carefully kept the district's monies and books for the last three years, was unanimously re-elected. There was an increase along all lines over the district. An increase of members, of monies raised, of preaching services, of valuation of church property, of new societies, of Sunday schools and the District Superintendent's salary was increased. A number of visitors from other districts and churches, Superintendents, Olivet officials and evangelists, were present. Two were ordained and two deaconesses were consecrated in the Sunday afternoon service. Dr. T. W. Willing-

ham preached a heart-searching sermon on Thursday night. The assembly closed on Sunday night, with a gracious time of refreshing, and a very good sermon from Dr. Howard Jerrett, of Detroit First church.

C. I. HARWOOD, Reporter.

CHURCH NEWS

PASTOR C. A. ALEXANDER, JACKSONVILLE, TEXAS.—"We have just closed our revival at Martin Chapel with Rev. B. F. Nowlin of Tyler, Texas, as evangelist. Sister Nowlin had charge of the children's services. Rev. B. A. Moores and wife, Henderson, Texas, had charge of the music and special singing. We had one of the best meetings we have had for some time. About thirty-eight prayed through and we took a class of fourteen into the church. Brother Nowlin is a fine man to work with. This is the second year he has been with me. He is also a good preacher and his work will always leave the church in a much better condition. He is agreeable in every respect, and his wife is fine with the children. A number prayed through in the children's services. Brother and Sister Moores have just come to us lately from the Methodist church. They are on the field now ready for work. Brother Moores is a good preacher, having had some twenty-five years experience in the ministry. Also, he and his wife are good singers and musicians. Any church needing a pastor would do well in securing them. They are both beautifully saved and sanctified. We ought to keep such workers as Brother Nowlin and wife and Brother Moores and wife busy. Martin Chapel is one of our best rural churches on the Dallas District. We are planning to make this a regular camp. We have a large tabernacle and we feel like we need a camp in this part of east Texas. We have as fine a people here as you will find in a lifetime. Our meeting at Johnson Chapel was also a success. We held our own meeting there. Quite a number prayed through and the church was greatly built up. We have one more meeting we want to hold before the assembly. We ask an interest in your prayers."

CASPER, WYOMING.—"We are glad to be a part of this new Rocky Mountain District. We feel that there are great opportunities in this district to do things for God. People up here are not all heathen. Some are real hungry for the truth. Casper Church has been forging ahead under the leadership of the blessed Holy Ghost. At the present time we are in a building program. We expect to have the new church all enclosed within about two weeks. We are building on the basement. We do not expect, however, to finish the job until spring. When finished we will have a 40x60 church with a twenty-foot ceiling. We are growing in number and are seeing souls saved in our regular services. Pray for us that God will continue to lead us on to victory."—Paul Dodds, Pastor.

SAN LUIS OBISPO, CALIF.—"We returned home from our District Assembly with Rev. and Mrs. J. T. Little. The next night after arriving, our District Superintendent began a week-end convention and God blessed his messages with fruit. It was a real uplift to our work. We continued for two weeks with Rev. W. C. Graves as our evangelist and God gave us a real revival. We know God planned this meeting and Brother Graves spared none of his strength but preached the Word of God with unction. May God give us more such evangelists who are willing to sacrifice in these new fields. Remember this midway city between Los Angeles and San Francisco, many miles from any other holiness church and pray that the effort we put forth here may be worthy of the cause we represent."—Olive F. Crane, Pastor.

HARRAH, OKLA.—"The little church at this place is on the upward grade! We have just closed a tent revival which will long be remembered in this town and the surrounding country. There were about twenty-five professions, several of which were sanctified at home after hearing the sermons on, 'Living Above Sin.' The evangelist, Rev. J. H. Crawford of Guthrie, Oklahoma, is a fearless preacher and does not fail to proclaim the gospel in its fulness. Sister Nina O. Trout, of Oklahoma City, was the song leader and also gave special messages in song which were a blessing to the people. She is also a very efficient altar worker and carries a burden for souls. Her eleven-year-old daughter Olga, played the piano. The last day of the meeting there were eight united with the church and there are two or three more that are coming to us right away. These are all young people that are anxious to get into the work and do things that count for the Lord. The pastor, Rev. G. H. Dorris, has been recalled for another year. He is greatly encouraged over the prospects of a great work in this place. Pray that this church may be a blessing in the town of Harrah."—Mrs. Carl M. Solts, Reporter.

GARDEN CITY, KANS.—"We are now closing up our first year here and in many ways it has been a wonderful year. God has been with us throughout the year, for which we are truly thankful. Upon reaching this place we found this charge without a parsonage and the church swamped with indebtedness. The natural result of this condition would be discouraged people. We have as fine and loyal a people here as will be found in the connection. Owing to conditions many thought we would not be able to pay sufficient salary to keep a family of any size but we have not made a single pull to raise our salary this year. Rev. Allie and Emma Trick were with us in January and God gave us a wonderful meeting. The last Sunday we launched a campaign to raise the indebtedness on the church and raised \$2,500 on a vacant lot for a parsonage. Harry L. George, a local contractor, agreed to run all our

concrete and tile walls for us without expense to the church. Mr. George is not a Christian but was interested in helping us get a parsonage. At this writing we are comfortably situated in a nice, six-room, modern parsonage with large basement. A friend of the church has promised to buy a furnace which we expect to have soon. We were able to build the parsonage for \$2,250. This would have cost under contract fully \$4,500. Our meeting with Theo. and Minnie Ludwig closed Sunday night, August 11. This meeting was a gracious uplift in the church and many souls found God during the meeting. The Ludwigs are among the very best of our evangelists and we were delighted with their labors as well as blessed fellowship in our home. The last Sunday of the meeting we were privileged to have A. F. Balsmeier, our beloved Superintendent, for the Sunday morning service. At this service Brother Balsmeier raised \$700 on the parsonage, thus leaving only \$1,700 indebtedness on the parsonage or a total indebtedness on both of \$3,000. In view of the financial and building campaign of the year, our people have kept a solid front with loyal support on all lines. The Sunday school and Young People's Society as well as other subsidiary organizations have been on the upgrade. We have a unanimous call to return next year and a raise in our income. We praise God from whom all blessings flow."—A. B. Bracken, Pastor.

ST. BERNICE, IND.—"We are finishing our fourth year with the St. Bernice church and are leaving here to take the work at South Side church at Indianapolis. These four years have been years of victory, and the work has grown on every line. The Sunday school has grown from an average attendance of seventy-five the first year to one hundred and fifty-three this year. We have a good church here and loyal Nazarenes who have stood by us these four years and have been a great blessing to us. We had our summer revival the first of July with Rev. H. N. Dickerson as evangelist and Aline Anderson as song evangelist. This was a good meeting in many ways, and had about seventy-five at the altar with some real victories. We have taken ten into the church since the revival. The tent was well filled every night. Brother Dickerson is a splendid preacher and has proved a blessing to the people here. Sister Anderson is a good song leader and soloist. She was well liked and gave good service. Rev. Orville Maish of Charlotte, North Carolina, is taking the work here. May God's blessings be upon them and the work. Remember us in your prayers as we go to our new work."—Harry Carter, Pastor.

EVANGELISTS CHAS. E. AND BESSIE SMITH—"We are in the battle at Boswell, Oklahoma, against sin and the devil, but God is giving victory. Eleven precious souls have prayed through to victory so far and the glory is still rolling. We are still looking up and trusting a

mighty God. We were blessed this morning by the presence of District Superintendent Owens and four precious souls prayed through. Rev. J. M. Messer (Daddy), our collaborator, brought the message which was blessed of God. We will keep on the firing line here till August 22, and then we will go to Antlers, Oklahoma, where we open the 24th for a three Sundays' campaign. We covet the prayers of the great HERALD OF HOLINESS family for this meeting and that God will give us many precious souls. We are in the battle for souls. We have an open date after the Antlers meeting that we would like to give some church before our District Assembly which convenes the 1st of October. We have joined hands with Rev. J. M. (Daddy) Messer whom God is using in a mighty way winning souls at Antlers, Oklahoma. Pray for us."

EVANGELIST OTHO AND BILLIE SCHWAB—"When we sent in our last report we were engaged in a meeting at Shidler, Oklahoma, with Brother W. H. Minor as collaborator. This was a home mission project backed by the church at Lyman. From here we went to Norman, Oklahoma. Brother Smith, the new pastor, did the preaching and he immediately won the hearts of the people. The crowds were large, many being turned away, and a goodly number sought and found the Lord. Our next meeting was at Des Moines, Iowa, where we were again privileged to work with Brother W. H. Minor as the evangelist. He is spiritual and carries a burden for souls. He preaches the Word and builds up the church. We greatly enjoyed working with this noble company of people. God answered prayer and gave us some old-fashioned cases of salvation. After visiting the great Olivet camp a few days we started a four Sundays' campaign with Brother Karl Teisinger at Diagonal, Iowa. Here we had charge of the preaching, singing and children's work. The children's services attracted many from various denominations and the leading homes of the little city. We have never worked with more congenial pastors than Brother and Sister Teisinger. They had been holding prayer meetings every night for weeks before the meeting and God gave us a real good revival there. Our next two meetings were in the great state of Texas. The first one was at Sulphur Springs with Evangelist Lum Jones as collaborator. Here the pastor, Brother Williamson, has toiled and sacrificed until he was able to build a beautiful yellow brick church which is indeed a credit to our denomination. From here we went to the Bivins, Texas, camp which is thirty-two years old. The crowds numbered between one and two thousand and though the battle was hard at first, God broke through and gave us some old-fashioned campmeeting scenes. We are now engaged in a home mission campaign at Thomas, Oklahoma. Our faith takes hold for greater things in the work of God. We were never more delighted with the services of the Lord and we praise Him for His manifold blessings to us."

EVANGELIST P. P. BELEW—"The writer has just closed his work for the assembly year, and it has been the best year of his life. God has been very gracious and my life and Christian experience have been perceptibly broadened and deepened. I have traveled nearly nine thousand miles, conducted seventeen meetings and two conventions, and have seen many precious souls find God. My last meeting of the assembly year was with Rev. Laurence H. Howe and his church at Harvey, Ill. We had a good meeting there last year, but a better one this year both in attendance and results. Brother Howe has been pastor of this church for seven years and is recalled for the eighth; he needs no further recommendation, and his church contains some of the salt of the earth. We very much enjoyed laboring with this fine pastor and people. Besides caring for the expenses of the meeting and local church, they paid the evangelist well, and gave the pastor's wife a nice offering. God has given me the greatest passion for souls that I ever had, and I face the future with faith in Him for the greatest victories of my life."

EVANGELIST G. HOWARD ROWE—"The Lord has been richly blessing us in the many fields of labor throughout this year; seeing many souls pray through to victory, members added to the church, saints blessed and edified and our own souls refreshed, fired up and enthused. We have held meetings in the following places: Warren, Ohio; Bellmore, New York; Columbus, Ohio; East Liverpool, Ohio; Toledo, Ohio; Cincinnati, Ohio; Payne and Paulding, Ohio. At all of these places we found loyal Nazarenes and self-sacrificing pastors who gave us their hearty support and co-operation. We love the Church of the Nazarene together with its entire constituency and all of her institutions. We are now in the midst of a gracious revival with Pastor H. I. Basham at Cumberland, Md., and already crowds are attending the big tent and souls are getting to God at each service. The early prayer meeting each morning is a great feature of this meeting. A finer crowd of people cannot be found than these Marylanders. Amen. Brother Clarence Haas, soloist and cornetist, is my esteemed collaborator here; a fine type of Nazarene talent and spirit. Our next meeting will be at Rural Route 1, Camp May, N. J. September 6 to 15. After September 1, my good wife will be with me in the work. We play the xylophone and wife will accompany at the piano. We will sing together accompanied by piano or guitar. Wife also will assist in junior and young people's work. Home address is 174 Beach, 118th St., Rockaway Park, New York. Please pray for us."

NORTH LITTLE ROCK, ARK.—"These are good days with us in our work here in this city. We seldom have many Sundays pass without someone praying through at our altars. We are having some very fine accessions to our church also. Received four into the church last

Sunday, two the Sunday before, and have quite a goodly number more who are seriously considering uniting with us. We have our General Budget overpaid already for the entire year, and will have some little more which will be sent in before our District Assembly meets in October. The W. F. M. S. Sunday school and N. Y. P. S. have paid this budget this year. We are well along with our District Budget also, and expect to have it brought up in full by the Assembly. Our revival with Rev. John Fleming and Professor Burl Sparks as workers will be held under a big tent located on Main Street the first fifteen days in September. We are expecting through the help of the Lord, to close out one of the very best years' work here that we have ever had in the service of the Lord"—L. Lee Gaines, Pastor.

NEW BEDFORD, MASS.—"Four years and three months ago on my way from Texas to be pastor of our New Bedford church, I promised God that this preacher would let His Holy Spirit have full swing, giving no place to New England's conservatism (?). God is giving us a perennial revival and the tide is gradually rising. Our older members say that the church is now in her best place spiritually and financially, also numerically. Last Tuesday night there were 52 present at the prayermeeting; Thursday prayermeeting, 97; and we also had a good meeting at Braley's Station Wednesday night, and all this in the first week of August. Our people go to church to worship God; they pray, sing, testify, shout, march, wave their hands high in the air, and have a good time in general. The result is some of the best people are coming to the mourner's bench seeking this wonderful salvation. The last of September we start a revival with Evangelist Cary and Jarrette Aycock is coming to us for a second meeting just as soon as he has an open date. A week ago we had for one night the Vaughan Radio Quartet. We say to the quartet, 'Come again, and we will entertain you royally and pay you fair.' Commencing the first Sunday of September and every Sunday from 7:30 to 9 p. m. we are on Station WNBH. Tune in and let us hear from you."—R. J. Kirkland, Pastor.

LOS ANGELES, CALIF., GARVANZA CHURCH—"It has been over a year since I have reported, so perhaps I had better tell my friends where I am. I spent last year in the evangelistic field. This spring at the Southern California District Assembly they sent me to the Garvanza church. I went back East to one meeting that I was booked for, and then gave up the others that were on my slate, and came back here and took this church July 14. I found a little class of the finest people I have ever found anywhere. They are true, loyal Nazarenes, and want me to put on a good spiritual program, and they will stand by me, and I believe we will have a good year. Al-

ready we have taken in seven new members, and the congregations are increasing, and the outlook seems very good to me. God called me to be an evangelist many years ago, and whenever I have taken a church I have made it an evangelistic pastorate. I mean to do my best here to build up a strong church. Pray for us. I want to say a word about the Manville, Ill., camp. They have one of the best camp grounds there that I have seen. Oak and walnut grove, with plenty of good running water. They have a large tabernacle and plenty of cottages and rooms to take care of all the people. They furnish rooms free, and the best food that you can find anywhere, all you can eat, for only one dollar for three meals, and they plan to have the best evangelists and singers that we have in the movement every year, so I think that all the Nazarenes within a hundred miles of Chicago ought to plan to make this camp every year. I think this will be one of our great camps. Brothers Morrow from Woodlawn, Chicago, and Jensen from Decatur, Ill., have charge of this camp. Write them about it, and plan to go next year. My singers there this year were T. T. Liddell and wife and mother from 6121 Ellis Ave., Chicago, and I tell you there are none better. The people did enjoy their singing so much, and they certainly did try to make the meeting go in every way, and did everything they could to help the evangelist. God has wonderfully touched my body, and I mean by the grace of God to make this the best year of my life. I never did feel the presence of God nearer than I do now, or more conscious of His helping in every way than I do these days, glory be to God! Everything on this district is looking good, I believe we will have a good year. The people all seem to be behind Brother Little, the District Superintendent, to help him put over a great home missionary and spiritual program. I am told that they had a great camp this year. I was so sorry that I could not go myself. In these days that are so perilous, let us as Nazarenes every one come up to the help of the Lord against the mighty."—L. N. Fogg.

EVANGELIST LEE L. HAMRIC—"We are well and happy and at Post, Texas, Lynn Chapel church, in a great revival. The break came the second night when several prayed through and such old-time shouting and rejoicing as they did do. Then Sunday at 11 a. m. we had another break when the people began to run to the altar. A number prayed through and we had another time of shouting and rejoicing. Brother and Sister E. D. Simpson are leading the singing and they are doing it well. They are among our very best singers. Full report later."

CONWAY, ARK.—"This is our first report since Rev. J. A. Russell came to us last November. The church has been growing steadily this year. Our crowds are increasing and interest is growing.

Conway is a thriving little city of about 8,000, an educational center of Arkansas. Here is located our State Teachers' College, Hendrix-Henderson, and Central College and a Baptist college for girls. We have such a wonderful opportunity here of reaching many boys and girls from all over the state and owing to these facts we as a church see the great need at present of getting rid of our small church building and erecting a nice large building on a desirable corner lot in a more convenient place in our beautiful little city. Our Sunday school is overcrowded, some of the classes meet in the open air. Our senior young people's class numbers 33. Oh, how God's work is hindered for lack of finances! You readers, and especially you who have a special interest in Conway, pray that we may soon have these much needed changes. Most people believe in progressing in every way. We are always ready for a more modern household convenience or a more up-to-date farm implement or automobile, but too many people are con-

Holman Bibles

HOME BIBLE

PREFERRED BY

THE OLD FOLKS AT HOME
and others to whom a clear-type means
comfort in reading

Includes the popular features of the old
Family Bible, and at the same time it is
EASY TO HOLD.

In greater demand than ever before.
BETTER MADE THROUGHOUT.

Size about 6 1/2 x 9 1/2 inches

Sample of type

AND it came to pass,
As Isaac was old, and
were dim, so that he could



2014 French Seal, limp, gold back
and side tiles, round corners, red under
gold edges, with head bands and with
marker \$4.85

2022 French Seal, dinnity circuit,
hard binding and fly leaves, head bands
and marker, red under gold edges, gold
tiles \$5.75

2002 Black Silk-Finished Cloth,
red boards, round corners, gold tiles,
burnished edges \$2.85

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

tented for God's work to go on in the same old rut, with the same old-time conveniences. Let's wake up and put ourselves unreservedly into His work that it may progress and prosper and His name get great glory and honor. The church here unanimously called Brother Russell for the coming year. We feel fortunate to have him and his dear family with us. Their untiring efforts and sacrifices will be rewarded. Our regular Sunday services are times of great blessing. Souls are finding the Lord at both morning and evening services. A class of thirteen has recently been added to the church. The success of the last few months is largely due to the untiring efforts of our dear pastor. He is never idle, always busy visiting and praying with the sick, knocking at the doors of the homes, inviting the folks out to church, using his car to bring them to and from Sunday school, midweek prayer-meetings, W. F. M. S. and all other services. We have a W. F. M. S. with about twenty members which was organized about the first of the year. We have raised between \$35 and \$40 through the society. Our revival begins September 13. We feel very fortunate to have Rev. J. Warren Lowman and wife of Bethany, Oklahoma, as our evangelists. Please pray that we will have such an awakening as Conway has never known."—Mrs. Coy Parker, Secretary.

EVANGELISTS ALLIE AND EMMA IRICK—"We desire to report that the Lord gave us a very fruitful campmeeting at old

WANTED

An experienced accompanist for full time employment in the voice studio at Bresee College. This position requires a pianist who can readily read music at sight and who has some knowledge of vocal technic. This is an exceptional opportunity for some young person to pursue their education through the means of their musical ability. For particulars write President S. T. Ludwig or Mr. A. E. Ramquist, Bresee College, Hutchinson, Kan.

Ft. Jessup Camp, Many, La. Large crowds and a goodly number were saved, reclaimed and sanctified wholly. A large subscription was raised the last Sabbath to improve the tabernacle, grounds and buildings. Then next to old Vincent Springs Camp, of the Western Tennessee Holiness Association at Dyer, Tenn. This camp has been running thirty-five years. This year was very good for attendance and interest. The newly worked roads and incessant rains made it difficult for the crowds to come regularly, but yet we had excellent attendance from far and near. At this writing we are waging a glorious warfare with Pastor Carter and his noble church at Madill, Okla. Large crowds are pouring out, and deep and widespread conviction is upon the people. Brother and Sister Wilkins of Kingston, Okla., are here with us, leading the host in holy song and harmonious music. This has been a most wonderful and fruitful year with us. We return to Sioux City, Iowa, to Pastor Jones and his church, Sept. 29 to Oct. 13. The way is brighter and heaven is nearer and salvation is more precious now than ever before. Address us at Box 918, Bethany, Okla."

CARDINGTON, OHIO—"Three years ago this fall the writer took the pastorate of the newly born Church of the Nazarene here. Six members, two of whom were the pastor and his wife, constituted the initial company organized as the Church of the Nazarene in this town. Since the beginning our membership has been multiplied six times, and besides we have a splendid, two-story brick building which houses the church and the pastor. We have had several good revivals, the last one closing August 11, with Evangelist Perry R. Rood, and Joseph Schwartz and wife as song evangelists. Several bowed at the altar either for pardon or purity, and many prayed through to a real heart knowledge of Christ's power to save and to sanctify. A number of good members were received into the local church. One of the most impressive baptismal services occurred the last Sunday of the meeting, with eleven candidates being buried in the waters of Christian baptism. The writer closes his pastorate with this church at the fall meeting of Ohio District Assembly, and at that time takes up the pastorate of the newly or-

ganized Church of the Nazarene in Circleville, Ohio. This is a city of about 8,000, adjacent to the great Mount of Praise Campmeeting. Prayers are requested as we go to this new field to establish a church of our beloved Zion in this beautiful city. We are leaving as fine a people as a pastor ever served, and move on to a larger field."—Frank Simpson House.

SONG EVANGELIST ERNEST B. MARSH—"Am glad to say that the Lord is blessing and giving us fruit for our labors. In the last few weeks we have been in a gracious revival at Warren, Pa., with the pastor, Rev. J. C. Albright, as the preacher. The meetings were a blessing to the community and church. At times the great church was filled and extra chairs were used to accommodate the crowds. At one service there were between eight and nine hundred in attendance and interest was at a high point during the entire meeting. Rev. Albright has won his way into the hearts of the people of the city since his arrival there last May. From Warren we went to Corydon, Pa., where Rev. Ralph D. Schurman is the pastor. Evangelist Earl Hamilton Stillion was there and the whole countryside was interested in the meeting. At the present writing we are engaged in a home mission campaign in Newton Falls, Ohio. The Lord is blessing us here and we are trusting for a church in this needy field. Rev. Byron Maybury of Bradford, Pa., is doing the preaching here."

SANTA MONICA, CALIF.—"Owing to my mother's very delicate health I brought her to the west coast for a little rest and change of climate. I have had the privilege of visiting several of our good churches out here and find them pressing the battle with strong faith and determination. Brother Beebe, who is pastor at Santa Monica, is doing the seemingly impossible. The church is thriving under his able leadership. Brother Macrory keeps the fire burning at old First church, Pasadena, and I have never seen it in better condition. Last Sunday I spent the day with First church, Los Angeles, where I held my membership for several years. Brother H. H. Hooker is surely doing a great work there and the people love him dearly. I have not seen such crowds nor such good interest for years. It was my privilege to preach for them Sunday night to a splendid crowd. I have also preached here in the Santa Monica church and have found in each church which I have visited a wonderful spirit of freedom and liberty. Our good churches in California are keeping pace with the great commercial spirit of the country, and when the 'land boomers' and real estate agents locate their new colonies, as they are doing so rapidly, our church will be ready to take care of their spiritual needs. I plan to return home to Waco, Texas, to my own brave little band of faithful soldiers who have kept the fires burning during my absence. My mother's health is greatly improving and we plan to return early in September."—J. D. Scott

Enjoy a Life Income from the Church

and yet make Her a splendid gift now

You can give to the church now—wholeheartedly, liberally. Your gift will purchase an interest-bearing Annuity Bond. Thus you enjoy the income from your gift all during your lifetime. The church pays you this income regularly each quarter. It is per-

manently invested and returns assured.

Gift Annuity Bonds give you a splendid investment opportunity. Write for full information to M. L. Lunn, Treasurer, 2923 Troost Ave., Kansas City, Mo.

KONAWA, OKLAHOMA—"Just closed our summer revival which was a success. Rev. G. F. Harris of Houston, Texas, and Brother Carl Barnes of Durant, Okla., were the special workers. Rev. Harris' messages were clear, definite, unctuous and heart searching. Brother Barnes led the choir to victory in song and did beautiful solo singing, also effective personal work. Brother Harris preached the Word; the Lord blessed and twenty-six souls prayed through at the altar. Six worthy grown people came into the church. Both pastor and people are encouraged to press on. We thank God for our pastor, Rev. A. E. Green, and his good wife and family. They have accepted our call and will be with us another year. With them as leaders we are expecting greater things another year. Pray for us."—Reporter.

AMARILLO, TEXAS—"We are closing our fifth year with these good people. They surely have been blessed years. Over one thousand souls have knelt at our altar in this time and most of them have received special help. The work at this place is on the upgrade, with wonderful opportunities out before us. Yesterday was our birthday. Last night the church was well filled for a special meeting, when people from eight states testified to being saved. At the close of the service we received a wonderful 'pounding' of good things to eat and wear, for which we are very grateful. The people have been exceedingly kind to us. At this time they presented us with a petition to remain with them for another year signed by practically all the church and many friends. We just recently closed a wonderful revival with our church at Hedley. Brother Freeman Pearson and wife were our very efficient song leaders. If you are in need of good clean song evangelists get them. I certainly enjoyed our labor with them, and the good pastor, Mrs. Maud Busby. God gave us 48 souls for which we are thankful. Pray for us."—A. K. Scott, Pastor.

EVANGELIST M. M. BUSSEY—"On May 24 I left California with less than ten dollars, and I have traveled over five thousand miles, moving along in the providences of God, preaching as the Spirit led. Every week I have been enabled to send money home and the rent is paid. I have preached in rag tents, good tents, small Nazarene tabernacles with dirt floors and some of the largest churches in our Zion. Have preached to white people and negroes, in Nazarene churches and camps, in Baptist churches, Methodist churches, Christian churches, and on the streets. Have lived clean and preached straight and hot. Have not compromised with sin and the world, nor sought ease of life nor praise of men. Do not owe but ten dollars on earth and have half that in my purse. Thank the Lord! I have found many faithful saints and a great need of home missionary work. The colored people of the South are attentive to gospel preaching and would make wonderful Nazarenes. My heart is big enough to take them all in. We need a mighty stir on us as a people of God. It is a time to lay ourselves out for God and eternal things. I could not

mention all the places God has led me to labor, but I enjoyed being in the home of Brother and Sister Tidwell of Chattanooga, Tenn., and preaching in the new church. God is blessing them and they have a great work. God blessed us richly at the Adrian, Ga., Nazarene Camp this year and souls prayed through in the old-fashioned way. We are praying and trusting God to give us a landslide here at Donaldsonville, Ga. Please pray for me."

EVANGELIST HERSCHEL MURPHY AND WIFE—"Our revival with the Congregational Methodist people at Commerce, Texas, was well attended and after two weeks' hard sledding we realized ten professions. The last night was wonderful and people knelt about over the house and prayed through. We made three separate altar calls and each time God honored our efforts. We believe if we could have gone on another week we could have had a great awakening. From Commerce we went to Sulphur Springs, Texas, with Brother J. E. Williamson, pastor and Rev. H. B. White of Byers our collaborer. We have a nice brick church here and a parsonage recently deeded to the church through the untiring efforts of dear Brother Williamson. We were called as song evangelists but preached a few times. About eighteen were definitely blessed. Wolfe City was our next stop. Here we found a nice little church all paid for, but the membership scattered; no pastor, no Sunday school, no church services of any kind. Nevertheless we fired away one week with no visible results. Everyone was anxious to close out but we held on. The break finally came and nine were blessed. The rains set in and a tent show came to town but through it all, God gave victory. God gave us about 30 bright professions; one delivered from tobacco. We

secured ten names for membership. They were to be taken in the following Sunday by Brother E. C. DeJernett from Pcniel. Pittsburg, Texas, was our next engagement in a Home Mission Campaign. Satan contested every inch of the ground and a dozen things happened to handicap, including a brass band and an opposing meeting only one block away! We held on in spite of everything and God gave us a great closing. Rev. I. M. Ellis, our District Superintendent, was with us the last four nights and gave us some great messages. The last night we had a thousand or fifteen hundred peo-

WANTS

FOR SALE OR EXCHANGE—Two room modern house and five acres. Easy terms. Olivet College, Olivet, Illinois.

FOR SALE—Addressograph in good condition, foot model, repeats and duplicates, includes dater and automatic lister with ink and supplies. This outfit includes more than 500 plates and solid oak cabinet. Just the thing for the busy pastor. First \$50 check gets it.—C. R. Mattison, 817 Richmond Ave., Richmond, Ind.

For Sale: Tent, 40x60. In good shape. Top-side walls and guy ropes. Price right if taken soon. Rev. C. W. Sooter, Iberia, Mo.

Wanted: Minister's widow with two small girls desires position in Christian home or institution. If interested inquire of Rev. A. C. Williams, pastor of Nazarene church, Arvin, Calif.

For Sale: Old Master riolin, made 1809, perfect condition; judged by Lyon & Healey of Chicago and declared genuine. Will sell at a sacrifice. Rev. Helen M. Vandemark, Atlanta, Ind.

Wanted: A reliable barber to locate in Venice, Calif. Must be Nazarene and married. References required. Reasonable wages guaranteed. Write Rev. Fred A. Smith, 814 Fifth Ave., Venice, Calif.

Wanted—Nazarene young woman desires office or stenographic position. Prefer Nazarene. Others considered. Address A, care Herald.

Godly Homes, Sept. 4th, 1929

**Dr. C. E. Hardy, President,
Trevecca College,
Nashville, Tenn.**

Dear Dr. Hardy:

After reading the circulars and letters you sent, after going carefully over the catalog and after some correspondence with Mr. R. J. Kelly, your Financial Director—and after seeing the beautiful view book of the lovely campus and plant—we are convinced that Trevecca is the place for us.

Papa and Mama both feel that the splendid faculty, and close guardianship you exercise over the students, together with the cheap rates and deeply spiritual atmosphere, is just what they want for us. Brother and I will be there Sept. 17th.

Your little friend,

Satisfied Youth.

ple; cars parked ten deep all around the big tent. Closed out with an altar full and two called to special work. We are invited back. We have a good prospect for a church here. We are now with Pastor H. B. White in a meeting at Byers, Texas. Anyone desiring our services write here."

ADRIAN, MICHIGAN—"Over one thousand dollars yesterday cash and pledges for new church, begin building within thirty days. Evangelist Paul J. Goodwin won the day. Planning a return engagement. A number sought and were blessed. Church greatly encouraged."—U. B. Arnold, Pastor.

MARIETTA, OKLA.—"We have no church of any kind here and only four Nazarenes, but after praying for six or eight months the dear Lord sent Brother H. J. Dixon of Ardmore, Okla., who held a four weeks' meeting in which eleven were saved and six baptized. We are praying God to help us organize a Church of the Nazarene before this year comes to a close. We are located eleven miles from Marietta. Pray for us."—Mrs. Ida Rogers."

PASTOR R. E. TABOR, LOUISBURG, KANS.—"August 18 we closed a very fine revival with Evangelist D. M. Spell of 1257 S. 16th St., Omaha, Nebr., Rev. R. L. May as singing leader, and Mr. Bobbie Hicks pianist. Although Brother Spell has been on the shelf for some time on account of physical disabilities, he has come back to the field in greater power,

vision and performance than at any time since we have known him; twelve years or more. Having called him for the fifth meeting and labored with him in a dozen or more, in our judgment he is one of the most sane, convincing, penetrating, result-getting expositor of the old rugged gospel of second blessing holiness that has traveled this part of the country. His message is simple, his methods unique, his humor attracts, his wit compels, his manner persuades, while his spirit breaks the heart of adamant. We have seen some of the hardest hearted break into tears at periods in his meetings. In our last short meeting in this small place, twenty-five were either saved or sanctified, nine were received into membership, the Sunday school more than doubled, the Young People's Society trebled, **HERALD OF HOLINESS** subscriptions pushed, budgets worked and missions exalted. All expenses were paid and the evangelist and workers were compensated satisfactorily and the meeting closed with a crowded house. Furthermore, we are having seekers and funders now at our regular services and a few more to unite with the church this Sunday, August 25. Many compliments were passed on the capable, earnest and effectiveness of the singing of Rev. May of Tyro, Kansas, and the pianist, Mr. Bobbie Hicks of the same place."

NEWS IN BRIEF

Brother W. G. Prescott has been doing Home Mission and colportage work at Scottsbluff and Holdrege, Nebr. At the latter place he reports that there are a

great many Swedish people and a need of good full salvation literature printed in the Swedish language, also a great need for a Church of the Nazarene there. He is at present at McCook, Nebr., a growing city of 8,000 population and in great need of a full salvation church. He could use a good supply of back numbers of the **HERALD OF HOLINESS** and other holiness papers and tracts. Anyone having such literature would be doing a good work to send them to Brother Prescott. Send by express at magazine rate, 1½¢ a pound.

Special prayer is asked for a revival meeting now in progress at San Angelo, Texas, which will continue until Sept. 15, with Lee L. Hamric, evangelist, and Joe Bishop, pastor. This is a new church, organized about a year and with a fine opportunity. Anyone having a loved one or friend living there, please write the pastor at 1212 Duggan St.

We were pleased to greet at Headquarters the past week Brother S. M. Phelps of Jerico Springs, Mo., the father of the late Carrie M. Flower; also Mrs. C. F. Secrist, Woodward, Okla.

ANNOUNCEMENTS

NOTICE—Dr. C. H. Babcock will conduct revival services in the Church of the Nazarene, Moreland and Kirkwood Avenues, Atlanta, Ga., September 30 to October 14. Rev. E. C. Milby, of Kentucky, will have charge of the music.—Oscar Hudson, Pastor.

WEDDING BELLS—Mr. Mark Chinn, Hutchinson, Kansas, and Miss Pearl Orman, Batesville, Arkansas, were united in marriage by Rev. Dorsey Wester at Hutchinson, Kansas, August 14. There was a beautiful church wedding followed by a gift shower for the newly weds. Brother Chinn is taking the minister's preparatory course at Bresee College. Their home address is 301 East Park Street, Hutchinson, Kansas.—Rev. Dorsey Wester, Pastor.

NOTICE—The Kansas City District Assembly will convene at Topeka, Kansas, Sept. 17. The Board of Examination will meet in advance of the assembly. The N. Y. P. S. and W. F. M. S. and the Sunday school work will hold their respective conventions. We expect to have with us to represent the general interests: Rev. H. Orton Wiley, Rev. J. O. Morrison, Rev. E. P. Ellyson, Rev. E. J. Fleming, M. Lunn, P. H. Lunn, and Rev. D. Shelby Corlett. Then we expect a number of our visiting friends to add to the spirit and blessing of the assembly. The entertaining pastor, Rev. R. S. Ball, 612 Filmore St., Topeka, Kansas, will be greatly pleased if the pastors will see that the amount voted by the last assembly for each delegate be sent in as soon as possible. Let the pastors see that all reports are properly made out on time.—N. B. Herrell, District Superintendent.

NOTICE—I will be in the East until Christmas and any pastor desiring my services may address me at 312 N. Butler Blvd., Lansing, Mich.—E. E. Mierae.

RADIO PROGRAM—Rev. A. B. Carey, evangelist, broadcasts every day, except

"LOYALTY TO CHRIST AND THE BIBLE"

Of All Days --



ORVAL J. NEASE, A. M.

TODAY IS THE DAY OF

EFFICIENCY

MAKE YOURSELF EFFICIENT

BY ATTENDING

PASADENA COLLEGE

SPIRITUALITY-SCHOLARSHIP-SERVICE

ORVAL J. NEASE, A. M., PRESIDENT

Howard at Bresee, PASADENA, CALIFORNIA

"In the Land of Sunshine and Flowers"

Sunday, 10:45 to 11 a. m., daylight saving time, from Sept. 3 to 21, Station WDRC, New Haven, Conn. Listen, friends, write if you hear it—H. B. Anthony, Pastor, 44 Market St., West-haven, Conn.

NOTICE—Following our date at Tyler, Texas, which begins Aug. 30 to Sept. 15, we have some open time, Sept. 25 to Oct. 13. We plan to attend the Kansas City Assembly at Topeka, Sept. 17 to 22, and can go directly to some church that wants this date. Write us at Tyler, Texas, care of Rev. B. F. Nowlin—H. H. Edwards, Evangelist.

RECOMMENDATION—Prof. Ernest Marsh a talented sweet singer is among the best in our connection and should be kept busy all the time. I understand he has several open dates and no one will make a mistake in securing him. Address, 363 S. 19th St., Cuyahoga Falls, Ohio.—Rev. Byron H. Maybury.

NOTICE—The Illinois State Holiness Association will hold their annual convention in Chicago, Ill., Sept. 5 to 15. We have secured the large White City tabernacle for this date. The tabernacle is located on South Park Ave., near 63rd St. It is just across the street from the White City Amusement Park. Rev. John E. Hewson of Indianapolis, Ind., will be the evangelist. Special singers will take part throughout the services. The convention will be under the direction of our president, Rev. B. A. Nelson, who will also direct the song service each evening. Pray that the meeting will be blessed of God. For further information, write to Rev. B. A. Nelson, 43 W. 111th St., Chicago, Ill.—Mrs. Van Lear, Secretary.

DEDICATION—Our new church building is now completed and our Dedicatorial Convention will be held Sept. 18 to 23 with the dedication service on Sunday p. m., Sept. 22. Dr. C. E. Hardy of Nashville, Tenn., will be our speaker with Brother and Sister Lillenas of Indianapolis, in charge of the singing. District Superintendent Montgomery will be with us each night.—Leo C. Davis, Pastor, Winchester, Ind.

NOTICE—I am lining up my fall and winter slate, and believing in keeping busy for the Master, would welcome any call for service, be it large or small, hard or otherwise. Address us Gen. Del., Newton Falls, Ohio, or Bradford, Pa.—Rev. Byron H. Maybury.

DEATHS

UNGER—Mrs. Lydia Unger, wife of Edward Unger, died in St. Luke's Hospital, Seattle, Monday, July 29, following an operation for tumors, and was buried in Washelli Cemetery on the afternoon of her 37th birthday, August 1, 1929. Her husband; a son, Donald (14); one brother and five sisters; many other relatives and a great host of friends mourn the loss of a woman whose life and energies have been a blessing to the church and community. She was foremost in the work of locating and building the new First Church of the Nazarene. She was always encouraged and encouraging; lived all her life in Seattle with a lively hope of "A Mansion in the Skies." A large concourse of friends filled the church, many of whom went all the way to the cemetery in loving memory of one of whom it seemed so fitting a text "She hath done what she could." Mrs. DeLance Wallace, her pastor, assisted by Rev. Guy A. McShane who had first received her into the Church of the Nazarene, conducted the

funeral service. Rev. A. M. Bowes and DeLance Wallace spoke in tribute to her most excellent life and work. Evangelist A. P. Gouthey offered prayer and the Pacific College Male quartet sang. The going out of this life truly leaves sadness and loneliness, but every reminder of her kindly words and actions animates hope that "though we miss her, we shall meet her," where no farewells shall e'er be spoken.—Mrs. DeLance Wallace, Pastor.

SWELL—Flora Seletha Gray was born February 1, 1891. At the age of two years her mother died, leaving her in the care of her grandmother. Several years later God, in His mercy, and wisdom, gave her a good stepmother. She was converted at the age of eleven, and even before that, in her grandmother's

home and under her care and wonderful Christian influence, she had the principles of the Christian religion instilled in her very soul, so that before her conversion and adoption in the heavenly family she was a good girl, and, like Samuel of old, needed only to hear the voice of the divine One and get His personal relation to know the beauty of righteousness and the power of the gospel. At about fifteen years of age, she was gloriously sanctified, and through the years that followed, never faltered or became discouraged. After many days of suffering death came to her Feb. 4, 1929. She was married to E. Stanley Sowell Jan. 1, 1911. She leaves a husband and six children to mourn their loss, but their loss is her gain, for she has taken up her abode in that mansion, the like of which she was never permitted to enjoy in this world. She suffered much, many things unspeakable,

Scripture Text Calendars for 1930 Are Ready



The 1930 calendar is a beautiful specimen of printing art. The frontispiece is especially attractive. A Scripture text calendar like this will sell readily and we urge our churches, Young People's Societies, Sunday school classes and individual agents to plan now for later sales.

Write for application for agency, terms, etc. Calendars may be purchased now and paid for after they are sold.

The retail price is 30c. Agents' price on 100 is \$17.00; on 200 the price is \$32.00. The price to agents is based on number of calendars purchased. Write for complete information.

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

but never complained, nor "charged God foolishly." Her children, Howard, age 17; Wayne 15; Catherine 12; Edsel 10; Billie Joe 7. The baby, Mattie Lou was born Sept. 1, 1928. Flora did not live for herself, but for those whom God had given her, for they were more to her than her own life, and her death was the debt she paid to those she loved. To the last, the prayer of her heart was that in the world to come the "circle might be unbroken." We shall miss her smile and her pleasant voice, but shall not forget her Christian example and consecrated life till we join her over there Her uncle.—William D. Gray.

PHILLIPS—Mrs Susie Phillips died in Tucson, Arizona, April 2, 1923, at the age of forty-three years. In 1920 she took the flu which left her with that dreaded disease tuberculosis. Five years ago she moved to Arizona and it seemed for a while after making this change that she would get well, but last winter she took the flu again which hastened her death. In 1910 she was married to Harold M. Phillips of Durant, Okla., and

to them were born seven children, six now living, one gone on to heaven, reckoning with loving hands to father, mother, sister and brothers to come and share the beauties of his heavenly home; now the mother has responded to his loving invitation and is with him "safe in the arms of Jesus." Susie was from one of the best families in San Antonio, Texas, her father having spent nineteen years in office, and was constable in San Antonio at the time of his death. Her mother, two sisters and five brothers are still living. At the age of eighteen years she was converted and united with the Methodist church South, in San Antonio. In 1922 she surrendered her life fully to God, in a meeting held by Brother Ellis of the Church of the Nazarene and was sanctified, and lived this beautiful experience till the day of her death. Susie was an ideal mother, truly devoted and self-denying for her children and inculcated in them the principles of honesty and truthfulness and taught them by precept and example the ways of holiness and righteousness. She was educated and intelligent and became a sacred writer, having com-

posed many beautiful hymns and sacred poems. She had many strong friends everywhere she lived, owing to her loving, gentle nature. A hard battle was fought with this dreaded disease that she might be spared to be with her children but when she saw that she had no controlling power she humbly bowed to the will of God, and sweetly fell asleep Jesus.—Kate J. Phillips

DAVIS—Wallace O. Davis was born Wolcott, Vermont, March 17, 1863, and was promoted to glory August 16, 1922 being 59 years of age. He was the son of Pardon and Cordella Davis. Mr. Davis was united in the holy bonds of matrimony to Miss Lucy Sleeper, March 17, 1891. He was converted thirty years ago and later was sanctified wholly. He was a true Christian and so lived that his life was the exponent of his testimony. He was a charter member of the Wolcott Church of the Nazarene and stood by the work with an unquenchable zeal and was one who by his prayer, faith and work built the church up and sustained it in the early days of the wor-

We Have Just Purchased 2,000 Testaments

of the following three numbers, for the reason that the publishers can no longer produce them at prices for which they have formerly been sold to dealers. However they offered to fill one more order from stock already manufactured pricing this order at the old rates. So instead of raising our retail prices and getting an extra profit we are offering these three numbers (while present stock lasts) at the old prices. We suggest to Sunday schools that a supply of these Testaments be purchased for future use. Teachers would do well to order these Testaments now to use as Christmas gifts. Note the special dozen rates.

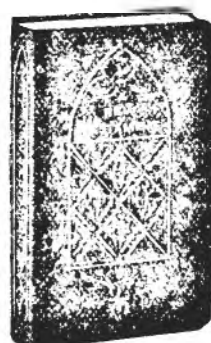


No. 07

No. 07. Bound in soft, flexible imitation leather. Square corners. Size $4\frac{1}{4} \times 2\frac{3}{4}$ inches. Printed on good paper. A very durable and attractive Testament at the price. Other dealers are selling it at 25c.

Single copy 15c;

a dozen \$1.60

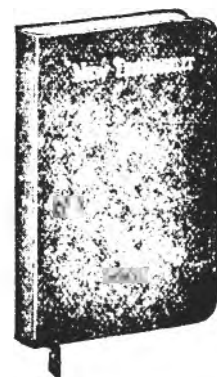


No. 135

No. 135. Bound in semi-flexible imitation leather covers, very durable. It has red stained edges and round corners. Printed on fine quality, opaque, thin white paper in clear, easily read type. Size $4\frac{1}{4} \times 3\frac{3}{4}$ inches.

Single copy 25c;

a dozen \$2.50



No. 26

No. 26. Real leather binding; leaves finished with gold edges; silk marker; gold title stamp. Very attractive and durable.

Single copy 50c;

a dozen \$5.25

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.

The Largest Print Teachers' Bible

with the Easiest to Read type

Holman Pronouncing Edition

with References and

containing the most practical, useful and
extensive Helps of any Bible

including a Treasury of Biblical Information; an Enlarged Practical Concordance; complete Bible Dictionary, copiously illustrated; Four Thousand Questions and Answers, Colored Maps, etc.

NO MATTER what may appear in the future, this Bible will retain its popularity twenty years hence. It has, even now, survived many of the so-called large types. This is in part due to the publisher's appreciation of the benefit to the reader in maintaining a proper proportion of type and background of paper.

By using Superior Bible Paper,
thin and opaque, the book is kept to convenient size

Nor Is This All:

Holman Bibles are noted for Quality
of materials and workmanship, and also for

Durability of Binding

They have been printed and bound by Holman for
years

Specimen of Type

ST. MATTHEW, 5.

15 *The land of Záb'u-lon, and
land of Néph'tha-lim, by the
of the sea, beyond Jór'dan, Gilead,
of the Gën'tiles;

16 *The people which sat in
ness saw great light; and in dark-
which sat in the region and to them
of death light is sprung up, and shadow

17 *From that time Je-sus be-
gan to preach, and to say, *Repent:
for the kingdom of heaven is at
hand.

D. 31.

9. 1, 2.

42. 7.

2. 32.

Mark 1. 14.

15. 1. 2.

Mark 1. 16.

John 1. 42.

Luke 3. 10.

Mark 10. 23.

Luke 13. 28.

Mark 1. 13.

20.

No. 4712. Divinity Circuit Teach-
ers' Bible, French Seal Leather, red
under gold edges, Silk Head Bands,
and Silk Marker.
Our Price—Post Paid..... 5.00

No. 830RL. Red Letter Teachers'
Bible. The Words of Christ in the
New Testament, Old Testament Pas-
sages Alluded to by Christ. Various
Prophecies Relating to Christ in the
Old Testament, etc., all PRINTED IN
RED. Binding same as described
above and same large Self-Pronoun-
cing type. LEATHER LINED.
Our Price—Post Paid..... 6.85

No. 733X. Holman India Paper,
Genuine Morocco, Leather Lined, Silk
Sewed, Divinity Circuit, round cor-
ners, carmine under gold edges, silk
head bands and silk marker, same
type and helps as above.
Our Price—Post Paid..... 10.65

**To show our confidence in the intrinsic
value of these Bibles we make this offer:**

If for any reason you do not care to keep the Bible you select, return it
and we will refund your money, including postage.

Enclosed please find M. O. (Ex. Or-
der, check) for \$ _____, for
which send me a copy of No. _____
Bible, transportation charges to be paid
by you.

If not satisfactory I will return the
Bible within 10 days.

SEND TO
(Name) _____

TOWN _____

COUNTY _____

STATE _____

Add
50c
for
Thumb
Index

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.