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WHOLE NO. 745

IF MODERNISM WERE TRUE: WHAT?

By C. W. Ruth, Evangelist

IF JESUS was not divine—in that He was conceived by the Holy Ghost, and born of a Virgin—wherein does He differ from the rest of humanity who were born according to the laws of natural generation?

If by His death on the cross He did not provide a “blood atonement” and open a fountain in the house of David and to the inhabitants of Jerusalem for sin, and uncleanness, where then can I wash away my guilty stains? Wherein would there be more virtue in His shed blood than in the blood of any other man? I am painfully conscious of the fact that I have sinned. I need a Savior who can release me from the burden of guilt and condemnation that my sins have entailed upon me. If Jesus is not a Savior, having supernatural power, pray tell me, to whom shall I go?

If Jesus has not supernatural power, whereby He might perform miracles, then how could He do more for me than any other human person might do?

If His pledge and promise of immortality and eternal life are not true, wherein does man differ from other animals? and why? From whence comes this moral consciousness, and what is its meaning?

If Jesus did not rise from the dead, why do not the facts of history (and of nature) disprove, rather than corroborate the facts concerning His resurrection? If He is dead, and has been so, for near two thousand years, why all this agitation and argument concerning Him throughout these centuries?

If the Bible is not an inspired book—“God-breathed”—and absolutely reliable and authentic, whom shall I regard as an absolute authority? And who can tell me aught about the great beyond? Would, or could *bad men* write such a book—containing such high and *holy* precepts—condemning themselves? Or would or could *good men* write and perpetuate such a book as a fraud, and forgery? As it seems to this writer, bad men could not write such a book, and good men would not thus seek to deceive, in perpetrating and perpetuating a fraud.

If Modernism is true, and is to be regarded as an improvement on the old-time, orthodox, Bible salvation, why do these modernistic preachers not have some soul-saving revivals, and produce some witnesses who have been redeemed and saved from lives of shame, vulgarity, blasphemy, drunkenness, Sabbath desecration, and all kinds of wickedness and sin, and thus demonstrate the validity, and superiority of their fine spun (scientific?) theories—just as Bible Christianity has always done? “By their fruits ye shall know them.”

If Modernism is true, why did not someone tell me about it before I was converted (born again) and changed from a sinner into a Christian in an instant; and later was baptized with the Holy Ghost and fire, (wholly sanctified) cleansing my heart from inbred sin? Both these experiences having been divinely and consciously inwrought instantaneously by the Holy Ghost, when I had fully met conditions, and believed the promises contained in God's book. I fear Modernism has come too late for me—and I am glad. Thank God!

HERALD OF HOLINESS

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OUR MISSIONARY SITUATION

PEOPLE who are zealous of our work in foreign fields sometimes ask in a slightly impatient tone, "What are we going to do about missions? Are we going to be content with our present program, are we going to enlarge our forces very soon, are we moving forward or backward in the matter of our service for the people in non-Christian lands?" It is sometimes evident that such questions are asked in such a way as to suggest that our leaders have acted with unnecessary caution and that what has been done in the way of re-adjustment and re-organization could have been avoided.

But the facts are that our situation was such that any other than the actions taken for the reduction of expenditures on the part of our General Board would have been disastrous, not at some future time, but right now by the middle of the present year. The wisest and most constructive work that has been done by any board of our church has been done by our present General Board, and time will prove this statement to be true.

But the question as to what we are going to do, and as to what our future policy shall be cannot be answered by our General Superintendents, by our General Board, or by missionaries on the field. Our people as a whole alone can answer these questions. The General Superintendents and the General Board stand ready and anxiously willing to move forward with a general program of expansion in foreign fields just as soon as we place money in their hands to make such a move possible, and everyone of us who believes the program should be immediately enlarged can add decidedly to the sanity of our plea by coming to the support of this work with a revived liberality. And those who do not give more liberally than ever should withhold their verbal demand for expansion, for their practical vote is in favor of stagnation.

But despite the difficulties of the situation, there is light and hope in the prospect. Last week we printed the General Treasurer's report of receipts and disbursements for the first six months of the year. This

report shows that our people have given during these six months \$67,040.67, which as compared to former years, is fairly good, and the deficit was reduced by over two thousand dollars during the month. But the deficit still is over \$31,000 and it is going to require diligent effort on the part of all to take care of this and the regular monthly requirements. But "it can be done," and it ought to be done. We have six months before us yet, and unless we do some of this extra work each month, we will have to do it all in the last two or three months of the year, and that will mean "a drive." During the month of July we should make some perceptible forward movement in the way of raising funds for missions and for the General Budget. Shall we really do it?

THE NORTH DAKOTA-MINNESOTA DISTRICT

Editorial Correspondence

ABOUT eighteen years ago when the work of holiness began in the north-central section of the state of North Dakota, one of the first moves toward solidification was the establishment of a campmeeting at Sawyer, a town on the Soo Railroad about seventeen miles from Minot. A splendid location on the banks of the Mouse river was secured and the camp has been continued as an annual affair ever since.

The meeting for this year was held June 24-July 4, just the week preceding the District Assembly. And as the camp is now a regular institution of the North Dakota District, there was a fair opportunity to meet the preachers and people who make up North Dakota Nazareneism and to become somewhat acquainted with the problems and hopes and fears of this splendid people. And since it was the editor's lot and privilege to be one of the evangelists in the camp this year, we made use of our chance for making something of an appraisal of the situation.

Rev. D. S. Corlett, the General Secretary of the General N. Y. P. S. work, was my co-laborer in the preaching of the word. This was our first time to be associated with Brother Corlett in a revival, and we found him to be one of the sanest, most unctuous and effective preachers and successful soul winners in our connection. Having been a campmeeting preacher now for twenty-five years, and knowing that it is quite a task to find men who can fit in just right as a campmeeting man, we were glad to find Corlett. It is our plan to mention his name to campmeeting committees wherever they are in need of a first class man. Corlett can hold his own with any of them.

District Superintendent Swaney, whom we had known as an evangelist, was in charge of the meeting, and the pastors and people of the District helped on in every possible way. The attendance of the camp

was increased this year over previous years and we had a good revival with seekers at a good share of the services.

A year ago plans were adopted for the erection of a permanent tabernacle on the camp ground, and this building was completed and ready for the opening service this year. It is a building of which North Dakota Nazarenes may justly be proud. It cost in the neighborhood of \$2,500 and is one of the most convenient and substantial campmeeting buildings we have seen. And it stands as a monument to the good spirit of co-operation which made its erection possible to this District.

North Dakota is a newly settled section of the country, its towns are small, and in many parts its population is sparse. On this account, our churches are usually small as to numbers, so that the support of pastors and the promotion of the program of the church, locally and generally, is a strenuous undertaking for them. But one will not meet people who are more in earnest, more loyal to the cause of God and of the Church of the Nazarene, and more sacrificing in their devotion to the task. A preacher who is made out of any thing less dependable than blue steel is not likely to make good in North Dakota. But we have men there who are making good, building up good churches and "driving on."

The North Dakota District is squarely behind the program of the General Church. They made a large and liberal offering to the deficit last fall, and did not even suggest applying it on their budget. Then they increased their budget ten per cent, upon request of the General Board, and then have gone ahead and over-paid even the advanced budget.

There is a spirit of aggressiveness in the air among North Dakota Nazarenes, and there is no doubt but that within the next few years this will become one of the leading Districts of our church. At present there are about fourteen churches and 428 members in the District, and these numbers should be doubled by the next General Assembly.

WHAT SORT OF A "FAN" ARE YOU?

PROFESSOR Joseph H. Jastrow of the University of Wisconsin says that "fan," in the sense that it is used in describing devotees of radio, golf, etc., is a shortened form of the word "fanatic," or "fanaticism." And Prof. Jastrow goes on to say that the fanatical mind is commonly found in the human family, but that there are benignant as well as malignant fanatics. There is a fanaticism which is based upon anger and cruelty, another which is based upon hysteria, and yet another which is based upon rational and sentimental emotions. The Reign of Terror in France is an example of the first, the witchcraft episode in Massachusetts is an example of the second,

and the temperance movement is an example of the third.

Of course there are some people that are so rationally and emotionally dead that they cannot be called "fans" at all, unless one could apply this word to them in describing their attachment to "rest" and "quietness." Concerning these, and in compensation for the room they occupy, we can say only that they are not likely to do a great deal of harm, and when they die no one will miss them much. But at least they and their friends can truthfully claim for them that they do not make very many mistakes, for the simple reason that they do not "make" any thing at all.

But the average man with a mind capable of discerning truth and a heart which possesses emotions that are strong enough to be worthwhile is almost certain to be at least a mild fanatic of one kind or another. We say "mild" because we plan to commend, and extreme fanaticism is detrimental and dangerous even though it is based upon a good and proper cause. "It is a good thing to be zealously affected always in a good thing" (Gal. 4:18).

Take the radio "fan" as an example: When you call on him, he will naturally and quickly introduce radio as the topic of conversation, and if you will listen, he will have a good time, whether you have much to say or not. He will spend his money lavishly and uncomplainingly upon his "hobby." He will sit up late at night to "tune in" on special programs or to hear from some new station; he will do this even after a hard day in the field, shop or store, and he does not think of its being a hardship. And he naturally and purposely seeks to make radio "converts," and just as naturally and intentionally chooses as his companions those who are devoted to the things which he loves.

And we have seen some people who were devoted to Christ and His salvation in such a way that it was natural and easy for them to talk of things divine. We have actually seen some who obtained great satisfaction and even joy out of giving their money for the promotion of Christ's kingdom among men, and who did not seek occasion to complain about "how expensive" it is to support the church and about how great a drain the missionary cause is. We have seen some who would stay late at night to help in an altar service, even after they had worked hard during the day and knew they must arise early the next morning (I don't say the number is great, only that I have seen some like this). And, yes, we have seen some whose greatest joy was to "convert sinners from the error of their ways," and who found the companionship of the people of God quite enough, so that they refused to go out after the world's sinful pleasures. We have even seen a few churches in which

practically all the members where "church fans," and we have always found such churches prosperous and useful and happy.

ON EVANGELISTIC METHODS

THERE is danger that the evangelistic methods our churches will become stereotyped and ineffective. In many of our churches now days, periodical "protracted meetings" are planned and held without much regard to the presence or absence of the special spirit of revival, without much respect to the actual need of such meetings, without much consideration of proper material and spiritual preparation for them, and, we are forced to add, without much care in the tabulation of actual and permanent results. We must keep on having these special meetings, we do not want a substitute for them, but in many instances we very much need supplements to them.

Writing in *The Baptist*, under the head of "Every Pastor His Own Evangelist," Samuel G. Neil says: "The pastor in one suburban town where professional evangelism had been tried again and again without effect, proposed that a week's evangelistic services should be held in his own church. One hundred volunteers visited 4,000 homes with a letter of invitation. The conclusion of the letter may be quoted as typical of the entire letter: 'I hope I may address you thus without giving offense, for although we have never met, we cannot be strangers to each other in thought and feeling. Your frequent hunger for a fresh and full experience of higher life and for a deeper knowledge of God, is mine. Reasonable faith and a truer or revived religious life are necessities today. If you are associated with an evangelical church you will I am sure, forgive this letter, understand its purpose, and accept my assurance that anything like proselytism is altogether absent from my mind.'

"If, however, you are not a church attendant, or if you have by neglect or design absented yourself from public worship and regular cultivation of spiritual life, I cordially invite you to these services, in the hope that they may prove a help and lead to the renewal of your connection with some evangelical church.'

"Accompanying this letter was a slip asking four questions: 1. Would you like to receive an occasional visit from a minister or church visitor, and if so, what hour would suit you best? 2. Would you like to be put into communication with the local church of the denomination to which you have previously belonged? 3. Would you like your children (if any) to attend Sunday school? 4. May we leave a copy of our church paper occasionally at your home?"

Concerning the meetings at the church, the writer says there was an average attendance of 500 at every service, and the church is facing a new future in a

new spirit. "The membership has increased and continues to increase; and the whole community attitude toward the church is more alert and friendly."

This would seem to be a practical method for many of our churches to adopt, at least as a trial matter. It is perhaps a little unconventional, but the Church of the Nazarene must not become enslaved to conventional ways of doing things too early in her history.

GETTING TOO CLOSE TO THE EDGE OF THE WATER

Some men who are not willing to be known as "wets" in the agitation over prohibition, nevertheless get so perilously close to the edge of the water that they lose their force for the side of law enforcement. Some time ago Dr. Henry Van Dyke, the famous teacher and writer, was quoted as saying that the dry laws are "demoralizing," and as having urged that "the farce be stopped by modification." He denounced the report as a falsehood and then attempted to explain his position by saying that the Volstead act ought to be either "enforced or changed." And in his further explanation he charges both the dries and the wets with being indifferent to present deplorable conditions and with being content to howl at each other. When one finishes reading his explanation he is likely to still be in doubt as to just where Mr. Van Dyke stands on the question. He seems to be neither with the wets nor with the dries, but rather to attempt the position of an interested and disgusted outsider.

But could anyone imagine the late William Jennings Bryan having been quoted on the side of the wets and then making an explanation which would leave any doubt as to where he did actually line up? The fact is a man can get down so close to the water that the dew and fog will moisten him somewhat without his actually stepping into the water. This is no time for law abiding citizens, lovers of the constitution and followers of Jesus Christ to "soft pedal" on the liquor question or to find excuses for laxness in law keeping and law enforcement. But it is the time for all to stand solidly behind the constitution, behind the forces for the enforcement of law, and to lend every possible assistance in making our prohibition laws, the best laws ever passed since the foundation of the nation, effective.

There is no condition more important to those who would be guided of the Lord than a willingness to be led by means and into paths which are not of our own natural choosing. God will send "by whom He will send," and His ways are frequently not our ways; but if we will trust Him and be always willing to be guided, He will find means for keeping us in His will.

YOUNG CONVERTS AND ENTIRE SANCTIFICATION

By A. W. ORWIG

THE Book of Discipline of the church of which I am a member very definitely teaches that all Christians should be urged to seek the experience, in question. It declares that "it is every Christian's bounden duty to strive thereafter; for Christ and all his apostles exhort thereto." That certainly includes young Christians. Again, the same book says: "Let us seriously and explicitly admonish all believers to strive for Christian perfection." Unquestionably the word "*us*" applies chiefly to preachers. Thus we see that the duty of preachers is as plainly taught as is the *privilege* and *need* of all converted persons, regardless of age.

Some time ago a man said to me: "If the doctrine of holiness or entire sanctification had been preached to me immediately after my conversion, I would have been saved many heartaches, and would have made far greater progress in the Christian life." After one has become a child of God, what doctrine is more important for him to know than that he may be saved from all indwelling or original sin? Or, as expressed by the apostle Paul, that one may be wholly sanctified. And certainly the experience is of unspeakable importance.

To me it appears that there can be no better time than in one's "first love" to hear about his full privilege in Christ Jesus. And unquestionably it is the preacher's duty to explain the doctrine in its various aspects, and not to be too dilatory in urging the seeking of the priceless boon of full sanctification or perfect love.

Let us now have the testimony of a few prominent men concerning the best time to encourage Christians to press forward into the grace of entire sanctification. The Rev. John Wesley constantly urged young converts, whether youth or older persons, to seek holiness in its higher stages. And he addressed the early Methodist preachers thus: "Let all our preachers make it a point, as soon as any are justified, to remind them to go right on to entire sanctification."

Bishop Asbury, the first American bishop, wrote to one of the preachers of his church: "Let every prayer, every hymn and sermon be seasoned with this wholesome, holy doctrine." Another eminent preacher once wrote: "The favorable time to secure holiness is soon after the soul is assured of pardon." Another distinguished minister of the Gospel, referring to the most suitable time to seek the experience under consideration, says: "After real justification is the most preferable period for persons to seek entire sanctification. They have then the simplicity of children and are fervent in spirit. But if we once suffer this fervor to subside, we shall find it hard to bring them again to this point." The truthfulness of this declaration

is quite apparent from the fact of the many who grow cold and worldly in less than a year after professed conversion.

I once heard of a class-leader who said that every member of his class either enjoyed holiness or was seeking it, both the older Christians and the new converts. Would to God there were more such class-leaders! And should not all preachers endeavor so to instruct their people on this Bible doctrine of *heart purity* as to stimulate the most earnest hunger and thirst for the fulfillment of Christ's declaration of our being "filled." It is to be deplored that some manifest far too little interest in the matter.

To all who become Christians is addressed the command of "perfecting holiness in the fear of God." And for all young converts the apostle Paul prays, "The very God of peace sanctify you wholly," as also for all others who have not yet entered that state of grace. But no matter how far we have gone in the divine life, to all of us it must be a going on "from glory to glory" until we reach the glory world on high.

LOS ANGELES, CALIF.

FAITHFULNESS AND PERSISTENCY INSURE VICTORY

By REV. C. E. CORNELL

The grace of faithfulness in hard places is highly commendable. It means much to plod ahead in the name of the Lord, when circumstances are wholly unfavorable and everything leads to disappointment and discouragement. At such a time to relax no effort, to persevere in spite of all difficulties, to triumph in spite of untoward environment, will surely win divine blessing and approval. It is a source of inspiration and encouragement to read of Dr. Adoniram Judson, the senior Baptist missionary to Burma, who endured hardships and disappointments and years of weary waiting before converts to his Lord were made. Here are his words: "If they ask what prospect there is of ultimate success, tell them as much as there is an Almighty and faithful God. If a ship were in the river ready to convey me to any part of the world I should choose, and that with the approbation of all true Christian friends, I should prefer dying to embarking." Some years later he wrote: "I know that I shall never live to see a single convert; but I feel that I would not leave my present situation to be made a king." Judson was twenty-one years giving the Burmese the Bible in their own language. He never quailed, never ceased, never gave up.

This is the kind of faith and persistency that win the help and approval of God. We need today whole regiments of men and women with this kind of perseverance. Faithfulness in hard places will not only win the approval of our God, but it will fill the believer's soul with unspeakable calm and peace.

HOLY SPIRIT CONVICTION

By REV. F. M. MESSENGER

And when he is come, he will reprove the world of sin and of righteousness and of judgment (John 16:8).

THE reference—"when he is come,"—speaks of the Holy Spirit, it would be proper to say, "When the Holy Spirit is come, he will reprove the world of sin and of righteousness, and of judgment."

To reprove means to rebuke, to reprimand, but the Greek language is much fuller and more complete than our own language and it often takes several of our words to express all that is meant in the original. We know that the prefix *re* means to enact over again and the Holy Spirit will *reprove*, or prove over again what has already at some time been clear to our minds. I remember the first time that I committed sin, or did a thing that condemned me. It is as vivid in my mind as though it were yesterday. I was visiting my grandmother, and in rummaging her button basket, I found a tin suspender button which was worn so that it shone as bright as silver, I thought it looked so much like a piece of silver money that I took it. But my little heart was smitten with remorse so that I couldn't sleep, and the next day I took it back. I remember well the first time I tried to use tobacco, it not only made me very sick but I felt dreadfully guilty, and when my mother asked me if I knew what made me sick, I told an untruth and said I did not. She was frightened and put me to bed and doctored me up with catnip tea. Later I learned to use tobacco and got so I could chew it from morning until night without the slightest compunction of conscience. But when the Holy Spirit came to me in convicting power, He reproved—brought back to me the early tenderness of conscience—and made me feel the weight of my sins as never before.

The American Revised version reads, "He will convict the world of sin." A criminal always expects, or at least hopes, to get away with his wrong doing and it is equally true that a sinner does not feel the weight of responsibility for his sin. He also hopes in some way to escape the punishment belonging to him. But when the officer arrests the criminal and the court tries him, finds him guilty and sentences him to his just punishment, he then feels the full weight of his responsibility and earnestly looks for some way of pardon and escape. Just so, the sinner goes along breaking God's laws with impunity. But when the Holy Spirit arrests him, convicts him, finds him guilty, the sinner sees the penalty imposed, he likewise is ready to listen for some means of escape from his predicament.

The Holy Spirit will lay bare your sins; every lie, every sinful habit, gambling, drinking, dope habit, tobacco, crooked business deals, sinful sexual rela-

tions, old grudges and every wrong you have done to others. He will make you feel the full responsibility of them. He will convict you by the law of God. He will bring you before the bar of your own judgment. He will read your sentence out of God's Word until you see your heinous sins as He sees them, and until you fully realize your utter helplessness to extricate yourself, realizing that unless a work is done for you by some power outside yourself, your doom is sealed and hell for you is a certainty.

If the Holy Spirit can round you up, if He can convince you of the truth of God's Word, and convict you before the bar of God, you are then ready for the next step of conviction, namely, "of righteousness, that there is an adequate cure for all your sins. He convicts you *of* righteousness; a righteousness which is not of yourself, but of God, and which comes by faith. A righteousness to be *imputed* for past offenses, and to be *imparted* for future needs. This righteousness comes by faith, but to have faith for supernatural work like this there must be some basis for faith. You must know by whom, or by what means such a miraculous feat can be accomplished. In whom can you place confidence for such an achievement? "Of righteousness because I go to my Father." Here is one who can present credentials satisfactory to anyone. He was the first fruits of them that slept. He was crucified—died in our stead—and His love proves Him worthy. He was God's own offering—the Lamb of God that taketh away the sin of the world—and after paying the price He broke the bands of death, came forth from the sepulchre, and after being seen of above five hundred persons subsequent to his resurrection, He ascended to His Father in presence of His disciples; proving His ample ability to perform the great work of making the seeker a new creature in Christ, a righteous man. "Of righteousness because I go to my Father."

The next step of conviction is judgment; the context says, "of judgment because the prince of this world is judged." The word judgment in the original embodies in its meaning discernment, condemnation, and punishment. When Satan led our first parents into sin he inoculated their souls with a sin principle which has been transmitted from Adam to the whole human family, to every son and daughter of Adam which has been born since. This is one of the works of the Devil which Jesus came to destroy (1 John 3:8), it is called inbred sin, the flesh, the carnal mind, the old man, etc. It is his work, his spirit—the prince of this world—incarnated in the human heart just as the Holy Spirit incarnated in the heart is called "Christ in you the hope of glory."

He is "the prince of this world" (John 14:30), and

by the presence of the Holy Spirit in conviction he is discerned; the new born soul with heart all aflame with the love of God discerns with pain the first motions of this sinful propensity, he is alarmed when he feels the stirrings of the incarnated prince of this world in his heart; why—he asks himself—should a converted soul feel anger, jealousy or envy in his heart? And if properly instructed he then passes judgment upon this propensity, rather this incarnated old man, the prince of this world, and declares by the grace of God he must go. He finds suppression does not work, such a course leaves him too many seasons of repenting, he must be put to death, he must be crucified, and if the convictions of the Holy Ghost are faithfully carried out, he never rests until the old man is crucified, that the body of sin might be destroyed that henceforth he should not serve sin.

This is the perfect work of God wrought in the soul by the convicting power of the Holy Spirit. It takes this work of conviction to get the consent and the co-operation of the soul itself. God cannot forcibly convert or sanctify a soul without its consent, unless He destroys its free moral agency, which He will never do. The work of the Holy Ghost is to get the consent, yes more, the *earnest desire* of the subject to have the work done so that it may be accomplished through the united will of both the Savior and the saved.

I need not ask you if the Holy Spirit has been faithful, if He has ever come to your heart with convictions that you should be right with God. He is ever faithful, the question which concerns us now is, have *you* been obedient? Have you yielded to His overtures? Have you united with God in His will concerning you? It is not His will that any should perish but that all should come to repentance, and this is the will of God concerning you, even your sanctification.

"When he is come he will convict the world of sin, and of righteousness, and of judgment." "Of sin because they believe not on me." When a sinner is convicted by the Holy Spirit that his sins are scarlet, having no faith or belief in Jesus Christ, his cause is utterly hopeless, he sees no way of escape. There is no way, but when the conviction is then pressed upon him that there is hope in Jesus, that through him he may be made righteous, it becomes easy for him then to believe and through faith his guilt is removed. Again, when he feels the stirrings of carnality, discerns an evil in his heart that he did not put there and is in no wise responsible for its presence, but sees the danger of its continuation, his Bible teaches him a way for its destruction. The Holy Spirit stands ready as executioner. The Lord (by *His* consent and co-operation) baptizes him with the Holy Ghost and with fire and the work is completed through discernment, sentence and execution.

THE INFLUENCE OF A SUNDAY SCHOOL TEACHER

By PROF. A. S. LONDON

DR. KELLOGG, the great surgeon of Battle Creek, Michigan, says that if you believe hard enough and long enough in people, they won't make failures. He also says that a person never knows what he can do, until he has given his life for others. The demands that they make of him will bring out the best there is in him.

I have just been thinking of the great work that could be done by our Sunday school teachers, if they would apply these principles in their lives and in their teaching. Without any reserve whatever in my life, I will believe in the future success of the students I am trying to teach. It seems to me that if we could get teachers with this kind of an attitude toward the young people, we would help to solve the many problems that confront us today.

The best friend I have is the person who believes in me. I remember reading sometime ago of a statement that was made by a noted writer of this country. He said that the greatest enemy that a man could have, is the person who makes him think less of himself, and gets him to believe that he can do nothing in life. A true friend is necessary in the life of a young person, the same as it is in the life of an older person, if one is to succeed.

Emerson said that what I need in life is someone to make me do what I can do. Most of us have enough latent powers and dormant gifts to make us worth while in the world, if only we can get them into action.

In order for our teachers to have this same principle in their lives, and the same attitude toward youth, as Dr. Kellogg has toward humanity, we are going to have to look beyond the things of the present and into the future of the lives of our young people. I cannot see them just as they are today. I must believe in them for the future. I should look beyond their blunderings of the present and see them more matured men and women. I must keep on believing in them until this thought awakens and leads youth to a better understanding of themselves.

It seems to me that to have someone who believes in me through all my failures, mistakes and even when I fall into sin, as a youth, it would stimulate me to such a degree of helping me on my feet again and making a desperate effort to make good. With a proper vision of the worth of the boy when his feet are established, his mind is more matured, his heart is fixed, and he is filling his place in society, will be of far more value to him, than seeing him just as he is today. With all his failures, faults, blunderings, short-comings, believe in him still.

This second principle of Dr. Kellogg of giving ourselves wholly to the cause of helping others, will I think be of great value to our teachers. In this manner I will be of the greatest assistance to others

and also to myself. Their demands upon us will bring out our best gifts. We never know what we can do until we are tried out. The giving of ourselves wholly to a cause will lead us into fields of usefulness that have never been discovered before in our own living. One has well expressed it in these words, "To make a great life, commit it to a great task."

In Edinburgh, Scotland was a bookseller, who lived an unassuming life. But he had a big job. He toiled faithfully at his work during the week. All the time he was at his task of making a living, he was thinking of the best plans and methods for his real work. To him the business of running a bookstore was only incidental.

Each evening he could be seen walking around the corner down to a little cottage he called home. Away in the night the old gentleman could be seen studying and making plans for his work over the Sabbath.

Sunday morning the old teacher could be seen going down to the little church, with his Bible and other books in hand, and make his way into a little room where preparation was made for the Sunday school class that would soon be coming.

In a little while boys of all descriptions began to enter the room. In my imagination I see the old teacher shake the hand of every boy who enters the room each Sunday morning. I imagine the seats are all dusted, the room is well ventilated, the old teacher is cheerful and happy, and everyone of the seventy-five boys who belong to that class are glad when Sunday morning comes around. The teacher is prepared for his work. He probably did not know present Sunday school methods, but he studied. He knew boys. He knew his Bible. He brought the two together. He began his work Monday morning for the class period the following Sunday. He would have felt like a criminal to wait until late Saturday night to make preparation for Sunday teaching. He drew lessons no doubt from nature. He thought of his subject as he walked around the corner to his little home. He prayed for his students while alone at night. There is no doubt in my mind but that he saw them during the week.

But I wonder what has been the influence of this old teacher who long ago went to his reward. He did not know the possibilities wrapped up in the lives of the seventy-five boys in his class. But he knew that there were great things in the life of every boy, if only they can be discovered. It was his job to believe in them. It was his privilege to give himself without reserve to his task. He was rewarded for his labors.

Out of this class of seventy-five boys came seven ministers who are now devoting their lives to the church in Scotland. Eight boys out of this class are now ministers in the United States. Two of the boys are now preaching in Canada. South Africa has two ministers from this class of boys. Australia claims

two distinguished preachers from this class. Eight missionaries have gone to South America from this crowd of seventy-five boys. One of the lads is a home missionary in Scotland. One of the boys is now an evangelist in Australia and five missionaries are now in India from this class of boys. A total of thirty-six preachers out of one class of boys. The influence of a Sunday school teacher we will never know.

ALTAR WORK

By EVANGELIST OSCAR HUDSON

THE authenticity of a Holy Ghost revival is easily detected in the character of its altar work. There are church revivals just as there are political revivals, commercial revivals, secret order revivals, etc., resulting wholly in an increase in membership without witnessing deliverance from evil habits and sinful passions. Such revivals spring from human effort, propagated by human manipulation. It was this procedure to which Jesus referred when He said "You make them two-fold more the child of hell than yourselves."

Humanity can be swayed by oratory, convinced by logic, moved by eloquence and stirred by enthusiasm, but there is no power aside from Divinity that can deliver from sin. All is a failure unless God meets His people about the altar and deals with those who kneel there for pardon or purity.

Much has been said and written concerning the proper manner of dealing with penitents at the altar, and some have been known to "regulate" the altar work in their meetings, holding those back who, in their judgment, were unwise in their procedure; but the one thing that makes altar work a glorious success, and in the absence of which all procedure leads to deception and mock professions, is intercessory prayer—prevailing faith in God. Soul travail is the price of Spirit-born children. To the extent religious workers depart from this exercise they depend upon psychology and human effort for results.

Jesus said, "No man can come unto me except the Father which sent me draw him." Conviction—a revelation of human depravity and God's wrath with unrighteousness, is essential to salvation. The Holy Spirit, who alone can do this work operates only in an atmosphere of intercession. "As soon as Zion travailed she brought forth her children." "I sought for a man among them that should make up the hedge, and stand in the gap before me for the land that I destroy it not and I found none." An electric current must have a certain condition created before it can produce illumination: That condition is found in the incandescent globe. Punch the smallest hole in the globe and any amount of current will produce no light.

Just so, God works in an atmosphere of soul travail

or intercessory prayer to the conviction of sinners, conversion of penitents and sanctification of believers. Those who elect to take life easy and do not wrestle in prayer, may attract with personality, awe with reputation or sway with eloquence; but will witness little demonstration of divine power in the work about the altar. Where selfishness is permitted to displace humility, a desire for money, position, and popularity to take the place of a Spirit-born burden for lost souls, a sickening, human manipulation will be witnessed in the matter of professions instead of pungent conviction, copious tears, loud crying, earnest praying, humble confession and victorious, happy professions.

Great revivals of Holy Ghost religion have broken out in different periods and rolled like a tide for a season, creating reforms of varying extent, developing later into an ecclesiasticism of stereotyped forms, without the holy fervor or earmarks of the original movement. Primitive Methodism, history reveals, was accompanied by harrowing conviction for sin, superinducing at times a state of mind bordering on insanity. Men have been known thus to suffer for weeks and even months, finally experiencing instantaneous deliverance accompanied by an impartation of divine energy that caused them to shine as a beacon light in religious society until the end of their lives.

A close-up study of these movements would doubtless reveal the fact that some one or ones at their origin turned from all earthly ambition and, in self-sacrifice, entered wholly into the Spirit of the Master, laboring in soul travail and were gratified in the undoubted manifestations of the Holy Ghost in the purifying of society. It might be found, further, that as these movements grew in members, wealth and social power, offering to their propagators opportunity for financial gain, position and honor, another class of men arose with considerations for these things, but without power or purpose for soul travail. Absence of ability to bring spiritual children into existence caused them to degenerate into the diabolical work of deceiving souls into false profession, void of repentance or a change of moral nature.

No Christian order should be satisfied with just numbers. None of us should be content with the mere number who make professions in our meetings or that united with our church. In the absence of harrowing conviction for sin, leading to the forsaking of all forms of worldliness and sin, confessions and restitution accompanied by earnest prayer and penitential tears and followed by an assurance of sins forgiven or nature purified by the Holy Ghost, that is reflected in a shining countenance and ringing testimony, we should be disturbed rather than gratified lest we are leading souls into the fogs of hopeless deception instead of to the light of salvation. We *must* have demonstrations of Holy Ghost power in our altars or follow the trend of predecessors. Not that

everyone who gets saved will shout aloud the praises of God; but shouts will be in evidence in any revival that is backed up by intercessory prayer. Copious tears and crying for mercy accompany the Holy Spirit's revelation to the lost of their natural depravity and fearful state.

May the good Lord keep superficial and spurious altar work from our midst and continue to cause our movement to be characterized by the manifestation of spiritual power in the winning of our converts!

KANSAS CITY, MO.

PRESSING TOWARD THE MARK

Phil. 3:14.

By REV. C. I. SCOTT

HERE is a life with an objective, a goal, an aim, a holy ambition, a passionate desire. There was nothing of the lukewarm, easy, sauntering type here. He was not merely escaping the wrath to come, and the corruption of the world, but he was being lured by the land that stretched out before him.

My soul thirsteth and crieth out for the living God. Like as the hart panteth after the water brook so panteth my soul after thee, oh, God. This is the heart-cry of such a man, and such yearning desire fans the whole man to a flame, until every energy of his being is gathered up and focused on "this one thing I do." No, he doesn't become visionary in a way that unfits him for the ordinary round and humdrum of every day life, he doesn't become a recluse or a religious hermit, but rather he makes everything of life, with all of its varied tasks contribute to the attainment of this goal, knowing that these things but help to fit us and fashion and prepare us for higher things. In the doing of this "one thing," not one of the ordinary tasks or duties was neglected.

How frequently we find those of the Lord's people who seem to have no objective in their lives. Things have dropped into a dull round and tread-mill, an insipid formality marks their lives. They are lacking the inspiration of an upward pull and lure. They see the danger behind and are running "from," instead of seeing the attractive object before and running "toward." They are getting "out of" instead of "into." They are getting away "from" instead of going "to." There is the hinderward terror instead of the forward glory.

In the Lord's dealings with us in the earlier beginnings of our spiritual life these things become motives, incentives: the terror of the Lord, the danger and folly of sin, judgment, etc., but as we pass on, while these things are still there, yet they cease to be the prime motives or incentives in our progress, and God does not hold continually before His people the threatening sword of judgment, and the stroke that will fall, but rather He now sets before us the land with its rich possessions, and its overflowing fulness, and says to us, "Every place you set your foot shall be yours."

He sets before us an objective worthy of the fullest devotion of every ransomed power that we possess. He creates within us hungerings and thirstings after God. He fans the soul to a passionate desire for the Christ. This is where the heart begins to gladly let go of even lawful things in its onward pursuit. Here is where things of the world sicken and nauseate the soul and the heart and the flesh cry out for the living God.

Here is where there is no occasion for telling them, "Now you mustn't do this and you mustn't go there, and you must give up this," in fact the "must" spirit is no longer the driving force in their life, but rather the inward hunger and the hope set before them. Nay, they gladly lay aside every weight and anything that might impede their progress.

I "press." This is a strong word, and it speaks of fixed purposes, of centered energies, of intense efforts, of untiring steadfastness.

Opposition there may be, discouragements many, enemies not a few, battles long and hard, burdens and unpleasant tasks everywhere and every day, coldness and lukewarmness abounding, but I "press."

The vision is before him, the lure of the land pulls. Let us catch the inspiration from this man of God, and may we too be pressing Christians.

MILFORD, NEBR.

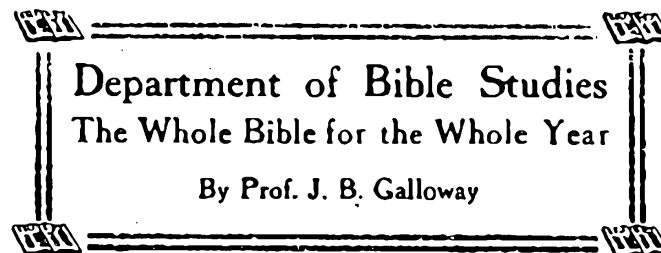
JESUS FOR OUR DAY

By REV. C. E. CORNELL

Bishop William F. Oldham, D. D., was the Fraternal Messenger of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, which met at Nashville, Tenn., during the month of May, 1925. Bishop Oldham made a most timely and spiritual address. The following is a part of the address worthy of attention.

In the presentation of Jesus for our day—Jesus not only as a teacher and master, but Jesus our divine Savior—it cannot be too plainly said nor too greatly urged, that He saves not only from the confusion, the demerit, the waste and the lonely guilt of sin, but from the selfishness that is at the root of it all. Not carefully worded theories of a "forensic" righteousness imparted, but a warm, tender word of forgiveness and healing and the gift of a new start with a new spirit in him of loyal endeavor to please the God who whispers these comforting messages into the very soul of him, is the felt need of the man of our day. His cry is not only for "pardon"—that is part of it, but not the greater part of it. His cry is for deliverance and inner energizing. If ever a day called aloud for a message of complete deliverance from the debility and cruelty of sin it is this day. Here again, did Methodism not have the teaching of "full salvation," the doctrine of "Christian perfection," that teaching would be born to meet the need of the generation, for among our passionate demands is that for "efficiency," and if the

Christian religion be presented as the cure for human ills, and the love of God be set forth as the antidote for ingrained human selfishness, we cannot destroy the force of the message by promising that the cure and antidote can only be expected to do their work but partially. The world, buffeted and bruised, cries out for a Savior who by the power of an endless life, by the energy of His holiness working through the Holy Ghost in the hearts and lives of His believing people, is able to save unto the uttermost all those who come unto him—unto the uttermost of their vast inner need and unto the uttermost of what their appointed work in life demands. O tell into the ears of a listening world that there are no yeasting, foaming waters within nor no difficult array of circumstances without, but that our Jesus is mighty and mightier and mightier to save. If the gospel is efficient it must work completely, and if it be a gospel at all, it must be a gospel of complete deliverance from the stain, the clutch, the power of sin, and a creative gospel, fruiting in the hearts of men with all the wealth of the nature of God. And so shall that word be verified: "Of his fullness have all ye received and grace for grace."



LESSON TWENTY-SIX

"Prophecy is not to be caged within a limited period, nor confined within the scope of the writer's own observation and understanding."—James A. Brooks.

See 2 Pet. 1:20.

PART ONE. THE TWENTY-SIXTH WEEK'S ASSIGNMENT. Read Isaiah 1-39.

Of all the literature of the world there is nothing more sublime than the Old Testament prophets, and Isaiah is the greatest of them all. Their religious messages are of untold value. Their background is found in the most critical moments of Israel's history. Their thought ranges from the simple to the most noble and passionate eloquence. They arouse, they teach, they fascinate us. Isaiah is most prominently quoted in the New Testament. And probably read more by Christians than any other book of the Old Testament. The author of these lessons has frequently been blessed in the most trying times by meditating upon verses from this wonderful book. The late Dr. Bresee often got his messages from it. We will make a great mistake if we neglect its study. In Isaiah we have an epitome of the whole Bible. The

sixty-six chapters correspond to the sixty-six books of the Bible. The book naturally divides itself into two parts chapters 1-39 and 40-66; divisions corresponding to the number of books composing the Old and New Testaments. The first section has the tone of the law of the Old Testament and the second section reveals the plan of salvation by faith. It may be called the gospel of the Old Testament.

The Author of Isaiah. Little is known about Isaiah. He is mentioned in 2 Kings 19-20. He was the son of Amoz (not Amos). He was called the royal prophet, evidently of high rank, perhaps related to the royal family (7:1). Tradition says he was the cousin of Uzziah and father-in-law of King Manasseh by whom he was sawed asunder (Heb. 11:37). He was a cultured man of affairs not dwelling alone in rapt meditation as we are apt to think of him, but living in the capital city, familiar with the king's court and its sins. He mingled with the leading men of the state, and was held in high regard. He was married and had two sons. He is called the prophet of Redemption.

The Time of Isaiah. His prophetic ministry was more than 40 years, it covered the reigns of Uzziah, Ahaz and Hezekiah 740-701 B. C. He lived just half way between Moses and Christ. In a time of great outward prosperity and wickedness, the worship of Jehovah was popular but heartless. The people were oppressed, vain, immoral and estranged from God.

His Place among the Prophets. Though not the first to write prophecy he is placed first among the prophetic writings. In variety, beauty, form of style and sublimity of contents he is entitled to the first place in this class of literature. His visions are not restricted to his own nation but are for all peoples and times.

Historical Background. See 2 Kings 15-20; 2 Chron. 26-32.

Key Word, Salvation. Key Verse, 53:5.

We may divide this section into four parts as follows, and it will be only possible to touch the mountain peaks from each. In chapters 1-12 we find first Israel's sin, apostasy, hardening and God's judgment upon them. The worldliness of the daughters of Zion (ch. 3). Visions of the future. Song of the Vineyard and the six woes of chapter 5. In chapter 6 occurs the prophet's vision of God, himself, the people's need and service. Also the birth, work, person and glory of the Messiah are announced. This division closes with the blessings of the coming of Christ, the restoration of the Jews, and a song of praise. The Second Division—Chapters 13-27 we have the judgments announced upon Babylon, Palestina, Moab, Damascus, Ethiopia, Egypt, Elam, Arabia and Tyre. These have been only partly fulfilled in the past. The remnant of Israel is delivered, and the last verse an-

nounces the re-gathering of the scattered people. The next division (ch. 28-35) contains six woes and closes with the future blessings of Israel and the whole earth. The last division (ch. 36-39) is historical and records Hezekiah's prayer, sickness and healing.

PART TWO. WHAT THE BIBLE CONTAINS, BIBLE PROPHECY

The Importance of Studying Prophecy. A large part of the Bible is of this character. Seventeen books of the Old Testament, Isaiah to Malachi, and one, Revelation, in the New, almost one-third of the books of the Bible. Not only the prophetic books contain prophecy but it occurs throughout the Bible. The first one in the Bible is found in Genesis 3:15, many others are to be found in the Pentateuch. The Psalms are largely prophetic and so is Matthew. Others occur in the Acts, 1 and 2 Corinthians, 1 and 2 Thesalonians and the other epistles. More than half of the contents of the Bible is prophecy. The Bible attaches great importance to prophecy. "Behold, the former things are come to pass, and new things do I declare" (Isa. 42:9). "Now I tell you before it come, that when it is come to pass, ye may believe" (John 13:19). The fulfillment of prophecy strengthens our faith (See Isa. 41:21-23; 46:10; 2 Pet. 1:19-21). Prophecy adds to our knowledge (Psa. 25:14). They point to Jesus (Acts 10:43; Lu. 24:25, 27; Rev. 19:10). It is one of the most powerful weapons against infidelity: A right understanding of the prophecies will arm us against the false cults of the day. Prophecy gives us a right prospective of past history, enables us to understand the present and unfolds the future.

Significance of the Term Prophet. The most common Hebrew word for prophet "nabi" comes from the root, to bubble up, to gush forth. It occurs in Prov. 18:4. Hence a prophet is a man who is filled, inspired, in an ecstasy with the message he is to give. It also contained the meaning, to announce. In the Bible a prophet is a speaker of, or for God. His words are not his own but from a higher source (See Isa. 6:8-9; Jer. 1:7; Ezek. 3:10-11; Hag. 1:13; 1 Cor. 14:3; 12:10). The first time that the word prophet occurs in the Bible is in Gen. 20:7—"He is a prophet, and he shall pray for you." The next is Ex. 7:1. A prophet not only foretells the future but also is one who prays. He has an intermediary office. In the New Testament sense he is a preacher, not so much as a *foreteller* of the future, as *forthteller* of God's messages.

Terms Applied to the Prophet. 1. Beside the common word prophet we have. 2. Seer—one who has the gift of insight into the unseen (See 1 Sam. 9:9; Amos 7:12; Micah 3:7). 3. A Man of God—this occurs frequently in the historical books. This term emphasizes the character and relation of the prophet (See 1 Sam. 9:6; 1 Kings 12:22; 17:18; 2 Kings 4:7). 4. Sometimes "Messenger of the Lord" (Isa.

42:19) and 5. "Servant of the Lord" are used in the sense of prophet.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY

1. Compare the different chapters of the book of Isaiah with the book of the Bible of the same number, as chapter one with Genesis; two with Exodus; six with Joshua; forty with Matthew, and sixty-six with Revelation.

2. Mark in the margin of your Bible a cross by each passage in Isaiah that was fulfilled by Christ in the Gospels and a cross and a "2" by those yet to be fulfilled by Christ in the future.

3. What is said of "the Branch of the Lord" in ch. 4? Study the prophetic branches in Isa. 4:2; 11:1; Jer. 23:5, 15; Zech. 3:8; 6:12. Can you apply them to Christ? What is announced about Christ in chapter seven?

4. When is a highway to be called "a way of holiness"?

5. What miracle is recorded in Isaiah? Memorize Isa. 1:17-19; 3:10; 6:8; last part of 7:9; 9:6; 25:8; 28:17; 30:15, 21; 33:17 and 35:8. You will find it of interest to read Bresee's "Sermons on Isaiah" with this lesson, to be had from the Nazarene Publishing House, Kansas City, Mo.

CHOICE BITS OF NEWS, NOTES AND COMMENTS FROM THE WIDE FIELD

By C. E. CORNELL

Afghanistan, one of the least known nations in the world, has an area five times the size of New York State and a population estimated at 6,000,000. Protestant missionaries are few and far between in this country.

Plans for the progressive construction of about 6,200 miles of modern highways have been adopted by the Argentine province of Buenos Aires.

Safety experts and psychologists who have studied the "jay walking" problem liken it to the "beat the train to the crossing situation." In both cases a spirit of race causes the careless pedestrian or reckless autoist to court danger. In either case they lose their good sense.

Keep the brake linings clean, whether two-wheel or four-wheel, is the best way to keep them equalized. When wheels lock, tests have shown, the condition of the lining is found to be the reason in a large percentage of cases.

That warning about keeping the speed of the new car below twenty-five miles an hour for the first 500 to 1000 miles also means that in second gear the speed should not exceed fifteen. If the driver runs fast in "second," he might just as well disregard the wind-shield warning and take a chance on having the engine "freeze up."

"The hours of deepest mental depression in one's life may precede some great success or happiness just as, in nature the darkest hour precedes the dawn. There is no depression that is not relieved sooner or later, by that which exalts and happyfies."

"God will not look you over for medals, degrees and diplomas, but for scars."

*"God hath not promised
Skies ever blue,
Flowers strewn pathways
Always for you.*

*God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.*

*But He hath promised
Strength from above,
Unfailing sympathy,
Undying love."*

Balzac, the great French writer, wrote prodigiously, devoting fifteen hours daily to his task. He wrote thirty-one volumes in three years. His first venture was an artistic and financial failure, and at twenty-eight he began all over again with debts forty times larger than his annual earnings.

The United States spends \$1,000,000,000 a year for highways although various vehicle taxes pay 65 per cent of the bill, the good roads committee of the American Automobile Association reported today to the annual convention. There are 3,003,000 miles of highway in the country, approximately 500,000 miles of which are paved or surfaced and 250,000 miles more graded and drained.

Notwithstanding the fact that most women are of the opinion that a man in the kitchen is like a bull in a china shop, when it comes to cooking, most of the famous chefs are men. In the realm of scientific cooking and culinary inventive genius men have held the high places wherever cooking has had to be done on a large scale, with very few exceptions. The professional bakers likewise are men.

Chauncey Depew, the New York lawyer and statesman who recently passed his ninety-second birthday, recalled on the occasion of his birthday celebration the fact that when he began to practice law he received a fee of \$1.75 for two days' work in preparing a legal opinion. For a young man just out of Yale the fee was looked upon as adequate. The first \$100 he saved went into a savings bank, has remained there ever since, and now amounts to almost \$900.

The outrageous antagonism towards the Chinese, which was so prevalent in this country a few years ago, is abating. By their honest character and shrewd business ability, Chinese merchants and others have won general respect and esteem. *The Christian Herald* gives two striking examples of Chinese success. The American Legion offered a money prize of \$750 for the best essay on "What can the American Legion do for our Country?" Out of 50,000 essays submitted the prize went to a Chinese boy thirteen years old, in an eighth-grade school in the Hawaiian Islands. A recent prize contest in Illinois

for the best essay on the relation of college students to religion, was won by a Chinese student in Illinois University, several hundred American students competing. All this in the English language, beating the Americans on their own ground.

Here is another striking illustration of Chinese interest in human welfare. Mr. Liu Tze Ru of Chungking, China, agent for an American sewing machine in a province of more than 60,000,000 people, started in life as an orphan at the age of eighteen, with only 53 small "cash," worth each about half an American cent, Mr. Ru has acquired property valued at \$133,000. This he has just deeded to the three organizations in Chungking in which he is most interested—the local Independent Church of which he is a leading member, the Chungking Orphanage, and the Young Men's Christian Association of which he has been the President since its organization three years ago. Think of a Chinese business man so interested in Christian welfare that he takes the entire amount of his property, except what he needs for his own living, to put it into distinctively Christian service.

It costs the railroads of the United States nearly \$33,000,000 a year for sand to keep locomotives from slipping on rails.

California yields commercially a greater number and variety of mineral products than any other state in the Union. In 1923, California ranked fourth among the states of the Union in total value of mineral production, and produces 7.33 per cent of the total value for the United States.

Averaging the small and large eater, it requires nearly 1,000 pounds of food per person to maintain him a year. The average person will eat, in that time, 120 pounds of meat and fish, 378 pounds of breadstuffs, a similar amount of potatoes, vegetables and fruits and some 20 pounds of butter and cheese. There are some 1,600,000,000 people in the world and 100,000,000 of them produce the food for the entire number.

The population of California in 1920 was 3,426,861—the eighth largest state in the Union. The estimated population in 1926 is 4,316,459—which gives it rank of seventh. The rate of increase in population for the United States between 1910-20 was 14.9 per cent. The rate of increase for California was 44.1 per cent. In point of view of area, California is the second largest state in the Union. Its land area is 155,652 square miles.

"People do not lack strength; they lack will," said Victor Hugo.

"Nothing is impossible to the man who can will," said Mirabeau.

"I trample on impossibilities," said Pitt.

"You can do whatever you earnestly undertake," said Stonewall Jackson.

"Expect great things from God and attempt great things for God," said Carey.

"I can do all things through Christ which strengtheneth me," said Paul (Phil. 4:13).

QUESTIONS ANSWERED

No question will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. Is it right for a preacher to tell anyone that he is not welcome to attend the services in his church, or to forbid his attending such services, just out of jealousy?

A. This is as though you had asked, "Is it wrong to steal?" or "Is it wrong to lie?" and then when I say it is, turn right round and say, "Well then so and so has done wrong." Of course it would be wrong for a preacher to forbid any one to

attend his services just because he was jealous of him, but understand, we do not say that the preacher you have in mind did this and for this purpose—that remains to be proved. Perhaps you might enquire into the matter and find things somewhat different from what they have been represented to you, and it might even be that the preacher would be found to be justified in his action.

Q. Is it possible for a person to have a pure heart and not have the baptism with the Holy Ghost?

A. No, because the depravity and impurity of the heart is purged away by the baptism with the Holy Ghost, and by no other means whatever. The Bible teaches us how to meet the conditions for the blessing, the blood of Jesus Christ procures it for us, faith is the condition upon which it is bestowed, but it is accomplished executively and actually only by the baptism with the Holy Ghost and fire.

Q. Is the carnal mind a disease of the soul, or is it a substance within the soul?

A. It is a disease within the affections and will of the individual, and not an entity apart from the person or a substance distinguishable from human constituency. It is a taint in the moral blood, a defilement of the sources of thought and emotion. In its removal in entire sanctification the personality and completeness of the individual are in no wise affected.

A TIMELY WARNING

It was very gratifying and much appreciated by many, when the Feb. 3rd issue of the HERALD OF HOLINESS brought us two very timely articles by Dr. Chapman and Evangelist W. R. Cain on "Tabulating Spiritual Results" and the "Statistical God" and Mrs. Ludwig and myself at once joined Brother Cain's new army of "Crusaders." It is a very timely warning to have this matter brought to our attention. We surely need a reform in reports and telegrams. It has weighed so heavily upon our minds that in January we wrote the editor concerning this very thing. There certainly has struck us a wave of counting numbers and of man-exaltation in unduly seeking report and telegram publicity, without giving God much glory. The telegram column is being much overworked. We have often noticed that most of the telegrams, usually in the superlative, are nothing more than a report of a meeting and should appear as such. We would all survive even though they might be published a week later. Our editor has a number of times in the past urgently requested that the telegram column be reserved for very special matters only such as sickness, death and matters of special importance to the church in general. BRETHREN!! why not comply with this request? Of course much publicity through telegrams may bring in many calls for meetings for a time so that one can "pick" their meetings and take only calls from the larger and better churches. But brethren! brethren!! should we not be willing to give part of our time to the small and weaker places where pastors and people are sacrificing, as we find it nowhere else, to build up the cause of holiness and establish the work? May the Lord save us as pastors and evangelists from commercializing evangelism. A certain amount of appreciation of one's work is laudable, necessary and right, but too much exaltation may become a very snare to the downfall. AGAIN:—SUCH WE MUST GUARD, lest the Holy Ghost be grieved and depart from us.

If we keep humble, clean from the world, pure in heart motives and the holy anointing upon our souls as a church and people God will continue to bless us and the world through us and we shall continue to go forth as an army with banners conquering and to conquer and bring this great gospel to the lost multitudes of the earth. So be it Lord, Amen.

THEODORE LUDWIG.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of the camp at Olivet, Ill., and from there I went to the great camp at Cincinnati, the Mt. of Blessings. The camp this year was very large and people from practically all over the world. The regular workers were Dr. C. H. Babcock and Dr. Joseph H. Smith and Dr. George B. Culp and Dr. F. M. Messenger and the Good Samaritan Chat writer did some preaching, also. I have never heard the preachers named above do better preaching in my life and I have known them for many years. The preaching was simply great. On Missionary Day I think we had on the list as speakers thirty-two returned missionaries from all parts of the world. They sang one hymn in, I think, eight or ten different languages at the same time. I judge that we must have had at least a hundred Pilgrim and Nazarene preachers on the ground. General Superintendent Cox of the Pilgrim Holiness Church was on hand and several of their District Superintendents and a number of the Nazarene District Superintendents and many of their preachers. Missionary Day and Bible School Day were both great days, but every day was a great day. In a single day you could talk to people from all over the world. I was delighted to meet with little Sister Cowman and Miss Jennie Hughes and Dr. Mary Stone along with many others from the foreign fields. Young Brother Kilbourne and his good wife and babies left on the last Saturday of the camp for their field in Korea. They are beautiful missionaries. I have known them both all of their lives and young Brother Kilbourne is at present the most useful man in that great missionary society of the Orient, that was established by Brothers Kilbourne and Cowman some twenty-five years ago. May the blessings of heaven rest upon every missionary in all parts of the world, is my daily prayer.

I left Cincinnati just before midnight on Sunday night of June 6 and at seven on Monday a. m. I was pulling into St. Louis. I there re-bought and re-checked and ate breakfast and at 8:59 I was leaving St. Louis for Kansas City over the Rock Island. At 5:30 I pulled into Kansas City and was met by Brother P. H. Lunn and after a good supper and ticket bought for Pasadena Brother Lunn called a taxi and in a few minutes we were at the new Publishing House. That was to me a surprise of all the surprises, I think, of my life. I had heard and read of the new Publishing House but it was so far beyond anything that I was looking for that I was almost overjoyed. The last time I was

in Kansas City we were down in the little old shack at 2100 Troost Ave. and without room or any convenience at all. And to think of our boys and girls now in a great building with every convenience that you can imagine and yet the business has grown, so that it won't be long until the building will have to be run up two stories higher, for we are fast outgrowing the new building. The building is sixty by 140 feet and three stories high, but it was planned at the start to make it five stories high just as soon as we need the room, and it will have to be enlarged by the next General Assembly. The beauty of it all is that we still have plenty of land to erect another building by the side of the one that we have. I have worked and prayed and believed for the new building and to show the reader that I haven't been idle I began work all the time for the HERALD OF HOLINESS the last week of May of 1926 and to the closing of the last week of May of 1926 I placed the paper in 12,135 homes, and I have turned into the Publishing House \$10,457.07 in cash. And bless God, I have shouted for the blessed privilege to help scatter good reading matter all over the land. Glory to God I have my banners hoisted to the breezes of heaven and God is still on the throne and the government is still on His shoulders and He is still answering prayer. In spite of the Devil and all the enemies of man Jesus Christ is fighting a winning battle. Thank the Lord for nearly 3,000 Nazarene preachers, everyone of them preaching sanctification and not a one of them preaching monkeyfication. Bless God for the privilege of running with the cleanest people on earth. You take the Church of the Nazarene and the Pilgrim Holiness Church and the Free Methodist Church and the Wesleyan Methodist Church and some other smaller bodies of holiness people and put them all together as the holiness people of the United States and you will have the religious cream of this nation, and that is the great bunch that I am running with. We are one in doctrine and experience and no doubt in my mind, but in a few years we will all be in one great body of red hot second blessing holiness people. Glory to God. The fight is on and I am right in the crowd loading my old gospel gun up to the muzzle and I am shooting in the place where I saw the Devil last.

Well, after making this little detour I am now leaving the new Publishing House for the home of my good Brother E. J. Fleming, where more than a hundred of the closest friends had met in a great reception for his oldest daughter who was married on Sunday, June 6. I had only a few minutes in their lovely home and had the privilege of wishing the fine young couple a long and useful and happy life, and then quoted verses

of Scripture and had prayers with the lovely company and bade them goodbye and Brother M. Lunn drove me to the depot where I boarded the old Santa Fe for Pasadena. I left at 9:45 but had a through sleeper and although I did not reach home until Thursday a. m. at seven o'clock the ride did not seem very long.

My next letter will be the District Assembly of the Southern California District.

In perfect love and all for Jesus,
UNCLE BUDDIE.

COLORADO-WYOMING DISTRICT ASSEMBLY

Our eighteenth annual Assembly was held at Florence, Colo., June 16 to 20, and was said by all to be the largest and best ever held on the District. The welcome address was given by Rev. Robinson, pastor of the M. E. Church, and response by District Superintendent Davis. Every session was blessed by the presence of the Holy Spirit. Dr. Goodwin's talks were fine. Rev. B. W. Miller gave two excellent sermons. C. J. Kinne gave a talk on the work in China and showed lantern slides of Bresee Hospital. Souls prayed through at almost every service. The pastors' reports showed the work progressing nicely over the District. The District Treasurer reported finances in fine shape. Assembly closed with a great sermon by Rev. Vanderpool. Everyone went home more determined than ever before to fight the good fight against Satan and win more souls this year—P. A. McGuire.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

But my God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isaiah 41:13.

Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.—Prov. 22:1.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. 8:1.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. S. CORLETT, GENERAL SECRETARY



WASHINGTON - PHILADELPHIA DISTRICT

Our regular monthly Rally was held at the Park Lane, Va., Church on June 25th, with a goodly representation from Washington First and Second Churches in attendance. Capital Heights Society was absent, much to our regret, however there was a revival effort on at their church at that time which explains their absence.

The meeting was opened with song followed by Scripture reading by Brother Floor and prayer by Dr. Shade of Florida, City, Fla.

Brother Marvin H. Cave, president of the local society, welcomed the visiting members of the "family," after which everybody forgot that they were visitors and all joined in for a good spiritual feast-time together.

Miss Christine Williams of Washington First rendered a piano solo, as did Mr Chester Williams, both of which were much enjoyed by the congregation. Next Misses Esther and Ruth Floor with Mrs. Mae Pickens and Mrs. Comstock rendered a novel feature in song. Mr. Comstock, president of the Washington First Society concluded their part of the program with a few brief remarks in regard to the Christian's patriotism.

Brother C. R. Matcer, Zone leader, spoke for a few minutes upon matters of interest to the young people, encouraging them in their work, and stressing the necessity for a full and wholehearted co-operation between young and old if our church would do her best in the work of bringing salvation to the lost round-about.

Washington Second members sang several beautiful songs which delighted everyone present.

Park Lane Junior League rendered a sketch entitled "Little Missionaries at Home." This class of girls is showing much interest in their work and the spirit in which they approach everything they are given to do indicates that much may be expected from them in the way of church workers in the future. May the Lord richly bless them, along with the others of our young people.

The Rally unanimously adopted the suggestion that a pin be approved for wear by members of our Zone that put out by our Publishing House. We hope to have them on ere many weeks pass.—Hazel V. Hardy, Reporter.

The various societies of the District were represented. The reports from the societies were very inspiring. Also, the reports from the district officers and various department heads were uplifting and showed that work had been accomplished during the past year.

Dr. Ellyson lectured each morning and evening to the young people and Mrs. Ellyson lectured each afternoon at 2:30.

Special study classes were held each day for the various departments. These classes were Devotional, Missionary, Social Service, Recreational and Presidents. Those interested in these various departments attended these classes.

We feel that great good has been accomplished in this convention. Dr. and Mrs. Ellyson were a great blessing to the young people of the District and we feel that we are better able to work for the cause of N. Y. P. S. and our Master during the coming year.—Lucille Cannon, Corresponding District Secretary.

MINNEAPOLIS DISTRICT N. Y. P. S. CONVENTION

The N. Y. P. S. of Minneapolis district held a convention at Fergus Falls May 28, 29 and 30. Rev. E. E. Wordsworth, pastor of First Church of Minneapolis gave the convention a great start with his timely message on Friday evening. Address of welcome was delightfully given by Rev. Ben Mathison, pastor of Fergus Falls church. There were Minnesota representatives from Fergus Falls, North St. Paul, Backus, Moorhead, Buffalo Lake, Ogilvie and Minneapolis; and South Dakota representatives from Rosholt.

Various subjects were well discussed by the churches represented. An inspirational missionary address was convincingly delivered by Rev. Mrs. Stella B. Crooks of Chicago. Special music, which was furnished by Rev. and Mrs. Nyhus of Rosholt, S. D.; Mr. Tyre of Rosholt; and Rev. and Mrs. Schaap of North St. Paul, was an uplift to all.

The glory of God was in every meeting and I say, "Praise the Lord" for the staunch spiritual young people of the Minneapolis district.—Nina Johnson, Secretary.

EASTERN OKLAHOMA DISTRICT

The Eastern Oklahoma N. Y. P. S. District Convention convened with the Henryetta Society June 14-16, with a good representation of the district present. Our beloved District President B. J. Wilkins was present and presided, in a beautiful way. Reports were very encouraging, and we were blessed beyond measure to have our General Secretary Rev. D. Shelby Corlett of Kansas City with us and lectured to us each day on

subjects of mutual interest to the N. Y. P. S. of the District. He also preached every evening except Wednesday when the Societies of the District sponsored by the District President rendered a program "Better Country" in which all were greatly blessed and the saints shouted and sinners were made hungry for the blessings of the Lord. This was the greatest convention ever held on the Eastern Oklahoma District. Our vision was enlarged and we all returned to our fields of labor to do greater things than ever before in the Young People's work. Our District President was overwhelmingly elected on the nominating ballot. With visitors and delegates we had something near one hundred and fifty in attendance. Among our distinguished visitors were President Bracken, the Male Quartet and Rev. B. F. Neely and daughters, from Bethany and Rev. C. B. Jernigan of New York. We are looking to the hills and we are determined to stay in the sunshine. "Triumphant Success is Our Goal." A red hot Y. P. S. in every church on the Eastern District.—Reporter.

PRAYER AND FASTING LEAGUE AND NATIVE WORKERS' SUPPORT

1. Question: Must all the Prayer and Fasting money be kept separate and go for Native Workers' support?

Answer: No. The Prayer and Fasting Campaign is asking for One Thousand new Members to make it possible to provide support for the native workers that would otherwise be turned away.

2. Question: Can Prayer and Fasting money be used for support of other foreign missionary objects besides these special native workers?

Answer: Yes. The plan for a Special Fund by securing One Thousand new Members is not to affect foreign work already being carried on with Prayer and Fasting money.

3. Question: Must all churches turn their Prayer and Fasting money over to the W. M. S.?

Answer: This is the request of the General Board, but it does not mean that objects being supported by Church Prayer and Fasting money should be discontinued, but only that their list of members be handed to W. M. S. Prayer and Fasting Secretary, and money to go through W. M. S. channels for the same objects.

4. Questions: Are there two Prayer and Fasting Funds?

Answer: No, it is simply that money specified for the Special Fund will be used to support the Native workers that would otherwise be turned away, and money specified for other foreign missionary objects will be sent for those objects, and any funds unspecified will be retained for the original purpose—to send forth laborers into the harvest.

N. Y. P. S. CONVENTION OF THE TENNESSEE DISTRICT

The N. Y. P. S. of the Tennessee District met in Trevecca College Auditorium, Nashville, June 22 to 26. The opening service was held on Tuesday evening, June 22, with Dr. E. P. Ellyson of Kansas City as special speaker.

The business session opened on Wednesday morning with the District President, Rev. C. B. Smith, in charge.

5. Question: What is the special work of the Prayer and Fasting Secretary?

Answer: District Prayer and Fasting Secretaries are to communicate with local societies, supplying them with literature, etc., and urge them to appoint local secretaries.

Local Prayer and Fasting Secretaries are to scatter literature, and secure new members, keeping a list of same; also to collect the money and turn it over monthly to local Treasurers.

6. Question: How much money is needed for the special Prayer and Fasting Fund?

Answer: Nearly \$1,000 is needed each month, so we are requesting that in the future all Prayer and Fasting money be sent monthly instead of quarterly, and as the General Board are greatly in need of funds, we also request that all W. M. S. money be forwarded monthly, all to go through our regular channels, reports to be made quarterly as before.

Mrs. S. N. FITKIN, President.

BERACHAH SCORES ANOTHER VICTORY

More than thirty years ago, when I answered the call of God to espouse the cause of unfortunate girlhood I little dreamed of the lone trails, the solitary places and difficult problems that lay out before me. Neither did I dream of the great blessings awaiting those who did dare press along this rugged and dangerous road.

Almost from the dawn of time, society has decreed that when a girl makes one misstep she is cast upon the "junk pile" as "damaged goods," and unfit for service. While it is true that to womanhood has been committed the holiest, priciest commission of all time, which requires the most sacred observance of the laws of chastity that she may impart to childhood its rightful heritage, it is also true that woman is human, and being human, is subject to temptations and sin the same as man.

When God presented His plan of salvation, He made provision for a man and woman both to be redeemed and chooses to honor one redeemed sinner as highly as another. But the world has had a strange and fantastic idea about the treatment to be accorded redeemed girls. Berachah Home was established in Arlington, Texas, as a "City of Refuge," and as a moral and physical sanitarium for the recovery of girls who have been robbed and spoiled and then cast out as "things unclean."

The founding and maintaining of this Home makes a story stranger than fiction and more thrilling than romance, because it has steadfastly stood for the redemption and restoration of girls who have been sinned against, then cast out from home, school and church. The success of this Home has been miraculous. Through its holy conquest multiplied thousands of people have been blessed of God and lifted into a higher citizenship. The spirit of Berachah is the spirit of consecration that never shuns suffering and self-denial when necessary.

The greatest achievement of this Home was the formation of a Gospel Band which has been equipped, uniformed and

trained with special funds provided by friends to the work. This Band is composed of redeemed girls and young men and women who, with undaunted courage, are willing to back the Berachah Home in its noble work of redemption. Under the Providence of God this band entered the contest in the two-year class of the West Texas Chamber of Commerce Convention which met at Amarillo, Texas, June 21-23, and received the first prize and made the highest score of any band that has ever played in any class in the West Texas Bandmaster's Association. This was achieved through prayer and practice under the leadership of one of the best band directors in the State. The Berachah Band is under commission of the Royal Government and plays the sweet songs of Zion with a heart-throb and inspiration of souls redeemed.

At this writing there are 102 girls and children in the Berachah Home that are being given Christian training for useful positions in life. No pay cases are ever admitted in this Home and no babies are torn from mother's arms, but the little mothers are taught the responsibility of motherhood and are prepared to enter such doors as the Providence of God may open to them. The Home depends entirely upon free will offerings and public contributions for its maintenance as no endowment has ever been provided. Fifty Dollars supports seventy persons one day and Two Hundred Dollars provides for one person twelve months. Thus, you see money invested in Berachah is used economically. While we realize it is a difficult and dangerous task, we also believe that as long as society permits the unclean motion picture shows, impure magazines and immodest bathing pools and immoral "chicken gardens" to exist, the Church ought to do its best, in the name of the Lord, to save the little girls who are the unfortunate victims of our present social system.

If you are interested in this character of Christian and philanthropic work, we will be glad to furnish full information if you will drop a card of request to Berachah, 221 Santa Fe Building, Dallas, Texas.

Yours to the rescue,

J. T. URBURCH.

CALIFORNIA BREEZES

By J. M. TAYLOR, Evangelist

These breezes will have to be Sea Breezes, which here, about forty miles from and about six or seven hundred feet above the sea, come in puffs of more or less length of duration.

We attended the Southern California District Assembly, at the Washington St. Nazarene church, a beautiful, new and commodious as well as sensibly constructed edifice—General Superintendent Goodwin presiding with grace and dignity. It seemed like an old fashioned Methodist Conference—the kind we used to have when we were a boy preacher, and so far and so long departed that it has become a trial to our faith and our zeal to attend longer. The modern Conference to us is like riding an old war horse in a Rose Tournament Parade.

But here, again, the suspended business ever and anon, to sing, shout and get blessed, and listen to some gracious words from the "Presiding Bishop," was frequently the "order of the day." Brother Cornell was a pathetic but interesting and inspiring figure in an easy chair on the platform. Emaciated, pale, but aflame with holy zeal and mature judgment and sanctified wisdom, he frequently arose to give some word of warning, admonition, commendation or encouragement. His report and testimony started the singing and shouting again, and the love streams flowed out until we were all refreshed and made one in the spirit of Calvary, Gethsemane and Pentecost. One day we were sitting by Dr. A. M. Hills, and we wrote on a tablet, with the intent of thus asking him: "Is the Nazarene Church developing strong preachers and pastors?" But we did not present it to him. We wrote our own answer, and then went on writing—something like this: "They sprang from one, they rescued some more, they refueled others, and they have encouraged and protected from their pursuers many more who have kept near enough and on such friendly terms with them that to have pressed them more would have been to lose them to the ranks where they were valuable. They have been a refuge for ten thousand loyal and able laymen, and they are here to 'stand by' till Jesus comes. It is plain that He is raising up no more strong ecclesiastical organizations—launching no more great crusades of the 'Church Militant,' but purifying and trying out the saints for their coronation in the 'Church Triumphant.' Where and by whom is there being developed 'strong preachers and pastors,' in the real and old-fashioned sense? What would they 'pastorate' if they were here? We learned that this Assembly will transfer, from the East, pastors for both First Churches, here and in Los Angeles, perhaps also the East Washington St. church.

Then we "listened in" over the heavenly wireless, and through our "scope" watched afar off, the five or six National Assemblies of as many of the great religious denominations of our country. We saw that at least four of them, if not five, were rent, almost asunder, by the conflict between Modernism and Fundamentalism, or "Shall we look to the Books of Moses or the bones of the monkey to determine our origin and ancestry?" The Southern Methodist came clear. We hope it won't be like that of the Methodist Episcopal Church, in their last great Conference, when the Board of Bishops "Rose up" and spoke grandly, then "sat down" while the same old process of Modernizing the entire ecclesiastical machinery went merrily on in the hands of these modern "graduates" from the schools which ought to write their diplomas on Balaam's calf-skin, instead of the sacred and traditional sheep skin. "A great falling away, first."

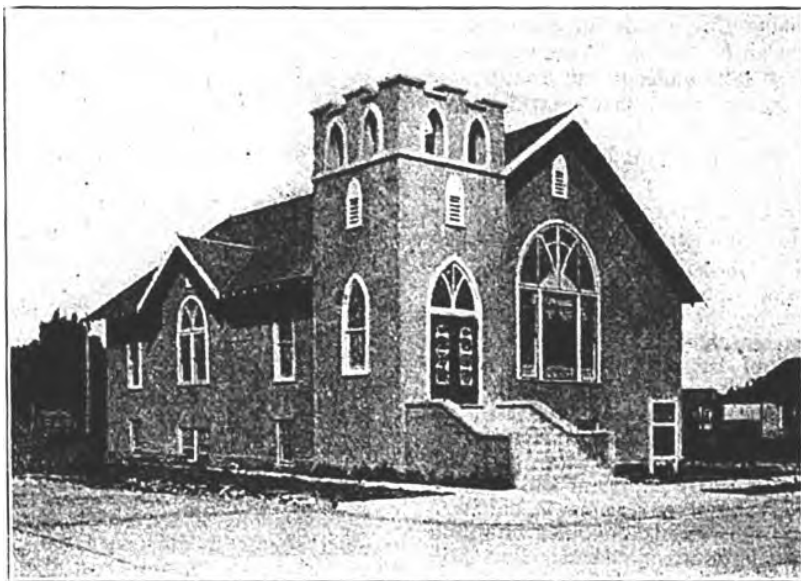
Then we paused awhile on the "wave length" of the British Isles, and watched that procession of women, walking from all parts of the kingdom, 8000 strong, in several processions, converging and meeting at a certain point in the City of

London, where they spoke from twenty-two different platforms demanding that all future wars be made impossible, and all future international disputes be settled by arbitration. Then, it is proposed, they shall say "peace and safety."

But the most interesting thing that we have attended of late is that Eucharistic Congress in Chicago. We stood on the "side lines" with the minority crowd of Shadrach, Meshach, and Abednego, and watched that scarlet train from New York with its six or eight scarlet clothed Cardinals coming into Chicago, while "thousands knelt and worshipped" as they and their train swept by. One million delegates and devotees with a train load of Cardinals, Bishops and Prelates in a city of three million people all worshipping or witnessing the worship of an unleavened wafer. I looked on for a time then I wrote in my note book: "Someone has said that 'Whom the gods would destroy they first make mad,' and Dr. Adam Clarke in his comment on Daniel 12:36 quotes Rabbi David Kimchi as saying, 'When Rome shall be laid waste, then shall be redemption for Israel,' and Bishop Newton as adding: 'For the destruction of Rome and the restoration of the Jews shall fall out about the same time.' John in Revelation 17 tells that the 'Old Harlot' will ride into power in Western Europe (the land of the old 'Holy Roman Empire') on the backs of the Dictators, now rapidly coming to their 'kingdoms' over there. Then they will 'grow weary of her,' 'hate her, and shall make her desolate and naked, and shall eat her flesh (take her property) and burn her with fire.' Rome has not had so much power and favor in all that land, nor Protestantism less, in fifty years, as she has now. Her power there will become supreme, ecclesiastically, and with great favor and audacity will she 'vaunt' herself in America and England, but 'thus far and no farther' shall she come. About that time it will be revealed that not only Judah, but Israel, as well, is to be restored to Palestine, and the throne of David re-established there. Then it will be that 'the beast that carrieth her' will discover—to the rest of the world—his ancestry and 'divine right,' and God will put into effect the 18th of Rev. 17, and that 'scarlet crowd' will discover why God has made England's navy 'master of the seas,' and America's second only in the line, while her armies are 'invincible' her wealth unlimited, her government Masonic and Protestant, and her 'place in the sun' that of Joseph's in Egypt. That 'Little David' is not merely a 'broncho buster,' but that there may have been Prophetic vision in Lady Waterford who, at his birth asked that 'he be called David' adding: 'For I believe that he will be the 'David your prince' foretold by the prophet, under whom WE shall re-possess the Holy Land.' And that his mother may have been under the shadow of the same wing as that old, deaf and dumb priest way back yonder, when she said: 'The baby is called David.' But there is a lull in these breeze 'puffs' and I have just 'tuned in' on Joel 2: Listen!

366 PARKE ST., PASADENA.

OUR NEW CHURCH, PORTALES, NEW MEXICO



God is truly working miracles through the little Nazarene boys who will dare to step out on His promises and believe Him. This beautiful new church on the New Mexico District is the product of the labors of Rev. A. K. Scott, the first pastor of this church and his first charge as a preacher. In 1916, Rev. J. E. Threadgill who was District Superintendent of the New Mexico District, held a revival meeting in the little city and God gave thirteen charter members and the boy preacher was asked by the District Superintendent to take charge of the new church.

A very fine piece of property close to the business part of the city had been abandoned by the Presbyterians, and through faith and determination to take the advice of his General Superintendent "To go up to the head of the branch somewhere and dig out something for God" this little run down church was secured as a place of worship, and in a few months against the faith of some of his little band Brother Scott bought this little church, and with prayer, tears and sleepless nights, he struggled on, and in 1924 we paid the last penny on the old

church, and burned the mortgage; the same year tore down the old building and his membership of sixty-five or more with faith and courage stepped out again not without opposition; secured money and erected this beautiful new building 40x60 with basement under the entire building, a church that is honored by the town, and the property more valuable and better located than any denomination, for which we give God the glory. In 1925, our dear Brother Scott was called to a greater town and larger work and is forging ahead at Amarillo, Texas, and is leading the saints on in the building and spiritual realm, and we still love and pray for him.

In his place God sent Rev. R. C. Gunstream with only eighteen months' experience in pastoral work, and he too is a fearless preacher and a beautiful talented product of our school at Pasadena, and is surely and wonderfully building on the foundation that had been laid by Brother Scott. He is a great pastor and we have no fears but that he will lead this church on and out of debt and keep the town sowed down in spiritual fire.—Written by a Layman.

NEBRASKA DISTRICT ASSEMBLY

The 14th Annual Assembly of the Nebraska District was held at Lincoln June 23-27. It was very well attended; nearly all of the twenty-five churches were represented by several delegates.

General Superintendent J. W. Goodwin was the presiding officer and delighted the members and visitors of the Assembly with his interesting and inspiring talks to preachers each day at the opening hour. Dr. Goodwin spoke Wednesday on "Humility" and urged the ministers and laymen to emulate the example of Jesus Christ. On Thursday he spoke on "Service" using for a text "As good ministers of Jesus Christ by love serve one another." He said in part, "The great preachers of the land have been great

servants," and cited Moody, Henry Ward Beecher and Dr. Bresee as examples in service. He said that "Pulpit activities, only the flower that will fade away, must have the root and stock of service to endure." He also said "Preachers think they are to be waited upon, but Jesus Christ came not to be ministered unto but to minister." That the Apostle Paul had the vision when he said that he was a bond slave. On Friday his subject was "Study." He said a good preacher ought to read the Bible through every year. He said in part, "You will find everything to illustrate your sermon in the Bible." The filing system was advised and that preachers ought to thoroughly assimilate their sermon before going before the people and then give it to them blazing hot.

NEW CHURCH BUILDING AT BEAUMONT, TEXAS

(On Saturday morning he spoke on "Sanctification" and the beauties of this great experience were made wonderfully clear. In defining this wonderful experience he said "Sanctification in its proper sense is not only instantaneous but continuous." "Some people think that sanctification is like putting a base-ball in your pocket, put it there and you have it. But the beautiful experience of sanctification is not like that, it is something you get and keep by walking in the light."

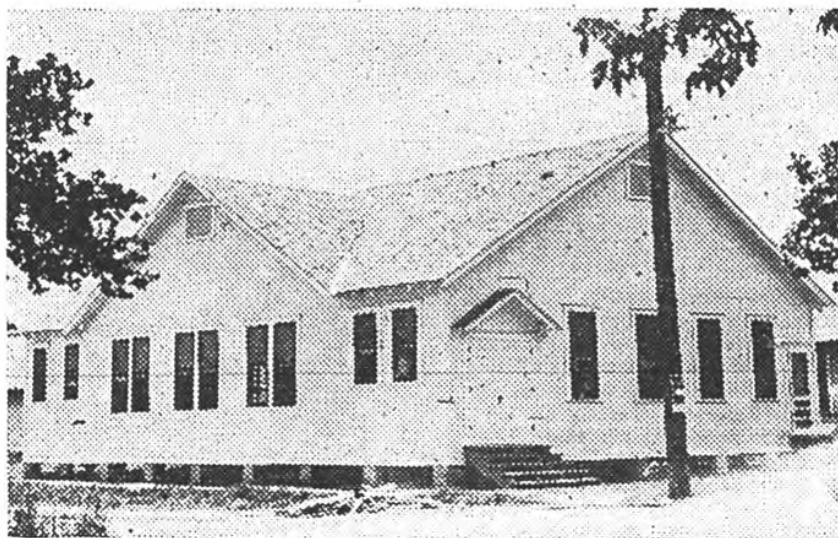
Besides these wonderful talks of Dr. Goodwin, the Assembly was highly favored by the presence of Rev. Hugh H. Hutchinson, Kas., who spoke in the interests of Bresee College; and of our returned missionary from China, Rev. C. J. Kinne, who gave his illustrated talk on the Bresee Memorial Hospital in Tamingfu, China. Also Rev. Basil Miller of California was present and preached some very inspiring sermons in the evening meetings, when a number of people came to the altar as seekers. Rev. Miller was also very helpful in his talks to the Young People. Evangelist Roy Holtenback of Indiana was with us and preached a good sermon in the evening meeting.

The good pastor, Rev. H. N. Haas, and his hospitable people entertained us royally, and everybody seemed to be having a good time. The daily Press of Lincoln gave us long columns each day and we all felt that it was the best Assembly in the history of the Nebraska District. Rev. H. M. Chambers, our District Superintendent, was every where and always on hand, planning and advising in his quiet efficient way, making himself felt in the lives of ministers and laymen because of the perseverance and faith in God for the future of the Nazarene Church in Nebraska. He was unanimously re-elected.

Some notable advance has been made this last year both spiritually and financially. York with its good and self-sacrificing pastor and his faithful wife, Rev. and Mrs. A. R. McDonald, have with God's help about resurrected the church there, beginning with six active members, closing the year with twenty-two and moved the church building to a corner lot in the heart of town, also gaining help from business people of the town, and holding revivals; and all this with no stated salary but trusting God for a living and coming out with glorious victory.

The greatest increase in the work on the District was made in the Sunday schools, having a net increase in membership of 422. The pastors reported all together 1,041 seekers and 3,640 services held. We now have about eight hundred members in the District and have made a net increase of seventy-six. The total amount of money raised for all purposes was \$41,460.00. The Hastings Church extended an invitation to meet with them next year.

We were greatly blessed by the songs sung by Rev. H. O. and Mrs. Chrysler. We were happy to close the Assembly with a great evangelistic meeting with sermon by Rev. Hugh, and the altar was lined with seekers.



We are glad to report some progress in the work here since we came last November. We found about a dozen true and tried Nazarenes who refused to be discouraged, although they had been several months without a pastor, and having no place of worship, had abandoned regular services. But they knew how to pray and trust God.

After much prayer and waiting on God, we felt that He would have us cast our lot with this faithful little band, and undertake to build a Church of the Nazarene in this beautiful little city of 60,000 population, which is located on the Neches River, about fifty miles from the Gulf of Mexico. This river has been dredged to admit ocean going vessels, making this city one of the best little ports in this part of the country. We believe there is a great future for our church here.

We opened up our work in an old store building, and reorganized the Sunday school with a membership of about twenty, and after continuing in this building for about one month, we pitched a tent on the corner of Madison and Living Streets, and moved our services there until the tornado completely wrecked the tent on March 30th. Being without a place of worship, we moved back to a small hall on Railroad avenue where the church formerly met.

About the middle of February, we launched a campaign for funds to build a church. In answer to prayer and through the loyalty of a faithful membership and the generosity of the people of the city, we purchased a lot valued at \$1200 on April 1st, located at the intersection of two paved streets just one block from the best street car line in the city. On May 30th, we held our opening service in the new church with seventy-five in Sunday school. The church is 42x60 feet, and is provided with four Sunday school rooms, a ladies rest room, lavatories, etc., and has a total seating capacity of about 300. The

building has not yet been ceiled, but we hope to complete it soon. The lot and building when completed will be worth approximately \$6,500 or \$7,000. We are building through a loan company on the monthly payment plan.

Our opening service in the new church was the beginning of a revival meeting conducted by Evangelist Lum Jones. God's power and leadership have been manifested in the work here from the beginning, and the services of this evangelist at this time proved to be a real blessing and help to the church. About twenty prayed through to victory during the meeting, and no doubt we will be reaping from the fruits of his labors many months. Brother Hampton, the pastor of the Port Arthur church, and Brother Campbell, pastor at Orange, and many of their good people attended and contributed much to the success of the meeting.

Last Sunday, July 4th, our Sunday school attendance was eighty-six, and new members are being enrolled every Sunday. Our church membership now exceeds fifty, almost all of whom are Starchouse Tithers, and a more loyal people cannot be found.

Before closing this report, I must mention briefly some of the factors that have contributed to the progress of the work here. The co-operation of our beloved District Superintendent, Rev. J. W. Bost, and the District Home Missionary Board greatly assisted us in getting started. Then Brother M. M. Lowrey, one of our successful evangelists came early in the spring, and placed the membership of his family with us, and they have been an asset and a blessing to our work. Also, Rev. E. D. Messer, one of our most successful pastors moved his family here from Austin a few weeks ago, and is being much used of the Lord in our midst during his temporary sojourn with us. All the faithful pastors that have preceded me here have contributed their part to the success of the

work, and we are reaping from their labors.

In gratitude to almighty God for His blessings upon our own household, I must mention our children, whom God is using in the work here. W. D. Jr is now wide awake and aggressive Sunday School Superintendent, and under his leadership the school is growing and prospering remarkably. God has given us in the person of our daughter, Allene, a good pianist and leader of the N. Y. P. S.

We have a large and wide-awake N. Y. P. S. and W. F. M. S., who will report later. We also have one of the most remarkable Junior Nazarene Young People's Societies that we have ever seen, under the leadership of Mrs. Perry Blanchette. Keep Beaumont on your prayer list.—W. D. McGraw, Pastor.

CHURCH NEWS

OGDEN, UTAH—"Three weeks ago we came to this city to supply both the church at Ogden and the newly organized church in Salt Lake City, the time of supply to last but two and one-half months, however, at which time Rev. and Mrs. Kiemel of Ontario, Oregon, will come to assume the regular duties of pastor. Too much cannot be said concerning the scope of the field for the Church of the Nazarene in these two beautiful cities. Along with the large Mormon churches all denominations are striving to establish their organizations here. The Nazarene people also have the vision, differing from that of the Mormon prophet, Joseph Smith, to be sure, but true nevertheless. Our people are faithful missionaries here and judging from the interest seen manifested within the last three weeks, we predict a successful and glorious future for our church. There is much organized opposition to overcome but God is showing Himself strong to deliver and already in Salt Lake we have had a Mormon mother of one of our beautifully saved Nazarene women, who was herself a Mormon, kneel at the altar and seek the Lord Jesus Christ. Amen! Brother and Sister Purinton, former pastors, together with our much beloved District Superintendent, Rev. A. E. Sanner have made most noble efforts to establish the Church of the Nazarene in these needy cities. The same may be said of the faithful members of the small yet increasing flock. Pray for these dear people and for the unsaved and unenlightened concerning the gospel of both Salt Lake City and Ogden, Utah."—R. Myrtle Mangum, Marybelle Freeman.

PASTOR R. S. TENOVE, VANCOUVER, B. C.—"Evangelist J. M. Kring and M. I. Turner, gospel singer, have been with us for a four weeks' campaign in this city, giving us substantial help in the pioneer work of our church. The meeting was in some ways the best, in others the most trying to the faith, of any the local pastor has ever been in. In spite of expensive advertising, faithful canvassing and the best of preaching and singing we were ignored by all but a very few. To these few Brother Kring

preached from night to night with great liberty and unction, but not till the last day of the meeting did we have definite seekers. However, those who are familiar with conditions here realize that this is a great victory. We are face to face with problems that seem tremendous, but not the least discouraged. We fully expect that God will give us a good work before long."

PASTORS MILLARD AND LIDA BRANDY-BERRY, IRONTON, OHIO—"From the standpoint of large crowds, good order, and splendid attention, the church in Iron-ton has closed one of its best summer meetings last Sunday evening, June 27. Dr. C. E. Hardy brought us some great messages. The church was greatly benefited and many testify that the preaching was of that type they especially needed. There were not as many professions as in some previous meetings but we are confident that much and lasting good was accomplished. We are willing to leave the results of this meeting with the God of heaven and earth who never makes a mistake in keeping the record correctly. Brother Oney, pastor of the Church of the Nazarene in Ashland, preached twice for us during the first part of the meeting. Also, Evangelist Lee from Ashland, preached once. They both brought stirring messages which were a great blessing to us. Also, the Ashland orchestra from First Church, were over several times and helped much with their splendid music to make the meeting a success. Though the weather was extremely hot Wednesday night there were close to one hundred people who attended the mid-week prayermeeting and the spiritual thermometer registered at a high mark. There were many shouts of praises to God and His power and glory were truly manifested in our midst. Surely the enemy is hard at work but our God is leading us right on to victory. Our people have bought a large tent and equipment and we expect to keep on evangelizing Iron-ton and surrounding territory in this great Ohio Valley. Pray for us."

EVANGELIST J. T. WILLIAMS—"We are engaged in a meeting at Palmer, Tenn., and are looking forward for a great revival. We had a good service last night. A large number requested prayer for themselves and were in earnest to be saved. This place is a mining town and people need God very much. We are preaching the old fashioned gospel and expecting complete victory over the Devil. Please pray for us."

EVANGELIST JAMES MILLER—"The Lord gave us a good meeting at Macomb, Ill., with seekers throughout the entire meeting. A nice class was received into the church and we left them shouting the victory. A young man by the name of Elmer Nelson is the pastor of this young work. This was his first work but the Lord is helping him and he seemed to have the confidence of the church and also the public, therefore we look for a good work here in the future. Our next meeting was at Pontiac, Ill. Miss Mary

Cooper is in charge of this work and has been for about two years. God has used her here to the upbuilding of His kingdom and the tearing down of the strongholds of the Devil. We had but few seekers here, but the Lord did help us to raise enough money to buy a lot in a good location, which will be the means of them getting out of the hall where they have been worshipping for this time. We then went to our home city (Indianapolis, Ind.) for a meeting with the Winter Ave. Church of the Nazarene. The Lord gave us some definite cases of salvation here. This work has had a hard pull for some time but is at the present in good condition, under the leadership of M. J. Fargo who was one time one of its lay members. There was, we believe beyond the question of a doubt, the best spirit of unity and oneness in this church that we have found in our eight years of evangelism. Miss Opal Fretz was with us here to take care of the singing and music. She is a fine Christian young lady, a student of Olivet, knows how to get the glory down and keeps her place at all times. We are at this time coming to the close of a nineteen day meeting here in Cincinnati, Ohio, with Brother Washington Sherman and his good people. We have had but few barren services, yet there have been many repeaters among the seekers. However the Lord is giving us some real cases of justification and sanctification along the death route. This church is as we see it in a wonderful location. It is near the heart of the city and there is only one other Protestant church close. It is the Elm St. Pilgrim Holiness Church and we are about nine or ten blocks apart. So you see we have this down town district or at least this section all to ourselves. Brother Sherman seems to be well liked by the church and also the outsiders. Surely we ought to have a great work on this corner in the near future with many other little Nazarene babies springing up all around it in this great city. Virgil Siberal, a student of God's Bible School, has charge of the music and singing and is doing the job to the delight of all. We humbly give to God all the glory for all that has been accomplished and request the prayers of all the saints for the coming battles in which we are to take part."

EVANGELIST J. L. GLASCOCK—"Since last reporting our work we have held two meetings. The first one was at Brookville, Pa., July 6 to 17. As is our custom we began to preach Bible doctrines, especially the doctrine of holiness, and the next day after the meeting started the work of salvation began, and continued up to the very close of the meeting, about forty people having professed to be converted, reclaimed or purified. The pastor continued the meeting a few days after we left and others were saved. It is believed that a better day has dawned upon that church and that the work can be promoted along holiness lines unhindered. The pastor and his church are greatly encouraged over the propitious outlook, he writes us. Leo Johnston led the singing and assisted in other ways in the meeting. After closing the work at Brookville we hastened on

in Murphysboro, Ill., where we began a campmeeting June 20, that we continued over July 4. The campmeeting board had purchased some acres of ground in a fine virgin forest, upon which they erected a splendid new tabernacle with a seating capacity, it was said, of over seven hundred people. The meeting began with a good attendance which increased till many times the tabernacle was filled, they say the very largest attendance they have ever had at their annual gatherings. Also, the work of salvation began with the meeting and continued up to the closing day, about half a hundred testified to having been converted, reclaimed or purified. An unusually large number of pastors and evangelists attended the meetings, together with throngs of people from Murphysboro and several other towns and cities many miles away. Rev. Orval Keller and his good wife led the service of song efficiently and he preached some half a dozen times during the meeting. The writer did all the preaching except the messages brought by Brother Keller. On the second Sunday, in twenty-five minutes, this scribe raised in cash and substantial subscriptions about \$500.00 to finish paying for the grounds and tabernacle. The board are planning to buy more ground and before another year build other buildings. They all agreed that it was the very best meeting of all their meetings. We have all our time taken for the whole summer except August 16 to 31. Persons desiring to correspond with us relative to this vacant date and for fall dates, for meetings, should address us, 1350 Grace Ave., Cincinnati, Ohio."

PASTOR WM. H. DIETZMAN, BUFFALO LAKE, MINN.—"We closed our camp here June 13. Heavy rain storms caused a small attendance but great victory. Every seeker was a finder. About seventeen prayed through to definite victory during the campmeeting. Others pressed on to deeper experiences. Brother and Sister Ludwig are fine workers. We learned to love them during their short stay of ten days. We will recommend them to anyone for revival or campmeetings. We moved our tent to Corvuso, Minn., about seventeen miles from here, into a new town on the Minnesota and Western railroad. Here we started a meeting which lasted until July 5. Corvuso has no church or Sunday school. Brother B. C. Davenport of Lamberton, Minn., was our musician and soloist, with the pastor as evangelist. The Lord greatly blessed. This is a new field. We had twelve find the Lord, and many of the church members in the community lifted to higher planes, some definitely sanctified. Authorized by our District Superintendent, Brother E. E. Wordsworth, we organized the band and immediately started to get a lot and will start to build a Church of the Nazarene at Corvuso, Minn. Brother Connie Corbett, of St. Paul, helped us out the last few days. The future looks very bright for this country. We thank God and take courage."

EVANGELIST LUM JONES—"The meeting at Morrilton, Ark., with Rev. J. W.

Henry, was good. Although people seem to think Morrilton is a hard place, yet the Lord gave us some good times with a goodly number praying through. Brother Henry is a great man to work with, in fact I have found no better, and he has some of the salt of the earth there. Prof. L. C. Messer sang for me in the meeting there, there is no better to work with than Messer. We closed at Morrilton at 10:30 on Sunday night, and started for North Little Rock, Ark., where a service had been announced for twelve o'clock. This was a new thing under the sun for me, holding a service at midnight, but when we arrived the house was almost full, so Prof. Messer sang and I preached. We had three in the altar. Well, I will say that this man who can fill his church at this time of night to hear a man preach, can do anything he wants to do. Rev. Lee L. Gaines is the pastor, and he is true to his name, he gains. After service I took the train home and Brother Messer left in his car for our next point in Texas. We opened up in Goldthwaite, Texas, on Wednesday night. Here we had everything to meet, a revival that was on, a medicine show, the movie, and the Devil. But God gave us the victory. I was told that five people had not been saved the last four or five years. God gave us about twenty and seven came into the church. Glory! the Lord broke their old shell. Messer sang for me, and Rev. G. R. Dosier was the good pastor. This man is like a burning bush, they know he is a fire. I have never worked with a finer man than Brother Dosier. We closed with ten in the altar. Messer left to join Bud Robinson on his coast to coast work and I left for my next meeting, in Beaumont, Texas. I stepped off Monday night with the church at Temple, Texas. We had a good time. Rev. Jason Dean, is the pastor. Brother Dean is doing fine in Temple. I was in Beaumont two Sundays. Rev. W. D. McGraw is the pastor, and there is no way to tell what Brother McGraw has done. He has been there I think about six months and about doubled his membership, and built a church, I believe 4x60; will soon have it finished inside. We had no place fit to worship in when he went there. He had only a few in Sunday school, now he has about 100. He has done that that most men would have said could not be done. Our crowds were good, and we had a good revival. Brother McGraw took some in the church. I still believe a fellow can do almost anything he wants to do. I say Lord give us more McGraws. We have been taking subscriptions for the HERALD OF HOLINESS. I believe the paper gets better. We have some great men around the Publishing House who make it possible. I am a Nazarene."

EVANGELIST EARL E. CURTIS—"God is wonderfully helping in the presentation of divine truth, and I have never been more conscious of His abiding presence than I am these days. He walks with me, and He talks with me, and He tells me I am His own. Praise Him! I am actually enjoying constant, unbroken communion and fellowship with, the

great King of the eternal universe. 'Tis so sweet to trust in Jesus, just to take Him at His word. He is giving special manifestations of His glorious presence, and wonderful demonstrations of His power, and these are among the very best days of all my Christian experience. Oh, do help me thank and praise the Lord for His gracious goodness. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yes, and He prepares a table for me in the presence of mine enemies: He anoints my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. Blessings upon the entire Nazarene family."

PASTOR G. HOWARD ROWE, NEW CASTLE, PA.—"The blessing of the Lord God is upon us here. Since the Assembly in May there has been a sweet manifestation of Divine presence throughout the entire membership. Our services are times of refreshing from the "other world." We have purposed to keep an "open heaven" on us this year. Souls are saved and sanctified at the altars, old time demonstration in the Holy Ghost breaks in and the saints are edified and built up in the holy faith. In May God gave us a gracious outpouring of the Spirit in a special revival with M. M. Bussey as evangelist. He surely came to us filled with the Holy Ghost and gave the church a wonderful meeting. The atmosphere broke loose with holy combustion and it felt like Pentecost had been repeated. Brother Bussey is a most excellent evangelist for the church. His ministry is sound, sane and wholesome, a man of God and a man of prayer and deep spirituality. The pastor was given a new four door Ford sedan, Duco finish. The people are very kind to us here and we are enjoying the sweet fellowship and labors of love together with them. Hallelujah. Best of all, since our revival the thing is getting hotter and hotter on our hands and the Holy Ghost is working among us. Last Sunday evening the service broke up in waves of glory, the preacher could not get to preaching, seekers came to the altar and another wave of glory closed the meeting. Our prayer meetings are well attended and the glory is on. We say, 'On with the battle.' We are going 'up country' and getting worse and worse all the time. Personally, the writer never felt better in his life spiritually and physically. The blessing holds, the glory is on and we feel like keeping red hot for God and holiness. Glory be to God forever, hallelujah, amen. Our District Superintendent, and Sister Sloan have visited here since the Assembly and were a great inspiration to us. God bless them. President Nease is with us from E. N. C. at this time of writing in a week end convention. We are having a glorious time. We are trying to get students for the school. They can have as many as they can get from here, glory."

EVANGELIST H. B. LEWIS—"I have conducted three meetings in North Dakota and God has given victory in all the meetings. I was with Julius Miller at Dickinson ten days and had a very good meeting. They have built a new church and will have a beautiful place for worship and their growing Sunday school. God gave us a few souls there and we hope to meet them in heaven. The next place of battle was at Mandan, North Dakota, with that true yoke fellow, Hobza. More than a dozen prayed through to glorious victory in these services. Let all the Nazarene family pray for this little town. There is no harder in the world. Yet there are some of the salt of the earth among the Nazarenes there. The next battle was fought at Robinson, North Dakota. Here they cursed bitter oaths, smeared my room with rotten eggs, and the little tabernacle also in which meeting was being conducted. But thank God we preached the truth just the same. The pastor tells me that there were thirty-five at the altar and thirty-three prayed through. Next to the last Sunday there were seventeen at the altar and fifteen prayed through. John Elliott, the pastor, is one of the most humble, self-sacrificing, hard working saints of God that I have met with in many a day. If there are any other hard places in the state of North Dakota that wants a real old fashioned, heaven sent revival, let me know by return mail and I will be on hand as soon as I can make the arrangements. Permanent address, 217 Holly St., Nampa, Idaho.

PASTOR G. B. SCHLOSSER, LISBON, OHIO—"Praise the Lord for salvation victory all along the line of battle. These are busy and good days for the Lord, as we are rebuilding our church which was too small for revival crowds. We are worshipping in the court house while the church is being rebuilt, which we expect to have completed by September. God is blessing. Sunday, June 27, we took in four new members. We are praying for our home campmeeting, beginning July 16, under a big tent, with Evangelist J. A. Rogers and Miss Garnet Yost. Pray for Lisbon. We have a good field."

EVANGELIST P. P. BELEW—"Since last reporting the writer has conducted meetings in three Michigan towns, Vassar, Millington, and Port Huron. Rev. Ivan Warren is pastor at Vassar. There are no more deeply consecrated and self-sacrificing people than Brother and Sister Warren. This was a hard fought battle, but we had some victory. Rev. Earl J. Stevens, the pastor at Millington, is a fine young man and a whole-soul brother. God has blessed him in the work at Millington. This was my second meeting here this year. God greatly refreshed His people and did some very definite salvation work. Port Huron is a new field for our work. The District Superintendent expects to keep some workers there for several weeks and organize a church. I was there several days in the beginning of the campaign. I have held nine meetings in Michigan this

year and wish to say that there are no finer people than the Michigan Nazarenes. I am now at home for a few days rest before starting the battle again. Pray for me."

EVANGELIST JULIA A. SHIELHAMER—"My first meeting this spring was for the Nazarenes at North Long Beach, Calif. Here we were encountered by a club of rough young people who attempted to break up the meeting but the Lord gave victory and brought its leader to her knees at the altar. She is now planning to enter the work of soul winning. Please pray for her. The Lord has blessed us with so many calls this season that my beloved husband and I have had to labor on different fields. We have two camps in common, however. The next campaign was held at Covington, Okla. People came from various points to attend, some driving thirty, fifty, and seventy miles. God gave us blessed victory and a number were converted. From here the writer went to Marion, Ohio, to the annual holiness camp. Our co-workers were Rev. Seth C. Rees, Rev. I. G. Martin and Rev. Evans Burnett and family singers. We had a blessed time here. Souls were saved, including some who had lives of sin behind them. One man confessed that he would have to pay for five tons of coal he had stolen twenty years ago. Our children are old enough now to assist, so I am enabled to devote much of my time to the work of soul-saving. Calls are coming in for campmeetings as far as two years ahead. I am praising God for the opportunity of reaching the people for they are so hungry for Christ. May we have your prayers?"

EVANGELIST GEO. BEIRNES—"July 3 we closed a splendid tentmeeting with the West Side Church of the Nazarene, Indianapolis, of which Rev. Geo. Dech is the good pastor. The first week we did not press an altar call. They began to come the first Tuesday night, and with the exception of last Saturday night, when a great electrical storm broke up the meeting, we had seekers every night. Several nights we had about an altar full and other night one or more. We closed up in a blaze of glory Sunday night, with a great altar service. There were some wonderful clear cases. The crowds were good from the start. They said the best crowds and interest in a tentmeeting West Side has ever known. Rev. A. H. Johnston and wife were the song evangelists. They sing the glory down and stay and pray and work to the close. Several of the students from Kingswood College, who live here, were present and every few nights sang extra specials. Brother Dech says West Side Church has the finest young women's quartet in Indianapolis. I didn't get to all the churches but don't believe better could be found. We met numbers of old friends and made several new ones. Most of the pastors from the Nazarene churches of the city visited the meeting occasionally, as well as numbers of their members. We are giving the remainder of the tent season to home missionary work in Ontario, Can. We will be glad to

accept calls for the fall and winter. We are planning to begin a tentmeeting in Toronto, commencing July 18 to run all summer. If you have friends in Toronto write them. We haven't yet got our location fixed, but will announce as soon as we know. Pray for us."

ALTONA, N. Y.—"On June 20 we closed a four days convention with Rev. Belle Burns as the evangelist. We wish we could say the house was filled but we cannot, as the crowds were poor the first three days, owing partly to indifference and partly to local conditions for which the saints were not responsible. But this we can say, Sister Burns preached as faithfully to five people as to the large crowd which greeted her Sunday. Her presence was a benediction to all of us who were privileged to come in contact with her. She is a woman of much prayer and deep piety and we are sure she will be a blessing to any who may call her as an evangelist. God crowned the last day's effort with seekers and we feel some will make the race who started heavenward on that day. There were some backsliders reclaimed as well as new converts. The church has been built up as a result of the meeting. Probably not the least of the good Sister Burns accomplished under the help of God was encouraging us to go on with our Missionary Society. Sister Burns talked to us and after her talk not one of us felt we could give up but must hold on even though we individually should be the last member left."—Vera Weightman.

EVANGELIST E. C. TARVIN—"God has been blessing our efforts as we have preached the old time gospel of Jesus Christ and given us goodly numbers who have prayed through at our altars the last few months. Our last meeting was at Clinton, Tenn. Here we could give them but ten days, but during this time God blessed our efforts and we had a great time praying folks through. We were forced to leave the meeting on the account of another date. We are now in the midst of the battle at Richmond, Ky., with Rev. Glen Miller as pastor, the converted lawyer. Rev. and Sister Miller came here a year ago to take charge of the newly organized Church of the Nazarene. God has blessed their efforts and scores of men and women have found pardon. Rev. Miller and his godly wife are among the salt of the earth. They know how to stand by the evangelist, pull, pray, and shout through the hard places. God give us more preachers today who carry a real burden for the lost. We opened fire on the enemy here a little over a week ago. Twenty-five so far have prayed through to a definite experience. We received a good class of eight in the church yesterday with more to come. Then at the altar last night."

PASTOR CLYDE T. DILLEY, McALLEN, TEXAS—"The Lord is blessing us here and some souls have been seeking pardon and purity. We have completed painting our new church and have a new piano. When we came here nearly two years ago we had no place in which to

worship, no Sunday school and only twelve members. Now we have thirty and a Sunday school of forty-five, a good N. Y. P. S. and Woman's Missionary Society. There is no provision made in this country for the poor and there is much suffering especially among the Mexican people. The Lord has helped us to raise \$3,000 for a hospital. We have purchased a property on Main street with two houses, one for a parsonage and one in which to start the hospital. The people are all rallying to this work. We will be able to take care of about ten patients to start with and we expect to win many souls to Jesus through this work. We are looking to the Lord for an old time revival. Pray for us."

NEWPORT, KY.—"We are shouting happy after going through a stormy period of five weeks or more. We heartily thank Rev. M. G. Standley of God's Bible School for aiding and helping to pull the load until the Lord sent Rev. W. E. Albee to our rescue, who is more than fulfilling our expectation and preaches the gospel of full salvation red hot. Four new members have been taken in. We have so many things for which to be thankful, especially for members that trust God and hold steady through any kind of a test. We are placing our trust in the Lord, and looking for great victory in our meeting that will start July 22, 1926. God is helping us"—F. W. Goetz, Secretary.

PASTOR J. H. VANCE, AUGUSTA, KANSAS—"The church at this place is progressing slowly, but surely. While our membership is small, we have some of God's true and tried saints at this place, who are standing by the work and pastor along every line. The financial campaign we are now in, asking the pastors of the Nazarene churches to fill the dime card we are sending them, to assist in raising the mortgage on our church property, is progressing nicely. The spiritual condition among most of our members is fine. They carry a burden for a lost world continually. The pastor's salary is nearly up in full and we will D. V. come to the assembly with our apportionments all paid in full. All this will be done by many of our people giving until it hurts, and then giving again. I have been called back as pastor for the third year. We have secured the services of Rev. J. E. Gaar, evangelist, of Des Moines, Iowa, for a revival next October and we are planning for great things for the Lord this coming year."

PASTOR ERNEST B. HACKLEY, GARDEN CITY, KANSAS—"Our tabernacle revival meeting closed on Sunday, July 4th, with three victorious services. Eighteen persons came to the altar during the day and forty-five during the meeting. There were eight accessions to the church, with others to be received later. Evangelist E. C. Allen preached faithfully and efficiently. Misses Carrie and Elsie Snowbarger, who had charge of the music, proved themselves valuable workers. The saints labored faithfully in prayer and service. The pastor has been recalled and the church is greatly encouraged to press the battle for God and scriptural holiness."

STINESVILLE, IND. CHURCH—"We just closed an old time revival here June 25, which was conducted by the Rev. F. P. Cassidy. Brother Cassidy was with us three weeks. He labored hard, presenting the Word of God without fear or favor and uncompromising in regards to sin. He not only clearly set forth the doctrine of regeneration but also that of sanctification, subsequent to regeneration. These are the best days this little congregation has had during the three years of its existence. God is adding to its number such as shall be saved. The church has been greatly blessed and encouraged to do greater work for their Master than ever before. Praise His dear name. Had good crowds all through the meeting, for people enjoy hearing the gospel for it is the power of God unto salvation. The church got under the burden, worked hard, cried and prayed until the power of God fell and thirty or more knelt at the altar of prayer seeking pardon or purity. We were blessed with the Clark sisters singing special songs each evening and I'm surely praising God for our young people that are blessed of God and keeping free from the world. We had two baptismal services with God's blessing on both. Rev. George Wilson from Bloomington, Ind., was with us some and helped push the battle through to victory for souls. Very much encouraged and feel like traveling on."—Rev. Grace Bailliff.

PASTORS E. E. AND ORA J. TURNER, HAMMOND, IND.—"We are now nearing the close of our second year with the Hammond Church, and we can say these have been two years filled with aggressive work for the Master. We have just closed a good tentmeeting with Evangelists Hudson and Lowman as workers. There were many seekers and happy leaders, the church membership increased and several subscriptions for the HERALD OF HOLINESS were taken. The large tent was well filled each night with eager hearts to hear the old fashioned truth and as a result of the heart searching sermons by the evangelists we are reaping souls at the prayer meeting and regular services. Our church was much edified by having Rev. J. W. Short, our much loved District Superintendent, and his wife, occupy the pulpit last Sunday. At the evening service the pastors were recalled for the third year and have accepted. We are looking forward to next year as the best of all. Every department of the church is on the up-grade, a very aggressive spirit manifest throughout the whole. The church has been greatly benefited by the faithful labors of Rev. and Mrs. H. P. Groves, who have been personal workers this year. The Sunday school has an average of two hundred in attendance. The Cradle Roll and Home Department superintendents are doing great work; over one hundred babies on the cradle roll and 180 in the home department. The superintendent of this work, Emil Stelow, sees that all the members get their papers each week and the good being accomplished cannot be estimated. The Young People's Society, under the leadership of Mr. Geo. Walker, is a great success, a real spiritual force in the church. We are glad to re-

port that we will go beyond our apportionment for the General Budget and are now paid up in full for District Budget. Dr. Goodwin's store-house titling will solve the problem of finance in every department of the church. Every member of the church should study his book.

"THINK ON THESE THINGS"

By Rev. C. E. CORNELL

STUBBORNNESS

Men set their wills against the gospel. They persist in being stubborn, as if God was going to inflict some dire punishment upon them. When all the time, if they would yield their stubborn wills, the love of God might get into their hearts, and then the joys of salvation would well up in their souls. Then and only then they would readily see the folly of their continued stubbornness. Then they would see their gigantic mistake in holding out so long against God, the loving Father.

PRAYER NOT OVERDONE

The serious lack in many churches and in the lives of many more Christians, is prayer. Business, social and political life and almost everything else crowds in and consequently prayer, so much needed, is crowded out of the life. Nothing, however, will take its place. Prayer is the agency to move the arm of God. Prayer will open the treasures of the skies. Prayer—the effectual prayer—will bring the answer in advance, and then it is possible to stand still and see the marvelous workings of God.

Brother, sister, what about your prayer life? Are you really prayed up? Is God at home when you talk to Him? Let us stir up ourselves to *importunate prayer*. God has a good deal more to give than most folks are getting.

CLEANLINESS

In this day when soap and water are so plentiful, there is no excuse for any one being dirty continually. Those who profess the grace of holiness and those who run holiness institutions, ought to have a high sense of the necessity of keeping things clean. We have known a few holiness schools where everything was dirt, dirt, dirt. Furniture undusted, floors unscrubbed, untidiness everywhere. And we have seen a few holiness teachers who were slovenly in their person; clothing unbrushed, a dirty collar, hands not overly clean, giving a sad illustration of the necessity of soap and water and a higher ideal of personal cleanliness. All persons who profess this grace, and all institutions that stand for holiness, ought to be examples of cleanliness. Wesley said: "Cleanliness is next to godliness." A word to the wise is sufficient.

LITTLE SINS

It is a common expression often heard: "Oh, that is only a little sin." But a lit-

the sin is big enough to damn the soul. One leak in the ship will send it to the bottom. One crack in the lantern globe and the wind will blow out the light. One small bullet in the brain will kill the individual.

A Prussian grenadier had gone through many battles without being wounded. One day while walking with a friend he was bitten by an insect. The friend advised him to attend to the bite, but the soldier laughed because his friend wanted him to go to a physician with such a trifling thing. He made light of the little bite, but several days later he was dead from blood poisoning. A small matter but awful consequences.

Just a little sin; but, if unrepented of, will send the soul into an abyss of eternal woe. Beware of little sins!

HOW TO BRING UP CHILDREN

The mother of Alfred Cookman attributes her success in the training of her children to three things. "First, to the experience of entire sanctification; second, to the strict observance of the Sabbath; and third, to the watchful care over her boys after nightfall."

How much the parents of this generation need to observe the above, what strength it would give family life!

SHE'S DEAD ALL RIGHT

A number of years ago Mrs. Mary Baker, Patterson, Glover Eddy, the founder and head of the Christian Science cult, died. She actually died, although she did not believe in death. She was buried, although she did not believe in a graveyard. Not a few of her deluded followers believed that she would be resurrected like Jesus Christ, but as the years come and go the old lady still sleeps with no hopes of her ever coming forth.

Years later some Christian Scientists desired to build a monument over Mrs. Eddy's grave. This was strenuously opposed by other Christian Scientists, who said, to build a monument is tantamount to admitting that Mrs. Eddy is dead, and she did not believe in death. They were in a great fix. She is dead or else she is not.

The inconsistencies of this absurd cult lead them into many a ludicrous position. But they always try to wiggle out. It's a strange mystery, that many seemingly good and bright people are so easily deluded by a cult teaching such glaring nonsense. But here is a fact, while Christian Science is teaching primarily a false religion, Mrs. Eddy sleeps in her grave as dead as any body. Yes, she is dead all right! Put up the monument.

A PREACHER SHOULD SWEAT HIS COLLAR

The preacher who is so stiff, so dignified, so precise, as to scarcely move out

of his tracks, who decries emotion, who believes in cultivating a calm, quiet, colloquial delivery, will never set the pulpit nor the pew on fire. The great spiritual giants of the past were men and women of intense emotionalism. Think of Chalmers, Whitefield, Guthrie, Duff, Spurgeon, Parker, and McLaren, declaring in unequivocal language that the preacher who stifles red-hot emotionalism is to be highly commended. It is absurd to even think such a thing.

"Brethren," said the saintly Dr. Cuyler, when speaking to preachers, "in God's name I beseech you fire up."

"EX-TRUMPERY PREACHING"

Some few preachers neglect and make light of pulpit preparation. "Open your mouth and the Lord will fill it." This is a most serious blunder. God does not fill an empty mouth nor an empty head. The preacher who talks without preparation, usually talks wind. There are, no doubt, several methods of pulpit preparation, but the worst one is to make no preparation at all. This causeth what old Dr. Nathan Emmons used to call "extrumpetry preaching."

ANNOUNCEMENTS

Notice—I notice in the issue of June 2nd, that there is a pastor at Morrilton, Ark., by the name of J. W. Henry, for which we are glad, and would love to become acquainted with all these good Henrys, but for fear we confuse the people as to which J. W. Henry I am from now on signing my name John W. Henry, Pastor, Dayton, Ohio.

I have an open date the last of August I would be glad to give to some church or community needing a revival. My District Superintendent given as reference.—J. L. Bates, Evangelist.

Notice—Vacancies having been made in the District Examining Board by Prof. A. S. London and Rev. S. H. Erwin moving to Kansas City District, therefore I hereby appoint Rev. H. S. Hester of 1000 Ave B, Dodge City, Kansas, to fill the place of Prof. London and Rev. R. R. Richey of Ford, Kansas, to fill the place of Rev. Erwin.—A. L. Hipple, District Superintendent.

IMPORTANT NOTICE

Notice is hereby given that a special meeting of the General Board of the Church of the Nazarene is called at Headquarters, 2923 Troost Avenue, Kansas City, Mo., at 9:30 a. m., Thursday, September 23, 1926, for the transaction of such business as may be presented. The several departments, namely: Foreign Missions, Home Missions, Church Extension, Ministerial Relief and Publication, will also hold meetings.

All members are notified to be present. Any other persons having business with the General Board or any of its departments should notify the undersigned as early as possible that a working program of business may be prepared.

E. J. FLEMING, Secretary.

RECOMMENDATION—It gives us great pleasure in recommending Mrs. Alene Anderson, 503 Sims St., Frankfort, Ind., as a special singer and personal worker. She has a wonderful voice, trained by the best teachers for public work. After being saved she dedicated her all and her work will be a blessing and inspiration to any church or people.—Rev. Von and Ethel Stevenson.

Notice—After being engaged in secular work and the pastorate for the past three years, I have decided to again enter the evangelistic field for the coming year at least, and will be open for calls any time after July 15th, anywhere in Oklahoma, Texas, Arkansas or Kansas, either with or without a tent.—Roy J. Jacobs, Red Fork, Okla.

Notice—The Kansas City District Assembly will be held in our church at Pittsburg, Kansas, Sept. 8 to 12. Rev. R. T. Williams will be our presiding General Superintendent. Rev. T. M. Anderson, the greatest expository preacher in the holiness movement, will be with us and expound the Holy Scriptures. With these two men to lead and preach to us we will expect a spiritual feast throughout the Assembly. We expect Prof. Willard Davis, Prof. London and the Suttons to be with us as song evangelists. Also we will expect several returned missionaries to be present and take part. Begin now to plan to attend the Assembly. Write Rev. Ira Stevens, Pittsburg, Kansas, for entertainment.—N. D. Herrell, District Superintendent.

WEDDING USLES—We are happy to announce the pretty home wedding of Irene J. Carl and Cyril A. Cronk of Iowa Falls at the home of the bride May 27th at Webster City, Iowa. Mr. and Mrs. Cronk are both very successful teachers in Iowa, and are active workers in the Church of the Nazarene. The prayers and best wishes of the Iowa District go with them.—Maud M. Hume, Officiating Minister.

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NOTICE—Having a meeting embracing four Sundays canceled on me in the north on account of the church not being able to finish their church building in time, I will have two open dates that I can give some one desiring my services. Time, from August 22 to October 1. Write me at my home address, Bethany, Okla.—W. H. Minor.

NOTICE—On account of some changes in dates I have the second and third Sundays in August open and anyone wishing a meeting at that date can reach me at Bethany Okla.—L. M. Payne.

NOTICE—I am now ready to accept a pastorate any where I may be called and as the Lord wills. I offer as reference District Superintendent H. H. Hooker, Jasper, Ala.; Rev. Mark Whitrey, Collinsville, Okla.; Prof. S. S. White, Bethany, Okla.; and Rev. C. J. Frost, Jasper, Ala. Correspondents may reach me at 606 S. Louisa St., Shawnee, Okla.—P. C. Ramsey.

NOTICE—Due to the physical breakdown of our co-laborer for the past year, Rev. Geo. S. Owen, it has been necessary for us to abandon our plans to work together as a party. This brings sincere regret to both Brother Owen and myself, and yet we gladly submit to what God has allowed. I shall continue in the field as evangelistic singer, and all inquiries from pastors and committees will receive prompt replies. Address, 2923 Troost Ave., Kansas City, Mo.—Willard D. Davis.

RECOMMENDATION—Evangelist, W. H. Sweesy, an experienced holiness evangelist, has recently united with the Church of the Nazarene. Bro. Sweesy is a preacher of power, and his messages are full of meat. I have been associated with him in the ministry for twenty years. In the last eight years he has conducted that many revivals for me, he does thorough work, and will build

up the church. His address is, Rev. W. H. Sweesy, Ambridge, Pa. I am sending this note without his solicitation. Let's keep this laborer busy.—C. B. Schlosser, Pastor, Lisbon, Ohio.

NOTICE—Louisiana District Tent a total loss in storm last night, July 3. No funds with which to buy another. We will find some way of finishing up the summer's revival season. Please remember us in prayer.—W. M. Nelson, District Superintendent.

TELEGRAMS

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

YAKIMA, WASH.

Wife of Evangelist H. J. Elliott just underwent serious operation in Nazarene Hospital, Nampa, Idaho. Recovery doubtful. Earnest prayer requested. Financial aid of Brother Elliott's many converts and friends would be greatly appreciated. Please pray. Give if possible.—Jos. N. Speakes.

MCKINNEY, TEXAS

Gracious revival now on with Rev. Lum Jones as evangelist. Kendall S. White and wife in charge of music. Sunday evening service overflowing crowd, twenty-seven in altar, twenty-three prayed through. Town and community stirred. Another week yet, looking for greater things.—V. B. Atterberry, Pastor.

ATLANTA, GA.

Atlanta revival biggest little meeting we ever witnessed. Powerful conversions and sanctifications. Thirteen joined our church. Organized splendid Sabbath school, good offering. O'Hara great blessing. Invade South Carolina next; Kennettsville July 17 to August 30. Much prayer the secret. Help us shout the praise of Jesus. Much love.—Fred St. Clair.

GREENSBORO, N. C.

Sunday, July 4, great day in Coolidge, North Carolina. Cox Evangelistic Party at their best. Crowds attending meeting, hundreds present last service. Twenty-seven at altar last night. Organized good class of eighteen, more coming. About 120 seekers in all.—Chas. M. Harrison.

LAWRENCEBURG, TENN.

Fine meeting in progress till July 22. Services broadcasted over Station WOAN twice daily at ten a. m. and eight p. m. Tune in and enjoy the services. Vaughan quartet singing with power. Fine congregations, fine music.—C. B. Jernigan.

CAIRO, ILL.

Just closed four weeks home missionary campaign at Cairo, Ill. Organized a good church. Movement on way to provide a new tabernacle. District Superintendent Chaffant with us last night.—J. L. Cox.

WANTS

EVANGELIST WANTED—For fall campaign, one that will be near Canadian line about October or November. Also names and addresses of your friends or relatives living here. Rev. J. A. Tench, 551 B. Princess Ave., Medicine Hat, Alberta, Canada.

Course of Study Books Wanted. All books in 1st year Local Preachers Course. E. C. Landes, 511 N. 21th St., Richmond, Va.

TENT WANTED—Will buy or rent good second hand tent. Write to Henry C. Downey, Blackduck, Minn.

PROOFREADER WANTED—Preference given someone familiar with the Church of the Nazarene, our pastors and work. Write Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., giving details of your experience.

DEATHS

JOHNSON—Ella E. Johnson, wife of Dr. J. W. Johnson of Seattle, Wash., was born Dec. 24, 1844. Died May 15, 1926. Aged 81 years, 5 months and 9 days. Ella E. Pew was born at or near Middletown, Mo., on April 8, 1869. She was united in marriage with Dr. J. W. Johnson. The ceremony was performed by the Rev. H. H. Craig, Pastor of the Methodist Episcopal Church South. Dr. and Mrs. Johnson lived in blissful harmony and devotion to each other for fifty-seven years. Sister Johnson was a humble holy Christian woman. She was an affectionate and devoted wife. She and her husband lived happily together for fifty-seven years. She was an invalid for sixteen years, before her death. Her husband was very devoted to her and being a physician he was able to give her the best of care and prolonged her life for many years. She with her husband was a member of the



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Church of the Nazarene. She died in the triumphs of a living faith in Jesus Christ her Savior. She left a bright testimony of her acceptance with God. She leaves her husband and many friends to mourn the loss of an excellent, devout Christian woman.—H. D. Brown

HUFFMAN—Mrs. Mable Irene Hale Huffman was born in the state of California, April 7, 1851. Passed to her eternal reward May 17, 1926. She was married April 3, 1906, to Henry C. Huffman. To this union were born three children, Roland, Evelyn and Lois. She was converted when a young girl, and spent nineteen years in active Christian work. The family came to Pasadena a few years ago and united with the First Church of the Nazarene, where she remained a faithful member until she was transferred to the Church Triumphant. Prior to her last long illness she was a much beloved teacher in our Sunday school. During her sickness she bore her intense suffering with Christian fortitude and uncomplaining patience. Sister Huffman was a lover of poetry, and wrote many beautiful poems herself. The funeral services were conducted by her pastor, U. E. Harding.

DANIELS—Herbert Godfrey Daniels was born July 23, 1906, departed this life March 13, 1926, was converted July, 1916, and joined the Church of the Nazarene immediately afterward. Those left to mourn his death are Mrs. S. A. Daniels, Mrs. Jessie Duneau, Mrs. Ruby Lawyer, Mrs. Dorothy Watt, Mr. Ed Daniels, Mr. R. W. Daniels, Leetoy Daniels, Walter H. Daniels and Mrs. Odaline V. Holland. Herbert's suffering and death were caused from heart trouble, yet in the midst of it all he complained not, but was fully resigned to the will of God. It was my privilege as his pastor, to visit him several times before the end came. Those visits I shall never forget for he seemed to possess something which moved me toward heaven. The morning before he passed away in the evening we sang together. Our hearts were blessed. I then asked him if he was ready to go. He said I am. Glory to God! We will meet again where death never comes.—C. P. Clayton.

YOWELL—James A. Yowell was born in Macoupin county, Ill., near the town of Nealwood, Ill., August 31, 1858. He went to his reward from his home near Overland, Mo., June 25, 1926, age 67 years 9 months and 24 days. During a revival meeting held by a lady evangelist by the name of Iolice in Little Rock, Ark., he professed faith in the Christ of Calvary. He later was sanctified. He believed the Bible and was a very firm believer and supporter of the Bible doctrine of holiness. He and his good wife, Leola Yowell, were charter members of the Holiness Church of Christ organized in Little Rock, Ark., in the year of 1899 by Rev. J. D. Scott. At his death he was a member of the Church of the Nazarene, Maplewood, Mo. The funeral service was conducted by the writer and Rev. C. I. Deboard at the home of his daughter Mrs. Mabel Andrack. A large and attentive audience gathered to pay the last respect to the departed one. The remains were laid to rest in the St. Charles Cemetery, St. Louis, Mo. Pray that God will comfort and sustain his good wife and many friends and relatives in these sad lonely hours.—J. E. Luza, Pastor.

KOTWITZ—Mrs. Alice Kotwitz was born at Emporia, Kansas, August 16, 1867, and passed to her reward in heaven at 5:30 a. m., June 5, 1926, within 11 months and 26 days of her 60th birthday. They had lived in this vicinity about twenty years. Our dear departed sister has been a great sufferer, and up to the moment of her decease she exemplified that most gracious God given experience of fortitude, patience and endurance. She leaves her husband, George W. and his son George F.

Kotwitz, her daughter, Mrs. Madlin Willis of Kansas City, Mo., two sisters, Mrs. W. E. Lakin of Kansas City, Mo., Mrs. Jack Fenton of Los Angeles, California; two brothers, Carl S. Phillips of Kansas City, Mo., and W. E. Phillips of St. Louis, Mo. At the revival meetings held in Drexel by Evangelist Charles J. Garrett, in October, 1920, out of which the Church of the Nazarene was organized, Sister Kotwitz united as a charter member and has always proved herself a true and faithful member of the same, and whenever it was possible she was always found at her post of duty, giving glad testimony that through all her suffering she found the grace of God, and an experience of salvation and sanctification, were sufficient for it all. It was through the ministrations of Rev. Mrs. L. B. Cronk she had the privilege of seeing her husband, George experience the blessing of justification and entire sanctification, which added much to the joy and peace of her soul. Just a little while before she passed away she gave joyful expression to the following experience: "I am going through with my Jesus. He is the best friend I have. I am so glad I did not put off my salvation. I am living on Heavenly manna, and drinking at the Fountain that never runs dry." Sister Kotwitz at the age of 10 years with her sister, age 12 were soundly converted at a Free Methodist camp meeting and joined the Free Methodist church. Funeral services were held at the Church of the Nazarene on Monday afternoon, June 7th at 2 o'clock, conducted by the pastor, Rev. Herbert Hunt and funeral director, Mr. J. B. Hays. A large concourse of relatives and friends were in attendance. Burial was in Sharon cemetery.

HEATH—Rev. Amos J. Heath was born in the state of Kentucky, May 18, 1848, and after a lingering illness of many months he passed peacefully to his eternal reward from his home in Pasadena, California, on May 30, 1926, at the age of 78 years. He was united in marriage to Nancy J. McFarland, December 3, 1868. To this union were born two daughters and three sons, the mantle of the father falling on the sons. In that they are all ministers today. In 1915 death visited the home of our brother and claimed his companion. In

1918 he was united in marriage to Mrs. O. J. Adams who survives him. Brother Heath was converted to Christ in the year of 1863 and in November, 1885, he was ordained a minister in the Baptist Church. About twenty years ago he built a church in the state of Colorado, and he and the congregation came into the Church of the Nazarene about that time. In 1915 he moved to Pasadena, placing his membership in the First Church of the Nazarene, where he remained a faithful member until he was called to the church triumphant. Besides a brother and sister and twelve grand children, he leaves a large circle of admiring friends, that believed in him and hope to meet him where associations and conferences have no adjournments.

SWITZER—Mrs. J. W. Switzer (nee Miss Eva Hall) was born in Fairplay, Mo., July 12, 1870, and passed away at her home in Collinsville, Okla., Dec. 24, 1925. Sister Eva Hall was the daughter of a pioneer holiness preacher, Rev. Spencer Hall and a sainted mother. She was definitely converted at an early age and later sanctified wholly and became one of the charter members of the Church of the Nazarene at Wann, Okla. She had been a patient sufferer during the past two years from bronchial trouble, but her self-sacrifice and suffering seemed to have deepened, exalted and refined her soul into a rare and beautiful character, a standard for the best and purest in womanhood. Truly a great soul has gone to the God who gave it. Rev. Mark Whitney, pastor of the church at Collinsville, was a faithful attendant at her bedside and his earnest prayers were a source of great comfort and blessing to Sister Eva in her affliction and suffering. Besides her bereaved husband, she leaves three brothers—George M. Hall, of Bethany; James Hall, of Bowle, Ariz.; and Ed Hall, of Tucuman, N. M.—and two sisters, Mrs. Al Lamberton, of Waco, Okla., and Mrs. M. K. Patrick, of Wann, Okla.—Mary P. Harris, Wann, Okla.

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July 16 to Aug. 1, Yates Camp ten miles southwest of Hillsboro, Texas. Workers: Dr. W. T. Glens and wife, evangelist; Prof. Robert Mathus song leader, with other home helpers. Free camp ground. For further information write Dr. W. T. Glens, Hillsboro, Texas, Box 35.

July 16 to 25, Coffeyville, Kansas, Montgomery County Holiness Association Camp. Workers: Rev. C. I. Deboard and Rev. W. I. Deboard, and others. The camp will be held in the big tabernacle in Coffeyville. W. A. Stenneke, Pastor and president.

July 22 to Aug. 1, Georgia District Camp, Adrain, Georgia. Workers: Dr. E. P. Elyson, Mrs. Emily Elyson, A. B. Anderson, H. J. Eason, and others. Free entertainment for ministers in active service. Tents and meals furnished at very moderate price. Write Rev. Fred Floyd, Merce Station, Macon, Ga.

July 22 to Aug. 2, Ohio District Camp, Columbus, Ohio. Workers: Rev. R. T. Williams, D. D.; Rev. Floyd Nenas, President Eastern Nazarene College; Rev. and Mrs. Haldor Lillenas, song directors and in charge of music. For information write Rev. O. J. Nease, 146 King Ave., Columbus, Ohio, or Rev. Chas. A. Gibson, 118 King Ave., Columbus, Ohio.

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July 23 to Aug. 1. Vilonia Campmeeting, Vilonia, Ark. Workers: J. E. Gaar, evangelist; E. D. Simpson and wife, song evangelists. Free camping grounds. For information write to R. C. Reedy, pastor.

July 25 to Aug. 8. Eleventh annual campmeeting of the Randolph County Holiness Association, Winchester, Ind. Workers: Rev. Theodore Eisner and wife of Brooklyn, N. Y. Address Wm. E. Barr, Secretary Rt. 2, Winchester, Ind.

July 29 to Aug. 8 St. Croix Falls Camp, Wisconsin Holiness Association. Workers: Rev. Theo. and Minnie Ludwig, Rev. E. O. Chalfant, Miss Stella Adams, Miss Lillian Dirkey. For information write Mrs. Grace Smith, St. Croix Falls, Wis., or P. A. Dean, Ashland, Wis., President.

July 29 to Aug. 8. Portsmouth, R. I. Workers: Rev. Seth Reas, Isaac N. Tootle, A. Cora Slocum, G. Arnold Hodgkin. Dr. Mary Stone and Miss Jennie Hughes will represent the missionary cause. Adda M. Trout and Elizabeth Purdy will be in charge of the young people's work. For further information, address Andrew B. Starbuck, Newport, R. I.

July 29 to Aug. 8. Dallas District campmeeting will hold its 31st annual session on the above date. Rev. J. W. Short, District Superintendent of the Indiana District of the Church of the Nazarene, will be the evangelist and Rev. Kendall White and wife will lead the music. For further information address E. C. DeJernett, Secretary, Peniel, Texas.

July 29 to Aug. 8. Annual Alfalfa County Holiness Association will meet at Cherokee, Okla. Workers: Miss Clara Meeker, evangelist; Rev. Carl Byrd, song leader. Mr. Robert Scroggs, President; J. P. Rudy, Secretary, Ingersoll, Okla.

July 29 to Aug. 8, Cambria, Ill., Camp. Workers: Dr. Neely, Oklahoma; Rev. McKay, Springfield, Ill.; Rev. John E. Moore, Los Angeles, Calif.; Miss Rebecca A. Cruse, Pianist, Cambria, Ill. Secretary A. C. Wolfe, Carterville, Ill., Rt. 1.

July 30 to Aug. 8. Idaho-Oregon District Church of the Nazarene Camp, Boise, Idaho. Workers: Rev. Jarrette and Dell Aycock, Bud Robinson and L. C. Messer. For further information write Rev. A. C. Tunnell, 613 North 15th, Boise, Idaho.

July 30 to Aug. 8. Arkansas State Campmeeting at tabernacle in North Little Rock. Workers: Rev. John Fleming, Rev. H. N. Dickerson, and the Suttans. For special arrangements write Mrs. Anna L. Oliver, 715 Magnolia, North Little Rock, Ark.

July 30 to Aug. 8, Park Lane, Va., sixth annual holiness campmeeting (Nazarene). Dr. N. B. Shade, Rev. C. B. Jernigan and family, workers. One mile from Washington, D. C., on the Lee Highway. Write Rev. Chas. R. Mateer, Rosslyn, Va., Route 1, for all information.

July 30 to Aug. 15. Hallelujah Campmeeting, Oregon, Wis. Workers: Rev. W. E. Hawkins, Jr.; Rev. J. M. Huff. Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Large tabernacle, dormitory and conveniences of every kind. Board and room \$1.00 per day. Address for information, Rev. Jack Linn, Oregon, Wis.

July 30 to Aug. 15. The Batesville, Ark., annual campmeeting will be held at the Batesville fairground tabernacle. Mrs. Eupha D. Beasley of Hugo, Okla., and Mrs. Agnes W. Diffee of Durant, Okla., will be the workers. E. H. Mashburn, Secretary.

July 30 to Aug. 28, Conneautville, Pa. Workers: John Paul, C. M. Dunaway, Alvin C. York, evangelists; James and Miss Ethel Eden, song leaders; Miss Emma Valentine, children's worker. Ensign C. A. Lockwood, Secretary, 2740 Louisa Ave., (Darmont) Pittsburg, Pa.

July 31 to Aug. 8, Full Gospel Campmeeting twenty-five miles southeast of Sioux City, Iowa. Rev. Geo. B. Kulp, evangelist. For further information write C. G. Weathers, Pastor of Climbing Hill Church of the Nazarene, or L. W. Strong, Superintendent, Harnick, Iowa.

July 31 to Aug. 15, Olive Hill Campmeeting. Workers: Rev. J. A. McClintock of Richmond, Ky., evangelist; Rev. and Mrs. Joe M. Tyson of Bentonville, Ark., in charge of music and singing. Free camping grounds. For further information write Willis French, pastor.

Aug. 2 to 12, Ramsey, Ind. Preachers: Roy L. Hollenback, of Cambridge City, Ind. and W. A. Vandersall, of Findlay, Ohio. Song leader, George Moore of Somerset, Ky. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 3 to 15, District Campmeeting and Assembly at Flint, Mich. Rev. I. G. Martin, evangelist; Dr. H. F. Reynolds, presiding. For particulars write Rev. C. P. Roberts, 210 W. 8th, Lansing, Mich.

Aug. 5 to 15, the Ohio State Campmeeting (Camp Sychar), Mt. Vernon, Ohio. Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. G. Nixon, Rev. E. Hilton Post; Song Leader, Prof. W. B. Yates; Young people's worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shultz, Secretary, Shadyale, Ohio.

Aug. 5 to 15, Sherman, Ill. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mrs. Della B. Stretch, Eldor and Bertha Lillenas—Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

Aug. 5 to 15, Cleveland, Miss. Campmeeting. Rev. C. C. Cluck of Texarkana, Ark., will be assisted by Rev. Callo of Wilmore, Ky., who will have charge of the music. For further information address Mrs. M. J. Beavers, Cleveland, Miss.

Aug. 5 to 15, Annual Plains Campmeeting, Wray, Colo. Workers: Rev. J. M. Ellis, Pasadena, Calif., evangelist; Miss Esther Fisher, Bothany, Okla., singer; Rev. Mrs. Florence Davis, children's worker. Assistant workers: Rev. Paul Dodda, Rev. E. O. Walden, Rev. H. W. Courtner, Rev. J. H. Thomas, Rev. Loyd Levan, Rev. Mrs. A. E. Hoover, Rev. Mrs. Elsie McGaughey. Preachers and families entertained free. For information write J. A. Phillips, 212 W. 4th St. Wray, Colo.

August 5 to 15, Hudson Holiness Campmeeting. Workers: J. E. Gaar of Des Moines, Iowa, evangelist; District Superintendent W. M. Nelson of Shreveport, La., director of choir. Wm. D. Gaar, President; J. L. Payne, Secretary.

Aug. 6 to 15, Frankfort Pilgrim Holiness Campmeeting. Frankfort, Ind. Workers: Rev. T. H. Gaddis of Cincinnati, Ohio; Rev. T. M. Anderson, Willmore, Ky.; Rev. C. C. Mourer, trombonist and soloist of Cincinnati, Ohio; Rev. C. D. Jester of Indianapolis, Ind., song leader; Dunkelberger sisters and Moser sisters and other special singers, also a strong brass band and orchestra. A good live camp, good preaching, good singing, good accommodations and railroad connections. Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind., Camp Secretary.

August 6 to 15, Twelfth annual session of Cape Cod Union Campmeeting Association at Marion, Mass. Un denominational. Rev. V. E. Stakeholder, evangelist. Rev. G. G. Edwards, President; Harold Ellis, Secretary, East Wareham, Mass.

Aug. 6 to 16, Campmeeting at Atlanta, Texas. Workers: Rev. S. S. White and Prof. J. V. Reed, musical director, with other local workers. Mary E. Perdue, Atlanta, Texas, Secretary.

Aug. 12 to 22, 37th annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers, Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman.—W. R. Cain, Secretary, 516 So. Vine St., Wichita, Kan.

August 12 to 22, Artesia, New Mexico, New Mexico District Campmeeting. Workers: Dr. J. B. Chapman, evangelist; Rev. R. C. Gunstream, song leader; Mrs. L. M. May, soloist. Special music by the Pecos Valley Quartet. Write Rev. E. E. Hale, local pastor. L. M. May, Secretary, 1820 E. Rio Grande St., El Paso, Texas.

Aug. 12 to 22, Pilgrim Holiness Church annual campmeeting of the Nebraska District will convene at Madrid, Nebraska. The annual Assembly August 12 to 14. Workers: Rev. Seth C. Rees, evangelist, assisted by the preachers of the District. Rev. Chester W. Carty, pastor, Madrid, Nebr. Rev. Edwin W. Reed, Secretary, Box 154, Wauneta, Nebr.

Aug. 12 to 22, Annual campmeeting of Dodsonville, Texas. Workers: Rev. Bud Robinson, evangelist; and Prof. L. C. Messer, song leader. This camp will afford all west Texas and western Oklahoma, as well as elsewhere, the greatest opportunity of their lives in hearing our dearly beloved Uncle Bud give his wonderful messages. For further information write Mrs. Georgia Owens or W. E. Ellis, Dodsonville, Texas.

Aug. 13 to 22, annual campmeeting of the Pilgrim Holiness Church of Michigan will be held at Owosso, Mich. Workers: Rev. Geo. B. Kulp, Rev. I. N. Toole and the pastors of the District. L. W. Sturk, Secretary, Owosso, Mich.

August 13 to 22, Washington-Philadelphia District Camp, Leslie, Maryland. Workers: Dr. C. E. Hardy of Nashville, Tenn.; Dr. John J. Hunt of Media, Pa.; District Superintendent and pastors of the District. For information write Rev. J. N. Nielson, Darby, Pa.

Aug. 13 to 22, National Park Holiness Camp, National Park, N. J. Workers: Rev. G. Arnold Hodgkin and wife, California; Rev. Clara Boyd, Pittman, N. J.; Rev. Wm. Grum, Camden, N. J.; Mrs. S. J. Dorlin, Vineland, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

Aug. 13 to 22, Wheeling, Ind., Camp. Workers: Rev. Charles Dye and Rev. H. N. Dickerson, preachers in charge. Song leader, Burl Sparks. For information address Miss Stella E. McRoberts, Secretary, Hazleton, Ind.

Aug. 13 to 22, Ramsey, Ind. Preachers: Roy L. Hollenback of Cambridge City, Ind., and W. A. Vandersall of Findlay, Ohio. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 13 to 22, Twenty-Second Annual Campmeeting of the Harrison County Holiness Association. Workers: Roy H. Hollenback of Cambridge City, Ind., and W. A. Vandersall, of Findlay, Ohio. Song leaders: Kirby Fields and wife of Anderson, Ind. For information write Geo. F. Pinnire, Secretary, Ramsey, Ind., or Rev. John C. Gray, president, Blocher, Ind.

August 13 to 22, Main Springs Camp, four miles east of Prescott. Evangelists, Jarrette and Doll Aycock; and Lawson Brown, singer. Mrs. Lige Martin, Secretary and Treasurer, Prescott, Ark.

Aug. 13 to 23, Bonnie campmeeting, at Bonnie, Ill. Workers: Revs. John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis. W. T. Lawson, Secretary, 1206 N. Maple St., Benton, Ill.

August 17 to 29, Virginia District campmeeting of The Pilgrim Holiness Church, Roanoke, Va., Melrose Ave. and 19th St., N. W. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart and District preachers. All actively engaged ministers and their wives will be entertained free. Private tents may be secured at reasonable rates. For information regarding entertainment, tents, etc., write G. H. Butner, 610 19th St., Roanoke, Va.

August 19-29, Annual Campmeeting of the West Nebraska Holiness Association. Workers: M. G. Standley, T. C. Henderson, and C. C. Rinebarger and wife. Address B. J. Patterson, Kearney, Nebr., or R. R. Reynolds, Beaver Crossing, Nebr.

Aug. 19 to 29, The Northwest Holiness Association will hold the annual campmeeting at Alphens Grove, six miles south and one and one-half west of Palco, Kans., with Rev. Charles Robinson as evangelist and A. L. Crane and wife song leaders. Many able workers will be on the ground and have some part in the work.—Minnie Burk, Secretary.

Aug. 19 to 29, Fifteenth Annual Session Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: Rev. W. R. Cox, president Greensboro, N. C. College; Dr. C. W. Butler, President Cleveland Bible Institute; Rev. Joseph H. Smith, president International Holiness Association, as evangelists; Mrs. Fred DeWeerd, leader of young people; Rev. J. E. Williams, song leader, Miss Lillian Scott, pianist; Rev. Chas. Slater, all others. Entertainment free to ministers and wives. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich., Rt. 9; or Rev. A. Duege, President, Wayland, Mich.

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<i>Vislon of the horns.</i>	ZECHARIAH.	<i>Redemption of Zion. 833</i>
trees that were in the bottom; and behind him were there red horses, speckled, and white.	B.C. 22. CHAP. 1. A ch. 2. Or, day.	pray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be.	1. 11. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30.	CHAPTER 2 I LIFTED up mine eyes again, and looked, and behold, a man with a measuring line in his hand.
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.	1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50.	2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.	1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70.	3 And, behold, the angel that talked with me went forth, and another angel went out to meet him.

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SPECIMEN OF TYPE

A blessing LEVITICUS, 26. *to the obedient.*
be redeemed again; one of his D.C. 101. and keep my commandments, and
brethren may redeem him: CHAP. 26. do them;
49 Either his uncle, or his uncle's 14 4 Then I will give you rain in

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Aug. 19 to 29. Annual campmeeting of the Pilgrim Holiness Church of West Kansas District will be held at Winona, Kansas. Workers: Rev. R. G. Finch and Rev. R. E. Dunham. Board and lodging will be provided as usual without charge. Expenses to be met by free will offerings. Bring your bedding. For information, write Mrs. C. F. Berghem, Secretary, Monument, Kansas, or J. J. Cash, Colby, Kansas.

Aug. 19 to 29. Hartselle, Alabama. Campmeeting. Workers: Revs. O. H. Calles, J. D. Carter and Harry Blackburn. Write L. O. Waldsmith, Secretary, Hartselle, Ala.

August 20 to 29. Fortieth Annual Camp of the Central Illinois Holiness Association. Workers: C. W. Ruth and John E. Hewson, evangelists; Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 20 to 29. Circleville, Ohio. "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For information address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Aug. 20 to 30. Carthage, Ky., Holiness Campmeeting, California, Ky. Workers, C. C. and Flora Chatfield, J. Warren and Maybelle Lowman, J. E. and Ada Redmon, O. E. Shelton and wife. Many visiting preachers and workers. For information address J. R. Moore, California, Ky.

Aug. 28 to Sept. 5. The Armstrong Co. Interdenominational Holiness Association Camp, three miles from Kittanning, Pa. Workers: Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

Aug. 28 to Sept. 5. Cleveland, Ind., Camp. Silver Jubilee. Twenty-fifth annual camp of the Eastern Indiana Holiness Association. Workers: Evangelist John T. Hatfield, Dr. Chas. H. Babcock, Rev. Seth C. Rees, Rev. Paul S. Rees and Prof. James E. Campbell and wife, and others. Write Rev. C. E. Ellsworth, Secretary, Greenfield, Ind., Rt. 9.

Aug. 26 to Sept. 15, Franklin County Holiness Campmeeting. J. W. Lowman and party in charge. Mrs. Bonnie Edgin, Secretary, Ozark, Ark.

Aug. 27 to Sept. 5, first annual Campmeeting of the Columbus Holiness Association, held at Columbus, Ind. Workers: Rev. Bud Robinson and H. N. Dickerson; L. C. Messer, Song leader. For further information address Courtney Moore, Secretary, Columbus, Ind.

Aug. 28 to Sept. 6. Local Preachers Holiness campmeeting, Fletcher Grove, Delanco, N. J. Workers: Rev. J. C. Long, Houghton, N. Y.; Rev. Richard G. Flexon, Jr., Virginia; Burl P. Sparks, Seymour, Ind.; Mrs. S. J. Dorlin, Vine-land, N. J. W. B. Woodrow, Secretary, Collingwood N. J.

Aug. 30 to Sept. 5, Indiana Campmeeting and District Assembly at Beulah Park, Alexandria, Ind. Workers: General Superintendent H. F. Reynolds, Evangelist C. H. Babcock, over one hundred preachers and singers. Free entertainment for ministers and their wives. For information address Rev. Fred Bouse, Alexandria, Ind.

Sept. 2 to 12, Fifteenth Annual Interdenominational Holiness Campmeeting of Springer, Ill., will be held at Jacob's Camp. Workers: Rev. Elmer McKay of Ipana, Ill., and Julia Hayes of Springfield, Ill. Song leader, Frank Doerner of Norris City, Ill. For further information write Jacob Fleck, Engfield, Ill., president, or Frank Doerner, Norris City, Ill., Secretary.

Sept. 3 to 13, Holiness Campmeeting at Calamine, Ark. Workers: Rev. Lum Jones of Ada, Okla.; and Prof. Johnnie Douglas. Write J. D. Sullivan, Grango, Ark.

September 9 to 19, Annual Campmeeting of the Custer County Holiness Association in the Community building at Thomas, Okla. Evangelists: Geo. R. Kulp of Battle Creek, Mich., and H. P. Keely of Bethany, Okla.; Song evangelist, Prof. J. E. Moore, of Los Angeles, Calif. Entertainment given to visiting ministers. For further information write E. N. Engle, President; or Miss Anna Kraybill, Secretary, both of Thomas, Okla.

Sept. 10 to 19, Sixth annual campmeeting of the Jewell County Holiness Association, Burr Oak, Kansas. Evangelist, Dr. J. B. Chapman. For information write Mrs. R. L. Decker, Secretary, Burr Oak, Kansas.

Sept. 10 to 19, Erma, N. J. Workers: Rev. C. B. Jernigan and wife; Rev. Arthur W. Gould. For information address Earl Woolson, Cape May, N. J., Rt. 1.

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<i>They that sealed the covenant.</i>	NEHEMIAH, X	<i>The points</i>
gavest before them, neither turned they from their wicked works.	B. C. 448.	25 Rā'hūm, Hā-shāb'jah,
36 Behold, "we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	Deut. 28. Ezek. 9, 9.	26 And Ā-hī'jah, Hā'rim,
37 And 'it yieldeth much increase	Deut. 28.	27 Māl'luch, Hā'rim,
		28 ¶ And the rest the priests, the Lē'vit the singers, the Nēth' they that had separa

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<i>God defends his church.</i>	ZECARIAH, 9, 10.	<i>The coming of Christ.</i>
these are things that I "hate, saith the LORD.	B. C. 600.	8 And "I will encamp about nine
18 ¶ And the word of the LORD of hosts came unto me, saying,	CHAP. 8. Pro. 4, 16.	house because of the army, because of him that passeth by, and because of him that returneth: and no op-

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GENESIS, 2, 3. *The first sabbath. Institution of marriage.*

of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have

it was parted, and became into four heads.

11 The name of the first is Pī'son: that is it which compasseth the whole land of Hāv'i-lah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gī'hon: the same is it that compasseth the whole land of B-thl-ō-pl-ā.

14 And the name of the third river is Hīd-de-kél: that is it which goeth

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CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's mis-deeming thoughts are satisfied.

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā-brā-hām.

2 Ā-brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of Thā'mar; and Phā'rēs begat B's'rom; and B's'rom begat

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17 ¶ From that time Jē'sus gan to preach, and to say, "R for the kingdom of heaven

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