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THE GODHEAD OF JESUS CHRIST

JESUS CHRIST claimed to be the Son of God, and He made that claim in such relations as to make those who heard Him angry because "He made himself equal with God." And ever since that time any claim which makes Jesus God has been offensive to unbelievers in and out of the Church. Men have always been willing to accept Jesus Christ as "a good man," but they have stumbled at accepting Him as God. But since He claimed to be God it is impossible to accept Him as a good man and at the same time reject Him as God. For if He is not God, then He is not what He claimed to be and is a falsifier and an impostor.

And indeed the history of the Christian centuries shows that men have not long halted between the rejection of the Godhead of Jesus Christ and the utter rejection of His life and teaching. No matter whether the current name is Socinianism, Unitarianism or Modernism, whatever rejects the Godhead of Jesus Christ is rank infidelity, and every effort to maintain a worthwhile Christianity while denying the Virgin birth, the atonement by substitution, the physical resurrection and personal coming of Jesus Christ is doomed to failure. Christ as God and Christianity as a vital force stand or fall together. Christianity can no more function with Jesus Christ ruled out of the Godhead than it could function with His body in the grave.

Also the Godhead of Jesus Christ and the true and proper inspiration of the Bible stand and fall together. This is necessarily and logically true, and history shows that it is practically true also. No matter whether men have called themselves Atheists, Agnostics or Critics; and no matter whether they have held their membership in Freethinkers clubs or in Christian churches, they have not gone far beyond the point of questioning the inerrancy of the Scriptures until they have denied the Deity of Jesus Christ, and they have never denied the Deity of Jesus Christ without denying the accuracy of the Book. The Godhead of Jesus Christ and the inspiration and accuracy of the Book stand or fall together.

So, despite the subtle claims of some to the contrary, there is no necessity for our "splitting hairs" in definitions or for our using the microscope in attempting to summarize results. Christians believe that Jesus Christ is the "Only Begotten Son of God," and that He is, therefore, God, as the Father and the Spirit are God. They also believe that the Bible is the inspired and accurate Word of God and that it contains all that is essential to faith and practice. Infidels do not believe these two tenets, and herein are Christians and infidels distinguished. There may be some Christians whose thinking is not altogether clear, and who therefore may seem to approach the line from above, but if they are Christians they are still above the line. And there may be some infidels whose thinking has been influenced by Christianity until they approach the line from below, but if they are infidels, they are still below. The line which distinguishes the philosophy of Christians from that of infidels is very definite and clear cut: Christians believe that Jesus Christ is God and that the Bible is the inspired and accurate Word of God, and infidels do not so believe. On which side of the line do you stand?

HERALD OF HOLINESS

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THE MENACE OF AN UNSPIRITUAL PROGRAM

ALMOST any factor that you may mention may become a hindrance to a proper spiritual program in a church. The young are likely to want a social program which is so full as to overshadow the spiritual. The old are likely to become reminiscent and tedious, the slaves of tradition and the victims of personal narrowness which they incorrectly interpret as loyalty. The poor are likely to become content with less than their best, and to fall into the miry slough of "any thing is good enough." The rich are likely to become dictatorial and "bossy," victims of their own pride and love of ease. The ignorant are likely to be paralyzed by "mossbackism," while the educated are inclined to substitute brains for heart, and talented people will run the church into "programs" and spiritless formality. The preachers are likely to become professional, while the laity are always in danger of open indifference. The unaspiring will let the plans of the church fail for want of activity, while the aspiring will drive the church to death in "church work." Practically everybody and every thing is capable of becoming a hindrance to a genuine spiritual program in the Pentecostal church.

There is no easy way to make and keep a church what it ought to be. Perhaps the ideal cannot be attained at all in this world. But there are a few things that we can do and ought to do. In the first place, we can and we ought to keep a good spiritual tide on our own souls. We can live lives that are above reproach and we can keep the temperature of our devotion up to where we will be felt for God and righteousness wherever we go. And then we can do our part toward using care in the appointing of people to places of leadership in our churches. Men who are seldom seen at prayermeeting, men who are poor hands at the altar service, if they even stay for such services at all, and men who shun the revival service and the revival atmosphere are all splendid fellows to leave off of the church board and out of Sunday school positions.

If our movement is to be pre-eminently a spiritual movement, then we must take care to choose only spiritual leaders. Social programs must be "kept under," as Paul planned to keep his body under, and the spiritual must be kept on top. Individually, we

are not likely to lose our souls through outbreaching wickedness, and as a movement we are not likely to flounder upon the rocks of Modernism in theology. But as individuals and as a movement we are never free from the danger of substituting an unspiritual program for the swing and power and grace of the first days of our "calling out."

THE SIGNIFICANCE OF POVERTY AND PLENTY

THIS morning's mail brought a letter to the editor from which we quote the following: "I am a subscriber to the *HERALD OF HOLINESS*, but have decided I would rather have my subscription stopped. It greatly discourages me to see so much about the Nazarene Movement being about to be disgraced because of lack of money. And now they are about to lose a school where missionaries and preachers are fitted for God's service. Where is the faith that was once delivered to the saints? God said He would withhold no good thing from His children, that He would supply all our needs, and that His grace is sufficient. What is wrong? Why do we have to wear out the people begging for money to carry on God's work? God is not bankrupt. The cattle on a thousand hills are His, and He says that if we abide in Him and He in us we may ask what we will and it *shall* be done. Well, the school where God's Word is taught is according to His will, and I can't see why we should be always calling for money, as though the work were of human origin, and that God cannot supply the needs of His children. I want to belong to a church that has more faith than that. The reason I do not want the paper any more is because I can't hand it to my neighbors to read for fear they will think the Nazarene Church is failing. There are lots of other good articles in it, but those appeals for money offset the goodness of all the others."

Well, we dislike very much to lose a subscriber, but if we must lose one, we would about as soon it would be over the matter of our zeal for the work of God and in securing money for the advancement of His kingdom as for any other thing. Of course, we presume that the writer of this letter is a strict tither, and that in addition to paying the tithe punctually into the regular treasury of the church, she makes liberal offerings as the Lord prospers, and that in addition to these things, she is accustomed to fasting and denying herself in many ways in order to be able to give of her very living for the support of the work of God. For unless we did make this presumption, we would be inclined to think that her objection to "money talk" is from the same source that such objections usually spring, that is from a covetous, stingy, self-pitying, self-indulgent heart. Our observation is that money talk is much more offensive to those who do not tithe and make liberal offerings to the work of God than to others. It just naturally "throws a coldness over the meeting" to talk money, especially if there is a good

percentage of "close fisted" professors present. But in this case, having presumed that our correspondent is punctual and liberal in the use of her money for the work of God, we must think that her objections to money talk are based upon a certain conception of the fitness of things regarding the work of God. Evidently she believes, and there are many who share such a theory, that if a work is of God, He will see to it and meet its requirements without any special effort on the part of the people of God, and that prosperity is a proof of God's favor and poverty an evidence of His curse. But if this is the faith regarding the church, it should be the faith regarding the individual. Therefore the millionaires of this country are the real saints, and the testimony of our correspondent is nullified by the fact that (as we suppose) circumstances compelled her to write to us on ordinary school tablet paper, and with a lead pencil. If her theory were correct, and her claim that God is with her were true, we should expect her to have a private secretary and to write on monogrammed stationery.

But the truth is that both the Bible and Christian history declares that "God hath chosen the poor of this world, rich in faith," to be His servants and heirs. We once heard a preacher, when leading the devotionals at the District Assembly, read and apply the First Psalm. He especially emphasized that statement, "Whatsoever he doeth shall prosper," and in substance he said: "Why, here are you preachers reporting that you are having a hard time to live. I used to be like that myself when I was a sinner, but God saved me and called me to preach, and He has blessed and prospered me. Just a few years ago I did not even own my own home, and now I have sixteen houses and all the money and every thing else that I need." It was a telling talk, except that privately, some of the brethren said that this man did not have the best reputation for fair dealing, and that when all his law suits were settled and his creditors satisfied, he probably would not have much after all. No doubt his case was extreme, but his philosophy is not unlike that of many who would interpret the promises of God in terms of money and goods and earthly prosperity. "All things" do truly work together for good to them that love the Lord and are called according to His purpose, and whatsoever a good man does shall prosper, and God will give us His best always when we abide in Him, but all these and all other promises may be fulfilled in us while we are still sick and poor and unknown. Shipwrecks, imprisonments, enforced fastings, chains and rods may be the lot of the man who is heir of God's blessings, and who is willing to count all other things as refuse that he may obtain God's best.

And if these things are true of individuals, they are true of churches. The Apostolic Church possessed few immunities in the courts of men. Its leaders were hounded and beheaded, its members were imprisoned and banished. Even its chief apostles had to say to the beggar, "silver and gold have we none."

But God was with that church and the seal of His blessing was seen in spiritual blessings and spiritual results. Later on when the Church had been exalted from the lion's mouth to the golden palace of Caesar, and when her coffers were running over with the gifts of the rich, a churchman said to his superior, "We cannot say now as did Peter at the temple gate, 'silver and gold have we none.'" But the wise old preacher answered, "No, and neither can we say to a crippled man, 'Arise and walk.'" indeed, it has generally been the case that power to make the crippled walk and abundance of money have not been found in the church at the same time. But in the estimation of God, we may be prospering most when we have the least money, and we may be nearest "well" when our bodily disease is most incurable, for God does not compute blessings in dollars and cents, or measure blessings in pounds of avoirdupois.

But what about the appeals for money? Are not these inconsistent? Well, for answer, we would turn you back to the preaching of Christ, and ask you to read again all He said, and to segregate for yourself all His references to money. Then take up the Acts of the Apostles and see how much there is about money in it. See how a man and his wife died under judgment for lying about money, and how the apostles warned and exhorted on this subject. And finally, read the epistles of Paul, with this thought in mind. See how much he had to say about money. See how earnestly he exhorted to liberality and punctuality in giving. Just think of the Corinthian letters as each being in length about the same as a single issue of the HERALD OF HOLINESS and you will see that there is as much of either of them given to money as the average space allotted to such purpose in the paper. And Philipians: short as it is, see how much it has to say about money and giving.

Women sell their souls for dress and men sell theirs for money, then they in turn both sell out for one another. Hence the sins of the world gather about dress and money and social relations. But there are some who would have us not to mention dress, some who would have us not mention money, and some who would forbid preaching upon marriage, divorce, adultery and all social relations and sins. We shall be obliged to ignore them all. For if we leave out these three subjects the Devil will practically get us all.

But ours is not a negative, destructive program. It is a positive and constructive course of things. We are not content to preach "against" the dress of women, we want them to "dress" as becometh women professing godliness "with good works." We are not content to preach "against" the evils which arise out of social relations. The duties here are positive regarding home building and the bearing and rearing of children. And in like manner, we cannot fulfill our obligation by preaching against covetousness, but we must instruct and exhort our people to tithe their income punctually and carefully and then to make

liberal free-will and sacrifice offerings for the promotion of the work of God.

We admit that as a church we are poor. But our poverty is our heritage and our opportunity. Some have dreamed of church prosperity through means of magical financial systems or investments with a big gambling element in them. But please God, these things shall never be. If they should come, our days of sacrifice, and with them, our days of power would pass forever. May God keep us poor enough that nothing less than our fullest efforts, coupled with sacrifice will meet our pressing needs. And then may we meet this obligation and opportunity with true apostolic liberality and punctuality. Then shall our poverty always be our blessings, and it will afford for us an open door for the practical pouring forth of the love we have for our Master and Lord. A stingy, close-fisted, covetous, self-loving, self-pampering church is more to be dreaded than excessive preaching about money.

THE DEVIL WINS IF HE GETS THE CHILDREN

Colonel Margaret Bevil, director of the social service of the Salvation Army in the eastern territory, in an interview recently published in *The Boston Post*, said that in the fifteen rescue homes under her direction the average age of the girls coming there is sixteen. And in explaining this she said, "To have an average of sixteen means that we must have an astonishing number of girls who are becoming mothers between the ages of eleven and fourteen. "And of the 397 girls now in the homes, 169 were declared to be of 'school age.'"

"Twenty years ago," the director explained, "our homes were filled with women of mature age." But now the mature women are not there. Their places have been taken by little school girls. And for the last two years, according to the reports of the matrons of the fifteen homes, the majority of the girls attribute their difficulties to "automobiles with predatory drivers."

Of course there is no use for us to make a broad attack upon the automobile. It is here to stay, and is a great blessing to millions of people. But it is hard to believe that girls who will accept rides in automobiles upon the invitation of men whom they do not know are as ignorant as they would have to be to be innocent in such matters. And if they are that ignorant, then there must be many parents in this country who are either too ignorant or too wicked to be trusted with the care of children.

But whatever the cause and wherever the blame, girls whose average age is sixteen need protection and instruction, and in their behalf we appeal to fathers and mothers to do their duty. See that your daughter is warned against accepting rides with strange men, and see that she is protected from "friends of the family" whose reputations are in the least shadowy;

and even with the best, see that your daughter is well informed against the dangers of "joy rides" unchaperoned. It is better to be safe than sorry, even if you are dubbed as "old-fashioned" for doing so. There is no chance for the Church to exist in the earth if it loses the children and the youth, and likewise, the Devil wins if he gets the children. So more and more, childhood is becoming the battle-ground.

A HANDMAID OF THE LORD GONE HOME

On May 26, there occurred at her home on Trevecca College campus, Nashville, Tenn., the death of Sister Tim H. Moore. Sister Moore was fifty-nine years of age at the time of her death. She was converted when a child, sanctified wholly about thirty-eight years ago, and lived a most devoted and useful life. She was the wife of Brother Tim H. Moore, a faithful holiness man from the early days of the holiness movement in the South and a Nazarene since 1915, when the Pentecostal Mission work became identified with the Church of the Nazarene. Brother and Sister Moore lived together for forty years to the time of her death, and reared a fine family of children.

And in addition to her work in the home, in the church, and in the community, Sister Moore was for fourteen years Superintendent of The Pentecostal Training Home for Girls in Nashville, and during that time more than two hundred girls passed through the institution and were blessed by the good example and godly advice of Sister Moore.

In her later years, Sister Moore was active in caring for the sick, and established a name for sacrificial service everywhere she went.

Her funeral, held in First Church of the Nazarene, Nashville, Tenn., was largely attended and bore testimony to the love and esteem of her neighbors and friends who knew her best.

A good and great woman has gone on to heaven, but her works follow, and in the day of rewards many will stand up to call her blessed

Now comes the American Bottle Blowers to bewail the fact that thirty bottle factories have had to close up since 1918, and the further fact that business is poor with those remaining, and they openly *blame their plight upon prohibition*. Now that's strange; for "wets" have been telling us that there is more liquor drank now than ever, and that since young men cannot go to saloons and get it, they carry it in flasks in their pockets. The "wets" better get together with the Bottle Blowers and see if there is some way that they can make their stories agree. But the Bottle Blowers are up against hard facts, and assertions and oratory will not bring them relief. May their business, in so far as it depends upon liquor, decrease yet more and more!

HINDRANCES AND HELPS TO PREACHING

By REV. C. E. CORNELL

THE Church of the Nazarene has undertaken a gigantic task, namely, to educate and perpetuate a wholly sanctified ministry, to spread Scriptural holiness over the world, and to maintain a constant evangelistic spirit and effort.

If we are to succeed in this herculean task, the ministry must be fire-baptized, humble, resourceful, active, preaching without any uncertain sound the unsearchable riches of Christ, without fear or favor. The vicious attacks of the enemies of the gospel must not discourage or cause the least compromise, but stir the preachers to greater zeal, greater courage and tireless energy. The preacher usually has enough trials to keep him humble, but still there are insuperable hindrances that must be met and courageously overcome. Let us consider:

Hindrance number one. *The demands that are made upon the preacher that take him away from his study and prayers.* The results in lack of preparation to preach. A hungry lot of sheep to be fed and nourished and no hay in the racks. The sheep starve and the preacher starves too. A hungry church, and a lank, lean preacher with no bread in his basket. But doesn't it say, "open your mouth and the Lord will fill it." It may say something like that, but the Lord is not in the business of filling an empty mouth or an empty skull. In spite of demands upon your time, my preacher friend, take ample time to prepare yourself to preach. Hindrances in this regard will not grow less, but constantly increase.

Hindrance number two. *Too many duties to perform.* A preacher of this modern day is expected to not only be a first-class preacher, orator, spell-binder and the like but he must be a financial wizard, a social mixer, a good singer, a lecturer, a reformer rather than a *transformer*. He must lead in the financial and social activities of the church. He is often expected to teach a Sunday school class, play the fiddle or the cornet, lead the orchestra, etc., and make himself generally useful as well as ornamental. Unless he can measure up, he is dumped.

His numerous demands and duties lead him to mind distraction and almost the insane asylum. Poor fellow, he is frazzled out when it comes Sunday morning. He is illy prepared to preach because the demands have been too heavy upon him. His bread-basket is empty, and about all that he can do is to pound the Book, yell in the air, say a few hallelujahs to fill in, and storm the fortress of Satan with an empty gun.

The fathers had enough to distract them, but somehow they were not so burdened as the present day preacher. They found time for preparation,

meditation, ministerial duties, prayer and effective preaching.

Hindrance number three. *Unbelief with reference to the Word of God.* If a doubt gets into the mind of the preacher, with reference to the inspiration, and authenticity of the Bible, that man has but little heart to preach. A mental twist burdens the mind, destroys conception, halts a positive opinion, is constantly bobbing up to confuse and embarrass. A slight doubt, then a little unbelief, then questions and lack of positiveness, and directly the Word of God is no better than any other book. The modern trend is to discount the Bible, insinuate as to its authority, attach but little importance to its statements, discredit its miraculous aspect and thus rob the Word of God of its value to a lost and ruined world. Unbelief, doubt, questions, skepticism all rob the minister of his faith in God and the Bible and his preaching sooner or later becomes a mere negation without any positiveness or spiritual force.

Hindrance number four. *Making the church a Pullman sleeper.* It is a direct hindrance to preaching for the preacher to discover that a dozen of his leading members are fast asleep. They seem to have heard him say, "Sleep on my dear brothers and sisters, take thy rest." The church pews are comfortable, the weary, tired bodies slumber-heavy, why not take a nap? Not a few brethren seem to come to church to sleep. They are sluggish, weary and tired, and the church is an Al place to get rested. But it is no inspiration for the preacher to preach to a sleepy crowd. The glorious gospel "poured forth," finds no lodgment, it is wasted energy to undertake to convince or edify a half awake man or woman. It is not always the fault of the preacher if his congregation is sleepy. The church may be poorly ventilated, foul, stale air has not been banished from the room, the atmosphere is heavy, the janitor needs "poking up" and instructed as to how to dispel the foul air and let in some that is fresh and invigorating. An unwise sexton can kill the preacher and his congregation. An illy ventilated church has reduced many a strong sermon to a mere negation without effect or results.

Hindrance number five. *Joining the walker family.* It is quite usual in the Church of the Nazarene for people to get up and go out of the service at almost any time. A number of our people have fallen into this unfortunate habit. Just about the time the preacher is "striking fire," one, or two or three or maybe a half dozen persons make a bee line for the door. This breaks the spell, attracts attention, causes others to move also and an otherwise helpful service is ruined. In many of the older churches

no one presumes to leave; they consider it the most flagrant discourtesy. But as a genuine hindrance to the preaching, just join the Walker family, and you can assist in minifying the preaching, or perhaps destroying its intended effect altogether.

Hindrance number six. *Keeping the preacher in financial hot water.* A hindrance to preaching is an empty pocketbook. The preacher's salary in arrears. He is embarrassed, has to go in debt, must spend time planning how to make ends meet. The preacher's salary is usually small enough anyway, but when he has to wait for it until the "convenient season," it makes it doubly hard for the preacher to get on. This directly hinders his preaching. Brethren, it is somewhat difficult for the preacher to preach here and board in heaven. Remove this hindrance and he will slay Goliath and put the Philistines to rout. He will pray better, preach better, work better.

Hindrance number seven. *Ministerial politics.* The preacher who turns church politician is in peril of paralyzing his preaching ability. Church politics in the Church of the Nazarene should be tabooed and conscientiously avoided. When the preacher begins to button-hole the brethren, solicit personal favors, lay his plans for a fat job, scheme to feather his own nest, play favor for favor, soft-soap his friends, employ clerical politics, he is in shaky business and seriously handicaps his ministerial rating. Sooner or later, the brethren and the people lose confidence and he is relegated to a fourth-rate place in the ranks of the ministry and the opinion of the churches. He may succeed for a time, but he is sure to be found out and he is ever afterward discounted as a preacher of the gospel. The preacher who thinks that he must engage in clerical politics is, I believe, greatly in the minority in the Church of the Nazarene. If there are any such, let them know that we have no place for them. Why not seek divine favor and leading rather than the favor of men? Why not trust God for a place rather than lean upon the frail reed of man's judgment? This is the way of holiness, walk ye in it.

GENERAL HINDRANCES: Lack of secret prayer, an empty mind, a backslidden heart, omitting to study the Scriptures, reading the newspapers rather than the Bible, loafing around the corner store, telling light and often questionable yarns, laughing with the gang at a smutty story, a worldly wife, laziness, disobedient children, children running about the church during service, a laughing, giddy, thoughtless crowd of young people, a disaffected Church Board, profitless conversation, boisterous laughing, an unruly tongue, the Ladies Hindrance Society, activities that are worldly and unspiritual.

These all have their bearing and influence upon the preaching. Any one of them may prove to be a decided hindrance.

II HELPS TO PREACHING

1. *The Preacher must be Divinely Called.* God has plainly spoken to his inner consciousness and said: "Go preach my gospel." When such an one is thus called, if faithful to his commission, his success is assured. God never "calls" a man to failure, nor does He "send" one on a wild goose chase. Isaiah was *called of God* and became the mighty prophet of the Old Testament dispensation. John the Baptist was *sent of God* and was the fore-runner of Christ; John the Baptist lost his head, but he heroically fulfilled his mission. The names of these worthies will outshine the sun.

A merely *human call* or choice is not enough. To enter the ministry ostensibly to get a job or salary, without much effort, is disastrous and discouragement and failure are likely to follow. To preach without the divine sanction is usually "hard sledding."

When God calls one to preach, the divine call is usually confirmed by human attestation; individuals will say in substance, "You ought to preach." It would seem, to be entirely satisfactory, that one should have both the divine and human sanction. Thus, the individual so called, has a substantial foundation upon which to build Life's superstructure. This will make preaching authoritative and delightful.

2. *Spiritual equipment.* This cannot be overstressed; without it there is bound to be more or less failure. God's word definitely says, "Tarry . . . until ye be endued with power from on high." Here is the secret of ministerial triumph and success. It assists the preacher to surmount difficulties, overcome discouragements, keep calm and sweet when the withering tongue of criticism, slander and misrepresentation are rampant. When the boisterous waves roll high, the storm severe, the preacher moves steadily on like an ocean greyhound ploughing the great and turbulent deep. *His power is on the inside.*

This "power" is pentecostal, namely, *the personal baptism with the Holy Spirit*. Scholastic training will not take the place of this divine bestowment; brilliancy of utterance or book learning cannot be substituted; no human achievement will do. God must put His power *in the man* to make him invincible and imperturbable. "I will put my Spirit within you, and cause you to walk, etc." Ye SHALL receive power after that the Holy Spirit is come upon you." These statements are plain and unequivocal, but disregarded by not a few ministers, many of whom wonder why their ministry is practically a failure. But God evidently knew, *and knows now*, what a preacher needs to make him a fruit-getter.

3. *The Preacher's Library.* Let me examine the preacher's library and I will tell you the kind of sermons he preaches. A preacher should be a reader of choice, well selected books on a variety of subjects.

Many books are primarily religious, yet they contain knowledge that the wise minister will assimilate.

The *one* BOOK, the BIBLE, must predominate over all others in the preacher's thinking. It is a delightful achievement for the preacher to commit the Scriptures to memory, and to be able to quote it readily and accurately. Nothing so adds to his preaching ability, or so invigorates his spiritual system. Aside from personal experience, there is nothing quite so important. One of the great evangelists of this country draws nearly all of his illustrations from the Word. He is a most forceful and effective preacher.

The preacher ought to be a keen and lucid interpreter, "rightly dividing the word of truth." Generally speaking, illuminative scriptural exposition is a lost art. Spurgeon was a master in this realm. He would spend as much as forty-five minutes illuminating a single passage of Scripture. He would view it from every angle. Multitudes hung on his marvelous ministry. Many of us cannot be Spurgeons, but we can be imitators. We greatly need the Word *expounded* rather than *pounded*. There is plenty of room for a whole brigade of men of the Rev. Joseph H. Smith type. Sermonizing is important, but lucid scriptural exposition is of equal importance.

The preacher's library should be carefully selected over a period of years. Avoid cheap, trashy books; select the solid ones. Books that will enrich your own spiritual life, and furnish substantial food for sermonizing. Have two or three reliable commentaries, beside other books to elucidate the text. "Vincent's Word Studies," for critical analysis; the new "Standard Bible Dictionary," recently published by Funk and Wagnalls Company; "Young's Analytical Concordance," or some other complete concordance; books of sermons and Bible readings will instruct and assist the preacher. The field is too wide to name many.

Some books are of such incomparable value that they should be read many times. That gem of a book—perhaps the best ever written in a small compass—"The Preacher and Prayer," by Bounds, ought to be read at least once a month. If possible, read one book a week and buy one book a month for your library. If these humble suggestions are followed, the preacher will be both educated and stimulated.

4. *Love, Sympathy and Co-operation of his People.* It is a genuine help to preaching to feel that you have the love, sympathy and hearty co-operation of your people. No preacher can hope to please all the people all of the time, but he ought to try and please most of the people some of the time. To do this, he must avoid over-radical statements, uncomplimentary remarks, unwarranted insinuations, and hasty conclusions. The preacher must *exhort with all long-suffering and doctrine*. Love and gentle-

ness must characterize his daily life. Preach a high standard, but be sure and live up to it.

The preacher should never be a party to a church fuss. If some well-meaning brother or sister is bound to fuss, let them fuss with the wooden pillars of the church. When there is a church fuss on, the Devil gets up an extra jubilee. Division and gab are no incentive to preaching. An angel could not edify a disgruntled church member. For a church that believes in holiness to get into a squabble is wicked in the extreme. There is nothing quite so incongruous. "Great peace have they that love thy law, and nothing shall offend them."

5. *The Amen-Corner.* A distinctive feature of Old Time Methodism, but now relegated to the dump-heap of antiquity by modern Methodists. A sometime feature of early Nazarenedom, but not so universal as formerly. The "corner" survives the changes of modern churchanity, but the Amens are getting old and musty and at the present rate are going the way of all the earth; before long they will peacefully slumber in the spiritual graveyard.

The Amen Corner was once the happy, exuberant stimulus to the preacher. It assisted him over the hill-top more than once. A few vociferous Amens put in at the critical point of the sermon has quickened the preacher into newness of thought and life, until the commonplace was set on fire and God came on the scene. But the "corner" is empty and the Ameners are dead. The Amen Corner is gone forever. Is it possible to find a substitute? Hardly.

6. *The Mourner's Bench.* This antiquated piece of church furniture, twin brother to the Amen Corner, is about extinct throughout the universal church. Modern church usage does not care to perpetuate the mourner's bench; it is too pronounced and too radical. Persons must get religion by an easier route. Then in addition, modern church architecture has given up the Mourner's Bench, no mourners, at least none anticipated.

The Church of the Nazarene is weathering the storm of disapproval and still clings to the Mourner's Bench, where a goodly number of mourners weep their way to Calvary and salvation. There is nothing more stimulating to the preacher than to see seekers at the Mourner's Bench at the close of an evangelistic sermon. Then to have these earnest seekers "pray through" to personal salvation, puts new ozone in the blood and inspires the preacher for his next effort.

Those who go to a Mourner's Bench to find salvation, identify themselves with God's people, and separate themselves from the worldly crowd. The Mourner's Bench is a desirable place to "get religion."

But the Mourner's Bench (church altar) is not popular in the average church. It is marked for decay and death. It is to be hoped that the Nazarenes

will be able to perpetuate it for many years to come.

These helps could be multiplied for there are many, such as, church unity and harmony; a church board made up of men and women of prayer; loyalty to the pastor and church, not church tramps or gadabouts;

the preacher's wife a godly woman; children well behaved; no running in and out of the church during service; a homiletically arranged sermon outline; preach, not too long; stop when you get through; keep the services on the Sabbath, evangelistic; plan for souls, go after them, get them.

THE PERSONALITY OF THE HOLY GHOST

By REV. R. H. M. WATSON

THERE are three persons in the Godhead, and while these persons are distinct, the three are one, and they are equal. Jesus said, "He that hath seen me hath seen the Father," and yet He prays that we may all be one, as they are one. To speak of the Holy Ghost therefore, is to speak of God. The Holy Ghost is God, just as Jesus Christ is God.

Jesus said, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Now how does He and the Father come? They come in the person of the Holy Ghost, for these three are one. In receiving the Holy Ghost then, we receive the Father and the Son also, for Jesus emphatically says so. "We will come unto him and make our abode with him." Every time the Holy Ghost is referred to, He is referred to as a person, and seven times in one verse of scripture (John 16:13). He is declared to be a person.

Now if the Holy Ghost is a person, or God in person; then He comes to us personally, abides with us personally, speaks to us personally, and becomes our personal guide, comforter, counselor and teacher; as well as our advocate. In John 16:13 Jesus says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Then according to the Son of God He is a perfect guide. Not on certain occasions, but as long as He abides, and He abides forever, unless we grieve Him away, which of course is possible, but not without knowing the very moment we do it. Again in the same verse He says; "For He shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." Then He speaks to us personally, and thus becomes our personal teacher.

Now it is true the Lord speaks sometimes by impressions, but He also speaks in words, as He says He will do when He comes; hence we do not have to guess at things that we should know, for He will as surely speak to us as a loving parent will speak to his child. The Holy Ghost comes to us and abides, and we do not know anything any better than we know Him every moment of our lives. He is a teacher, real as any earthly teacher, Guide as real as any earthly guide can be, and His presence is as real as any earthly friend.

I was in conversation with a man once, who claimed

that he received the Baptism with the Holy Ghost after he was sanctified, and that he then spoke in "tongues." He said that he thought if I would hear his wife relate her experience, I would be convinced that they were right, and that I lacked something. Both he and his wife possessed some learning, and they were right intelligent people. I was glad to hear her relate her experience in which she told how she was prejudiced against the speaking in tongues until in a meeting, where many were getting the baptism and speaking in tongues, that a certain man, whom she knew well, and knew well to be a sanctified man, went to the altar as a seeker of the Holy Ghost, and soon arose with his face beaming with light, speaking in tongues, and that convinced her that she too needed the Baptism with the Holy Ghost; but she said that man, who had been such a blessing to her, had since that time repudiated every thing, and had become a skeptic. I asked them how they accounted for that, and they both said, "Well the Devil got around him, and got him to doubting, and he finally doubted everything about God and the Bible." I told them that they were perfectly honest, and that I appreciated their earnest purpose; but that it became my duty to tell them that I knew positively that they did not even know the Holy Ghost. To say that Satan can get hold of one through unbelief and lead him into infidelity while the Holy Ghost is abiding is to make Satan greater and stronger than God. Such teaching denies the personality of the Holy Ghost, and makes him only an influence, or an emotion that may pass away in a minute. I can doubt the reality of the presence of my companion as easily as I can doubt the presence of the Comforter. My companion is a physical person, and the Holy Ghost is a spiritual person, but none the less a person. We hear people say sometimes. "I have the Holy Ghost, but I have lost the witness, or I have lost the joy." The trouble with that fellow, he does not know the Holy Ghost, for He is the witness, and He is the joy, or it is His presence that brings the joy to every heart that really has Him.

One man in explaining how wonderful was his experience when he was sanctified, said the very ends of his fingers trembled. The truth is, we do need any physical demonstration to teach us that the

Comforter has come, neither upon the fingers nor the tongue. He is a person and bears witness as really as any earthly friend or loved one bears witness of their presence.

The Holy Ghost is a person, and no earthly friend is more real than He is. If He is not real to any of us, let us not try to bend the Scriptures to fit our lack of experience, but let us seek the Holy Ghost.

MERIDIAN, MISS.

THE POWER OF AN ENDLESS LIFE

By REV. A. J. SMITH

Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Heb 7:16).

The words immortality, eternal life, endless life, do not seem to convey any thought of greatness to the mind of the average person that lives merely for this life and self. Quite frequently, however, one also encounters the criticism of those who are professed Christians, if one emphasizes the terms which denote the life hereafter. The only solution for this is; the human mind is slow to comprehend the spiritual, the carnal heart cannot grasp the immortal.

To search for the "power of an endless life" outside of Jesus Christ, would be a fruitless quest, for He is that power and life Himself, He has it all in His own person. Power and life are inseparable: when one is there the other is also. Christ said, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live" (Jno. 11:25). Jesus Christ is the very embodiment of this power. He is the life, and if we want to come in possession of these vital forces we must have Him. The trouble with us is that we are so slow in discovering all that we have in Christ: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). I once heard of a farmer who moved to Oklahoma and settled on a homestead. For a time it appeared as though he would have to leave the place, not being able to produce enough to keep his family alive, when lo, to his utter amazement and glad surprise he discovered coal, and later he struck oil and became a millionaire. Now, he was a millionaire when he first moved onto the homestead but he did not know it. We have everything in Christ the moment we accept Him as our personal Savior, but it may take years for us to discover all that we have in Him; regeneration and sanctification here in this life and glorification in that which is to come.

"The power of an endless life" implies more than what we see and know about the souls of men here in the present state, more than a few years of activity in a world stained with sin; it means the eternal continuity of progression in the realm of light, endless development—becoming more like God. On the other hand, we must not neglect to state the fact that the

souls of the ungodly shall also live on forever, but in the realm of darkness, developing and becoming constantly and eternally more like him whom they served in this world—Satan.

TA MING FU, CHILI, CHINA.

SOME WAYS FOR SECURING A REVIVAL

By REV. A. W. ORWIG

Doubtless the first essential in securing a revival is to feel the *need* of a revival, not only in behalf of others, but also for the Church. And it may be well for individual Christians to say, "O Lord, begin with me." Any one thinking he does not need to be revived, needs the revival all the more. He may even be a good and useful man; but he may be more so. Should it be true that his heart is *red-hot* for God, he may with propriety cry out for a *white heat* to burn and glow with an unprecedented intensity. Every church may profitably pray, "O Lord revive thy work." Someone has said, substantially, that there will be no revival outside of the Church until there is one inside. Meaning, of course, that sinners would not be converted to God until Christians were in such a spiritual condition that He could use them for the salvation of souls.

Many years ago some Christians in London began to pray for a revival. They started by asking God to save the *world*, with no one in their midst being saved. Then they prayed for *Europe*, and then for *England*, but they knew of no one turning to God. Someone suggested that they pray for their own *city*, but no converts were made. Deeply humbled, they earnestly besought God to revive His work in *their own hearts*, and scores of souls were saved.

While fervent and believing prayer is the most important requisite for promoting a true revival in behalf of saint and sinner, some other things may be conducive of success. How wonderful, and what a condescension on God's part that He should employ puny man to promote His holy Cause! He calls upon His children to "work" in His "vineyard." And the apostle Paul declares that "we are *laborers together with God*." God grant that it may be true of every one of us, as Paul said of Timothy, "He worketh the work of the Lord." But oh, how many merely human devices men sometimes adopt to bring about a revival! And their efforts are as futile as all man-made schemes are sure to be. The Holy Spirit has little if any part in them. Merely holding a meeting is by no means having a real revival of God's work.

And by *working* for a genuine revival I mean the employing of all such agencies as love and holy tact will contrive and the Holy Spirit suggest, but all intermingled by "effectual" prayer. And a degree of fasting may be among the means.

The one having charge of the services should have the hearty co-operation of the people. All should be on the alert to win souls. "Be strong, all ye people,

and work," may be applied in promoting a revival as well as in any enterprise for furthering the general interests of the church. How comparatively few Christians *speak* to the unsaved about their souls! A Christian business man was startled from his lethargy by a new convert, a young man in his employ, asking him if he was saved. All Christians can and should have a warm message for those about them who do not know God.

Department of Bible Studies
The Whole Bible for the Whole Year
 By Prof. J. B. Galloway

LESSON TWENTY-THREE

"You and I will never be able to preach this Word with power until the printed page is transmitted into our lives."

THE TWENTY-THIRD WEEK'S ASSIGNMENT. Read Psalms 107 to 150.

We could not think of closing our studies in the Psalms without some consideration of the expressions of praise. The Bible is full of praises to God. More than three hundred times the word *praise* and its various forms occur in the Bible. It occurs about seventy times in this section of the Psalms. Notice how much is said on the subject of praise in these Psalms. Time and time again we are exhorted to praise the Lord, with such expressions as: O, that men would praise the Lord. About twelve times the author says, I will praise, or I will sing praises unto the Lord. In these Psalms we find, Praise ye the Lord, eighteen times. And Bless the Lord, Praise Him, Sing praises unto the Lord and similar expressions many times. Where could we find more rejoicing, thanksgiving and praise? In the last Psalm praise occurs thirteen times.

God should be praised for His glorious nature, His majesty and holiness, His works in creation, providence and redemption, also as an expression of personal love. The modes of praise are various. First of all an inner emotion—a gladness, a rejoicing heart, a music of the soul, lastly an expression of the mouth. It may be accompanied with sacrifice, testimony, prayer, dancing or music. It is a part of worship. The Bible shows praise to be a duty as well as a delight. To fail to praise the Lord is to withhold from Him a glory that belongs to Him, to be forgetful of His mercies, and unthankful of His kindness, to sin against Him. If we will follow the example of the holy men of the Scriptures we will arouse our souls from its slothfulness by fixing our heart upon God, by meditating upon His ways, by recounting His benefits and by praising His name. What a privilege.

Several Hebrew words are translated praise; one

"tehillim" is rendered both psalms and praises, others signify to give thanks, to confess, to glorify, to stretch out the hand. (A bodily expression of praise.)

The Greek word for praise may be defined as ascribing of value or worth. Hence true praise is a sincere acknowledgment of a real conviction of exalted worth.

PART TWO. THE BIBLE, THE REVISED AND AUTHORIZED VERSIONS.

The English Bible is the chief glory of all English literature. For three centuries no other work has had such an influence on our creed, thought, speech or literature. To praise the English Bible is to praise the *Authorized Version*. It is dear to us because it is closely connected with our childhood memories. Its stories are among the first that many of us have heard. This book has entered deeply into the lives of our fathers before us, so that we have inherited more of our mental habits from it than is commonly admitted. Sad will be the day when we cease to be influenced by its spiritual fire and literary charm. King James the First of England was in sympathy with the movement to prepare a uniform translation and in 1604 he appointed fifty-four of the best scholars to execute such a work. Only forty-seven actually were engaged upon it. These were divided into six groups, two at Oxford, two at Westminster, two at Cambridge. They were Anglican and Puritan churchmen and laymen. They translated directly from the Hebrew and Greek but largely followed the Bishop's Bible, but followed the other versions when they were more like the original, retained the old ecclesiastical terms and omitted the marginal notes except where they were needed for explanation. After the groups had finished their work they were brought together for revision and finally finished in 1611. The King James Bible, though called the Authorized Bible, was never authorized by king, parliament or convocation. It is characterized by simplicity, clearness, directness, force of utterance, rhythm, euphony and dignity. It is the purest and most majestic Anglo-Saxon in our tongue.

It was more than two and a half centuries before another version, *The Revised*, was made. There were ample reasons for making it, for scholarship had advanced greatly, the idioms of the Greek New Testament were understood better, some of the oldest and most important manuscripts had been discovered and there had been many changes in the English language. This Version originated in the resolution of the Convocation of Canterbury in England in 1870. Two companies were arranged, one for the Old Testament and one for the New. Sixty-five scholars were appointed for this work, they were from the Church of Scotland, the Church of England, the Baptists, the Congregationalists, the Presbyterians and the Methodists. In addition to these a committee of thirty-four from the various American denominations co-operated with them. They promised to change the wording as little as possible, but surely they did not keep this in mind, for we find changes everywhere, on every page. Some

of the changes were necessary to conform to the earlier manuscripts. Others cleared obscure passages. But a large portion are almost inconceivably useless and others are not as good as the old version. The English is not to be compared with the Authorized. It seems they knew Greek better than they appreciated English. The chief changes made by the Revised may be classified as follows: 1. Correction of the text made on the authority of the best texts, 2. Modification of language, so that the modern reader would understand. Antique and obsolete words are changed to ones we now use. Some 700 such words occur in the A. V. such as: audience for the act of hearing, (Lu. 7:1), carriage for baggage (1 Sam. 17:22; Acts 21:15), charger for a dish (Matt. 14:28), charity for love (1 Cor. 13:2), let for hinder, and such words as sith (Ezek. 35:6), behemoth, unicorn and leviathan from Job 3. Changes of form, as the logical paragraphs, poetical forms, marginal explanation, new form for the chapter and verse divisions, etc. 4. Mistranslations are corrected where necessary. The work on the New Testament was completed in 1881, while the work on the Old was not finished until three years later. The Revised Old Testament is far superior to that of the New. A million copies of the Revised New Testament were sold within twenty-four hours after it was printed. It was cabled across to New York and it appeared the same day in America. It was telegraphed to Chicago and appeared the next day in the newspapers there. Three million copies were sold the first year. The entire Revised Bible was printed in 1885.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. Name the Messianic Psalms. Study their message.

2. What is the theme of the Greater Hallel (hymn) Psalms 113-118?

3. What psalms begin and end with, Praise ye the Lord? Heb. Hallelujah.

4. What is the shortest and what is the longest chapter in the Bible? They occur in these Psalms.

5. Study the characteristics of the 119th Psalm. In all literature there is nothing of more unique structure nor of more sublime insight into divine revelation than this psalm. One thought pervades it—the surpassing excellence of God's Word. Almost every verse refers to it in such terms as: Law, Commandments, Word, Precept, Statute, Judgment, Way, Testimony and others. Find them. In how many sections does it occur? How many verses to each? Note that in the Hebrew it is alphabetical, each section beginning with a different letter in the order that they come and each of the eight verses of a division beginning with the same letter. Find verse in which the Word is described as divine, as true, as light-giving, as righteous, as wonderful, as of priceless value, as sweet, as everlasting. Find verses that show our gratitude to the Word should be that of hoping in, longing for,

seeking, trusting in, meditating on, walking in, observing, keeping, treasuring in the memory, talking of, holding in respect, reverence, fear and love.

6. Can you show that the Songs of Degrees, Psalms 120-134 would be appropriately sung as the people went up to the three great feasts at Jerusalem? Compare Deut. 16:16.

7. What special peculiarity is seen in Psalm 136?

CHOICE ITEMS OF INTEREST IN TABLOID FROM THE WIDE FIELD

By REV. C. E. CORNELL.

Italy's production of 490,000 metric tons of pig iron and 1,685,000 tons of steel last year was the greatest in the history of this industry.

Apples from Italy and Greece have long been preferred in many parts of the old world, but in recent years the American apple has taken the lead over those from these countries in many places especially Egypt, where the American fruit is much more noticeably in demand. America produces choice fruits of all kinds.

How the jawbone of King Richard II spent nearly a century and a half away from his other remains, resting in supposed peace in Westminster Abbey, was told recently in an address by Lawrence Tanner at the Abbey school. In 1766 a small boy reached his hand in the tomb and drew out the jawbone. It became a relic in the boy's family until, in 1906, a descendant returned it to the Abbey. By command of the late King Edward it was restored to the tomb.

A school for the training of locomotive engineers is the latest offering of Denver (Colo.) school system, in co-operation with the state board of vocational education. The school will be conducted in railroad shops as a part of the vocational service to adults. Under a co-operative arrangement, the railroad company furnishes the equipment, and half of the salary of the teacher will be paid out of the Smith-Hughes funds. This school will help those who desire to follow locomotive engineering. They will get the theory and the practice too.

Harriet W. Sewall has recently written this choice bit:
*Why thus longing, thus forever sighing
 For the far-off unattain'd, and dim,
 While the beautiful all around thee lying
 Offers up its low, perpetual hymn?*

The airplane is more and more coming into practical use. In the Swiss Alps provisions are carried to the far away Alpine huts in the Tyrol by dropping the cargo by means of parachutes, where no suitable plateau or glacier can be located for landing. The cost is about one-third of the old method of provisioning these out-of-the-way places.

Thirty per cent of the elementary school children in Indiana are taught in one-room schools. Last year 352 one-room schools were abandoned, but there are still 3029 in the state. Only one county, Marion, has entirely discontinued one-room schools, but three other counties have only one one-room school each.

London's annual laundry bill is increased \$5,000,000 by soot that falls during fogs.

Unbreakable rubber bowls have recently been invented for raising flowering bulbs in homes.

Motor or airplane mail service is now being established in all parts of the world. The government of Iraq has established motor mail service between Haifa and Bagdad.

One of the lace manufacturing mills of England has turned out a one piece lace curtain 150 feet long and 50 feet

wide. It is said to be the largest single piece of lace ever turned out in any of the factories throughout the world.

Efforts to stabilize some of the nomadic tribes of the Philippines Islands are being made by the Bureau of Education of the Department of the Interior of the United States. One of the most effective methods has been to establish farm schools in the Islands.

In Venezuela and Colombia oxen are still used as beasts of burden. They are slow, but they are sure and can pack more than a mule. In Ecuador as many as thirty-two oxen are yoked together for pulling especially heavy loads.

Among certain tribes of North American Indians it is considered a breach of etiquette for a man to speak to his mother-in-law under any consideration. He can raise the taboo if he does some especially worth-while feat or at the invitation of the mother-in-law who does so by presenting a valuable gift to the man. The Indians of these tribes may jokingly refer to almost any other relatives by marriage or otherwise, but it is not done in the case of the mother-in-law.

Jenner, the celebrated physician who made vaccination popular and demonstrated the efficacy of fighting smallpox in this way, suddenly found the doors of royalty open to him in the eighteenth century when his method was proved valuable to attract the interest of the populace. So great was his success in saving the lives of thousands after he had demonstrated vaccination that he became a very famous man and not only was received by royalty in all European countries but received a large grant of money from the British parliament.

"The English Bible," says Thos. B. Macaulay, "a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

Approximately 60,000 men and women in 122 colleges and universities of the United States, 39 per cent. of the entire enrollment, are working their way through college, according to information furnished by the Interior Department Bureau of Education. About 55 per cent. of the men and 22 per cent. of the women in these institutions are supporting themselves in whole or in part.

*"Be patient, keep thy life-work well in hand;
Be trustful where thou canst not understand;
Thy lot, whate'er it be, is wisely planned;
Whate'er its mysteries, God holds the key;
Thou well canst trust Him, and abide patiently."*

An article in a recent number of the *Liberty*, by John Wolgamot, states that in 1925 women of the United States smoked 9,000,000,000 cigarets. This estimate was made by the Julius Rosenwald Foundation, and seems to have the confidence of thoughtful Americans. It says: "The ladies' technique has acquired the perfection of practice." This simply means the lowering of the moral standard of womanhood and the certain degeneration of the race. God pity us!

"The influence of tobacco is measured by the fact that it takes the best, and takes it first. It enslaves the best men, and makes them mediocre. It eats the heart out of the nervous system, and drives the Spirit out of the church."

This from the *Dearborn Independent*, Henry Ford's paper, is worthy of attention:

"Do you notice," said The Man about Town, "how they are slipping women into the cigaret advertisements now? Just keep your eyes peeled as you turn over the magazines, and see how the young woman is appearing in the ads of various brands. The tobacco companies are deliberately fostering the use of tobacco by women. It is bad enough to have their press agents use the radio to tell us that cigarets are the most harmless form of tobacco, but when they portray girls of high school age and young debutantes as natural parts of their cigaret ads alongside the young smoker of the male species, I have a feeling that they are raising something against themselves which may prove very embarrassing. It will be in-

teresting to watch how far this goes. I am curious to know whether the tobacco business is going to display the same brand of brains that the liquor business used."

QUESTIONS AND ANSWERS

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

Q—In Genesis 6:4 it speaks of there being giants in the earth in those days, who were these? Also who were the "mighty men of old"?

A—Many close Bible students and accomplished linguists believe that both these terms refer rather to the violent and wicked character of these antediluvians than to their physical size or worthy abilities.

Q—Was Jesus surprised at His situation at the time when He cried, "Why hast thou forsaken me?"

A—He was deeply pained and shocked, though I would not say He was surprised. He had been foretelling this very thing for many months, but we are not to think that He was caloused to its keenness and sorrow by contemplation of it.

Q—Why was a curse put on the serpent for being used of the Devil?

A—All the earth, as man's abode was cursed because man sinned, and the curse upon the serpent was a judgment against creatures with moral responsibility, rather than a mere curse upon a dumb beast.

Q—Should anyone who is not a member of the Church of the Nazarene hold an office in it, or in the local W. M. S.?

A—No, of course not. And even those who are members should by all means be clearly in the experience of entire sanctification before they are elected to office. See paragraph 41, page 35, Manual, Church of the Nazarene.

Q—Do you think a Nazarene church is justified in putting on "plays" to "draw a crowd" and to "hold the young people?"

A—No, I don't think they are either justified or wise in doing things like that. The fact is, the best, and I believe the only way for us to get on is by means of a Holy Ghost. Pentecostal Nazarene program for every week in the year. Old people like this, young people like it, and even the children like it. It takes a lot of prayer and common sense to put on a program like this, but it is ten thousand miles ahead of a semi-operative, play house, make belief affair. I would never use means to raise money to finance the church, other than the tithes and offerings (including all possible sacrificial offerings) of the people. I would apply this to the N. Y. P. S., W. M. S., and every other department of the church. And I would use no methods to draw and hold a crowd except such methods as are absolutely consistent with a spiritual program and in which I could imagine Peter, James and John taking a part. I would very, very seldom give way a regular Sunday morning or evening preaching service for a program or "special interest" of any kind. Our one big task is to keep spiritual and to have something worth while going on in our meeting houses, and if we can do this we will draw and hold our people young and old.

Q—Who will compose the Bride of Christ?

A—I don't know; but I believe all the little children who died in their infancy and were therefore sanctified wholly through the provisions of the blood of Jesus, and all the sanctified Christians, and all the justified Christians who have not rejected the light of holiness—in fact all who would be in good standing with God if living and who would go to heaven if they died—will be included in the Bride. To take any other position than this makes it necessary for one to make entrance into the Bridehood a matter of knowledge and opportunity, rather than a matter of grace, and I believe it is a matter of grace.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

Dear Boys and Girls:

Since it is so near the 4th of July, our great national day of independence—suppose we have a little patriotic talk together. Let's begin by asking ourselves this question: Am I a one hundred per cent American? Some of you may feel a bit indignant already. "Am I?" you ask. "Well I should say so. My people have been Americans ever since there has been an America. I hope you don't think I am a Dago or a Wop."

O, no. The fact is I am not talking about *family*. A person might be able to trace his family straight back to the Mayflower, and yet not be a one hundred per cent American. It takes more than blood and a family tree to make the kind of American I am talking about. Let me give you a little incident which will illustrate what I mean.

WHAT AN ENGLISH GIRL THOUGHT ABOUT IT

The Kennedy's big lawn had always been a favorite meeting place for the young people of the whole neighborhood. This summer it was more popular than ever. The tennis court had been put in perfect order and besides, the Kennedy boys and girls had a young English cousin visiting them. And Ailsa was not only pretty and good natured; she was what the boys called a first rate sport. This meant that she took a long hike through the woods without complaining of being tired; that she played a game of tennis which put the best of them on their mettle; and that she was as good a loser as she was a winner. On this particular afternoon, they were resting and talking after a hard fought match. A car passed, driven by a slim, good looking youth who raised his hat politely to the young people.

"The boy looks like a foreigner with his dark eyes and coloring. Is he?" asked Ailsa. "Yes, he is Italian, that is, his parents are. Tony himself was born here in Mayfield. I went through high school with him, and we were freshmen together in college this year," answered Helen. Then she turned to one of the boys. "Is it true, Bruce, that Tony was blackballed when his name was put up for one of the fraternities?" she asked.

"He wasn't invited to join my fraternity, so I can't say for sure; but he certainly would have been blackballed had his name come up before us," said Bruce emphatically.

"I don't see why. Tony is a perfect gentleman, and he has always ranked high as a student," said Helen.

"It isn't a question of scholarship at all; it is because he is a Dago," said Bruce.

"A Dago? Please explain. You know I am trying to learn all I can about your queer American terms," said Ailsa.

"It is a name we Americans have for Italians, just as we say Sheenies. Wops

and Chinks when we speak of Jews, Poles and Chinamen," said Bruce.

"Not all Americans speak of them in that way. I don't," said Helen.

"But this Tony, you said he was born in this country. Doesn't that make him an American citizen?" asked the English girl, a puzzled look on her face.

"O, yes, in a way. For that matter, his parents are American citizens also; they are both naturalized. But they are Dagoes, after all. And we boys don't want Dagoes in our college fraternities. My motto is 'America for Americans' and by that I don't mean folks like Tony, but the real one hundred per cent American kind. Don't you think I am right Ailsa?" asked Bruce.

"I don't know. You see I haven't met any boys who seemed to me to be the one hundred per cent American kind," answered Ailsa. Bruce stared at the girl, too astonished to say anything. But Fred spoke up. "You haven't?" Well what is the matter with us, Bruce there, your Cousin Jim, Barney and myself?" he wanted to know.

Ailsa's face flushed slightly but she answered simply: "I hadn't thought of you as coming up to that high standard, though, of course, you are the pleasantest, most agreeable sort of young people imaginable."

Lucile was laughing gaily. "This is too funny, she said. "Why Ailsa, Bruce's mother is president of the Colonial Dames in this state and Bruce himself, from the time he was an infant has had his family history drilled into him. He can reel it off for you back to the moment his Pilgrim forefathers landed at Plymouth."

The boy frowned at Lucile, then turned to Ailsa again.

"Just what is your idea of a hundred per cent American?" he demanded.

"Well, at least I wasn't casting slurs upon your family tree. In fact, I wasn't thinking about the subject of ancestors at all. For it seems to me that a person's citizenship doesn't consist so much in *what his people were*, long years ago, as in *what he is*, himself, today," she answered thoughtfully.

"Yes?" invited Bruce.

"Well, I suppose that these ancestors of yours were brave and patriotic citizens. It may be that some of them fought and died for your country, its constitution, its government and its laws," she said.

"Of course," put in Lucile quickly, her eyes still mischievous. "The next time you go to Bruce's house, ask his mother to show you the sword, the old revolutionary fire arms and other things which belonged to this boy's American forebears."

"Evidently, Ailsa doesn't think my forebears count for much as to my Americanism," said Bruce.

"Why, no. I don't think they do unless

you follow in their footsteps and have the same high regard for the government of your country as they did," said the girl.

"And how do you know I haven't, or that I too wouldn't be willing to die for my country if the test came?" he asked.

"I don't know. All I can judge by is the way you meet the tests which do come to you," said Ailsa quietly.

"What tests?" asked Bruce impatiently.

"Why, the test of the laws of your country. In England we young people are brought up to have a very real pride in our government and to look upon its laws as sacred. This does not seem to be true of American young people."

"What laws do you mean?" asked Lucile.

"Well, take your speed laws. I should think that they were made as ours are in England, for the good of the whole public, autoists as well as pedestrians. And that they are the result of careful thought on the part of men who are as intelligent as we consider our law makers to be. But you don't act as if you think so. You have no respect whatever for these laws. You observe them when the eye of the traffic officer is upon you, and break them the balance of the time. The strange thing about it is that you seem to think it a sign of cleverness. We would call it plain lawlessness in my country."

"That is a neat punch for me all right," said Fred. Only a few days before he had suddenly slowed up his car, explaining to Ailsa that he had a "hunch" a traffic cop was somewhere near. "They haven't caught me yet for speeding. I seem to have an instinct which tells me when a cop is about," he had boasted.

"Then there is your nation-wide prohibition law," continued the girl. "I remember what a profound impression it made upon us in Europe. O, there was criticism enough, but in our hearts we felt that America had enacted the greatest piece of legislation the world had ever seen. Imagine my surprise then, when I came over, to find that the law is a joke to a large class of American young people. You habitually speak slightly of it, and the boy who breaks it by carrying a hip flask, well you look upon him as a pretty smart sort of chap; not a criminal at all."

"O say," began Barney.

"Well he is a criminal," interrupted Ailsa, "and I wouldn't stand for it if I was an American boy or girl. Of course I think that England, take it all and all, is the greatest country in the world. It hasn't a national prohibition law yet. But if it ever passes a great and glorious law such as America has, I'll be the proudest Briton that you ever saw. And no one will make a jest of such a law, or break it in my presence without a rebuke from me."

Ailsa's eyes flashed as she spoke. She was silent a few moments, then said, "Wherever I go I am proud to tell people that I am a citizen of the great British Empire. But *talking* about my citizenship wouldn't amount to anything if at the same time I looked with contempt upon the laws of my country, and did my part toward making a farce of them. No, unless I am absolutely loyal, standing by and behind my government with all there is in me, I am certainly not a one hundred per cent British subject. And what is true of me, is I take it, equally true of you young American boys and girls."

Was she right? Certainly. Talking won't make patriotic Americans of us. Deep within our hearts there must be love and loyalty toward our country, the sort which brings respect and obedience to her laws, if we would be one hundred per cent Americans. Are you one?

Sunday School Lesson

July 11

By M. EMILY ELLYSON

LESSON SUBJECT: Childhood and education of Moses.

LESSON TEXT: Exodus 2:1-10; Acts 7:22.

GOLDEN TEXT: *Train up a child in the way he should go, and when he is old, he will not depart from it* (Prov. 22:6).

AT THE time of our last lesson God's covenant people were suffering under cruel oppression and the clouds hung low. It would have been a difficult thing to have convinced many of them that there was a silver lining to those dark threatening clouds, but there was for God had not forgotten them. He saw their tears, He heard their cries, He understood the bitterness of their souls and He remembered His promises to Abraham, to Israel and to Jacob. Their day break was soon to come. The time of their deliverance was fast approaching.

This lesson opens with the birth of Moses. The Lord was providing a great deliverer for His people. His original plan concerning them was being carried out although they could not or did not perceive it. However, with the birth of this child came the great leader of God's people from the land of bondage to the promised land. Moses was a Levite by both father and mother. The tribe of Levi at the death of Jacob was not well thought of, in fact it was under disgrace, and yet soon after, Moses, a descendant of this tribe and a type of our Lord, was born. The tribe began to be distinguished from the rest by the birth of Moses. Afterwards it became noted in many other instances.

It seems that just about the time of Moses' birth the cruel decree was issued for the murder of all Hebrew male children and many no doubt perished by the execution of it. No doubt the mother of Moses looked forward to the birth of this child with much anxiety on account of the edict for should the

child prove a son it meant to bring forth to the murderer. Yet this child proves the glory of this father's house. How often that which causes us the most fear proves in the issue our greatest joy and pride.

We note here the beautiful working of Providence, just when Pharaoh's cruelty rose to its height the deliverer was born. When men are projecting the ruin of the church and the destruction of faith God is preparing a great deliverance. The conflict that is now on with modernism arrayed against fundamentalism God is working a plan for the glorious triumph of His church. To walk on in simple trusting faith in God, severe and calm is our privilege. God is ordering His cause and after the fury of the church's enemies have spent their force we will see emerging from the smoke of battle the undaunted and glorious church of the living God moving steadily forward.

*"Jesus shall reign where'er the sun
Doth his successive journeys run
His kingdom stretch from shore to shore
Till suns shall rise to set no more."*

The faith of Jochebed claims our attention. It was no common faith that hid that child for three months from the destroyers. It was a lively active faith that saw in this child what they fully believed was divine favor. God had a purpose concerning him. "He was a goodly child" an omen of something great. A hint of Providence will encourage those whose spirits are diligent to know the truth concerning the working out of some divine plan.

But if we see lively faith in the hiding of the babe what shall we say of the faith that placed him among the reeds by the river side, right in the pathway of the destroyer, where they would be sure to find him. Her faith in God's providential care for her son should put to shame the weakness of faith in those who refuse or even hesitate to surrender their sons or daughters for missionary work in far-away lands.

Had Moses been left to lie in his bulrush basket he must have perished with hunger or been eaten by a crocodile. Had he fallen into any other lands than those he did fall into they would not have dared to defy the king and save the baby alive, probably would have thrown him into the river, but Providence brings the right person to the place even the daughter of the king. He guided her to the place where the poor forlorn infant lay. He inclined her heart to pity it and she dares to do it when none else would have dared. Never did a baby cry so in season or so happily, as did this one for it moved the compassion of the princess. While Pharaoh cruelly sought the destruction of Israel, his own daughter beyond her intention preserves Israel's deliverer. How wonderful are all Thy works, O Lord!

Jochebed's faith was an expanding faith; as the need enlarged the faith expanded to meet the need. This is the kind of faith that all parents need in training children, for the different periods of childhood, youth, young manhood and womanhood present each

their own peculiar problems to parents. Each demands its own degree of faith, and its struggle in prayer. Surely parenthood is the most solemn obligation human beings can assume. What then should be the prayer and faith and eager, conscientious effort put into the training of the immortal souls that have been given to us in our children?

We would call attention to the gracious reward Jochebed's faith received. She had the privilege of bringing up her own child and received wages for doing it and was protected by the king himself. She cast her bread upon the waters and received it back again. His after life showed how carefully he had been taught. If we would venture more by faith we would receive more of the blessed surprises and great rewards of faith. But do not misunderstand us in this statement. We are speaking of real living, active, appropriating faith and not that presumption that rushes into things following an impression which is mistaken for divine leadership.

We are impressed with the facts relative to the education of Moses for he became master of all the lawful learning of the Egyptians. Those whom God designs for great services he finds out ways to gratify and prepare beforehand. God desires to have men who are equipped for service and though Moses by birth seemed marked for obscurity and poverty, yet by the events of Providence he is made to sit at the upper end of the whole world, for what earthly potentate or statesman is comparable to the great Jewish lawgiver upon whose code rests the foundations of all civilization? God's ambassador must be made fit, mighty in words and deeds and learned in all the wisdom of the Egyptians and yet true to the faith of his fathers.

APPRECIATION

Many of the members of the Church of the Nazarene in and about Boston, in Nashville, Tenn., in Kansas City, Mo., and throughout our entire connection, besides Christian friends not of our denomination, have helped me much by their prayers while in the hospital.

I cannot express, but would at least mention, my very hearty appreciation of this kind and effectual service. The Lord bless and reward you each and all.

Dismissed from the hospital today, June 16, Mrs. Coddington and I accept the kindness of Brother and Sister G. E. Waddle, 235 Franklin Street, Cambridge, Mass., and stop for a time in their home.

During my stay in the Peter Bent Brigham Hospital, I had no occasion for one word of complaint—treatment excellent and every day of my stay there was filled with the joy and peace of God. The restful confidence which he gave to both my dear wife and myself continuously from the time we left India was marvelous. Blessed be His name.

May your answered prayers encourage you and us to prevail for greater things in the future.

Gratefully and joyfully,

Roy G. Coddington



NAZARENE YOUNG PEOPLE'S SOCIETY

D. S. CORLETT, GENERAL SECRETARY



WESTERN OKLAHOMA CONVENTION

The 5th Annual District Convention of the N. Y. P. S. of Western Oklahoma met in Ponca City, June 8 to 10. Although the big harvest season was on, and the busiest time of the year, there was the largest attendance of any time in the past. Miss Dott Morrill, of Blackwell, District Vice-President, in the absence of the President, took the chair and showed her ability as a leader in a most satisfactory manner. However, the convention felt the absence of the President, Brother M. M. Snyder, who had just undergone a very serious operation in Oklahoma City. Special prayer was offered for his recovery, a telegram of greeting, and a nice bouquet of flowers sent to him. A further appreciation for his faithfulness, kind spirit, and systematic work was shown in the fact that he was elected to succeed himself, on the nominating ballot, unanimously. Miss Dott Morrill was re-elected as Vice-President, and Miss Ayliffe Garret, of Erick, Secretary-treasurer, to take the place of Mrs. Guy Rankin who on the account of her work declined to further serve. Mrs. Rankin could not even attend the Convention, and Mrs. Manly Lewis of Edmond nobly filled the place.

Reports from the District officers, the local societies, and the eleven zones showed progress along all lines. Rallies have been held in each zone quarterly, and some more often, with gratifying results. There was not a dry minute during the convention. The spirit of worship and devotion, business and special singing so blended together that made a very pleasant atmosphere. The convention was very fortunate in having Rev. D. Shelby Corlett, General Secretary, present, who preached each night, and made a number of addresses during the business sessions with good results. It is easy to recognize that Brother Corlett is God's man in God's place. The convention voted to adopt the plans of the General N. Y. P. S. Committee as set forth by Brother Corlett, in the matter of the N. Y. P. S. Journal, The Standard of Efficiency, The Educational Program, and the Pledge.

Rev. Otho Schwab of Ingersoll, one of our talented young ministers, and a student in Bethany-Peniel College, was elected as District Evangelist. His purpose is to hold Young People's revivals, and week end meetings at every place available. Each local society is urged to hold at least one revival meeting during the year. The District Superintendent, J. Walter Hall, who is a friend of young people, was present and rendered valuable service. Also Dr. and Mrs. R. G. Fitz and their three daughters from China, and Miss Minnie Martin from Africa, whose home is Ponca City, all were given time to speak of the work they were so much interested in. Rev.

A. K. Bracken, President of Bethany-Peniel College, was present the last day and held a very profitable service in the interest of the school. We love Bethany-Peniel College. Many of our young people of this District have been, or are now students in Bethany-Peniel, which gives us a very fine, and talented class of young people. The convention goes to Erick for 1927.—L. A. Bolerjack, reporter.

SKETCHES FROM LIFE'S SCRAP BOOK

By D. SHELBY CORLETT

"What Can I Get Out of It?"

I WAS conducting a young people's convention in a town in one of the central states a few months ago. The older members of the church were not attending the services very well which was the cause of no little concern upon the part of the pastor. I was walking down the street with the pastor the second morning I was in town when we met one of his good members. "Good morning Brother," the pastor said; "let me make you acquainted with Brother Corlett who is the General Secretary of our Nazarene Young People's Society. Brother Corlett is conducting a young people's convention in our church. By the way," he continued, "we did not see you out last night. Was someone sick at your house?"

"No! no!" the good brother replied, "no one is sick. I would have come, but I didn't think I could get anything out of it, so I stayed home." Because "he couldn't get anything out of it" he stayed home. I have thought of that statement considerably and have wondered how many there are in the church with that same attitude.

Let us analyze the statement. It was selfish. He was in it for merely what he could get out of it. He may not have intended it as such but he was interested entirely in a personal and selfish benefit. It was not a question with him whether his attendance at a young people's convention would be an encouragement and an inspiration to the young people, the future church; or even to the service. But it was a question of selfish results. Too many times it appears that even among leaders in the different realms this same selfish attitude is manifested. "What can I get out of it" has determined the action of many men. But such an attitude has no place in the Church of Christ, a place where love and unselfishness should rule. Self-seeking and possessing the "mind of Christ" are exact opposites. A pastor who is in it merely for what he can "get out of it" is a failure. A Sunday school superintendent, or teacher, a N. Y. P. S. president or officer, or a church member who looks for "what he can get out of it" is as

much of a failure. We are not in this Christian life for what we can "get out of it."

Again the statement was fundamentally wrong. He has expected to reap what he had not sown. His attitude to have been right should have been, "What can I PUT INTO IT?" rather than "What can I GET OUT OF IT?" The old woman who said, "They always have a better service at our church when I take part," was correct. She put something into the service and of course got something out of it. This is true in all departments of life. The physician cannot hope to realize anything in his life if he has not put years of study and preparation into it. A merchant does not expect to get anything out of his store until he puts merchandise into it. The farmer does not expect to reap a harvest from the fields he has not planted, or has put nothing into. The financier does not expect returns from a place where he has made no investment. This thought was very strikingly brought to my attention a few months ago while holding a meeting in Long Beach, California. One of the largest oil fields of the country is located near Long Beach. "Black Gold" is brought from the bowels of the earth by the millions of barrels. The derricks are so thick they literally resemble a forest. Someone receives large amounts of money in dividends from these oil fields. But though I was in Long Beach about two weeks, I did not receive one dividend check. Why? I had not invested, so was not counted among those receiving dividends. In other words, I had put nothing into it, so could not expect anything out of it. So it is with our Christian life. We cannot hope to "get anything out of it" if we put nothing into it.

"Give and it shall be given unto you" does not merely apply to finances. It is a fundamental law of life. So young people let us see "what we can put into" life at home, at school, at work; then we may expect to "get something out of it." "For with what measure ye mete, it shall be measured to you again" is true in all departments of life. If each member of the Nazarene Young People's Society will see "what he can put into" his Christian life by way of prayer, Bible study, daily devotion, and service to others; we will have a successful young people's society and accomplish things for God; and as well "get something out of it." We owe it to ourselves, the present church and the future Church of the Nazarene to do it.

Remember the great question is; not "What can I get out of it?" But "WHAT CAN I PUT INTO IT?"

PERFECT LOVE WILL

Make you a winner in life's race.

Intensify your desire for the salvation of a lost world.

And bring you out "more than conqueror" in the end.—C. E. Cornell.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last letter from the Wonder State I left you at Ft. Smith, where we had had a fine night with Brother E. E. Robinson, our new pastor on the Arkansas District. Well, we made our next run to Mansfield where Brother Davidson is our splendid pastor. We had a fine morning service and dinner on the ground. I made my first stop in Mansfield in August of 1900 and went from there to Waldron on a mail hack and joined Brother Oscar and Sister Nettie Hudson and we had a campmeeting under a brush arbor. At the close of this meeting we came back to Mansfield and I preached for them on Monday night and they carried the meeting on while I made my way back to Greenville, Texas, where my family had just gone from the Hubbard Circuit. Well, I found a great change in that country in twenty-six years. They have through that country now railroads and splendid highways. When I went through there twenty-six years ago I went on a mail hack and had to walk a part of the time and scotch for the little ponies while the hack driver walked and drove and the ponies climbed over rocks. It really looked impossible to drive over those mountains with a pair of ponies.

Well, after a good dinner served at Mansfield we drove across a lovely country to a nice little town, Hartford, where Brother Dalton is our fine pastor. Here we had a splendid service and fine crowds and enjoyed our stay very much. Our home here was with Brother and Sister West. They were kindness personified. No two tired preachers were ever treated better than Brother and Sister West treated C. C. Rinebarger and old Bud Robinson. They are most excellent people. While we were entertained in this nice home Brother Dalton was looking after the Olivers and the Hills. Well, we all had the best of care. While Brother Dalton is the pastor he is also the ticket agent in the city. I just want to say, may the Lord bless these dear old Nazarene boys nearly to death. Any man that will take a church and preach and sing and pray and look after the people and sell tickets to make his bread is a hero of the first magnitude.

After a good night's rest we were up and ready for our next run, which was Waldron, where we held a meeting twenty-six years ago. Our pastor there is Brother Houston, a most beautiful brother. We were with them over Saturday night and Sunday morning of June 15 and 16, and a fine service each time. In the afternoon we drove across the country to Mena for the night service, but we enjoyed every minute of our stay in Waldron. We met old friends there of twenty-six years ago. Good Sister Leming

was very sick and we had prayers with her twice before leaving the city. Our last act in Waldron was praying in her nice home and trusting the Lord to heal her. Our drive for the afternoon was about forty or fifty miles and we drove into Mena in time for supper. Our pastor there is Brother Tabb. He is a fine young man that came to us last year from another church. He had the meeting well advertised and such crowds as we had. It was a beautiful service.

After a good night's rest we were up on Monday morning and packed, and we are now headed for DeQueen for a morning service. Here we held in a First Methodist Church, as we have no church in DeQueen. Brother Cannon, the good pastor, was very kind to us and showed us no little kindness. We enjoyed preaching to the crowd on second blessing holiness, but our service was over at 11:45 and we left the city for Wicks, which was a nice run. Here we have a nice church and Brother Brown is the pastor. We enjoyed our stay in Wicks very much. One good family took the whole crowd and gave us a fine supper and a good bed and a fine breakfast. Well, the kindness of these people in Arkansas is something wonderful. There is not one drop of stingy blood under their hides.

Early next morning we were up and off for the day's run. From Wicks we had to make a long run to Sutton, but we were there in time for supper and for preaching. Brother Blackshear is our pastor at Sutton, also he has two other churches. He preaches at Westmoreland and Bells Chapel. I suppose that no finer young couple could be found on earth than Brother and Sister Blackshear. We had a fine crowd at Sutton and met many good people and some old friends. I was pleased to meet two of Brother Waddle's sisters, and at some of the points over there I met Brother J. E. Moore's mother and sister. As the readers of the HERALD OF HOLINESS know, Brother Waddle is at present our fine pastor at Cambridge, Mass., and Brother Moore is stationed at Houston, Texas. Both of these dear old Arkansas boys now are as fine pastors as we have in the great Church of the Nazarene. We took supper when we arrived at Sutton with Brother Dave White, one of our good Nazarene preachers. He had a great supper prepared for the crowd and by the time we all got there we must have had at least ten red hot Nazarenes. The supper was great and also Brother White. Another fine Nazarene preacher had just gotten home from Olivet College and with the two Brothers White and Dr. Oliver and Dr. Lee Hill and Brother Blackshear and Rinebarger and Robinson we had a fine crowd of preachers. Our crowd was large and the services being over the Blackshears took the Hills with them to Westmoreland and Brother White took the Olivers, and Brother and Sister Wren

took Robinson and Rinebarger to their nice home, and we were all well taken care of. The next morning Dr. Oliver called for us and we drove back through Prescott and on to Westmoreland and got the rest of our party and drove on to Caney, where Brother Glaze is our good pastor. Here we had a great crowd and dinner on the ground. This was the greatest dinner that was served on the trip through Arkansas. You will scarcely see such a dinner in a lifetime. Here we had a number of preachers again; Brother Blackshear and his fine crowd from Westmoreland and young Brother White from Olivet and I think Brother Francis from Prescott and lots of his people. After dinner I turned the service over to the rest of the preachers while I rested and Brother Lee Hill preached for them. After preaching we drove back to Westmoreland and got a supper and drove on to Liberty, where Brother Glaze is also the pastor. Here we had a packed house and a fine service and the Lord was present to bless His people. After preaching we drove back to Westmoreland, where we were to have an all day meeting the next day. We had a fine home in the parsonage, ready for the battle the next day. More later.

UNCLE BUDDIE.

A MISSIONARY SUPERINTENDENT COMMENDED

I want to write a few words expressing my appreciation of the labors of Rev. J. E. Bates while he was in China. It is impossible to say how far reaching the influence of this man of God has been during the two brief periods of his stay among these people. Often, since he has left, I have heard the Chinese say that they were greatly moved by the Holy Ghost through the messages that he gave, even though he had to speak through an interpreter. "We couldn't help but believe," the Chinese said, "but what Brother Bates spoke by the unction of the Holy Ghost and we were convinced more than ever for we often saw the tears streaming down his face." Certainly these Chinese who heard his messages will never be the same again.

We praise God for all that was accomplished during the time that he was here. He helped us organize the Chinese Auxiliary Council and helped us with reference to the licensing of native preachers. This has been a wonderful help to our work and we find that the Chinese are greatly encouraged since these steps have been taken.

I well remember the first meeting Dr. Bates held with the missionaries when he told us how God had called him to China how at first he refused to listen, then he remembered how he had at one time consecrated all to God, put all on the altar and that God had sanctified his soul

and he had said an eternal yes in his heart to all the will of God for all time to come, and how after a tremendous struggle in a night of prayer that he said yes to God. I couldn't help but believe, while I heard him tell this, that God had certainly called him to this field and when he writes and tells me that he still has the work and interest of China upon his heart, I can not help but believe that God will open the way for his return and assume the work that he has temporarily been asked to lay down. We certainly want him back and pray God that the church may speedily see its way to return him to us.

A. J. SMITH, Tamingfu Chihli, China.

THE NEW MEXICO DISTRICT ASSEMBLY

The New Mexico District Assembly met in its thirteenth annual session at Capitan Church of the Nazarene, May 10 to 23, with General Superintendent Goodwin in the chair. The welcome address was given by attorney C. C. Merchant and responded to by Dr. Goodwin, which was enjoyed by all. Two new churches were reported on the District this year, and growth in the ones already on the District was shown. Pastors' reports showed a very hopeful condition in most parts of the District, which has been so pressed with drought for the past few years, but we have a fine prospect now for a crop in almost all parts and new pastors are going to some of the churches where we have not had pastors for some time, and we expect this to be our best year in the work of the kingdom.

Rev. John F. Roberts was re-elected District Superintendent, W. P. Hart, District Secretary, Rev. W. A. Huffman, District Treasurer. Dr. Goodwin was very tender all through the Assembly and his addresses to ministers each morning were enjoyed by all as well as his sermons each evening, which resulted in souls praying through at the altar all along through the Assembly. How we do appreciate a church where revival fires burn and where our leaders believe in and see souls pray through at the altar. We did not have so many visitors this year. Rev. C. C. Burton of Kentucky was with us and preached once to the delight of all. The Assembly was well cared for by the Capitan Church and we hope a good atmosphere created for the church in the town. We have a nice new building at Capitan which is the only Protestant church for many miles each way. What a field for holiness is the New Mexico District. Beloved, pray for us.—F. A. Powell, Reporter.

ARKANSAS DISTRICT

The Wonder State is coming along in a good condition in many ways. On account of the late crops, and the fact the Assembly is a month earlier than last year, our budgets are liable to come up short. Let every pastor do his best to look after these interests.

Rev. E. E. Robinson and wife, recently of Decatur, Ill., have accepted the pastorate at Fort Smith, and are now com-

STEWARDSHIP SERMON

*"To have is to owe,
not to own."*

fortably located. There are good prospects in Fort Smith, and we feel that Robinson is the man for the place. Though it was badly shattered, he is gathering up the fragments, and will be able to come up to the Assembly with a good report.

Rev. M. E. Borders, First Church, has purchased a fine piece of property, and intends building a new church. Brother Borders has a great church, and the prospects are good for advancement along all lines.

Rev. L. Lee Gaines, North Little Rock, is a real pastor, if by that we mean a man who visits his people. He lives with his people, and is making himself felt in this city.

Rev. J. W. Henry, Morrilton, has recently closed a good meeting with Rev. Lum Jones and Prof. Messer. Much good was done, and the people are looking expectantly to the return of Brother Jones a little later.

Rev. Paul Watson is coming along fine with Alix and Ozark. God is blessing this young preacher, and he promises to make one of our best pastors. We like that. It should be the desire of every preacher to make the best pastor it is possible for him to make.

Rev. Joe M. Tyson has been recalled at Bentonville. Brother Tyson is a great booster, and is doing the thing right. People know he is in town. He is not ashamed of the church nor his work.

Rev. D. M. Coulson, an old friend of ours, is now located at Rogers, and wants to do evangelistic work. He is a good one, and it would be pleasing to me for our people to keep him busy.

Rev. D. C. Reynolds, Hot Springs, is forging along. We wish our people all over the country would take notice of our church and its work in Hot Springs. When in quest of health it is a good place to go, and while there, you will have the privilege of attending a red-hot Nazarene church. More than 200,000 health seekers visit this place each year. Everybody pray for this good pastor and his work.

The new work at Arkadelphia under the pastorate of Rev. C. A. Dawson, is coming along. Rev. Josiah Tucker is now there in a meeting. It is to be hoped the meeting will result in much good and property purchased on which we may be able to build a place of worship.

Pulaski Heights, Little Rock, under the care of Rev. J. W. Moore, has just closed a good meeting with Rev. Tucker, and is coming to the front. We like those meetings that result in additions to the church. Let the number be multiplied.

In the eastern part of Little Rock, under the leadership of Rev. W. H. Buckner, a local preacher of the North Little Rock

church, a Nazarene Mission Sunday school has been organized with an enrollment of forty-three, and promises to be a good addition to our growing number of Nazarene supporters in this city.

Rev. A. H. Lambert, Searcy, is coming along well with his work. He has recently closed a good meeting in Arizona.

Beebe, under the leadership of Rev. Y. D. Whitehurst, is pushing ahead. This is another of our young preachers who will make his mark if he keeps close to the Lord.

Batesville, with Miss Maria Stewart as pastor, is ahead of everything on the District. She is a splendid pastor, and our people over there are among the best to be found. They are now in the midst of a revival with Revs. Lee Hill and C. C. Rinebarger as the evangelists.

Rev. L. L. Swett, ElDorado, has just closed a good meeting. To our way of thinking this oil city holds out great prospects for us.

The Bud Robinson Home Missionary Tour was a great success. In some ways it might have been better, but in others, it was very successful. We raised in cash and subscriptions about \$1300.00, enough to buy four gospel tents. The subscriptions made are coming in right along, and we feel that before long we will be able to place two or three orders for tents. If all our people, and our friends will help us a little, we will have enough to get the five tents we need. Let those who made a pledge for any amount, get it to us as soon as possible. We need the tents, but we do not feel it would be wise for us to become personally responsible for them.

Rev. T. C. Grigsby and wife put up the last of the old tents at Tekarkana not long since, and before they could have a service in it a storm came up, and tore it all to pieces, so we have no tent at all now. One lady has given us \$100 on our tent fund, and a man has donated a tent. Let others follow in these pleasant paths.

Great interest is being manifested in the coming campmeeting which begins July 30th, with Rev. John Fleming and Rev. H. N. Dickerson and the Suttons. Everybody join us in prayer that at least 1000 souls will be blessed. Why not? Is it impossible with God? If you want any special arrangements made, write Rev. L. L. Gaines, 410½ East 6th Street, North Little Rock, Ark., and tell him.

The closing exercises at Vilonia school were of high order, and were a credit to the faculty and student body. Rev. E. E. Robinson preached the baccalaureate sermon, and Governor Tom J. Terral spoke to the delight of about 1000 people in the afternoon. President Borders raised about \$500 to apply on improving the property.

Let all our churches have good revivals. And all our preachers hold revivals. Let the revivals tell for the church. If we do not make Nazarenes who will?

Lastly, let our pastors take notice that the District Treasurer reports to me that only \$980 has been paid on the District Budget, when it should have been \$2226. Up to the first day of June we were short \$1246. This means that not one-third of the District Budget has been paid up to the first of June. Certainly, our people will come to the rescue at this time.

JOHN W. OLIVER, District Superintendent.

NEWS AND NOTES FROM CANADA

ALBERTA DISTRICT—

Just a few lines to let you know of our activities since Assembly closing. Monday and Tuesday were crowded with Post-Assembly duties and on Wednesday afternoon we loaded the car and left for Claresholm enroute to Monarch in company with Brother Woodruff; Brother Collinson intending to join us at Claresholm, arriving at our destination of that day, somewhat weary in body. We were kindly received and hospitably entertained in the home of Pastor and Mrs. Tench.

Next morning two carloads, including Brothers Tench and Chester Laing, pulled out on the next stage of the journey. A brief stay was made at the little town of Nobleford where the entire party took lunch at the home of Brother F. W. Hunt, one of the families connected with our church at Lethbridge. Arriving safely at Monarch we addressed ourselves to the task of pulling down the church preparatory for shipping the material by rail to Medicine Hat. The Home Mission Party slept on the floor of the church and dined off a delightful assortment of pie tins during the dismantling of the building. An element of excitement entered into our meal occasions, for, perhaps you might get a knife and fork and perhaps only a spoon, while sometimes one might have to emulate the Chinese and improvise a pair of chop-sticks out of whatever material might be at hand. However, with the assistance of Brother Eggleston, the Lethbridge pastor, and Brother William Peterson, who "happened" to be sojourning at Nobleford at this time, the material was safely loaded on the car.

At this stage Brother Tench returned to Claresholm to pack his household effects, while the writer, together with Brothers Collinson and Woodruff, left via the Ford route for Medicine Hat.

After much prayer and searching a good location was secured and a neat little bungalow church, seating about 150 people, was erected. The church was organized with six charter members and at the dedicatory service the building was well filled with an appreciative audience. The church was dedicated with a debt of only about \$200.00 against the lot, the same covering two years at 5 per cent. Thus, by the splendid co-operation of the brethren concerned, this Home Mission project has thus far reached its intended conclusion.

Brother Tench has since reported splendid interest in the meetings and an attendance of about eighty people at the last Sunday night meeting.

After a hard journey through bad weather and roads, the writer with Brothers Collinson and Woodruff reached Calgary just eight weeks from the time of leaving.

Brother Woodruff, after a couple of days of rest, left for Rosedale in the

Drumheller Valley where prospects are good for a Nazarene work.

LA FLECHE, SASK—

Greetings to the saints everywhere. We wish to praise the Lord today for His great salvation. How the blood avails, how He fills and satisfies. God has signally blessed our humble efforts in this place. A few months ago real salvation and holiness were strange terms here. But several earnest people listened with hungry hearts to the story of salvation from sin through the blood of Jesus and opened their hearts to the Lord. Last night two precious souls who a short time ago were saved came and presented themselves to the Lord as a living sacrifice, that He should sanctify their hearts and lives. He heard their cry. Glory to His name. We are leaving here this week to go back to our homestead for the summer, but while busy there we shall not be found idle but shall "Carry our Cross with a Smile." About a half dozen brethren here have agreed to meet regularly to study God's Word and worship God. They will need your prayers. Lord, keep me on the firing line.—H. H. Tromburg.

EDMONTON, ALTA.—

We in Edmonton are glad that even when the Shepherd has to leave his sheep they can still enjoy the green pastures and the running waters. Truly since our pastor, Brother Mathews, left us for an extended vacation after his recent illness God has in a wonderful way helped each one of us to work just a little harder for our church. Our laymen have responded well and some precious services have been held in our little church, in our N. Y. P. S. especially. God has blessed, one soul has prayed through to victory and we are praying that others too will follow. Last Sunday Brother Thompson and Brother Collinson were with us. We certainly appreciated Brother Thompson's inspiring sermons and Brother Collinson's singing. Later, in answer to special prayer we once again have Brother Mathews with us and we do pray that God will bless and strengthen him in a special way and that we will soon see him completely restored to health. We were favored with Dr. Reynolds with us for the weekend just before Assembly and at the time of writing we are in the midst of special services with Dr. B. F. Neely as evangelist. We feel that God is with us and taking those through to victory who are hungering for the old fashioned gospel and full salvation and we just pray that there may be more true conviction and heart searching as the meetings go on.—M. McMurray, Reporter.

ABBOTSFORD, B. C.—

Brother and Sister Channel, who have labored among us since January, 1924,

felt that the Lord had called them to another part of His vineyard. There was genuine regret on the part of the little band of followers here as they have endeared themselves to all, but as holiness folks must obey the Lord first of all his resignation was accepted. He has accepted a call to Canby, Oregon. They served us in conjunction with Cloverdale until 1925 Assembly, since which time they have resided here. We are sure the Lord sent them to us and were used of Him in establishing holiness in Abbotsford. We have been grounded and settled in sound doctrine. May the Lord bless them abundantly in their new field of labor and make them fruitful in all good works. The members of the congregation and Sunday school gathered at the home of Sister Dunham to bid them farewell and God-speed before they left us. During the evening an address of appreciation was read and a small purse given as a love token. There is a spirit of unity and harmony prevailing and truly the Lord is with us. Brother Bury has been called for the coming year and we are praying that the Lord will send us a Holy Ghost revival.—Mrs. K. Johnson, Secretary.

NOBLESFORD, ALBERTA—WEDDING BELLS—

A very pretty church wedding was solemnized in the United Church of Canada at Nobleford, Alberta, Wednesday evening, April 7th at 7:30 p. m. when Bertha Mildred, daughter of Mr. and Mrs. F. W. Hunt, of Nobleford was united in marriage to Rev. William Petersen. Rev. A. H. Eggleston of Lethbridge, Alberta, officiated at the ceremony. Following the ceremony in the church, a reception was held in the home of the bride's parents and a dainty lunch served. Brother and Sister Petersen left within a few days for Bestville, Sask., where they have charge of the Nazarene work. The good wishes and prayers of God's people go out to these young people, that God may greatly use them in the already whitened harvest field of this northland.

BROWNVALE, ALBERTA—

Greetings in Jesus' name. We are again glad to report victory through Jesus' blood. Since my last report we have gained some new territory, made many new friends. We praise the Lord for it all. We now have three preaching appointments and are opening one more next Sunday, June 6th. The interest is good and we have seen folks weeping while we told "The Old, Old Story of Jesus and His love." On Sunday May 23rd I had the privilege of preaching in the United Church of Canada in the town of Berwyn. After the service a sister came to me and said "That's the best sermon I have heard for months and months." I don't wonder. Their pastor is a Modernist. He

believes and preaches that Jesus lied knowing that He was a failure, and John the Baptist was a fanatic, etc. A man from this preacher's congregation said to him, "I don't believe a word that you preach." This and many other things are prevalent and we have to face them wherever we may go. Please pray for us, that God may send us an old-fashioned heartfelt, God sent revival, and that we may be able to organize a Church of the Nazarene where full salvation will be preached.—N. J. Archuk, Pastor.

WINNIPEG, MAN.—

We have just closed the best revival that this church ever had. There was old time conviction, praying through and shouting. Brother Littrell and wife of Beatrice, Neb., were mightily used of God as the evangelists. Brother Littrell preached with liberty and power. I consider him a good all around evangelist. He is courageous, earnest, illustrious, and sound. He tries to create a denominational conscience in the church. He is a believer in stringing the fish, but he wants to see them cleaned before the stringing. We received nine new members on the last Sunday. We are to have a baptismal service next Sunday. The meetings were not as well attended as we wished. We had two services in the Winnipeg Rink on the Sunday afternoons which we consider a success. The meetings were self supporting. The offering for the evangelist was good and came easily. The church has had the biggest boost it has ever had. We have a band of young people who are in a good spiritual condition and we propose to let the enemy know that we are out to win in the name of Jesus. Sister Littrell's singing and their singing together was a drawing card. We appreciate them very much here at Winnipeg. We have recalled them for another meeting in Jan. 1927. The fight is hard but God is with us and we are trusting in Him to bring us out. Please pray for us here.—M. J. Jones, Pastor.

PRESIDENT SANFORD'S FOUR YEARS AT OLIVET COLLEGE

June 1, 1926, ended the four years of the Presidency of Prof. N. W. Sanford of Olivet College.

It has been the writer's happy joy and pleasure to be closely associated with Prof. Sanford, and to know his struggles and burdens possibly a little better than any one other person connected with the College.

I want to say with all sincerity that in my twenty-five years in the ministry, I have never been associated with a straighter, cleaner, fairer man, in my relationship that I have sustained in my ministry, than I have found Prof. Sanford to be. He is a man who keeps his promises, who pays his bills, who stands by his friends, and who really knows his job. He is ably assisted by his good wife who has stood by him so faithfully in his work. His services in the College at Olivet have been most satisfactory. He has put the school on a higher plane educationally. He has retained a good spiritual atmosphere. He

has maintained excellent discipline. He has the highest respect and regard of the Olivet community, the surrounding neighborhood, and county. It was his pleasure to deliver the Commencement address for the grade schools of Westville, also to deliver the Baccalaureate sermon for the High School at Georgetown.

One of the many outstanding accomplishments of President Sanford's administration of the school has shown us that the school can be run without deficit. His report to the Board of Trustees was most gratifying and encouraging. After deductions are made for accounts not collectible, we will have a margin of possibly \$2,000 above our actual debts in his department. This, to us who have been connected for so long with the school is next to a miraculous record. We regret very much to lose President Sanford from the institution, but we bid him God-speed in his new field of labor. I am sure that he shall have the prayers of the many many friends of Olivet College. At the last meeting of the Board of Trustees resolutions expressing confidence and love were passed, and assurance given that our prayers shall follow him to his new field of labor.

E. O. CHALFANT,
Secretary Board of Trustees.

PASADENA COLLEGE

The Commencement exercises of Pasadena College were held in the Bresee Avenue Church of the Nazarene in this city. The event marked the closing of another prosperous year in the history of our institution. The blessing of God has been upon us this year. The attendance was good. Three revivals were held during the year. A goodly number have been converted and sanctified wholly for which we praise God.

At the recent annual Assembly of the Southern California District of the Church of the Nazarene held in this city, our constituency pledged its financial support of our school in a very generous manner. By their action our people in this district have amply demonstrated their love for and loyalty to Pasadena College.

I am sure our many friends over the country will be delighted to know that by the unanimous action of the Board of Trustees, Dr. H. Orton Wiley was elected President of Pasadena College. Dr. Wiley is recognized as one of the foremost educators in our denomination. He is a man of deep piety and great vision. He enjoys the love and confidence of our people. He is laying a solid foundation upon which to build our school both scholastically and spiritually. He has selected a faculty of men and women of high scholastic standing and deep spirituality.

"Loyalty to Christ and the Bible," is the motto of Pasadena College. There is no place in this institution for teachers of modernistic tendencies or evolutionary theories. Indeed we expect every teacher to be in the experience of holiness and fully in harmony with the doctrines and standards of the Church of the Nazarene. We want our constitu-

ency in particular to know that Pasadena College is aiming to get a high scholastic standing in the State of California, but it will be strictly a religious institution, fundamentalist to the core, deeply spiritual, free from worldliness in any form, loyal to the Church of the Nazarene and to the program of its sainted founder, Dr. P. F. Bresee. We will endeavor to safeguard the young people morally and build them up spiritually. It is Dr. Wiley's plan to build up a strong College of Liberal Arts and a strong Theological Seminary to prepare fire baptized men and women for the work of the ministry at home and abroad.

Little needs to be said about the exceptional advantages that Pasadena offers to those who wish to work their way through school. The "Crown City" is known the world over. It is the Mecca of tourists. Its climate is delightful the year around. Los Angeles, the great metropolis of the southwest, is only ten miles from here. Young men may earn from fifty cents up per hour and young ladies from \$25.00 to \$30.00 per month including room and board in the palatial residences of wealthy Pasadenans.

We are expecting a heavy enrollment next fall. School opens September 7th. We are prepared to take care of at least six hundred students this year. Watch for announcements in the succeeding issues of the HERALD OF HOLINESS. Send for catalogue and literature today, and for further information address Dr. H. Orton Wiley, President, Pasadena College, Pasadena, Calif.

S. D. ATHANS.

DR. R. T. WILLIAMS AND THE OLIVET DEBT CAMPAIGN

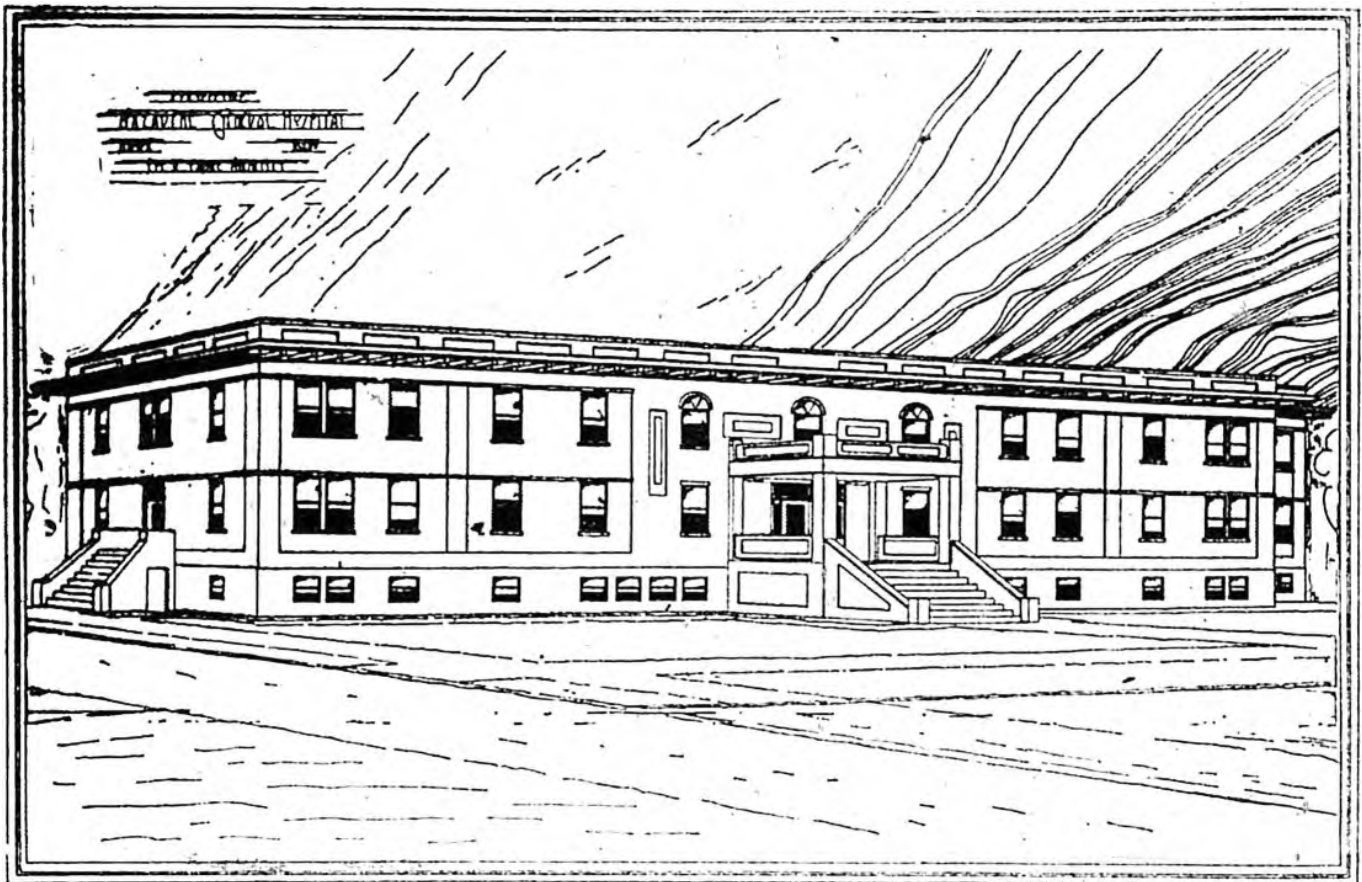
Of course it is commonly understood by the persons who have been nearest to the Olivet debt raising campaign, that God is to have all the glory. Next to the good Lord, when it comes to the direct raising of the money, Dr. Williams was the one man above all others who put the matter across for the institution. It was only after the most earnest and most persistent solicitation that we secured the assistance of this good man.

Dr. Williams came to us with a tremendous burden. He was directly responsible for raising possibly two-thirds of all the money that was raised. There is no way in which the Board of Trustees and all those connected with the school can express their appreciation for the valuable services of this good man.

After he had rendered this most valuable service, Dr. Williams came to the writer and to Brother Willingham and refused to receive anything as remuneration from the Campaign committee. His services were wholly unselfish. So at the last meeting of the Board of Trustees resolutions were unanimously adopted expressing our hearty appreciation of the most excellent and self sacrificing services of our beloved General Superintendent Williams in his untiring efforts to save our College. We do most heartily appreciate this great service.

E. O. CHALFANT,
Secretary Board of Trustees.

THE ONLY NAZARENE HOSPITAL IN THE UNITED STATES



WE ARE presenting on this page a small cut of the present quarters of the Nazarene Hospital at Nampa, Idaho, and a larger one of the new building which is now under construction and which will be a credit to Dr. Thomas E. Mangum, Founder and Dean, and to Rev. A. E. Sanner and others who have worked so diligently and long with Dr. Mangum to make this splendid institution possible.

Ever since his graduation from Medical College back in 1912, Dr. Mangum has dreamed and prayed about an institution like the one at Nampa, and his thought was that it should be conducted near one of our schools so as to provide for the training of nurses and for the proper instruction of missionaries who are about to go to tropical countries. He made some effort to get this work started at two of our other schools, but finally became clear in the conviction that Nampa is the place for it. And it is indeed remarkable how God has blessed him since he commenced there a number of years ago.

Dr. Mangum and the institution at Nampa are pioneers in this special field, so far as our church is concerned, and those who are in position to

observe closely and compare fully are convinced that hospitalization presents an opportunity for service and salvation that we cannot afford to longer ignore. Our people generally believe that God heals the body in answer to the prayer of faith, and for this reason have been somewhat slow to adopt medical work. But there is a field here which we must occupy.

Missionary interest has always been a feature of the institution at Nampa, and among the missionaries who have been served are Mrs. L. S. Tracy, Mrs. L. A. Campbell, Rev. and Mrs. A. D. Fritzlan and their three children, Rev. and Mrs. George J. Franklin, Mrs. J. D. Franklin, Lulu Williams, Maude Varnedoc, Myrtle Mangum, Frank Blackman and a number of others. Our beloved missionaries J. D. Franklin and Emil Rademacher spent their last days

in Nampa and had the care of the physicians and nurses of this institution.

The sanitarium is incorporated under the laws of Idaho as a non-profit making, non-dividend paying, humanitarian institution. The experimental stage has been passed by means of six years of successful operation, and the present forward movement is due and needed. According to the plans, \$500 will memorialize a single room, and \$1,000 a double.

A. E. Sanner, our zealous District Superintendent of the Idaho-Oregon District is enthusiastic over this work, as is also our Senior General Superintendent, Dr. Reynolds, who recently had opportunity to look in on the work first hand. The present quarters of the sanitarium is to be re-christened "The Reynolds Missionary Home," and is to continue as a place of refuge and blessing to returned missionaries.

Institutions like this will doubtless be opened by our people in other sections of the country later on. But while it remains the only such institution in our movement in the United States, let us all pray for it and lend it our aid and support. Interested persons may write to A. E. Sanner for information about memorializing rooms and other questions regarding the building. For other information write Dr. Thomas E. Mangum, Dean. The address of both is Nampa, Idaho.—Editor.



HOME MISSIONARY CAMPAIGN CHICAGO CENTRAL DISTRICT

We now have the Home Missionary campaigns and the summer revivals well under way, on Chicago Central District. We have bought six new tents for the District. Also a few individuals are buying tents. We now have fifteen or twenty tents of all shapes and sizes. We are putting on—starting and closing—about twenty-five meetings each month, and will have possibly one hundred campaigns before the snow flies. We are putting on campaigns at the two most extreme points of our District—that is Rev. P. A. Dean is starting a tent meeting and hopes to get a new church at Superior, Wisconsin, a town of 44,000 population, five hundred miles northwest of Chicago. Rev. J. L. Cox and party are starting a Home Missionary Campaign to get a new church at Cairo, Ill., about four hundred miles south of Chicago. The Budd Evangelistic party have recently held a meeting in Carbondale. This campaign is being put on by Rev. I. G. Young and the Murphyboro church. We hope to get a good new church at this place. Evangelist Will Nerry and wife have been assisting Rev. Archie Wilson in a meeting at Tilden, Ill., one of our new propositions. Rev. Wilson is also going to put on a meeting at Sparta, Ill., with the thought of getting a new church. The latter part of June, the Budd Evangelistic party will put on a campaign at Metropolis, Ill. As soon as they close at Cairo, Rev. J. L. Cox and party will put on a campaign at Centralia. Rev. R. L. Morgan, pastor at Hoopston, is putting on a campaign at Watseka with the thought of a new church.

Evangelist J. E. Hughes starts a meeting June 10th at Mattoon, Ill. At this writing Rev. J. W. Edge and the Bethel church are being assisted by the Budd Evangelistic party in starting a new church at Beardstown, a town of 8,000. Rev. L. Huddleston, local preacher at our Springfield church has gathered around him a good following and we are well on the way toward having a second church at Springfield, Ill. Pastor J. D. Roach of Bloomington is going to put on a Home Missionary Campaign in Pekin and Mason City, and also in Lincoln, during the summer. Pastor J. J. Gough of Mattoon, Wis., is putting on a campaign at Birnamwood, Wis. Rev. Stella N. Adams, pastor of our Mission at Antigo, Wis., is putting on a meeting in Antigo and also one at Kempter where we hope to organize churches by the time of the District Assembly.

Rev. Harold Johnson, one of our Olivet students, and a promising young man, has gone to Dawson, Ill., near Springfield, and has everything in readiness for a good campaign and a good church in that place. Rev. L. C. Brown is assisting Pastor Edith P. Long in a revival campaign at Lyons. Evangelist J. E. Hughes is now conducting a revival at Clinton, Ill., where we have a new church. Evangelist L. J. Rice and wife are conducting a tent campaign with the Mattoon, Wis., church.

There is endless detail in this Home Missionary work but God has been blessing. Whenever our tents go up we

IMPORTANT NOTICE

The last General Assembly elected a Commission on Manual Revision, consisting of the following persons: J. B. Chapman, E. P. Ellyson, E. J. Fleming, E. A. Girvin, H. Orton Wiley, John Gould, P. L. Pierce.

It was ordered that Memorials of Revision be sent to the General Secretary, who is also Secretary of the Commission, at any time during the quadrennium. It is the desire of this Commission to begin consideration of work preparatory to the General Assembly of 1928. Therefore, Memorials regarding the Revision of the Manual may be sent to the Secretary at any time. District Assemblies that have already adopted Memorials or Assemblies that contemplate doing so should be sure to send their Memorials to the Commission without delay.

E. J. FLEMING, Secretary,
2923 Troost Ave,
Kansas City, Mo.

have the people to whom to preach and usually get reasonable support on the field. Generally speaking we never have any trouble in getting along. God seems to bless and to honor every forward step. We are more than ever convinced that God raised up the Church of the Nazarene for this day and age, and that our business is to preach the gospel, get people to the mourner's bench, stay with them till they get the old time salvation, and then organize them into a Church of the Nazarene and keep up the fight. Everyone who reads this, who is in need of a subject of prayer, pray for me.

E. O. CHAFFANT, Dist. Supt.

CHURCH NEWS

OGDEN, UTAH, AND SALT LAKE CITY—“We wish to report victory for the Lord in this Mormon territory. The Ogden church is going on with good prospects for the coming year, and the Salt Lake work is now organized into a church and a great opportunity is open before this loyal band of Nazarenes. It has been a long hard struggle to get holiness churches planted in these cities but the seed which has been sown by the faithful servants of the Lord who have labored here is bearing fruit. We count it a privilege to have had a small part in it. After two years of service here we are returning to the central states and will probably take a pastorate in Michigan, Indiana or Illinois this fall. Miss Myrtle Mangum and Miss Mary Freeman will have charge here for the summer and hold revivals, and the new pastors, Rev. and Mrs. J. E. Kiemel will arrive in August. Keep Utah on your prayer list, for Satan has long had the upper hand here and the darkness is dense. Our address for the summer will be Coldwater, Mich.—Rev. and Mrs. W. S. Purinton.

EVANGELIST F. H. STORMS—“It was our pleasure on April 25 to open up and assist in a three week's revival in the

G. E. Miller Church of the Nazarene, Brooklyn, N. Y. The pastor of this church, Rev. W. M. G. Greene, had prefaced our coming with a week of prayer. Consequently, we found the atmosphere very encouraging to begin. Best of all, God was with us, and with a goodly representation of this church at all meetings we found and felt the inspiration of the same a great help to us. This meeting was indeed a session of heart searching and deep probing by the Holy Spirit of God. Some thirty more or less knelt at the altar of prayer and surely God came down their souls to greet and glory did crown the Mercy Seat. The trend of this meeting took on a rather old-fashioned phase, as confessions of backslidings and dispensing of old grudges and bringing about reconciliations was the order. A few held off to the last, but God had His way with them and the shout of victory was again heard afresh. We felt led during our labors there to stir up their pure minds by the way of remembrance that we are living in an age of substitutions for about everything that is original in true righteousness, emphasizing the importance that the progress that the tongue movement is making is not any reliable evidence that the movement has a divine backing of God, but we assured them in as kind a spirit as we could command that whatever this movement is that it is not a reliable representative of holiness, doctrine, or practice, or experience, and while explaining the danger that lies in coming under its influence we found a goodly number who represent this movement had assembled among us and were privileged to hear our timely words on this matter; and in turn I might say it was our privilege to hear their disapproval and for some moments the commotion coming from these representatives was sufficient to prove to all present and whatever they had got rid of, the carnal mind was still manifesting itself and the old man was still doing business at the same old stand, and what words of explanation could not make clear, these representatives of the tongue movement made very clear for us, for we had asserted that the absence of carnality was not required to possess about all, if not all the gifts manifested—by these followers. The muttering, growling, and manifestations of real old-fashioned anger was all they left us before departing. Perhaps it is not generally known that the G. E. Miller Church of the Nazarene is a colored church, having for its pastor the only colored ordained Nazarene preacher in the United States, so far as I have been enabled to ascertain. This church has unquestionably a bright and useful future, and because it is a colored church I wish to recommend that this church throughout the whole combined assemblage be a subject of prayer for success in usefulness and becoming the center of power to establish holiness abroad among the colored people at large. As true holiness has not been generally accepted by the colored people, the colored people, the tongue movement by some unexplained reason has proceeded far beyond the scope of the authentic

NEW CHURCH BUILDING AT HUNTINGTON, INDIANA

Building a church is a difficult and delicate undertaking, and the peculiar methods of various churches makes church building a denominational undertaking. It is much better to build than to buy what someone else has built, since we know what we want better than others could possibly know.

Our church at Huntington, Ind., is one of the newest in the denomination. As the above picture shows, it presents a pleasing outside appearance. The basement provides for the Junior department of the Sunday school, and contains an auditorium and six class rooms, well equipped for the work. The main part of the church is 42 feet wide and seventy-five feet long, with an ell on each side, fifty feet from the front. And the width, including the ells, is fifty-seven feet. There is a gallery on either side of the rostrum, and classrooms, opening into the auditorium. And across the rear of the auditorium is a large gallery with two class rooms opening into the main auditorium, including the galleries and



Sunday school rooms, is about 7500. The Indiana Preachers' Convention was entertained in Huntington, and held its public meetings in this church in April

of this year, and on that occasion we had opportunity to inspect the new church and to preach in it a number of times.—Editor.

holiness movement among the colored people. Therefore, there is a grave need that the white Nazarenes brood untiringly over the colored Churches of the Nazarene for they must have the best to produce the best in return. Therefore, I again suggest in addition to this that Nazarene preachers and evangelists, and all other duly accredited evangelists and preachers coming into New York or Brooklyn for short stay, or to be there over Sunday, call up the pastor, W. M. G. Greene, and arrange to give him a meeting over Sunday, or some week night, he would appreciate this beyond words, and it is just what his people, as well as he, himself, need."

PASTOR G. R. DOSIER, GOLDTHWAITE, TEXAS—"Church of the Nazarene closed reviving meeting May 30 with ten seekers at the altar the last service, seven praying through, making twenty professions during the meeting. A class of seven came into the church. Rev. Lum Jones was the evangelist and his messages were powerful and soul stirring. Prof. L. C. Messer led the singing, and he is a live wire for God. We have never labored with workers that were more zealous for holiness and the Church of the Nazarene. The enemy was arrayed against the meeting from the very beginning, the picture show

was on every night, and a medicine show was in town. But the prayers of a few saints who love God and believe in prayer held the preacher's hands up while God helped him to preach the rugged truths of the gospel that stirred carnality and put the enemy to howling while a few made their way down to the mourner's bench and found Jesus precious to their souls, and old time shouting was heard in the camp. So in spite of all the Devil howling God gave us one of the best meetings in the history of the church here. To God be all the glory."

FANNIE PAYNE EVANGELISTIC PARTY—"Our three last meetings were at Ottawa, Kansas, Rayville and Sedalia, Mo. There were not so many professions in these meetings, but some real salvation work done. We certainly appreciate laboring with our good Nazarene pastors. Take them as a whole there are none better. The beautiful spirit they manifest under the trials and tests of life are great. Brother Orville Hoag of Second Church, Ottawa, Kansas, is a promising young pastor, with a future before him that will count for God if he stays on the firing line, which I believe he will. Brother Martin of Rayville, Mo., is one of God's anointed pastors, with many problems to solve, yet

always patient, kind and sweet. Brother and Sister Gamber of Sedalia, Mo., have undertaken a work there that not many will tackle, pastoring the church without any remuneration, and under this condition bought a church building, and with the help of one member, Brother Cooper, are paying for it. God bless all of our good pastors that are giving, as it were, their life's blood to advance God's cause and kingdom in this sin-cursed and Devil ridden world. Our next meeting is at Danville, Ark. Pray for us."

PASTOR C. J. STUOT, REED CITY, MICH.—"We have just closed a revival meeting with the Beulah Quartet. Much good has been done, more we believe than can be seen just at present, in all there were about thirty seekers and nearly all claimed victory. The first two weeks was a hard pull, but the third Sunday night the Lord broke through and gave ten seekers, such praying and digging and crying for reclamation, saving grace, and sanctifying power we have not seen in many a day. God still hears and answers prayer. We did not see saved all we had prayed for especially, but God gave us people we never knew or heard of. We did not take a class into the church as yet, as some were in a Church of the Nazarene

for the first time, but expect about a dozen members from these meetings. The Beulah Quartet are fine workers, their singing and music draws the crowds, and keeps them coming, also they are good prayers which is half the battle. Finances came the easiest of any meeting I ever had to do with. Praise the Lord. We came to the Reed City church last October and found a sadly discouraged company of people, just about ready to go everyone his own way. But the Lord helped us turn the tide of battle and soon the people came to our help and we arose to build. Since that time we have remodeled and papered our church, bought a house by the side of the church, remodeled this for a parsonage, in which the pastor now lives, have had souls saved in our regular services, taken in seven new members, and now this revival effort which is, and will result in untold good to our work. We are encouraged to press on."

PASTOR H. J. WASON, DONALSONVILLE, GA.—"On May 3 we arrived here at a late hour of the night from Kelsey City, Florida, to begin our work as pastor of Georgia's old mother church. The good people had given us up and had gone home, but we came in and made ourselves at home in the splendid little parsonage which had been so thoughtfully prepared for our coming. We found everything in its place; groceries in the pantry, a bountiful spread on the dining table, a tank of hot water, and beds ready to be occupied. We can never tell how much we appreciated the kindness of our dear people here. We found everything we needed in the parsonage from a tooth pick to a piano. We find the church in a healthy spiritual condition, although they had been without a regular pastor for several months. We are planning for a revival in August with Rev. R. F. Whitehurst, of Wilmore, Ky. We covet your prayers for that occasion. We are encouraged to press the battle against sin and for holiness. Praise the Lord."

PASTORS ARTHUR AND DELLA BOICOURT, CHELAN, WASH.—"This is our first report since coming to the Northwest from Colorado five years ago. During this time we spent two summers with a gospel car holding tent meetings in several places in Oregon. We spent two years in the North Pacific Evangelistic Institute. We have assisted in several revival meetings and one campmeeting. Our work has been largely in isolated and neglected fields, and we have seen many souls saved and sanctified, and some are preparing for the work of the Lord. We were called to the pastorate of the Arlington and Rufus, Oregon, churches last year. These villages are thirty miles apart. We had services alternately between the two places. This made it difficult to accomplish as much as if we could have put all our time in one place. However God honored our labors and we saw some souls definitely saved and sanctified, and bearing fruit for the Lord. We have never labored amongst a more loyal and sacrificing people, than the

Arlington and Rufus folks. There are only a few in number at each of these places but perfect harmony and fellowship prevailed between pastors and people. We were unanimously recalled for the second year, but on account of the heat during the summer months, we had to decline the call much to our regret. It was with sad hearts that we said goodbye. We have accepted the call to the Chelan, Washington Church for the coming year, and have just arrived on the field and have received a hearty welcome. We earnestly solicit the prayers of God's children that we shall be able to win many souls to Him. Chelan is situated on the Chelan River just at the lower end of Lake Chelan. It is a very beautiful place. A large power dam is being built here, and scores of people have just moved here for the work on the dam. May the Lord help us to get the power of the Holy Ghost down on the people."

PASTOR T. P. DUNN, GOLDEN, COLO.—"This assembly year which closes June 16th has been one of the best years of my ministry. It has not been a year of great demonstration, and outward results, but it has been a year of settling down and sowing seed for the Master, and seemingly the harvest is about ready to gather. There has been some gain along all lines this year. We have received a unanimous call to stay with the church another year, and have accepted the call, which will be our fourth year, and expect it to be a year of gracious victory and ingathering of souls. At the beginning of the assembly year we figured up our budget and divided it into ten months, instead of twelve and were able to pay our budget off accordingly. This plan we believe to be a good one, leaving us two months to get ready for the assembly and the prospects good of being able to pay two months in advance at the coming assembly, on our next year's budget. Our church here in Golden was started three years ago this month and we have never had to ask for an extension of time for one day on any bill when due. We give God the glory. We have had two revival campaigns this year, one with Brother Howard Sweeten, and one with our District Superintendent and wife Rev. C. W. and Florence Davis. These meetings did not bring forth the results that we had prayed for and expected, still there was some good accomplished. In our meeting with Brother and Sister Davis it rained or snowed fourteen days out of the seventeen, which was a great hindrance in getting the people out, but there was a good spirit in this campaign throughout. We have Rev. Bona Fleming engaged for a meeting September 9 to 24. We are praying that this meeting will stir Golden as it has never been stirred before. We invite everyone who reads this report to join with us in praying for this meeting. If you are coming west for your vacation this summer, we invite you to pay a visit to Golden, which is located at the foot of Look Out Mountain. Golden is the gate to the Rocky Mt. National Parks, and is located about fifteen miles out of

Denver on a very good pavement road."

ROY L. HOLLENBACK, EVANGELIST—"I just closed a union tent meeting at Rushville, Nebraska, on June 13th. The three Methodist Churches of Rushville, Hay Springs, and Clinton and the Presbyterian Church at Rushville, joined their forces for a united effort, and invited this preacher for the evangelist. There was real co-operation. God gave us a real revival. At the first altar call there were nineteen seekers who walked right out without a song; and there was almost a constant line of seekers and finders on to the close. On the last night it was fine to see the splendid line of shining faces as the converts of the meeting formed a row across the front of the tent. The pastors received several new members. The meeting had some amusing features. Early in the meeting we exalted the standard above worldliness, and as we spared no pains in denouncing dancing, theatre-going, and the movies, we struck closer to home than we dreamed; for two of the preachers who sponsored the meetings attended the shows. But we stood our ground firm, and declared, 'Christians do not go!' We wondered if they would stand by us, but we decided if they did not, God would; and we never yielded from that position one inch. I had rather make any sacrifice than to withhold needed and helpful truth. But those pastors did not leave us—they searched their hearts, walked in the light, and were greatly helped spiritually. We greatly enjoyed this meeting. We enjoyed preaching the truth from all angles, but especially presenting the experience of holiness. There was very little resistance to the truth, and for the most part the atmosphere was free and easy. Praise God! We are now with Rev. O. P. Bottom for one week at Cody, Nebr., and from here we go to Cedar Rapids, Iowa."

FIRST CHURCH, CHICAGO, has recalled Rev. W. G. Schurman as pastor for another year. It was with hearts tendered with love and affection that the people whom he has served so many years gathered Sunday morning, June 13, to express to him the confidence and high regard with which they hold him. Brother Whisler, the assistant pastor, told in a few words of the appreciation for Brother Schurman's work at First Church. As he closed, the big doors separating the main auditorium from the young people's room were thrown open and back of a huge basket of peonies were the hand boys. As the flowers were carried up the aisle the band played "Blest be the Tie that Binds" and the congregation stood, a silent expression of their love for their pastor. A few words of thanks from Brother Schurman concluded that part of the service but it will be a long time before the memory of Brother Whisler's words, the music of the band, the fragrance of the flowers, and the tear stained faces of the congregation will be forgotten."—Esther Roberts, Reporter.

ALLIANCE, NEBR.—"We closed a three weeks' revival campaign here the last of

May. Rev. M. E. DeVoll of Missouri Valley, Iowa, preached real gospel sermons. The attendance was not large but the people were very attentive listeners and we feel much good was done by the presentation of the truth even though the visible results were small. There are only a few in the church and we have been without a pastor for four years but we are looking forward for better things in the near future. Brother DeVoll secured a number of subscriptions to the HERALD OF HOLINESS. Thank God for His faithful ministers."—Mabel Young, Secretary.

PASTOR W. F. FARMER, SHERMAN, TEXAS—"Sunday night, June 6, marked the close of the greatest revival old Sherman has witnessed in some time. Although hindered by rain and one service rained out, yet God worked in mighty convicting power. Rev. H. A. Gregory preached the gospel in its simplicity and with fervor and power, while Miss Ruth Lanier sang conviction on the people as she is capable of doing. On the second Sunday evening as the preacher closed his message, the power of God so filled the tent, the pastor was prostrated under awful soul burden, which changed to rejoicing as seekers began to pray through at the altar, while billows of glory swept over his happy soul for possibly an hour. The closing Sunday was also great, at the morning service while Miss Ruth sang "Moving Day" the glory of God came down and the service was concluded with a great altar service, a number praying through without a sermon. When the service closed Sunday night there had been sixty professions. We took eight good members into the church."

PASTOR CHESTER C. CHRISTIAN, ALBANY, OKLA.—"This is a little town of about three or four hundred people, eleven miles from the nearest railroad. Wife and I took the pastorate of the new church, a little over sixteen months ago when the church was about two months old. We had thirty-four charter members on the roll. In the sixteen months we have seen a total of over 350 people pray through in our revivals and regular services, have received 102 new members, have seen the sick healed after the doctors had given them up, and with the help of the Lord the church has bought and paid for a good piano, new stove, seats for the church, a four room parsonage and five lots adjoining each other, and have built a new church thirty-two by fifty feet. Have the church almost completed and own only \$350.00, and the members have enough cotton planted and working it for the church, to almost pay the entire debt. An unsaved carpenter has put in his time in building the church and has not charged a penny for his services. Another man bought new lights for the church. I think he is also unsaved. May God repay them a hundred fold and save them is our prayer. The pastor's salary is not as large as some city churches but it has been increased about three hundred per cent over last year, so I think we have made a substantial

gain. Sister Edwards came down April 4 and gave us a boost and organized a W. M. S. The Society has raised several dollars. We had a fine Children's Missionary service tonight, over \$16.00 free will offering for missions. We feel that it is the Lord's will for us to go elsewhere next year. Any church who is in need of a pastor next year and wants one who depends upon the Lord continually, may write Brother S. H. Owens, Bethany, Okla., J. W. Bost, Penikese, Tex., or Pastor V. B. Atteberry, McKinney, Texas."

EVANGELIST D. M. COULSON, JOPLIN, MO.—"I am back in the dear Southwest again. Because of the health of my wife (her health has been very bad for years but is much worse now) I was compelled to give up my work as pastor of our church at Binghamton, N. Y., after receiving a unanimous call for the next year and where God was signally blessing in every department. We were serving the best folks with good prospects for a great church in that city. But I am here under the grace of God to do what ever my hand finds to do, and I am looking to God who feeds the sparrow and who says that the hairs of my head are all numbered. I am ready to enter any open door and am willing, as ever to do as in the early days, to go without comforts and ease to the call of God and the folks, preaching the same old rugged gospel. I have a meeting near Roff, Okla., to begin the 10th of June, and if there are other places in that country I would be glad to hold meetings as conditions will allow. Will you remember me in your prayers and that God may touch my wife and make it possible for me to do evangelistic work, and God may use me anywhere that He needs me?"

PASTORS FELIX AND NORA GRAHAM, WELLINGTON, TEXAS—"Though we are resigning the work here, and taking the pastorate of the Graham Church, Los Angeles, Calif., we wish to commend the dear people of Wellington for their faithfulness. A more loyal and congenial people would be hard to find. Our labors among them have been very satisfactory indeed. Brother and Sister Cagle will serve as pastors the remaining part of this year. We expect to hear great things from the Wellington Church under their wise and able leadership. We appreciate our many friends and brethren on the Hamlin District. Keep on the firing line."

PEOPLE'S CHURCH, PROVIDENCE, R. I.—"The People's Church of the Nazarene is enjoying the blessing of God in a measure not known for many years. May 16th, Sister Marshall, our returned missionary from Africa, spoke to us in the Sunday school and also in the evening service, of her work and victories in Africa. Our missionary zeal was stirred and strengthened. The Young People's Rally with Brothers DeLong, Haas and Anderson was made a great blessing to us. The Spirit of God has settled upon our folks since then in a marvelous way. We believe this is due largely to the heart searching sermons

of our pastor plus the prayers of the people that God would pour out of His Spirit upon us. Over sixty of our people attended the Sunday School Group Five Convention at New Bedford on May the 31st. This was a great day. God met with us and our people are thanking God for the privilege of attending that splendid rally. The evening following we had a victorious Young People's Society meeting with real power and victory upon the people, one backslider praying through. Sunday June 6th our pastor received nine into full membership. We expect a number of others within a few weeks. Truly 'God is still on the throne' and we praise Him for His goodness to us. We are trusting Him and expecting to see many coming to Him before next winter."—Rose E. Angilly, Reporter.

PASTORS ARTHUR AND LURA INGLER, FITCHBURG, MASS.—"Since the district assembly in April we have been busy with many things incident to springtime. On May 2 Rev. A. H. Kauffman and wife, missionaries from Palestine, were with us for an all day meeting, giving interesting and helpful messages on Jerusalem and their work in that Bible city. May the Lord raise up friends for that needy field and provide the means to purchase a suitable property for our church and school there. On May 16 we began special revival services with Rev. and Mrs. G. F. Owen, evangelists from Colorado. Brother Owen graduated from our college in Nampa, Idaho, two years ago, and some time prior to that we held meetings in Oregon with good results. He and his wife have just returned from a tour of Europe and Palestine and have a fund of information and illustrations from those lands that are valuable to all Christian workers everywhere. They were with us four Sundays and God graciously blessed and used them among our people in Fitchburg. There have been many souls convicted of their needs and quite a number of them were at the altar seeking God. Some found Him in pardoning mercy and sanctifying power. They left us with the feeling that we would like to have them return soon and give us another good meeting. Several strangers came to the altar and found the Lord and will join church soon, no doubt. Our Sunday school has increased its attendance which is a signal victory for the work in this difficult field. Mrs. Owen talked to the N. Y. P. S. several times and Brother Owen gave the young people a rare message on 'The Model Youth.' His sermons were simple and gripping, and the singing of Sister Owen was inspiring. There was no pulling and begging for finances; envelopes were passed out for a free will offering for the evangelists and they were well paid, and all the expenses of the campaign were met. On account of the special meetings our Children's Day Program was postponed till June 20 but we expect a good offering for missions on that occasion. Our people are meeting the needs of the district and general budgets regularly, as well as paying all local bills. We thank God

for the victories won and press on to greater conquests. Amen."

PASTOR F. W. DOMINA, HAVERHILL, Mass.—"The Haverhill Church is marching on with a conquering tread. The Lord of Hosts is in our midst. Congregations are good and finances increasing. Our prayermeetings are seasons of glory and power with an attendance of about eighty, twice a week. The Spirit falls on the people and they shout and march around and get blessed. We are looking for a real outpouring from on high. We purpose to see the greatest year in our history by the grace of God. I am now in a revival campaign in Moores, N. Y. Sunday was a day of power and glory. They have a great church here, in fact I never saw anything like it for an M. E. Church. They know how to pray the glory down. Sunday night at Sciota the church was full and running over, some being turned away for lack of room. Souls are getting into the fountain. One Catholic man was saved last night with others. The work of God is going on."

MACKVILLE, KY.—

On May 23rd, we closed a revival meeting held in the Antioch Methodist Church on the Mackville Charge. Rev. J. A. MacClintock of the Church of the Nazarene was our helper. The battle was a hard one, the real break not coming until the last night of the meeting. At this last service eighteen were saved at an altar of prayer. The total results of the meeting were twenty-one saved or reclaimed and the membership greatly revived. This is the fourth meeting in which I have had Rev. MacClintock as helper, and I have always found him fearless and uncompromising in regard to sin. He not only clearly sets forth the doctrine of regeneration, but also that of sanctification subsequent to regeneration. Anyone who is in need of a man who will stir carnality, will do well to get Brother MacClintock. —H. T. Bonny, Pastor.

PASTOR HOWARD SMITH, CHERRY VALLEY, OHIO.—"We wish to report a revival of gracious victory here with Rev. Rona Fleming, evangelist and Miss Elsie Harry, singer. Finances for workers raised without slightest difficulty and a liberal offering was given the pastor. Over one hundred different seekers came to the altar. Nearly every one received a definite experience of pardon or sanctification. A nice class of new members will be taken into the church. Large crowds attended every service of the revival. The last Sunday we had 214 at Sunday school. Crowded house for morning and afternoon. Nearly three hundred at Young People's meeting. Sunday night over four hundred people were packed into the tabernacle and more than two hundred listened from the outside. Many auto loads of people drove on when they saw the crowded conditions and limited parking space. We feel that our church is strengthened and ready to go forward by the grace of our Lord and Savior. Our church membership has increased in the last

three years from thirty-three to ninety-nine."

EVANGELIST M. M. BUSSEY.—"God has given His blessing and power in three good revivals since I last reported, the first with Rev. D. E. Higgs of Baltimore, Md. The Baltimore Nazarenes are on fire, and Brother Higgs is a fine pastor to labor with. This was my second meeting with them. The next was with Rev. G. Howard Rowe at New Castle, Pa. This was a fruitful meeting, both in the salvation of souls and in the building up of the church. We enjoyed having District Superintendent Dr. Sleam and wife with us for two services. From there we went to Washington, D. C. Rev. L. B. Williams is in charge. He is faithful and loyal, and we enjoyed laboring with him. He has a praying band who meet at the church at 5 a. m. Sundays and pray for two hours. I met with them and was greatly blessed. God gave us souls at the altar nearly every service. There were some new people who came and were saved and will unite with the church. God gave me great liberty in preaching, and I enjoyed laboring in this revival. God is giving me His leadings, and blessings; these are the best days of my life. I praise Him for His great mercy and goodness to me."

EVANGELIST R. E. GILMORE.—"Just closed a good eight-day convention at Little Rock First Church. The meeting was one of the greatest encouragements that has ever come to my life. Rev. M. Edward Borders, the pastor, was the kindest brother that an evangelist could want. Also, he has done wonders at Little Rock. Our work there is highly respected by the entire city. The leading citizens frequently attend all the church meetings. On Wednesday evening the annual church meeting was held, at which the present pastor was unanimously recalled without an opposing vote in the board or on nomination ballot. Plans are under way for a new building and the last Sunday \$150,000.00 was raised for that purpose. Little Rock church is united, progressive, aggressive, optimistic, free from fault-finding, up-to-date, old-fashioned and intensely spiritual and evangelistic. They will have the greatest church in Little Rock in a very few years. We are in the battle here with Hot Springs Church and Rev. D. C. Reynolds the pastor. Good beginning. Pray for us."

QUINDARO BOULEVARD CHURCH, KANSAS CITY, KANSAS.—"These are the best days this little congregation has had during the four years of its existence. Much new territory has been gained since the assembly last fall; at that time we were worshiping in the basement, since then the superstructure has been completed and modernly equipped with classrooms, library, nursery, baptistry, and a good sized auditorium. To those familiar with the beginning of this work it is very gratifying to note the continued progress and substantial development made during these short four years. The building is of such construction both inside and out that even the com-

munity critics frankly admit the building is an attraction and asset to the locality and by the grace of God we want all that goes on on the inside to be well-pleasing to God and for the advancement of the great plan and program of the Master. The church is especially favored in having Dr. A. S. London and family, formerly of Bresee College, Hutchinson, Kansas, with us. Prof. London accepted the unanimous call of the church as special worker and lecturer for the summer months. He is a man of much experience with young people and in school work and certainly he is proving to be the answer to earnest prayer and instead of our attendance falling off with the coming of hot weather we are having the best attendance and interest we have ever had. A large chorus has been organized and the Sunday school will probably reach the two

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hundred mark early in July. I am convinced that in a city like this just the Sunday meetings and midweek prayer meeting and occasionally a cottage meeting or something of the kind will not adequately meet the needs of the community, especially the homes which are dependent upon us for the moral and spiritual guidance of their children and young people. With Dr. London's able assistance we are going to try to develop a church program which will supply this long felt need."—E. D. Russell, Pastor.

PASTOR ALFORD L. FORD, RICHMOND, VA.—"The work here is moving along nicely. We started a tent campaign here three years ago this July under the Home Mission Board of the Washington-Philadelphia District. There were only two Nazarenes in this city of 200,000 population; that was wife and I. We rented a mission hall to seat 225 people, with six rooms upstairs to live in. We have paid \$70.00 a month for nearly three years, but now under God's blessings we have bought a nice lot and at this writing the building contractor is erecting a nice church and parsonage combined, to cost with lot included \$2,200.00. At this writing we have erected a large brown tent, to stay up from June 1 to October 1 to run a four months' evangelistic campaign every night. The first evangelistic party, Sturk Brothers, of Owassa, Mich., have closed their engagement of two weeks. Thirty-six seekers were at the altar. After one week of regular church work in the tent we begin another two weeks' evangelistic campaign, then on and on until October.

Large crowds are attending, sometimes there are six hundred people listening to the gospel messages. After our summer campaign under the tent we expect (D. V.) to go into our new church."

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.

MENOMONIE, WIS.

Closed great revival at Mattoon, Wis., with Evangelists Lewis J. and Edythe Rice. Their sermons are safe and sane. There were seventy prayed through, great crowds and wonderful altar services. They will do any church or camp good work. Address them 2023 Troost Ave., Kansas City, Mo.—Rev. J. J. Gough.

BETHANY, OKLA.

Oklahoma City First Church great revival on here. General break last night, altar full, all praying through except three or four. Old time shouts of victory. Pastor and church encouraged. Another week yet.—Evangelist C. E. Toney and wife.

KANSAS CITY, MO.

Kansas City Big Tent Meeting, under auspices First Church grows in interest and power, with many seekers. Church Board voted to continue meetings on from from July 4 with Headrick-Harding Evangelistic Party in charge. Richard Headrick, nine year old "Little Minister" will be one of the preachers. He will arrive July 2nd. Great

all day meeting July 5th, in which we are asking all Fundamentalists to unite. Bring your lunch to the grounds. People out-of-town should hear this miracle child who led over fifteen hundred to Christ last year. Reasonable entertainment for out-of-town people. Location of tent, 37th and Campbell.—A. M. Bowes, Pastor.

SAN ANTONIO, TEXAS.

Mrs. Laura Penuel, veteran College and Bible teacher, missionary and preacher, was buried from First Church, San Antonio, June 10, aged eighty. She went to sleep and never woke. Former Pastor Sharpe and E. W. Wells assisted in funeral service. The church sustained great loss. We will meet again.—J. D. Scott, Pastor.

ANNOUNCEMENTS

NOTICE—We are now entering the evangelistic field. Anyone desiring our services for holiness meetings, write me at Heavener, Okla.—Rev. W. J. Liles.

RECOMMENDATION—We take pleasure in recommending B. Orville Donaldson, evangelist and vocalist for revival meetings. He has had three and one half years of experience in gospel work, and is a forceful young preacher. He has been holding meetings near Richland Center, Wis., with a marked degree of success.—Geo. B. Munns, Pastor Church of the Nazarene, Richland Center, Wis.

NOTICE—Rev. F. M. Messenger of the General Board, is now in position to give some of his time to evangelistic work and to lecturing on the book of Revelation. Brother Messenger is a blessing to any church and has a great and good message. This notice is written without his knowledge. Anyone desiring his services may address him. Rev. F. M. Messenger, 61st and Wentworth Ave., care Messenger Pub. Co., Chicago, Ill.—E. O. Chalfant.

OPEN DATES—I have ten days, July 19 to 29, between my meeting at McKinney, Texas, and Peniel Camp, which I would like to give to some church in that part of the state.—Kendall S. and Ola Fisher White, song evangelists.

REQUESTS FOR PRAYER—"Pray that I may be healed of deafness which was caused by scarlet fever at the age of five, also pray for my sanctification."—L. B. Mo. . . . "Please pray for a sick sister who is in a critical condition, also for her husband's sanctification, and my husband's and father's salvation, and that the Lord will give me strength to stand the trials of life."—Mrs. H. W. Texas. . . . "Pray that the Lord may so arrange that a wanderer may be free and come home."—J. Texas. . . . "Remember me in your prayers. I want to be sanctified wholly. I'm having such a struggle, seems that I hunger and thirst for more of Jesus but there is something holding me back."

NOTICE—We have resigned our work

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Write REV. A. O. HENRICKS, Pres.
Trevacca College, Nashville, Tenn.

at Ogden, Utah, and are to spend some time with relatives in Indiana and Michigan. We expect to get located in the pastorate somewhere in Illinois, Michigan or Indiana by September.—W. S. Purinton.

SPECIAL NOTICE—We do not publish formal resolutions in the **HERALD OF HOLINESS**. Have not done so for several years. But we acknowledge receipt of resolutions passed by the Church Board and Congregation of Bresee Avenue Church of the Nazarene, Pasadena, Calif., regarding the life and work of Rev. P. G. Linaweaver, whose four years pastorate of that church terminated with the recent meeting of the Assembly of the Southern California District. During Brother Linaweaver's pastorate the church has grown from a new organization to a present membership of 360, with a large Sunday school and prosperous departments in all lines of endeavor. And besides these, a modern church building which is a credit to the city and to our denomination has been erected. The church at Bresee Avenue commends Brother and Sister Linaweaver to the church generally as capable and faithful laborers in the Master's vineyard.—Editor.

BUD ROBINSON AT CHICAGO CENTRAL DISTRICT ASSEMBLY—The Chicago Central District, Church of the Nazarene, which comprises the states of Illinois and Wisconsin and the city of Chicago, will hold its regular Assembly Sept. 1 to 5 at the Chicago First Church, Corner 6th St. and Eggleston Avenue, Chicago, Illinois. Dr. R. T. Williams, General Superintendent, Church of the Nazarene, of Kansas City, Missouri, and Rev. Bud Robinson, of Pasadena, California, will be the special workers. Plans are being made to make this one of the greatest gatherings and conventions held in the Middlewest. For particulars write E. O. Chalfant, Danville, Illinois, General Delivery, or the pastor of the Church, Rev. W. G. Schurman, 6100 Princeton Avenue, Chicago, Ill. Plan to come. Pray for this gathering.

WEDDING BELLS

There was a very pretty wedding on June 3rd at the Nampa, Idaho, Church of the Nazarene when Miss Cora Bell, daughter of Professor and Mrs. A. M. Paylor, became the bride of Frank S. True, of Spokane, Wash. The ceremony was in charge of Dr. H. Orton Wiley, assisted by the pastor, R. J. Plumb. The prayers and best wishes of hundreds of friends go with this splendid young couple.—R. J. Plumb.

On Friday, May 28th, at the parsonage of the First Church of the Nazarene, Pasadena, at 2:30 p. m. occurred a beautiful and impressive wedding. When Miss Lavinder of Waco, Texas, and W. M. Sewell, Jr., of Pasadena, were united in holy wedlock. The bride comes from our church at Waco, Texas, and the groom, is a graduate this year of the College of Liberal Arts, Pasadena College. Among the guests at the wedding was the 1926 graduating class of Pasadena College. The writer officiated.—U. E. Harding.

On March 20th, occurred a happy and beautiful wedding, when Evangelist C. E. Fugett and Miss Esther Jarvis were united in holy wedlock, at the home of the bride's sister Mr. and Mrs. Glen Pasko of Huntington, Ind. Rev. Fugett is one of our splendid evangelists, and a great soul winner. Miss Jarvis is one of our noble young ladies and we are sure a useful and happy future awaits them. The pastors R. L. and Pearl Rich officiated.—R. L. Rich.

Miss Bertha Bryant, daughter of the late Rev. and Mrs. A. K. Bryant was united in marriage to Mr. George A. Miller of Grand Island, Neb., Rev. T. F. Bennett of the Methodist Church officiating. Their home will be at the "Cedars," Grand Island, Neb.—Mrs. A. K. Bryant.

A beautiful wedding took place June 3rd, at the home of Mr. and Mrs. J. C. Davis in Kansas City when their sister, Miss Edith Brown was united in marriage with Rev. Paul Rees, of Pasadena, California. The ceremony was performed by the father of the groom, Rev. Seth Rees assisted by Rev. Alpin M. Bowes. Rev. and Mrs. Rees left for an Eastern wedding trip, enroute to evangelistic engagements. We wish these young people a long and happy life and pray God's richest blessings upon their labors.—Mrs. Mary Drake.

NOTICE—After serving as a minister in the Baptist Church for thirty-three years, I was received into the ministry of the Church of the Nazarene in the Idaho-Oregon District during the recent Assembly at Nampa and was commissioned

as evangelist. I am now ready to accept calls for evangelistic meetings in any section of the country, where my services may be desired. Wife and daughter can assist me during the vacation season. Address me at Wallowa, Oregon.—J. W. Slaton, Evangelist.

RECOMMENDATION—I wish to say that Brother Herbert McNeese of New Brighton, Pa., is a young man, called of God to preach. He is now ready to slate for meetings. He is safe and sound. Give him a call.—Rev. O. R. Ring, Pastor New Brighton Church.

NOTICE—A tent meeting will be held at Lakeview, Texas, eleven miles southeast of Floydada, Texas, beginning August 7th. All are invited, come and camp. For further particulars write Mrs. R. F. Luttrell, R. 2, Box 26, Floydada, Texas.

CAMPMEETING CALENDAR

June 27 to July 11. Tenth annual campmeeting, under the auspices of the Churches of the Nazarene, convenes on Trevecca College Campus, Nashville, Tenn. Special evangelists: Dr. O. G. Minglehoff, Dr. C. E. Hardy. Other workers: Dr. A. O. Henricks, Rev. J. A. Collier, Rev. Lige Weaver, Rev. Rob. Pawls, Rev. G. M. Hammond, Rev. H. H. Wise. Free entertainment for all preachers and their wives. For further information write T. C. Young, 953 McClurkan Ave., Nashville, Tenn.

July 1 to 10. Campmeeting at Ashburn, Ga. For information write Revs. Chas. and Emma Morrison, Ashburn, Ga.

July 1 to 11. Alberta Annual District Campmeeting, Red Deer, Alberta. Evangelists: Bud Robinson and O. B. Ong.

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Singer and song leader, L. C. Messer. For particulars write Rev. Chas. E. Thomson, 1328-15th Ave. W., Calgary, Alberta, Can.

July 1 to 11. Syracuse Campmeeting, sixth annual session, under management of Syracuse Holiness Campmeeting Association. Workers: Rev. J. C. Long, Rev. E. D. Shelhamor, Rev. John and Emily Thomas, Rev. C. I. Armstrong, and others. For information address Rev. C. H. Cox, President, Rt. 3, Syracuse, N. Y., or W. H. Shipman, Secretary, 605 E. Raynor Ave., Syracuse, N. Y.

July 1 to 11. Red Rock Campmeeting. Red Rock Park, seven miles below St. Paul, Minn., on Highway No. 3. Workers: Rev. Joseph H. Smith, Rev. Wm. H. Huff, Rev. G. G. Vallentyne, Rev. Floyd Nixon, Mrs. Anna L. Murphy, Howard Skinner, A. P. Andrews, Newport, Minn., care Red Rock Park, Superintendent of Grounds.

July 2 to 12. State of Maine Nazarene Campmeeting, Old Orchard, Maine. Special workers: Evangelist G. F. and Byrdie Owen of Colorado Springs, Colo., assisted by Maine Nazarene pastors. This meeting takes the place of the National Holiness Association meeting. For particulars write Rev. Leslie Mann, 1 Union Court, Bath, Maine.

July 8 to 18. Fifth Annual Campmeeting, Yakima Valley Nazarene Campmeeting Association, Stato Fair Grounds, Yakima, Wash. Workers: Evangelists C. B. Fugett, Ashland, Ky., and M. G. Jobe, Walla Walla, Wash. Music in charge of Rev. and Mrs. H. B.

Wallin, Spokane, Wash. For further information address Weaver W. Hess, 814 N. First St., Yakima, Wash.

July 9 to 13. Aura Holiness Campmeeting. Aura, N. J. Workers: Rev. Charles Welgele, Florida; George Lester Edle, Upland, Ind., assisted by visiting ministers. Miss Elizabeth R. Bilks, Secretary, Clayton, N. J.

July 9 to 13. New York District Campmeeting, Groveville Park, Beacon, N. Y. Workers, General Superintendent R. T. Williams, District Superintendent Paul S. Hill and others. For further information address Louis B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 9 to 19. Iowa and Polk County Campmeeting, Good Park, Des Moines, Iowa. Workers: Rev. John Hatfield of Los Angeles, Calif., and Prof. and Mrs. Liddell of Chicago, Ill. For further information, address Mrs. S. A. Keel, Corresponding Secretary, 1161 19th St., Des Moines, Iowa.

July 9 to 19. Smith Mills Holiness Campmeeting, Tucker Rd., No. Dartmouth, Mass. Preachers: Rev. A. Gordon Crockett, Rev. Mabel R. Manning, Rev. E. E. Angell (Bible teacher) and others. Song leader and soloist, Rev. Mabel R. Manning; Children's leader, Miss Lottie Furbush; Young People's leader, Mrs. E. E. Martin; Pianist, Miss Gladys Beers. Rev. Tom M. Brown, president of camp, in charge. For further information write Abram Boomer, Jr., Superintendent of Grounds, 70 Ocean St., New Bedford, Mass.; or Miss Annie

M. Cunningham, 194 Tremont St., New Bedford, Mass.

July 14 to 25. Spring Park Holiness Campmeeting, Racine, Wis. Rev. Theo. and Minnie Ludwig, evangelists; Mr. and Mrs. Kirby Fields, singers. For further information address Mr. F. C. Hilker, Secretary, 1825 Clayton Ave., Racine, Wis.

July 15 to 26. Freeport, Long Island, N. Y. Annual Campmeeting of the Long Island Holiness Campmeeting Association. Workers: J. C. Long and John Thomas and wife, evangelists; Robert L. Simpson and Howard S. Hurd in charge of the music. For information address H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

July 15 to 25. Manitoba-Saskatchewan District annual campmeeting and Assembly, Regina, Sask. Workers: Dr. H. F. Reynolds, Rev. Bud Robinson, Prof. L. C. Messer. For information write Rev. A. C. Metcalf, District Superintendent, 2030 Cameron St., Regina, Sask.

July 15 to 25. Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: Rev. J. C. Long, Rev. and Mrs. John Thomas, Robert L. Simpson and Rev. H. S. Hurd. Send for booklet to H. J. Cornell, 109 Burling St., Flushing, L. I.

July 15 to 25, a camp in the Ozark Mountains, Bentonville, Ark. Jarrette and Dell Aycock, evangelists. Good camp sites, fine water, cool climate, a spiritual feast. For information write Rev. Joe M. Tyson, Bentonville, Ark.

July 16 to 26. 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. Menneke, Pastor and president.

July 16 to Aug. 1, Yates, near Whitney, Texas. Workers: Rev. and Mrs. W. T. Givens and Robert Matthews. For further information write Rev. W. T. Givens, Hillsboro, Texas.

July 22 to Aug. 2. Ohio District Camp, Columbus, Ohio. Workers: Rev. R. T. Williams, D. D.; Rev. Floyd Nease, President Eastern Nazarene College; Rev. and Mrs. Haldor Lillenas, song directors and in charge of music. For information write Rev. O. J. Nease, 116 King Ave., Columbus, Ohio, or Rev. Chas. A. Gibson, 118 King Ave., Columbus, Ohio.

July 23 to Aug. 1. Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swaney of the North Pacific Coast; Rev. Joseph E. Bates of China; Mr. John J. Douglas of Dallas will be in charge of the singing. The Berachah Gospel Band of twenty-five pieces directed by Mr. Arthur Wilber Upchurch, will furnish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 35 cents, free camping grounds. For further information address J. W. Berrysford, Waco, Texas, or J. T. Upchurch, Business Manager, Arlington, Texas.

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. G. Reedy, pastor.

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 Birkley. For information write Mrs. Grace Smith, St. Croix Falls, Wis., or P. A. Denn, Ashland, Wis., President.

July 29 to Aug. 8. Portsmouth, R. I. Workers: Rev. Seth Rees, Isaac S.

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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, Oklahoman; Rev. McKay, Springfield, Ill.; Rev. John B. Moore, Los Angeles, Calif.; Miss Rebecca A. Cruse, Pianist, Cambria, Ill. Secretary A. C. Wolfe, Cartersville, Ill., R. I.

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 Suttons. 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. 16, The Batesville, Ark., annual campmeeting will be held at the Batesville fairground tabernacle. Mrs. Eupha D. Beasley of Hugo, Okla., and Mrs. Agnes W. Dittes of Durant, Okla., will be the workers. E. H. Mashburn, Secretary.

July 31 to Aug. 8, Foll 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. V. 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. 5 to 16, 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, Shadyside, Ohio.

Aug. 6 to 15, Sherman, Ill. Workers: Rev. Andrew Johnson, Rev. John E.

Hewson, Mrs. Della B. Stretch, Haldor 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. Cattle of Wilmore, Ky., who will have charge of the music. For further information address Mrs. M. J. Beavers, Cleveland, Miss.



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Aug. 6 to 15, Frankfort Pilgrim Holiness Campmeeting, Frankfort, Ind. Workers: Rev. T. H. Gaddis of Cincinnati, Ohio; Rev. T. M. Anderson, Wilmore, 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.

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, 616 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, 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 do give his wonderful messages. For further information write Mrs. Georgia Owens or W. E. Ellis, Dodsonville, 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 134, Wauneta, Nebr.

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 23, Bonnie campmeeting, at Bonnie, Ill. Workers: Revs. John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Wills, W. T. Lawson, Secretary, 1205 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 en-

tertainment, tents, etc., write G. H. Butler, 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, Fifteenth annual session Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: Rev. W. H. Cox, Dr. C. W. Butler, Rev. Joseph H. Smith, Rev. Chas. Slater, Mrs. Fred De Weerd, Miss Lillian Scott, and others. Entertainment free to ministers and wives. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich., Rt. 9; or Rev. A. Ruege, President, Wayland, Mich.

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.

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, 451 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 in-

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formation 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. 26 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. 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. Durkin, Vine-land, N. J. W. B. Wondrow, Secretary, Collingwood, N. J.

Aug. 30 to Sept. 5. Indiana Campmeeting and District Assembly at Beulah Park, Alexandria, Ind. Workers: General Superintendent H. P. 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.

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N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11
Manitoba-Sask. (Regina, Sask.).....July 14 to 18

FALL ASSEMBLIES

Michigan.....Aug. 11 to 15
Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
Iowa (Dickinson, N. D.).....August 18 to 22
Illinois.....Aug. 25 to 29
Indiana.....Aug. 30 to Sept. 5
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SPRING ASSEMBLIES

Young People's Convention (Buffalo, N. Y.).....July 1 to 4

FALL ASSEMBLIES

Kansas (Newton).....Sept. 1 to 5
Eastern Oklahoma (Ada).....Sept. 29 to Oct. 3
Western Oklahoma.....Oct. 6 to 10
Louisiana (Lake Charles).....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

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FALL ASSEMBLIES

Chicago Central (Chicago First Church).....Sept. 1 to 5
Kansas City (Pittsburg, Kans.).....Sept. 8 to 12
Missouri (Des Moines, Mo.).....Sept. 13 to 17
Kentucky (Lexington, Ky.).....Sept. 22 to 26
Tennessee (Chattanooga, Tenn.).....Sept. 29 to Oct. 3
Arkansas.....Oct. 6 to 10
Dallas (Houston, Tex.).....Oct. 13 to 17
Hampden (Dallas, Tex.).....Oct. 20 to 24
San Antonio (San Antonio, Tex.).....Oct. 27 to 31

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