

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XV. NO. 18

KANSAS CITY, MO., JULY 28, 1926

WHOLE NO. 746

THE WAY OF EVERLASTING LIFE

LIFE is better represented as "A way" than by any other metaphor; for it is by all means nothing static or stagnant or stationary. We are "here today and gone tomorrow." "We are passing away to the great judgment day." We are "on our way," whether we know whither we are going or not. "We have no continuing city," and our most permanent dwelling place is only a tent or tabernacle. We cannot tarry here and before us are oblivion, conscious remorse and sorrow, or fulness of joy and life, in the spirit world.

But must we wander through life as a traveler in an uncharted desert or a wanderer through an unmarked forest? Are there no certain guide posts of destiny, no dependable arrows which point to the goal? Is there no Guide who knows the way, no Friend and Protector till the journey ends? Is there not a path so hidden that the birds of prey have not known it or the falcon's eye seen it? A path so filled with peace that the lion's whelps have not trodden it, nor the fierce lion passed thereby?

There is indeed a path for the feet of the just which begins in the glimmerings of an awakening faith and "shineth more and more unto the perfect day." The land through which this way passes may often be unfriendly and forbidding, but to the obedient and faithful the path is always sufficiently discernible to enable the pilgrim to take the next step, and the faithful Guide leads on. Lions of threatening doubt and fear may appear, but they are always so chained as to restrain them from actually coming upon "the way," and the traveler who swerves not from the track is immune to the evils of their teeth and claws, though exposed to their roaring and furor.

And just as the glorious refuge of the ancient prophet was at the last described as "a man," so the Way of Everlasting Life is finally deducible to a person. "I am the way, the truth and the life." Jesus Christ is the anti-type of the golden ladder which Jacob saw in his dream at Bethel, and upon which angels descended to earth and men ascended to heaven. And it is upon this ladder that we may climb up from the pit of guilt and sin and depravity to pardon and holiness and heaven. The first rung of the ladder is negotiated by repentance and faith, the second by consecration and faith, and the final rung will at last be attained by obedience and faith. To the sinner it is said, "God willeth not the death of any;" to the justified believer it is announced, "This is the will of God even your sanctification;" and to the wholly sanctified it is urged "Be thou faithful unto death and I will give thee a crown of life." And to all the exhortation is given, "Look to me, all ye ends of the earth and be ye saved; for I am God and beside me there is none other." The same voice that spoke to Jeremiah, speaks still today, "This is the way, walk ye in it." And the same Savior who said to the disturbed disciples, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and take you unto myself that where I am there ye may be also," makes promise of present and eternal rewards to those who trust in Him today.

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Official Paper, Church of the Nazarene

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

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

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

THE USE AND ABUSE OF TRADITIONALISM

REFERRING to the antiquity of doctrinal truth, John Wesley said, "What is new is not true and what is true is not new." This saying fitly suggests the province of tradition and the service it is to render. That is, all essential doctrinal and saving truth is as old as the Bible and nothing in the way of modern conditions or incidental changes can affect it. Hence we are foolish if we lend our ears for a moment to those who would tell us that sin is no longer sin and that salvation need no longer be radical and deep reaching.

Human nature is essentially the same in every generation, whether men ride in ox carts or in automobiles. The need for the work of the Holy Spirit in regenerating and in sanctifying power is as great now as in any former age. Reformation in doctrine is always retrogressive, rather than progressive, and has for its motto, "Back to the faith of the fathers," or "Back to the Bible." Improvement in the type of vital religious experience also looks back toward Pentecost, rather than forward to contemporaries or to progeny.

From all this we readily gather that the rightful use of traditionalism is to give stability to doctrinal and experimental standards and to save from the weakening effects of the uncertainty which would result from changing current interpretations. The truth is old, therefore we are not to be led astray by propagators of any faith whatsoever. "To the law and to the testimony, and if any man speak not according to these it is because there is no light in him."

But it is easily possible to so mis-apply traditionalism as to make it a hindrance to the progress and success of the work of God. A little while ago a Church of the Nazarene found itself improperly located on account of the changing of the population in its neighborhood in the city. The leaders of this church saw an opportunity to dispose of the church property to a good advantage, and had on foot plans for locating in a more suitable community. But at the critical moment followers of tradition rose up to say that the Lord had so blessed in the present quarters as to prove that the site was sacred, and they refused to consent to

the change. As a result of this objection, the church is located in an unsuitable community, its opportunity for change is now much diminished, and the work of soul saving and general building is on the decline. "Our fathers worshipped in this mountain," they said, and they refused to accept progress in methods lest they should get away from the place that God would bless.

We have known good people who refused to unite with the organized holiness movement because God used to bless the undenominational holiness work, and they calculate that for this reason He will bless only that form still. We have known some who will not help to build church buildings because they know God blessed services were held in a tent.

But whenever traditionalism becomes a weight to hinder in the race to win men to the old faith of the fathers it is being abused. Let us use every new method possible in the efficient propagation of the essentials of the old faith. This is our right and duty in every day and generation.

THE MEANING OF ENTIRE SANCTIFICATION

JOHAN Wesley said, "Sanctification in proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power then always to cleave to God." In this statement he emphasizes both the negative and positive phases of the experience, as it was his habit to do. Power to deliver from all sin and power always to cleave to God; who that is serious in his desire to live right and get home to heaven could even be reluctant to seek and obtain such a grace?

Pope, in his *Theology*, says, "Sanctification in its beginnings, process and final issues is the full eradication of sin itself, which, reigning in the unregenerate, co-exists with the new life in the regenerate, is abolished in the wholly sanctified." In this statement, the "secondness" of the work of sanctification is made clear. No attempt is made to narrow the name of that from which deliverance is obtained; but it is described as "the sin which reigns in the unregenerate, and co-exists with the new life in the regenerate." That there is such a sin, no honest person should need go farther than his own consciousness to prove. If he is yet unregenerate, he is conscious of a sin that reigns within himself. If he has been regenerated, he is conscious that that something, whatever its name, which reigned within before his conversion, co-exists with the new life which he obtained when he was born again. And now if he would get sanctified wholly that sin would be abolished. And since it was not abolished when he was regenerated, and since it is abolished *after* he is regenerated, that divine work by which it is abolished is indeed a "second work of grace," a "second blessing, properly, so-called."

The Worcester Dictionary says of sanctification,

that it is "To free from the power of sin; to cleanse from corruption; to make holy; the act of sanctifying or purifying from the power of sin." The Standard Universal Dictionary defines sanctification, "To make holy; rendered sacred; morally or spiritually pure, cleansed from sin (Theol.). The gracious work of the Spirit whereby the believer is freed from sin and exalted to holiness of heart and life." The Century Dictionary says that sanctification is "To make holy or clean either ceremonially or morally and spiritually; to purify from sin. The act of God's grace by which the affections of man are purified and the soul is cleansed from sin and consecrated to God." And the Imperial Dictionary says that sanctification means: 1. "To make holy or sacred; to separate or appoint to holy, sacred or religious use." 2. "To purify in order to prepare for divine service and for partaking of holy things."

These and all other authoritative definitions agree in making sanctification two fold, and in applying it as consecration to a human act, and as purification to a divine act. This does not mean that one can be truly consecrated as a human act and not be purified as a divine act. Or purified as a divine act and not consecrated as a human act and condition, any more than one can truly repent and not be divinely forgiven or forgiven without repentance. But when we sanctify ourselves by consecrating or dedicating ourselves to God, He sanctifies us by purifying our affections by His Holy Spirit.

And from all these considerations, we think the conclusion must be that "Entire sanctification is that act of God, subsequent to conversion, by which regenerate believers are made free from inbred sin, and brought into the state of entire devotion to God and the holy obedience of love made perfect. It is provided for through the precious blood of Jesus and is wrought instantaneously by the baptism with the Holy Spirit, the conditions being entire consecration and appropriating faith; and to this work and state of grace the Holy Spirit bears witness" (Manual, Church of the Nazarene).

But because this experience is a fact and not merely a theory, we think the following "Note" also very appropriate and true: "This experience is also known by various terms, representing its different phrases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism with the Holy Spirit,' 'The Fulness of the Blessing,' and 'Christian Holiness.'"

The fact and not the theory is what really matters. The reality and not the name is the important thing. And yet when one gets the reality, the very method of getting it will usually confirm him in the theory and the effect of the blessing will rid him of any former objections he may have had regarding names. So getting and keeping the experience are the main issues.

A PLEA FOR THE DENOMINATIONAL COLLEGE

BECAUSE it is possible for institutions of higher education which are supported by the State to secure large appropriations, and because such schools are directed by men who are secular in their interpretation of education, and because such institutions are usually in close connection with the boards of education of the various states, through the influence of these schools the situation of the denominational college is becoming more and more precarious. In nearly all the states the requirements for endowment, current income, faculty, library and laboratory equipments are being raised from year to year, so that in some states it is practically impossible for small denominational colleges to be accredited with the State Board of Education, and hence the students and graduates of the small denominational schools are placed at a disadvantage whenever they attempt to enter the teaching profession, or whenever they attempt work for higher degrees.

We do not say that the State schools and the State boards of education are wrong in their efforts to raise the standards, for certainly our taxes could not be better spent than in the providing of the best possible opportunity for our student population. But we do say that the situation is serious for our denominational schools and that it is likely to become more and more serious as time goes on.

There are three possible things to do regarding the school situation. In the first place, the Church can abandon the educational field, leaving the work of higher education to be carried on by the State and by independent institutions which are well endowed, and this is just what some, even of the friends of the Church, would have us do. In the second place, denominational colleges can set up an independent standard and simply offer such work as they are able, and let their training and their graduations stand for just whatever they will with State boards and university authorities. And in the third place, we can rally to our schools and provide them with the equipment and endowment and other such things as are required by the standards.

Regarding the first plan suggested, we believe such would be a hurtful, almost a fatal mistake. The moral and religious situation in the State institutions of higher education is bad, as it is, but it would be a great deal worse if the influence of denominational colleges were removed. In the State institutions the tendencies are nearly all favorable to secularism and materialism, and the denominational college is needed to offset these tendencies in student life. And then in the direct sense, the Church is dependent upon the denominational college for its trained workers and leaders. In a recent survey, it was said that more than 1,000 out of 2,000 ministers in the Norwegian Lutheran Church came from church schools, while less than

ten of the two thousand came out of state schools. And a survey of other churches, including our own, would doubtless show corresponding results. To abandon the field of education would soon mean for the church to abandon the field of evangelism.

The second plan, while much preferable to the first, is of exceedingly doubtful value. If we are to make ourselves felt in the world, our youth must be found in the schools, places of business, and positions of honor in the land, and in order to reach and fill these places, they must be given training that will be acknowledged by university registrars and educational boards. In fact it is exceedingly doubtful whether we could and should hold our youth in our schools unless those schools provide for them standard and accredited courses of instruction. This refers only to the regular high school and college courses. It is the business of the church to select and provide for the theological training of her ministers; and concerning this, she should provide and maintain her own standards. And in our church there is room for one fully developed theological seminary where the most advanced courses are taught.

The only proper way to meet the situation is for us to rally to our schools and provide them with the equipment and endowment that will entitle them to the standing and accrediting offered to such schools by university and educational authorities. This is the hard way, the expensive way to meet the situation; but the right way is usually harder and more expensive. But in the long run (and that's the run we are on) this is the best way.

Our people in the Olivet zone have done nobly in providing money for the school's indebtedness, now may they not fail to provide for the school's establishment and progress. Trevecca College is coming along with a splendid plan for taking care of the \$50,000 balance due on their plant and equipment. And others of our schools are making headway against adverse winds. Shall we not stand up in defence of our educational institutions and make it possible for them to properly do the indispensable work committed to them? Let's make the next two years "Educational years," in that we shall give the largest possible support to our schools.

"PEOPLE WILL NOT BE BETTER THAN THE BOOKS THEY READ"

A man's human associates may be to a greater or less extent forced upon him, but he deliberately chooses his books; therefore a man's books are a better index to his character than his human associates. And while the proverb, "Birds of a feather will flock together," was probably intended to apply simply to human aggregations, it is fully as applicable to the effects of books as of human friends. The man who reads bad books is either a bad man to start with or else his reading of bad books will make him bad, so

that we may fully affirm that "People will not be better than the books they read."

The markets are flooded with books that are either indifferently evil or else positively bad, and our protest against them is not likely to be very effective in destroying them, although we must lift our voice on every suitable occasion. But the most effective war against bad literature can be waged only by a positive program for us all as individuals and as families. Let us fill our shelves with the very best books, even if we have to eat a little less expensive food and wear less expensive clothing to be able to afford it. Then let us read and induce our children to read what the best minds and hearts of the centuries have produced, and it may be that these good books will serve to make us good. Good books, more good books, all the good books possible is a good motto for individual and home practice.

A FEW WORDS ABOUT GEORGE OWEN

Brother George Owen, who did such a splendid work as pastor at Carthage, Mo., made so splendid a start in the evangelistic field, and then had to give up on account of a complete physical break, has now so far recovered that he has accepted a call to the pastorate of our church at Neodesha, Kansas, and will enter upon his duties there August first.

This is indeed good news, since the physician had said that Brother Owen would be unable to do any thing for many months. God has answered prayer in sparing and restoring this good man to us and His work. But Brother Owen still needs prayer for complete recovery and for victory in his new field of labor.

"Better not promise God you will do anything you do not want and expect to do, for if you promise Him you'll do it, He'll try you out to see if you will," says one. But this is false. You were never safer in your life than when you looked up into the face of your Heavenly Father and said, "I'll take what Thou dost give, do without what Thou dost withhold, be satisfied with Thy fare and never grumble;" for God reserves His best for a surrendered, trusting child like that, and He will never disappoint your love or impose upon your faith in His goodness.

"Pardoned by degrees" is just as intelligible a phrase as "sanctified by degrees," for both pardon and sanctification are divinely wrought works, both are conditioned upon faith, and both have reference to the supplying of a definite need. Every man is either guilty or fully pardoned, and every Christian either still has inbred sin within his heart or else he is sanctified wholly.

"HONOR THY FATHER AND THY MOTHER"

By EVANGELIST ELWOOD TAYLOR

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

ONE more "Mother's Day" has come and gone, and as we thought upon it and of the mothers up and down the land, we also thought of the old gray haired fathers. We often hear the saying, "What is home without a mother?" In connection with this question, let us ask, "What is home without a father?" These questions can only be answered by those who have experienced the loss of their parents.

The most common things in this world are also the strangest; the most familiar the most perplexing. There is nothing in the whole range of human knowledge of which I am more certain than that I am justly held accountable for my sins, my habits, my words, and my deeds. And yet I was not asked by my parents whether or not I wanted to be born—the question was determined for me by them alone. I owe it to them that I exist at all.

Many of us are like Job of old, ready to curse the day in which we were born, and to say that our birth into the world was a calamity. It is not necessary to endure hunger, cold, and physical torture in order to be driven to the wish that the dangerous gift of existence had never been conferred upon us. To many who live in pleasant homes and are surrounded by kind friends, life is sometimes so wearisome. Its fairest hopes seem sometimes so completely blighted, its highest purpose so disastrously defeated, the past has left such keen regrets—and the future is overshadowed with such gloom and fear that we wish that we had never been born. To yield to such thoughts would be rendered impossible if we only had a true knowledge of the infinite love of God, and of the glorious destiny which lies beyond the grave for all who would receive Christ. What is there of melancholy and want, of disappointment and pain, which I could endure in this life that is to be compared with the transcendent blessedness which we may win in that world which is to come? Let my earthly life be extended far beyond the limits of threescore and ten years; let every fresh year bring with it some new sorrow; every fresh month remove some old time friend; let every day be clouded with some real grief; and every night be made wretched with dreams of imaginary woe; and let me be homeless and friendless; let me endure want and pain; deprive me of the common consolations of life; let me suffer all that I can fear, and lose all that I can hope: and yet in God there is a blessedness to me in the hereafter, which makes me regard my existence in this world as an Infinite Bless-

ing! And I owe to my parents that life which makes it possible for me to live with all the good, with all the angels, and with God forever. If for no other reason than this, we are to honor our fathers and our mothers. Thank God for my dear old gray haired mother who is now living in the foot-hills of the Ozarks of old Missouri, and for the precious memory of my dear old father who has gone on to that beautiful Land.

The text says, "Honor thy father and thy mother." But some children say, "How can I honor my father and mother when there is not anything about them that is honorable and lovable?" We are to honor and love them just because they are our parents! Suppose that our parents had only honored and loved us, to the degree that our actions and honorableness merited their love and care? If this had been so, not many of us would have lived long, for the most of us have been a worthless outfit! But in the eyes of our parents, most of us have been good looking and clever. They found a grace in our movement, a music in our voices, a wit in our childish way, which no one but our parents ever discovered. We were in the sight of our parents nearly all heroes and some of us perhaps were saints. The truth about most of us was that our faces were very plain; that our intellects were very dull; that our tempers were far from agreeable, and that we were fretful and selfish. But our parents loved us because we happened to be their children, and their love transfigured us. We therefore should love and honor our parents because they are ours. And the absence of that love and honor should be confessed as a sin. The day will come when the most of us will see that our parents had a heroic devotion to us and a great desire for our well being in the world which we did not know they had. And the memory of this fact will cause us to shed many a scalding tear. Your parents may not be all you wished them to be, but we shall never know the worth of them until they are gone. Many fathers and mothers will live longer if they receive the right kind of treatment, love, and honor. When they are old and have nothing to live for; a word of kindness, and love is worth more to them than silver and gold. Shame on the young man or woman who disregards his parents just because they can't be out in society. Remember how they cared for you when no one else would do it?

The commandment is, "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." If children take the advice of their parents, usually they will live a virtuous and an upright life. And a virtuous man-

hood is likely to be crowned with a good old age. Even if our parents are not Christians, they will advise us to be. They may do many things that are wrong, but they will advise their children not to do them.

There is one consideration which may cause us to keep this commandment which does not apply to the other nine. That is, the time will come when it will be no longer possible for us to obey it. For in the course of nature our parents die before we do, and if we have been guilty of withholding from them in our youth the honor which they had a right to claim, repentance will come too late. We do not understand before the calamity arrives how great and how irreparable is our loss, when our parents are taken away. Other relationships may be formed, but they cannot fill the void. If we succeed in life, success will lose more than half of its joy if our parents are not alive to witness it. The happiness of Joseph was never complete until Joseph could say to his brothers: "Ye shall tell my father of all my glory in Egypt, and all that ye have seen."

There is one thing sure, as long as our parents are living, we have a friend. In our sorrows and even in our sins, our parents cling to us to the last. Theirs is a love upon which we can rely when all other love fails us. While our parents live we are always sure that even our worst faults will not wholly deprive us of human affection, and that in our worst miseries—miseries brought upon us by our own folly and sin—we will not be altogether forsaken by human consolation and sympathy. The love which our dear parents have for us, transfigures us and hides a multitude of sins. We shall never know their value until they are gone. Therefore we must honor our fathers and our mothers, if we would have our days to be long upon the land which the Lord our God has given us, for this is the first commandment given with promise (Eph. 6:2).

But there is still a greater love than that of our parents. We may worry even a father's mercy; and a mother's devotion and forbearance may be at last exhausted, but even then—when we have worn out the constancy of the strongest human affection, and have changed the tenderest human love into bitterness—we may still turn with confidence to Him whose "confidence fails not," and whose "mercy endureth forever." "When my father and my mother forsake me, then the Lord will take me up." Thank God for such love as He has extended to a cold and Christless world!

SCIENCE HILL, KY.

There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion.—CALVIN COOLIDGE.

REDEMPTION

By REV. H. D. BROWN

CHRISTIANITY is the only religion which has a Redeemer in its plan of salvation. A divine law had been promulgated and the penalty attached was death. This law had been violated and man had incurred the death penalty with the sad results of a depraved nature and all that is meant by the curse of the law and the frown of God. A cloud too deep and dark for description hung over mankind, for death, physical, spiritual, and eternal, had been incurred. But the dignity and majesty of the law must be maintained by the High Court of Heaven and there was absolutely no hope until a ransom was provided. In this awful crisis, in this moment of despair, the divine Son, the Living Word, came forward and offered Himself as a ransom to satisfy the demands of the law and redeem mankind from its curse. This sacrifice was accepted by the Divine Government; the majesty of the law was sustained; the suffering of the death penalty by Jesus Christ made it possible for the Divine Being to exercise mercy and save man on any terms His infinite wisdom and love might dictate.

This is in perfect harmony with the teachings of God's Word as found in Gal. 3:16; "Christ hath redeemed us from the curse of the law, being made a curse for us;" John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life;" Matt. 20:28: "and to give his life a ransom for many;" and 1 Tim. 2:6: "Who gave himself a ransom for all to be testified in due time." And Job said, "I know that my Redeemer liveth." The Law and the Prophets tell of Him who should redeem Israel; the eloquent poetry of the Psalms sings of redemption by the Promised One. Redemption is provided in the law, foreshadowed in the types and ceremonies, proclaimed in the Gospels and preached in the Epistles. Thus Christianity stands out alone as the only system in all the world which offers redemption to a lost race.

And this redemption is the outgrowth of the love of God. From beginning to end the Bible abounds in expressions of God's love. Not that we loved God, but that He loved us and gave Himself a ransom for us. He so loved the world that he gave His only begotten Son; so, this redemption is a ransom provided by a loving Father who was weeping over a lost world.

These provisions for man's redemption do not lay upon the Divine Being any obligation to save; they simply remove the obstacle and make possible the exercise of mercy on such terms as He thinks wise and best—most helpful to mankind. The *legal difficulties* are now removed and God can pardon the sinner on whatever terms He may set up. Repentance and faith in Jesus Christ are the terms presented. The

Divine plan is not to save men in their sins but to remove their guilt, pardon the past and save them from sin. The ransom is paid; redemption is accomplished; to receive the benefits man has but to comply with the terms laid down by the Divine Government. The results will be joyful and glorious, but the terms are imperative. God will never come to our terms; we must meet His conditions or forever remain under the penalty of the law.

It is said that a certain man, found guilty of a capital offense, was condemned to death. His friends made a determined effort to secure for him a pardon and their petitions and arguments made such a deep impression upon the Governor of the state that he decided to grant the pardon, if the condemned man gave evidence of repentance and some promise of future good behavior. In order to personally inform himself he visited the prisoner with the pardon in his pocket, fully made out and signed. In the course of a casual conversation he asked the condemned man what he would do should he be pardoned and given his liberty, and instantly the reply came back that he would certainly kill some of the men who had prosecuted him. The Governor at once arose, took the pardon from his pocket, told the prisoner who he was, why he had called, showed him the pardon and then tore it to shreds in his presence and left him to suffer the penalty of his crime. The prisoner cried after him with a piteous wail but to no avail. He had failed to meet the conditions and must be left to his fate. So it is with the sinner. The ransom has been paid; redemption is accomplished; but the sinner must meet the conditions of repentance and faith in Jesus Christ or be forever lost.

This redemption is so complete that men may be saved from spiritual death, from eternal death, and from the power of physical death. Though we pass through the portals of the tomb it has lost its terror and become the gateway to heaven. As we think of the glorious possibilities of this redemption well may we sing:

"Redeemed! How I love to proclaim it;
Redeemed by the blood of the Lamb."

SEATTLE, WASHINGTON.

WHEN GOD HEALED MY BODY

By REV. MRS. MATTIE WINES

(Sister Wines told her experience at the Indiana Preachers' Convention, and we asked for the privilege of publishing it in the *HERALD OF HOLINESS*. This experience first appeared in *God's Revivalist* in September, 1911. God does heal in answer to the prayer of faith.—Editor.)

In April 1910 God healed me of a serious trouble, a trouble that physicians said would cause my death unless I was operated upon and the operation proved successful.

For about three years I had been suffering at times

terrible pain, and this pain increased; but I paid little attention to it at first. Finally, the matter became so serious that I consulted a physician. In my heart I had dreaded going to see him, as I felt sure he would tell me that an operation was necessary. I selected as a physician one who had the reputation of rarely resorting to the knife. He examined me very carefully, and then told my husband privately that he feared I had inward cancer, and advised him to take me to a specialist, which he did. After an examination, four doctors agreed that an operation was necessary, and the specialist desired me to go to the hospital at once; but I told him I must pray about it. He felt there was no time to lose; but we came home and prayed. My family were greatly burdened. I told the doctor that I would give him my answer in a week, and at that time I wrote him a card and told him that I had not yet decided.

I went through great tests. Some would say, in a careless, unconcerned way, "Why don't you trust the Lord?" and throw all the responsibility upon me and my prayers; but the Bible puts some responsibility on the elders, and says they are to pray the prayer of faith. Some would say, "I would never go to the operation table;" and then again, some of the truest saints would urge me to listen to the doctor's advice. Letters came advising that if I would do certain things I should be healed. One dear sister declared that she had the witness that my healing would take place, but that I was in the way and hindered it; as though God, who knows all things, would give any one a witness that the work was to be done, and yet I who loved Him and wanted His whole will carried out in my life, would hinder it! I wept; my heart was broken up before the Lord, and had not a few of the saints held on and by faith encouraged me, I think perhaps I would have gone to heaven. I received much help, especially from my own loved ones. Husband was greatly burdened, and my daughter and son-in-law prayed and encouraged my faith continually.

Several times I went through strong testing and thought the work was done. I was anointed with oil according to James, and all present were greatly blessed. I based my hope on special signs; but these, however, did not last. The awful, terrible agony and suffering would return, with even greater force than they had in the past. Then would come the fearful temptation to give up my confidence in God's healing power, but His hand was upon me, and He held me steady.

On Wednesday before I was completely healed, I had several severe attacks,—the worst I had ever known. While lying on the bed suffering, a brother whom I had wished several times to have pray with me came in. He talked and prayed with me and encouraged my faith; but the pain continued, if anything, to grow even worse, and on Saturday I gave up all hopes, and declared to the children that I had not a particle of faith for healing. My son-in-law said,

"Perhaps you are, then, in the best condition you have been yet." I had been trying to examine my faith; but I found by experience that faith is not a substance to handle and weigh out. When we frequently think that we have the most faith we really have the least.

On this Saturday I told my husband to prepare to take me to the hospital, as I felt I would rather go through the operation than to be an invalid. He tried to encourage me, and said I would get through it all right. I went alone to a little room and burst out crying aloud. Mr. Wines followed me, and I told him that I would die with my family and trust Jesus, but that I could not go to the operating table unless He went with me, for it did seem at the time everything was so dark and that He had left me. He (Jesus) had been my companion for years, and as He withdrew His presence, it was more than I could bear.

The question kept coming, "He has blessed thousands going to the hospital, why not you?" and then the devil came and called me a coward, and said, "You are afraid to go." This continued for days, until finally in my heart I cried out, "Jesus, if it was for you and your glory, I could let them cut me to pieces by inches!" No sooner had my heart cry gone up than the devil took his flight on that line. Husband kneeled at the bedside and prayed, and we decided that if it was God's will, I would suffer it out and my heart felt at rest. The next day was Sabbath, and although I could hardly get to church, I insisted on going.

On Monday morning Brother John Hatfield came to see us. He said the Lord had sent him. He helped me greatly, and while we prayed the heavens opened, and we were so blessed that I laughed and shouted and praised the Lord. Still I could not say that I was healed. After Brother Hatfield left the room, it seemed to me that the place was filled with God's presence, and when I saw one of my neighbors I called out, "I believe Jesus has healed me!" She told what I had said at the service that evening, and it was soon reported that I was healed. When the report came to me again, I was greatly troubled, and thought, "Now I shall be sick again, and bring reproach on Jesus." But the Lord talked to me. He said, "What if when Moses told the children of Israel to go forward, they had said, Oh, we will all be drowned and bring reproach on Jehovah?" This encouraged my heart to continue to trust in God.

On Wednesday we had prayer-meeting and I asked husband for the privilege of leading the service. He replied, "If you feel able, go ahead." I prayerfully chose the Scripture; but when I got to the church I was terribly tried; my soul felt so dry, and I wished in my heart that I had not asked for the service. We sang and then we prayed, and after several had prayed the atmosphere cleared. After the season of prayer, we were sitting in our seats and began singing "'Tis true, Oh, yes, it is true; God's wonderful promise is true." Almost unconsciously to myself I arose from

my seat, lifted my hand and sang louder and louder, when suddenly a tremendous power fell on me with such terrible force that I felt I would be crushed in a small spot. I drew one breath, when just as suddenly I felt as light as a feather, and the Voice within my heart said clearly, "This is your healing."

I sprang to the very first person I could reach and called out, "God has healed me!" The fire and power fell on all present, the glory filled the room and I danced and shouted and sang and praised God for two hours or more. Some of the sinners in the meeting fell on their knees and began to cry out for mercy. What a wonderful, wonderful night! All the way home on the car I could not keep still, but continued to tell the people what great things God had done for me. I could sleep but little. I was too happy; but continued all night to praise Him and to sing, "Jesus heals, Jesus heals." More than the work He did was what He Himself was to my soul. The clouds had lifted, the darkness flown and the light of my God beamed radiantly through my whole being. Praise His name forever!

This is the 6th day of October, 1911, and as I write the fire burns, the witness is true. My healing is complete. He did it all. He has the glory. Just who prayed the prayer of faith that brought the answer we shall never know, but God has all the glory.

SPARKS FROM THE ANVIL OF ISAIAH BY DR. BRESEE

Selected by C. E. CORNELL

Dr. Bresee was a sublime thinker. He almost wholly thought along the line of the spiritual. His was a high order of thinking. He studied Isaiah about forty years and then said he was but at the beginning of this great book of the Bible. Each preacher of the Church of the Nazarene, and for that matter, any other church, ought to read this wonderful book recently issued by the Nazarene Publishing House. Here are a number of Dr. Bresee's sayings that ought to create an appetite for the book.

"Doing religion is first rate, if you have religion to do; but doing religion without salvation is nothing."

"Now a man who is in the condition that Paul describes as carrying about with him a putrid corpse of moral corruption, needs something done for him besides practicing morality."

"The Christian religion does not begin with, nor consist of church-going, saying prayers and making offerings. It begins and has its life in the soul."

"A people to whom the light has come cannot forsake it, and sink into forms, without falling under the divine displeasure and their prosperity be turned into adversity."

"Every young man who hears the divine call, whose ennobled aspirations throb with the Spirit of God is an idealist, and optimist."

"Pseudo churches, without a living Christ in the

person of the Holy Ghost, set up to allure the people into their somnambulant chambers, where they neglect the great salvation. The intense worldliness, the de-thronement of conscience, the allurements and deadly embrace of formality, the chilling influence of a more than semi-pagan culture, the general indifference arising from the absence of the manifestation of the Holy Ghost make things look dark."

"The battle is the Lord's. In His hands are the red hot thunderbolts that go smiting through society as the cup of iniquity is full. Nothing will do but the burning purifying fire, the white heat of the indwelling Holy Ghost."

"Without holiness and the presence of Him who dwells only in holy hearts, the church is soon a conquered church driveling for show; a beggar holding out its dirty hand for the world's pittance; or a ballet girl dancing and singing for the world's amusement and pay, or a blind old Samson grinding at a mill, brought out occasionally for the amusement of the Philistines. God's holy people are neither players for the world's amusement, nor caterers to the world's tastes. They stand in the height of their resplendent spiritual beauty, the prophets—the messengers of God to men."

"Nothing can be more excellent and beautiful than the way God provides for His own."

"The testimony of holy people is the continued breath of God."

"It is a law as old as humanity that pure hearts see God, and tongues tipped with flame tell His great truths. But Isaiah's young life was devoted to God, and according to the light he had was faithful to his high calling. It is unto such that the richer things of a better experience come—not to the careless and disobedient."

"The Lord reveals Himself only to honest, earnest, reverent longing spirits. He never stoops to answer irreverence or to convince careless skepticism; in the days of His incarnation He made no utterances and wrought no miracles for such."

"Every revelation of truth, every divine manifestation, every baptism with the Spirit means impulse to save the world which lieth and dieth in wickedness. The men who see farthest into the heavens, see farthest into human need. And the hearts which are most fully cleansed with atoning blood and burn most intensely with the fire of seraphic devotion are those whose arms are strongest to bear men to the Cross."

"The depths of our gaze into heaven is the measure of our strength to do God's work. Nothing but the light and fire of the divine presence which comes along this soul-gaze into the heavens can so fuse the soul that it can burn up the drift-wood of worldliness and sin and pour its stream of power to save out among men."

"A man is never quite so active as when he is gathering into his bosom the lightnings which play around the throne."

"They measure the expected fruitfulness of Egypt by the height of the Nile floods. You can measure the fruitfulness of a soul by the measure of the divine sympathy for men that he feels."

"One thing Isaiah never lost sight of—*some* hear his voice, *some* are saved. His eye was on the remnant. Fidelity to God will not go wholly without fruit. Some will hear the truth. Some will see the dying Lamb."

"The New Jerusalem which fulfills the prophecy of the typical Jerusalem, came down from God out of heaven. I may not tell how high it reaches, but one thing I know—its twelve foundations which bear the names of the twelve Apostles are laid down here. Its pearly gates open to human souls down here. The branches of the tree of life spread out over human souls down here. That face—the light of which outshines the sun, shines into human souls down here. That overmastering statement of no temple to worship in, that the Lord God Almighty and the Lamb are the temple of it, is true down here."

"The real things which make manhood and which make life effective are the spiritual induements."

"Jesus cannot be compared even as the superlative of men. He is the one great example, the one great teacher, but He is far more than this. He is our Redeemer, Savior, Lord. His words are the revelation of God. His life is the manifestation of the Father. His Death is the Father's own sacrifice for sin. His resurrection and ascension are vindications and further revelations of His glory. It is because of all this that manhood has such a glory to us."

"Great purposes and great persistency in holy work are heaven-born in the soul. Moral heroism is God struggling in a human soul to get His feet down upon the earth."

"Jesus spoke through figures which were like a forest wrapped in an acorn."

"When sin is done away, God cannot be kept away. God is rivers of waters in salvation to penitent men."

"Hold your ear to God's Word and you will hear the splashing of waves, the trembling of the earthquake, the roll of thunders, the roar of the tempest, the cry of the wilderness, the wail of the desert, the voices of the snow-capped mountains, the whispering of the lily and the rose, and the singing of the birds; all articulate with human speech uttering the unutterable things of God."

"Written on every stone of the foundation, carved deeper and deeper as the days go by us, 'I have redeemed thee.' You pick up some stones along our streams or mountain sides, and wipe them off and there appear miniature forests. Split them open, break them up, and everywhere there are trees and thickets. So in every stone put into the foundation was ingrained the Cross. The church of God rests upon the great fact of Redemption."

PASADENA, CALIF.



CHRISTIAN STEWARDSHIP



THE PENNY COLLECTION

THE State makes us pay taxes, the insurance company its premiums, the club an assessment, the butcher, the baker, the candlestick maker, and the rest of the world its bills.

"Pay that thou owest!"—and we pay, or get out. The joke of the age is that after one has spent his dollar for luxury, he must save a penny for the church," says S. W. Purvis, in the *Philadelphia Evening Bulletin*.

If every member of the church were to give to God as he gives to the world, the devil would soon begin to haul down his flag. But we don't give that way—more is the pity!

The kingdom of heaven is not meat and drink, but men's present system of church finance seems to make the church supper necessary. The plan is to make the outsider contribute—that is, it is a device to make the goats pay for the pasturage of the sheep.

Christ ate with publicans and sinners, but not to get their money. It would be interesting to know His opinion of men paying the preacher in things to eat.

"I would have paid eighty cents for that supper down town!" chuckled one man. And he got it for a quarter! The women had donated the food, cooked it, and then sold it to him for less than he would have paid in a restaurant. And he thought he was helping the Lord's cause!

And what was left those women bought and took home. They paid to bring it, and paid to take it home again, and gave their hours of cooking and service besides!

Whatsoever may be one's theory concerning social and entertainment features in the church one thing is certain—there isn't a line that would indicate that the Scriptures, Old or New, know anything about the "show and feed business," as a means of support for the kingdom of God.

Only one way is recognized, straight, unqualified, cheerful giving, and enough of it to supply all needs. And God does not keep us in His debt. When the widow gave to the prophet the barrel of meal became bottomless and the cruse of oil inexhaustible. The angels have standing orders to open wide the windows of heaven when all the tithes have been brought in. Will God lie?

There was one act of worship in the old Jewish church that was a power for holding it together—that was the offering. Modern money-raising methods were unknown. The people gave. The law was very definite. "They shall not appear before me

empty." The offering was part of the worship. The way the modern church gives, in proportion to its wealth, is an abomination.

Not money, but its love, is the root of all evil. Christ was weighed against thirty pieces of silver, and the silver won. Not possession of money, but possession by money, is to be feared. Do we have money or does money have us?

Some debts are beyond price.

In central Texas, a rich drover, whose son had committed murder, engaged the best criminal lawyer that money could procure to defend his boy. He was acquitted. The lawyer presented his bill. It was staggering. The attorney said: "I hope you do not think it too large?" "Oh, no, not at all," he responded. "You have saved my boy. I would gladly have paid you twice the amount."

That winter a faithful pastor won that boy to Christ, and thus saved him from a continuance in drunkenness and sin. When the pastor asked the drover for a contribution towards the kingdom of God, the thank-offering was—a dollar!

How much should we give to Him who saves us?

"Give till it hurts," is a term, much abused, that is current.

It sounds like cant, and we all hate cant. I believe in self-sacrifice, but not in the kind implied. What is the implication in "Give till it hurts"? Plainly that you don't want to give.

If you walk till it hurts, at the end of the week you will hobble. You've lost the force and value of exercise.

If a man reads till it hurts his eyes, his head swims and his mind is muddled.

If we do anything till it hurts, it ceases to be beneficial. We are to make sacrifices in our giving, but they won't hurt. They wouldn't be true sacrifices if they did. A man sacrifices for the woman he loves, but it doesn't hurt—he's happy to do it. You may give with the feeling of debt-paying and duty-doing, but when love, and loyalty, and eagerness impel us the sacrifice is full of joy.

I like the Bible on that. Hear it:

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."

In the orange district of California and the apple belt of Oregon they taught me that the best and sweetest fruit grew on the topmost bough of the

sunny side of the tree. The grace of "cheerful" (do you know the word is really the word "hilarious"?) giving is the choicest of Christian fruit. It grows from the high branch of gratitude.

God's arithmetic rules are refreshing and startling. True gain comes through loss. Hoarding is impoverishing. There is no better way of holding on to a good thing than giving or imparting it. Acquisition is the result of expenditure. Subtraction is addition. Dividing is multiplying. Scattering is increasing. Spending is saving. Giving is getting.

And Christ, to make sure that the nail is clenched, says, "It is more blessed to give than to receive," and, "Whosoever will lose his life shall save it."

Bodily strength, keenness of sight, sharpness of hearing, strength of memory, vividness of imagination, originality in thought, come from giving. It is the use, not the possession, of anything, that gives it its highest value. The more we expend, the more we have.

Big, clean, straight, cheerful giving is the true way. Imagine Paul getting up a "ten-day country fair" with "hair-raising attractions," at the church at Corinth! Think of the women of the church at Philippi passing back of a partly raised curtain and men paying to "Guess Whose Ankles?" in order to raise money for the church! Suppose Barnabas gave a "Donkey Party" to support the church in Thessalonica!

Such methods miss the mark. They bring labored and scanty crops. They exhaust the soil without feeding it.

How much do we owe our Lord? God asks a tenth of our money, and the Sabbath, the seventh of our time. A seventh of our days and a tenth of our money are God's. Seven is more than six and ten is more than nine, and yet men accomplish more in six days than in seven, and prosper more with nine-tenths than with all. No one knows just why. It is one of the mysterious laws of the Almighty.

There must be a reason.

You can safely predict two surprises for the person who commences to tithe, whether that tithe be a tenth or some other figure. He will be astonished how much and how easily he gives to God's work, and how increased will be his own temporal and spiritual prosperity. Try it!—*The Christian*.

Here are some beliefs that are fundamental to Christian living and thinking:

- Belief in God.
- Belief in Christ.
- Belief in Sin.
- Belief in man.
- Belief in the Cross.
- Belief in holiness.
- Belief in immortality.

Department of Bible Studies

The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON TWENTY-SEVEN

"We have to push this Word every where and it will conquer."—Dr. P. F. Bresee.

PART ONE. THE TWENTY-SEVENTH WEEK'S ASSIGNMENT. Read Isaiah 40-66.

These chapters of Isaiah have some of the most beautiful verses in the Bible. Where can you find such beautiful verses as: 40:1, 12, 29, 31; 41:10; 42:6, 16; 43:2, 25; 44:22; 45:22; 48:17, 18; 49:10, 15, 16; 50: 7; 52:1, 7; 53:4-7; 54:14, 17; 55:13; 57:15; 58:11; 59:1; 61:3; 62:12; 64:4; 65:24, 25 and many others. These chapters describe conditions beyond the days of the captivity and the prophets, partly fulfilled in the first coming of Jesus, but most of it is yet in the future. In some verses the first and second coming of Christ are blended together. These chapters constitute the Later Prophecies of comfort and glory. They differ greatly from the previous chapters, but the change in style over which the critics have had so much to say is not so remarkable as the change in theme that made the change in style necessary. In chapters 40-48 Israel is seen prophetically in Babylon but about to be delivered and brought back to their land. Cyrus is the chosen instrument to do this. However the prophet looks beyond this time to the end. In chapters 49-57 Israel's future history is more fully given and the Servant of Jehovah is more fully revealed. Because of His rejection Israel's restoration is deferred and the gentiles receive the gospel message. The present age is traced. The central figure is the suffering Messiah pictured in that most wonderful chapter, Isa. 53. In chapters 58-66 Israel's future history is continued. The Suffering One becomes the Victorious King. A remnant of Israel is seen in the land in future blessing and glory. This section of Isaiah has the same order and plan in the message and the same revelation only on a larger scale. Who will dare to say it was written by anyone but Isaiah?

Unity of the Book. Modern criticism has attempted to prove that Isaiah did not write chapters 40-66. Tearing the book to pieces and inventing an unknown person whom they called Deutero-Isaiah (second Isaiah) and not stopping here but finding a Trito-Isaiah for ch. 55-66 and other authors at different times some as late as the Persian era, some in Babylon and others in Palestine. Attempting to prove that the difference in style demanded this, forgetting that:

1. A writer changes his style in so long a career.
2. Different subjects and points of view change style,

3. And they fail to see the key and plan of the book. Note the following proofs for the unity of the book. 1. Jews and Christians from Isaiah's day until now have claimed he was the author. No one for 2500 hundred years ever suggested that Isaiah was not the author. If those near his day raised no objection to his authorship it is absurd for any one to do so at this late hour. 2. If he did not write it, some one of lofty genius did and it is unthinkable that one of so great magnitude should be lost entirely to historic notice. 3. Josephus' testimony about Cyrus mentioned ch. 44-45. 4. The New Testament bears witness to the book's unity. They quote the latter part of the book more than one hundred times, mentioning Isaiah as the author in Matt. 12:17; Luke 3:4; 4:17; Acts 8:28-35; 28:25; and Rom. 10:16, 20. The denial of the unity of the book is the denial of divine inspiration.

Christ in Isaiah. Nowhere else do we find the Messiah pictured in such life like and glowing colors. His coming is foretold as: 1. A virgin's child 7:14; 3. A divine king 9:6, 7; 3. A branch 4:2; 11:1; 4. A root of Jesse 11:1, 10; 5. Jehovah's servant 52:13-15; 6. A divine sacrifice 53:1-12; 7. The anointed one 61:1-3; 8. The treader of the winepress 63:1-6. Cf. Lu. 4:18, 19.

Isaiah's Style. He is famous for beauty, strength, sublimity, comprehensiveness and richness of vocabulary. His descriptions are finished. He is an artist in words. Epigrams, metaphors, dialogue, alliteration, hyperbole, parable, and play on words make this book the great masterpiece of Hebrew literature. Jerome likens him to Demosthenes.

PART TWO. BIBLE PROPHECY CONTINUED.

What Constitutes a Prophet? They were emergency men that God raised up on special occasions for a specific purpose. They appear only in times of apostasy and backsliding. They were revivalists speaking to the people as the voice of God. Their messages were twofold. 1. They had a local and immediate application. 2. They had a larger predictive message of God's purpose in the future. To be a true prophet one must have; 1. A divine call (Jer. 1:10). In contrast we read of those without a call (See Jer. 23:9-21). 2. A special endowment of the Holy Spirit (See Num. 11:25-29; Joel 2:28; and Acts 2). 3. Evidences that his message is from God (Deut. 13:1-5). Moses' test was, first that it came to pass (Deut. 18:20-22), and second it must not be against God (Deut. 13:1-3). John adds that he must confess that Jesus is the Christ (1 John 2:22).

How the Messages Were Given to the Prophets. In diverse ways (Heb. 1:1). 1. By Direct Revelations from God (See Ex. 33:11; Num. 12:8; 1 Sam. 3:4; Rev. 1:12). 2. In Visions (See Isa. 1:1; Obadiah 1:1; Daniel 1:7; 2 Samuel. 7:17; 2 Chron. 9:29; Num. 12:6; Acts 10:9-16. This form occurs in the last days (Joel 2:28). 3. In Dreams (Gen. 28:12; 40:8; 41:16; Dan. 2:27-28; 7:1). 4.

In Trances (Num. 24:16; Dan. 10:9; Acts 10:10; 2 Cor. 12:2). 5. By Outward Stimulation. (2 Kings 3:15; 1 Sam. 10:5; 28:6; 30:7; Ezra 2:63).

The Key and Scope of Prophecy. There is a harmony of all prophecy for it all points to Christ. He is the key that unlocks its mysteries. It all swings about the two advents of the Messiah, the advent to suffer (Gen. 3:15; Acts 1:9-11), and the advent to reign (Isa. 2:1-4; 33:14-18; Lu. 1:30-33). Much is said about the Jews, their sins, dispersion, gathering and restoration, for they are His people. Other nations are mentioned for they are the enemies of the Jews. This enmity climaxes in the Anti-Christ. The Day of the Lord and Kingdom of Christ are frequently described. What Christ is to do through the Holy Ghost in the Church occurs in the New Testament messages.

Classification of the Prophets. We have in the Bible prophets who spoke but did not write as; Enoch (See Jude 14), Noah, Abraham (See Gen. 20:7), Jacob (See Gen. 49), Gad, Nathan, Elijah and many more. The Jews reckoned forty-eight. Major and Minor prophets are used to express the longer and shorter ones. The first four are the Major. A better division of them is; 1. Before the Exile: In Judah; Isaiah, Jeremiah, Joel, Obadiah, Nahum, and Habakkuk. In Israel; Hosea, Amos, Jonah. 2. During the Exile: Ezekiel, Daniel. 3. After the Exile; Haggai, Zechariah and Malachi, all of Judah. Revelation in the New Testament is the climax of all prophecy.

PART THREE. QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY.

1. In whom was Isa. 40:3, 4 fulfilled? What verse in this chapter gives an argument for the roundness of the earth?

2. When was 44:28-45:1 fulfilled? "Evil" in 45:7 does not mean sin, but the Hebrew word "ra" signifies sorrow.

3. Note the beautiful verses where "fear not" occurs in chapters 41-44. Note that the word "eternity" only occurs once in the Bible. Find it in ch. 57.

4. According to Isa. 53 what did Jesus do for us on the cross?

5. According to Isa. 61, why was Jesus anointed of the Spirit? When was this fulfilled? How much of it does Jesus quote in Lu. 4? Why no more?

CHRISTIAN STEWARDSHIP

By N. B. HERRELL

Christian Stewardship is a life.

It is the Bible made practical.

It is the will of God revealed by works.

It is the hope of the Christian made manifest.

It is the usury exacted of the steward by the Master at His coming.

It includes the "all" of the Christian life from Alpha to Omega.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. S. CORLETT, GENERAL SECRETARY

THE JUNIOR N. Y. P. S. LEADER

The Junior Leader is responsible for the entire activities of the Junior society. As shown in a previous article he has been elected by the Executive Committee of the Senior Society of which he is a member by virtue of his office.

QUALIFICATIONS FOR THE JUNIOR LEADER

He should be sincere and a real devoted Christian, for the power of example is much stronger than words. Therefore he should do nothing before these Juniors that he does not wish to become part of their lives. He should possess a real love for boys and girls. He should be interested in them and be able to plan a program that will interest them. He must be able to secure the co-operation of the boys and girls themselves. He must be able to secure prompt and cheerful obedience. Juniors do not like a person who does not make them behave. The importance of this office cannot be overestimated, for he has much to do with the molding of the thought of the future church. The most capable person in the church, man or woman, should be secured to fill this position of great responsibility.

DUTIES OF THE JUNIOR LEADER

The Junior Leader should be in attendance at every service of the Junior N. Y. P. S., not doing the work himself but as the man behind the scenes who is the director of the work. The Leader plans the program but teaches the Juniors with their officers and members to carry it out themselves. He should always be present to maintain order and to see that nothing "drags," but that the interest is kept up in each department of the service. He is responsible for the entire program. He should see that all phases of the Christian life are represented and that no particular phases are emphasized to the neglect of others. The Juniors should be developed in well-rounded Christian character. The officers should be given the liberty of managing their own society as the Leader is able to afford without himself losing the actual control in all essential affairs.

The leader then is not to preach to the juniors each meeting night; nor is he the pastor of the Junior church. He is the Leader of the Junior N. Y. P. S., the direction of the spiritual activities of these boys and girls.

JUNIOR STUDIES

We have secured Mrs. Bertha Schwab, who for three years has been the pastor of the Junior Church of First Church of the Nazarene of Pasadena, Cal-

ifornia, to furnish material for the use of Junior N. Y. P. S. societies. She has had sufficient experience with Juniors to know what will interest them; what kind of studies are needed, and will give helpful suggestions to the Junior Leader for the conducting of the junior services. For the missionary lessons of the Juniors we will endeavor to co-operate with the Junior division of the Woman's Missionary Society, but in no case should they have more than one missionary lesson each month. We are seeking to develop the Nazarenes of the future and we believe that all phases of the work of the Church of the Nazarene should be emphasized to the neglect of none. These lessons will be ready within the next six months, and will appear in periodicals of the N. Y. P. S.

After investigating the different forms of Junior organizations we believe the one presented in these articles is the most ideal. We urge our people to do something for this vast army of Juniors in the Church of the Nazarene. Organize them into a Junior Nazarene Young People's Society according to the plan presented, which has been adopted by the General N. Y. P. S. Executive Committee. The kind of church we have in the future will largely be determined by what we do with our present youth. What kind of a church will we have?

FROM BROTHER A. B. RIGGS

Pardon a short note, but I am glad that I am living to see our new HERALD OF HOLINESS. My! my! it is like having a real Pentecost coming to our home every week. Full of hope, full of mighty faith, not a doubt in it to trouble any real Christian. It seems like a whole campmeeting every week. I am shouting over it quite often. Oh, think of such a paper spread broadcast over our country. Glory to God! If John Wesley were living he would write you a letter thanking you for such a paper and if dear Dr. Bresee were living how he would triumph in such a paper to help build up the Church of the Nazarene in holiness and a belief in the Bible without a doubt being in it. I think the whole church should rise up and shout victory and say we will all stand by it with our prayers, money and spread it abroad everywhere.

I am sure they would be pleased to get a copy of it in heaven to know that there was a paper here on earth that is so true to the Bible and Christian experience. I am not sure but if they had a copy in heaven they would gather round and read some of the editorials, some of the many contributions, reports of the churches, Uncle Buddie's blessed Samaritan talks and such beautiful truths about God's creation of man, there would be a mighty Jubilee there. Some think I shout too much but I am going to shout more and especially for the HERALD OF HOLINESS.

Oh, host of Nazarenes, rise up and shout victory! Victory.
LOWELL, MASS.

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

By C. E. CORNELL

With a Swedish inventor's vacuum process for curing lumber, green birch can be made into furniture in twenty hours and oak in forty.

Fame does not always come quickly to the genius. Alexander Graham Bell, for instance, spent most of his life perfecting the telephone and proving that it was not a toy. Wagner saw "Tannhauser" hissed from the stage and Booth Tarkington labored seven years before his first novel was accepted.

As a result of a series of tests it has been found that the brain works better and faster when the body is under tension. The subjects were tested first while they were gripping something, and otherwise under strain, and again when thoroughly relaxed, with the results much in favor of their mental condition when the body was under strain.

Mrs. Sarah Grady, of London, who died leaving an estate of \$3,000,000, willed about \$2,000,000 of it to a fund for the protection of dumb beasts and for the discouragement of sports involving the killing of animals. She recommended a sort of Noah's Ark refuge island for them. The rest of the money will go to servants, friends and hospitals.

Lorenz Rye, an eccentric millionaire who recently died at Atlantic City, N. J., never set foot on the seven-mile board walk for which that summer resort is internationally famous. The board walk has often been considered one of the "wonders" of America.

One hundred miles north of the Arctic Circle the Umsky sawmills on the Kola peninsula have been repaired and will be in operation this season. In summer time the daylight there is continuous and the mills can make up for the long winter months when everything is buried under mountains of snow. Reindeers will carry the lumber from mill to seacoast, where it will be loaded for export.

By means of a device known as the signograph it is now possible to make twenty perfect signatures by signing the name once. Each stroke of the master pen sets twenty fountain pens working simultaneously and all that is necessary is to fix the material that is to be written on, in place. The U. S. treasurer's office has had crude devices that would make four to six signatures with one signing for some years, and these have been used in signing greenbacks or other official paper.

Fines as low as 20 cents are meted out in the small courts of Holland. For instance women of a certain religious sect there resist the compulsory voting law and some of them prefer to go to jail to paying the fine of 20 cents that has become customary. They base their resistance on the Bible, their teaching from this source having been that women should be silent and obedient. Courts have turned a deaf ear to the religious plea in practically every case, however.

The University of Michigan recently conferred the honorary degree of Doctor of Engineering upon Henry Ford the Detroit manufacturer. The University of Michigan degree was given Mr. Ford "in recognition of his material contribution to social welfare and his constructive imagination in the fields of industry." In the citation honoring Mr. Ford, he is described as a man "whose genius brought into being an industry that changed the world," and adds: "Endowed with vision to create, courage to persevere, wisdom to plan and execute, capacity to achieve, he has interpreted business in far-reaching terms of

organization and co-ordination." This is the only honor of the kind ever accepted by Mr. Ford, and is worthily bestowed.

Because some animals now harbored in the London Zoo show a physical decline after some months of living in the English climate, plans have been made for treating them with huge electric lights giving off something in the nature of artificial sunlight. It has been suggested that one of the reasons for the animals' lower physical condition is that they have been accustomed to much sunshine in their native haunts and feel the effects of a change in conditions. The lights that will be used will give off ultra violet rays.

Motion pictures, while one of the newest developments, are the basis of one of the oldest recorded studies. It is said that students in China and Egypt 5,000 years ago were trying in their own crude way to make pictures move. In China, for instance, figures of animals were cut out of leather and moved before a lamp so that their shadows seemed to walk on the opposite wall. In Egypt a mirror and a hole in the wall of a dark room gave a more ingenious effect. The motion picture projector as it is known today, however, is about thirty-five years old.

Arrangements are being made for American visitors to leading London hotels this summer to cash checks on their own banks in America by means of the radio picture-transmitting device recently perfected by American engineers. It should be possible for anything up to 200 checks a day to be cashed by guests with the simple operation of presenting each one to a special cashier and then returning in about half an hour for the money. A radio photograph of the check will be flashed to America through Marconi House, and special facilities will enable it to be quickly passed in New York or other principal American cities.

It is hoped that it will no longer be necessary for travelers to carry large sums of money or letters of credit when the system is working.

Thousands of Londoners learned with regret of the death of W. A. MacDonald, the patriarch with long white hair and beard, who for years stood nightly outside the Pavilion, Piccadilly, selling pamphlets. By birth a Scotch-Canadian, he was author, scholar, film actor, inventor, professor and teacher of many subjects. He had been a student in the universities of Canada, France and Germany, and an artists' model and a tramp. Forty years ago he was on the staff of the Toronto Globe. For a time he was chief accountant for one of the largest manufacturing firms in Canada. Coming to London, he set up as a food manufacturer, but his unconventional spirit was not suited to business, and eventually he found himself in the role he liked best—that of student and philosopher. He was perfectly happy in a little room in Leicester square, writing and studying during the day, while on fine evenings he was to be found at his Piccadilly "pitch." He claimed to be known by 8,000,000 people.

The Foreign Missions Conference of North America at 25 Madison Avenue, New York, has published a graphic booklet called "Education for Peace," containing a compilation of the best available opinions on war and suggestions for its ending. While the primary object of the book was to furnish foreign missionaries with information on the subject it is also available for distribution in this country.

Four new motor buses have been dedicated to outdoor evangelistic work by the Moody Bible Institute in Chicago. Filled with students of the Institute the new buses will be sent daily to various points in Chicago and adjacent territory for the purpose of conducting open-air religious services.

Uncle Buddie's Good Samaritan Chats



TO THE GOOD SAMARITANS SCATTERED ABROAD:

Greetings from up the Northwest Coast. Well, I left you in my last report as I was reaching home from the East. I pulled into Pasadena on Thursday morning of June 10, and our District Assembly was in full bloom, and the beautiful flowers were scattered all over Pasadena. I never saw our good boys in finer shape to do the work of the Master than at this District Assembly. Our good Dr. Goodwin was presiding and when it comes to old fashioned patience and manhood, Dr. Goodwin has the goods. He is one beautiful brother, beloved of the Lord. I am sure that the Good Samaritans have already heard that we elected Brother J. T. Little for our District Superintendent, and I am sure that he will make us a fine one. But thank the Lord, we haven't any other kind but good ones. Just think of our Nazarene boys and men up and down the land and not a monkey man in the crowd, and not a tobacco user in the crowd and not a lodge trotter in the crowd. That is wonderful. Well, at the close of the Assembly I left home on Tuesday morning for my next trip.

At the Assembly my traveling party joined me, Brother L. C. Messer and wife. We are to travel all summer and fall in Brother Messer's big car, and our plans were made to spend a few nights up the coast on our way to Canada. We left home on Tuesday, the 15th, and stopped at Richgrove Heights for one day with my children on the ranch and left Richgrove on Wednesday, the 16th, and that night we were with our good pastor, Brother W. L. Fear, at Lindsay. We had a fine crowd and fine interest and got a good list of subscriptions for the *HERALD OF HOLINESS*. Brother Fear was running a children's summer Bible school and had as many as eighty-six in attendance. He is doing a great work in Lindsay. He is as fine as you will find on earth. No better people on earth than he and his good wife.

After a fine service and a good night's rest we were up and visited my old friends, Brother and Sister Frank Anderson. Brother Frank is down sick and I want every Nazarene who reads that notice to have one special prayer for Brother Frank Anderson of Lindsay, Calif., for he is one great boy.

Well, in the afternoon, we left Lindsay for Fresno, where our good Brother C. P. Clayton is in charge. Fresno is another fine point. We have had many drawbacks at Fresno and many hindrances, but at last Fresno is on its feet. They have a beautiful church and over one hundred splendid members, and the glory of the Lord is on the pastor and people. We had one splendid time. I never enjoyed preaching more than at

Fresno. It is located in the heart of the garden of the world. Before I forget it let me say that this great valley is nearly five hundred miles long and from fifty to 125 miles wide, and when it comes to peaches and apricots and pears and prunes and grapes and wheat and alfalfa and oranges and lemons and melons, and in fact everything that goes in to make up the garden of the world, we have it there in the greatest quantities that I ever saw anywhere.

From Fresno we made a run to Stockton. Here we have a splendid church and one of the finest young couples in the nation at the head of the work, Brother W. R. Ingram and his good wife. For their helpers they have Brother and Sister Morrill. Sister Morrill was at one time Miss Louise Spalding, one of the sweetest singers on the great Pacific coast. Well, Louise is all of that and then some. We had one good time and the Lord was present to bless. The work is in the best shape that I have ever seen it in Stockton. We have there now about fifty fine members and a good Sunday school.

After a good night's rest we were up early on Saturday morning of June 19, and we are now headed for Frisco. Brother and Sister Messer had never been to this great city. We ran over for their special benefit and reached the city about 10:30 and drove our car on the big boat and sailed across Oakland Bay and landed on the Frisco side by eleven o'clock. We drove through the great army camp and out to the Cliff House and had a fine fish dinner and saw about seventy-five or maybe a hundred seals on the old seal rock. Then we drove back through Golden Gate Park and back through the great city and on to the boat and back to Oakland. Now we are pulling toward Sacramento, where we are to preach on Saturday night and over Sunday for that most untiring worker, Rev. E. E. Mieras. The country from Frisco to Sacramento is one that is unsurpassed for beauty, and it is about one hundred miles through a country that would remind one of the Garden of Eden. At six o'clock we drove up to the parsonage and after supper we drove to the church and found it packed to the door. Here we had but three Nazarenes three years ago and now we have a splendid church that seats several hundred, and I think over one hundred members. We had one great time all day Sunday and seekers at the altar and God glorified and the devil defeated. Messer sang the heavens open, and I preached holiness as a second work of grace and took subscriptions for the *HERALD OF HOLINESS*. I must not forget to say that we got a good list at every place on the trip.

After a fine day with the good friends at Sacramento we tumbled into bed at about 10:30 and we were up at 4:30 and at 4:45 were driving for Medford, Oregon, a distance of 350 miles. This was one lovely day up through that great

Sacramento Valley where we saw everything that grows that is good to eat. We saw thousands of acres of rice and fruit and English walnuts until there was no end to them. We passed through Chico at nine and stopped for breakfast, and after our good meal we are now headed for the great mountains. At Red Bluffs we began the climb and in a few hours we are now in sight of Mt. Shasta, that wonderful mountain peak that reaches up 14,442 feet toward heaven with his old head all snow covered. It was one lovely sight and the day was perfect and God was so real to us that sometimes we shouted in the car.

At five p. m. we are pulling into Medford. This is Monday, June 21. Brother King had the meeting well advertised and we had a fine crowd and a most beautiful service. Brother King went to Medford some three years ago with nothing and now he has a fine work, a good church and a fine membership. Thank God, our boys are making good from ocean to ocean. Our stay was all too short but we did enjoy it so very much. Medford is the home of the fine apples and pears and big cherry trees. My, my, but those cherries were too good to put in print, and I just put them into my mouth.

To be continued.

UNCLE BUDDIE.

Sunday School Lesson

August 1

By M. EMILY ELLYSON

LESSON SUBJECT: The Deliverance at the Red Sea.

LESSON TEXT: Ex. 13:17-22; 14:10-16.

GOLDEN TEXT: *The Lord is my strength and my song, and he is become my salvation* (Exodus 15:2).

THE more opposition that is given to the accomplishment of God's purpose the more is His power magnified therein. It is a strong hand that conquers hard hearts. The deliverance of the Hebrews from Egypt was not incidental, but the fulfillment of both prophecy and promise. So great was the opposition that, from a human standpoint, God was unable to make good His promise, since the condition of the Israelites was daily becoming worse rather than better. But in every plague we see the resistance of Israel's enemy versus the determination of God to liberate His people. Steadily and surely God was working to the fulfillment of His promise which would prove to the Egyptians that He was the only true God.

In this lesson we see both human and divine leadership. God was their guide. Moses gave them direction only as he received it from the Lord. Man may devise his way, and design it, but after all

it is God who directs his steps. Man proposes but God disposes and in His disposal our part is to acquiesce, and mark well His providences.

God can and will make plain His plans and purposes to those who are willing to mind the drawings and checks of the Spirit, but if we bolt ahead, so desirous to do something spectacular that we do not give time to prayer, how can we hope to have His approval and blessing upon our work? Oh, the waste of time and energy! When will we learn that spiritual work demands spiritual leadership! Did not the Holy Spirit come for this purpose, to be the executive of the Godhead for this age? Why then do we not accord to Him His place of leadership in the Church? What a load of anxiety is lifted from the heart, when, in the quietness of the trusting place, we look into the face of our Guide and say, "It is all committed to Thee, I have no desire but that Thy plan be carried out." Then will the assurance come to us, as we near the edge of the wilderness and must traverse an unknown country, *Surely I will be with thee.* And though in His wisdom He may lead us about, yet we are satisfied to know that we are being led by the right way.

Those whom God brings into a wilderness, He will not leave, nor lose there. How could one miss the way who was thus led, or get lost who was thus directed. Those who make the glory of God their end, the Word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that the Lord goes before them, as truly as He went before Israel in the wilderness: "We are often tempted, like our divine Master, to take a shorter course to reach some desired end, but the road upon which the Shekinah glory shines, is the one for us to travel, for though longer, it is safer, easier, and more satisfactory for divine companionship will attend us all the way.

Just here we would call attention to the miracle present with the Hebrews all the time. "He took not away the pillar of cloud." It never left them until they reached the borders of Canaan. Even when they murmured and were provoking, it did not leave them. It was a cloud that the wind could not scatter. By coming under this cloud they put themselves under divine guidance and command by the ministry of Moses. This cloud was light to them in the night time, and shade to them from the burning rays of the desert sun. In 1 Cor. 10:2 we are told that the children of Israel were baptized unto Moses in this cloud, which some think distilled dew upon them, affording them moisture, and served to cool the oppressive atmosphere. This cloud moved at a rate that they could follow, and appointed the place of their encampment as infinite wisdom saw fit. Thus they were relieved from care and secured from danger both in moving and resting. There was no road, no way mark in this howling wilderness of which they had no maps, but this cloud made their camp life pleasant and the wilderness less frightful. Their whole care was to go when it moved, and rest when it rested.

Again, God proportions His people's trials to their strength, and "will not suffer them to be tempted above what they are able to bear." 1 Cor. 10:13. The spirit of this people had been broken by slavery. It was not easy for them to turn their hand from the trowel to the sword, and by going through the land of the Philistines, who were a fierce and formidable people, they would have become weak and faint hearted. Hence God considers their weakness, and by less trials He prepares them for greater. Protected in lesser evils we learn to trust God in the greater dangers.

We observe the effect of fear when Israel perceived that they were being pursued by the Egyptians. Some of them cried out unto the Lord, their fear set them to praying. This was a good effect. God brings us into trials often in order to bring us to our knees. Others cried out against Moses, their fear set them to murmuring. They lost sight of the miracles of yesterday in the despair of today. If we would always remember that He is "the same yesterday, today and forever". Oh, how unexcusable is our distrust! Can almighty power fail us or infinite goodness be false?

Poor weak Israel! They quarreled with Moses for bringing them out of Egypt, and in quarreling with him they flew in the face of God, and provoked Him to wrath whose favor was now their only solace and help. Israel was angry with God for the greatest kindness that was ever done them, while the Egyptians were angry with themselves for the best deed they ever did. How gross are the absurdities of unbelief.

What a sordid contempt of liberty is here expressed! Preferring servitude before liberty, and all because it was attended with some difficulties. A right spirit would have declared that it was better to die in the field of honor than live in chains of slavery. Better live God's freemen in the open air of the wilderness than the Egyptian's bondmen in the smoke of the brick kilns. What base ingratitude to Moses who had been the faithful instrument of their deliverance! They had so soon forgotten the miracles of mercy, and the Egyptians had so soon forgotten the miracles of wrath. The Egyptians after ten plagues hardened their hearts to their own ruin, and Israel after ten provocations of which this is the first (Numbers 14:22), were sentenced to die in the wilderness.

In times of great difficulty and great expectation it is our wisdom to keep our spirits calm, quiet, and sedate; for then we are in the best frame of mind to do our own work and to consider the work of God.

SUNDAY SCHOOL LESSON FOR AUGUST 8

By M. EMILY ELLYSON

LESSON SUBJECT: The Giving of the Manna.

LESSON TEXT: Exodus 16:11-18, 35.

GOLDEN TEXT: Jesus said unto them, I am the bread of life (John 6:35).

IN FOLLOWING the children of Israel in their journey, one thing impresses us very much. It is that they were quickly and greatly moved by the condi-

tions that affected them. The song of victory dies away as they march onward to the unknown desert, and in its place is the cry for water, for they had grown thirsty with the march through the desert. One day the shores of the Red Sea fairly trembled with the melody of their wonderful song of deliverance, a wonderful chorus it must have been, and very shortly the air reverberates with the cry of pain and disappointment, for the water with which they fain would quench their thirst is bitter.

How short their memory! Egypt and the Red Sea with all their attendant victories are forgotten and now they murmur at Moses and Aaron, for said they, "Ye have brought us into the wilderness," and expressed the wish that they had died in Egypt in the midst of plenty. But how tenderly God cares for them. He gave to Moses that wonderful promise that their wants would be supplied. We do not know just how the Lord spoke to Moses but we know that he fully understood what was communicated to him by God. They wanted meat and they got quail until they loathed it. They wanted bread and it came with the dew. Why all this? That they might know that the Lord is their God.

It is no new thing for the greatest kindnesses to be misinterpreted and basely represented as the greatest injuries. The worst colors are sometimes put upon the best actions. If God had wanted to kill them He could easily have done so in the Red Sea, but in loving kindness He preserved them. Their speeches against Moses, God's appointed leader, argues great distrust of God and of His power and goodness. He could as easily have rained fire and brimstone upon them but quite contrary, He promises to rain bread upon them. He took cognizance of their necessity, which was the cause of their murmuring. How gracious God's care of His own. He heard the murmurings of those Hebrews and was grieved with that generation, yet He continued His care of them as the tender parent of an ungrateful child. When we begin to fret and murmur and be uneasy let us remember that God hears it all. When we complain against those who are appointed of God to lead us we would do well to stop and consider how much we are reflecting upon God by our murmuring. It is daring impiety to murmur at God, because He is God; and gross absurdity to murmur at men because they are but men.

Our attention is drawn here to the reason for the giving of the manna. We read in Deut. 8:3 "He fed thee with manna, that thou mightest know that men doth not live by bread only," and in the sixth verse of this same chapter from which our lesson is taken, we read: "then ye shall know that the Lord hath brought you out from the land of Egypt." Also in the fourth verse, the Lord told Moses that He would give them only a daily amount to "prove them, whether they would walk in my law, or no." He fed this great company of people not merely to keep them from starving to death but to show them that it was infinite power and goodness that brought them out of Egypt, and this same power could perfect what was begun. They were so

short sighted that they said it was Moses that brought them out, but if it were only Moses he could not have fed them with heavenly bread. They had to own that the raining of bread was the Lord's doing and was marvelous in their eyes at least for a time. Long afterward they needed to be told that "Moses gave you not that bread from heaven" (John 6:22).

Theirs was to be a walk of faith, only a day's rations at a time, excepting the day before the Sabbath, when they gathered enough for that day. Two daily miracles are now granted by God to these people; the fiery cloud to lead them, the heavenly bread to feed them. Neither of these ceased until they reached their promised land.

It has ever been God's design that His people walk by faith. "Without faith it is impossible to please Him," but they who trust God shall have guidance and food all through the journey, and their guidance will be clear, luminous with His glory, and ever present, and their fare will not be stale, hard or mouldy, but fresh, delicious and the allowance sufficient. The heavenly bread was eaten only by those who followed the pillar of cloud and fire. It was an individual matter, each one gathered for himself, and gathered it early in the morning before the toilsome wearying things of life had come to claim their attention and harass their minds. *They who seek Him early shall find Him.* Early as to years and early as to the time of day. Statistics show that nearly all Christians are converted before the age of thirty. The morning of life is the morning of our opportunity. If we let that slip by it may be too late to gather. We see here also a reason for the early morning watch, our daily meditation. The manna gathered was not to be hoarded, but eaten and those who eat are sustained and grow. We are not to receive the grace of Christ in vain. If we are hungry and weak we have not been gathering our portion of bread or feeding on it.

Do you feel the need of support and comfort in your soul? Is the long wilderness journey with its dust and heat wearying you? Then draw near to Christ in the Word, appropriate His promises to your need, wait upon Him, and you will find He is all sufficient. Come often for there is a plenteous supply. Lord, evermore give us this bread!

ANNOUNCEMENTS

SPECIAL NOTICE—The Dorcas Society of the Church of the Nazarene of Lake Charles, La., has sustained a real loss by the death of Sister Duett, who passed on to her reward on May 30, 1926, and we hereby extend our sympathies to the bereaved loved ones.—Mrs. Alice L. Roberts.

RECOMMENDATION—Rev. and Mrs. C. E. Toney of Bethany, Okla., who have been engaged in evangelistic work for some time, have decided to return to the pastorate. They are both good preachers and have had success and I heartily recommend them to any church needing a pastor.—A. L. Parrott, pastor, Bethany, Oklahoma.

SPECIAL NOTICE—Mrs. Fred DeWeerd, who was left to care for seven children (one has since gone on to heaven), when her husband, Evangelist Fred DeWeerd died, and who has had quite a problem in this matter, has several thousand of the booklets, "The Last Mile of the Way," and "Comfort in Sorrows," on hands and our brethren can assist her greatly by ordering some of them for their own use and some to sell to others. The books sell for twenty-five cents each. Order directly from Mrs. Fred DeWeerd, Fairmount, Indiana.—Chas. L. Slater, evangelist.

RECOMMENDATION—Rev. W. C. Graves of 615 South Ave., Los Angeles, Calif., has recently united with our church, coming to us from the Free Methodist Church. Brother Graves is a splendid Christian gentleman, an able minister and a good soul winner. While with the Free Methodists, he held some of the strongest pastorates in that denomination, including the college church at Greenville, Ill. He also conducted some of their lending camp meetings and was General Conference Evangelist. He is now available for revival work and our pastors and camp meeting committees can make no mistake in securing him. Write and state him at once.—U. E. Harding.

WANTED—A first class song leader for a home camp meeting at York, Nebr., Aug. 12-19, with General Superintendent Goodwin as evangelist. Write A. R. MacDonald, 117 West 8th St., York, Nebr. Send references.

RECOMMENDATION—Rev. J. T. Seaton, Bethany, Oklahoma, desires to do evangelistic work in neglected fields in Oklahoma or adjoining states. Brother Seaton was among the first ordained ministers who came to the Nazarene Church in Oklahoma in the early days of our work. He is well educated, and a clear preacher of the Western doctrine of holiness. If you need an evangelist write Brother Seaton, he will do your good service. I have known him nearly 20 years.—C. B. Jernigan, evangelist.

SPECIAL NOTICE—Following my meeting at Webster City, Iowa, which closes August 1, I have two open dates, Aug. 4-22 and Aug. 26-Sept. 12. Pastors or committees interested may wire me at Webster City until Aug. 1, and any time at my home address, 2401 East Douglas Ave., Wichita, Kans. Would also be glad to correspond with District Superintendents regarding campaign work for new churches.—B. H. Edwards, evangelist.

NOTICE—After having completed our studies in the Hartford Seminary Foundation of Hartford, Connecticut, I have accepted a call to the pastorate of our church at Binghamton, N. Y., made vacant by the illness of the wife of the former pastor, Rev. D. M. Coulson. I find that Brother Coulson did a good work here and the people in and out of the church commend him highly. Will my friends please note that my address is now 18 College Street, Binghamton, N. Y., and will they pray that God will make me a blessing to this church and city; that He will help me to get people saved and then sanctified and then built up in the faith and organized into a conquering host. This city of 77,000 is quite well known to holiness evangelists. If any of our good men passing through can give a night, I will be glad to arrange for them if possible and provided they can let me know early enough, to advertise.—L. S. Tracy.

RECOMMENDATION—Upon request of Rev. Henry Scheideman, pastor of our church at Glendale, Calif., we hereby commend Evangelist Jesse C. Tryon, who

may be addressed either at 832 N. Washington, Wichita, Kans., or at 1539 Lafayette Place, Pasadena, Calif., to any who may need the services of a strong evangelist.—Doty L. Anderson, Church Correspondent for First Church of the Nazarene, Glendale, Calif.

BORN—To Rev. and Mrs. A. M. Sprague, Litchfield, Nebr., on June 28, a girl. Her name is Hazel Belle.

NOTICE—Michigan District Assembly convenes at Flint, Mich., Aug. 11-15, with Pastor C. Preston Roberts, whose address is 210 West 8th Street. This Assembly is a month earlier than usual, pastors, which means hustle reports.—Mrs. Lone Plowman, District Secretary, R. 5, Lansing, Mich.

NOTICE—Michigan Woman's Missionary Society Annual meeting, Monday evening, Aug. 9th, and Tuesday morning, Aug. 10th, at 210 West 8th St., Flint, Mich. Mrs. Dr. Reynolds presiding.—Miss Patience Parsell, District W. M. S. President.

NOTICE—Rev. I. L. Flynn, pastor of the First Church of the Nazarene, Austin, Texas, will hold a revival meeting at the Concho church, Concho, Texas, August 13 to the 30th. For any information about the meeting, write the pastor, Rev. J. H. Dillard, Santa Anna, Texas.

NOTICE—"An old fashion revival meeting will be held in the Nazarene Church at Ashtabula, Ohio, Aug. 11 to 22. We urge all of God's people in these parts, to attend. Workers engaged, Evangelist Bona Fleming, Song leader, Mrs. R. G. Kiefer of Pittsburgh, Pa. We covet your prayers for this meeting.—W. F. Miller, pastor.

NOTICE—Changes in dates and arrangements have been made necessary because of not being able to use our British Columbia tent in the States without import and export duty to U. S. customs offices. Tent meetings will not be held this season at Cottage Grove, Oregon, and Anacortes, Wash. Meeting at Beaverton, Oregon, will be held August 1 to 15. We expect to arrange for meeting at Anacortes in the near future, however, and would be glad to hear from parties interested in establishing our work there.—DeLance Wallace, District Superintendent, No. Pacific District, 17th Ave. No., Seattle, Wash.

SPECIAL NOTICE—Will any one who might be willing to give a Christian home to an orphan girl of fourteen address inquiry to Mrs. M., care of the Editor, HERALD OF HOLINESS, 2923 Troost Ave., Kansas City, Mo.

NOTICE—From August 3rd to August 16th, please send mail to Robinson, Aroostook County, Maine, and thus save several days time necessary to forward same from my home address.—Earl E. Curtis, evangelist.

PRAY For a brother in Alabama that he may be sanctified and healed. For a woman in West Va., that she may be healed. For a son in Wisconsin, whose mother lives in Texas, that he may be saved and healed. For a man in Minnesota, whose life was spared after a serious accident, that he and his family may be saved. For the salvation of a father and three sons in British Columbia, whose son and brother has prayed to this end for eighteen years. For a sister at West Frankfort, Ill., that she may be healed. For a husband whose wife is distressed because of his worldliness and indifference to spiritual things.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

LIVERMORE FALLS

"As some one has said, God is doing things up in Maine, but to give a report of what God is doing in this part of Maine without understanding the greatness of what He is doing is very difficult indeed. The greatness of God's work and the great way in which He works is revealed only to those who have faith in Him. Since the beginning of the Assembly year we have seen many things which have made our hearts glad to overflowing, while the end is not yet, Praise the Lord. In answer to prayer God is helping our people to branch out in other places. We are now in the midst of a great battle at Dryden, which is located about ten miles north of us, and is a twin village with Wilton. The two villages having several fine industries. For several months God has been sending hungry souls from these towns to seek Him in our church and as they have returned to let their light shine, their cry has been come over and help us. In listening to this cry and in answer to the prayers of others, who have lived in the place for twenty-five years, as the salt of the earth, we are now battling for the salvation of souls. June 17th we began special meetings, having with us as workers, Rev. Thomas B. Green of Newport, R. I., Edward Deware of Providence, R. I., and Carleton French of Livermore Falls, Me. While we supposed we had received permission to use the Fireman's Hall for our meetings, the devil began to work and closed it against us. Another hall belonging to a secret society was also closed against us, leaving but one more suitable place in which to conduct our services (the school house). But again the enemy began to work and this was refused us. But the homes of the people flew open, as did the prison gates before Peter which opened to them of his own accord, until we had more invitations for meetings in homes than we were able to accept. However the homes being too small to accommodate us for the work we wanted to accomplish, we began to pray for something larger and today we have in sight a beautiful tabernacle which will eventually be finished over into a church. Friday night a dear old Baptist brother who has been praying for a revival in the place for twenty-five years, said the Lord had revealed to him the night before that he wanted him to give a certain sum of money toward building a summer tabernacle in which to hold our meetings, and furthermore, that he would stand back of the project and see that every bill was paid. Another man of good reputation in the community, but unsaved, got up and said he wasn't a church member, and didn't know as he wanted to be, because of the way the church members in the place had treated us, but declared he would stand back of

us in building. The next day a building lot was leased from another unsaved man and by Monday we were planning to build in the name of the Lord. Several carpenters and an electrician have volunteered their services to help us build and wire, and we hope to have the building ready for meetings Tuesday night. Pray for this project; not that the Lord is hesitant about giving us a great victory, but because we are human and liable to err. Already some have sought the Lord while others are asking for prayer.

Three days have passed since writing the above, and we have our tabernacle built and paid for, as far as we have gone, one brother having given over two hundred dollars towards it. And over twenty men have given their services to help us build. Last Sunday night we held our meeting in a home with seventy-seven present, and six seekers at the close. Monday morning we began to build, and Tuesday night we held our first service with over one hundred present. Deep conviction is upon many souls and we are planning for a great triumph over the world, the flesh and the devil in Jesus' holy name. The only lumber company in the place said they would refuse to sell us lumber, so we bought it of another party a few miles out of town and got it five dollars cheaper on the thousand. Again the devil over shot the mark and God makes the wrath of man to praise Him."—C. F. Hurst.

WAREHAM, MASS.

"We are glad to report victory in the precious name of Jesus. He is in our midst and we are praising Him for a full and free salvation, one that saves from all sin. Our new pastor, Rev. A. B. Manchester, came to us the first Sunday in May. God is working through him and we are expecting God to crown his labors with souls. The devil surely is doing his best to hinder and destroy the work of God, but God is still on the throne. We are trusting Him to lead on and save souls in this part of His vineyard. This being a summer resort, there is much to attract the people so they are not as easily reached during the summer months, nevertheless our attendance is fair. Jesus is the same, yesterday, today and forever and no matter what the circumstance or condition. He is able to meet every need. God's presence is felt in our services, especially in the mid-week prayer meetings. We are going on conquering and to conquer. Praise His name."—Sarah L. Cook, Reporter.

NEW ENGLAND DISTRICT CAMP.

It may sound somewhat trite to assert that the sixth annual New England District Camp Meeting, which closed Monday, July 5, was the greatest we have ever seen. Yet that expresses what is

simply the truth. Whatever one's point of view, whether that of the character and tone of the preaching, or of the incessant and importunate praying, or of the glorious and soul-lifting singing, or of the tremendous crowds in attendance, or of the number of souls seeking God, it must be admitted that this year exceeds them all.

The preachers this year were General Superintendent Williams and Rev. Charles H. Babcock. It is simply useless to attempt a description of the work these blessed men were enabled to do, under God. As a general thing the services ended with souls seeking God. Just how many were at the altar we have no way of knowing; but the number was large—far more than in any previous year.

The music was in charge of Rev. C. C. Rinebarger. How the people did sing, under the blessing of God and the inspiration of Brother Rinebarger's leadership! A large chorus choir was formed and directed by our brother; and with such a choir and a thousand people in the congregation, all singing with all their energy, and with holy lightning playing all around, the results are tremendous. Never before have we had such singing.

Rev. E. E. Angell of Eastern Nazarene College gave Bible studies, taking for his topic "The Shekinah." Brother Angell's work revealed in new and striking colors the wonderful baptism with the Holy Ghost and fire.

Children's meetings were held every day in charge of Miss Edith Cove, assisted by Mrs. C. H. Babcock. Young People's meetings were held each evening at 6:30, led by a number of our younger group of ministers from the District. All of these special features shared in the peculiar touch of glory that hovered over the Camp.

As is always the case when God is greatly blessing, the finances were easily cared for. The expense of the meeting we raised the first Sunday, nearly \$1,000 being received in this offering. As the crowds kept increasing, it became evident that the Camp must increase its housing facilities; and on the second Sunday about \$1,400 was raised for this and for a reduction in the mortgage. It would seem that when a crowd of poor people has given \$2,400, it has done its duty. But that was only the beginning. On Monday, the closing day, Dr. Williams presented the need of money for furnishing the new dormitory at Eastern Nazarene College. He asked for 34 people or churches to agree to furnish one room each at a cost of \$75 per room, the name and, if possible, the picture of the donor to be placed in the room furnished. The idea proved a contagious one; and in a few minutes 36 rooms were provided for—involving a total of nearly \$3,000. It was the most amazing thing we have

ever seen on our Camp grounds. The blessed thing was that after each of these great offerings, souls tumbled into the altar and were converted and sanctified. In all of these offerings Dr. Williams proved himself the master leader and tactician.

This glorious victory has heartened us all for a sterner fight than ever, and by the grace of God New England is going forward. Time would fail me to tell of the labors abundant of our District Superintendent, Brother Miller, and of the Board. Thank God for them all.

J. GLENN GOULD, Reporter.

BATH, MAINE.

"Our God is surely with us these days. Our services are all well attended and a spirit of unity prevails. We are holding Thursday afternoon meetings for prayer in the homes, and the way the folks attend and the way they take hold on God in prayer is a real inspiration. At the Friday night service, too, for a number of weeks, we have had 'family prayer' around the altar and we never heard the members pray with such unction before. They are getting under the burden in real earnest; and God is answering with conviction on hearts. An old time revival is right at our doors, we believe; in fact, has begun already in our own hearts. Last Sunday night's service was wonderful. Our pastor preached with great unction on 'The Judgment.' There was much conviction on and at the close the people filed out without a word or a whisper. The stillness was like a funeral. The financial side of the work looks encouraging. Some members who have never tithed are doing so now. Our splendid pastor, Rev. L. E. Mann, is God's man for the place surely, and Sister Mann is a great help and blessing to us all. We love them dearly and they are winning the hearts of the outside people as well. We see only victory ahead. Praise Him."—Reporter.

WASHINGTON, PHILADELPHIA FAREWELL!

Many of my friends on the Washington-Philadelphia District will be surprised to read this bit of news. The first church with which I ever united was First Church of the Nazarenes, Washington, D. C. This was fifteen years ago. Two years later I was licensed by the Washington-Philadelphia District to preach the Gospel and on April 16, 1916, the same District ordained me as an elder. I have always been a member of this one District and served the following churches: Bloomsburg, Philadelphia, Harrington and Lansdale. Most of the pastors now serving this District have come since I began. I should have been glad to have stayed the rest of my days with this one District. A finer set of preachers would be hard to find. There has been blessed harmony and co-operation among the preachers and I have been wonderfully blest in association with them. During these thirteen years I have served the District in almost every capacity except that of Superintendent. It was only after much prayer and much conflict of mind that I decided to leave

this District. I am not now leaving for want of a better people or a better job. The Lansdale church which I have been pastoring for over four years is as near an ideal church as can be found. Its membership is composed very largely of young men and young women with high spiritual ideals. They are loyal and true and great givers to the causes of the church. God bless them! We are happy to announce that Rev. C. E. Ryder of Council Bluffs, Iowa, has accepted the call of this church and will move into the splendid parsonage about September 1st. Brother Ryder will make them a fine pastor and they will make him feel welcome and appreciated. We are at this writing with wife's parents, Rev. and Mrs. H. N. Haas in Lincoln, Nebraska. Brother Haas is also from the Washington-Philadelphia District. He has a good growing church here. After a few days rest and visit here we will resume our journey to Billings, Montana, to become pastor of our Nazarene Church there. We are feeling somewhat improved in body and believe the change of climate will be greatly beneficial, and we have great hopes for success in Billings through Jesus' name. Our new address will be 304 No. 33d street, Billings, Montana. Shall always be glad to hear from our many friends. To all we say Farewell!—W. D. Shelor.

SPRINGFIELD, ILLINOIS, REDEMPTION HOME

Quite recently it was my good pleasure to visit the Springfield Redemption Home, located at Springfield, Illinois. This Institution was started some twenty years ago by Mrs. W. H. Hunt and a number of co-workers. During all these years it has been an Institution of Faith.

The object of this home is the conversion, reformation, and Christian education of outcast, homeless, friendless girls, and to provide a home for unmarried mothers and their children. During the existence of this home, it has given shelter and protection to fifteen hundred girls and nine hundred children, all of whom have had temporary help and shelter and an opportunity to hear the Gospel of Jesus Christ as a Savior. Approximately eighty per cent of the girls have been restored to clean and useful Christian lives—some have been returned to parents, some placed in good positions, some engaged in religious work, some have become nurses, and many have married.

The home is incorporated under the State of Illinois. Seven men form the body known as the Board of Trustees and hold the property in trust. The property is worth about \$45,000.00.

Sister Hunt and her co-workers are absolutely trustworthy in every way. They are people of high moral character and are clearly in the experience of entire sanctification. They retain a constant deeply spiritual atmosphere in their institution. They are doing a great work.

This is an institution similar to the one conducted by our great and good Brother J. T. Upchurch of Arlington, Texas, and also to the one conducted by our own James P. Roberts and wife at Pilot Point, Texas.

I have been a preacher for twenty-five years and have known a little something of the great work that is being done by Rescue Homes, but my interest has been tremendously quickened and my vision enlarged as I have recently seen the great and good work that is being done by this kind of institutions. I am sure that I shall pray more for them personally. I shall give more of my money to support them and shall have more to say for them in the future, both publicly and privately, for their support.

Anyone interested in the Springfield Redemption Home will please write Mrs. W. H. Hunt, Superintendent of the Springfield Redemption Home.
E. O. CHALFANT, District Superintendent.

CHURCH NEWS

EVANGELIST R. F. WHITEHURST—"Began special revival meetings with the Nazarenes of Kalamazoo, Mich., June 16 and closed Sunday night, July 4. This is a new organization and the saints are fighting a noble battle to plant holiness in this part of this great state. But if they will work unitedly, keep humble and true to holiness and their church I have not the slightest doubt the day is not far distant when the Church of the Nazarene will be a potent factor in Kalamazoo. Rev. E. D. Haley, the pastor, and wife are two beautiful, lovable saints of God. They have done a fine work here under many circumstances that made the work hard, as pioneering usually is. Unfortunately, this good pastor and wife are going to leave Kalamazoo, in order to avoid the severe winters of this northern state, and hope to get farther south. And may I say right here that any church contemplating change in pastors might do well to get in touch with this good couple, who may be reached by addressing them at 630 Florence St., Kalamazoo, Mich. It was also my good privilege to have with me for the special singer Miss Opal Fretz of Auburn, Ind., a good leader and a good soloist. It was my first meeting with her and I can certainly recommend her to any church needing a singer. I begin my next meeting July 11, with Rev. Caley of the M. E. Church, near Lancaster, Ky., and from there on to Donalsonville, Ga., with the Nazarenes, Aug. 15 to 29. I have the month of September that I can give to one or two meetings. Pray for this evangelist that he may be used of the Holy Ghost."

DES MOINES, IOWA—"Such a meeting as this old hill top, Good Park, has never seen the like of before, prevails today, under the generalship of the greatest of the latest additions to Nazarene evangelists, that Holy Ghost and fire proven Indiana 'war horse' warrior, Rev. John T. Hatfield of California. We have had digging such as old timers in this forty year old camp ground say they have not seen for many a day. God is blessing His Word as given in unvarnished clarity and the brethren are not only liking it but are praying for more. Sinners have been hard hit and if the saints pull the fire down you can be sure that a harvest of souls will be recorded as answered

prayers. There is a definite splendid unity in this combined holiness camp-meeting, and from all appearances a most decisive battle has been won for the kingdom. What can be done in the way of spiritual singing has been again proven by that blessed pair of young song evangelists, Prof. and Mrs. Liddell of Chicago. The Lord has not only given them the blessing but has blessed them both with beautiful and spiritual voices for singing old time songs. God bless them good. Our sister, Evangelist S. A. Keel, who arranged this program, surely was guided by the Lord. We are glad for such good workers in the camp to push the battle for Jesus."—Victor L. Abbey, Reporter.

SONG EVANGELISTS JACK AND RUBA CARTER—"Our last meeting at Greenville, Texas, was a very good one. The Lord blessed us in a marvelous way on some occasions. Eleven people prayed through in the old time way. We feel that much good was done and that our efforts were not in vain. This meeting was under the auspices of the Peniel N. Y. P. S. The young people on this District are forging ahead. They have the vision of a lost and dying world and have a desire to work at the job. They have the evangelistic spirit. We predict greater days ahead for the N. Y. P. S. on the Dallas District. We are now in a battle at Troup, Texas, Martin's Chapel. The Lord is blessing in a wonderful way, have been here only a few days and have had nine to pray through. Brother H. A. Gregory is the evangelist, and is doing great preaching. Wife and I have charge of the singing. Pray that God will give a great meeting here. Brother S. M. King was the evangelist in the meeting at Greenville. We have some time that we could give to any churches needing song evangelists after the 13th of September. We will close out at Snyder, Texas, on that date. We would be glad to slate some meetings in that part of the country. If you need us address Box 264, Peniel, Texas."

PASTOR S. H. ERWIN, Kansas City Nazarene Tabernacle, Kansas City, Kans.—"We came here from Bresee College in May, by the request of our beloved District Superintendent, Brother Herrell, and a call from the church. God has some choice children here. They have suffered and sacrificed so much for years. They are God's tried people. They have given us a hearty reception and have extended a call to be their pastor for five years. We have an opportunity here to establish a great church in the best part of this great city. Our location is excellent, on 41st and State Line, accessible by splendid street car service. We have a splendid large stucco tabernacle building with excellent Sunday school class rooms, N. Y. P. S. and prayer meeting room. We hope to arrange a prophet chamber soon, where we may invite our evangelists and special workers to make their home when they are in Kansas City. We plan to start a revival next Sunday. Beloved, pray that God may give us an old time revival."

ASHTABULA, OHIO—"While a member of another denomination (Presbyterian),

it is my privilege to occasionally attend prayer meeting in the local Church of the Nazarene. I have been so impressed with the atmosphere of worship prevailing there that I want to tell you about it. Several denominations are usually represented; holiness in its very nature being unsectarian, seeking only to conform lives to the whole image of God. In these meetings Christ's urge, to 'suffer little children to come,' is literally obeyed. A dozen tiny folks attend every service. It is like a foretaste of heaven to worship with a group that knows no race or social barriers, and whose brotherliness has its origin in sonship with the eternal Father. This church is under the pastoral direction of Rev. W. F. Miller."—Harriet J. Carroll.

GADSDEN, ALA.—"We are one Nazarene family living out five miles from Gadsden, so we decided to have a Sunday school, and we want you to know how wonderfully the good Lord is blessing us. We had forty-three present July 11, and are expecting more to come. How wonderfully the Lord blesses when all is done to His glory. We feel like praising His name forever and we want the prayers of the HERALD OF HOLINESS readers, that we may press onward and never turn back. We take the HERALD OF HOLINESS and don't feel as though we could do without it. We have named our Sunday school 'Union' which means that everyone is welcome. May the Lord bless the Publishing House in its good work. We ask the prayers of all the Christian people."—Mrs. H. H. Pylant.

SUPERINTENDENT MRS. SABRA GRIVES, TANGIER, IND.—"Last February we started in with five sanctified souls. Rev. A. Haworth and wife were the evangelists. God being on our side against every opposing force we took hold of the work with no intention of being defeated. At the close of a four weeks' meeting we had twenty-nine souls shouting the victory. Plans were made and we organized a Nazarene class at once. The next was a place to worship, so in May we began a new tabernacle 32x40 feet. It is ready. We start July 15 in a revival, closing July 25 with the Dedication service. Rev. J. W. Short, District Superintendent, will be present and have charge of the services. We are expecting a great spiritual feast. Come everyone praying that the Lord will help us in paying for our new tabernacle. We need musicians and singers. Come, bring your instruments and special singers."

THE CHARIOT TRIO—"After the North Pacific District Assembly we entered Klamath Falls, Oregon, the biggest little town in the world. We were obliged to run co-operatively or otherwise with two other revival campaigns, but not without success. After two weeks of diligent seeking for Nazarenes, six or eight turned up the same night. Some prospective Nazarenes had been coming every night, but were waiting patiently to learn what we were before making themselves known. The meeting closed in victory, and a small class of real Nazarenes were organized into a mission, leaving Brother Sanders from Marshfield, in charge. They

expect to put up a tabernacle, and will doubtless be in a new building ere this reaches the public. Rev. D. I. Wallace, District Superintendent, plans on returning soon, and organizing the mission into a church. We burned up the engine of the chariot and were compelled to leave it at Ashland. Are now at Cottage Grove with Miss Nellie Robbins, pastor, and Mrs. Ivah Hoy, deaconess, and the saints here in a revival campaign. They have been praying for some time for God to send a revival and the atmosphere seems fine for the same. Each one of the party testifies to victory and the glory is on the singers and preacher alike."—Roland E. Griffith.

HUGO, OKLA.—"Truly these are good days for the church at Hugo. We are praising God for answered prayer and the many blessings and victories He has given us. God has seen fit to let us see His marvelous power manifested in these last days. The Lord of Hosts is in our midst and we are marching on with a conqueror's tread. Attendance in our prayer meetings on Wednesday and Friday nights is good. The Sunday school and N. Y. P. S. are doing fine work and manifest fine interest. Rev. J. H. King, our good pastor, is doing his best for God and holiness, preaching the gospel straight and strong, and God is wonderfully using him and his good wife in Hugo. This church has been visited by a most gracious revival under the clear, forceful, soul-stirring messages of Evangelist Sister Emma Irick, of Pilot Point, Texas. She preached the old-time second blessing way. Like John the Baptist, she laid the ax at the root of the tree and carried a great burden for the lost. Her messages were very uplifting to the saints and at the same time carried an arrow of conviction to the hearts of the unsaved. In some respects the revival was one of the greatest in the history of Hugo Church. During the two weeks (June 13 to 27) fifty prayed through at the altar; some were reclaimed, some found pardon for the first time, while others crossed over into Canaan Land and are feasting on the rapture of a newly discovered inheritance. On the last week of the revival God gave us re-inforcement. Brother Allie Irick came over and gave us a boost. Brother and Sister Irick and their fine boys make a real gospel team. The special music given by these two boys helped to draw the large crowds from time to time, and was a great blessing to all that heard them."—Mrs. Walter R. Howse, Reporter.

PASTOR H. B. SCHLOSSER, WASHINGTON, PA.—"God is giving us glorious victory in Washington, Pa. July 5 was the greatest day in the history of the church here, and closed the best revival this city has known for the past thirty years. Night after night for four weeks the crowds filled the big brown tent to hear Rev. J. A. Rodgers of Barborton, Ohio. Many Jews and Catholics attended and at least three Catholics were converted. Counting as they came, 175 sought God for pardon or purity. Fifteen united with the church with that many more coming. Brother Rodgers is a great preacher. He can draw a crowd and hold

it after he gets it. Prof. E. B. Marsh of Meadville, Pa., and Prof. George Ward of East Liverpool, Ohio, had charge of the music and children's meetings. These talented men have the blessing good. Their work was mightily owned of God. They are coming back in November with Rev. Lula Kell. During the meeting we made a new high record of 130 in Sunday school attendance. Monday, July 5, many delegates from eight neighboring Nazarene churches spent the day with us. God was in our midst and gave us a great day. During the past year we have nearly tripled our church membership and Sunday school enrollment. The pastor's salary has been doubled twice. And now our present quarters are inadequate. We are planning on a tabernacle in the center of the city. Unity and harmony prevail throughout the membership and we are going in for bigger things for God. To Him be all the glory."

EVANGELIST R. E. GILMORE—"Have just closed a good revival for the Church of the Nazarene and the great pastor at Hot Springs, Ark. The meeting was in many respects the greatest of my ministry. The crowds could hardly be accommodated at all from the very first. There was not a service that was barren of results. Count was not attempted of the professions nor of the seekers. But the last night our altar was filled and every one found victory, and during the time afterwards, while the saints were rejoicing, several others came and we had a second altar service. Rev. D. C. Reynolds is certainly the man for Hot Springs. He was unanimously recalled during the meeting and will stay, if he can see his way clear at all. Prof. E. D. Simpson and his good wife had charge of the music and the people were highly pleased with their service. Rev. Josiah Tucker was with us for a time and did some great preaching. Brother Tucker is really the founder of the work in Hot Springs. He is a good evangelist and ought to be kept busy by our church. Pray for the people at Hot Springs. They tell us that 250,000 tourists come annually to this great resort. During our meeting we met them from various parts of the country and were invited to bring the doctrine of holiness to their home towns. We received a nice love offering for the pastor and the workers were well cared for. We are here now with the Maplewood, Mo., church and Brother Linza, the good pastor. Things are looking good for a real revival. The first night of the meeting I preached on "Conditions of Discipleship" and the saints were evidently living above them for they shouted until I could hardly finish the message. Pray for us."

PASTOR ALBERT F. LAING, PORTERVILLE, CALIF.—"On May 30 we closed a very successful meeting with Dr. A. O. Henricks as our evangelist. Much good was accomplished, for which we praise our Lord, who still answers prayer. In the neighborhood of thirty-five or forty bowed at the altar for either pardon or purity, and of this number many were happy finders. On the last Sunday of the meeting twenty were taken into

church fellowship, some coming by letter. Porterville is only a baby, as it were, being only a year old, but is doing things by the help of the Lord. In the last six months our Sunday school has increased from forty to eighty-four, and our church membership has doubled itself. We have purchased three lots and are contemplating a church building in the very near future. We have been worshipping in a tent for about eight months. Have some of the very best of people that ever lived. We would appreciate an interest in the prayers of God's people that we may be led by God's Spirit in all we undertake, as we are young in the ministry, but all for Jesus."

EVANGELIST Z. T. THACKER—"I just closed a very profitable meeting at Lancaster, Ohio. The meeting was somewhat hindered in many ways. In the first place twenty members out of forty were kept away on account of sickness. Besides this the last week of the meeting was opposed by a show. But in spite of it all the refreshing showers from the Lord were many and we had several souls saved and some sanctified, and some very prominent members were added to the church, for which we praise the Lord. Many people wonder why my slate does not appear in the HERALD OF HOLINESS. It is easy to explain. I have never been able to plan the closing of a meeting several months ahead. I can arrange the beginning, but the ending depends on the interest. Once I went to a certain town for a three nights' meeting in the court house and when the three nights were up I think one soul had been converted, but instead of closing then I continued three weeks and as a result about one hundred souls found the Lord. I go to Radcliff, Ohio, July 16 and from there to Columbus and then to Ashland, Ohio. Pray for me."

EVANGELISTS REV. AND MRS. EMMETT WRIGHT—"We have just closed two successful meetings, the first being held at the Christian Church at Willow Brook, Ohio. Last December they organized a church and Sunday school with Rev. Adams as the pastor. Until this time there had been no services in the church for eight years. We began on June 1 and closed on the 17th with Rev. Erheart and Rev. Parks of Coshocton assisting Rev. Adams with the preaching. The crowds were good, people coming through the hard rain on several evenings. But while the dear Lord was sending the showers of rain on the outside He was also sending showers of blessing on the inside. All day meetings were held on both Sundays with a basket dinner. Mrs. Wright had charge of the children's meetings at 1:30 and of the Young People's services at seven o'clock. One man who had not been in any church for twenty-five years was there on the last Tuesday night. There were twenty some conversions of persons from sixteen to sixty-five years old; twenty uniting with that church and the others going to the M. E. Church. We thank and praise God for what was done. We never shall forget their testimonies of His saving power. We received a letter

from Brother Holsky a few days after the meeting closed, sending us a donation from his family and stating that his family were now all Christians and that they had been saved during the revival, that a family altar had been erected and the Bible is now read in their home instead of the newspaper. The father, mother, four sons and one daughter had been received into the church. Their shining faces and ringing testimonies gave evidence that God had completely changed their hearts. A Young People's Society was organized, and the church was greatly strengthened. People prayed through in the old time way. We distributed the HERALD OF HOLINESS in almost every home. A piano was bought for the church, something they had never had before. We are invited back for another meeting next year. On the following Tuesday we began just a few miles from there at No. 6 Schoolhouse. There have been services held in this schoolhouse for more than thirty years and it is known as the Church Schoolhouse, but there had been no services of any kind held there since April. We had just got started good when we closed on account of a tent meeting beginning a mile and a half from there on Wednesday night after we closed on Tuesday evening, which we knew nothing about at the time our meeting was announced. We began on the 22nd and closed on the 29th. There were four conversions in the week. On Sunday an all day meeting was held, Mrs. Wright having charge of the children's meetings and young people's services, with a large attendance at Sunday school on Sunday p. m. We are invited to hold another meeting there the last week in August and the first week in September. Our next meeting will be near Alliance, Ohio. We covet the prayers of God's people. How much we need to pray more for one another."

PASTOR MRS. LIZZIE WILLIAMS, SWEETWATER, TEXAS—"Just closed a twelve-days' meeting with Brother and Sister Cagle as evangelists. This is the second meeting they have held for us this year. God has given them a few souls that have really prayed through to victory, for which we praise the Lord. We thank God for Brother and Sister Cagle. They have been a blessing to us. Miss Lillie Cox of Fort Worth was with them in the meeting just closed. Miss Lillie is one of the finest girls I ever met, and her solos were enjoyed by all. As this is our first attempt to report through the paper since we took this work will say our Sunday school and N. Y. P. S. are gradually increasing. We are just about holding our own in church membership, as we have dropped and lettered out just about as many as we have taken in, but praise the Lord most of those who were lettered out have gone to other churches and are still in the battle for Jesus."

WATTSBURG, PA.—"Hatch Hollow is four miles north of Union City, Pa. There is an old M. E. Church there, but the members had nearly all died or moved away, and they had had no regular preaching for six years. In answer to prayer God sent one of His Spirit filled preachers to hold a revival. Meetings

were advertised to run three weeks, but could not stop till four weeks. Great good was done. Sinners were saved, backsliders reclaimed and Christians helped into a better experience. Evangelist Geo. B. Mulvin conducted the meetings and won the hearts of the people, both saints and sinners. The last night of the meetings he organized a class to be known as The Hatch Hollow Class of the United Brethren. Rev. Cole of the Wayne Valley U. B. Church is to be pastor of the class till conference. Rev. Melvin is pastor of the U. B. Church at Sharpsville, Pa."

EVANGELIST C. M. WHITLEY AND WIFE.—"Just closed a meeting at Manitou, Okla., also one at Hampton, Texas, in the oil district. God has been wonderfully blessing us. We are planning on pastoral work next year. Anyone desiring a pastor write C. M. Whitley, Electra, Texas, care W. H. Whitley, Box 1111. For reference write Brother Owens, District Superintendent of Eastern Oklahoma."

BUFFALO, KANSAS—"Have just closed a good meeting with Evangelists D. M. and Eva Spell as leaders. Quite a number of seekers at the altar, some of whom failed to pay the price, while the most of them prayed through to real definite victory. We recommend Brother Spell to other churches who want the truth preached without compromise under the divine anointing. Miss Eva's messages in song were a blessing, and her godly example a real benediction to our young people, for which we praise the Lord. B. F. Lehman and wife have accepted the church's call to the pastorate for the sixth year. The work has prospered under their ministry, not growing by leaps and bounds but a steady substantial growth, with a prestige and permanency in the community that stands out for God and holiness, and that without compromise. Pray for pastor and people that we may continue to press the battle in this place and many precious souls be saved the coming year."—Gertrude L. Jefferson, Reporter.

OAKES, N. D.—"The coming together of five churches proved a great blessing. We had a holiness rally on July 5 just south of Oakes, N. D. We enjoyed the beautiful grove and the good water, with lots of fresh air and sweet fellowship with God's people. Glory be to God and the Lamb forever. At 2:30 Brother Fick of Ohio, brought the message with power and glory. His text was, 'I am the way the truth and the life.' Some shouted and others wept for joy. At the close two souls came seeking the Lord. At 5:30 Brother Severs of West Virginia, brought another message with the glory on his soul, blessed our hearts and children were brought to the altar for healing. One young man prayed his way back to God. Oh, this was a real Fourth and a feast at the same time. At 7:30 Brother Fick brought the closing message with power and glory and all the people went home rejoicing in the Lord for the victory won in Jesus' name. This is one meeting the Fullerton people will not soon forget."—Rev. B. W. Crandell.

PASTOR V. L. NABORS, CLEVELAND, MISS.—"The Lord is blessing in a marvelous way, just as He will do, if we will get under the spout from which He pours His blessing. Since the Assembly we held a revival at New Prospect Church in March. Brother L. J. Foreman was the evangelist. Our church there was small on account of people moving away, but others had moved in and we had a good meeting. Many were blessed. Brother Foreman is a good preacher and ought to be kept busy. Then June 4 to 6 our preachers' convention was held at our other church, Davis Chapel. Just a few of our preachers came, but several of them live near here, so we had a good time. The Lord blessed in a wonderful way. Brother Watson, our District Superintendent, was at his best. Everybody enjoyed his earnest messages. The Lord gave us more men on the Mississippi District like Brother Watson. Our revival will begin Thursday, July 15 to 25. Brother Watson will be the evangelist. We covet your prayers that God may give us a Holy Ghost revival. We are having seekers at the altar almost every regular service. Three at the altar last night. One mother wept her way to the cross and Jesus saved her. At the close of the service we took two into the church, making eight since Uncle Buddie was here in January. We give God all the praise for what has been accomplished."

EVANGELIST URAL T. HOLLENBACK—"I began the summer's work with a two days' stopover at the great Mount of Blessings Camp at Cincinnati. That is the best place I know of to get warmed up yourself to begin to work. Then Thursday, June 23, I was with Rev. J. W. Henry and his good people at Dayton.

There were two seeking the Lord. Then Friday, the 24th, I stopped off with Rev. E. Haer at Springfield, Ohio. We had a blessed time with the good people there. They were making plans to buy a commodious and modern church building, and if so, they will soon be in a great meeting house with a substantial increase in the attendance. I then arrived Saturday at Cardington, Ohio, where I met Rev. F. S. House, pastor of the Climax U. B. Church. We held forth there for a couple of Sundays and had a few at the altar. Brother House is a godly man and is trying to revive the dry bones of that region. The diphtheria epidemic put a climax on our efforts there and we had to move on. June 14th we attended services in which Rev. Carrie Sloan preached at Barborton, Ohio. Tuesday, the 15th, talked at a cottage prayer meeting at Greensboro, Ohio, and Wednesday, the 16th, helped to boost the first service of the revival at Brother Clark's church at Canton, Ohio, conducted by Rev. John Fleming and Prof. Burl Sparks. Then boarded the train for Auburn, Pa., as the preacher at the campmeeting. This is a beautiful camp ground on the side of a mountain and will be known as Auburn Heights Camp. The people are all Pennsylvania Dutch and when they cannot get up enough speed in English they just praise the Lord in Dutch. They nearly love you to death. They shout and sing and pray

and give to beat anything. We had seekers every night except the first two, and good crowds throughout. The first Sunday there were about eight hundred in attendance and the second Sunday about eighteen hundred. So great was the rejoicing that the committee felt led to run another week and we did. God helped us and we saw by His Spirit seekers at the altar each of the seven extra nights. The campmeeting closed the night of July 4, but there were no fireworks in the state of Pennsylvania that could be compared with the rejoicing and shouting that closed the meeting. There were about two thousand people present. The writer was called back and looks to God for a great camp next year. Monday, July 5, we ran down to Seyfert, Pa., and preached to the brethren at the Holiness Christian Camp at that place. The evangelist this year is Rev. Earl Dulaney of Ashland, Ky. Preached at night the same day fifty miles north at Frackville, Pa., also the next two nights, then stopped over at Halifax, Pa., at the Evangelical Church with Rev. J. B. Diehl and his good people. In this trip the Lord gave somewhere around one hundred souls, and I made the acquaintance of a number of new friends that I never knew I had. Am home for three days then go to Cincinnati, Ohio, for a short meeting with Rev. Washington Sherman and the Central Church. Jesus saves and sanctifies and to Him be all the glory."

PASTOR GEORGE B. MUNNS, RICHLAND CENTER, WISC.—"Just closed a good meeting here. July 11 to 26, with Brother Aaron Hulse and wife, of Hutchinson, Kansas, as evangelists. God was with us from the start and blessed in every service, and souls were at the altar every night during the entire meeting. There were over fifty different persons at the altar seeking God for either pardon or purity. Brother Hulse is a strong advocate of Bible holiness, and preaches under the anointing of God, who blesses his messages, and people get under conviction and turn to God for help. His wife stands faithfully by him and sings and prays in the Spirit, and does good personal work. The finances came easy and a nice offering was raised for them, considering the financial condition of the church. Brother Hulse works well with a pastor and has left this struggling new church in a good condition to grow. They won the hearts of many around here, and have been called for a meeting in a Wesleyan Methodist Church a few miles out of town. A church anywhere will make no mistake in calling them for a meeting. They should be kept busy for God. We have some excellent people here in this church who know how to stand by a pastor."

EVANGELIST LYMAN BROUGH—"May 1 we resigned our work in Windsor, Ont., because of Mrs. Brough's health. After a very bad attack of flu, which left her very weak with her other conditions, the doctor said if we would take her north in Michigan to some lake where it was quiet, and rest and diet, it would do more for her recovery than anything else we could do. So we are at Beulah,

Michigan, Crystal Lake, one of the most beautiful lakes in north Michigan. The air is so pure and refreshing. Since coming here we can see a marked difference in Mrs. Brough's health. We are planning, the Lord's will, to stay in the north country until September or the first of October. In regard to our spiritual condition, Mrs. Brough and I are enjoying a very present case of salvation, praying together, testifying every chance we get, preaching occasionally. The Lord's blessing is on us. After October 1 we are planning to go into the evangelistic field. Anyone who would like our services we would appreciate your call. You can address us Pottersville, Mich."

PASTOR E. L. DUBY, BROWNTOWN, KANSAS—"We are still alive and in the fight. This has been a good year here in the oil field, although many of our members have moved away. God is still giving victory. We closed a revival a few weeks ago with Brother Morgan and Brother Holland London as evangelists. They gave us a good meeting and several found the Lord. Brother Morgan and myself just closed a tent meeting in the oil field at Tetersville. God blessed us and gave us a splendid meeting with a goodly number praying through. After much prayer we feel that the Lord would have us change for another year, although these two years God has marvelously blessed our work. We have a nice church and parsonage. Our average in Sunday school is about seventy-five. Praying that God will send the right man to Browntown for another year."

EVANGELIST OSCAR HUDSON—"We closed last night at Gary, Ind., in a blaze of glory with the long altar packed with earnest seekers, while some knelt at the front seat. Throughout the two weeks, victory was with us and numbers prayed through to victory. Mrs. Hudson's illustrated sermons to the Sunday school, as well as her clear forceful gospel messages to the night congregation, added much to the success of the meeting. The last service will never be forgotten by those who were present. The sermon was preceded by an unusually victorious praise service and the scenes about the altar beggar description. A number of pastors of churches in this vicinity were present. Rev. C. C. White organized this class less than three years ago. As they were not strong enough to pay him a salary he worked at the carpenter's trade to make a living for his family and has gathered about him a class of people that guarantees success. They have recalled him for another year and will pay him \$35.00 per week to begin with. They have just closed a deal for four beautiful lots joining the one they already own, and with a pastor devoting all his time to the work great development is in progress."

OKEMAH, OKLA—"The Lord is blessing and prospering us. During the past Assembly year we built our new church. In the last board meeting we recalled our present pastor, Rev. C. W. Parnell, who has served faithfully and whom the Lord has prospered. May the Lord bless each

and everyone in His work."—Ivah Steers, Reporter.

EVANGELIST JUDSON P. WEAR—"We have just closed a very good meeting with our good friend and Brother Roy Morgan of the Holiness Church in San Dimas, Calif. These dear people are some of God's best. We never labored with a better crowd of prayers. We had perfect fellowship and co-operation throughout. They don't have musical instruments as we do, and according to their custom, no offering was taken in the meeting. This was just a little strange to a Nazarene, but we did appreciate that phase of it. They gave freely and paid us well, each one handing in his offering personally. There were nine souls prayed through and two or three of these went on and were sanctified. We feel right at home in the evangelistic field, and God is giving us good liberty in preaching. We began at Bellflower, Calif., July 11, for four Sundays."

MEMPHIS, TENNESSEE—"God is blessing the work here. At the last Assembly Rev. J. D. Saxon was sent to us and the Lord has wonderfully blessed his ministry. Brother Saxon is a warm hearted, level headed, studious preacher and a man of prayer, and there seems to be perfect unity among God's children and they are making rapid progress in the Christian life. We have just built a nice five room brick veneer parsonage, hardwood floors, heat, bath, hot and cold water, in fact, it is a lovely little parsonage. At this time Brother Saxon is conducting a tent meeting at Hollywood, a subdivision, and the people are becoming very much interested. Pray that the work may move forward in Memphis, as we should have half a dozen Nazarene churches in this city."—A. J. Vallery.

PASTOR GLENN E. MILLER, RICHMOND, KY—"This church was organized a year ago, and we now have a new building and parsonage, and sixty members. Our budget is paid up to date. We have a growing Sunday school, a fine Young People's Society, and a live Woman's

Missionary Society. The church is organized into personal workers' bands which visit all the homes. Our regular street meetings which are held four or five times a week, reach hundreds and are proving a great asset. Our church seats three hundred but is not large enough for the Sunday night crowds, and we have seekers practically every service. We have had four revivals since the Assembly. Our first evangelist, Rev. J. W. Montgomery, helped to get the little band established last fall. Rev. D. L. Brandenburg, Pastor Church of the Nazarene at Franklin Ohio, was with us in February and we had a good number of professions and new members. Then, Dr. C. E. Hardy was with us in May, and as a result we took in twelve new members. Our last meeting closed last Sunday after running two weeks. Rev. E. C. Tarvin of California, Ky., was the evangelist, and we had a real revival. About fifty prayed through, and eight joined the church. Rev. J. A. MacClintock of this city, helped us during this last meeting also. Our church also entertains the next Preachers' Convention, with Dr. Chapman and Rev. J. W. Short as workers."

PASTORS W. B. PINSON AND WIFE, ABILENE, TEXAS—"Our meeting closed Sunday night, July 11th, in a veritable blaze of glory. Rev. C. C. Cluck, the good pastor of the Church of the Nazarene at Texarkana, did the preaching. Brother Cluck is a real able minister of the Gospel of our blessed Savior. He is safe, sane and sensible, so tender and unctuous, clear in his interpretation of the Word, correct in every doctrinal statement, and every sermon grips the mind and heart of his hearers. I am glad that our pastors and churches are keeping him busy in every meeting that he can hold for them, when he can be spared from his church. Every person that came to the altar, seeking to be reclaimed, saved or sanctified, found that for which they were seeking, except one. We have not adopted the new rule of reporting seekers, but we are on the old line, just reporting the finders. We have been called as pastor at Abilene, for the fourth year, and are planning to stay, and hope by the hearty co-operation of our good people, and the help of our blessed Lord, to make it the greatest year we have ever had. Abilene is quite a city, full of sin, growing rapidly, has a fine citizenship, and is a place of great opportunity for the Church of the Nazarene. Help us with your prayers, to make it a great center of holy fire."

PASTOR E. R. BORTON, CEDAR RAPIDS, IOWA—"Closed a good fifteen day tent meeting Sunday, July 11th, with R. L. Hollenback as the evangelist. We didn't turn the city up-side-down, neither did great crowds come to the meeting. We didn't count the seekers as they came, for we have quit that, as we are finding out to our sorrow that seekers are not always finders of an experience, and that in many instances where we have so many repeaters in our altars undue emotionalism is put into force and shallow altar work results. Better far have less seekers and more genuine experiences of divine grace at the altar. Evangelist Hollenback is, in our estimation, a good,

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sensible, scriptural, spiritual preacher. He has no 'specials' to ride, but preaches the Gospel in its power. He labors to get sinners to seek salvation and believers to enter the fountain for cleansing, endeavoring in every way to build up the church materially as well as spiritually, leaving the church in a better condition than when he comes. He made friends for the church without compromising the truth."

PASTOR JAMES F. WARD, E. PALESTINE, OHIO—"We have just closed a very successful year at this place, and thought it would interest the readers of our good paper to hear from our work here. While we were compelled to give quite a good deal of our time to the work of District Secretary of Sunday schools last year, having sent out over 2,000 letters and conducted five group conventions, yet God has wonderfully blessed our efforts, for which we give Him all the glory. We conducted only two revival campaigns during the year. The first was with Mrs. Anna Murphy of Sebring, Ohio, as our evangelist, and Miss Helen Pritchard of Lisbon, Ohio, as song leader. These sisters gave us a most excellent meeting and God wonderfully blessed during this campaign. The latter part of January we had Brother Ruth and The Wells with us, and God gave us a wonderful time. Besides these two special meetings, God has given us souls at the altar practically every Sunday evening and a number of times at our mid-week and Friday night prayer meetings. In all during the year we have had 286 bow at our altars. Our Woman's Missionary Auxiliary increased in membership from 24 to 52. Our Young People's Society had an increase from 30 to 77 members. The Sunday school increased from 205 to 293 and we had a net increase in membership in the church of 30. Our finances were well cared for, having paid our General and District budget in full and considerably over, our current expenses were met in full and the church indebtedness was reduced by near a thousand dollars. The young people gave us four donations during the year, and the church made a unanimous call for our

return another year with an increase in salary. So we feel God has wonderfully blessed us in this field and with a band of loyal, praying people such as are here, we are confident God will give us another great year in this field. We ask all who read this to pray to this end. We have been able to send in near a hundred subscriptions to the HERALD OF HOLINESS in the last twelve months, and fifty subscriptions for the *Other Sheep*. We are planning for at least three revival campaigns this year and are believing God for great victory."

PASTOR CHAS. F. PEGRAM, SCIENCE HILL, KY.—"For some time we have not reported to the HERALD OF HOLINESS, but God's blessings were never greater than during these days. It was our privilege to entertain the District Preachers' meeting the last week of April, which proved to be a mammoth blessing to the church and surrounding community. 'Uncle Buddie' was with us until the last service, at which time Dr. J. E. Bates brought a most wonderful missionary message. Sister Eltie Muse, returned missionary from India, was here for the entire Convention and her messages were freighted with power and information every time she spoke. June the 27th we closed a gracious revival with Rev. Howard W. Sweeten and wife and Prof. R. C. Rogers. For efficiency and loyalty to the church and the cross they can not be excelled. Brother Sweeten is a combined genius; he is in the front row of preachers and evangelists; besides he composes many of his songs, and sings them, playing his own accompaniment on the piano. He is always happy and well blessed, which accounts for his congeniality. Brother Rogers is a truly great singer. He, too, is a preacher, and especially helpful in young people's work. We had about forty seekers, counting as they came. Had to close the meeting just when the break came, as the workers could not remain longer. The remarkable feature of the meeting was that most of the seekers were mature men. Seven members were received into the church and more are looking our way. Our Sunday school work is encouraging, as the attendance has built up to around 175. The W. M. S. is alive and doing things. District Superintendent Montgomery was here recently for recall of pastor which resulted in a very flattering plurality; but the writer declined to accept, having been elected Dean of Men, Trevecca College, and seriously considering same. We go to Marlinton, W. Va., for the second year as evangelist July 28th to Aug. 15, Prof. and Mrs. Edw. C. Martin in charge of the music. We are praying for a mighty revival there again. Will you join us? One week ago that great Christian Statesman, Congressman John Marshall Robison of Washington, D. C., gave a great address at our Sunday night service. May his tribe increase."

PASTOR L. T. WELLS, TOPEKA, KAN.—"It has been some time since we have reported from Topeka. However we want to report victory. Our recent revival with Rev. Bona Fleming was a great blessing to all. The meeting was short, and the first hot weather struck

us, which kept many outsiders away. However there were fifty at the altar in the ten days, counting them as they came, and almost all got good victory. Brother Fleming's messages gripped the hearts of all and were honored of the Lord. He is truly a pastor's friend and leaves the pastor and people in the very best condition. The people gave him a good offering which came so freely, also gave the pastor a nice love offering. Our beloved District Superintendent Herrell visited our church recently and preached two evenings for us. His message to the church on "The Relationship of Pastor and People" was the greatest I ever heard and was honored of the Lord. We appreciate Brother Herrell and feel he is God's man in the right place. He is leading the District on to victory. We love our church here and have a burden to see the gospel of full salvation preached to the thousands of people here that never heard anything about it. We have made about five hundred calls this year and want to make over six hundred before Assembly. The church loves us and are standing by us in every way. They recently gave us a call to remain for five years and gave us a substantial increase in salary. So we have settled down in good shape to build up a good large church and Sunday school in this needy city. There is harmony and love among our people and every department of the church is growing steadily. Please remember us in your prayers. When passing through, stop and worship with us."

SUNDAY SCHOOL CONVENTION—"The District Group Sunday School Convention convened at Lansing, Mich., July 4 and 5. The crowds were not large, but every paper brought inspiration and encouragement to our hearts and we went to our homes feeling the great need of more efficient work in our Sunday school. Sister Niederhold was chairman of the convention and her earnestness and zeal were inspiring to all present. Some very helpful suggestions were given and we intend to profit by them. God bless our Sunday schools all over the land."—Marguerite Swagart, Reporter.

EVANGELIST B. H. EDWARDS, OF WICHITA, KANSAS, passed through Kansas City, July 15th, enroute to his meeting at

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Webster City, Iowa. He reported a good closing out of his meeting at Higgins, Texas, and a good attendance, in spite of the fact that the wheat harvest was in full swing.

TELEGRAMS

ALVA, OKLA.

Rev. N. E. Wood died at his home in Alva, Okla., 11:30 Monday night. Funeral to be at Bethany, Okla., Wednesday, July 21.—J. Walter Hall.

MERKEL, TEXAS.

Sunday, July 18, closed one of the greatest meetings in history of church. Holy fire swept down on the people. Fifty or more beautiful professions, church greatly encouraged. R. B. Williamson, pastor, beautiful to work with. Finances easy. Nice class came into church. Nice list of subscriptions. On we go.—W. E. Ellis.

OTTUMWA, IOWA.

Our darling daughter, Dortha, has gone to be with Jesus. She was killed by an auto as she stepped from a street car. She was on her way home from church.—Rev. Thos. F. McLearn.

CALGARY, ALTA.

Alberta District Campmeeting went over the top, nearly five hundred seekers. \$3,000 raised; 228 subscriptions to the Herald of Holiness; seventy-six joined the church. Ministry of Bud Robinson, O. B. Ong and Prof Messer greatly owned of God.—C. E. Thomson.

SEARCY, ARK.

Great revival on here. Evangelist C. C. Cluck at his best. Interest great. Souls praying through.—A. H. Lambert, pastor.

PINEHURST, WASH.

Our Puget Sound Nazarene campmeeting closed last night (July 11) with victory and an old fashioned ring that completely encircled the large tabernacle. The Hallelujah march preceding, and altar service following the preaching made it necessary for us to postpone the perfecting of organization at this place. A request from the citizens was presented, asking that we hold next year's camp here.—Rev. DeLance Wallace.

gin. Dr. Mary Stone and Miss Jennie Hughes will represent the missionary cause. Adda M. Trout and Elizabeth Purdy will be in charge of the young people's work. For further information, address Andrew B. Starbuck, Newport, R. I.

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

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

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

July 30 to Aug. 8. Idaho-Oregon District Church of the Nazarene Camp, Boise, Idaho. Workers: Rev. Jarrette and Dell Aycock, Bud Robinson and I. 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, 716 Magnolia, North Little Rock, Ark.

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

Rosslyn, Va., Route 1, for all information.

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

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

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

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

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

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

Aug. 3 to 15, District Campmeeting and Assembly at Flint, Mich. Rev. I. G. Martin, evangelist; Dr. H. F. Reynolds, presiding. For particulars write



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CAMPMEETING CALENDAR

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

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

July 29 to Aug. 8, Portsmouth, R. I. Workers: Rev. Seth Rees, Isaac N. Tootle, A. Cora Stocum, G. Arnold Hod-

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Rev. C. P. Roberts, 210 W. 8th, Lansing, Mich.

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

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

Aug. 6 to 15, Cleveland, Miss., Campmeeting. Rev. C. C. Cluck of Texarkana, Ark., will be assisted by Rev. Calie of Wilmore, Ky., who will have charge of the music. For further information address Mrs. M. J. Beovers, Cleveland, Miss.

Aug. 5 to 15, Annual Plains Campmeeting, Wray, Colo. Workers: Rev. I. M. Ellis, Pasadena, Calif., evangelist; Miss Esther Fisher, Bethany, Okla., singer; Rev. Mrs. Florence Davis, children's worker. Assistant workers: Rev. Paul Dodds, Rev. E. O. Walden, Rev. H. W. Courtner, Rev. J. H. Thomas, Rev. Loyd Levan, Rev. Mrs. A. E. Hoover, Rev. Mrs. Elsie McGaughey. Preachers and families entertained free. For information write J. A. Phillips, 242 W. 4th St., Wray, Colo.

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

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

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

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

Aug. 12 to 22, 37th annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman.—W. R. Cain, Secretary, 515 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, 1320 E. Rio Grande St., El Paso, Texas.

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

Aug. 12 to 22, Annual campmeeting of Dodsonville, Texas. Workers: Rev. Bud Robinson, evangelist; and Prof. L. C. Messer, song leader. This camp will afford all west Texas and western Oklahoma, as well as elsewhere, the greatest opportunity of their lives in hearing our dearly beloved Uncle Bud-

die give his wonderful messages. For further information write Mrs. Georgia Owens or W. E. Ellis, Dodsonville, Texas.

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

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

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

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

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

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

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

Aug. 13 to 23, Bonnie campmeeting, at Bonnie, Ill. Workers: Revs. John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis. W. T. Lawson, Secretary, 1205 N. Maple St., Benton, Ill.

Beginning August 15, Okemah, Okla. Old fashioned revival meeting to be held on the Okfuskee County Fairgrounds. Workers: C. C. Cluck, evangelist; Rev. I. D. Farmer in charge of singing and Sister Cluck, pianist. Free camping space.—Iva Steers, Reporter.

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



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

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

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

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

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

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

Aug. 26 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.

August 26 to Sept. 12, Radcliff, Ohio. Third annual camp under auspices of the Church of the Nazarene. Workers: Rev. B. T. Flanery, evangelist, of Cumberland, Wisc.; pastor and wife in charge of music and special singing. For information write Rev. Elbert Shelton, Radcliff, Ohio.

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

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

Aug. 28 to Sept. 6, Local Preachers Holiness campmeeting. Fletcher Grove, Delanco, N. J. Workers: Rev. J. C.

Long, Houghton, N. Y.; Rev. Richard G. Flexon, Jr., Virginia; Burt P. Sparks, Seymour, Ind.; Mrs. S. J. Dorlin, Vineyard, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

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

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

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

Sept. 4, 5, 6, North Reading, Mass. Sixth annual fall campmeeting of the New England District of the Church of the Nazarene. Workers: Pastors and other ministers of the District. District Superintendent H. V. Miller in charge. For rooms write Miss Rose Wright, 1973 Middlesex St., Lowell, Mass. Other information, E. T. French, 10 Story Ave., Lynn, Mass.

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

Sept. 10 to 19, Sixth annual campmeeting of the Jewell County Holiness Association, Burr Oak, Kansas. Evan-

gelist, Dr. J. B. Chapman. For information write Mrs. R. L. Decker, Secretary, Burr Oak, Kansas.

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

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON

Marland, Okla. July 25 to Aug. 8
La Fontaine, Kansas Aug. 13 to 29

JARRETTE AND DELL AYCOCK

Boise, Idaho (Camp) July 30 to Aug. 8
Prescott, Ark. (Main Springs Camp)

..... Aug. 12 to 22

Durant, Okla. Aug. 26 to Sept. 5

Norman, Okla. Sept. 9 to 19

C. H. BABCOCK

New Albany, Ind. July 29 to Aug. 4

Mt. Vernon, Ohio Aug. 5 to 15

Circleville, Ohio Aug. 20 to 29

Alexandria, Ind. Aug. 30 to Sept. 15

Lowell, Mass. Sept. 16 to 26

Minneapolis, Minn. Oct. 3 to 21

LEWIS H. BACHELLER

Detroit, Mich. June 12 to Sept.

Pontiac, Mich. September

A. F. AND LEONORA T. BALSMEIER

Grassland, Post, Texas July 31 to Aug. 15

Hillcrest Camp, Kampsville, Ill. Aug. 19 to 29

P. P. BELEV

Terre Haute, Ind. (1001 So. 10th St.)

..... July 28 to Aug. 8

BEULAH QUARTET

Detroit, Mich. June 12 to Sept.

LAWSON BROWN

Buffalo Gap, Tex. (Camp) July 30 to Aug. 12

Prescott, Ark. (Main Springs Camp)

..... Aug. 13 to 23

Kansas City, Kans. Aug. 25 to Sept. 12

C. C. BURTON

Kanawha, Okla. Aug. 1 to 15

Mentonsville, Ky. Sept. 5 to 20

M. M. BUSSEY

Akron, Ohio, (Kenmore Church) Aug. 8 to 22

Fort Dodge, Iowa Sept. 5 to 17

Bahberton, Ohio Oct. 1 to 17

Urichsville, Ohio Oct. 24 to Nov. 14

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A blessing LEVITICUS, 26. *to the obedient.*
be redeemed again; one of his ^{U.C. 131.} and keep my commandments, and
brethren may redeem him: ^{CHAP. 25.} do them;
49 Either his uncle, or his uncle's ¹¹ 4 Then I will give you rain in

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Wichita, Kansas Aug. 12 to 22
Ava, Mo. Aug. 26 to Sept. 5
Arkansas City, Kans. Sept. 12 to 24

MOSCOE E. CARRELL
Cisco, Tex. (706 Ave. A) July 30 to Aug. 15
Bowie, Texas Aug. 14 to 29

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Konawa, Okla. Aug. 1 to 15
Snyder, Texas Aug. 24 to Sept. 5

F. P. CASSIDY
Kewanee, Ill. July 13 to Aug. 15

C. C. AND FLORA CHATFIELD
Shelbyville, Ind. July 23 to Aug. 8
California, Ky. (Carthage Camp) Aug. 20 to 30
Lockland, Ohio Sept. 2 to 19
Crothersville, Ind. Sept. 19 to Oct. 3
Sidney, Ohio Oct. 6 to 17
Lancaster, Ohio Oct. 19 to 31
Coshocton, Ohio Nov. 7 to 28
Lindsey, Ohio Nov. 29 to Dec. 12

C. C. CONLEY
Ludlow Falls, Ohio (Camp) July 29 to Aug. 8

J. V. COOK
Perryville, Ohio Aug. 1 to 15
Ohio District Aug. 18 to Sept. 30

ERNEST CORYELL AND D. L. HOLTZMAN
Pingree, No. Dak. July 15 to Aug. 15

STELLA B. CROOKS
Cotago, Ill. July and August

A. F. DANIEL
Stonewall, Okla. Aug. 1 to 15

WILLARD B. DAVIS
Ponca City, Okla. July 25 to Aug. 8
Lafontaine, Kansas Aug. 13 to 23

H. M. DICKERSON
North Little Rock, Ark. (State Camp) July 30 to Aug. 8
Hazelton, Ind. (Wheeling Camp) Aug. 13 to 22
Columbus, Ind. (Camp) Aug. 26 to Sept. 6
Red Key, Ind. Sept. 28 to Oct. 10
Bloomington, Ind. Oct. 17 to 31

JOHNNIE AND JACKIE DOUGLAS
Antlers, Okla. Aug. 20 to Sept. 1
Calamine Ark. Sept. 3 to 12
Hennessey, Okla. Sept. 16 to Oct. 3

ROYAL E. DUNHAM
Johnston, Kans. July 18 to Aug. 8
Winona, Kansas (Camp) Aug. 19 to 29

CHARLES DYE
Bethune, Colo. July 19 to Aug. 8
Hazelton, Ind. (Camp) Aug. 13 to 22

J. D. EGIN
Ozark, Ark. (Camp) Aug. 26 to Sept. 5

EDWARDS EVANGELISTIC PARTY
Blytheville, Ark. July 23 to Aug. 8

HARRY JOSEPH ELLIOTT
Oak Harbor, Wash. (Camp) July 29 to Aug. 15

THEO. ELSNER AND WIFE
Winchester, Ind. July 27 to Aug. 8
Richmond Hill, N. Y. Aug. 22 to 29
Portland, Maine Sept. 15 to 26
East Palestine, Ohio Oct. 3 to 17
Huntington, Ind. Oct. 21 to Nov. 7
Charlotte, No. Car. Nov. 9 to 21
New Bedford, Mass. Nov. 28 to Dec. 12

KIRBY FIELDS AND WIFE
Champaign, Ill. July 26 to Aug. 8

R. P. FITCH
Hoopeston, Ill. July 21 to Aug. 8

BONA FLEMING
Oakland City, Ind. Aug. 27 to Sept. 5

JOHN FLEMING
North Little Rock, Ark. July 30 to Aug. 8
Oakland City, Ind. Aug. 27 to Sept. 5
Andover, Ohio Sept. 15 to 26

C. B. FUGETT
Oakland, Calif. Aug. 29 to Sept. 12
San Diego, Calif. Sept. 18 to 28
Long Beach, Calif. Oct. 3 to 17
Anaheim, Calif. Oct. 18 to 31
Brea, Calif. Nov. 1 to 11

J. E. GAAB
Winfield, La. (Hudson Camp) Aug. 5 to 15
Temple, Okla. (Bethel Camp) Aug. 19 to 29
El Reno, Okla. Sept. 5 to 10

PAUL GEIL AND WIFE
Greencastle, Ind. Aug. 8 to 30
Alexandria, Ind. (Assembly) Aug. 30 to Sept. 5

PHILIP GEITER
Butler, Pa. Aug. 24 to Sept. 12
Cleveland, Ohio Sept. 18 to Oct. 3

W. R. GILLEY
Erie, Pa. July 25 to Aug. 22

R. E. GILMORE
Alma, Ark. (Camp) Aug. 19 to 50
Cabot, Ark. Sept. 1 to 12

J. L. GLASCOCK
West Union, Ohio Aug. 3 to 15

A. W. GOULD
Moore, N. Y. (Camp) July 30 to Aug. 16
Cape May, N. J. (Camp) Sept. 10 to 19

JIM H. GREEN
Connelllys Springs, N. C. (Camp Free) July 29 to Aug. 9
Fig. N. C. (Camp Fig) Aug. 18 to 27

H. A. GREGORY
Whon, Texas Aug. 8 to 22
Snyder, Texas Aug. 24 to Sept. 13
Moody, Texas Sept. 29 to Oct. 10

ROLAND E. GRIFFITH
North Pacific District Fall

LEE L. HAMRIC
Webb City, Mo. Aug. 1 to 16
Post, Texas Aug. 22 to Sept. 8

J. C. HAFLEY
Caddo, Okla. July 30 to Aug. 11
Ballisaw, Okla. Aug. 18 to Sept. 3

C. E. HARDY
Alexander City, Ala. (Camp) July 29 to Aug. 3
Ladlie, Md. (Camp) Aug. 13 to 22
Madill, Okla. Aug. 29 to Sept. 12

B. F. HARRIS
Shiloh (Kloodike, Tex.) July 18 to Aug. 8
Morrowville, Kans. (Camp) Aug. 20 to Sept. 5

JOHN T. HATFIELD
Independence, Nebr. Aug. 8 to 15
Greenfield, Ind. Aug. 26 to Sept. 5

A. O. HENRICKS
Tuscaloosa, Ala. Aug. 4 to 15
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L. HIBNER
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ROY H. HOLLENBACK
Ramsey, Ind. (Ramsey Camp) Aug. 13 to 22
Alexandria, Ind. (Assembly) Sept. 1 to 5
Cambridge City, Ind. Sept. 6 to 26
Atlanta, Nebr. Oct. 9 to 24
Venus, Nebr. Oct. 28 to Nov. 7

OSCAR HUDSON
Nauroo, Ala. (Camp) July 25 to Aug. 8
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Elwood Ind. Nov. 12 to 28

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AYON AND GRACE HULSE
Letona, Ark. Aug. 17 to Sept. 5

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Norwalk, Conn. July 22 to Aug. 9
Sag Harbor, L. I., N. Y. August

J. ROSS HURST
Reed, Okla. Aug. 2 to 15

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Erma, N. J. (Camp) Sept. 10 to 19
Hominy, Okla. Oct. 8 to 24
Holdenville, Okla. Oct. 29 to Nov. 14

LUM JONES
Chillicothe, Texas (Hayhurst Camp) Aug. 5-15
Bowie, Texas Aug. 18 to 29
Calamine, Ark. (Camp) Sept. 3 to 12

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Franklin, Ohio Sept. 5 to 19
Lexington, Ky. Sept. 21 to 26
Oliver Hill, Ky. (Camp) July 31 to Aug. 16
Louisville, Ky. Aug. 18 to 31

A. McNAUGHTON
Famam, Nebr. (Tent) July 23 to Aug. 3

L. C. MESSER
Boise, Idaho (Ida.-Ore. Dist. Camp) July 30 to Aug. 8
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Council Bluffs, Iowa Sept. 26 to Oct. 10
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Atwood, Okla. Aug. 1 to 15

HARRY MORROW
Hope, Mich. Aug. 1 to 15
Morrowville, Kans. Aug. 18 to Sept. 5

B. P. NEELY
Cartersville, Ill. July 29 to Aug. 8
Dixon, Okla. Aug. 9 to 22
Antlers, Okla. Aug. 23 to Sept. 6
Norman, Okla. Aug. 8 to 22
Thomas, Okla. Sept. 9 to 19

Knowles, Okla. Sept. 20 to Oct. 3
Altus, Okla. Oct. 6 to 10

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Iowa Assembly Aug. 5 to 29
Charlton, Iowa Sept. 5 to 19
Curtis, Nebr. Sept. 22 to Oct. 6
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DeKalb, Texas July 22 to Aug. 1
Okmulgee, Okla. Aug. 11 to 22
Kennedy, Okla. Aug. 26 to Sept. 5

DWIGHT M. PEFFLEY
Perryville, Ohio (Camp) Aug. 1 to 15
Westport, Ind. (Decatur Co. Holiness Camp) Aug. 20 to 29
Ohio District September

HELEN PETERS
Griggsville, Ill. Aug. 2 to 22

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Chenango Ford, N. Y. (Care Lily Lake Camp-ground) Aug. 5 to 16
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Kent, Ohio Dec. 5 to 19

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Genoa, Ohio Aug. 15 to 29
Reyesville, W. Va. Oct. 12 to 24

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Warren, Ohio Aug. 11 to 29
Warwick, Ohio Sept. 1 to 19

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-7-

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| <i>Vision of the horns.</i> | ZECHARIAH. | <i>Redemption of Zion.</i> 833 |
| trees that were in the bottom; and behind him were there red horses, speckled, and white. | R.C. 220. | fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it. |
| 9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. | CHAP. 1. | CHAPTER 2 |
| 10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. | 2 ch. 6, 2. | I LIFTED up mine eyes again, and looked, and behold, a man with a measuring line in his hand. |
| 11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest. | 3 Or, boy. | 2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. |
| | 4 Ps. 91, 11. | 3 And behold, the angel that talked with me went forth, and another angel went out to meet him. |
| | Hob. 1, 14. | |
| | 5 Ps. 105, 20. | |
| | 6 Ps. 102, 13. | |
| | Rev. 8, 10. | |
| | 1 Jer. 23, 11. | |
| | Dan. 9, 2. | |
| | ch. 7, 3. | |
| | 7 Jer. 29, 10. | |
| | 8 Joel 2, 13. | |
| | ch. 8, 2. | |
| | 9 Isa. 6, 6. | |

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DEATHS

THORNBURG—Stella Brooks, daughter of John and Elizabeth Brooks, was born June 2, 1883, and departed to be with the Lord July 1, 1926, at the age of forty-three years and one month. She was united in holy matrimony with Grant Thornburg April 1, 1905. To this union was born one daughter, Martha, who remains to be a comfort and cheer to her father in his loneliness. Brother and Sister Thornburg were converted about ten years ago and later joined the Church of the Nazarene at Parker, Ind. They remained faithful members of the church until she went to join the Church Triumphant. In her death the church has lost a faithful supporter, her husband has lost a true and devoted wife; her daughter is bereft of a loving mother's care and protection; and her relatives and acquaintances have lost a true kinswoman and friend. Left to mourn the loss of a daughter and sister are her father, one brother, one half brother and two sisters. She made a hard fight against the ravages of disease in the form of inward gout, wishing especially to live to see her daughter Martha safely launched on the sea of life. But after a second operation it became apparent that she was losing in the fight with death. But how wonderfully the Lord was with her as the shades of evening gathered and how she rejoiced "in the hope of the glory of God" as the crossing became more and more apparent. In her last hours of consciousness she shouted the praises of God, telling those around her that Jesus had come, and saying, "Can't you see them?" We suppose she referred to the heavenly host come to pilot her spirit home. According to her request her funeral was simple and

short, consisting of a short service at the home and another short service at the grave side, both in charge of the writer. —J. H. Baughman, pastor, Parker, Ind.

TAYLOR—Mrs. Fannie A. Taylor, aged sixty-two years, died at an early hour Thursday morning, June 17, at the home of her daughter, Mrs. John Schoenborn, 115 So. 27th St., Parsons, Kansas, after an illness of four months. Mrs. Taylor came to her daughter's home about three months ago to be taken care of and receive medical attention, but notwithstanding the best of medical attention and the loving care of her children, the end came at an early hour Thursday morning. Mrs. Taylor is survived by her husband, George T. Taylor of Franklin, Mo., and one brother, J. M. Tucker of Lemons, Mo., also by one son, Paul T. Taylor of Parsons and two daughters, Mrs. Ari McKay of Unionville, Mo., and Mrs. John Schoenborn of Parsons, Kansas. Mrs. Taylor has been a Christian practically all her life, was a member of the Methodist Church for years but for the last twenty years has been a faithful member of the Church of the Nazarene. For some years Mrs. Taylor with her husband had lived in Des Arc, Mo., then in Parsons a few years, then at Des Arc and the last two and a half years at Franklin, Mo. The body was taken to Lemons, Mo., for burial and services conducted by Rev. W. A. Pollock and the body laid to rest in the old family cemetery. Fannie Ann Tucker was united in marriage to Geo. T. Taylor at Lemons, Mo., April 3, 1881. To this union were born six children, three dying in infancy.—A Friend.

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