

HERALD OF HOLINESS

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THE CHANGING CONSTANCY OF THE SUPERLATIVE STANDARD

CHANGE and constancy are not necessarily irreconcilable, and both are such indispensable and inestimable factors as to require inclusion in that which is of highest quality in any realm.

The Bible teaches that "the righteous" (whom we understand to be good from preference and in the highest degree commendable) shall "scarcely be saved." So here we have the two extremes: on the one hand is the innocent and infallibly saved infant with no positive virtue at all, and on the other is the adult with the highest degree of meritorious virtue that he can attain; and yet the former is assured of the kingdom of Heaven, and the latter has no surplus beyond what is required to get him there.

Or, to state it another way, the little babe with no ability to be good is saved because it is not bad, for this is the superlative standard for it; while the adult with all his ability, must use all the ability he has or he is wrong and will finally be hopelessly lost. There is no condemnation until light comes and there is no salvation back of it after it comes.

But all this means that the highest standard is always the minimum standard, and that this highest standard will be higher when more knowledge and light come. The present attainment in grace and the present measure of devotion and service must be superlative, when measured by the seeker's light and opportunity. If he can be better, he must be better or he is bad. If he can be more devoted, he must be more devoted or he is a formalist. If he can render better service to God and to men, he must render better service or he is a compromiser.

As the ideal for character and life, Jesus Christ can never be fully approximated by anyone, and yet He is the example of the humblest and most immature. He is always in sight to the soul in earnest quest of the true goal, but He is still as far ahead at the end of our mortal pilgrimage as when our eyes first beheld Him as Savior and Lord. He includes within Himself all the advantages of both pursuit and possession; for although He is possessed by the newest believer, He is yet pursued by the ripest saint. Even the sick in search of healing can get so close as to touch the hem of His garment, but an apostle accustomed to leaning upon His very breast carries a far away look in his eye, and says, "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." A demoniac just now freed from his chains can become an apostle to his neighbors, announcing how great things the Lord has done for him and has had mercy on him; while an old soldier of the cross, with the martyr's crown almost in sight, looking on into the realms of the land yet unpossessed in Christ, summarizes his own situation solemnly by saying, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Though changing because of new knowledge and light, the standard by which the Christian is measured and to which he is to measure up, is always constant in that it is ahead and beckons on as insistently as ever before, and it is superlative always, for the will of God is always "the whole will of God" to the apprehending heart and conscience.

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THE SANCTIONS OF THE LAW OF GOD

EVER and anon some more or less successful pastor or evangelist decides that he has found a better way of preaching the Gospel than the method followed by the prophets, seers and apostles and by the Teacher for Nazareth; for he comes forth to tell us that it is not practical to preach on death, hell and the judgment, because the public objects to such themes. He tells us that it is more effective to stress the "glory side," and that this is the real Gospel any way.

Of course we must stress the "glory side," but, nevertheless, it is a crime against the souls of men for a preacher to attempt to preach anything at all after his convictions regarding the sanctions of the law of God have become weak and sentimental. It is a perfectly valid argument for us to say in support of the truths regarding the future of the impenitent wicked that there has never been an effective soul winner in any age who was not a firm believer in the hopelessness of their fate. People who are even weak on the immortality of the soul, the reality of hell and the terribleness of the future judgment do not get sufficiently stirred over the lostness of men to be able to effectively stir others.

And it is foolishness for one to talk about holding reservations on these subjects and not being affected; or to talk of holding to their truth, but not venturing to preach on them frequently and forcefully. From the standpoint of historic Christianity, a man who personally questions the doctrine of everlasting hell and a universal judgment for men, good and bad, is a heretic; and from the standpoint of reasonable and proper responsibility, a man who believes in these things and does not preach on them frequently and forcefully is a formalist and cursed by inexcusable "ease in Zion."

Law, to be law, must have sanctions and penalties; and a judge to be just must be scrupulous to mete out the penalties whenever the law is broken. But if sinners can be immune to death, and if impenitents can escape eternal damnation, then God's law is not law, but is simply advice.

But not to sacrifice clearness for exhaustiveness, let us simply ask, "How did the Son of God, the

'Prophet that should come into the world,' treat these questions?" The answer is that they were always close to the top in His thinking and preaching. He could turn right from the consideration of a recent apostolic assembly, and from hearing the reports of the success of evangelists, to say, "If thine eye offend thee; pluck it out; for it is better for thee to enter into life with one eye than to have two eyes and be cast into hell fire, where their worm dieth not and the fire is not quenched." He could turn from the discussion of the sin of covetousness to say, "But what shall it profit a man if he shall gain the whole world and lose his own soul?" And in condemning false teachers of religion, He did not stop by describing a diminished reward, but said, "Ye serpents, ye offspring of vipers, how shall ye escape the damnation of hell?" And in His picture of the final judgment, He did not mince matters as to destiny, but in the most emphatic manner said, "These shall go away into eternal punishment; but the righteous into life everlasting."

As a formula of doctrine of a title for a book, we would not prefer the phrase, "Holiness or Hell;" but as a guide in the matter of preaching, we think this phrase a good motto. That is, the preacher will do well to give but a minimum of time to subjects which do not either lead men on to holiness or warn them of hell. The peddling of current gossip, the advertising of spineless theories and unbaked opinions, and even the dealing with questions of only temporal import are not actually preaching the gospel. Jesus Christ refused to become a divider among men, but He gave His thought and attention to truths that have to do with salvation and damnation—with interests that are eternal.

Luther has been called the Apostle of Justification, Wesley the Apostle of Sanctification, Spurgeon the Apostle of Grace, Moody the Apostle of Love, and Finney the Modern Apostle of Law. They all did wonderful and much needed work and restored the doctrines of primitive Christianity, but let us not forget that though they each laid emphasis upon some certain doctrine, they were all believers in and exponents of the Full Gospel, as they apprehended it. In like manner, there is need every where of a revival of the preaching of all the essential doctrines of the Bible and of historic Christianity, and among these, none is more needed than the revival of the preaching of the sanctions of the Law. Lack of the fear of God is one of the most distinguishing characteristics of our day, and this lack is largely chargeable to the weak and uncertain manner in which the people have been told of the certainty and terribleness of God's retribution against sin and impenitent sinners. "The soul that sinneth, it shall die." "The wicked shall be turned into hell and all the nations that forget God." "And whosoever was not found written in the Book of Life was cast into the lake of fire."

LEADERS ARE THE SOLUTION

THERE is no getting around the fact, painful as the confession is, that "holiness people," whether they are independent bands or organized churches, and no matter about the name of the church, do not ordinarily get along as well as they ought. One crowd becomes too lax that it falls into disrepute, another becomes so narrow that it is isolated, another becomes divided and split with "church rows," while another becomes so dead that it can't even make a row.

Of course zealous preachers try to help out by telling us that the trouble is "the people do not have the blessing." This is well and good as an excuse, but it falls far short of being a real reason, for the question is simply changed to "why then do they not get and keep the blessing?"

There are a few holiness churches in the various holiness denominations which are getting on well.

They have on an aggressive campaign, the revival fires are burning, the finances are up in good shape, there are no "fusses" on the inside, the church has a good influence in the community, the services are well attended and victory and permanency are evident on every hand. Perhaps you know of a holiness church like that, and if you do, look into the "reasons," and you will find that chief among these is the factor of leadership. Give almost any holiness church a wise and aggressive leadership and it will "move on." We have the doctrine, there is no doubt about that. Our tenets of faith are well established upon the Bible. The morality which logically accompanies perfect love is the morality of the Ten Commandments. The Sermon on the Mount and the Thirteenth Chapter of First Corinthians—it is the correct morality. But we break down, whenever we break down, on the matter of leadership.

The pastor is, of course, the "Premier" of the cabinet in the matter of church leadership, and if he can keep on a program that is so aggressive and pentecostal that the people have to keep on the stretch to keep in sight they will not fall into idle gossip and hurtful backbiting. But if the pastor is a "dead head," and allows so much slack in the traces that the program does not absorb all the surplus strength and time there will be disciplinary problems, running after heresies, and general dissolution, and failure.

But perhaps we have but moved our problem back again without by any means solving it; for the question still remains (or perhaps we should say the question has become) where shall we get the leaders we need and must have? Leaders, like poets, seem rather to be born than made. In one sectional minister's meeting in our own church, not so long ago, the question was raised, "Are our schools meeting the demands of our church by furnishing us the trained leaders that we need?" Some were definite in their

conclusions that the need is not being met from this source. But those who would depend upon leaders who have been trained in other communions and who come to us late in their careers are doomed to disappointment, for only one of these out of many ever become really "acclimated" and dependable. And those who would leave us with but an amateur leadership would land us on the rocks.

We believe our schools have done well, considering the opportunity they have had, and yet we are aware that quantity rather than quality is the chief "stock in trade" when it comes to making a summary of such things.

But we must have the leaders. Some will still come to us "ready made" from other communions, some will be discovered in our schools, some will develop in the "School of Hard Knocks," but from some source they must come. They must come in great numbers and they must be wholly sanctified, truly Spirit filled and Spirit led, wise, discreet, aggressive, wide awake, victorious, invincible. We must have them old and young. We must have them large and small. But they must be, in their circles, real spiritual leaders, and they must be able to drive on with unslacked pace and command a following. They must not wait for human orders. They must not "go off into tangents." They must be leaders of the highest type. They will have to be leaders that could make good in any movement, and then have a few special qualifications besides.

Leaders like this are needed to man our leading churches now, and leaders like this could make "leading churches" out of five hundred other churches which are not now easily located on the Nazarene Map. Let us pray the Lord of the Harvest to send us five hundred master reapers to help us gather in the grain ere the approaching night of tribulation fall.

SOME MORE ABOUT THE BIG TWELVE

IN our issue of April 21 we gave a list of the twelve states and the twelve cities which received the largest number of the HERALD OF HOLINESS each week, and the relative standing of each of the twelve. Also we gave a list of the eleven cities receiving the largest number of HERALDS OF HOLINESS for the week of Feb. 24. And on the 15th of May our Subscription Department furnished us the new list for the twelve leading states and the twelve leading cities. On this latter date the list was as follows:

The states: (1) Ohio 1608, (2) Oklahoma 1503, (3) Indiana 1370, (4) California 1349, (5) Texas 1147, (6) Illinois 840, (7) Michigan 822, (8) Kansas 810, (9) Washington 786, (10) Missouri 614, (11) Pennsylvania 602, and (12) Arkansas 520. These twelve states receive 11,971 of the approximately 26,000 HERALDS OF HOLINESS that go out each week.

The cities: (1) Los Angeles 221; (2) Pasadena 193; (3) Chicago, 182; (4) Portland, Ore., 165; (5) Indianapolis, Ind., 152; (6) East Liverpool Ohio, 147; (7) Bethany, Okla., 119; (8) Fort Wayne, Ind., 116; (9) Yakima, Wash., 112; (10) Akron, Ohio, 95; (11) Spokane, Wash., 94; and (12) Columbus, Ohio, 78. These twelve leading cities are located in the twelve leading states, except Portland, Oregon.

The list of states is the same as it was on April 1, except that Colorado has fallen out and Arkansas has come in. There must have been a great many expirations in Colorado during the six weeks between reports, for Colorado fell from tenth place to a position outside of the "Big Twelve." Perhaps our Colorado pastors can stir up a large list of renewals. But inside the list of states there were several changes. Indiana lost first place to Ohio which was second, and to Oklahoma which was third in the April list, and Missouri moved from twelfth up to tenth place. And the total number of subscribers in the twelve leading states fell off by 579 during the six weeks period.

Among the cities, Los Angeles and Pasadena have both gone ahead of Chicago and the three cities now occupy the same relative position that they held in February. Indianapolis has lost fourth place to Portland, Yakima lost eighth place to Fort Wayne which was not in the April list at all, although it was in that of February 1st. Akron moved from the twelfth to the tenth place, and Hominy, Oklahoma, lost caste as one of the "Big Twelve."

But District Superintendent Herrell is initiating a subscription campaign on the Kansas City District, and he is being supported by the pastors and people. So when we publish the figures for July 1, we rather expect it will be necessary to assign new positions to Missouri and Kansas, especially if District Superintendents Dees and Hipple get "stirred" during this period. Chalfant has an ambition to make Illinois first, and he is just beginning to stir. June is the month that will count with him. And the pastors of Indianapolis think the Indiana capital should be the leading city of the world, and the two hundred subscriptions which they plan to send right away will make it that—unless those four which hold the lead now move the standard higher. And then Bowes and the Kansas City pastors are saying that Kansas City is and ought to be "The heart of America," and should lead in the HERALD OF HOLINESS list. But this morning Scott Blystone, pastor at Webb City, Mo., was in the office and he says he is going to organize a plan for a house to house canvass in his town and that he expects to move up into the list of leading cities. And if others knew Scott as we do they would know that someone is likely to lose his place in the "Big Twelve" by July 1.

Well, it's all very interesting. The HERALD OF HOLINESS list continues to hold up to its "high water

mark," but still the publishers are not satisfied. They think we should go to thirty-five thousand within the next few months, and our preachers and people seem to agree with them. In fact, some say that we ought to have a list equal to the membership of the church, which will require over 60,000 now. Really that would be a wonderful goal toward which to aim. And even now, we doubt if there is a denominational paper anywhere that can show so large a subscription list, according to the number of members represented, as can the HERALD OF HOLINESS. But we will look forward to the July 1 report and see who leads among the churches and states and what the new "high water mark" will be at that time.

A NEW FEATURE IN THE PREACHER'S MAGAZINE

Beginning with the June issue of *The Preacher's Magazine*, a publication of interest only to ministers, published by the Nazarene Publishing House, we are to have a series of articles on "The Preacher and His Health," by C. E. Hardy, M. D., of Nashville, Tenn. The first article is on "The Voice," and is worth the price of the Magazine for the whole year. Then there are to be articles on "The Heart," and on dieting, exercise, etc. Especially that one on "The Heart" is invaluable.

Dr. Hardy is especially qualified for this task; for besides his literary and theological training, he is a graduate in medicine and has had experience in practice and in hospital work. And then he is a preacher himself, and has spent many years in teaching preachers.

Besides the regular articles, Dr. Hardy will conduct a "Questions and Answers" column for the benefit of subscribers to *The Preacher's Magazine*.

The Preacher's Magazine is gaining friends right along. There are now twelve hundred and fifty-two subscribers, and this number will no doubt be increased to fifteen hundred within the next two months. One dollar will bring you the Magazine for a year, and by sending in now, preachers can get the full 1926 volume, receiving the Jan.-May, issues all at once, and the succeeding issues as they appear each month. Subscription list is confined to preachers.

A man is a "holiness man" if he believes in the doctrine of entire sanctification as taught by John Wesley and Phineas Bresee, but he is a holy man only when he has met Jesus Christ in pardoning mercy and again in sanctifying power. Acceptance of a creed makes one a holiness man, but only acceptance of grace can make one a holy man.

OCCUPYING NEW GROUND

By J. G. MORRISON, D. D.

REV. Charles G. Finney, the great evangelist of the period just before the war between the states, declares that it is always the preaching of neglected truth that precipitates a revival. This is borne out by history. It was the neglected truth of justification by faith that inaugurated the reformation, and set the ribs of death-struck Europe to heaving with a new life, breaking out in flaming revivals in a hundred places, lifting history off its hinges, and changing the complexion of that age.

It was the neglected truth of sanctification by faith that gave pith, point and power to the preaching of George Fox, "the beardless Quaker boy," and started a stream of holy flame down the future. It was the combination of these two, together with the "witness of the Spirit," that made the Wesleyan revival glow and burn with unprecedented fire and fury, leaping the English channel and igniting portions of the European continent, crossing the Atlantic ocean with a bound, and setting the colonial brush into a flaming awakening.

It was the neglected truth of the ease of salvation by "accepting Christ," just as you are, that gave D. L. Moody the sweep and swing that characterized that wonderful lay evangelist. It was the neglected truth of holiness of heart, as a definite second work of grace, by simple faith, that made the modern holiness movement snap and crackle with life and power, in campmeeting, school-house revival and church service. As long as the proclamation of that truth was new it was marvelously effective. In regions where it has not been preached, it is just as effective today.

However it is a noticeable thing, by even casual observers, that many old holiness campmeetings are now dead and dry, the chief accomplishment being to bring a great company of holiness people, who have dried up in their souls, back to a reasonable degree of juiciness and unction; which achievement is re-enacted each year. In holiness churches and holiness schools, there is to be observed a deadly drift toward a perfunctory

re-echoing of the stereotyped testimony, "saved and sanctified," while faces are dull, eyes devoid of tears, and hearts destitute of unction and fire. Many so-called revivals are nothing now, but the stirring into a flame of the embers that had died down to a very dull glow. Then, for a while, there is some enthusiasm and power, but this soon subsides and all the testimony one can obtain is that same perfunctory "saved, sanctified and kept," without a moiety of juiciness, originality, or glory. It is desperately easy for holiness churches soon to reach the "poor dying rate" stage, and if this cannot be checked we are a fallen people.

The reason for this, strange subsidence, is, we believe, not far to find. Our ministers preach holiness, holiness, holiness, and never get any farther than that. Our people were told to get converted, and they did so, and then they were assured that they must be sanctified wholly, and they sought and obtained that, but they have never been urged to do anything more, and consequently there they stopped, and milled around, until they have grown so accustomed to holiness preaching that when they hear it they merely nod their heads, and acquiesce, and say: "Yes, I have that," and inasmuch as that is practically all they hear, their spiritual ears soon grow calloused, and their hearts subside, and a dull routine is all you can get out of them. Soon the church is going 'round and 'round, like a leaf in the eddy by the river side, and

the wonderful down-river discoveries are all lost to it. The great interdenominational holiness movement and even some of the holiness churches, are "marking time," like soldiers at drill, and getting forward not at all. When they set the right foot down, they shout "saved," and when they set the left one down, they shout "sanctified," but they are tramping in the same spot where they tramped last year at this time. Something desperate must be done, or soon the time-marking feet will take on a backward movement.

But the cry from far and near over the holiness

LIKE HEAVEN TO ME!

By D. RAND PIERCE

*If all tender ties should be broken,
And the skies never more be blue;
If never a word were spoken
By the lips of a loved one true;
If earth's dearest hopes were all riven,
And every fond pleasure should flee—
With Jesus to fill ev'ry heart-longing still,
This life would be heaven to me!*

*Some live for the plaudits of others,
And are happy when kind things are said;
Some yield to the passion that smothers
The conscience till virtue is dead;
Some look on the Christian with pity,
Think no joy in religion can be—
But with Jesus to fill ev'ry heart-longing still,
This life is like heaven to me!*

*Let worldlings pursue the vain bubbles
Of wealth, fame and pleasure combined;
A mocking mirage they will find them,
Soon to burst and leave sorrow behind!
Then why should I crave their compassion—
Seek their follies that soon fade and flee?
For with Jesus to fill every heart-longing still,
This world is like heaven to me!*

CANBY, OREGON

world, is, "what can be done, and how can we do it?" Immediately visions of some spectacular "stunts," come into mind, and pastors begin to cast around for the "impetuosity-preacher," and the "fury-monger," thinking that what their people need is to be terrifically stirred. No, unless such stirring can be continued after the furore aroused by the evangelist is over, you will find your church so wearied out by the un-wonted storm as to be worse than before, when the revival is past. Any stirring that will last, must be the arousalment of *a new truth*, and not simply the storm and excitement of a new hand. There are tricks of manipulation, speech, and passion that any successful evangelist can acquire, that can be made to arouse the average church, and in the hands of some it can be raised to a pitch of fury that lashes the surface, but leaves no lasting benefit on the heart and will. What the heart needs is *a new vision*, and what the will needs is the impulse of *a new truth*, re-acting upon it. Given these, and the storm aroused by the revival will agitate the very depths, and roll its lashing billows for decades after the meeting and the evangelist has been forgotten.

Do you ask, "are there any such truths as you mention, that can go along with heart holiness?" And we answer, that there are! Nor are they fanatical truths, like the gift of "tongues," or the "third blessing." They are the truths connected with rendering to God, after we are converted and sanctified, *a perfect service!* The old Catholic Church sought to frighten Luther from "justification by faith," but he persisted, and precipitated a marvelous revival. The old denominations today have rung the changes on the matter of "service," "social service," and "world service," until they have frightened the holiness people totally away from the idea of service. Nevertheless it is there, and stands in God's ordained order, and we cannot get away from it. By concentrating exclusively on religious experiences, we have succeeded in training our people to believe that entire sanctification is a finality, and that beyond it there is nothing this side of eternity. Instead of doing that, we ought to have trained them to think that heart holiness is only the "commencement day" for a perfect service. Practically all the present day revivals among the holiness people stop at the matter of getting people converted and sanctified. Failing thus to hitch their burning experience of full salvation up to a burning service to God and the Kingdom, they promptly strike the *rotary motion*, and "saved and sanctified," is all that we hear. The tramp of feet "marking time" echoes throughout the movement.

Service is what the holiness movement is languishing for. Hold prayer meetings in every neighborhood. Put on jail services, if you are in a community where there is a jail. Sing and testify in the hospital if there is a hospital near you. Call on every neighbor, and

testify to them. Hunt up the sick and minister to them. If there are any poor see that they have material assistance and an invitation to church. Take a schoolhouse region (or a deserted portion of the city) upon your heart, and pray for a meeting therein. Hunt up a hall, store, schoolhouse or home, where a meeting can be generated. Summon an evangelist. Someone will respond. Get busy. Never sit down, and mourn and whine, and blame the awful conditions upon the age, the old dead churches, or the lazy preachers! Blame it upon yourself, *for you are to blame!* If every holiness man or woman had done all he could to influence his neighbors, generate parlor or schoolhouse meetings, or hold prayermeetings, we would have spread over the land long ere this. God is the same, and He is anxious to save. The Gospel is the same, and when preached and testified to in the power of the Holy Ghost, is just as efficacious as it ever was. Sinful men are the same, and are (down in their hearts) hungry for the truth of God. Why has not a hungry and yearning God long ago connected with a hungry and sin-sick world? Because the Church, which is in between, got to running around in a circle, complacent over its own salvation, shouting "saved and sanctified," and let the poor, old, lost world go to hell. The world is not to blame for being lost—it does not know any better! The Lord God is not to blame for the world being lost, for He has saved everyone we have brought to Him. But the connecting link—the Church—is to blame. It is so busy shouting and singing, and milling around that it lets men go to hell under its nose, and never even makes an effort to get them to God. If every man and woman in this world, who claims to be saved and sanctified, would speak to one soul a day, either about personal salvation, or about the church services, or about a prayermeeting, or *something religious*, it would mean that multiplied thousands would be invited every day, and all the staleness, and languor, ennui, and depression, and perfunctoriness and back-numberedness, would be gone from worship, prayers and testimonies, and a new heart throb and holy thrill would quiver from north to south and from east to west of the whole connection! Preacher, preach service, a holy service, a perfect service, a continuous service, a "day and night" service, a love-service, to your people, and practice it yourself, and it will break up the death-struck monotony, the vicious circle, the stale worship and the tin-pan testimonies that have characterized your church.

But, some busy farmer, who lives many miles from neighbors and has to work hard many hours a day to keep the family supported, or some tired mother, who has to do all the housework for five or six little ones, or some clerk or teacher whose time is not his own till after hours, or some cripple who has no access to a telephone, or some invalid who is bed-ridden,

reading this article, says: "You haven't touched my case. I cannot reach anyone else; beyond writing a letter or two, or speaking once in a great while to some casual visitor, I am helpless to do anything. And I have grown despondent, and the struggle to keep my faith intact for salvation itself, is a tremendous one. What have you to offer me to drive away the deadly spiritual lassitude that grips me in spite of all that I can do?"

We have just this to offer: *Go to believing God for achievement.* He says in His word that we can have anything that we truly, and without doubt, believe for. Either that is so, or else it isn't. If it isn't, then there is no truth to the Book. If it is, then you can exercise it, as well as the heroes in the eleventh chapter of Hebrews. Just so you are inside God's will, that is the only condition for a Christian. Then begin. Begin believing for your own family. Next take up the church to which you belong. Then include your unsaved neighbors. Then take a turn at that village or city nearest you. Then hold your whole state up to God. Then lift the whole United States up to Him, for a while. Then tackle the mission fields. Don't stop—faith, you know, is a literal cord that releases power from God. As soon as you begin believing, He begins working. Give Him faith and a little time, and He will do the rest. Never waver, keep it up, maintain the contact—every time you waver, that breaks the connection, and He has to stop till you re-connect again. Look for results, they are bound to come. His Word never fails, and He told us to do this—"whatsoever ye shall ask in prayer, *believing*, ye shall receive!" This will drive lassitude away. This will set you on fire. You can do this, and drive a mower, binder or plow at the same time. You can do this, and croon a lullaby to the baby also. You can do this, and sack up groceries, and sell dry goods, or teach a school at the same time. You can be a cripple or an invalid, and yet command God's resources upon a family, village, city or continent, *over your faith!* It is absolutely true, for the Book says so.

This is the neglected truth that will precipitate a revival. This is the *open sesame* that will set every one to work who means business with God. This does not so much set you to work, as it gives God a channel over which He will work. Give Him a faith channel and a little time and He will do the job. To be sure, you will get so interested and excited commanding the powerful and amazing resources of the Almighty, that if there is any little chore that you can do yourself, you will run with an intense eagerness to do it—one is working with God, now! *Faith will release God* in the terms of evangelism, the terms of finance for church or missions, in the terms of health for the sick, and an awakening for the whole church! "Fear not, believe only!"

THE POWER OF IMAGINATION

By REV. C. E. CORNELL

WE once knew a good woman—a useful woman in the church—who was given to unwarranted imagination. It was an easy thing for her to sit quietly in her home and imagine that the pastor or someone else had something against her. She would go so far as to imagine that her unsavory impression came from the Lord. The Lord is very often blamed for much of which He is not guilty, and this applies to His followers.

The woman in question would form some unfavorable impression and it would cling to her for days and then weeks, until it became a verity with her and nothing could dislodge this unwarranted imagination from her mind. She "just knew" that the pastor thought ill of her, for she had prayed about it and the unwholesome thought still lingered. It must be so; it is so. That became her final conclusion. There was not the slightest grounds for such imagination or such a conclusion. The innocent pastor thought well of her and never suspected that this useful woman thought ill of him.

It brought to her much unhappy experience. She must communicate her impression to the pastor. For he surely had no apparent grounds for slighting her or thinking ill of her. And whatever differences were in the way must be cleared up. So the time came for a "full breast" of the matter. She proceeded about as follows: "Now brother C—— I have felt for a long time that you had something against me. I have had it clearly forced upon my imagination, and besides I have prayed about it, and the Lord seems to make it clear that I am not wrong. What have I done? what is there between us? what have you against me?"

This of course was all a surprise to the pastor, for he had not thought of such a condition of her mind. There was but one response; and that was, *you are entirely mistaken.* But a most searching and vehement denial made but little impression. Her imagination had fixed the question securely in her mind and there was no getting rid of it instantaneously. I doubt if she is rid of it yet, although years have intervened.

A vivid imagination, coupled with an unwarranted impression, produced a certainty of accusation in her mind almost indelible. The lesson simply is this: beware of your imagination, when there are no grounds for the fact. For the imagination—like the weeds of the garden—will thrive and develop without much cultivation. This is especially so with an *evil imagination.* The Romans became *vain in their imaginations, and their foolish hearts were darkened.* The apostle exhorted the Corinthians to *cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* If the

imagination is evil, the mind is soon polluted and that is but a forerunner to what might be a heinous transgression.

The imagination will affect the mind to a dangerous degree. It whispers all sorts of forebodings and final calamity. Often, much that never comes to pass. But the mind imagines the calamity and is almost certain of its reality. But then it never comes to pass, and all that disastrous imagination is for naught.

The *Milwaukee Journal* gives this pertinent illustration on the power of imagination: "A young man heard a lecturer say, 'Of all venomous reptiles the "cotton mouth" is most dangerous; a man rarely lives an hour after being bitten by one.'"

Later the young man went fishing. He clambered along a sheer rock wall, his rod pointing ahead of him, his bait afloat upon the water. Presently a cotton-mouth dropped into the stream before him; then another and another. He paid no attention, for he was used to cotton-mouths. He groped with his left hand in the briars and vines, to hold himself on the ledge. Suddenly something stabbed his finger. Two pin-points trickled blood. Then the biggest cotton-mouth he had ever seen uncoiled from the vines above him.

Cold sweat broke over the young man. His hand throbbed. He felt the poison burn in his veins, paralyze his nerves. He decided to leap into the stream rather than suffer the slow death now coming. He poised to do it when a fish struck his bait. His rod bent to the fighting pull of a great bass. Instinctively he thrilled to the battle—the tingling thrill of the fisherman when "a big one" hits the fly.

He landed the bass after an hour, gloried over the big, fighting fish, then remembered his hand. It didn't throb any more. He took courage to probe the pin-point wounds. In each of them he found—a long, sharp, harmless nettle!

Which only means that imagination can doom men to death; does doom many to failure. Pricked by a nettle, they imagine they have been bitten by the cotton-mouth; meeting a little trouble they imagine it fatal.

Don't let imagination enlarge your troubles. Turn it on the other way, making it enlarge your power to meet troubles and overcome them. Most troubles are nettles, not cotton-mouths.

INSTRUCTIONS TO A SEEKER OF HOLINESS

By S. B. RHODES

Dear Reader:

We received a letter from a hungry soul enquiring the way of holiness. Possibly this may be your need also, therefore we write you.

First: We are glad to know you are hungering after this "great salvation," fullness of divine love, purity of heart.

It is a blessed state to be in. Heaven can bestow no greater until this hunger—the prerequisite too is obtained. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Consider yourself already blessed of God with this desire—hunger, a condition for holiness.

Second: You say you have not obtained that you so earnestly desire, a clean heart.

"Delight thyself also in the Lord and he shall give thee the desires of thine heart" (Ps. 37:4). Give it thee—obtain it as you would a gift from a friend,

"Believe that ye receive" (Mark 11:24). Not receive that ye may believe.

Faith brings evidence, and not evidence faith, evidence brings knowledge. "Oh! is that the way?" said one. "Then I do believe! Glory! I have it." Receive what? "Whatsoever things ye desire when you pray."

We believe because Jesus says so. "If our faith were but more simple, we would take Him at His word." "I will believe because I will believe" said Phoebe Palmer.

Third: You say I have tried to lay all upon the altar. Have you done it? Give up all into the hands of Jesus as though you were to die this hour, consecration a condition of faith, doing while you live what you would do if dying.

Do it now and you will make way for faith and it is done. What is done? Your part. Christ—"The altar that sanctifies the gift"—did His part for you on the cross when He cried "it is finished," i. e. your redemption, in which is included your sanctification. "The fountain opened for sin and uncleanness," to you as an "inhabitant of Jerusalem." Son, accept the flowing blood and be "made whole," How, "By faith," and the Holy Ghost, the "divine executive" will do the work. Yea, is doing it up to the measure of your faith—creating the desire.

Fourth: I know I am willing to resign all. Then do it! Do it now, and all is done. Praise the dear Lord! You are no longer responsible.

You say you have no evidence! Yes, you have! Evidence No. 1 is the word of God. No. 2 is the Holy Spirit through the Word. "Likewise reckon—count it done—yourselves dead indeed unto sin, and alive unto God through Jesus Christ our Lord" (Rom. 6:11). Herein is the divine order.

Take the prescription and you will be healed. You do not say, "Doctor when I feel better I will take your medicine. I want to feel better before I take your remedy." But you take the medicine "by faith" in the doctor—or you would not send for him. Jesus has your case as the greatest of physicians. He knows exactly the remedy for your need. "Believe that ye receive and ye shall have." And all heaven is pledged to your restoration of soul health. There is a "balm in Gilead." *Glory be to God forever.*

Fifth: You say you have taken it "by faith" before and you failed. Yes, you failed, because you did not take it "by faith." Faith never fails, it abides. You did not suffer the test of faith as did the Syrophenician woman. You tried to feel your faith and you failed. Aye there is the rub. All we ever get from God is obtained and retained "by faith."

Sixth: You say, I know I am not sanctified because I have been tempted to do the wrong. So was Jesus. There is no deliverance from temptation.

Seventh: You went to a friend for Christian counsel and he talked about uninteresting things to you. Alas! How often that occurs, that the older ones "yet carnal" dwarfed babes, have done the same. "Ought to be teacher"—need to be taught. Go to Jesus, in His Word. "Learn of me," said He. Take Him as your sanctifier, as well as your justifier—"purifying their hearts by faith." Hallelujah.

THE OLD LANDMARKS

By REV. R. H. M. WATSON

MANY of the great churches of today were one time spiritual, and it was never their intention to become worldly, but they had a desire to win popular favor, and a fear of being too narrow and these caused them little by little, to swing toward the world with her fashions and forms, and to compromise the very principles upon which they were founded.

Think how John and Charles Wesley, Adam Clarke, Richard Watson, John Fletcher and others suffered scorn and persecution. Suffered socially and financially, sacrificed position and friends to establish a holiness movement that would glorify God and bless humanity. Surely God raised up the Methodist Church to spread scriptural holiness, and for a time she fulfilled her mission beautifully. The world has felt the power of God through the Methodist Church. No one can reasonably deny that. She did that when she was poor and few in numbers, but today she is wealthy and strong. In this respect she is prepared to strike a blow that would defeat the powers of hell on earth; but what is she doing?

What are the great churches doing? Well they are building church edifices, schools and colleges; raising millions of dollars each year, while infidelity sometimes called Modernism, is creeping in on them like a dark cloud, and they have not spiritual strength enough to successfully resist it.

This awful condition did not come in a day. Satan is wise. His plans are made a hundred years ahead, and he works them gradually through the whole hundred years to accomplish his hellish purpose. Satan planned in 1737 what Methodism should do in 1926, and he is planning now what Nazarenes shall do in the years to come. Shall we take warning? Daniel reminded King Belshazzar on that awful night of Babylon's fall, of God's dealings with Nebuchadnezzar. Why did he do that? Because that was God's object lesson to Belshazzar; hence he was without excuse. God has given us (the Church of the Nazarene) great object lessons. We can look back today and see not only that great churches have fallen, but we can see why they fell. The question for us to decide is, shall we take warning, or shall we do as Belshazzar did, and go the way he went?

A very intelligent lady said to me last summer, that

she believed the doctrine of the Church of the Nazarene was right, according to the Bible, but she said she did not believe that we would ever succeed in getting many young people into it, because of its restrictions touching worldly pleasures. I told her that a good many people had shared that opinion, but that if I was correctly informed, the truth was contrary to her views; that the Church of the Nazarene was truly a young people's church; that perhaps no church had so many young people per capita as the Church of the Nazarene, and that the only reason I could think of for such a condition was that young people were tired of sham in religion, and were demanding the real.

Bowing to the world has wrecked and ruined many great movements in the past. I notice too, that when men and women begin to fall in love with the world, they begin to talk about the danger of swinging to the other extreme; that while we do not want to be like the worldly church, yet we must be very careful about swinging too far to the other extreme; but did you ever notice that those champions never take the platform until after a movement is established and built up to a good working condition? You never hear them warning against offending the world nor contending for worldliness until the new movement rises to a place of recognition among churches, and then some will get very uneasy for fear we cannot hold our standing, and cannot continue to build unless we compromise just a little. They will even tell us that we cannot hold our young people unless we admit certain lines of worldly amusement for our young people; that they will actually leave us and go to other churches. Well I will admit that that sort of talk and advice may drive the weaker ones from us, but I have wondered why such teachers did not stop long enough to answer to themselves this question. What was it brought those young people to us? They came to us when we did not have those worldly pleasures to offer them, and in doing so, they turned their backs upon other churches that did offer them those things.

The thing that has brought sixty-five thousand people into the Church of the Nazarene, both young and old, is the fact that she stands unspotted from the world and contends for holiness, and without practicing the former we cannot of course contend for the latter.

I trust that there is no one in the Church of the Nazarene today, who would even suggest a compromise with the world in any way, but if there is a single person among us who has had such a thing suggested to his mind, just remember what it has cost those who have gone on before us. "Let us earnestly contend for that faith, which was once delivered to the saints."

MERIDIAN, MISS.

Department of Bible Studies

The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON TWENTY

"The Scriptures will not be rightfully and spiritually comprehended unless the Spirit of God Himself becomes the interpreter of His words."—Neander.

PART ONE. THE TWENTIETH WEEK'S ASSIGNMENT, Psalms 42 to 72.

The second book of the Psalms corresponds to the second book of the Pentateuch, Exodus. As it began with the groans of the suffering captives in Egypt and after the redemption it ends with the glory of God filling the tabernacle, so this section of the Psalms begins with a people longing for God and after the suffering, sorrow and the persecution from the ungodly the king comes in Psalm 45 and this section ends (72:19) the whole earth filled with His glory. All but one of the Psalms of this section have a title. While the previous section was mostly of Davidic authorship this one is from the sons of Korah, Asaph, David and Solomon. Many of the Psalms of this group are prophetic. Some of the special thoughts from this section are as follows. Soul thirst leads to faith, hope and praise (Psa. 42). The King in His beauty, coming glory, His character and reign and sharing His glory with the church (Psa. 45). God a refuge from all trouble anticipating the great tribulation followed by millennial conditions (Psa. 46). David's repentance, forgiveness, cleansing, service and joyful worship (Psa. 51). The Anti-Christ described and destroyed (Psa. 52), the Anti-Christ spirit described (Psa. 53). Expressions of trust and comfort (Psa. 56-59). A cry that God's scattered people be helped (Psa. 60). In Psa. 65 we have God in His house (vs. 1-4). God in nature (vs. 5-8). God in the annual harvest (vs. 9-13). In Psa. 66 we have: an invitation to praise God for His works (vs. 1-8). Narration of His goodness in providence (vs. 9-12). Determination to be faithful (vs. 13-15). Declaration of God's faithfulness (16-19) and a closing Doxology. Psalm 72 describes the reign of Christ. God is described in this section of the Psalms as: The Living God, God my Rock, God our Refuge and Strength, Lord Most High, A Great King, Mighty God, The Perfection of Beauty, God above the Heavens, Lord God of Hosts, Lord of Israel, Thou that hearest prayer, A Father of the fatherless and a Judge of the widows.

The Title of the Psalms. The English word is from the Greek used in the Septuagint "Psalmoi", meaning songs. The Hebrew title means Book of praises.

Authorship of the Psalms. Nearly half, 73 are attributed to David. They are 3-9; 11-41 (except 33); 51-86; 101; 103; 108-110; 131; 138-143. To Asaph 12 Psalms, 1; 73-83. To the Children of Korah, 10 Psalms, 42; 44-49; 84; 85; 87. One to Heman, 88. One to Ethan, 89. One to Moses, 90. Two to Solomon, 72 and 127. The others are anonymous. Probably mostly of David.

Value of the Inscriptions. Some consider them as worthless while other consider them as part of the inspired text. Both are wrong. They are older than the Septuagint translation. And the least that we can say of them is that they are the opinions of the earliest scribes.

A Key to the Psalms. "Is found in its final application to the Millennial Age and establishment of the kingdom of God on earth."—J. M. Gray.

PART TWO. THE BIBLE, ITS ANCIENT VERSIONS, IN GREEK.

By a *Version* we mean a translation into some other language than the original. In some languages only a very few exist, while in others they are numerous. If a version accords with the early Greek manuscripts we have an important proof that the reading was correct. The more versions that we find with a particular reading the greater the evidence that it is correct.

1. The Septuagint is the first of all Bible translations. For many years the Jews would not have thought of having their sacred law in any other language than the Hebrew. But the conquests of Alexander the Great made some important changes among the Jews. Wherever he went Greek civilization followed. His conquests in Egypt opened the door to Greek settlers with the Greek language and thought. Because of its commercial advantages Alexander, the great city he founded here became a very cosmopolitan city. By the time of the Ptolemies one third of the population was Jewish, for Egypt had been the home of the Jews since the days of Jeremiah. (See Jer. 43-44). They became imbued with Greek thought and spake the Greek language. While they held tenaciously to the faith of their fathers yet they were steeped in the Greek culture, and required a translation of their Bible, the Old Testament. Several stories about its origin occur. One that seventy-two translators completed the work in seventy-two days, each in a separate cell and when finished they were so much alike that they considered the work inspired, is probably largely a forgery but may still contain a kernel of truth. The earliest portion of it may have occurred as early as B. C. 285, while some of it was much later. The literary value of the different parts varies greatly, from a credible translation to that which is very poor and faulty. The liberties taken with the text are for the purpose of casting the Hebrew thought of the Old Testament into Greek moulds.

It not only gave them the Bible in the language they were using but opened it to the Greek-speaking people of the world. The manuscripts of the Septuagint are numerous in the great libraries of Europe. It was commonly used in the days of Jesus. The greatest of the Septuagint codices were mentioned in Lesson Fifteen.

2. As the Christians largely adopted the Septuagint Version of the Old Testament Jewish opposition was aroused and they abandoned their translation as the Christian's Bible and rival versions began to appear. The first scholar to translate a new Greek version from the Hebrew was Aquila, a Jewish proselyte. His translation was slavishly literal so much so that it is sometimes unintelligible. It became a great favorite among the Jews, and was used as early as 177 A. D.

3. This rival Jewish translation aroused the Christians to a new translation. This was first undertaken by Theodotion in the second century. It is based upon the Hebrew and in character and style it closely resembles the Septuagint, but was a great improvement in accuracy. It has exercised a great influence upon later versions.

4. The next translator was Symmachus. His work is remarkable for its fidelity to the Hebrew and its pure and elegant Greek. Jerome had high regard for it and through his Vulgate Version our Authorized Version has been greatly influenced. The great early Christian scholar Origen collected and arranged these four versions with the Hebrew and the Hebrew in Greek letters in parallel columns in his *Hexapla* (six-fold) Bible.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. Which of the Psalms are ascribed to the sons of Korah?

2. Note that the title of Psalm 45 is A Psalm of Loves, and that it is ascribed to Solomon by tradition. Compare its content and language to the Songs of Solomon.

3. Which of these Psalms may be applied to Christ?

4. For the historical setting of Psalm 51 read 2 Sam. 11-12.

5. Compare Psalm 53 with 14.

6. What verses in these Psalms show the depravity of the human heart?

LATE NEWS AND COMMENTS IN TABLOID FOR BUSY READERS

By REV. C. E. CORNELL

Dr. F. B. Meyer, the noted biblical exegete is in his eightieth year, but continues in labors abundant. He has been preaching every Sabbath in London and expects to fill a number of engagements in America later in the year.

April 27th was General Ulysses S. Grant's 104th birthday. Dr. William V. Kelley pays him this tribute in the *Christian Advocate*, New York: "All his life religious, during eight

years in the White House he was regularly in his pew in the Metropolitan Methodist Church under the pastorate of John P. Newman. No soldier frame in our national history than his. Two letters or four years of war can change "Grant" into "Granite." Mount McGregor is a shrine, because on that little hillock, at grim grips with devouring death he toiled with dogged persistence to finish the two volumes of memoirs which stand with Booker Washington's *"Up From Slavery"* as the great American autobiographies, plain and unadorned, writ with life-blood, not ink. Saving the American Union sixty years ago was World Service, Lincoln and Grant chief actors and providential agents. So historians will recognize to the end of time."

The Daughters of the American Revolution, the largest woman's organization in this country, recently held their thirty-fifth Congress at Washington, D. C. Mrs. Anthony Wayne Cook is the president. She gave it as her deliberate opinion that the Eighteenth Amendment would stand as a part of the constitution. She then urged the need of militant public sentiment in order to accomplish its enforcement. It is a source of national gratitude that the women of America are getting awake.

The women who have a right to vote in the United States number 32,000,000. This is a larger number by 3,000,000 than that of the total vote cast for President in 1924.

Christian young people recently paraded up Fifth Avenue, New York, delivering Bibles to the hotels of the city. 7000 Bibles were delivered. The New York Bible Society has supplied New York hotels with 77,000 Bibles.

The Hawaiian volcano Mauna Loa erupted recently, destroying the Hawaiian village of Hoopulos, burying the town under fifty feet of lava. No lives were lost and but little property damaged outside the village. The stream of molten lava took four days to flow from the 8,000 foot summit of the mountain to sea level, where, dividing into several branches, it poured into the sea, filling the bay and blocking the landing as well as destroying the village. The poor, unfortunate natives offered their ancient incantations to Pele, the goddess of the other great Hawaiian volcano, Kilauea, vainly praying for the preservation of their homes. Pele did not answer.

Japan is awakening to the value of Christianity. A non-Christian Japanese declares that the rise to prominence and power as a nation is due to Christian workers and Christian civilization. S. Shiba, editor of *The Japan Times and Mail* (Tokyo) attributes his country's present progress and greatness to Christian ideas. Any other nation that will adopt Christianity and Christian civilization will prosper. When will the nations awaken to this stupendous fact?

Two scientists in Austria have invented an apparatus with which the radio broadcasts are received and recorded on magnetized steel bands for preservation and reproduction when desired.

For the first time in history more than 1,000,000 passenger automobile license plates will be issued this year in Michigan.

France was the first nation to successfully produce artificial silk on a commercial scale. That country ranked fifth for rayon manufacture last year.

Streets and boulevards in Chicago are serving a total of 282,384 motor vehicles. The totals include passenger cars, trucks and demonstrator cars licensed between January 1 and March 31 only, as compared with 342,835 motor vehicles tagged during the entire year for 1925.

The world's longest telephone cable now connects New York and Chicago. This 861 mile cable is made up of nearly 600 fine copper wires each wrapped with dry paper for insulation. The wires are laid in layers and covered with a lead sheath. They provide more than 250 telephone circuits and over 500 telegraph messages can be sent at the same time as the telephone messages. The line was recently completed at a cost of \$25,000,000. Great is the ingenuity of man.

It is said that over 4,200,000 school children have given pennies toward the reconstruction of the famous frigate "Constitution."

It is extremely fortunate for this nation to have a President who believes in and adheres to the Christian religion. Mr. Coolidge is a profoundly religious man. Religion to him is a sincere thing—a verity, daily practical experience. So deeply imbued with religious fervor is Mr. Coolidge, he told the Board of Bishops of the Methodist Episcopal Church, when they called upon him, that this Nation can maintain its existence only through adherence to the "external verities of religion." This country, he added, is founded upon the basic truth of religious thought. "If we are to maintain our national existence we must continue to cherish and foster this spirit which underlies and pervades all enduring achievement; so long as we adhere to the eternal verities of religion, we shall not fail to keep that inspiration which has carried us through nearly 150 years."

Why a marked decline in religion? Here is at least one prominent reason. The movies now constitute our fourth biggest industry. About \$1,500,000,000 is invested. There are more than 20,000 movie houses with a seating capacity of 18,000,000. The weekly attendance is 130,000,000. The annual receipts amount to \$700,000,000. Young people and others who have an insatiable appetite for the movies have little concern for the church or spirituality.

The Pathfinder suggests that we each learn one new word a week. Here is a new word that is not familiar to many. The word is "cunctation." It is to be found in all first-class dictionaries. The meaning of the word is "delay" or "tardiness." A teacher rebuking a pupil who is habitually late to school, may properly say to that pupil: "It grieves me that you are falling into the habit of cunctation." Who will join the "new word" brigade?

British public men have peculiarities that lend themselves readily to the offices of the cartoonist. For instance: Stanley Baldwin and his pipe; Lloyd George, long hair; Lord Birkenhead, cynical sneer and 45-degree cigar; Austen Chamberlain, monocle; Sir Alfred Mond's prominent nose; Viscount Cecil's gaunt asceticism; Winston Churchill, funny hats; Ramsey MacDonald, fierce bandit mustachio; and Lord Balfour's drooping languor.

Here are some figures to prove that religious books are good sellers and very popular today. Religious books issued by three leading American publishers in 1924 and 1925.

1. A religious book about every 2½ days. Total 295.
2. A religious book about every three days. Total 255.
3. A religious book about every four days. Total 176.

In 1910 the United States had a prison population of 111,498. Thirteen years later, after three years of Prohibition, the prison population (Bureau of Census figures) was 109,619. In 1910 the proportion of prisoners was 121 per 100,000 of population. In 1923 it had fallen to 99.7; a decrease of nearly 18 per cent. And yet we are supposed to have suffered from a crime wave due to Prohibition.

QUESTIONS AND ANSWERS

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

Q. A preacher who believes in speaking in unknown tongues made a strong argument on Matt. 12:43-45, as follows: The unclean spirit comes out of a man when he is sanctified, and then if he does not go on and get the baptism with the Holy Ghost, and speak in tongues, he will relapse and become the habitation of unclean spirits. He thus made a plausible argument for three works of grace. How would you rebut this argument?

A. Well, the Lord will have to find a way to get the most of us to heaven without being too exacting in the matter of sound sense, otherwise when we interpret a passage of Scripture as you say this man did, the Devil would get us. Read the whole passage and see that Jesus emphatically concluded "Even so shall it be also unto this wicked generation." The application was to the Jews, and to wicked Jews at that. So a man must be pretty hard pressed who would try to apply it to sanctified Christians, or to any kind of real Christians at all, for that matter.

Q. A noted evangelist said that not all the sanctified would be in the "bridehood," what is your view?

A. My view is that there is no state of grace obtainable or attainable in this world that is "beyond" being sanctified wholly, and that if entire sanctification does not qualify one for the bridehood, then there is no chance for anyone to make it through the free grace of God. It would be interesting to know whether the evangelist you heard does not hold to some super theory of "deeper death," "higher heights," "speaking in tongues," "marital purity," or some other gratuitous and erroneous theory and is using his reference to the bridehood to make his personal propaganda effective. I don't know that he is this sort, for I don't know who he is, but I believe he is this sort, and think he would be wiser and safer if he would stick to the Bible and to the "old paths" blazed by the apostles and prophets.

Q. Some people are now claiming that John Wesley spoke in tongues, do you know of any records that could be forced to suggest such a thing?

A. I know of no intimation of any such a thing in any of the records of Wesley or his contemporaries. I think this an invention of some hard pressed defender of a modern heresy.

Q. Is all faith given of God?

A. Well, the basis of all faith is in God and in the promises of God; but faith, as such, is not always a gift of sovereign grace, otherwise no one could be condemned for doubt. Faith has a human element which involves the will and carries responsibility so that whoever doubts is condemned and whoever believes is saved.

Q. Since our budget system taxes each church "per capita," should there not be an age limit or something to prevent the inclusion of children who cannot pay any thing, and will not such a move tend to discourage the reception of children into membership?

A. Your conclusions would be correct if your premise were true, but herein lies the fault. Our budget is not apportioned to any church upon the "per capita" basis, but upon the basis of each church's ability to pay. It is true that the per capita proposition is frequently mentioned and that sometimes district and even local churches do calculate on a basis of this sort, but this is no actual part of the budget system and should never become such. All the evils you mention and more will arise from a "per capita" plan. The New Testament plan is "as the Lord has prospered," and we must not change it. "Ability to pay" is the proper basis as to districts, local churches and individuals. Let's make this clear and emphatic.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

Dear Young People:

This is a wonderful old world we are living in. Take the sun. Of course, we half-way appreciate the fact that he gives us our light and that is about as far as we think. And yet light giving is only one of the many things he does for us. In fact that big blazing fellow up in our sky is one of the most tireless workers in the world; and there isn't a moment of his time but that he is doing something for our comfort and well being.

THE SUN AS A HEALTH OFFICER

We have found it necessary to have city and town health officers and they do a splendid work for their communities. But head over them all is the Sun. He is the World's Great Health Officer. He never goes to sleep on his job either for it is an earth-wide one, and he is on duty twenty-four hours out of the twenty-four. While one half of the world is in bed, he is busy with the other half, poking, prying, searching out damp unhealthy spots to fix up. Men do many things which hamper him in his sanitary work, but the big genial Health Officer keeps right on, doing his best to burn up filth and kill germs for us. I don't know what we would do if he should let up on his job.

THE SUN AS A CLEANER

Housecleaning (I mean the right sort), is really an art. Sometimes I am able to get a cleaning woman who is a genius in her line. As she moves from room to room, she leaves a track of shining cleanliness and order behind her. Not the kind which makes you uncomfortable either: it is the sort of cleanliness which invites. And there is a little personal touch in each room, a rose in a vase, a potted plant where it looks best or a cushion plumped up in an easy chair.

But there never was such a fellow to clean up things as the Sun! Once we were out camping with our children on the banks of a nice little river. We had a fine time until the last two days, and then it began to rain and didn't stop until the wagons came for us. It was a disheartening job to pack our belongings. Things were either sopping wet, or sticky with dampness. It was not much better when we reached home for it had rained there too. Trees and bushes drooped dejectedly; flowers hung limp and colorless; the grass had been beaten into an unkempt mat, and pools of muddy water stood here and there.

The whole yard was a forlorn looking sight, positively *sloven*, I said to myself. The house was already damp and here were all those wet things to unpack and do something with. It was too warm to build fires to dry them and the sun hadn't been seen in forty-eight hours.

But the next morning we awoke to find him shining away in all his splendor

from a sky of cloudless blue. A brisk little wind was blowing, and the clear air was so saturated with sunshine that it seemed to sparkle before our very eyes. We hastened to stretch lines and hang out our camping things. Then Mr. Sun took them right in hand. I have never seen anyone put in such a day's work as that big, hot, tireless fellow did! He dried out blankets and fluffed them up until they looked almost new. He plumped up pillows, and aired the quilts in a sea of golden warmth. He took the moisture out of our clothing and seemed to shape them up again as if he had used a hot iron on them. By mid-afternoon, everything was dry and packed away in closets or trunks. But that wasn't all our good friend had done for us. He had dried out the house and worked on the yard. The untidy little puddles had disappeared. Every spear of grass stood up green and shining. Flowers lifted their heads and glowed with color, and every bush and tree waved graceful, plummy branches in the lovely, sunny air. *It looked spick and span, did that yard, and the Sun had done every lick of work on it himself; not one of us had touched it.*

Gazing out of my window as he was going down behind the tree-tops, I said; "Goodnight, and thank you, Friend Sun. You came to my help today and did things for me nobody else could have done. I shall know how to appreciate you better after this."

He seemed to look back at me in a friendly way as he slipped on down out of sight. But he wasn't going to a night's rest. No, he had another busy day's work ahead of him for the folks on the other side.

DR. SUN

Ever since men have lived on the earth they have spent a lot of time looking about them for healing remedies. They have made medicines out of roots and herbs; out of chemicals and poisons, and even bat's wings, lizard skins and spider's legs. And all the time up there in the sky above them was Dr. Sun, sending down rays which had healing powers in them such as no medicines in the world possess. It was all ready for use, plenty of it, and free to everybody, but men didn't know about it, so they went on grubbing after their mixtures and compounds. But at last, we are beginning to learn something about the marvelous healing power of Dr. Sun's rays. A few years ago, a well-known writer discovered that he had tuberculosis. The doctors hurried him off to Arizona, where he was to live in a tent, and bathe his body for hours every day, in the floods of sunshine which poured down through the pure dry atmosphere.

Germs simply cannot live in such unhampered sunlight, they told him. The writer took no remedies with him. He

depended entirely upon the healing, purifying qualities of Dr. Sun's treatments, and he got well. A friend had a serious bronchial affection following influenza. "Stay out doors, sit where the Sun can shine on the bare skin of your throat and chest and the sunlight will do more for you than all the specialists" said her doctor.

But Dr. Sun is not only able to heal inflamed membranes; he has power to enrich the blood, tone up the nervous system and treat soft bones successfully.

We are living in a time when there is a great deal of this soft bone trouble among children, which seriously affects the health as a whole.

A noted physician, interested in this question, fitted up a city lot as a private park and playground. He had a tall hedge planted around it and placed a trained nurse in charge. Ailing and under developed children were gathered up and kept out in the open for a large part of each day. They went barefoot, and wore but one thin, scanty garment, as the physician wanted Dr. Sun to have a good chance at them. The little folks were delighted with the playground and while they had a good time with the sand piles and swings, Dr. Sun worked faithfully on their thin, pale, little bodies. Such treatments as he gave! There wasn't a specialist anywhere who could have handled these cases as he did. The other doctor didn't interfere either. He provided a good lunch for the children, but didn't give a dose of medicine. At the end of the summer you wouldn't have known them for the same little folks. Scrawny bodies had filled out, limbs were round and plump, skin tanned and healthy; and the X-Ray showed that Dr. Sun had improved the bone condition a hundred per cent in that length of time.

We have learned then that the splendid heavenly body which we call the sun means light and heat, and health and life to our earth. And just what he does for our bodies, Jesus, that other greatest of all suns does for our souls, bringing to them light and cleansing and health and life itself. Think about our little talk then and see if it has helped you understand better these beautiful words of Malachi's: *And to you which fear my name shall the SUN of RIGHTEOUSNESS arise with healing in his wings.*

GUARD THE TONGUE

Here is a good motto, hang it up. "God helping me, I will not speak evil of any person." Those professing the grace of holiness who are betrayed into gossip, criticising, etc., have missed the Bible idea of this precious grace. Watch the tongue that it does not start a fire that cannot be put out.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

SKETCHES FROM LIFE'S SCRAP BOOK

By D. SHELBY CORLETT

The Ghosts of Life

How many of us remember the days of childhood when sitting around the fireside, or visiting with some neighbor children, we listened to them tell ghost stories. We endeavored to make our childish minds believe that they were not real, but nevertheless there was a fear that they might be real, which caused us to be frightened on dark nights and to scan the horizon for these supposed ghosts. Many times the neighbor's old white cow turned ghost long enough to frighten us "out of our wits." Or some piece of white goods left hanging on the clothes line over night startled us for moment as by some peculiar fashion it was waved by the wind, it was made very real to us as a ghost. Well do I remember visiting a boy friend one night. The evening was taken up with the telling of ghost stories, some of which were made quite real. In order to get home it was necessary for me to go through a cemetery, which in most of the stories was the abiding place of these ghosts. With the ghost stories fresh in my memory I approached the cemetery cautiously, and ran as hard as I could all the way through. Nor did I stop running until I was a safe distance from its fence to give ample opportunity to renew my running if necessity demanded it. I look back upon those times and laugh, though it was not laughable at the time. We know now that there are no such ghosts as the stories represented to us. I was thinking about these ghost stories the other day, and thought that though those stories were not true; yet there are those ghosts of life which we as older people have to meet, that are more real than those of the stories of childhood days.

Who has not come face to face with the ghost of "past failures," as he walks along life's rugged road. Some new enterprise is opened before you, with bright prospects for future good; with opportunities that you had hardly expected would come to you in a life time. But as you were entering upon the threshold of this door, the ghost of "past failures" appeared on the scene. He suggested that you failed once and it is quite probable you will fail again. And if you entered that door you did so by passing by quite hurriedly the ghost of "past failures." It is always well to remember that past failures do not mean that you shall fail always. Life is a school, and as in all schools there are some failures. But let us not get discouraged, and let the ghost of past failures keep us from entering the door of

opportunity. The best thing to do with past failures is to forget them. Bury them in the past.

In a revival meeting recently I was doing personal work in the congregation. I approached a young lady and asked her about her soul. Conviction was written upon her face. She was hungry for God. But when I asked her to come to the altar she replied, "I have tried so many times and failed, there is no use for me to try again." She wanted to go. Her heart prompted her to do so, but the ghost of "past failures" stood in her way and kept her from going. Nor could I by persuasion get her to forget her past failures and seek God that night.

Many have built out of the failures of the past, brighter and stronger characters than they ever could have known otherwise. From the ashes of past failures have been developed lives of fruitfulness and blessing; for they have used their past failures as stepping stones to higher attainments. Past failures, like past success, do not guarantee failure or success in the present or the future.

Or who has not met the ghost of "inexperience" in his journey through life. A place of larger opportunity and responsibility, with a greater field of labor is opened to us. But we find the ghost of "inexperience" standing at the door. "You have never done that before. You do not know whether you can do it" he suggests as we draw near this open door. But, young people, we will never know what we can do until we have faithfully tried. We never know the fullest extent of our powers until we have been tried in places of responsibility, which is life's way of making men and women of large caliber. Many young people have met this ghost of "inexperience" when they have been asked to take charge of a meeting for their first time. "I do not know how" they say as they listen to his suggestions. But we will never learn younger, so the sooner we start the better it will be for us. It is quite true that many people with abilities and talents never rise from the ranks of the ordinary, the mediocre; because of the ghost of "inexperience." But had they "run past" this ghost (as I ran through the cemetery) they could have been outstanding in leadership in their particular sphere. We cannot afford to be frightened out of the largest places in life by the ghost of "inexperience." For responsibility develops experience, and experience develops efficiency.

We have all been brought face to face at some time or other with the ghost of "discouragement." We have "done our best"; labored as faithfully as we knew how; then only to see the apparent lack

of appreciation upon the part of those from whom we had expected encouragement. Then the ghost of "discouragement" has appeared telling us not to try again. But it is well to remember that the men who have brought to us most of the modern inventions have faced this ghost of "discouragement." They have "run past" it; refusing to be stopped by it. History is replete with men who have seen into the future, seeing the inventions needed for the progress of industry, or humanity; only to meet with the ghost of "discouragement" in having them turned down by the very men whom they had expected would be the first to accept them. One example will suffice. Westinghouse who patented the air brake had his patent turned down by a large railroad concern who he had expected would accept it. But later this very company were forced by law to use the invention which they turned down. A Christian always has one source of encouragement when all other sources fail. He may "encourage himself in the Lord." Let us not be stopped by the ghost of "discouragement"; but let us "not be weary in well doing, for in due season we shall reap if we faint not."

The ghost of "worry" had wrought so much havoc in the human race. And yet there is scarcely anything so useless as worry. Worry cannot possibly do the person doing the worrying any good. It unfits him for the crisis should it come. If we worry about home cares, business cares, our health, our finances, or some loved one, we do not benefit them in the slightest degree. It is the one ghost that whitens more hair, fills more lives with misery, helps fatten physicians' purses, and brings more people to untimely graves than war. When the ghost of "worry" stands in our pathway let us use Paul's sure cure for worry (Phil. 4:6). "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." In plain words he says; "Worry about nothing, but pray about everything." If a thing is big enough to worry us, it is big enough to pray about. So let us "run past" the ghost of "worry" by prayer.

Time would fail me to tell of those who have been "often hindered in their journey by the ghosts of doubt and fear" or by the ghost of the opinion of others. But let us "run past" them and looking back they will appear meaningless like the fabled ghosts of childhood. Let us face life courageously, bravely, and in the fear of God. Let us seek the victory of Christ, which may be our victory today; and successfully "run past" life's ghost.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we were leaving Louisville, Ky., for Owensboro. We arrived there on time and went to the home of my old friend of many years, Brother Shively, and we had a good supper and went to the church where we had a fine crowd and a beautiful service. Brother and Sister Martin have been there for several months, but they are out at present holding meetings and the church have called Brother E. D. Messer, from Austin, Texas, to take charge of the church. I trust that he will accept, for he is as good as Dr. Price's cream baking powder which is advertised 99 and 99-100 per cent pure. That is putting the thing up mighty high. Well, E. D. Messer is all of that and then some. Owensboro has only a basement to worship in but it is one of the best ones in the state of Kentucky. The work was all planned and the fine basement put in by that untiring worker, the Rev. Chas. Pegram, who is now at Science Hill, Ky. Well, Chas. Pegram has more sense and more religion and more manhood to the square inch than almost anybody in the nation. He is simply a nugget of gold wrapped up in silver.

From Owensboro we ran over to Henderson, Ky. Here we found our good pastor in a nice new tabernacle and in a revival of old fashioned religion. We were there for the afternoon service and had a packed house. There I met many old friends. I met Brother Prather, who used to sing over this country with Niles and Cundiff and Smith. He is one of the most beautiful brothers in beautiful old Kentucky. How glad I was to see him and his good wife one more time. At the close of the service Brother Hertensline had come over the river from Evansville, Ind., and took us across the big river to give him one night. We had one of the best times that has been turned loose since the funeral of Adam, people to peddle and a high tide of glory. Well, amen, how the Lord blessed us in that great service.

Brother Hertensline is a California boy and married a fine California girl, so that is the main reason why they are the finest young couple in Indiana. Our stay with them was beautiful, but Saturday morning came over the eastern hills all too soon for two tired preachers, but we were up and at 5:30 were ready for breakfast. Brother and Sister Hertensline came over to our good Indiana home and we had one of those old fashioned chicken breakfasts that would do credit to the White House at Washington. After this great breakfast we had prayers and were driven to the depot. We left Evansville as happy as two bumblebees in red topped clover on the Fourth of

July with honey all over their little heads.

We pulled into Louisville at noon and went to the *Pentecostal Herald* office and met our good friend, Brother J. H. Pritchard. Many of the *HERALD OF HOLINESS* readers know Brother Pritchard as the business manager of the *Pentecostal Publishing Co.* I judge that there is no finer young man in the business world than J. H. Pritchard. Well, his good mother is the sister of Dr. H. C. Morrison, so if there is anything in stock of good blood J. H. Pritchard has the goods. Our good pastor at Louisville had planned to get me a good room in the Y. M. C. A. and my room was No. 700, and I had one fine rest in the afternoon, then faced a great crowd at night. On Sunday morning of April 25 we had another fine crowd, and in the afternoon we had the building packed to its limit, and Dr. H. C. Morrison brought us one of the greatest messages at a man will hear in a life time. Dr. Morrison is, without doubt, one of the greatest preachers on the face of the earth of any faith or denomination. He is doing the greatest preaching of his life. Dr. Morrison is the first man that ever put my name in print in a religious paper. What a blessing he has been to me. The mystery of it has been how in the world could as great a man as Dr. Morrison ever get down so low that he could yoke up with a scrub like me. We have in Louisville at present a pastor and his good wife who will build a great church in spite of all the drawbacks and failures. We are going to have a great work in Louisville. After the close of the afternoon service a fine Methodist preacher was announced to preach at night and Brother J. W. Montgomery and this old soldier boarded our Tin Lizzie and threw dust at Louisville.

At nine o'clock p. m. we were pulling into beautiful Lexington. We had one good night's rest and on Monday, the 26th, our Preacher's meeting was to open at Science Hill with Brother Chas. Pegram. Brother Montgomery secured Dr. M. G. Standley of the Cincinnati Bible School to go to Science Hill and preach the opening sermon while he and I boarded the train in Lexington for Huntington, W. Va. But at Ashland, Ky., E. C. Oney met us at the train and drove us to Huntington and we had one of the times of our lives. To say crowds is just hinting at it. Every seat was taken and all the spare space was taken and the aisles were standing full from the door almost to the chancel railing. We had one great time, all the Fleming boys and Brother Fugett and Brother W. W. Hanks, and what a crowd we did have. At the close of the great service Brother Montgomery called the church board together and installed Brother W. W. Hanks as pastor. He led the singing that night and simply sang them over the top. I am sure that they made a

wise choice in the selection of their pastor. I don't see how I could love a fellow any better than I love old Hanks.

At the close of this great service Brother Oney drove us back to Ashland and we secured two berths and I went to bed as tired as a man could be, and Oney and Montgomery drove his car back to his home and then Brother Oney got ready and they walked back to the depot and rolled into their bunk, and some time between midnight and day our train pulled out for Lexington. At eight o'clock on Tuesday morning we were back in Lexington, and at nine-thirty I boarded the train for Science Hill for the preacher's meeting, and Brother Montgomery and Brother Oney drove through in the car. We had preachers to peddle, and when it comes to just real old fashioned manhood there is no finer set of boys on the face of the earth than the Nazarene preachers. When we arrived Brother Standley had everything red hot and they had prayed the very heavens open. I was appointed to preach every morning at eleven o'clock and every night at 7:30, and such crowds. You had to get there at night by 6:30 or not get into the church. On Thursday all day the Women's Missionary Society was in session and in the afternoon Brother Montgomery and I slipped off and drove into the country some twenty miles out to Delmer. Our good pastor, Brother Weaver, had announced it well and the house was packed and so many hands were up for prayers. I found such a fine people out there and so much enjoyed preaching to them. This is the home of little Eltie Muse, who made us a fine missionary in India; and also the home of our good Brother Burton, one of the faithful Nazarenes.

Well, I stayed over in the preachers' meeting until afternoon on Friday of April 30, and preached at 10:30 from the 57th Psalm and seventh verse "My heart is fixed, O God, my heart is fixed" and had one good time. Brother Bates was to come in for the last service at night and preach the closing sermon. I could not stay for the night's service but had to leave for the campaign in dear old Arkansas, where we were to open on Saturday night of May 1 at Batesville, Ark.

Well, this has indeed been a great trip over dear old Kentucky, the most beautiful trip that I have had in many years. No finer country than the Blue Grass country of Kentucky, and when it comes to fine manhood J. W. Montgomery is at the head of the list. You can't improve on Montgomery. He is just simply a boy yet, just now twenty-nine years old, and one of the finest generals in the nation. He has gathered around him as fine a band of preachers as can be found. He has seventeen or eighteen young preachers and their wives that cannot be surpassed in the nation.

Everyone is as fine as men can be made out of grace and manhood.

Well, our stay in Science Hill was one of delight. Many good friends from Somerset, Dr. Stigall and wife and Brother and Sister J. C. Curtis, the fine people that I stayed with in April of 1920, in the convention with Brother C. W. Ruth and Prof. Wells and wife. Some two weeks ago I was in their beautiful home from Saturday night over Sunday, when I was too sick to make the trip to the country. If love and kindness mean anything they are as fine as walk the globe. Our good friend, Sister George Vaughn, from Lexington, came over and spent two days at the preachers' meeting.

Well, goodbye, old Kentucky Home, I am off to Arkansas.

UNCLE BUDDIE.

Sunday School Lesson

June 20

By M. EMILY ELLYSON

LESSON SUBJECT: Judah's Plea.

LESSON TEXT: Gen. 44:18-34.

GOLDEN TEXT: *A broken and a contrite heart, O God, thou wilt not despise* (Psa. 51:17).

TWENTY-TWO years previous to Judah's plea of this lesson, he had pleaded for the life of Joseph, and advised telling him rather than the taking of his life. Mysterious have been the movements of Providence during those years. There was much of suffering and misunderstanding for Joseph and his father, but we can see as we study this narrative, that God was working through it all a plan whereby the lives of two nations should be preserved, and his promise to Abraham should be fulfilled. Bitter had been the tears of Jacob over the loss of Joseph. Doubtless sorrow had furrowed its lines deeply in his rugged old face. Many of the years of his life had been filled up with deepest anguish, but behind what seemed a "frowning Providence God hid a smiling face."

"All things do indeed work together for good to those who love the Lord." Over and over we have seen this truth verified, when, from dark, and seeming evil, with cherished plans and fondest hopes shattered and crushed, we have bowed like some helpless, broken thing, to the fury of the gale, but the storm passed, and we found that all the way He led was good. Instead of our cherished plans, which, in the main, were selfish and self-centered, He worked a plan whereby our influence was extended to earth's remotest bounds, and instead of touching just a few lives which were near and dear to us, He set our feet in a large place. O to have a faith that will discern the hand of God! O to believe that when God's plans are allowed their own development, even the processes of working them out must be all right, though painful at times, and the end when disclosed will be found most gratifying!

The final trial of Joseph's brethren was all unexpected. They had been treated with every consideration and were making their return journey to Palestine with glad hearts. Simeon had been restored, Benjamin was safe and there was much rejoicing in the caravan for they had the prospect of seeing their venerable father and gladdening his heart. But a dark cloud suddenly comes over their sky. They are overtaken, accused of crime, which to them seemed most heartless and ungenerous. But worse than all evidence is found against them which they cannot gainsay. But deep down in their hearts there had always been present with them a dread of some impending evil because of their former sins. Their general wickedness of life and especially their grievous sin against Joseph was now brought home to them, for the suspicion rests upon the one who least of all could have done this deed.

The trial touched them in the sorest place. They were conscious of their innocence and pleaded their honesty in a former case and though the proof admitted no answer, yet they were placed in the painful position that they could not defend him without reflecting upon his accusers. They cannot believe Benjamin guilty and yet they cannot defend him. This calamity brings to their minds a former scene, when though guilty, they escaped punishment and though free from guilt in this matter, yet vengeance still cries out against them and demands reprisals. They are horror struck and regard their case as hopeless.

Only some good and gracious design could have justified Joseph in putting his brothers to such a trial as this, and that design we may read in the light of former and subsequent events. First they must be brought to true repentance, they must be completely humbled and though this was severe, yet the motive was one of true kindness for none can repent except their conscience be stirred to the depths. Judah's acknowledgment in verse 16 shows that this desired result was accomplished.

Again, they must give evidence that they were capable of receiving forgiveness. Would they desert Benjamin as they had once deserted him? Or would they defend him and keep their trust? This action now would be the proof. And Joseph found that his brother did not believe in Benjamin's guilt, and that they had a forgiving spirit. Had it been otherwise they would have been unfit to receive pardon. Our Lord teaches this in the parable of the unmerciful servant (Matt. 18:21-35).

There are some remarkable features in this intercession of Judah's. The whole speech is fired with true eloquence. It has been termed "one of the masterpieces of Hebrew composition." The pathos of verse twenty surpasses all fiction, and we see in the arrangement of the facts the best order for effect. Each fact has a tender-memory or sorrow of its own.

He does not insist upon the innocence of Benjamin, nor does he confess the theft, but acknowledges the general iniquity of his own life and offers himself as a surety for Benjamin. He accepts

slavery in the stead of his brother. This spirit was heroic and must have appealed strongly to Joseph's sense of self-forgetting devotion. Judah had many faults but he manifested for his brother a compassion stronger than even the desire of life.

In his intercession Judah is a type of Christ who maketh intercession for us (Rom. 8:34). He bears the curse that would otherwise fall upon us. Though Himself the birthright son, He bears the cross that we, the least, might be free. "Our Lord sprang out of Judah" (Heb. 7:14). He was "the Lion of the tribe of Judah" (Rev. 5:5). Thus we see that Jesus' human ancestor was a remarkable type of Him; His power, His wisdom, His triumphs, His pre-eminence and His intercession.

We have here the true qualities of prayer for in true prayer the soul is stirred to its depths. He owns the royal authority which he addresses. He begs that the lord's anger may not burn against him. He is in Joseph's power and the evidence is against him, but he will press his suit, if possible to get a hearing. The surety here becomes the advocate and presents one of the most powerful pleas ever uttered.

GROUP CONVENTION NEBRASKA DISTRICT

A Nazarene Young People's Group Convention, consisting of the Societies from Lincoln, Beatrice, and Fairbury, was held at the Church of the Nazarene in Lincoln, Nebraska, on May 23, 1926. At this convention the three Societies were better represented than ever before, due to the fact that God blessed the day with such lovely weather. There were twenty-three people from Fairbury and twenty from Beatrice.

The ladies of the church served us a generous picnic dinner at the park, immediately after which we returned to the church. The convention began promptly at 2:30 o'clock. "I'm Pressing On" was the title of the opening song. Truly a spirit of unity and co-operation was manifested in the voice of that congregation as it sang that inspiring old hymn. We were then led to the throne in prayer by the president of the three Societies, Mrs. Bean of Fairbury, Miss Holbrook of Lincoln and Mr. Littrell of Beatrice.

During the afternoon we had four instrumental numbers, three vocal duets, and several good papers and talks. Some of the topics were: "What My Society Means to Me" by a Lincoln member. "How We May Keep the Peace and Joy that We Already Have" by a Beatrice member; and "The Place Prayer Should Have in Our Every Day Life" by a Fairbury member. Other topics than these were discussed, all of which were of vital interest to each individual as well as to the Society in general.

After the program a short business session was held. Mrs. Eble Langdale was re-elected as group president and Sarah Snyder was re-elected as group secretary. The next convention will convene at Fairbury the first Sunday in October.—Sec. Sarah Snyder, Fairbury, Nebr.

NEWS AND NOTES FROM IOWA DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

We have been very busy since our last writing, being District Superintendent, Pastor and Evangelist. I could not finish my meeting at Chariton that I started, having been bled for high blood pressure it left me weak for a few days, but God heard prayer, and strengthened me, so that I have been able to go on unto this day, preaching once and twice each day, beside the care of all the churches. Glory be to God.

The Shanks were with me in three meetings, and surely blessed the people with their singing. They are God's true workers, and will keep busy in the field, as they have for the last eleven years, but I wish they could be kept busy in the Church of the Nazarene. Call them, brethren, they will do you good.

We had a great time at Farmington with good crowds. The Methodists and Baptists united with us, and Dr. Goodwin came to us the last of the meeting, and we sure did have a time. He surely is a great preacher. We dedicated the new eight thousand five hundred dollar church free from debt, that is; it was all covered by cash and pledges. Brother G. B. Williamson has done wonders here. Starting five years ago with just a handful, and no place in which to worship, they now have a church of their own, a congregation from one hundred to 350, and God is adding to them week by week those that are being saved. You cannot do a job like this, brethren, in one or two years, and preachers like Brother Williamson do not grow up in a night either. If we want strong preachers and strong churches we must have longer pastorate.

From Farmington I went to Council Bluffs. We had a hard fought battle but a good victory, a fine closing meeting when fifteen strong men and women came right out to the altar without being teased or pulled and sought God in the good old fashioned way, and found Him and got right up and testified through their tears. Oh it was great, they were all new ones. How God did bless them. Hallelujah.

Brother Ryder is a great pastor and he with his good wife are much loved by the people. They gave him a call for another year, but there are several other churches that want them so I don't know what they will do. There seems to be plenty of work for the right kind of pastors.

We want to put on a good tent campaign in new places, and also in some of the places where our churches are small and weak.

The brethren are planning on a tent meeting at Bloomfield, Pierson, Algona, Allerton, Cedar Rapids, Webster City, and many other places. Come on with your money, friends, help us do the job, time is so short.

Brethren, push the Budget, let us catch up at once, so we can come to the Assembly with a clean slate.

My soul is on the wing, I hate sin and love holiness, therefore God even my God is anointing me with the oil of gladness. Hallelujah.

L. N. Fogg,
District Superintendent.

It is with pleasure that we are enabled to furnish our readers with reports from the group conventions of the Sunday schools recently conducted by Dr. and Mrs. E. P. Ellyson, at Farmington, Centerville, Cedar Rapids, Des Moines—E. R. B., District Compiler.

FARMINGTON—

The Sunday School Convention held here (Farmington, Iowa), May 12-13 by Dr. and Mrs. E. P. Ellyson was a real success. The local attendance was good, although we were disappointed that the other churches which were expected to participate did not send a large delegation, and some not at all. This ought not so to be. We can by no means tell them how much of learning and inspiration they missed.

The timely addresses by Dr. and Mrs. Ellyson were just what we needed and we were made to see partially at least how much we fall short in our Sunday school work, yet we were encouraged to work harder and more systematically and skilfully. The Sunday school must have more attention from pastors and laity. To neglect the religious training of our youth is to aid powerfully in their destruction and lay ourselves liable to the judgment of God. Evangelism must not be less emphasized, but in order to give it a deeper tone and a more lasting effect we must have thorough religious training.

We hope to have Dr. and Mrs. Ellyson with us again. We feel fortunate to have them as our Sunday school leaders and we have been honored and blessed in having them with us.

We were delighted to have with us our District Sunday School President, Rev. A. Christensen.

Our only objection to the convention was that it was too short and not enough of our people considered its importance seriously enough to demand their time. Too much cannot be said as to the value of such a convention to the church and Sunday school.—G. B. Williamson, Pastor.

CENTERVILLE—

The Sunday School Convention, conducted for this section (Southwest Iowa) of the District by Dr. and Mrs. Ellyson was a great blessing to our local church. One striking disappointment we felt and noticed was the absence of the other Sunday schools in this group. The convention went beyond our expectation.

The messages were simply great. Dr. and Mrs. Ellyson are indeed masters of the Sunday school field. We caught a greater vision of the necessity and vast possibilities of the Sunday school. The Church School and Church are very closely allied, if one prospers the other does likewise. God give us more religious education.—Alfred Christensen, Pastor.

CEDAR RAPIDS—

The Sunday School Convention for this section (Northeast Iowa) conducted by Dr. and Mrs. E. P. Ellyson was a great boost to all those in attendance. However it proved to be a local convention, due to the non-appearance of the other churches within this group. We regretted this keenly, but trust by another year a more united effort will be shown. The Convention was held in Sunshine Mission, a large mission in the center of the city. Dr. and Mrs. Ellyson, being masters in the Sunday school department gave us a view of the neglected, unappreciated field of religious instruction, and imparted a larger vision of the absolute and urgent need of operating this prolific field of Christian service, if we as a people are to build churches that are to be permanent and effective influences for God and holy living in this age of criminality and lawlessness. Dr. and Mrs. Ellyson, being with us over Sunday, they preached to appreciative audiences, and in the closing service Sunday evening a crowded house with six souls kneeling at the altar of prayer. Nearly one thousand people (by count) heard Dr. and Mrs. Ellyson during this fine week-end special in Cedar Rapids. A banner attendance of one hundred and eight attended the Sunday school session on Sunday morning. We thank God for this good convention, for Dr. and Mrs. Ellyson, efficient and capable representatives of our church. Come again, Brother and Sister Ellyson.—E. R. Borton, Pastor.

DES MOINES, IOWA—

We would like to report the Sunday School Convention (for Central Iowa) held in Des Moines Church May 17 and 18 conducted by Dr. and Mrs. Ellyson. New visions of the Sunday school work were brought to us, and the Holy Spirit used them mightily to open our eyes to see some of the hidden possibilities and opportunities that we might never have seen, had not these polished and keen edged instruments of His been sent among us. We are still to know that God has many "Sharp threshing instruments having teeth," and that He still uses them. The messages were inspired by the Holy Ghost and we will never be the same again; for with new light and new visions come greater responsibilities. We were real sorry that the schools of this section did not send their delegates, for those who did not get here

missed something most valuable to their churches and Sunday schools. We pray that our Nazarene Churches may be greatly enriched by these "times of refreshing which come from the presence of the Lord." Our loving Lord looks after His sheep and so He purposely, though unexpectedly sent our District Superintendent, Rev. L. N. Fogg, Sister Fogg and son, Louis. We enjoy the coming of Brother Fogg, and pray that he will always enjoy us and never be disappointed in the Des Moines Church. By God's grace we will make an extra charge against the gates of hell, and our Christ has said they shall not prevail against us. May God speedily give us great victory.—Agnes Frye, Pastor.

MASON CHURCH—

We closed an old-time revival meeting here, May 9th, which was conducted by Evangelist G. F. Jacobs of Oskaloosa. Brother Jacobs was with us four full weeks, and labored hard, presenting the Word of God without fear or favor, with God honoring the faithful labors. If you want an evangelist that don't believe in white-washing, or in letting folks through easy, get this brother. God gave us a good meeting. No count of seekers was kept but there were not many barren services. We praise the Lord. During the meeting, Rev. E. R. Borton being called to this community to conduct a funeral stayed with us a couple of nights and helped us push the battle. Our church is in better shape for the summer meeting that will be held here August 8-22, with Evangelists G. F. and Birdie Owens. This is their second meeting with this church and we are looking to God for a mighty victory. Progress is noted in our Sunday school. Our pastor, Rev. Reed Richards, is organizing a Friday night Bible Class, and also a local N. Y. P. S. We beg an interest in your prayers that we may live and walk lowly at the feet of Jesus.—Church Secretary.

The District Compiler has received a communication to the effect that tent meetings will be conducted by the following Iowa churches during the summer months. May we not disappoint our Lord in neglecting to pray for these meetings that a salvation tide will sweep over each meeting and bring many souls into the fountain.

Pierson—Evangelist W. O. Nease, June 15-27.

Cedar Rapids—Evangelist Roy Holtenback June 25-July 11.

Webster City—Evangelist B. H. Edwards, July 16-Aug. 1.

Algona—Evangelist C. C. Crammond and wife, Aug. 1-15.

Mason—Evangelist G. F. and Birdie Owens, Aug. 8-22.

WESTERN OKLAHOMA DISTRICT

We are glad in our hearts to report that God has been blessing the District in a special way since we last reported. A goodly number of revivals have been conducted, many souls have prayed through and other revivals are in progress now. Let us pray together that God will visit our churches with great

awakenings resulting in many getting to God. Bethany-Peniel College has just closed one of the best years in its history. We praise God for the noble character of our beloved president, Rev. A. K. Bracken and wife, with the noble faculty who have stood so loyally by the church in helping to maintain a school that stands for Nazarene ideals. Rev. Parrott pastor of our College Church has proven himself, under the leadership of the Spirit, a general in keeping the church and community in love and harmony. Brother Parrott is truly a friend to man. During our few days' visit with the church and school and preaching from Monday over week end, I was fully convinced that our precious young people by a large majority want to be faithful to God and the principles of Bible Holiness and the church. May God save our noble young people from the world and worldliness. Let us who are older be careful to hold the standard where God's Word places it by precept and example. Our young people are not unruly, they will do about as their parents train them to do in most cases. Let us help the president and faculty to have as noble student body as is to be found anywhere.

Our good pastors are striving together to develop strong, sane promoters of Bible Holiness out of our people who will cheerfully carry out the program of the whole church in spreading the Gospel of holiness. We shall strive together to become systematic in our living and giving.

We are now engaged in a Home Mission campaign at Cherokee. Pray for us—the meetings start good. Rev. C. B. Jernigan writes that he is to be on the Western Oklahoma District after the first Sunday in June and can hold some evangelistic meetings. Rev. B. F. Neely has an open date June 25 to July 11. Rev. J. T. Smith is moving to Bethany from Colorado. Give these brethren some meetings on the Western Oklahoma District. Address them Bethany, Okla.

J. WALTER HALL

District Superintendent.

NEBRASKA DISTRICT

We have great reason to praise the Lord for His unfailing care and blessings, given us through another busy Assembly year in this extensive and needy field. We are much impressed and burdened by the thought that after the number of years since our church was first organized in this great state, the Church of the Nazarene has scarcely more, comparatively speaking, than a good beginning to show for her labors. Everyone knows however, that the Nazarene plant roots deep in the soil, is an evergreen, and an everlasting in spite of drouth or frost.

If courage, determination, faithfulness, and a true spirit of sacrifice on the part of pastors and people will furnish God the leverage He needs with which to lift our beloved church up to the high altitudes of victory, then we have a right to be expectant, for these qualities are here, and we are earnestly seeking to increase them.

A good degree of spiritual, as well as temporal progress is evident. Never has

fellowship with the brethren been sweeter, or more inspiring.

A good many revivals have been held, both in our established churches, and of the pioneering sort. Prospects for new churches are developing.

The small organization at Jansen will be automatically discontinued by removals.

New preaching points are being maintained at Geneva and Farnam, which are among the prospects for new organizations.

A church and parsonage property has been purchased at Litchfield; and new church buildings have been dedicated at Flemingford and at York. Brother and Sister MacDonald, our pastors at York, have the heartfelt sympathy of the entire district in the loss of their precious babe, which went to be with Jesus after a brief stay of eight days. How good it is that God's dear children are acquainted with Him whose tenderest name is Comforter.

It is indeed a cause of rejoicing among us that vision and purpose grow for the accomplishment of greater things.

H. M. CHAMBERS,

District Superintendent.

KANSAS DISTRICT

I have not sent in a report for some time but nevertheless I have been busy. I have spent some time helping raise money to complete our new school building at Hutchinson. The work is going forward at the present time on this building, for which we praise the Lord.

I have visited the following places the second time: Arkansas City, where Rev. J. G. Demoret and family are getting settled as pastors; Bethel, where H. W. Anderson is making some progress and is planning for a summer meeting; at Dodge City Rev. Hester is getting on remarkably well, the whole church is on the increase; at Elkhart Rev. Youngman and wife are doing good work. The Lord is blessing them and they are excellent workers. Rev. Elmer Poole is making the grade at Emporia in good shape. At Ensign and Kingsdown Rev. Duncan is making some headway in the battle. Rev. Richey at Ford is getting ahead in every way. As the Assembly voted that we should hold two revivals this year to supplement our salary we were with Brother Richey for one of them and had between thirty-five and forty different people at the altar as definite seekers for salvation. The Devil was stirred and some were definitely regenerated and sanctified as a second work of grace.

At Garden City Rev. Hackley and wife are forging ahead and are planning a tabernacle meeting with Evangelist E. C. Allen, and we believe they will have victory. Evangelist W. R. Cain is in a tent meeting at Grinnell Circuit with Rev. Paul Snyder. Rev. F. H. Bugh is leading the hosts on to victory at Hutchinson and beside that he has been out raising money for the school. Rev. Hands is doing his best at Plymouth. The Lord will reward him I am sure. At Sublette Pastor Slocum is gaining ground, having built a new church building. At Wichita First B. F. Griffith is complet-

ing their new church building and making other progress. We are fortunate in securing Rev. E. M. Smith as pastor of Second Church at Wichita. We believe he is the right man for the place. Many meetings are being planned for this summer, for which we praise the Lord.
—A. L. HIPPLE, District Superintendent.

CHURCH NEWS

OKLAHOMA CITY, OKLA., First Church of the Nazarene—"We are glad to report victory in First Church. God is still giving us souls. Seven prayed through last Sunday evening, and on last evening a woman was beautifully sanctified. Our prayermeetings have especially been blessed of the Lord. Our people have been reading the Bible in a renewed way in the past three months, and we received reports each Wednesday evening how many chapters were read during the week. In this past quarter we have read 30,937 chapters. This makes our fifth year as pastor of this people. God has surely blessed our labors, hundreds of souls praying through to victory each year. We have raised a large indebtedness from the church property and now church and parsonage are free from debt, for which we thank God. We told the church board we would not serve as pastor another year and are praying God to give us the right man for pastor here. We are paying and expecting a great revival in our June campaign."—M. V. and Bessie Dillingham, Pastors.

EVANGELIST A. M. MASON—"We began at McLean, Texas, May 10, where we found about six discouraged members. Our Father always knows just how to undertake and He sent the Spirit to bless in the preaching of His Word, and the few discouraged, starving sheep were fed and encouraged. The first five days of the meeting it rained, which was a great hindrance. The last part of the meeting were the closing days of school and a program each evening, or the preparation for one, broke into the meeting. But in spite of all we left a growing, thriving little band of nine members with their eyes on the cross and greatly encouraged. We had only four to get blessed in this meeting but they really got blessed and we closed Sunday night with victory. Our God is helping us. Beloved, pray for us."

EVANGELIST FLOYD F. COOLEY AND WIFE—"We recently closed a wonderful revival at Gardendale Mission, East Liverpool, Ohio. We had some wonderful services. God came on the scene and gave real old fashioned victory. The Lord helped us preach in the old time way with such subjects as the covered sin, repentance, restitution, the new birth, heart purity, etc. There were twenty-two different people at the altar. The majority prayed through to real victory. We praise Him for the battles fought and the victories won. Finances came easy as they always do when we are in God's will. God has called us into His work and we are ready to go any place He leads. Anyone desiring our services

write us, General Delivery, East Liverpool, Ohio."

J. D. WIGGINTON, PASTOR, ELECTRA, TEXAS—"I came here November 12, 1924, in answer to a call to the pastorate. The membership reported at the Assembly was eighteen members, but when I arrived I found only five, two of whom were in evangelistic work. The seats in the church were in a very, very bad condition and the piano could hardly be used at all, and the church had a heavy indebtedness on it, three years past due. We stayed here one year and received into the church seventeen members and were called for the second year. Immediately after our Assembly in October we went to the bank and borrowed the money and paid off the note on the church, thereby saving about \$90.00 interest. Have bought a piano and about half seated the church with new comfortable seats and have paid every dollar of indebtedness, looking three worlds in the face, shouting the victory. Had a splendid revival with Rev. J. P. Ingle of Wichita Falls, Texas, in April. Rev. Ingle is a very able preacher and preaches down where you live. We had about twelve or fourteen converts during the meeting, only two came into the church, but more to follow. We are doing fine on our budget and expect to have it all paid before our Assembly convenes. This eight months of this Assembly year have been the hardest fought battle of my experience. We have seen more of the impossibles with men wrought out through the power of God than we ever could have conceived of. The church is in splendid condition. We are running with all of our might to keep up with the movement. We are to have a revival the last three Sundays of July with Rev. Chas. Robinson and son and daughter of Bethany, Okla. We are looking forward to the greatest revival we have ever seen here.

EVANGELIST T. C. GRIGSBY AND WIFE—"We recently closed a good revival under tent, with Rev. W. T. Waller at Fordyce, Ark. Notwithstanding the fact that we had unpleasant weather almost continually, the crowds were good. The results were not just what we wanted to see, but we thank God for the souls that were saved. They had no place of worship, so we purchased two beautiful lots and erected a nice tabernacle while we were there. We left the folks encouraged with only about \$150.00 indebtedness. We were invited back for another meeting. Our next meeting will be at Texarkana, Ark. Please pray for us."

NORTON, KANSAS—"We closed a four Sunday tent meeting at Norton, Kansas, May 23, with fourteen at the altar that day. Between twenty-five and thirty different people were at the altar in the whole meeting. A Church of the Nazarene was organized, also a Sunday school of thirty-one members. Rev. Charles Dye of Troy, Ohio, was the evangelist and Miss Nettie Severin of Florence, Colo., were the workers. The Lord blessed them as they sang and preached

and led the battle on to victory. Rev. Leander George of Cushing, Okla., was called to be pastor and we expect to have a sweeping victory for the Lord as we have an excellent opportunity."—A. L. Hipple, District Superintendent.

PASTOR S. C. HENDLEY, IRONDALE, MO. "Just closed a good revival with Rev. L. Hibber of Morehouse, Mo., as our evangelist. Brother Hibber is a preacher of good ability and a good mixer and the people loved him and his messages were most excellent. The church gave him a unanimous call back for another meeting. A number of people were at the altar, some for purity and some for pardon, and found God. We had a get-together meeting on Sunday afternoon, conducted by Brother F. A. Welsch and the people shouted and praised God in the old fashioned way. On Sunday night the house was filled to its fullest capacity."

REDFORD, MO.—"On April 19 Charlie Swatzel of Bernie, Mo., began a revival in Redford and for three weeks he preached an uncompromising gospel. About nine prayed through to victory. We consider this a good meeting, taking all things into consideration. A Church of the Nazarene was organized which grew until it reached a membership of about fifty or sixty. But some of the people moved away, some went to their rewards, others backslid until no one was left to hold up the banners of holiness. But we are planning on a reorganization soon. It was through these difficulties that Brother Swatzel had to work with only about three or four to help take any part in the way of praying. In the midst of all this when about three regular attendants would help to pray the thing through our fourteen year old daughter, Nina, was taken sick. We called two physicians, neither of whom gave any hope. They said that to fail to operate was certain death, and to operate was death only more quickly. Nina was in sin. We frankly told her the decision of the doctors and gathered around her bedside. God came in, saved her from sin and touched her body, and today she is recovering. To God be all the glory. Truly he can save and does heal. We told Him if it was His will to take her and to spare her life only to be used in His service. But anyway God gave us a good revival and we are only waiting for Brother Dees to come our way and effect the organization. This is a needy field. The Church of the Nazarene is surely needed here. We are having good congregations, have a good frame church building and a large plot of ground, and we are expecting, if God permits us to stay in this community, to have a good parsonage before the close of this Assembly year."—G. C. Brawley.

PASTOR W. P. COLVIN, FLORENCE, ALA.—"Last Sunday night marked the close of a good revival with the church at Florence. Everything was favorable throughout the two weeks' meeting. Some persons did not attend much because they were afraid that they would have to become Christians, but we had

good crowds and more than we could accommodate. Our church seats only about four or five hundred. The Lord came on the scene, and we feel sure that there were about forty who were either saved or sanctified, and the general church was wonderfully blessed and encouraged. We received a nice class of seven members into the church, and these were as fine folks as you will find. Brother Elwood Taylor, of Science Hill, Ky., was the evangelist, and he is a good one, a most congenial co-laborer. He worked with and for the pastor and the church. His messages were enjoyed by all, however he hits sin and everything that looks like sin."

PASTOR A. T. NELSON, CARO, MICH.—"Ever since the revival campaign, which was conducted last February by Rev. P. P. Belew, our interest and attendance has been on the increase. Recently the pastor was unanimously recalled for another year, and prospects are good for a year of victory. The pastor has been preaching a series of sermons on tithing with the result that the offerings have doubled. Just this week a number of the members and friends of the church surprised the pastor and wife by a large shower of groceries. The unity of the church is better than it has been for years, and God is blessing us with seekers in the regular services. We are looking forward with great anticipation to the local camp, which will be the first of July. Dr. Howard W. Jerret, of Detroit, and B. D. Sutton and wife are the engaged workers. Pray for us."

EVANGELIST P. A. DEAN—"Holiness in Wisconsin is making progress as never before, especially over the north half of the state, and yet unheard of in many of the towns and communities. The work of the Holiness Association of Wisconsin was pushed out over the state and revivals have been held in a number of places, and the people show a hunger for the vital truths of the Bible. Many people have never heard of Jesus and His power to save. We are putting on the biggest program of tent meetings and revivals of any previous year, and expect to get the gospel to a number of cities and small towns. The Church of the Nazarene is the only hope of the gospel of full salvation to these dying people. More than one million of people in this state do not hear the truth of God preached. Wherever there has been revivals held people have come to God. Pray for our work in this needy field. We are in need of help. People dying without God and no one seems to come to their rescue. We invite you to this field."

EVANGELIST THEODORE AND MINNIE LUDWIG—"Since last reporting we have held very good meetings in Ontario, Oregon, with our good pastor and wife, J. E. Kiemel. God blessed and a goodly number of souls prayed through to definite victory. From here we went to Helena, Mont., with the Swedish Mission Church. Rev. W. G. Helberg is their pastor, one of our Nebraska boys. God gave us a good meeting with these

STEWARDSHIP SERMON

"When a man gets rich, God gets a partner or the man loses his soul."

Swedes. Many of their numbers plunged into the fountain of holiness. They were greatly pleased with the results of the meeting. They gave us a beautiful farewell at the depot, singing many songs while we were waiting for the train to pull in. Upon the urgent request of the pastor at Colorado Springs we stopped a few days to give them a short meeting. God gave us some good victory during the five days. We did our best and saw a number pray through regardless of some disappointing things. We are now at home for three weeks—not idle by any means. We leave again the 28th to begin our summer campaigns, at Buffalo Lake, Minn. We are expecting, God willing, to labor during the next fall and winter along the Pacific coast. We covet your prayers that we may be at our best for God and souls and the church in every meeting and every day. Jesus shall have the glory."

EVANGELIST J. A. KRING—"We have held four meetings since our last report. The first with Rev. Nolt and his good wife and 'little flock' at Mukilteo, Wash., the second with Rev. and Mrs. Gilliam and the church at Princeton, Idaho, the third with Rev. Frazier and the church at Bellingham, Wash., and the fourth at Seattle with Rev. Guy McShane. In each of these battles we had to face the forces of darkness, and wage war against the spirit of the world, the flesh and the Devil, and with such an unholy trinity the conflict must, in the very nature of the case become interesting. But God did not leave us alone in the struggle, but ever and anon released enough of his power and glory that sinners were convicted, penitents were converted, believers were sanctified and the Lord's people were blessed and helped. In each meeting the pastor was pounded, the evangelist and his wife were not forgotten, subscriptions were secured for the HERALD OF HOLINESS, and in the last, eleven members were added to the congregation. It is our privilege to attend the Assembly of the North Pacific District at Centralia, Washington, and surely none of us, after hearing the most excellent and glorious messages as brought by dear Dr. Reynolds and Dr. Morrison on 'Achieving Faith,' can ever be the same, unless we backslide and lose the vision. A beautiful spirit of unity and blessed fellowship pervaded the gathering, and souls prayed through in the good old fashioned way. To God be all the glory. We have placed our church membership with the Seattle Church and transferred from the Montana District to the North Pacific District. Our future address will be 3624 Whitman Ave., Seattle, Wash. The Lord willing we open with Rev. R. S. Tenove

and 'the little flock' at Vancouver, B. C., on Sunday morning May 30. Will appreciate an interest in your prayers for the work of the Lord in that needy field."

EVANGELIST LUX JONZ—"Since we reported last, we have had some good times and some bad times. Our meeting at Dodsonville, Texas, with Rev. W. E. Ellis, beginning March 26th, was not what we wanted to see. On the first Sunday night we had an altar full of seekers, and before morning, we had that awful storm that hit west Texas, and for three days we did not go to the church. Not that our religion froze up, but the people could not get there. By the second Sunday things looked as if we would have a great time, and then it set in to rain. Well we had more mud than some did religion, so we were stopped again, but the last Sunday night we had a good closing. We did not have what I call a real revival, but it was not the fault of the church, nor the pastor, for Dodsonville, has some of the salt of the earth, and Brother Ellis did all he could. (I hope it was not the fault of the evangelist). Prof. Roscoe Carrel was the pianist, and when he had a chance he did his work well. Brother and Sister Ellis have some time they could give in evangelistic work as the church does not take all of their time. Sister Ellis who was Miss Lulu Williams before her marriage to Brother Ellis, is a great worker and she will bless your church. Our next meeting was with Rev. E. W. Wells, Pine St., San Antonio, Texas, but we stopped off in Dallas, Tuesday and Wednesday night with Rev. P. L. Pierce pastor of First Church. The young people were in a meeting at that time, and Brother Pierce was doing the preaching. We preached two nights and the altar, was filled both nights. Dallas has a great crowd of young people. We were slated Thursday night with Brother I. L. Flynn, of Austin, Texas. They were in a meeting with the young people and the Lord gave us seven in the altar for this service. We opened up in San Antonio, April 16th under a big tent. The Lord gave us a good meeting, although we had some very bad weather while there. A goodly number prayed through, and six came into the church. We had quite a party in this meeting, Prof. J. J. Douglas and wife of Dallas, Miss Ruth Lanier, also of Dallas; Prof. Roscoe Carrell, of Cedar Hill, Texas, and myself. Well we did not have more workers than we needed, for San Antonio has about as many devils as you will find. All the workers worked hard. Those who know Brother Douglas know he works at the job. Miss Lanier is a good singer and she works hard. Brother Carrell still plays on all of the keys. Brother Wells did all he could to make the meeting a success. We believe he will build a great church there if he stays in San Antonio. Rev. J. D. Scott pastor First Church, was with us a great part of the meeting, and helped push the battle."

"THE BLACKWELL, OKLA., Church of the Nazarene is progressing nicely under the leadership of our new pastor,

Rev. E. G. Theus, assisted by his talented wife and fine sons, who came to us last fall from Shreveport, La. About \$700.00 has been expended this spring on the church and parsonage in much needed improvements. The wood work in both buildings has been revarnished, walls refinished, outside painted, and additional pews put in the church. Two large electric fans will help to keep our large crowds cool during the summer months and two new lights donated by one of our faithful members will throw more light on the subject in hand. The Dorcas Society has furnished beautiful solid walnut collection plates and also a fine set of duplex shades for the parsonage. A revival held recently under the auspices of the N. Y. P. S. with Ray Davis as evangelist and our own Dott Morrill as song leader resulted in stirring the hearts of the people and great conviction fell on sinners, some of whom yielded to God. About thirty-five seekers were at the altar, most of whom prayed through to victory. Rev. Davis, while young in years, preaches the old-time gospel with power and ability and secured the attention of all who attended. Eleven persons have thus far united with the church as a result of the meeting, and more are looking forward to uniting in the near future. Miss Dott Morrill, President of the N. Y. P. S. and a talented singer and musician, is doing great work among the young people. We are praising the Lord for victory and expect to keep on the firing line till Jesus comes."—Mrs. A. L. Wright, Reporter.

PASTOR JULIUS A. TENCH, Medicine Hat, Alberta—"No doubt many of our readers, especially those in the Canadian field, will be wanting to know how our new church here is progressing. Just allow me to stop long enough to shout a little and say "Glory be to God, the Father, Son and Holy Ghost." Our God is with us. Great crowds are attending our indoor meetings, also Saturday night open air. Everything is moving along nicely. Already a number of people are looking our way, anticipating affiliating with our church. The United Mission has welcomed us with outstretched arms to assist them in the fight. Rev. C. Shaver is the pastor and has proved himself a father to the little flock. Brother W. C. Brolase brought us a beautiful message last Tuesday night, using for his subject 'Free Drinks.' When talking to Father please remember us in your prayers."

PAYNE, OHIO—"We are glad to report that this past year has been one of the best of our lives. As a church we feel that we have much for which to praise God. We closed one of the best meetings in the history of the church the last of March with the boy preacher, Freddie Thomas. This boy surely is being used of the Lord in the salvation of lost souls. Our church was too small for the crowds. They came over one hundred miles to these services. We saw some of the old time power manifested. Souls prayed through in the old time way. There were between seventy and eighty at the altar and the most of these claimed

victory, were either converted or sanctified. We took a class into the church at the close of the meeting and others are looking this way. The regular services are being well attended and the Sunday school is growing each Sunday. We are planning for a basement, so we will have room for the Sunday school. Our people have a vision and we are expecting greater things from the Lord in the future. The church has just bought a beautiful piano. We feel like pushing ahead and we are planning for a great campaign this summer. Pray for us."—A. M. and Mrs. Moorehead, Pastors.

DEATHS

McCLAIN—Alva Lee McClain was born at McCloud, Okla., March 16, 1907 and departed this life April 22, 1926. He passed out almost instantly in an accident which occurred where he was employed. He was nineteen years, one month, and seven days old. One brother and one sister have preceded him in their leaving from this life. His father and mother, Frank and Flora McClain, four brothers, four sisters, and his grandparents, Mr. and Mrs. John Bartholomew, all of Greenfield, Oklahoma, are left to mourn his home-going. He was to have been married in the near future to Miss Edna Leedom of Bridgeport, Oklahoma. Alva was converted at the age of twelve and was sanctified several years later. At about the time he was sanctified he joined the Church of the Nazarene at Greenfield, Oklahoma. He felt the call to preach and came to Bethany nearly two years ago to prepare for that work. During his attendance at Bethany-Peniel College he lived a consistent Christian life. God's abundant blessing was upon him and many times his shouts were heard. He was a blessing to those who came into contact with him. He was in the best of health and spirits up until the moment when he was snatched from the walks of men by the accident. He left school during the present year because of lack of funds to continue. He planned to be in school again next year. The writer had charge of the funeral service which was held in the Church of the Nazarene of Greenfield, Oklahoma, Sunday afternoon, April 25, 1926. His body was laid to rest in the cemetery at Geary, Oklahoma.—S. S. White.

WILSON—Brother O. B. Wilson was born in Union Co., Ohio, June 3, 1848, and passed away April 27, 1926, in his 77th years. He was married to Miss Alveretta Newland in Center Point, Iowa, December 26, 1876,—had he lived until Dec. 26th they would have been married fifty years. To this union three sons were born, who with their aged mother survive him. Brother Wilson has spent most of his life in the mercantile business, having lived in many different localities; but he has spent the most of the last eighteen years in California spending the last four years in Redlands where he passed on to his eternal residence in heaven. Brother Wilson's death came as a great shock to the entire community, as he dropped dead on the street. He had just left his home and was going to see a man on business and passed by one of our Nazarene brothers and spoke to him his last words; walked on but a few rods and stepped over into the Glory land. He was converted at the age of seventeen but soon drifted away from God; but ten years ago he returned to the Lord and soon after was sanctified, since which time he has lived a most exemplary life. He has been a very faithful member of the Church of the Nazarene for the past several years. He was a very affectionate, kind, and good husband and father. He was always so thoughtful of his wife who is very feeble in health. He felt she

could not get along without him; but God knew best. The family has lost their best friend on earth; the church has lost a true soldier; and the country a noble citizen. What is our loss is heaven's gain. The last morning he read for the morning worship the 41st Psalm and prayed for a long time, then got blessed and rejoiced in the Lord. It became my painful duty to carry the sad news to his wife, and in their room lay his Bible open where he had been reading just before he left the house on his last errand in this life. Truly a good man has fallen. As a church we will greatly miss him as no one can fill his place, yet I feel we should rejoice rather than weep as those that have no hope, for his troubles are over and his battles are ended, and he is enjoying the "rest that remaineth for the people of God." There was a large crowd at the funeral service, and a most beautiful floral offering given by the many friends and the Sunday school classes. After the service, and with all that kind hands could do, we laid him to rest in the beautiful evergreen "Hillside Cemetery" to await the trumpet call to the "Marriage Supper of the Lamb" to forever be with the Lord.—Rev. Frank Daniel, his pastor.

INMAN—A mother in Israel has gone, an elect lady has passed to her reward. Mrs. S. J. Inman, mother of the well known Mrs. H. C. Walker of Shreveport, La., was born January 16, 1837 in Sumpter county, Tenn. She moved to Obion county when but a small child where she was converted at the early age of eight years. At thirteen years of age she united with the Methodist Episcopal Church, South, with her parents, Mr. and Mrs. Joel and Polly Dunagan. In 1854 she was married to L. F. Redditt of Obion, Tenn., who died in 1876. To this union ten children were born, six of whom have gone on before. The four now living are: Mrs. H. C. Walker, Shreveport, La.; F. C. Redditt, Obion, Tenn.; Mrs. W. F. Roberts, Troy, Tenn.; and L. Redditt, of Florida. Mrs. Redditt was married to N. F. Inman in 1883 and was left a widow the second time in 1895. She died a triumphant death in the home of her daughter, Mrs. H. C. Walker, in Shreveport at 1:30 a. m. March 29, 1926. Sister Inman received the experience of entire sanctification about forty-seven years ago under the ministry of Rev. J. F. Wynn, a then well known Methodist preacher of Louisiana. In the year 1908 she united with the Church of the Nazarene at Homer, La. It has been the privilege of the writer to be well acquainted with this godly woman for the past thirteen years, having been her pastor eight years of that time, though she was well beyond her three score and ten when we first met. Just here, I would be glad to describe the character of this noble woman but words fail me. While her body became frail through the wear of many years, her spirit retained the vigor of youth, sweetened by the preserving power of the Holy Spirit as she stood the many tests of a long earthly career. Unlike so many even Christian old people, she did not feed so much on the reminiscences of the past, but saw and felt the great need of the present with a courageous desire to see the work of the kingdom go forward. Even in the very hours of death she sang triumphantly over and over "How Firm A Foundation" and "Savior More Than Life To Me" and exhorted those about her to be true to God. Sister Inman was a very remarkable woman. She was not endowed with disagreeable peculiarities that so often accompany old age, but was balanced in mind, courageous in spirit with a halo of divine radiance about her countenance that was an unmistakable witness of a noble Christian character. Such a life is to be coveted, but who will pay the price to reach such an end? Every morning from nine to ten o'clock alone with God and her Bible; thirty-two times she read the Bible through on her knees. I am reminded of the scripture, "Be thou faithful unto death, and I will give thee a crown of life." Thank God

for this radiant light which has shone so brightly and so constantly without a flicker for these many years. May the bereaved loved ones find comfort by walking in the lustrous light that continues to shine from the life of their mother, grandmother and great-grandmother is the prayer of her true friend and ex-pastor.—E. G. Theus.

WARD—Mrs. Dorsey Anne Ward of Dentsville, Md., departed from this life April 23 to spend eternity with Jesus. She was in her fifty-eighth year, and April 26th had just passed her thirty-third wedding anniversary. She is survived by her devoted husband, James Thomas Ward, and seven children: Mrs. Annie Dyson, Mrs. Elsie Lockhart, Mrs. Laura Shoemaker, Thomas P. Ward, Lewis C. Ward, Dorsey Belle Ward and Estelle Ward. Among other loved ones and friends who mourn her demise are her devoted brothers and sisters: Rev. J. H. Penn, La Plata, Md.; Mrs. Catherine J. Brookbank, Aurora Hills, Va.; James T. Penn and John W. Penn of Roanoke, Va.; and Rev. Chas. J. Penn of Los Angeles, Calif. For the past three years Mrs. Ward has been failing in health, but has had her strength revived repeatedly, and even the Sunday before she died was up and much better. However, that Sunday she relapsed again and suffered intensely for four days until our heavenly Father said: "It is enough, come up higher!" Mrs. Ward was a true and faithful mother, striving not only for interests in her home, but for the welfare of the community in which she resided. For a number of years she was a faithful worker of the Dentsville Methodist Church, and was instrumental in starting weekly prayermeetings there. For sixteen years she was one of the pillars of the Church of the Nazarene at DuBois, striving with much faith and labors of love to keep open those church doors in order that holiness might be preached in that part of Charles County. For the twenty years duration of the La Plata camp she was an active worker, being manager of the dining hall for eighteen years. While we remember good "eats" yet more outstanding is the memory of our sister's clear testimony to the conversion and entire sanctification of her soul through faith in Jesus Christ. The funeral service was in charge of Rev. Marvin S. Cooper of Washington, D. C., and was conducted at the Trinity Episcopal Church of Newport. This was the church of her husband and it was better suited to take care of the large gathering of loved ones and friends. The funeral message was full of truth and words of comfort; a choir of friends sang a number of songs; and at the grave Rev. Cooper and Miss Hattie E. Goodrich sang "I Will Meet You In The Morning." Mrs. Ward was laid to rest in a bed of illness.

TEEL—Brother George M. Teel was born in Denton Co., Texas, February 10, 1854. When about 16 years of age, he with his parents in company with a colony, crossed the plains from Texas to California (the land of the setting sun), by ox teams. In early boyhood Brother Teel was convicted of sin, converted, and united with the Methodist Church. In the early 80's under the preaching of Brother Hardin Wallace and others he made the living sacrifice according to Rom. 12:1-2, and he often testified of the result after this manner: "I feel like I did 40 years ago when I decided; sink or swim, survive or perish, live or die, I will trust the Lord; and I was sanctified." December 30, 1884, he was united in marriage (by the writer) to Miss Mary McCoy, who passed away in June, 1898, the writer officiating at her funeral). Five children were born to them, and three of them still live to miss him: viz. Mrs. Chloe Patterson, Clinton and Oscar Teel, two children having died in infancy. Soon after his sanctification he became associated with the holiness people, and was a charter member of the Holiness Church. He early felt the call of God to the ministry, and

with his wife under the auspices of the Holiness Church, made an evangelistic trip to his old home in Texas, where for a time success attended their labors. Later unlooked for reverses came, also sickness and death in the family, and he was obliged to return to California. He was then assigned to pastoral work, in which he spent the most useful and helpful years of his life. During this time he wrote *The New Testament Church*, a marvel of clearness as set forth by the Word. In 1900, he married Mrs. Delcena Strunks, a godly woman, and a real mother to his orphaned children. She was called by death after a long illness, in April, 1917. One child was born to them; Mrs. May Rensch, who still lives. On September 28, 1919, he was married to Mrs. Elsie L. Wright, a most faithful and useful member of the Holiness Church with her former husband, who died in the faith. They were a great and a reliable help to the church. On October 6, 1923, Brother Teel suffered a paralytic stroke which rendered him quite helpless. On January 23, 1926, he had a second stroke and died January 27. His funeral was held at Long Beach, Brother Griffin, pastor of the Whittier Nazarene Church, had charge; Brother Teel having been associated with the Church of the Nazarene the latter part of his life. Brother and Sister A. H. Cheshire, sang very effectively: "The last mile of the way." Brother Patterson of the funeral parlors sang: "Abide with me." Other songs were sung, and remarks were made by a number. His body was laid to rest beside his first wife, in Long Beach Cemetery. He leaves to follow on besides his faithful wife and children, two sisters: Fannie Clark and Carrie Morgan, also three brothers: James Teel of Long Beach; Frank Teel of Santa Ana; and Lewis Teel of Los Angeles. May God comfort and bless the bereaved, amen.

Written at the request of his wife and kindred friends, by Elder James F. Washburn.

JONES—As the sun was sinking in the west at the close of a beautiful day, May 4, 1926, the spirit of Mrs. Bertha Sheddian Nance Jones took its flight back to the God who gave it. God in His infinite wisdom doeth all things well, and why He took this life, just as the bud had burst forth into the bloom to transplant her in his glorious home above, He only knows. Mrs. Jones was born at Sawdust Valley, Tenn., July 25, 1898, was married to Rev. S. A. Jones March 26, 1925, died May 4, 1926 at their home in Shelbyville, Tenn. Mrs. Jones was a devoted Christian and a faithful member of the Church of the Nazarene, always rejoicing in the Savior's love and ever ready to do service in His name, lending a helping hand to every good cause, and a noble type of womanhood. Her life was "the ornament of a meek and quiet spirit, which in the sight of God is of great price" indeed a beautiful portrayal. She was a true and loving wife, a kind and dutiful daughter and an affectionate sister. Besides her husband she leaves her father and mother, Mr. and Mrs. J. H. Nance of Sawdust Valley, Tenn., and two sisters, Mrs. N. L. Rich of Florence, Ala., and Mrs. R. H. Walker of Columbia, Tenn., a number of relatives and a host of friends to mourn her sad loss. Her going away has grieved our hearts and has crushed and saddened the hearts and homes of her very dear loved ones, but we must humbly bow to the will of God, so mourning ones be comforted and strive to reach heaven's golden shore, where Bertha will greet you with outstretched arms once more. The funeral services were held at the Church of the Nazarene conducted by Rev. H. H. Wise of First Church, Nashville, Tenn.—A Friend.

JOHNSON—As the sun had started its journey toward the western horizon on the afternoon of April 6 our beloved Brother Christian Lawrence Johnson, pastor of the Casper, Wyoming, Church crossed death's chilling tide, sped

through that veil of mist to be with his Creator and Redeemer to have that crown placed upon his head and to hear that "Well done, thou good and faithful servant, enter into thy rest." His earthly end came amid weeks of suffering and pain, with very few of his friends knowing of his serious condition, yet through all his suffering his heart and mind were upon the charge God had given him, as he prayed and preached, up until the last few hours he was with us. It was a glorious scene as death's chilling tide was reached as the loved ones gathered at the bedside. Our District Superintendent, C. W. Davis, asked him if he was glad he had preached the old rugged gospel, had hewn to the line the way of holiness, if it was worth the reproach he bore for the sake of Christ. His answer was as the angels of heaven, Hallelujah, Hallelujah, Hallelujah! We, as the Colorado-Wyoming District, feel the loss of this Holy Ghost, fire baptized brother. He was untiring, faithful, uncompromising, unselfish, always ready to preach the gospel anywhere the Lord showed an open door, one of our greatest Sunday school workers, having served the Denver Church for about eight years as its superintendent. Truly he has left his footprints, as we look at the Denver Church, see some of the things he helped to accomplish as its Sunday school superintendent, and assistant pastor for a number of years, hear the testimonies of those to whom he gave a word of encouragement, or a helping hand, and through our own association with him, we are at a loss to know how to fill the place left vacant in our ranks by his departure. He was called as pastor of the Casper Church July 19, 1924, which capacity he filled until death called him to his reward, the work being wonderfully blessed of the Lord, having endeared himself to the membership by his loving, tender, unselfish devout life. He was born in Denver, Colorado, January 31, 1885, died at Casper, Wyoming, April 6, 1926, being forty-one years, three months and six days old. He was converted in early childhood, served the Lord until death, always living a consistent, consecrated life. He was married to Myrtle E. Johnson, January 31, 1904. To this happy union were born five children, three having preceded him on to glory, leaving Harold and Stella to comfort and cheer their bereaved mother. He also leaves a mother and father, Mr. and Mrs. John Johnson, with three brothers, Harry, Paul and John, one sister, Mata Stark, all of Long Beach, Calif.; one brother, George of Cleveland, Ohio, and a sister, Mary Wilcox of Ft. Collins, Colo., besides a host of relatives and friends. A funeral service was held in the Casper Church April 7, conducted by our District Superintendent, C. W. Davis, after which the body was shipped to Denver, Colo. On April 11 another service was held in the Denver Church. District Superintendent C. W. Davis, District Evangelist Florence Davis, Rev. M. C. Campbell of Boulder Church, Rev. Thos. P. Dunn of Golden Church and Rev. D. I. Vanderpool of Denver Church, took part in the service. Brother Davis preaching the sermon. Brothers Dunn and Vanderpool told of their association with him, what a blessing he had been to them, his words of encouragement, his unselfish way of always being willing to let others be first, his untiring efforts and last but not least his blest home life.—Rev. L. W. Goodman.

ENDRES—Ludie Hazel Endres, age eighteen, daughter of G. W. and Neoma Endres, was born October 29, 1907, at Hartford, Ark. She moved with her parents to the state of Washington in the year 1914, where she was converted and became a member of the Church of the Nazarene at Centralia, Wash., moving to Bend, Oregon, in December, 1924, where she died December 17, 1925, after an illness of thirteen weeks. The last two weeks were filled with wonderful victory for her, Jesus was so real, so near. She would ask Him for relief

from her pain and her faith taking hold she would say with shining face "Thank you, Jesus. Oh, it is wonderful, wonderful, glory, glory. I just want to get well and go back to Centralia to friends and relatives, testifying what He has done for me." But He doeth all things well, and when she realized that death had come, she folded her hands and looked up with the glory of God on her face, smiling, and went peacefully to sleep in the arms of Jesus. As it was her last wish to go to her former home to testify she was taken there for burial, and as she lay in her casket the beautiful face testified of the wonderful grace and peace of God. Funeral services were conducted by Rev. Ralph C. Gray, Pastor in the Church of the Nazarene at Centralia, a solo, "In the Rifting Rock I'm Resting" was sung by her friend, a former pastor's daughter, Miss Ruth Henry.—Mrs. N. Endres.

WAGNER—J. W. Wagner, son of Daniel and Hattie Wagner, was born in Noble Co., Ohio, February 15, 1850, and departed this life at his home, Estancia, New Mexico, January 13, 1926, at the age of seventy-five years and eleven months. He was married to Hattie Sims in 1869. To them were born seven children—four sons and three daughters—Otto H.; Joseph Wm.; Elmer; Paul G.; Ollie May; Kate; and Lula Josephine, all of whom, together with the widow, survive the husband and father. There are also nineteen grandchildren. He came to Estancia about twenty years ago. He was converted in a union meeting in a Presbyterian church in Clarksville, Texas, later was sanctified and joined the Church of the Nazarene, of which he was a member at the time of his death, but could always worship with Christians of every denomination. He was a teacher of the Adult Bible class in the Methodist Church of this place, and whenever able, he was always a regular attendant at Sunday school and church. And in spite of his intense suffering during his illness, when he realized that he could not live, he would express his being ready to meet his Lord and requested that the people be told that he was going home to glory. He was a devout Christian, and a good, honest citizen. He will be greatly missed by all who knew him.—Rev. Jas. Fletcher, Pastor M. E. Church, Estancia, New Mexico.

TO THE BRETHREN OF THE NORTHWEST COAST

Many of you know that at the close of our District Assembly at Pasadena, Calif., Brother L. C. Messer and myself will start up the coast to Canada and we will have ten or twelve days to stop at the various churches, as follows:

- June 16, Lindsay, Calif.
- June 17, Fresno, Calif.
- June 18, Stockton, Calif.
- June 19 and 20, Sacramento, Calif.
- June 21, Chico, Calif.
- June 22, Medford, Oregon
- June 23, Cottage Grove, Oregon
- June 24, Portland, Oregon
- June 25, Centralla, Wash.
- June 26, Tacoma, Wash.
- June 27, Seattle, Wash.
- June 28, Yakima, Wash.
- June 29, Walla Walla, Wash.
- June 30, Spokane, Wash.

From there we go to the campmeeting on the Alberta District. Our only terms will be just a plate offering. I will work for subscribers to the HERALD OF HOLINESS at every place we visit.

In Perfect love and all for Jesus,
BUD ROBINSON.

ANNOUNCEMENTS

NOTICE—Notice is hereby given that the Montana Assembly will be held in Billings, Mont., instead of Laurel as previously announced. The date has been changed from June 23 to 27 to June 25 to 27.—W. G. Bennett, Superintendent, Billings, Mont.

NOTICE—Our daughter who is now in Kingswood College would like to travel with some full salvation evangelistic party through the summer months as pianist and to sing. She is twenty-one years old and has had experience. Anyone needing such help address the writer.—Jim H. Green, E. Spencer, N. C.

NOTICE—Pastors of northwestern Oklahoma, if you know of any students from your town or community that are attending the Oklahoma Northwestern State Teacher's College, please write to me giving their names, and if possible street numbers.—Rev. N. E. Wood, Pastor Church of the Nazarene, 723 Maple St., Alva, Okla.

OPEN DATES—Ural T. Hollenback, Cambridge City, Ind., June 28 to July 11. G. W. Riddout, Wilmore, Ky., a few open dates during summer. Mrs. Mae Ridd and Party, Frankfort Heights, Ill., June 24 to July 11, also July 14 to Aug. 1. P. P. Belew, 1529 W. Nelson St., Marion, Ind., June 27 to July 11.

NOTICE—The Church of the Nazarene in Vancouver, B. C., is on the corner of Main St. and 18 Ave. W., parsonage 39 21st Ave. W. We are anxious to get in touch with members and friends of the church. Tell us about your friends coming or residing here. Tell them about us and please pray that God will speedily establish His work in this large and needy city.—R. S. Tenove, Pastor.

SPECIAL REQUEST FOR PRAYER—The Cox Evangelistic Party from God's Bible School, Cincinnati, Ohio, working under the auspices of the Church of the Nazarene, will spend the summer in the Home Mission Field of North Carolina. We have a vision of the dying world in its present need and of the Church of the Nazarene. Pray for us everywhere.—J. Frank Potts.

WEDDING BELLS—On April 23rd occurred a very beautiful double wedding at the West Side Church of the Nazarene, Indianapolis, Ind. The couples united in marriage were Miss Marie Pratt and Mr. Vernon Klepfer and Miss Lenos Bereman and Mr. Theodore Stevens, the writer and Rev. Fry of the Pilgrim Holiness Church officiating.—Geo. L. Dech, Pastor.

NOTICE—Nebraska District. The District Board of Examiners will meet at the church, 1024 E. St., Lincoln, Nebr., Tuesday June 22, at 10 A. M. All those in the courses of study who wish to take the examinations, meet the Board at that time.—H. M. Chambers, District Superintendent.

REQUESTS FOR PRAYER—"Please pray for my daughter that she may be reclaimed."—Mrs. F. A. M., Iowa. A Baptist minister in Colorado requests prayer that he may be sanctified.

NEW SACRED PHONOGRAPH RECORD
We have recorded on one double faced record the songs
The Garden of my Heart sung by Hildor and Bertha Lilienas.
"The River of Life" sung by Kenneth and Eunice Wells.
Pronounced by those who have heard it a most excellent recording.
Per record, postpaid, \$1.25. Two records to one address, prepaid, \$2.25.
LILLENAS PUB. CO.
27 N. Bradley, Indianapolis, Ind.

NOTICE—I have a District tent, 30x60 in good condition. If anyone in a new place wants a tent meeting where there are good prospects for a Church of the Nazarene, write me at once. I have a few calls now, so write soon. Will be at Blackfork, Ohio, June 3 to 13.—F. C. Brown, 306 Pleasant St., Ironton, Ohio.

NOTICE—Nebraska District W. M. S.: The W. M. S. of Nebraska district will meet at the Church of the Nazarene, 1024 E. St., Lincoln, Nebr., Monday evening, June 21, and will continue its sessions throughout Tuesday, June 22. Thus these services will precede the District Assembly which opens Wednesday June 23.—H. M. Chambers, District Superintendent.

CAMPMEETING CALENDAR

June 10 to 20, Coshocton, Ohio, Bethel Campmeeting, fourteenth annual session. Workers: Dr. C. H. Babcock, Rev. C. R. Chilton, Rev. D. P. Fulmer, Song leaders, A. H. Johnston and wife; Young People's and children's worker, Miss Anna McGhie. Address R. K. Gamertsfelder, Secretary, 338 No. 8th St., Coshocton, Ohio.

June 14 to 27, Corsica, So. Dakota. Workers: Theo. and Minnie E. Ludwig. Room for tents will be provided and everyone who can come is welcome.

June 17 to 27, Marion, Ohio, eighth annual campmeeting of Marion County Holiness Association. Workers: Rev. I. G. Martin, Seth C. Rees, W. Evans Burnett and Mrs. Julia A. Shelhamer. Tents and meals at nominal price. For further information write V. O. Shaw, Secretary, 8188 Merkel Ave., Marion, Ohio.

June 18 to 27, North Dakota Methodist Campmeeting Association, Fuller Park, Jamestown, No. Dakota. Workers: Rev. Henry Clay Morrison, Pres. Asbury College Seminary; Rev. Joseph H. Smith, Conf. Evangelist Philadelphia Conf.; Rev. S. A. Danford, Pres. Emeritus of the Ass'n. Area Evangelist Oregon Conf.; Marie Danielson, Children's Worker; Rev. L. E. Adkins, Song Leader. Secretary of the Association, Rev. F. W. Gress, Steele, No. Dak.

June 23 to July 4, Wilmington, N. Y. Annual campmeeting of the Wilmington Holiness Association. Workers: Fred Suffield and wife, H. C. Stebbins, Tillie McNutt Albright, Geo. N. Buell, Miss Bessie Eliss in charge of Young People's and children's meetings. Address Mrs. Frank Warren, Haselton, N. Y.

June 24 to July 4, Sawyer, North Dakota. North Dakota District Camp. Shelby Corlett and J. B. Chapman evangelists. For further information address Rev. L. E. Swaney, District Superintendent, Devil's Lake, No. Dakota.

June 25 to July 5, Mitchell, S. Dakota, Annual Camp of the South Dakota Holiness Association. Workers: Dr. H. C. Morrison of Louisville, Ky., Rev. John Thomas of Wilmore, Ky., Rev. H. W. Blackburn of Spearfish, So. Dakota. For information address Wm. Durkee, Mitchell, So. Dakota.

June 25 to July 5, North Reading, Mass. Sixth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Roy T. Williams, D.D., General Superintendent; C. H. Babcock, D.D.; C. C. Rinebarger in charge of the music. Rev. H. V. Miller, District Superintendent, in charge. For rooms, address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information, E. T. French, 10 Story Ave., Lynn, Mass.

June 26 to July 5, Fletcher Grove, N. J. Workers: Rev. F. M. Brickley, Johnstown Pa.; Rev. Chas. Weigle,

Florida; George Lester Edie, Upland, Ind. Frank E. Perkins, Secretary-Treasurer, Delanco, N. J.

July 1 to 11. Alberta Annual District Campmeeting, Red Deer, Alberta. Evangelists: Bud Robinson and O. B. Ong. Singer and song leader, L. C. Messer. For particulars write Rev. Chas. E. Thomson, 1328-15th Ave. W., Calgary, Alberta, Can.

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

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

July 9 to 18. Aura Holiness Campmeeting, Aura, N. J. Workers: Rev. Charles Weigle, Florida; George Lester Edie, Upland, Ind., assisted by visiting ministers. Miss Elizabeth R. Dilks, Secretary, Clayton, N. J.

July 9 to 18. New York District Campmeeting, Groveville Park, Beacon, N. Y. Workers, General Superintendent R. T. Williams, District Superintendent Paul S. Hill and others. For further information address Louis B. Reed, 122 Cornella St., Brooklyn, N. Y.

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

July 15 to 25. Freeport, Long Island, N. Y. Annual Campmeeting of the Long Island Holiness Campmeeting Association. Workers: J. C. Long and John Thomas and wife, evangelists; Robert L. Simpson and Howard S. Hurd in charge of the music. For information address H. J. Cornell, 46-11 Burling St., Flushing, N. Y.

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

July 23 to Aug. 1. Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swaney of the North Pacific Coast; Rev. Joseph E. Bates of China; Mr. John J. Douglas of Dallas will be in charge of the singing. The Berachah Gospel Band of twenty-five pieces directed by Mr.

Arthur Wilber Upchurch, will furnish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 35 cents, free camping grounds. For further information address J. W. Berryford, Waco, Texas, or J. T. Upchurch, Business Manager, Arlington, Texas.

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

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

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

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

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

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

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

Aug. 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, 1820 E. Rio Grande St., El Paso, Texas.

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.

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

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

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, 431 N. High St., Chillicothe, Ohio.

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

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



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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	d Deut. 28. Extra 9. 9.	26 And A-hī'jah, Hā'rim,
37 And ^e it yieldeth much increase	e Deut. 28.	27 Mā'luch, Hā'rim,
		28 ¶ And the rest the priests, the Lē'vī the singers, the Nēth'i they that had separa

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these are things that I hate, saith the LORD.	B. C. 607.	8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no op-
18 ¶ And the word of the LORD of hosts came unto me, saying,	CHAP. 9. Pro. 4. 16.	

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

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

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

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

it was parted, and became into four heads.

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

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

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

14 And the name of the third river is Hī'd-de-kēl: that is it which goeth

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

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

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

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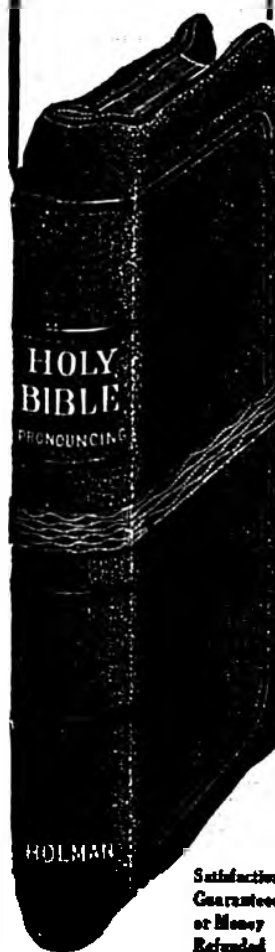
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1104 CHAPTER 1.

1 Paul's thankfulness and prayer to God for them: 21 his readiness to glorify Christ.

PAUL and Ti-mo'the-us, the servants of Je'sus Christ, to all the saints in Christ Je'sus which are at Phi-lip'pi, with the bishops and deacons:

A.D. 64.

CHAP. 1.

1 Or, overseen.
Col. 1.2.

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Vision of the horns.

ZECHARIAH.

Redemption of Zion. 833

trees that were in the bottom; and behind him were there red horses, speckled, and white.
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.
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.
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.

R.C. 328.

CHAP. 1.

1 ch. 2.

Or, day.

Pa. 81. 11.

Heb. 1. 14.

Pa. 102. 20.

Pa. 102. 12.

Rev. 4. 10.

Jer. 23. 11.

Gen. 3. 2.

Jer. 29. 10.

Joel 2. 12.

ch. 3. 2.

Isa. 4. 6.

fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

CHAPTER 2.

I LIFTED up mine eyes again, and looked, and, behold, a man with a measuring line in his hand.

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.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him.

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Specimen of type

8 And these are their names: 'The son of Hür, in mount E'-phra'im:

9 'The son of De'-kär, in Ma'-káz, and in Shä'-äl-bim, and Bëth-shë'-mësh, and I'-lön-bëth-hä'-nän:

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SPECIMEN OF TYPE

A blessing

LEVITICUS, 26.

to the obedient.

be redeemed again; one of his brethren may redeem him:

B.C. 1201.

CHAP. 26.

do them;

49 Either his uncle, or his uncle's

4 Then

I will

give you

rain in

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Durant, Okla.Aug. 20 to Sept. 5
Norman, Okla.Sept. 9 to 19

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Sebring, Ohio.....July 15 to 25
New Albany, Ind.....July 29 to Aug. 4
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Ahlene, Texas

July 2 to 14

Eula, Texas

July 18 to 28

Buffalo Gap, Tex. (Camp)

July 30 to Aug. 13

Prescott, Ark. (Main Springs Camp)

Aug. 13 to 23

Kansas City, Kans.

Aug. 25 to Sept. 12

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July 1 to 25

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June 21 to July 4

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Windsor, Ont.

July 4 to 18

H. C. AND MARY LEE CAOLE

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Merfel, Tex.

July 4 to 15

Quannah, Tex.....July 18 to 28
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Bowie, Texas.....Aug. 14 to 29

July 10 to 18

Aug. 1 to 15

Aug. 24 to Sept. 5

June 5 to 26

June 28 to July 17

July 18 to Aug. 15

June 5 to 26

June 28 to July 17

July 18 to Aug. 15

June 20 to July 4

July 5 to 18

July 29 to Aug. 8

Aug. 13 to 29

Aug. 30 to Sept. 18

Sept. 19 to Oct. 3

July 15 to 26

July 29 to Aug. 8

June 13 to 27

July

Aug. 1 to 15

Aug. 18 to Sept. 30

June 1 to 15

June 16 to 30

July 15 to Aug. 15

June 13 to 27

July 4 to 18

June 4 to 20

July 22 to Aug. 2

June 16 to 30

July and August

June 16 to July 4

July 15 to 25

August 1 to 15

May 26 to June 20

July 11 to Aug. 1

June 27 to July 11

July 11 to 24

July 30 to Aug. 6

Aug. 13 to 22

Aug. 26 to Sept. 6

Sept. 28 to Oct. 10

Oct. 17 to 31

June 11 to 27

July 9 to 21

July 23 to Aug. 1

Sept. 8 to 12

Sept. 16 to Oct. 3

June 13 to 27

July 18 to Aug. 8

May 30 to June 20

July 24 to July 18

Aug. 13 to 22

June 4 to 20

July 16 to 25

July 29 to Aug. 13

June 20 to July 11

July 16 to 25

July 27 to Aug. 6

Aug. 23 to 29

Sept. 15 to 29

Oct. 8 to 17

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July 16 to 26

July 26 to Aug. 8

June 13 to July 4

July 21 to Aug. 8

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Alma, Ark. (Camp).....Aug. 19 to 30
Cabot, Ark.....Sept. 1 to 18

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Tishomingo, Okla.....Sept. 12 to 27

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Atwood, Okla.....Aug. 1 to 15

HARRY MORROW

Carpenter, So. Dak. (M. E. Church).....
.....May 30 to June 20
Chandler, N. D. (Camp).....June 25 to July 4
Bloomfield, Iowa.....July 5 to 18
Hope, Mich.....Aug. 1 to 15
Morrowville, Kansas.....Aug. 18 to Sept. 6

B. E. NEELY

Holdenville, Okla.....June 8 to 20
Mangum, Okla.....July 13 to 25
Cartersville, Ill.....July 29 to Aug. 8
Dixon, Okla.....Aug. 9 to 22
Antlers, Okla.....Aug. 23 to Sept. 5

Thomas, Okla.....Sept. 9 to 19
Knowles, Okla.....Sept. 20 to Oct. 3
Altus, Okla.....Oct. 4 to 10

WADE L. NELSON

Pawhuska, Okla.....June 4 to 20
Davenport, Okla.....June 26 to July 11
Jester, Okla.....July 16 to Aug. 1
Reed, Okla.....Aug. 1 to 22

WILL H. AND LILLIE B. NERRY

Carl Junction, Mo.....June 9 to 20
Lamar, Mo.....June 23 to July 7

G. F. AND BYRDIE OWEN

Lovilia, Iowa.....July 18 to Aug. 1
Lacona, Iowa (Mason Camp).....August 8 to 22
Iowa Assembly.....Aug. 25 to 29
Chariton, Iowa.....Sept. 6 to 19
Kenesaw, Nebr.....Oct. 10 to 24

GEORGE S. OWEN AND WILLARD B. DAVIS

Neodesha, Kans.....June 11 to 27
Elk City, Kans.....July 1 to 18
Cherryvale, Kans.....July 23 to August 8
Lafontaine, Kansas.....Aug. 13 to 29

L. M. PAYNE

Wilder, Okla.....Aug. 19 to 29
Kennedy, Okla.....Sept. 3 to 12

DWIGHT M. PEFFLEY

Union City, Ind.....June 13 to 27
Ohio District.....July
Perrysville, Ohio (camp).....August 1 to 16
Westport, Ind. (Decatur Co. Holiness Camp)
.....Aug. 20 to 29
Ohio District.....September

HELEN PETERS

Griggsville, Ill.....Aug. 3 to 22

J. E. AND ADA REDMON

Oakland City, Ind.....June 11 to 27
Anderson, Ind.....July 2 to 18
Chenango Falls, N. Y. (Care Lily Lake
Campground).....Aug. 5 to 15
California, Ky. (Carthage Campground).....
.....Aug. 20 to 30

LAWRENCE REED

Ironton, Ohio (Tent).....June 16 to 27
Carrollton, Ohio (Tent).....June 30 to July 11
Sebring, Ohio (Camp).....July 15 to 26
Moores, N. Y. (Camp).....July 30 to Aug. 15

LEWIS J. AND EYTHE RICE

Mattoon, Wisc.....June 3 to 18
Menominee, Wisc. (Rt. 9).....June 20 to July 11
Rock Island, Ill.....Aug. 1 to 15
Kingston, Okla.....Aug. 20 to Sept. 5
Chicago, Ill. (Assembly).....Sept. 8 to 12
Richland Center, Wis.....Sept. 20 to Oct. 17

CHAS. C. ROBINSON

Jonesboro, Ark.....June 11 to 27
Erick, Okla.....Aug. 1 to 15
Palo, Kansas (Camp).....Aug. 10 to 29

J. A. RODGERS

Washington, Pa.....June 6 to 20
Pittsburgh District.....June 23 to July 14
Lisbon, Ohio.....July 18 to Aug. 1
Indiana District.....Aug. 4 to 24
Omaha, Neb.....Aug. 26 to Sept. 12
Corydon, Pa.....Sept. 19 to Oct. 3
Mitchell, Ind.....Oct. 5 to Oct. 24
Corydon, Pa.....Sept. 19 to Oct. 3
Mitchell, Ind.....Oct. 5 to Oct. 24

PERRY R. ROOD

Chesapeake, Ohio.....June 15 to 27
Pittsburgh District (Tent).....July 6 to Aug. 4
Geneva, Ohio.....Aug. 15 to 29
Beverly, W. Va.....Oct. 17 to 31

C. W. RUTH

Corcoran, Minn.....June 18 to 27
Sebring, Ohio.....July 16 to 25
Wilmore, Ky.....July 26 to Aug. 1
Indian Springs, Ga. (Florida P. O.) Aug. 5-15
Normal, Ill.....Aug. 20 to 29
Rochester, N. Y.....Sept. 3 to 12

N. B. SHADE

Park Lane, Va. (camp).....July 29 to Aug. 8

MR. AND MRS. R. A. SHANK

Columbus, Ohio.....June 6 to 27
Allerton, Iowa.....July 1 to 11
Mt. Olivet, Ky.....July 16 to 26
Hallsville, Tex.....Aug. 4 to 15
Morrowville, Kans.....Aug. 20 to Sept. 6

BURL SPARKS

Canton, Ohio.....June 16 to 27
New Philadelphia, Ohio.....July 1 to 12
Princeton, Ind.....July 14 to 24
Hazelton, Ind. (Wheeling Camp) Aug. 6 to 16
Delanco, N. J. (Local Preacher's Camp).....
.....Aug. 27 to Sept. 6

E. E. SHELHAMER

Youngstown, Ohio.....June 17 to 27
Syracuse, N. Y.....July 1 to 11
Cattaraugus, N. Y.....July 15 to Aug. 1

Houghton, N. Y. Aug. 12 to 32
Wameeta, Neb. Aug. 26 to Sept. 6
Plattsburg, N. Y. Sept. 10 to 19

C. K. SPELL
Manchester, Texas. July 17 to Aug. 1
Raleigh, Miss. Aug. 2 to 30

R. H. STILLION
East Wood, Ohio. June 8 to 20
Ellet, Ohio. July 7 to 18
Pittsburgh District. July 21 to Aug. 8
Warren, Ohio. Aug. 11 to 29
Warwick, Ohio. Sept. 1 to 19

B. D. SUTTON AND WIFE
Huntington, W. Va. June 6 to 18
Caro, Mich. (Camp). June 24 to July 4
Webb, Ky. (Olenview Camp). July 15 to 25
Little Rock, Ark. (State Camp). July 31 to Aug. 8
Beebe, Ark. (Camp). Aug. 10 to 22
Kingswood, Ky. (Camp). Aug. 27 to Sept. 5
Chicago, Ill. Sept. 7 to 12

H. W. SWERTEN
Abilene, Texas (camp). July 2 to 14
Bula, Texas (camp). July 18 to 29
Buffalo Gap, Texas (camp). July 30-Aug. 12
Carthage, Ark. (camp). Aug. 20 to 30
Huntington, W. Va. Sept. 1 to 20
Vincennes, Ind. Oct. 8 to 18

E. C. TARVIN
Milltown, Ind. June 12 to 27
Clinton, Tenn. June 29 to July 18

ELWOOD TAYLOR
Merritts, Ind. June 5 to 20
Chicago Heights, Ill. June 27 to July 11
Louisville, Ky. July 18 to Aug. 1
Highway, Ky. Aug. 8 to 22

W. A. TERRY
Leakey, Tex. July 15 to 25
Lorenzo, Tex. Aug. 5 to 18
Ropesville, Tex. Aug. 22 to Sept. 5
Tokio, Tex. Sept. 8 to 18
Tokio, Texas. July 30 to Aug. 14
Lorenzo, Texas. Sept. 2 to 12

FREDDIE THOMAS
Bedford, Ind. June 17 to 27
Mentorey, Tenn. July 11 to 25
East Liverpool, Ohio. Aug. 8 to 22
Alexandria, Ind. (Assembly). Sept. 1 to 5

JOHN AND EMILY THOMAS
Flint, Mich. June 14 to 23
Mitchell, So. Dak. June 25 to July 4
Syracuse, N. Y. July 5 to 11
Roosevelt, L. I. July 16 to 25
Elma, Ohio. July 29 to Aug. 8
Findlay, Ohio. Aug. 12 to 22
Woodburn, Ind. Aug. 28 to Sept. 5

J. E. THREADGILL
County Line, Texas. July 1 to 13
Bohman, Texas. July 14 to 27
Altus, Okla. July 28 to Aug. 11
Duncan, Okla. Aug. 13 to 29

C. E. TONEY
Oklahoma City, Okla. (First Church). June 11 to 27
Delta, Colo. July 23 to Aug. 8
Shawnee, Okla. Aug. 13 to 29
Post, Tex. (Grassland Camp). Sept. 3 to 19
W. Okla. District Assembly. Oct. 6 to 10
Holtville, Calif. Oct. 14 to Nov. 7

JOSIAH TUCKER
Arkadelphia, Ark. June 8 to 20
Mansfield, Ark. July 16 to Aug. 3

N. B. VANDALL
Barberton, Ohio. June 17 to 27
Bloomington, Ind. July 11 to 25
Hollow Rock, Ohio (camp). July 29 to Aug. 8
Findlay, Ohio (camp). Aug. 12 to 22
Omaha, Neb. Aug. 27 to Sept. 12

WERKHAUSER EVANGELISTIC PARTY
Brentwood, Mo. June 6 to 30
Paris, Mo. Aug. 1 to 16

KENNETH AND EUNICE WELLS
Charleston, W. Va. June 17 to 27
Mt. Lake Park, Md. July 1 to 11
Sebring, Ohio. July 16 to 25
Romeo, Mich. July 29 to Aug. 8
Wichita, Kansas. Aug. 12 to 22

R. F. WHITEHURST
Kalamazoo, Mich. June 16 to July 4
Lancaster, Ky. (Queen's Chapel). July 11 to Aug. 1
Donaldsonville, Ga. Aug. 3 to 26

DALE G. ZEITS
Meridian, Miss. June 15 to 27

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:30 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

WASHINGTON, D. C.

Gracious revival closed last night, May 30, at Newcastle, Pa. Some blessed cases of salvation, \$400.00 given toward new car for Pastor, G. Howard Rowe. Date at Washington changed to May 31 to June 13. Fine opening tonight.—M. M. Bussey.

GOLDTHWAITE, TEXAS.

Last night closed revival with ten seekers at altar twenty praying through in meeting. Seven united with the Church of the Nazarene. Rev. Lum Jones evangelist. His messages are powerful. Prof. L. C. Messer led the singing. He sings his way into hearts of the people. They make a team for God.—G. R. Dosier Pastor.

BEAUMONT, TEXAS.

Sunday great day for Beaumont Church, three services in the new church. Seating capacity, three hundred, record attendance at Sunday school. Several resident pastors took part in opening service at three p. m. Membership increased from sixteen in November to forty-six. Lum Jones revival begins tonight.—W. D. McGraw, Pastor.

OGDEN, UTAH.

May 23 dedicated new church and parsonage in Twin Falls, Idaho. Rev. and Mrs. J. W. Stuart accomplished

great work there this year. Organized new church in Salt Lake City today. Auspicious beginning and outlook bright. Ogden Church concluding good year with Rev. and Mrs. W. L. Purinton.—A. E. Sanner.

REED CITY, MICH.

Great revival on here, people attending for miles around, altar services ordered of God, pastor and people from Cadillac church helping the battle on. Rev. and Mrs. Studt and faithful pastors, seeing their prayers of the past month graciously answered. Pray for us.—Beulah Quartet.

WANTS

SONG LEADER WANTED—To help in tent work in new fields. Homer C. Williams, Evangelist, Huber, Ore.

WANTED—Matron for girls. Must be in experience of holiness. Experienced, educated, kind, considerate, neat in appearance, not encumbered, good health. Age 35 to 45. Reference required. Address Box 38, Arlington, Texas.

WANTED—Young man who understands the auto-top-trimming business. A sanctified man preferred. Apply Norman Auto Top Works, Norman, Okla.

The minister is a real man, a live man, a true man, a simple man, great in his love, in his life, in his work, in his simplicity, and in his gentleness.—JOHN HALL.

Every man stamps his own value on himself. The price that we challenge for ourselves is given us. Man is made great or little by his own will.—SCHILLER

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God believes in having us armed for in Eph. 6:11 it is written, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

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