

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XV. NO. 20

KANSAS CITY, MO., AUGUST 11, 1926

WHOLE NO. 748

“TO KNOW HIM IS TO LOVE HIM”

A FEW DAYS ago we visited the study of General Lew Wallace at Crawfordsville, Indiana. This building is now a private museum which is filled with books, manuscripts, and works of art and of war, all connected with the life of General Lew Wallace and with that of his family. But the building was originally constructed as a quiet, private study for the General himself, and it is its association with him and his work that gives it its greatest interest.

General Lew Wallace would be well known as a soldier and diplomat, if he were not so much better known as a writer. And he would be well known for his various productions, if he were not pre-eminently known as the author of “Ben-Hur, a Tale of the Christ.”

It is said that General Wallace was an unbeliever, when someone suggested that a story written with the life of Christ as a background would be a success. So, in keeping with his usual method of being accurate and full in everything he did, he set in to prepare himself to write such a story. And the books in the old library show that he covered the field in a remarkable manner. He read books of history, books of fiction, books of doctrine, books on the religions of the East, books on geography—books of every kind. He read the Bible carefully, though at first principally as a man of letters would read it. He read what Christ claimed for Himself and what others claimed for Him. He studied and pondered the background of his story carefully and long. He even went to the Holy Land and to the other lands of the East and gave himself every opportunity to see and know and appreciate the principal facts and fancies that were to enter into his story. And out of it all, General Wallace brought *one* of the most interesting stories, if not quite the *most* interesting Christ story that has ever been penned by un-inspired hands.

But there was another effect even more important in a personal way than the production of a book that would live. And that was the change that took place in the mind and heart of General Wallace himself. Beginning as an unbeliever, he soon found himself unable to sustain his doubts. Passing on with his reading and study and investigation, he found new evidences of the divinity of the Christ at every turn. At last, with all the facts and proofs before him, there was no ground at all for doubt, and General Wallace became a devout believer in and follower of the Christ, concerning whom he wrote his master story. So his book became, not only a work of art, but in reality a testimony and an epic of worship and praise.

Light thinkers and shallow students may be unconvinced and unsubdued before the light which shines out from and 'round about Jesus Christ, but the evidences will bear testing and the Christ Himself will bear acquaintance. Those who look upon Him from a distance may not see in Him any beauty that compels, but those who draw nigh find Him to be the “Fairest among ten thousand, the One altogether lovely.”

If men do not believe in Christ as divine Savior and Lord it is because they have not faithfully and fully examined the evidences of His personal dignity, majesty and power which surround Him. And if they do not love, adore and worship Him, it is because they do not know Him; for “To know Him is to love Him.”

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2933 Troost Ave., Kansas City, Mo.

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

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

THE BENEFITS OF PROHIBITION

GOOD people must always remember that our present real world is not an ideal world, and that so long as the weak, sinful human element has to be considered, nothing is going to work so well as we wish it would. So when people call attention to "the evils of prohibition" the best thing for us is to compare these evils, many of which were really here before we had prohibition, with the evils that existed in the days of saloons. And also we must put these evils up against the advantages gained, and if we will do these two things, we will not be moved to compromise with liquor by any thing that unscrupulous, deceived or ignorant people say.

The Water Wagon says, "The abolition of 177,790 saloons has diverted more than two billion dollars annually from the tills of bartenders to other businesses. This saving has undoubtedly been the main reason why the United States after the World War has not suffered the terrible commercial depression of other countries."

The National Public Health Bureau says that, since prohibition, the annual death rate has fallen from 13.92 to 12.37 in each thousand of the population. During the same time the death rate from alcoholism has been reduced from 5.8 in the 100,000 to about 3. And in this same period the average length of human life in America has increased to the extent of from six to eight years.

Liquor defenders have been claiming that prohibition is ruining our youth, by making illicit liquor and, consequently, general lawlessness popular; but The Children's Bureau of the Department of Labor of the United States Government has recently made an intensive survey in a number of important centers of population, and this survey reveals the fact that juvenile delinquency is actually decreasing. The number in New York dropped from 11.1 case per thousand of the population in 1910 to 6.8 in 1924, and in Chicago from 5.9 to 3.1 during the same period.

Now a man has small ground for his claims as a citizen if he is not interested either in financial prosperity, national health or juvenile morality, and since it is evident that all these have made decided gains

under prohibition, why should any worthwhile citizen want to bring liquor back in any form or under any guise?

But besides these objective reasons for standing by the Constitution and the Volstead Act, there is the matter of the citizen's conscience. And while we deplore any and all evils that can possibly arise because of prohibition, or in spite of prohibition, citizens are not now parties to these evils as they were to the evils of the saloon which their vote helped to license. Hence, prohibition is bound to develop a better morality in the citizenship which support it, and it is bound to give the voter a better conscience. We say, "Down with every office seeker and every political organization that is even polite in their attitude toward liquor!" Only clear, uncompromising, open, and above board prohibitionists can have either our vote or our influence.

THE FIRE IS THE IMPORTANT THING

OUR knowledge of automobile structure is exceedingly limited. So when "the old boat" recently refused to "navigate," we proceeded to tamper with the carburetor and to adjust such mechanical contrivances as we could reach with pliers, screw driver and hammer. But when at last we called in the expert, he immediately decided, "The trouble is in your ignition." And he went on to say, "These cars do not often give mechanical trouble, and most operators make the mistake of tampering with the carburetor. But the most of trouble that this car gives is ignition trouble." And then, having adjusted the "fire," the expert said, "Now take it out here to what we call 'test hill' and see if it will climb that. If it climbs that, you need not fear any thing you will find on the average road." We went out to "test hill," and went "over the top" in "high," to the complete satisfaction of the expert.

And when we had a little time to think over our experience with the car, we were reminded that many preachers and church leaders are always ready to tamper with the church machinery, and always anxious to discard some method of finance (adjust the carburetor), on the theory that the fault for such limited success lies in these things. But in most of cases the trouble is with the "ignition;" there is a real lack of fire. When there is plenty of hot fire the major difficulties are discovered and met.

There has been an age long debate on the question of Church Polity. The lines have been drawn about such historic terms as "Congregationalism" and "Episcopacy;" "Local church sovereignty" and "elder supremacy," and good men have found justification in the practice of the Apostles and the early church for the various forms which they have chosen. But, as is

usually the case, the best practice and most Scriptural tenet do not lie with either extreme, and in practically every denomination in Christendom the drift is toward the intermediate position. And as one of the newest denominations, and profiting by the experience of others, the Church of the Nazarene holds to a representative form of church government which is both Scriptural and practical. It is therefore unnecessary and hurtful for our people to continue to tamper with the machinery. Our machinery is good and sufficient, without being cumbersome. Our methods are also well adapted and in line with the Bible and the best practices of the Christian centuries, so that attempting to "change the mixture" is a hazardous and useless habit. What we need, and practically all we need, is more fire and hotter fire. Not mere animal emotionalism, not noise and clamor, but genuine Holy Ghost, sanctifying, energizing fire. The trouble with almost any church that does not succeed in a soul saving program is with "the ignition."

WHERE SHALL WE PLACE THE EMPHASIS?

ONE correspondent writes us that he is fearful that our church and movement will finally wreck on the rock of worldliness, and says he thinks we should say more on the question of dress, etc., in order to save ourselves as long as we can. He thinks that if we can keep our people from dressing like the world and from acting like the world we shall be able to make a history that will be both long and creditable.

Another one tells us that our church must put on a fuller social program in order to hold its young people. He says that this is the big problem before us and the one to which we should turn our chief attention.

Then here is one who says that our problem is qualification and equipment for education, and suggests that this is the main issue. If we can provide for the proper education of our children and the proper equipment of our preachers, he thinks the "rest will be easy."

And finally here comes one asking, "Don't you think the Nazarene people, and the Holiness Movement as a whole, are falling down on divine healing? When Jesus sent the seventy out, He commissioned them to preach the Gospel and to heal the sick, doesn't that same commission hold for preachers today? The Scriptures say that Jesus 'Is the same yesterday, and today and forever'."

In the face of these and many other such suggestions and questions, we propose to ask the fundamental question, "Where shall we place the emphasis" in our preaching and service? We call this the fundamental

question, because it is the one we would all like to have answered, no matter what the suggestion that is in our mind regarding it.

And in answering this question, we prefer to be direct to being full, and would rather be understood and opposed than misunderstood and applauded. So we will just say right out that we believe the right place to put the emphasis is upon the doctrine, experience and life of holiness. This is the paramount issue, all others are secondary, or at most supplemental.

But holiness is the most unpopular tenet upon which it is possible to settle the emphasis, and for this reason many feel inclined to bring something else to the fore. If anyone wants to say that we should be more careful regarding dress and all matters pertaining to conformity to the fashions and ways of the world, we agree that this is true. If anyone wants to argue that we should be more religious in the social way and not neglect "to communicate," to this we assent. If anyone wants to urge a wider and fuller educational program, we are with him in that. If it is asserted that we are not obtaining physical healing and other temporal blessings in the measure that is our right, we say this also is true.

But if anyone thinks that our problem will be met and solved by making any of these, or any other thing, except Scriptural holiness, our leading theme and service, then we object and decline and demur.

We need more of a lot of things, but we do not need more of any thing like we need more Scriptural holiness. And to have more of it, we must "preach it and pray it and sing it and shout it," as never before. We must preach it as a doctrine, enjoy it as an experience and live it faithfully as a practice, and if we are missing it any where, we are missing it on just this. But let us not miss it on this.

Is your church succeeding? We cannot answer by knowing the size of your building, the efficiency of your organization, the amount of money you raise, or the number of people who get healed and obtain other material blessings through your efforts. We would say it is succeeding, no matter how hard its lot in money and other material things, if it is getting the Gospel of full salvation to the people and people are getting converted soundly, sanctified wholly and established and strengthened in genuine Christian character.

And let us not get excited if someone seems to outstrip us in some specialty. If someone puts on a better social, educational or healing program than we do, do not try to match him. That is not our calling. Holiness is our specialty. And while others are preaching whatever they will, let's you and I preach holiness and get people into the blessing. This is our point of principal emphasis.

"YE ARE OF MORE VALUE THAN MANY SPARROWS"

A RECENT magazine tells of a man who was born in America, but who has lived many years in Europe, and who has just completed a visit to the land of his birth. And since it is customary for people from other lands to say what they think of America, this man was asked to state his impressions. So he said, "I am going back to Europe to stay. I can't stand America's waste. On every hand I see perfectly good houses being torn away to make room for larger and better houses; good, though obsolete, machinery is discarded to be replaced with newer and better equipment; in fact every where one turns he sees a total disregard of the principles of economy."

But a defender of American policies replied to the above criticism by saying that America is interested in saving men rather than in saving things. And he goes on to show that by the adoption of proper efficiency in matters of machinery, American labor, the highest paid labor in the world, is able to meet the labor of other nations; for although an American laborer receives more pay than a laborer engaged in like employment in other nations, through the adoption of labor saving devices, he does enough more work than his foreign competitor to make his wages relatively cheaper than those of other lands.

But we are not thinking of justifying the position of the American in the sense of saying that his words are true to fact; it is the task of the economist to do this. What we are interested in saying is that the argument ought to be true to fact on every line. Our chief concern should be to save men, rather than to save things; and we would apply this saying physically, morally and spiritually.

It is more important that house wives and mothers should have conveniently arranged homes and every possible labor saving device than that certain old houses should be preserved and certain obsolete utensils continued in service. It is more important that the lives and limbs of workmen should be protected than that certain obsolete machinery should be made to earn further dividends before it is junked. It is more important that the health and happiness of families should be promoted than that questionable food supplies should be salvaged or certain old tenements be continued as places of human habitation.

It is much more important that the morality of men, women and children should be protected than that capital invested in distillery and brewery stock should earn dividends, or than that the tobacco trust should be made larger, or than that "sweat shop" factories which require unguarded proximity between members of the sexes should be made successful.

And finally, it is more important that the immortal souls of men should be saved than that a few paltry

dollars should be hoarded. Men are more valuable than dollars, lands or chattels. Or stating it from the opposite point of view; If God is concerned about ordinary matters, so that even a sparrow cannot fall to the ground without His notice, how much more does He not care for the bodies and souls of men who are made in His own likeness? Salvaging men is nobler work than salvaging ships or houses, and assisting saved men to make good is better than painting walls or oiling machinery.

HOW GOD GETS MONEY FOR HIS CAUSE

RECENT mails brought the editor two letters which are too pertinent to pass, so we give them to our readers. One is from a woman in Texas, and reads as follows:

"According to your editorial 'The Significance of Poverty and Plenty,' published in the HERALD OF HOLINESS in the issue of June 30, some one wants her paper stopped because money is needed to carry on God's work. She says God is not bankrupt and that the cattle on a thousand hills are His. These sayings are true, but what good do the material things of this world do unless they can be used through man for God's glory? In James 2:26, the apostle says, 'For as the body without the spirit is dead, so faith without works is dead also;' and I certainly agree with James on that. God supplies the land, the sunshine, the rain, and the seed. But man is too lazy to cultivate the soil and plant the seed in the ground, he does not deserve any thing. And it is the same way with the Gospel. If we won't pay our tithes and give our money for God's work, we won't get any blessings or lay up any treasures in heaven.

"I am glad that I have surrendered all for the advancement of Christ's kingdom, and I will do without food in order to have money to subscribe for the HERALD OF HOLINESS. That is how much I want it."

The other letter is from a man up in Ohio, and it says:

"In the last issue of the HERALD OF HOLINESS, I read about the woman who wanted to quit reading the HERALD OF HOLINESS because money was coming in so slowly for Olivet College. I want to give you another person's way of doing it. Some two or three years ago Evangelist Aycock was here taking subscriptions for the HERALD OF HOLINESS, and I had it sent to my sister who is eighty-two years of age and lives in South Wales. She has been taking the paper right along, and when she saw the call for money for Olivet, she wrote me that God's work must not suffer, and asked my advice, saying that if I thought it best, I could give three or four pounds and she would send it to me later. I sent a check for thirty-five dollars, fifteen for her, ten for myself and ten for my daughter. And now we are glad that Olivet is saved."

MODERNISM; SELF-CONFESSED AND SELF-EXPOSED AT LAST

By A. M. Hills, D. D., LL. D.

THE orthodox fundamentalists, who stand for the Bible and Christianity, have all the time contended that Evolution and Modernism mean, and lead to a base surrender of everything sacred in the Christian religion.

This opinion has been sneered at by the clerical infidel Modernists, as nothing but orthodox bigotry. These declare that they are simply advocating an improved form of Christianity, in harmony with modern science and thought. They whimper like whipped puppies when we tell them that they are nothing but old-time infidels enthroned in university chairs and Christian pulpits as pretended Christians, while, in fact, they are dynamiting the very foundations of Christianity, and undermining the world's best civilization.

Well, *Collier's Weekly* for July 10, 1926, prints an article by Rev. Dr. A. Wakefield Slaten, of New York City, which makes an open avowal of what his and all Modernism is leading to and "what our grandchildren will believe." We quote his own words, to let the innocent and beguiled people know the abyss into which this Modernism is directly leading.

1. He declares that "*The old time Christian religion is dying.*" He boldly tells what will take its place.

1. "The whole incubus of supernaturalism will have been lifted from the minds of our grandchildren."—This means *No God*.

2. "The reason for right action will no longer be found in the hope of *heaven* or fear of *hell*." This is a practical denial of both.

3. "Worship as the expression of dependence upon and adoration of the Deity will have disappeared."

4. "Our grandchildren will stand in reverent wonder before *nature's mighty processes*, but there will be no doxologies to a fictitious person supposed to control them." In other words, our poor grandchildren will not worship God, for there is none; but they will worship Nature, like the Ancient Pagan fireworshippers!

5. "Truth and goodness and beauty, loyalty, courage, honor and industry; all we know as the virtues, will be sought and found, incarnated in actual human beings, not in a god in the sky, or a demigod on earth." (Not in God or Christ will the virtues be found).

6. "The light of science will flood even the dark recesses of human personality. Understanding nature and human nature more perfectly, our grandchildren will enjoy a great simplification of life. From the conflicts and confusions we suffer, from the mixing in our minds of religious and scientific teachings, they shall be free."

7. "The deities will have vanished from human thought, and our grandchildren will have ceased to pray to them. They will have ceased to teach their children dark prayers, predicted upon fear of the supernatural and the fear of death."

My! my! my! Without any supernatural or God or Christ or hope of heaven or fear of hell or adoration or prayer or religion of any kind except a "wonder of nature's mighty processes" what illustrious sinners our grandchildren are going to be!

"We are living in the last stage in the history of a great religion. It is falling into decay and gradually is giving place to a new and vigorous successor. We are sitting by the death-bed of the old Christianity. The noisy clamor of controversy we hear is the death rattle of the ancient faith. The Christianity of our fathers is passing away. Something else will take its place."

Then this honest Modernist, who does not, like the most of them, lie about what he is trying to bring about, gives us

"THE NEW CONFESSION OF FAITH"

1. "Our grandchildren, instead of trying to coerce teachers to make the Bible authority; instead of regarding conscientious college students as atheists, and perhaps causing them mistakenly to regard themselves as such: I believe they will have re-stated religious terms to harmonize with modern thought."—As if anyone could be more of an atheist than he already is, over and over denying the existence of a personal God!

2. "Specifically, they will believe in a self-existing and self-creating universe!"

Profound thought! A universe, before it exists, proceeds to create itself! Yes, "From nothing we came and whatever is our station, to nothing we owe an immense obligation!"

3. "They will believe in the spontaneous and natural origin of life."

This is the old infidel creed of Huxley. He was lashed by fellow scientists till he was compelled to admit: "The fact is, at the present moment there is not a shadow of trustworthy direct evidence that abiogenesis does now take place, or ever has taken place within the period during which the existence of life on the globe is recorded."

The theory was that "fire-mist started itself to action by its own latent forces, and evolved worlds and stars and set them in the harmony of the heavens, just as if directed by an omniscient mind. Then the dead matter originated life in the many forms of vegetable life and animal life that swim in the water, fly in the air and roam in the forest. Yea, in the process

of evolution this fire-mist mounts to the grade of man and invests itself with the high powers or personality. Now it legislates in the wisdom of Moses, sings in the psalmody of David, reasons in the philosophy of Plato, frames the heavens in this science of Newton, preaches in the power of Paul, and crowns all human life and achievement with the divine life of the Christ." Yes, everything we know—Plato, Shakespeare, Raphael, Christ—are all potential in the fires of the sun! The infinite foolery of such a theory is immeasurable.

Yet great Dr. Slaten says: this is going to be one of the articles of faith in the religion of our grandchildren and he is glad of it. "What fools these mortals be!" "The fool hath said in his heart, There is no God." Can even the fool believe it?

4. They believe "In evolution—that human life is an outgrowth of precedent animal life."

5. "In determination or the mechanistic conception of human nature; that is, the acts of a human being are predetermined by his heredity, environment, and his own experiences."

This is Calvinism and Pagan Fatalism repeated again in our day.

6. "That religion is one phase of a *biological urge inherent in all life*: that it is a method by which human beings have attempted to relate themselves advantageously to their environment."

Now jackals and jackasses have life: and our grandchildren may discover in them "a biological urge" to invent a new religion. Indeed, from some of the magazine articles we read, we very much fear "the urge" is on them to do it now.

7. "That all religions have in them elements of truth, and are worthy of our attention, investigation and respect."

This is the old Unitarian trick of degrading Christianity, by praising all other religions as on a level with it. Indeed, Christianity is the only one that has the death rattle in its throat.

8. "That Christianity, the figure of Jesus, and the Bible itself are all creations of the religious impulse."—God had nothing to do with the Bible; for he thinks there is no personal God.

9. "The literary form of the Bible is such as to make it worthy of study, and its ethical ideals are *in some cases* acceptable!"

Yes, the holy men of old who wrote the Bible did once in a great while stagger on some fairly decent morals!

10. "That Jesus was a man, born as other men, and that we possess few, if any, uncolored facts concerning Him. His greatness may be enormously overestimated." This railing at Jesus is the essence of Modernism.

11. "That all symbols, including creeds, are imperfect attempts to represent some reality of religious experience, and are worthy of our respect." But Uni-

tarianism and Modernism are vociferous with sneers at creeds.

12. "That a full, serviceable, moral life may be lived apart from any belief in the existence of divine beings."—That counts God out, as wholly unessential to a noble life.

13. "That morality or ethics is the outcome of social experience, and the argument for right doing is consideration for social well-being."—That is, morals did not come from God or Christ or divinely implanted institutions, but evolved some Modernists tell us, from dogs and wolves!

14. "That the great hope of humanity is in the ultimate setting up of an ideal social condition!"—Salvation from sin by faith in an infinite Savior, "Who is able to save to the uttermost" is not mentioned. Of course not. All that is ruled out by Modernism. "Our one hope" is the human "setting up of an ideal social condition." Russia thinks the same. She is vigorously setting up a *human ideal*. "Down with God!" "Down with the churches!" "Down with religion!" "Up with social liberty!" "Down with moral restraint!" And thousands of men and women and boys and girls in Moscow bathe together naked in the river and glory in their shame! Naked women march together in procession in the streets of Paris and appear on the theatre boards of New York. Our managers of theatres are affronting public decency, trading in nudity and obscenity, commercializing sex and vice, sneering at preachers and churches, and glorifying villainy and nastiness, and divorce and the wreck of homes and family life! And the more corrupting they are the more crowded to capacity! O when you have done away with God and the Bible, undoubtedly a man-made "*social ideal*" will be "*a great hope for humanity!*"

15. "That this life is the only opportunity we shall have for service and enjoyment, for death is natural and *marks the end of personal, conscious existence.*"—This is the old atheistic "Death ends all, and there is nothing beyond but annihilation!"

16. "With the growth of knowledge theology becomes less and less necessary. Our grandchildren will think of God, not as distant but merely invisible, present everywhere as the controlling life and intelligence of the universe. They will identify God with nature and thus escape the perplexing problems which arise from the supposition and *superstition that God is a person like ourselves.*" This is the old heathen philosophy of Pantheism that "Everything is God. There is no god other than the combined forces composing the universe." It existed centuries before Christ came to the world. It is only another form of Atheism. "There is no personality of God, no divine majesty for the soul's reverence, no love for the inspiration of its own adoring love, no providence over us, no heart of sympathy with us, no hand to help us, no Father in

heaven." There can be no helpfulness in the idea of a being so utterly blank of all that the soul craves. *Yet this heathenism is the self-confessed goal of Modernism!*

The picture is complete. "No supernaturalism." "No God." "No Christ." "No inspired, authoritative Bible." "No God-given morals." "No adoration." "No prayer." "No worship." "No heaven." "No hell." "No future existence." "Nothing but the heathenish worship of nature," and "Extinction at the last heart beat!"

And this is great, boasting, blatant Modernism,

DIVINE HEALING A PART OF THE CHURCH'S COMMISSION

By J. O. SCHAAP, Pastor and Evangelist

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people (Matt. 9:35).

THE INSPIRED writer made special note of the three out-standing phases of the ministry, and redemptive methods of our Lord and Saviour Jesus Christ; namely Teaching, Preaching, and Healing. The identical truths are recorded in Matt. 4:23, holding emphatically to the "Law of recurrence" which is the divine arrangement of the Scriptures. "In the mouth of two or three witnesses shall every word be established." The Good Book says "For God speaketh once, yea twice, yet man perceiveth it not" (Job 33:14).

First phase, teaching. The ethics of Him who "Taught them as having authority, and not as the scribes" hold out to poor lost, fallen, and sinful humanity the "promise of the life that now is, and of that which is to come." He so graciously said at one time, "I am come that they might have life, and that they might have it more abundantly." Wherever the teachings of Jesus are not known or heeded sin, sickness, vice, want and corruption are mighty monarchical rulers. The song writer had it right when he was inspired to pen:

"Jesus is all this poor world needs today,
Blindly they strive, for sin darkens their way,
O to draw back the grim curtains of night,
One glimpse of Jesus and all will be bright.
"All that I want is in Jesus,
He satisfies, joy He supplies;
Life would be worthless without Him,
All things in Jesus I find."

Several so-called sages, poets, philanthropists, and humanitarians have tried to give their fellow men various codes and formulas through which one could make the "desired haven," but all have failed to give the "judgment bound traveler," victory in death, and a hope beyond the grave. Not so with the teaching

heralded as the new religion by such a blare of university trumpets!

Dr. A. Wakefield Slaten of one college and four universities, ending with Chicago, is either a little farther ahead or far more honest than the other Modernists. But Dr. Harry Emerson Fosdick is trudging after him as fast as his legs can carry him. Doubtless Rockefeller's money will buy him a limousine or an air machine to put him in the van. They are all headed for the same abyss of damnation.

PASADENA, CALIF.

of Jesus. The Psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Paul the great Apostle says, "Death is swallowed up in victory. Oh death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57).

The faithful followers of "King Emmanuel" have traveled to the remote parts of the earth proclaiming His teachings, thus co-operating with the last command, "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). Missionaries tell us that the most effective and lasting results are achieved through this divinely instituted method.

Dr. Geo. F. Pentecost D. D., said of Jesus and his teachings, "He not only had a message which had authority in it, but He identified Himself with the message, in that He is the source and substance of all His proclamations." Not a verbatim quotation. The Savior never prefixed any of His statements with a "Thus saith the Lord," but "I am that I am," characterized His matchless words and works. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "It is written," fell from His sacred lips a few times, because "Before Abraham was I am." Time and space forbid me quoting more of the precious "self-assertions" of the "Lion of the tribe of Juda." It follows from what Jesus spoke, taught, and is, that no man can accept or imbibe His teachings without getting in touch with Him. "Never man spake like this man" (Jno. 7:46).

Second phase, preaching. After the disciples had been "endued with power from on high," their preaching "remission of sins" in the name of Jesus produced three thousand converts the first day. Philip, just a deacon, stirred the whole city of Samaria because he "preached Christ unto them" (Read Acts 8:5-25).

"Preaching the gospel of the kingdom." According

to Rom. 14:17, the kingdom "is not meat and drink (not just a social, ethical and temporal affair), but righteousness (it includes all we call justice, honesty, and virtue, with holy affection, heart purity, and conformity of life to divine law) and peace ('freedom from agitation or disturbance by passions, as from fear, terror, anger, and anxiety, quietness of mind and conscience') and joy in the Holy Ghost." Joy that the Holy Ghost creates in the redeemed and submitted soul cannot be counterfeited. "The kingdom of God is within you" (Luke 17:21). No wonder Rev. Geo. Bennard, God's sweet song writer and messenger could write:

"Oh my soul is filled with glory,
 And my heart is filled with joy,
 For I have a peace in Jesus,
 That nothing can destroy.
 He appeared in all his beauty
 When I wandered from the fold,
 Now 'I love to tell the story,'
 But 'the half can ne'er be told.'
 "Jesus, Jesus, there is none like thee,
 Jesus, Jesus all in all to me.
 I have all for thee forsaken,
 I will follow at thy call,
 Thou art my heart's dear treasure,
 My life, my joy, my all."

Note the first quotation and public utterance from the Christ Himself was this: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor (they were sadly neglected before Jesus came), to preach deliverance to the captives ('Jesus breaks every fetter'), and recovering of sight to the blind (the blinded by sin, sickness, and the devil have in Him the remedy); to set at liberty them that are bruised (healing of course); to preach the acceptable year of the Lord." This means that humanity may have any and all these blessings today (Luke 4:18, 19).

Third phase, Healing. If the One with the government upon His shoulder had not waved His Almighty scepter over the graveyard, funeral bier, death bed, leprosy bodies, deaf, dumb, and lunatic, withered hands, and palsy victims, His ministry and redemptive scheme would have been a "colossal failure." "But where sin (sickness, death, hell, and the forces of evil) abounded, (His) grace (and power) did much more abound."

"Jesus shall reign where'er the sun,
 Doth his successive journeys run;
 His Kingdom spread from shore to shore,
 Till moons shall wax and wane no more.
 "Blessings abound where'er He reigns;
 The prisoner leaps to loose his chains,
 The weary find eternal rest,
 And all the sons of want are blest."

The prophecies concerning Jesus and His great work would have been but idle tales, had He not shown Himself as humanity's "Good Samaritan." Never will our Christ turn to the side of either priest or Levite, to pass by the victim on life's "Jericho" road. The compassionate Samaritan is still traveling along this way. Look up my readers, if you are sick or suffering. He can still "bind up wounds;" His oil and wine bottles have not yet gone dry. His strong arm can still "set the robbed and half dead" on His breast to carry them to the inn. I am sure His pence have not all been spent as yet. He is still well able to pay the bill "Until he comes again" (Luke 10:30-37).

If Jesus had not operated as He did, the great atonement, chapter, Isa. 53, would not have had its canonical O. K., but, blessed be Jesus forever! He fulfilled it to the letter. "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and he healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:16, 17).

The equipment of God's Messenger is not complete if divine healing has no permanent and prominent place in his ministry. Judging from the various records of healing during the Apostolic days, they must have given it a bit more attention than what many of our holiness folks do these days. Not a few of the present day workers have what is called a "healing service" once or twice during a series of meetings, and that is usually not preceded with a Bible message on the subject. Brethren, why don't you try to get sinners converted, and believers sanctified without preaching the Word to them? It's "line upon line, precept upon precept, here a little and there a little." Is it not? Most of the two classes I mentioned know more about what is required of them before we give out the Word than many are ready to act upon. Not so with the sick and afflicted. Scores of them have never heard a real message on divine healing, announcing that the Lord is as willing to heal as he is able.

If any afflicted one will come as the leper (see Matt. 8:2, 3), he will get what the leper did. Millions have never come to Jesus for divine aid, "and worshipped him." You all know what that means; he saw help nowhere else. If Jesus were to heal some folks today they would soon be down back in the ways of sin. Christ is not their Master.

It is beyond human computation what it has cost the Church in precious immortal souls through the centuries for having had, practically speaking, no faith for divine healing. Yes, they are still "dying the death that never dies" by the millions because "Faith has been lost." Thousands die annually a premature death (see 1 Cor. 11:29-30). Just think of all the

money that is going daily into the coffers of medical and surgical men who "Fear not God, neither regard man." Don't misunderstand me here; I am not against the medical and surgical profession. I believe that the Lord has blessed many of these who are trying to help poor suffering humanity.

If only one-half of the money that is now and has these centuries been spent for medicine, surgery, nurse, and hospital bills could have gone into the channels of the missionary work, I wonder how many more missionaries the Church of the Nazarene would be supporting on the foreign field? The Book says, "Think of these things."

Look at all the fine talented men and women that are tied up in this business. If only one out of ten would follow "The Lord of the harvest," "seeking the lost," how many more "reapers" and "laborers" the Lord would have. "Prayer changes things."

Now let us note the context of our text, verses 36 and 38. "And seeing the multitudes, he was moved with compassion on them." The compassion of the ever-loving Jesus has had no change. "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). The multitudes that need teaching, preaching, and healing today still stir his innermost being. "Because they fainted." Sick, suffering, diseased, and fever-racked beings will faint by the road-side. They sorely needed healing, "and were scattered abroad." How Jesus must long today to help the groping wanderers scattered far and wide, "seeking rest, but finding none." He longs with vehement desire to guide them "into the way of peace." Men need the teachings of Jesus Christ, and the preaching of the Word to keep them well and healthy. "Pray ye therefore the Lord of the harvest."

While working on this subject, I had a real twenty-four to thirty-six hour round with the "Flu." It flattened me out good. The Lord seemed to say "How would you like to have a few weeks or maybe months of this holding down the bed?" I said, "O, Lord please do not let me get down now, at least not while I am writing on Divine Healing. He said, "That's just why I am around right now to rule and over-rule." He further said, or rather asked, "You have been praying for, and anointing a good many sick folks these last months, have you not?" "Yes, Lord, I have been willing to go anywhere and at any time." But He said, "With how much compassion, deep seated sorrow in your being have you prayed?" Beloved reader, I just "caught His distant smile." I saw it, our teaching and preaching and our prayers for healing will do but little if we do not feel the lost, and sick ones' present and eternal need. "That he will send forth laborers into his harvest." I know of no employer that wants and expects inferior service or workmanship from any of his employees, neither does he send them out nor put them to work with inferior

tools. Neither does the Savior of men. "Shall not the Judge of all the earth do right?" (Gen. 18:25). Note Matt. 10:1, "He gave them power." If they needed it, how much more do you and I? "Against unclean spirits." There are still millions of unclean spirits about. Many people are possessed with them today as well as in the past, and God has power "to cast them out," and to "heal all manner of sickness and diseases."

NORTH ST. PAUL, MINNESOTA.

AN IMPORTANT QUESTION

By REV. W. G. BENNETT

WHAT is to be done with the great company of young ministers that the Church of the Nazarene is raising up? This is not only an important question, but an imperative one.

It was typical of Pentecost that young men saw visions. It was true in Old Testament times; it has always been true, that every deep spiritual movement has been effective in raising up agencies for its propagation, and to the extent that these movements have been able to use these agencies, they have been successful. I fully believe that the Church of the Nazarene has been raised up of God to meet one of the greatest crises in human history. I have faith in her doctrine, faith in her polity and faith in her leadership, but even more in her divine call and commission. And I believe that I can see two courses quite effectively outlined before the Church of the Nazarene, one of which she will be very likely to pursue.

FIRST. A special effort may be put forth to capture the great centers of population, build great churches and gather great congregations which will require a few great preachers who are pastors and leaders. Only men of unusual ability need apply. This, in a limited number of cases, may prove successful. But why limit the number? First, for the want of men. The first requisite to rabbit pie is the rabbit. You cannot build a great congregation that retains a depth of spirituality worth while, without a man who has three qualifications; he must be a man of spiritual depth and a strong preacher. In order to be this he must be much alone with God and much among his people. No man is qualified to minister to the people in holy things who does not have a knowledge of God gained only in the closet, and a knowledge of the people gained only by sympathetic association with them. Pastoral ability is the second qualification. With these he must combine leadership. If he fails in any of these qualifications, he may build but he will build "wood, hay, stubble." In addition to this, he needs a strong body, a well-trained mind, a pleasing personality and must be a tireless worker. If you do not know that this combination is very scarce, you need information. Second, the locations are few; and third,

it furnishes little opportunity for the development and use of workers. If workers are not used, they die spiritually. The church that does not raise up workers is already dead. The movement that does not furnish an outlet for the use of its workers will die. You may say, if God calls workers He will open the way for their activities. Of course that is true, but the church has some responsibility and, in fact, God has raised up the church for that very purpose. Acts 13:2-4, "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia and from thence they sailed to Cyprus."

By no means would I infer that we ought not to attempt to capture the great centers of population, which are strategic to what I am about to suggest. We now have, and doubtless will have a few men, of the calibre necessary for this kind of work, both as pastors and evangelists, but "not many noble, not many mighty are called." So don't be too sure you are one of them. If you are, God and the people will find it out in time to save the day. But, if you become restless, anxious about position, standing, salary, etc., you will injure your spirituality, impair your usefulness and fail to fill the place God called you to. God could make gold bricks out of yellow pumpkins, but He seldom ever does and, besides, a yellow pumpkin made into wholesome pies is better food for a hungry man than a gold brick. And then you can plant the seed and propagate the kind. Abraham Lincoln said, "God must love the common people for He made so many of them." That is just as true of ministers as of people. And, in fact, the reason so many common preachers are necessary is because there are so many common folks. Of course, we will forgive your wives and mothers for thinking you are extraordinary; in fact, we could hardly forgive them if they did not think so. But to yourself and the rest of us, you must always consent to be regarded as very ordinary. Of course, I cannot appeal to history, for history records only the lives of the extraordinary. But, personally, I believe that the great work of the Church has always been done by those whose names history has never recorded. It is said that a certain general halted a colored man when he was running from the scene of battle and said, "Hold up there, you don't know who I am, do you?" "No sah, I don't." "Well, I am General ———." "Laws a massy," ejaculated the colored man, "Ah neveh dreamed ah was dat fa' back." The hard fighting is not done by the generals who plan the campaign, but by the men in the front line trenches; and this is generally true in spiritual things. So, if it is opportunity for real service that you are looking for, here it is.

Now I am going to suggest that the second course before us as a church is that we give our special attention to the raising up of many moderately-sized churches in moderately-sized communities which will make an outlet for the labors of many moderately-sized pastors and evangelists, and also for the few oversized brethren to get some very necessary training for the great responsibilities that may be theirs in the future. For, mark you well, that, if we create the impression that great preachers and evangelists who travel far and wide are the special need of the church, we need not blame our young men who expect to step out of school right into a good position with a good salary; nor our people if they come to refuse to tolerate either as pastors or evangelists, any but men of superior talent. And then they will soon lose their responsibility beyond paying said pastors and evangelists, sit back in ease and die while listening to the best preaching on earth. I do not believe there is a country on earth that cares less for the real gospel and needs it worse than the United States. Twenty million daily attend the picture shows, which likely means that considerably more than half our population are more or less addicted to this practice. From many of our pulpits and most of our colleges and high schools, Modernism is being silently and subtly instilled into the minds of young and old alike; and our country is headed for Agnosticism, lawlessness and heathenism and is going at a rapid rate. There are but two things that could stem or turn this tide; one is the sudden return of our Lord and the other is the preaching of a gospel that delivers from the bondage of sin and cleanses from the inbeing of sin. I further believe that we could not do a greater work for foreign missions than to launch a great home missionary campaign. I believe that the first thing we ought to do as a church is to clear away every dollar of our indebtedness and then that we should raise a large sum of money to be distributed in small sums (generally) to assist young men who are willing to toil and sacrifice for the sake of preaching Scriptural Holiness.

BILLINGS, MONTANA.

THE SABBATH DAY FOR WORSHIP AND REST

By REV. C. E. CORNELL,
(Exod. 31:15-17; Mark 2:27)

Many persons work so hard and late Saturday night that they are incapacitated for either public or private worship on the Sabbath day. Is not this a sin?

Others lie in bed so late Sunday morning that it is with great difficulty they are able to attend church at all. While the Sabbath is a day of rest, it is far from a day of laziness.

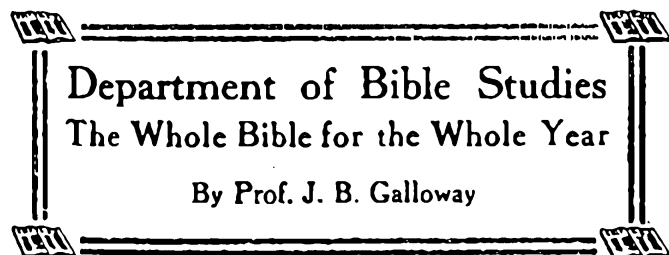
There is no better way to rest on the Sabbath day than to engage in active Christian work. Fill the hours

with holy ministry, and you will feel refreshed for the labors of the morrow.

Many think they must rest by taking long walks, strolling in the parks, or automobile riding. These are simply forms of dissipation, and very often Sabbath desecration. Dissipation of any sort never makes one feel rested, but restless, and is an injury to both soul and body.

Many business men of the present day make a practice of getting their mail on Sunday, opening and reading it, thus carrying the burdens and business of the week into the Sabbath. This is all wrong, and should never be engaged in by any Christian. Such a practice violates the Sabbath, has a bad influence, and is a sure indication of backsliding.

The body and mind should be rested. Let me suggest (1) *Meditation*. Find a quiet nook somewhere, and spend a little time in meditation on the goodness of God, your relation to His kingdom, how best to advance Christ's kingdom among men, and your part in the matter. (2) *Self-examination*. Take a good, square look at your own heart. Be honest enough with yourself to let in the full light. If there are any wrongs to be righted, right them, and do so at once. (3) *Prayer*. Communion with God will bring a refreshing to your soul. Not only pray for yourself, but interest yourself in some other soul, and lift it heavenward by your prayers. (4) *Worship*. Attend the means of grace. "Worship the Lord in the beauty of holiness" is the divine admonition. Such activities on the Sabbath day will honor God, invigorate your body and strengthen the soul.



LESSON TWENTY-NINE

Make the Word of God as much as possible its own interpreter. You will best understand the Word of God by comparing it with itself, "comparing spiritual things with spiritual" (1 Cor. 2:13).—NEWTON.

PART ONE. THE TWENTY-NINTH WEEK'S ASSIGNMENT. Read Jer. 40-52 and Lamentations.

In spite of the mercy of God the long delayed threat of captivity of the Jews has fallen upon them. They are carried into Babylon and the period known as "the times of the Gentiles," has begun. In Jer. 40-44 we have the messages to the remnant after the beginning of the captivity. In Ch. 45 occurs

his message to Baruch his scribe. Chapters 46-51 is a series of messages to the Gentile nations. The last chapter is a historical appendix taken from 2 Kings 24:18—25:30.

The Book of Lamentations. This book has a precious message and few have studied it as they should. Note especially these verses: 1:14, 16; 2:13, 14; 3:21-26, 31-33, 40; 5:2.

The Title. In the Hebrew it is called by the first word "*eklah*," translated "how." The title in the Vulgate is "Threni," meaning lamentations. The English title describes its content.

The Author of Lamentations. Jewish tradition, The Septuagint and the Vulgate are unanimous in attributing it to Jeremiah. The Church Fathers and the Rabbis have no doubts on the subject. Josephus evidently thinks the same in his Antiquities 10:5. Only in modern times has Jeremiah's authorship been denied. It is now denied by most critics. But their theories are mere guesswork and they clash with one another. All of their objection to his authorship because of style and content can be answered. On the other hand serious difficulties arise if we deny that he is the author. The personal character of chapter three forces us to believe him the author (See 3:14, 37, 53-61, 63). In 2 Chron. 35:25 it is stated that Jeremiah wrote Lamentations in the days of Isaiah and if he wrote them then it is more probable that he continued to do so after the fall of Jerusalem. The vividness and freshness of the book prove its author to be an eyewitness and that it was written not long after the fall of the city. The language shows many similarities with Jeremiah's prophecy. The differences may be explained by the different subject matter.

Literary Style and Arrangement. In form it is highly artistic, a Hebrew parallelism and acrostic except the last chapter. Each chapter is a complete poem but all are bound together by giving some phase of the same theme, "Elegy of the Fall of Jerusalem." Each chapter has twenty-two verses except the third and it has three times as many. In the first two chapters each verse has three parallels and begins with the successive letters of the Hebrew alphabet. The third chapter has three for each letter. The fourth chapter has only parallels and the last chapter loses the acrostic form found in the other chapters and each verse has only one parallel. Repetitions are common. "This great poem of lamentations begins with its crescendo, climaxes in the third chapter, falls to its decrescendo movement and sobs itself out in silence." Bishop says, "Every letter was written with a tear, every word has the sound of a broken heart."

Chapter Titles. Ch. 1 Desolation of Jerusalem. Ch. 2 Cause of the Suffering. Ch. 3 Ground of Consolation. Ch. 4 Contrast of the Present with the Past. Ch. 5 Prayer of Hope.

PART TWO. THE BIBLE AS LITERATURE, POETRY

Poetry is deeply imbedded in the nature of man. It is the offspring of a vivid imagination and strong feeling. The ancient peoples used it frequently because it was most easily retained in the memory. It is not surprising that the Spirit should direct holy men to use this form to communicate God's Word to us. Psalms, Proverbs, Ecclesiastes and Songs of Solomon are the poetical books of the Bible. Lamentations is largely poetry and poetry occurs frequently in other books. Nearly one-half of the Old Testament is poetical. The Hebrew poets soar far above all others in feeling and sublime ideals. They warm and move the very soul. They paint a true picture of the human race with its sorrow and consolations, its hopes and fears, its love and its hates. They select their ideas from the common things of life, and personify inanimate objects—the mountains tremble, and deep cries unto deep. It presents the loftiest and most precious truths in the most appropriate language. The characteristics of Hebrew poetry are: 1. Religious. In this respect it surpasses all others. No other poetry has such power over the souls of man as the Hebrew poetry. The Psalms of David, the predictions of Isaiah and the trials of Job are as fresh today as when they were first uttered. They are world-wide in their sway and everlasting in their sweep. The Song of Moses and the Lamb will be sung by the heavenly chorus eternally. 2. Simple and Natural. "Hebrew poetry has a simplicity and transparency that can scarcely be found anywhere else—a natural sublimity that knows but little of fixed forms of art." 3. Subjective. The poet sings from the vibrating chords of his own soul. 4. Sententious. In sentences loosely related to one another and often without any unity except the theme. 5. Realistic. He makes all nature aglow with the glory of God. There is no other poetry like the Hebrew poetry, it knows nothing of metre, rhyme, versification as commonly known and its rhythm is doubted. Elevated style, parallelism, graphic words, and artificial arrangement as repetitions, and transposition constitute Hebrew poetry. The most striking peculiarity of Hebrew poetry is repetition in short vivid sentences entitled by Bishop Lowth, "*parallelism*." He classifies them as follows: 1. Synonymous, where the thought is identical, for example:

"Thou hast given him his heart's desire, and hast not withholden the request of his lips" Psalms 21:1.

2. Antithetic, where the thought is contrasted, an example:

"For the Lord knoweth the way of the righteous: But the way of the ungodly shall perish" Psalms 1:6.

3. Synthetic, where the thought is developed, an example:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but

his delight is in the law of the Lord; and in His law doth he meditate day and night." Psalms 1:1-2.

Each kind has many subordinate varieties. A knowledge of the laws of poetic parallelism often aids interpretation, for difficult words or phrases are often easily explained by the parallel clause of the sentence.

In Hebrew poetry there appear several different artificial arrangements of form as: the same verse repeated at regular intervals or after so many verses, as in Psalms 42:5, 11; 43:5; 107:8, 15, 21, 31; Isaiah 9:12, 17, 21. Each verse ending alike as Psalm 136. There are twelve alphabetical poems in the Bible. Sometimes every line begins the different letters of the Hebrew alphabet, in others it is found in every alternate verse or a group of verses may begin with the same initial letter as Psalm 119. The following Psalms are acrostic or alphabetical: 9, 10, (taken together) 25, 34, 37, 111, 112, 119 and 145. Most of the book of Lamentations is of the same form.

Hebrew poetry may be divided into the following classes: lyric as the Psalms; epic as Job; didactic as Proverbs; and idyllic as Canticles.

PART THREE. QUESTIONS FOR FURTHER STUDY

1. How was the uncompromising spirit of Jeremiah rewarded by King Nebuchadnezzar after the city was taken? Did this in any way compromise him?

2. Analyze Jeremiah's last message (Ch. 44). Explain chapter 45.

3. How many times did Nebuchadnezzar take Jerusalem? See Ch. 52.

4. Compare the lamentations of Jesus over Jerusalem with the Book of Lamentations (Matt. 23:36-38). Also read Rom. 9:1-5 with this study.

5. Can you find any poetic language in the New Testament? See the first chapters of Luke in the Revised Version.

A PRACTICAL ILLUSTRATION OF PARENTAL RESPONSIBILITY

By PRESIDENT A. O. HENRICKS, of Trevecca College

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

AMID THE confusion and peril of the times in which we live, there is perhaps no greater responsibility resting upon anyone than that resting upon parents for the proper training of their children. Every child has a three-fold nature, each in need of careful and proper development. The physical life of the child demands proper food, raiment and shelter; the mind demands intellectual training and culture; and the moral or spiritual nature stands in need of moral instruction and spiritual development.

Develop the physical alone and you have mere brute force as exhibited by the pugilist or prize-fighter; instruct the mental exclusively and you have a cold, heartless rationalist or skeptic; train the spiritual independent of the others and you have an unreasonable, extreme fanatic. But give the child a symmetrical, well-rounded development of spirit, mind and body, and you have a strong, robust, intelligent, cultured, warm-hearted Christian gentleman or lady. God has given to every normal

child physical, mental and spiritual faculties, capable of development, but He leaves the training of these faculties largely to the parents, and the child is largely what the parent makes him.

The hope of the nation lies in the home and its youth. The deep undertow that swirls about the foundations of our homes, our churches and our government, threatening Christian civilization itself, demands the erection of barricades in the form of real Christian schools and colleges, whence will come true Christian leadership that will challenge the world to ascend from this valley of bewilderment to the watchtower of everlasting truth. Here we shall be able to overcome all the empty materialistic and rationalistic theories and hypotheses which hinder us in sound physical, mental, moral, and spiritual achievement and development.

Religion and education are the two implements in the redemption and restoration of humanity, and these two are united and find expression in our Christian schools. Christ said to His disciples, "Ye are the light of the world—let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If we could give this light to the world through the right kind of leaders, we must be willing to provide and sustain institutions that produce them. If we succeed in this we need have no alarm for the future of our cause, but if we fail here, ultimate defeat awaits us, for the great need of the world today, is Christian manhood properly trained, or sanctified man-power.

We are living in an age when the educated, well-trained mind has such superior advantages in all the walks of life, that we consider it nothing less than a calamity for a young man or young woman to be forced into the conflict of our times without the best possible training.

Many schools and colleges give much attention to physical culture and mental development while they largely, if not altogether, neglect the moral and spiritual. Not a few colleges and universities not only neglect the moral and spiritual, but teach things that destroy real saving faith and paralyze the spiritual aspirations of the soul, and leave the individual in a state of spiritual bankruptcy that makes his salvation all but impossible.

This deplorable condition is not confined to the state institutions, but is true of many of the church schools of our fair land. Recently a leading professor in one of our large denominational universities characterized the doctrine of the "blood (of Christ) atonement" as "*R-o-l*." Some of the young ministers of his class protested vigorously, but that professor was not even reprimanded so far as we have been able to learn, far less expelled, and these young preachers were forced to submit to his infernal teaching or fail to get their grades. We know this to be absolutely true, for one of the young ministers in the class who protested told us these things himself, and we know he told the straight facts, for he is a reliable young man.

Not a few of the church schools which are now making appeals to Christian homes for students for the coming year are sadly neglecting to teach vital godliness. They place no emphasis on real repentance, faith, the new birth, and a life of vital righteousness, far less sanctification and a life of true holiness. These things are tabooed and relegated to the scrap-heap. In place of teaching the fundamentals of our Christian religion, these learned (?) professors use their skill, and the text books at their command to draw the young mind and heart entirely away from the faith of our fathers and fill them with notions and philosophies which are diametrically opposed to the holy Scriptures. Some of them go so far as to teach that science contradicts the Scriptures (which is not true); that the "Old Faith and the Old Book" are myths and fables, and that there is no such thing as real conscious Christian experience of forgiveness of sin and a clean heart filled with perfect love, or power to live a clean, holy life.

These skeptical professors dispense their dangerous theories

and notions and fill the mind of youth with things that undermine and destroy the very foundation of Christian character and faith in God and His revealed Word. Many Christian students, of godly parents, have had their faith and ideals wrecked, and have gone home from such institutions of learning saturated with unbelief and fond conceits of their superior (?) intellectuality, to ridicule and pity, if not denounce their parents' faith in the supernatural, and the inspiration of the Word of God.

A few professors have gone so far as to deny any criterion of truth and any real standard of morality—right or wrong, virtue or vice, truth or falsehood—except on a sliding scale which society has established by its sanctions from time to time. They hold that when the majority of society pronounces a thing good or evil, right or wrong, that and that alone, makes it of any moral value and binding on the individual. In other words, society may change the moral standard—of right and wrong, virtue or vice,—at any time by having the majority pronounce on it, regardless of the Bible and the teachings of Christ. Can you and I, as Christian parents, afford to subject our children to such teachings, and so have a part in their damnation? Not I, not I.

Every parent who believes the Word of God, who loves our Lord Jesus Christ, who prays for and desires the salvation of his children ought to stop and think seriously before he sends them to a school where unbelief is at high tide, and worldliness has full sway. A school that never has a real revival of old fashioned salvation from sin, but on the other hand worships athletics, tolerates the social dance, cards and other forms of worldliness, is by no means a place for Christian training and development.

The conditions above mentioned, have made such schools as Trevecca College a necessity. It has forced us to organize and build up schools where real revivals are conducted, students converted, sanctified, and established in the faith, and prepared to go out and preach the "Old Book and the old Faith," and hold their own against the onrush of popular unbelief and insinuating skepticism of our times. Our purpose is to give an education in every essential particular, equal to that afforded by the standard colleges. We purpose to give the students thorough intellectual culture, and at the same time, root, ground, and establish them in their faith in the holy Scriptures, and the saving and sanctifying blood of Christ, that they may be able to meet, and when necessary successfully controvert the popular skeptical sophistries of our day, and to preach the everlasting gospel of the Son of God. Already many noble young men and women have responded to the call and are in the whitened harvest field, and we purpose to send forth many more in the years to come.

Thank God there are still a great many people in this country of ours who hold steadfastly to the teachings of the Old Book; they believe in its inspiration, and the Christ and salvation which it reveals and offers; they are anxious to educate their children in a school where they will receive the best mental training and intellectual development and at the same time be rooted and grounded in the Gospel of Christ and its saving power. This accounts for the large number of inquiries we are constantly receiving from all over the country, north and south, east and west.

There are still many who know but little about us; and some who know us have but little love for us. The latter would have it appear that while we are intensively religious, we are somewhat fanatical. But in this they are mistaken, for while we are fundamentalists, and do seek to be absolutely loyal to God, His Son, the Holy Spirit, the Bible, the salvation of souls, and the upbuilding of His cause and kingdom, we have been graciously preserved to the present hour from any and all forms of fanaticism and foolish and extreme notions, about the Bible and our Christian religion. No one can justly call us fanatics or fanatical. These same people, with others who

know us not, would leave the impression upon the public that we are deficient in our intellectual training and advantages. In this they are also mistaken, which is proven by the students who go out from Trevecca College into the great colleges and universities, and find no trouble in holding their own with students from other educational institutions. The fact that our students do not use tobacco, and do not get excited over matched games of football and baseball with other colleges, wasting their money and valuable time running over the country, gives them the advantage and opportunity to put just that much more time on their studies, and to go out and assist in revivals and prayermeetings, and thus secure some very valuable practical experience in soul-saving which after all is the greatest art and employment in life.

Trevecca College is fortunate in its location. *The Nashville Banner* of July 6th states that there is a population of over nineteen million people within a radius of three hundred miles of the city of Nashville, the home of Trevecca. This means that one-sixth of the entire population of the United States live within three hundred miles of Trevecca College, making it close to your home. Transportation facilities to Nashville from the surrounding territory are the very best. You can leave Chicago or other such point in the evening and be in Nashville for breakfast the next morning. Trains, busses, and boats run into Nashville almost every hour in the day from every direction and Trevecca College will allow 250 miles of transportation expenses to every student who comes from a distance, and who pays all bills by cash in full by the end of the year. One can readily see what tremendous advantages are offered to those who come to Nashville to educate their children. This is the center of the great manufacturing industries of the South and East, where mechanics and skilled labor of all kinds can find steady employment and good wages. The school is wrestling with the problem of student labor, and hopes to find ways and means whereby real worthy and energetic students can earn at least part of their expenses while going through school.

We are not ashamed of the Gospel of Christ, and we offer no apology for the stand we have taken. Boys and girls must be directed to proper schools, aided in their maintenance when necessary, and most of all kept under the instruction and influence of real Christian teaching. We therefore appeal to the noble parents of this great Southland as well as elsewhere. If you want your boy or girl to secure an education that will give them the broadest vision, and truest conception of life, and the best equipment for that life, then we earnestly hope you will carefully investigate Trevecca College, spiritually and intellectually, and choose wisely. If you will do this, we shall expect to welcome that boy or girl to our excellent student body of 1926-1927.

NASHVILLE, TENN.

WORLD NEWS AND COMMENTS, RELIGIOUS AND OTHERWISE

By REV. C. E. CORNELL

Traffic slaughter in the United States is on the increase. There were 22,500 deaths in 1925 attributable to automobile traffic. This was 2200 more than in 1924. The loss of life in traffic is simply frightful, and something drastic will have to be done to check it.

Miracles are wrought by electricity. The work of 25,000,000 men is done by electricity on the Pacific Coast. The amount of current produced in the Pacific West is 2,500,000 horse power. Only about one-sixth of the Nation's hydro-electric possibilities have been developed.

Evidence that prosperity in the United States is increasing was recently given out by the treasury announcement that customs receipts this fiscal year will total nearly \$600,000,000—an increase of \$30,000,000 over last year's revenues.

The recent funeral at Seoul, of Yi, Ex-Emperor of Korea, was one of the greatest in the history of the world. 100,000 people gathered on a mountain top at dawn as a part of the funeral ceremonies. The catafalque was borne by 2,000 men, in relays, to the mountain-side tomb, which was 8 miles from the city. 20,000 troops, 25,000 students, 2,000 priests, 3,000 musicians and at least 30,000 citizens marched with the procession, while 4,000 police and troops were lined along the route.

Of the 700,000 teachers in the schools of the United States, 350,000 teach in the rural schools. The average salary of teachers in the one-teacher country school is \$755 a year. In the small towns the average is \$604 for twelve months.

It is estimated that there are about 5,000,000 adult aliens in the United States who have not applied for their first naturalization papers. Approximately 350,000 newcomers are now being admitted each year under the new immigration quotas.

Dr. Maurice Sandoz of the University of Lausanne, Switzerland, has succeeded in producing a powerful anesthetic known as "trican," that is rapid in its narcotic effects. Total insensibility has been produced in fishes and frogs in two to six minutes.

Among birds the thrush has perhaps the greatest singing endurance. A thrush has been known to sing sixteen hours a day. A blackbird, however, has been found to have the best rhythm and sense of time, and his tune is said to be the best also.

In France an inventor has produced a foghorn which is self-starting in a gathering thick mist. The device is set in motion by the air on calcium carbide. Tests of it have been made with promising success, and the device is being urged for use off the French coast.

Prof. E. Guyenot of the University of Geneva, has succeeded in creating new sight in animals by grafting a new eye on an optic nerve from which the original eye had been detached. It is Professor Guyenot's aim to carry the work to humans when he has further perfected it.

Due to the prevalence of certain diseases among the inhabitants of Korea, a study is being made of the eating and cooking utensils used in that country. It has already been discovered that the utensils are largely brass and certain diseases which seem to be unusually common there have a relation to brass and copper.

Near Monroe City, Mo., a village known as Lakeman boasts of a schoolhouse and a teacher, but no pupils. The teacher, Miss Lola Anderson, theoretically opens the school each day and draws \$90 a month by contract for her vigilance and optimism that some day a pupil will appear for instruction.

In the sub-arctic regions of Northern Canada there are some missions established nearly three quarters of a century ago by the Roman Catholics that are still in operation. Two hundred tons of foods and supplies are sent out each spring to these missions, established in 1857.

Statistics furnish the alarming fact that this country is now consuming more than 6,000,000,000 cigarettes a month, a large percentage being smoked by the youth of America. The increase in twenty years has been more than 3,500 per cent.

Whatever opinion one may have in respect to the influence of tobacco upon adults, all agree that it is exceedingly harmful for children.

About 10,000 boys, under twenty-one years of age, have been sent to the Tombs Prison, in New York, during the last five years.

"Get out of doors! 'Tis there you'll find
The better things of heart and mind.
Get out beneath some stretch of sky
And watch the white clouds drifting by.
And all the petty thoughts will fade
Before the wonders God has made."

Chester D. Massey, a prominent Methodist of Toronto, Canada, died June 2, in his 76th year. Press dispatches summarized him as a philanthropist, industrialist, educational leader, patron of the arts, and a retiring, refined, cultured Christian gentleman. He was a multi-millionaire, and used his vast fortune in various forms for the Christianizing and uplifting of his fellows. He gave so constantly that no list of his gifts can be given.

Rev. Dr. Albert E. Ribourg says: "Culture divorced from God has been a stupendous failure in the solution of the problem of the world's redemption. We must have high-souled citizens if we are to have a high-souled country. Material resources must be developed to the fullest extent for the benefit of the community, but they will be truly beneficial only as they are used for the best, noblest and highest type of manhood and citizenship."

Rev. Dr. Dwight W. Wylie says: "History is the record of God's presence on the earth and of His interest in human affairs. No intelligent man can read the history of rising and defunct civilizations and still disbelieve in God. Not only the history of the people of Israel, but that of Rome, Greece, Russia and the United States record how men inspired by the presence of the Almighty have framed events and shaped the progress of mankind."

The Christian religion is a *knowable* religion, it is more than theory, more than guess-work; it affects the center of the life, and regulates our outward activities. A Christian is not only Christlike, but he is inspired to give uplifting service to those about him, especially the unfortunate. Christianity is *life*, then *service*.

The American Tract Society, following the custom inaugurated fifty-four years ago, presented a Bible to each of the 1025 graduates of the West Point Military Academy.

Comparatively, not many Christians know the Ten Commandments. A reader of the *Christian Herald* furnishes the following suggestive verse that is worth committing to memory:

1. Thou shalt have no other God but me,
2. Before no idol bend thy knee;
3. Take not the name of God in vain,
4. Nor yet the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean,
8. Nor steal though thou art poor and mean.
9. Nor make a wiful lie, nor love it.
10. What is thy neighbor's, dare not covet.

QUESTIONS ANSWERED

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

Q—How many generations were there from Abraham to Christ?

A—I take it that your question arises from the discrepancy between the number given by Matt. and that given by Luke, so I think it sufficient to say that Matt. gives the *legal* genealogy and Luke the *actual*. Matt. writing for the Jews, gave only the outstanding names in the list, often passing one or more names, while Luke writing for the Greeks, gives the more complete list. Mark, who wrote for the Romans, who cared not for such things, gives no genealogy at all.

Q—Please explain Deut. 14:21; "Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk."

A—Concerning the flesh of any beast which dieth of itself it would appear that there is no thought of disease and consequent natural unfitness; but rather to the bodies of such beasts as might be choked, strangled, goared or impaled. These would be naturally fit for human food, but were forbidden to the Israelites on ceremonial grounds. In the most of such instances the blood would not be properly drawn, and this of itself would make them unfit for the Israelite. The thought here was to emphasize the fact that there was to be a difference between the Israelites as God's chosen people and the other nations of the earth. The reference to the inhuman practice of seething a kid in its mother's milk is just another one of those direct commandments which God gave concerning small things for the purpose of teaching the very important lesson of humanity of feeling and proper tenderness of heart.

Q—How many were there of the Children of Israel when they left Egypt?

A—Exodus 12:37 says there were "about six hundred thousand on foot that were men, besides children." And the thirty-eighth verse says, "And a mixed multitude went up also with them." If this means that there were six hundred thousand men above twenty years of age, then according to the usual method of estimating population, there were approximately three millions of the people, including the women and children.

Q—How long was it from the time of Abraham to Christ?

A—Old Testament dates, back of Solomon, are very uncertain, so that we should not be arbitrary. But Archbishop Ussher calculated that the "call of Abraham," which occurred when Abraham was seventy-five years of age, took place in 1921 B.C., and this is about as well as we are likely to do regarding the date.

Q—How do you explain Luke 6:30, "Give to every one that asketh thee; and of him that taketh away thy goods ask them not again?"

A—I think this passage should be studied in connection with Matt. 5:38-42. And by such a study, I think the meaning will be seen to be, "Always exercise a tender and compassionate spirit; do all you can be reasonably expected to do in the relief of human needs, under ordinary conditions, and under extraordinary conditions, go beyond what is reasonable. Be ready always to give or lend to a needy brother to help him along, and even if one shall run away in thy debt, do not become bitter against him, and do not shut up the bowels of thy compassion because you have suffered wrong. And if by fair means or foul your goods are taken from you, do not retaliate. Be fair when others are unfair; be charitable when others are harsh; be liberal when others are close, that ye may be called the children of your Father."

HOW LONG SHOULD ONE HOLD A PASTORATE?

By REV. H. M. CHAMBERS

The success of the pastorate should determine its length, in most cases. As Nazarenes we should pray and labor to lengthen the average pastorate. To do this all concerned need a just conception of the importance of the pastoral office, and the part it plays in the building of a truly functioning church.

As to first touch with vital problems, and their solution, the pastor is indispensable. He must needs be an expert in the discharge of his duties as he cares for his spiritual household. He must know how to put liniment on spiritual bruises, bind up cut spiritual thumbs and bumped heads. He must keep the nursing bottles sweet for his spiritual babies, and prepare without scorching the strong meat for the spiritual adults. Success in the discharge of these exacting, care fraught and toilsome duties distinguishes the pastorate as fundamentally the most important office in the Church.

First contacts, intimate associations as a spiritual adviser, these become an every day experience with the true pastor; and so are not only a power in building and shaping the character of our people individually, but also in molding the character of our church as a whole, and in directing its activity.

I fear that far too large a percentage of pastoral changes among us prove to be a "swapping horses in the middle of the stream." It is a great misfortune that at times the dominating element in the church is composed of the least dependable and devout people. These are choicy, finicky, restless. They are slaves to their own likes and dislikes. They cannot be trusted to carry burdens nor pay the bills. They lack vision but are frequently very visionary. They are often easily bitten by current seductive fanaticisms and heresies. If a shrewd leader appears who has the knack of substituting brass for ability and self-assertion for spiritual power, who is filled with personal magnetism instead of the unction of the Holy Spirit, they rush an insistent petition to assembly saying, "Give us Doctor Fiddlesticks Windjammer for our pastor or we die." To this unhealthy and illjudged demand the answer should be, "No, in John Wesley Soulwinner, your present pastor, you have an ideal man for the place. He feeds the sheep, gently leads the lambs, prays with the shuttins, heartens the discouraged, and is a light and comfort in the presence of sorrow and death. He has the respect and confidence of the unsaved. They are attracted to him, and convicted by his preaching and consistent life. He has no unwise temporal schemes with which to over burden his church, but is a safer leader and wise adviser in every forward movement. He has unimpaired business standing wherever he has lived. He educates his people as to the importance of the General and the District interests, he being imbued with a strong connectional spirit. So he leads his church to function fully in every department. He gives his whole time to the work of the ministry even though the salary be inadequate. Increase his pay and keep him as long as you can, and your church will become like a city set on a hill, or as a light, shining in a dark place."

It will help to lengthen the average pastorate if we will agree that popularity is not always a true criterion of success. The early Methodist preachers often received more brickbats than public approval: but usually their efforts were rewarded by revivals which transformed communities, and sometimes were spiritual earthquakes. Any pastor has a heaven appointed right to write D. D. after his name if in his case it means Devil driver. Apart from this power any other meaning is of questionable or little value.

Sometimes there is among us in our attitude toward the pastor, what appears to be a thankless spirit, and almost heartless cruelty. The salary being placed so low that it is hard for the pastor to keep his self respect and labor with a church which could easily pay more. Then on some slight pretext or slight reason for dissatisfaction, he is dismissed without any

thought as to whether he has the prospect for another appointment or not. Christian wisdom on the part of any church necessitates brotherly interest in the future well-being and success of the retiring pastor; as well as the exercise of care in giving a call to another which if accepted would mean for him to leave his present field prematurely. We cannot be selfish and Christlike at the same time.

An occasional reason for a short pastorate is when a preacher comes to us looking for something he fails to find and does not deserve. That is, he is looking for a good place, or a soft snap. As one has said, the soft place ought not be hard to find for it is under his hat. This type of preacher usually has a well worn traveling bag, or a battered trunk, and household furniture scratched and marred from frequent moves.

No one appreciates a preacher who is a sticker more than the District Superintendent, and he often wishes he could put some of that same sticky stuff on some of the church boards on his District. The District Superintendent knows that if the pastor and his church do not hang together, they will, in the words of an old time statesman, hang separately. The sticky stuff above mentioned with which both pastor and church board sometimes need to be covered, is compounded of equal parts of loyalty to the Cause, and the connectional spirit. Lacking these invaluable qualities, the pastor and his church are not likely even to build a work on an enduring foundation.

One great reason why the interdenominational holiness movement is failing to build for permanency, is the lack of a real connectional plan for the conserving of results. It has left out of its scheme the very element which insures longevity. As in the business world, chain stores are a marked success, so among us the proper co-ordination and correlation of all our interests and efforts will bring permanent results and widening success.

HASTINGS, NEB.

THE "BASIS OF UNION"

By REV. J. N. SPEAKES

That short, but significant, document published in our Manual under the heading "Basis of Union" is one of the most meaningful and important in the annals of the Church of the Nazarene. By the mutual formation of this solemn agreement there was brought together a real union between people of ultra episcopal and congregational ideas of church polity—and all the varying shades between the two extremes. It was the "give and take" of this contract that has resulted in one of the most glorious pages of church history. Nothing short of this concession to local church sovereignty would have ever succeeded in bringing into the much desired union the conservative, cautious Easterner, nor the freedom loving, independent spirited Southerner. Nor would less on the other hand have brought a union with those who composed the original Nazarene contingent. The latter being headed by the intensely spiritual, broad-minded Bresee, had little if any fear of overhead or centralized power. While those composing the other parties to the union were either at heart congregational, or had bitterly remembered experiences with overhead authority's "lording it over"; and were therefore naturally averse to anything that smacked of episcopacy. But a well stirred mixture of both ideas was needed for the benefit of all concerned, as well as to make possible their union and happiness together. The happy result has been that not only has the union taken place—testifying to the unifying power of the blessing of holiness—but a world wide spiritual and aggressive movement has "come to the kingdom for such a time as this." "Fowl of every wing," in their views of church polity, have been enabled to "sit together" in heavenly Fellowship; and unite their holy efforts in a service that has already resulted in the salvation of countless thousands of souls around the globe.

Only once has serious "rebellion and secession" come among us to disrupt and mar the harmony and unity of the union

effected by this "gentleman's agreement." And that was occasioned by the violation of the spirit, if not the letter, of the rights conferred by this "Basis of Union."

Our future harmony of action, and continued blessing of God upon us will be maintained by the honorable and honest observance of all the terms of this solemn and heaven-owned agreement. It is the fundamental law of the movement, the link that connects and binds the whole, the "Magna Charta" of our liberties, and the safe guard of needed authority. It has not been repealed, outgrown, superseded, or become obsolete; and cannot be violated either way with honor. It must remain, and live, the foundation of our polity, the hope of our harmony, the platform upon which all holy people can stand, and the hostage to the future that the church will neither "head up" nor become "free lances."

It wisely confers authority on the General Assembly to "regulate," but not to obliterate. It retains to the "fully organized church," with "regulation" the right to choose its own pastor and handle its finances. These are sacred and inalienable rights, and cannot be taken away with honesty, nor destroyed with Christian integrity. Nor can they be so regulated as to rob the local organization of these natural and reserved rights. The liberties of the local church are always in danger by alienation, overriding, or "regulation." The Christian's love of peace and deference for authority will cause him to keep quiet until, like a creeping paralysis, over lordship will have stealthily and steadily usurped authority. And he awakens to find his power gone, and his sacred rights invaded, and his liberties curtailed. Power, whether political or ecclesiastical, never surrendered ill gotten gains except by defeat by a stronger force. The only safety lies in "eternal vigilance," the jealous, determined holding on to natural and reserved prerogatives and privileges. In the short document known as the "Basis of Union" are bound up our liberties locally, and successful authority generally; but the danger is not to the needed overhead power. The tendency is always to growth of the centralized authority. Our movement is no exception to the rule.

SPOKANE, WASH.

THE PLAN OF GOD IN ACTION

By REV. M. C. CAMPBELL

THESE lines are written from actual experience to encourage some skeptical person or church to undertake for the glory of God.

At Council Bluffs, Iowa, on September 3, 1922, we had sixty-four members on the roll (all day laborers). The pastor, Rev. M. C. Campbell, preached from Malachi 3:10 upon "Store House Tithing" or "Proving God." At the close of the message, all who would prove God for three months, with all of the tithe, were asked to arise to their feet. The vote was almost unanimous, with several of the friends of the church pledging themselves to join in proving the Lord. While agreeing to do this some, of course, were skeptical but were willing to try.

The following are some of the results: At the close of the first month they raised the pastor's salary, \$5.00 per week, and paid all local, district and general apportionments for the month with money in the treasury. At the close of the third month we paid all of the district and general interests up for six months and some district interests for the full year. At the end of five months we paid \$140.00 into the building fund; at the close of the Assembly year every regular interest with several specials were paid in full and the church had raised in the year over \$10,500.00.

When we began to prove God on September 3, 1922, we had just begun our new church building. Our building fund treasury was almost depleted, and our regular fund treasury was empty. The lumbermen refused to put lumber upon the grounds until we had enough money in the treasury to make them secure. We said nothing to the church but told the

Lord we were proving Him. The tenth of September (one week after voting to prove God) we passed out pledge cards and asked the people to take them home and pray over the matter, then indicate on the card the amount they would give to the building.

To our surprise a lady (not a member of the Church of the Nazarene and never has been) came to the front, knelt at the altar and remarked that she had already prayed, and gave us an envelope containing \$800.00 in cash and liberty bonds. And before they day closed another couple (not members of the Church of the Nazarene) gave us a check for \$200.00, making for us \$1000.00 from outside the church and without solicitation other than has been already mentioned. Needless to say the lumber was forthcoming.

The following February Dr. Williams dedicated our church building which had cost over \$10,000.00, and the December following the dedication the church was paid for all but \$2,000.00. This amount was raised December 23 on short time pledges. But best of all, a marvelous spirit of harmony and co-operation obtained throughout the building program and two weeks after the dedication we began a revival meeting in the midst of a bad snow storm. This was the largest and best revival meeting I ever witnessed. The evangelist remarked that she never was in a meeting where it was so easy to get people to the altar and get them through to the Lord.

We had souls seeking the Lord for pardon or purity throughout the year with a net gain of thirty church members. Every department of the work gained accordingly. We have found that it pays to take God at His word and prove Him.

BOULDER, COLO.

ALCOHOL AS A REMOVER

By REV. FRANK C. HOTLE

Someone has said alcohol will remove stains from summer clothes. This may be true, but stains from summer clothes are not the only things alcohol will remove.

Alcohol will remove the stains all right, but it will remove the summer clothes as well, and also the spring clothes, and the autumn clothes and the winter clothes.

Alcohol will not only do this for the man who drinks it, but it will do it for all those for whom he is responsible.

Alcohol will also remove beef steak from the breakfast table, and shoes from the baby's feet.

It will remove happiness from the home, and then remove the possibility of its ever returning.

It will remove smiles from the face, and laughter from the lips of innocent children.

It will remove school books from the arms, and hope from the hearts of your boys and girls, and then the shoes from their feet, and the warm clothing from their bodies.

It will remove the coal from the bin, and the flour from the barrel, and the bread from the chest.

Yes, alcohol is a great remover! As a remover of things, alcohol has no co-equal competitor.

But removing things is not all that alcohol will do.

It will remove stains from your summer clothes all right, but it will leave stains of a far worse character on your manhood.

It will remove stains from your summer clothes, but it will leave pains a million times deeper in your heart.

Yes alcohol is a great remover. It will remove stains and leave pains. It will remove fame and leave shame. It will remove plenty and leave poverty. It will remove honor and leave humiliation. It will remove fine homes and leave hovels. In fact, alcohol will remove anything, from stains on summer clothes, to the greatest fortunes ever amassed by intelligent man. It will remove every thing great or small that makes life worth while.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last chat at the King's Gate at Eastport, Idaho. We passed through the gate at two p. m. on Monday of June 28, and we had a run of more than two hundred miles through British Columbia. We made a stop at Cranbrook for oil and gas and we paid 40c per gallon for gas and 60c a quart for oil. We began to realize that we were in another country, but the trip was one of grandeur and beauty for more than two hundred miles. We were right in the heart of the Canadian Rockies where the mountains are piled up so high that their old rugged heads were all snow covered. We must have seen more than a thousand peaks covered in snow. Cranbrook is fifty-one miles from the King's Gate and is right at the foot of the great Rockies. From Cranbrook to Windermere is ninety-one miles and it is rugged and beautiful. The highway is built right through the great Rockies zig zag through the gaps and around the corners and through the gaps and in between the narrow walls, sometimes on the banks of the rivers and creeks and at other points we were on the mountain side, as we could look off into those lovely valleys, and the rivers and lakes were as beautiful as can be made in the Rocky Mountains. We passed through a number of Indian settlements and some as fine forest as you ever put your two eyes on. We finally pulled around a mountain peak and off in the valley was beautiful Lake Columbia, which is the head of the great Columbia River. We followed that lovely stream for some thirty miles due north and there the Columbia River passes through another beautiful lake called Lake Windermere. On the banks of this lovely lake is the little city of Windermere. Here we spent the night under the King's flag and ate supper at 9:30 and it was still daylight. As far as you could see over those glittering lakes there was no night in sight. We put up in a nice hotel and in the lobby of the hotel were some great heads of the elks and moose with their massive horns. About all the building was marked up King George or King Edward or Princes or Royal or Dominion or something to notify the public that we were in another country and under another flag. But after a fine night's rest we were up early and went to the gas station and here we paid 45c per gallon for gas and 65c for oil by the quart, but we get more oil and gas over here for a gallon than we do in the United States. Four gallons of their gas is almost five gallons of our oil and gas in the United States, so there is not so much difference as it would seem to be. But we found the people as fine as you will meet anywhere on earth; so clever and so polite

and genteel and kindness personified. Even the people from the United States, when they stay over here for a few years under King George's flag sort of put on the air of a kingdom.

Well, here we are back at the oil station at Windermere, just leaving for our day's run. We are now headed for Calgary but we are a long ways from that beautiful city. We had the finest scenery of the trip on Tuesday of June 29. We had almost a hundred miles through the Canadian National Park, located in the Canadian Rockies. Here the mountain peaks are so high that it looks as though if the angels were to sit out on the door step of heaven and swing their feet off that the tops of the mountain peaks would tickle the bottoms of their feet. For some thirty miles out from Windermere we were in sight of the Columbia River, but it finally turns back south and makes its way to the United States and passes down through our great northwestern world and it finally becomes the boundary line between Washington and Oregon and finally makes its home in the Pacific Ocean. The great Columbia River is made up of melted snow from the Canadian Rockies. The trip through the Canadian National Park is one of beauty. Here we saw the great moose and the beautiful deer and the Rocky Mountain goats, and on the little lakes we saw ducks by the thousand. So many times Brother and Sister Messer and I wished for a wild duck dinner. By fall they will have them in this great Canadian country by the hundreds of thousands. We reached the beautiful little city of Banff by noon and had dinner there. We had made eighty-nine miles through the National Park and looked and often shouted over the wonderful scenery. Sometimes as we pulled around the mountain peaks we saw the lakes and valleys in the distance below us and would praise the Lord for the wonders that our eyes beheld. It cannot be put in print, and King Solomon could not describe it and a painter could not put it on canvas. It was God built and God made, and man had nothing to do with it. Here the poor little evolutionist would stand all bewildered with wonder and remove the little silk hat and stand back and let God work. At the head of the Columbia River and in sight of the Canadian Rockies and in sight of Lake Windermere is no place for a pin head to look for the glory of man. Thank God, we are in touch with the God that built these mountains and cut the channel for the Columbia River and planted the pine and spruce and hemlock on its beautiful banks and fed the stream with His melted snow. Glory to God forever and ever. Banff is located in the heart of the Rockies in a small valley out some eighty-five miles from Calgary. We had a fine dinner here and saw some of the wonderful mountain peaks surrounding the little city. We did not have time

to make any of the side trips but we were told that they were simply wonderful to behold.

We left the city after a good dinner and we are now driving for Calgary, Alberta, where we were booked to preach that night. Our trip from Banff to Calgary was a lovely trip. We left the great old Rockies and for some forty or fifty miles we were in the fine wheat fields and cattle ranches. I have never seen finer wheat fields than in Canada, and the fattest cattle that I ever saw on grass are in Canada. They were so fat that they would shake as they walked.

We pulled into Calgary at four o'clock and had some rest and took supper with Brother Roy Smee, our fine pastor. Brother Roy Smee was raised at Plainville, Kansas, and educated in Peniel, Texas and Pasadena, Calif. He is one of the finest young men in the great Church of the Nazarene. We had three days in Calgary before going to the campmeeting at Red Deer. My home was with Brother Toppin, the District Treasurer, and Brother and Sister Messer were in the home of Sister Cora Klepper, one of the fine Nazarenes in Canada. When our three days are up we are off for Red Deer camp meeting.

UNCLE BUDDIE.

THE LITTLE PONY CART

'Most every day a little boy comes driving past our house
With the nicest little pony—just the color of a mouse,
And the groom rides close behind him,
so he won't get hurt, you see;
And I used to wish the pony and the cart belonged to me.

I used to watch him from our porch
and wish that I could own
His pony and his little cart, and drive out all alone,
And once when I knelt down at night
I prayed the Lord that He
Would fix it so the pony and the cart belonged to me.

But yesterday I saw him where he lives,
and now I know
Why he never goes out walkin'— 'cause his legs are withered so!
And last night when I was kneelin' with my head on mother's knee,
I was glad he had the pony and the cart instead of me.

—Boston Journal.

'I find so many enjoyable minutes and so much inspiration in reading the HERALD OF HOLINESS that its weekly visits have become a part of my life.—
Managing Editor, *The Northampton Call*.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



"OLD HEADS ON YOUNG SHOULDERS"

By D. SHELBY CORLETT

"Salvation will not make your nose any longer or shorter; but it will take the blossom off, and keep it out of other people's business," is the very trite manner in which Dave Hill, the Lumber Jack evangelist, tells of the effect of salvation on the physical make up. Salvation will not make a person one day older or younger; one inch taller or shorter; one pound heavier or lighter; nor add to or decrease his knowledge of the world about him. It will take the sin out of the heart of the young or older person, the short or the tall, the fat or the thin, the ignorant or the educated, the "red head" or the black head. In short it makes no difference in the physical constitution of a person. A young person will not be made old immediately, but will be a young person saved by the power of God. This business of putting sixty year heads on sixteen year bodies will not work, but has a tendency to drive the young people away from us.

At a convention held recently a pastor was asked to bring a paper upon "The necessary qualifications for leadership in a N. Y. P. S. service. Or what should be the qualifications for the leader of an ordinary young people's service." In his paper this good man had five qualifications which he felt the young person leading a young people's service should meet before they were able to lead. The first was, a vital Christian experience. The second, A thorough Bible training. The third, They must be free from extreme worldliness of all kinds. The fourth qualification was, He must have wisdom, and went on to quote from different sources what wisdom meant. The fifth was, He must have grit and determination. He had no sooner sat down than another preacher jumped to his feet and said, he thought another qualification should be added to these already given, that was, The young person should have gifts and graces before he is permitted to lead a N. Y. P. S. service. So to get a closer view of the qualifications for an ordinary, timid, inexperienced, untrained Nazarene young person to meet before he can lead a public service we will summarize them: a vital Christian experience; thorough Bible training; free from worldliness of all kinds; must have wisdom; have grit and determination, and possess gifts and graces suitable for leadership. Suppose these requirements should be demanded of our young people. Only the bishops could lead a young people's service, for these are the qualifications for a bishop and not a timid, untrained, young Christian.

How can we know what gifts and graces they possess if they are not given opportunity to use them? How are they to acquire a Bible training if they do not have opportunity to study and talk on

Bible subjects? It is difficult to know what is meant by "worldliness," for what one would characterize worldly, another would not. And also what one thinks as worldly in a more mature Christian experience he might have allowed during the earlier days of his Christian life. We "shed off" some things as we walk in the light. A vital Christian experience is the only qualification worthy of notice, and we do believe that those in leadership in our N. Y. P. S. should have a vital Christian experience. But is this not a clear example of putting "old heads on young shoulders"? Let us encourage our youth rather than discourage them. Let us win them rather than drive them away. Let us lead them rather than criticize them. Let us show them the Christian life by example rather than "club" them for their youthful mirth and enthusiasm.

Recently in dealing with a young lady concerning her Christian experience, she said this: "Oh mother thinks because I am saved that I should be as old as she is. That I should be interested in things she is interested in; and that I should lose my youthful outlook on life. And I can't do that, so there is no use in my trying to be a Christian." I asked the pastor about it, to know whether the girl had the proper view of the situation. He assured me that it was true, that he had talked with the mother about it. This presents a very serious situation. Above all others who should be interested in the welfare of the youth, our mothers should. But here is a good, but over zealous mother, demanding that her daughter become "grown up" immediately because she is saved and sanctified. A sanctified young person will not engage in sin any more than an older person with this experience will; but he still possesses all that is essential to his youthful life. He will have youthful tendency, a youthful outlook on life. He will be inexperienced in the things of life, the same after he is sanctified as before; and no doubt a sure cure for these over zealous and demanding older people will be a survey of their early Christian life, with all its lessons learned by the "hard-knocks" and trials. We can never hold a sanctified experience plus years of growth as the present experience for the sanctified young Christian. Let us be patient, salvation will help them in climbing "fools hill;" but will not take them over it by a supernatural leap.

I have heard parents correct their children in this manner. Some little things had arisen, and in a fit of "righteous indignation" they would speak harshly to the child; "I thought you were saved and sanctified. Do you think a saved and sanctified person would do like you are doing? You had better go back to the altar and pray through again." With what result? The young person who has thus been tripped, feels that no one cares and becomes discouraged and says,

"What's the use; even mother or father does not care whether I am a Christian or not. I guess I'll not try." Of course if the parent had never done anything that he felt afterward a saved and sanctified person should never do, there might be some little excuse for such actions. It is a case of he that is without sin; let him cast the first stone. Parents, our children look to us for encouragement. Let us be careful for in such an unguarded time as this shown above, we may wound our children and young people so deeply that the wound can never be healed and we will lose them forever.

Young people can be saved and sanctified. The same results will follow inwardly as in the lives of any person. But let us always remember that they are not saved and sanctified old people, they are saved and sanctified young people. They will still enjoy a good time, but only such good times as are consistent with holiness. The young men will still court the young ladies; but in a manner as becometh holiness; not with "necking" and "petting" as the example set by the godless, giddy, worldlings about us. They will still enjoy wholesome recreation, but not in a selfish, un-Christian like manner. They are still young, not old.

You cannot put "old heads on young shoulders." Sixty year old heads are not consistent with sixteen year old bodies.

NORTH DAKOTA N. Y. P. S. CONVENTION

The second annual convention of the North Dakota District N. Y. P. S. convened at Sawyer, July 5, 1926, with all societies being well represented. Brother D. Shelby Corlett presided.

The convention opened with devotions led by T. A. Ova. Eula Barcus, president of the District N. Y. P. S., gave a most interesting talk. She has faithfully served our society and through her leadership we have had two victorious years.

The officers elected for the following year were: President, Miss Eula Barcus, Mohall; Vice-president, Rev. G. L. Mowry, Norma; Secretary, Miss Ethel Allison, Mohall; Treasurer, Mr. Ernest Livingston, Minot, Route 2.

We are confident that these officers, by the grace of God, will keep things moving on that District this year.

We also adopted the N. Y. P. S. emblem, pledge, and journal.

Interesting and helpful papers were given on, "How to Promote Greater Cooperation on the District," Rev. W. B. Tait; "The Social Activities of the Young People," Rev. H. F. Vogt; "The Ideal Young Man," Grace Nelson; "The Ideal Young Woman," Ralph Allison. The last two proved to be very interesting. A special feature of the afternoon session was a sacred concert given by the Mohall N. Y. P. S.

Needless to say that Brother Corlett's message of the evening "Keeping Faith With the Past," was an inspiration and blessing to all.

After the evening service the young people surprised Brother Corlett by gathering before the tabernacle door with ice cream and cake, singing "All Things are Ready, Come to the Feast." After he was somewhat over his surprise a love offering was presented to him. The Fellowship meeting that followed, consisted of singing and getting acquainted.

We thank God for this man who is so entirely giving himself to the cause of God and the N. Y. P. S. Let us stand back of him to the finish!

Praise God for a group of Nazarene Young People who love God, each other and who are determined to "Keep on keeping on!"—Reporter.

ZONE ONE RALLY, WESTERN OKLAHOMA

The young people of Zone One assembled at Waterloo, Okla., Sunday, July 18, for their quarterly group meeting. The single session, which convened in the afternoon, and which was presided over by Brother Guy Rankin, our zone president, was, besides being especially beneficial to the young people in the Waterloo community, a special benefit to every young person in this zone who attended. God's blessings were surely upon us and his presence was keenly felt.

The program that was rendered was inspirational to all. The devotionals were conducted by Brother Cargill, our pastor at Capitol Hill Church. Then we were blessed with special singing; a duet by Mrs. Rankin and Jewel Stewart, and a solo by Judson Masters—both songs struck tuneful cords in each of our hearts. Mrs. Lottie Ester gave us the encouraging report of the District N. Y. P. S. Convention. Readings were given by Miss Ina Bell Rankin and Joseph Pitts—these were incentive to a closer walk with God. The main address of the afternoon was given by our District President, Brother M. M. Snyder, whom we were so fortunate in having, as he is out on the road most of the time. Brother Snyder told of how God so wonderfully answered his prayers while he lay bedridden in the hospital after a recent operation. He exhorted the young people to live closer to God, so they may get their prayers answered as they should.

Of the business attended to special consideration was given to the District and general dues. The president of the local societies were urged to see that they were paid. The presidents that were present were from the following societies: First Church, West Side, and Capitol Hill, of Oklahoma City; Norman, and Britton. Then a deficit in the District treasury was paid by the Waterloo church. It was voted that the next group meeting be held at the Capitol Hill church. We expect to go with a broadened vision, we are going—going with a desire to do more for God and His cause because of the Waterloo rally.—Joseph Pitts.

REPORT OF THE SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The Southern California District Assembly which has just closed shall long be remembered as the outstanding Assembly of that great district which has thus far been held. Throughout the Assembly was characterized by deep spirituality, kind consideration of the wishes of others, harmony and a spirit of unity and co-operation. Practically all motions were passed with but few dissenting voices. Even when the most weighty of matters were under consideration the brethren remembered the Bible injunction, "In honor, preferring one another." The District seems to have caught a broader vision of our responsibilities not only to those of Samaria, "the uttermost parts of the world," but also of Judea, the home field. A feeling of intense evangelism was portrayed by all departments of the work. The young people held fundamental to their program of aggressive work deep piety, a maintenance of the high standard of holiness and definite evangelistic efforts to plant new churches in nearby neglected sections. The W. M. S. in their silent but dynamic manner assured us that they, while completing the wonderful Bresee Memorial Hospital, would forget not the necessity of pushing out the boundaries of our home base.

General Superintendent Goodwin presided as became a leader of this the mightiest of God's movements for spreading scriptural holiness. He steered us amid the many perplexing problems where misunderstanding might have arisen, with such wisdom and safety as to endear himself once again to Southern California. His messages on holiness, his addresses to preachers and laity, his kind admonitions were filled with holy zeal and stirred us to renewed efforts. We feel ourselves highly honored with his ministry with us. May the benedictions of the most high God abide with him. It was also our happy privilege to have his wife sit with him on the platform during most of the sessions.

The outstanding problem considered was that of Pasadena College. Several night sessions were devoted to educational interests; and during most of two or three days this problem held sway. Dr. Wiley, recently elected president of the institution, and Brother Henson, business manager, presented the needs of the school, outlined their policies, and told us what they expected of the district, in all of which we gladly acquiesced. It was voted to change the name of the school to Pasadena Nazarene College. Suffice it to say that our college is on a better basis both financially and otherwise than it has been for some years.

Nor were missions forgotten. It was our privilege to have Rev. C. J. Kinne, who has done so much in assisting to raise the funds and in building the Bresee Memorial Hospital in China, with us. His pictures of the work on the hospital and his messages were a great inspiration. He, along with the W. M. S. of this District, has wrought a miracle in building this our first hospital.

Many welcomed visitors were present. Rev. I. M. Ellis, who has recently joined

our District, preached the opening message of the Assembly. Rev. J. E. Bates, by no means a stranger, was assuredly a welcomed guest. Uncle Buddie, who preached the last night with his unusual grace and glory, and Brother Messer, were also present.

Rev. J. T. Little, pastor of First Church, Los Angeles, was elected District Superintendent. After a few ballots, Dr. J. E. Bates, who had received nearly 150 votes for Superintendent, moved that the election of Brother Little, having received a majority of votes cast, be unanimous. Brother Linaweaver and his good people of Bresee Avenue Church, Pasadena, royally entertained the Assembly. The new church recently completed is a monument to the successful pastorate of Brother Linaweaver. Mrs. Ada Bresee, both as District Secretary and President of the W. M. S., filled her position with grace and efficiency. The untiring efforts of the District Treasurer, Mrs. C. E. Jones, were rewarded by her being re-elected to this difficult place.

Some of the sweetest singers of the church were heard. Brothers Moore, Messer, Ransom and Wilde, and a host of others blessed our souls with their sacred melodies. The Assembly closed with the blessing of God, and we go to our several churches with a greater desire to achieve the impossible for God and for the Church of the Nazarene.—Basil W. Miller, Reporter.

CHURCH NEWS

PASTOR R. E. TABOR, CHANUTE, KANS.—"Our revival with Evangelist D. M. Spell and daughter Eva was most gratifying throughout in results. Brother Spell's preaching was the best of his thirty-two years' ministry and drew large crowds, receiving the hearty applause of his hearers. This was a free meeting, where all who wished, regardless of denominational affiliation, could come, take part, get folks and friends to God and become acquainted with us as a church. It was one of the best meetings of this kind we have ever witnessed. Our church in Chanute is growing rapidly, nineteen good members have been received into membership, with more than two hundred receiving and confessing either conversion or sanctification. We have made many warm friends outside, and there is now a movement on foot to build the top on the basement which we have been praying God would give us in this first year in Chanute. Both church and friends gave us a unanimous call, while District Superintendent Herrell was here, for five years, with a good increase in salary and other considerations. We are going on. Pray for us."

EXCEL, ALA.—District Superintendent H. H. Hooker just closed a revival for us, with the Rev. Shell from Brewton as song evangelist, and God placed His approval on the work of these two consecrated men and their good wives. There was a host of people saved and several sanctified, also organized a church here with about twenty-eight members. Have received one since the revival closed, with others to follow. One man gave

us two lots right in Excel to build a church on and we are planning to build a church right away. The writer was appointed pastor until the fall Assembly. Brethren, please pray much for our work here."—E. Johnson.

PASTORS GILBERT D. AND AGNES URSCHELL, SIDNEY, ILL.—"June 24 we opened fire on the devil here. We spent two nights in the church, and on the third day, by faith we rented a fine tent from a nearby tent company. We had no money in view and only had a handful of people in the church. The town was not any too favorable to our doctrine, but God was the Captain and we trusted Him. One week before our time expired (having rented the tent for three weeks) we sent the rent in full. Praise God. The crowds came well and all seemed to appreciate the truth of the old time gospel. J. M. Huff was the evangelist. He is a straight preacher of holiness and believes in old fashioned repentance and second blessing holiness. Our greatest victories were won in the cottage prayer meetings. Here people really prayed through to victory for both salvation and sanctification. We were also privileged to pray with seekers at the altar in the tent. In all it was the best meeting the church here has had since we have been here, this being the third meeting in a little less than two years. The evangelist was well paid. The pastors received a special love offering and non-members of our church gave us some fine eatables. We received a unanimous call back for another year, but feel our work is finished here. We feel like pressing the battle for God. The victory holds good. To God be all the glory."

PASTOR CHARLES F. WHETSELL, UHRICHSVILLE, OHIO—"God's blessing is upon us. I have been here less than three months as pastor, but God is surely helping us, and the church is progressing in every department. Souls are praying through at our regular services, and also at our prayer meetings. Yesterday (25th) was a great day. God gave us seekers at both services. We are putting God to the test according to Mal. 3:10. We have adopted the plan of storehouse tithing, bringing all the tithes into the storehouse (church), and He is doing 'exceeding, abundantly above all that we ask or think.' No more worry about our finances. 'God's way is the best way.' We are enjoying our new church very much, thanks to Brother and Sister Fick, who sacrificed so much to build. May God bless them and give them a successful ministry in New Rockford, N. D. We are looking forward to a great Woman's Missionary convention in the first week of October, and are also praying and planning for a great meeting with Rev. M. M. Bussey, beginning October 24. We invite any Nazarene preacher, evangelist, or missionary who might be passing through Uhrichsville, to stop over and give us a boost. Let us know when you will be here so we can arrange for you. Anyone having friends or relatives in or near Uhrichsville or Denison, Ohio, and should like to have me call upon them, please send me

their addresses and I shall be glad to do so."

PASTOR LEE BATES, CORSICA, SO. DAK.—"During June we had Theo. and Minnie Ludwig with us for thirteen days. This meeting was an odd one. Large crowds, good attention, easy finances, but only seven seekers. However, it was a great power for good. The truth went home, prejudice against holiness was disarmed and the church firmly established in the minds of the people. They have been called for a longer meeting next year. The new church is progressing nicely. The basement is dug and foundation completed. God has wonderfully undertaken for us along financial lines. This year, which is drawing to a close, has been a good one. The church has prospered. In numbers we have gained four. There are at least a dozen more who should come in. The finances will go over the top. Many souls have found God and many, we know, are stronger in Christian experience. We give the glory to God and the men and women who have labored with us."

PASTOR T. S. MASHBURN, MT. CARMEL CHURCH, DILLON, GA.—"The past two Sundays have been exceptional for attendance and interest, both in Sunday school and public service. This was especially true at all day meeting Sunday, July 18. Our three brother preachers, all being busy elsewhere, left this writer to teach a Bible class in the morning and preach three times during the day. People came from one to approximately forty miles, on foot, horse and buggy, automobiles and trucks. God helped the preacher and the people; old and young stayed with him until the benediction at night. Work for laboring men seems to be plentiful and growing crops promise good yield, and now we trust this people, who are possessed with big warm hearts, will forget three abnormal years of dry weather and short crops, and as loyal Nazarenes, cheerfully adopt our budget and tithing system and thus honor God with their substance. We have spent some time in visiting other prosperous towns with a view of doing tent work in those places, but owing to failure on the part of some folks who promised us financial help, we are handicapped at present in putting our plans over. We have preached on and talked tithing to our people, urged them to patronize our Publishing House, read our literature, pray for our schools, home and foreign missions, and stand up and out against compromise with worldliness and sin."

LEOLA, TENN.—"I am glad to say that I still have the faith that was once delivered unto the saints. The second

blessing is more precious to me than ever and needs to be preached more than ever, I'm convinced. A dear brother, G. W. Clark, who lives here is responsible for this meeting. He has struggled here for two years to get some way to have holiness preached to his people—community. At last he purchased a new tent for \$150 and engaged his evangelists and the meeting is on in full blast. Seekers are coming to the altar, overflowing crowds at night, day attendance small. Prejudice against holiness runs high. They cut down our tent and burned a brush arbor two years ago. Real holiness is no more popular now than it was fifty years ago. Mrs. Helen Brunner is our excellent assistant. My home address is Portland, Tenn. I expect to do evangelistic work as God may open the way or serve as pastor should He lead. Have had wide experience in both lines of work."—J. A. Chenault.

PASTOR J. O. AND EDNA WELLS HOKE, PEORIA, ILL.—"God is marvelously blessing the work here. We are now buying and paying on a beautiful lot on the corner of Fifth and Fisher, only four blocks from the main street and only about seven from the courthouse. Two months today since we bought and made first payment on our lot, and while we did not have one dollar in building fund at that time we have quite a bit of our \$1,000 to be paid by December 1, and we hope to have it by September 1, so that we can put a building on it for winter. Please help us pray. God is giving us souls at nearly every service, seven yesterday and last night, all adults. We are about to be crowded out of our tent with our Sunday school, and the night services are much like camp meeting services, with the crowds outside and in. Our people are not rich at all, but a finer crowd of Nazarenes cannot be found than we have. The mission has merged into a church without any splits, quarrels or any unpleasantness at all. We have paid both budgets in full and all local bills are paid up to date. After the recall of the pastors the church board raised the salary to \$25.00 without one dissenting vote. We are having about four street meetings each week. God is giving us the opportunity of our lives and we are so happy in His will and service. He has given us a splendid ladies' quartet and for all this we praise Him. Our District Superintendent, Brother Chalfant, has been a great blessing and help to us. I have refused fourteen calls to revival work this year to stay here and tell the story to this people. We have left our little home in Cartersville, Ill., and have lived upstairs in two rooms, sometimes with carpets and sometimes without, and doing without many of what seems to be nearly the necessities of life, but it has been a pleasure to do this when we look in the shining face of either a poor drunkard who has been saved or a beautiful moral woman or man who has just found Jesus. And thank God, we are getting both. Pray for us."

GALLIPOLIS, OHIO—"A very successful camp meeting has just closed in our city under the direction of Evangelist F. C.

N. Y. P. S. PINS



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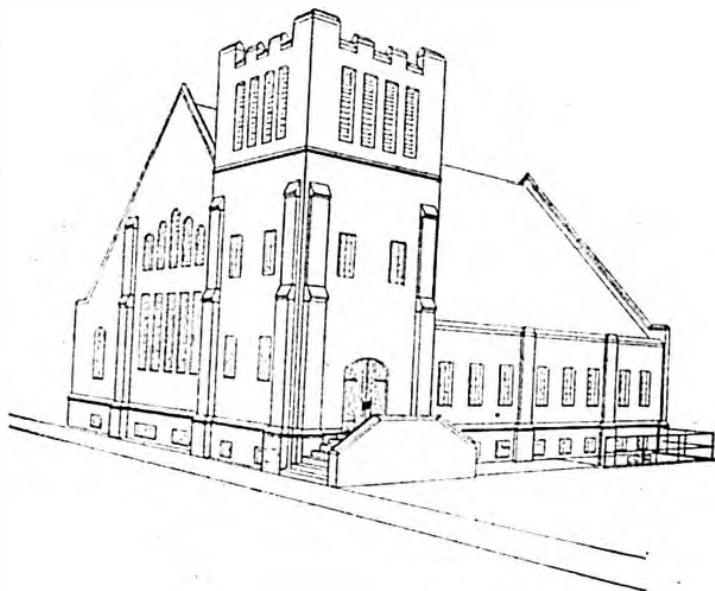
EAST PASADENA CHURCH OF THE NAZARENE

A little over a year ago we found ourselves in a little mission hall in the eastern section of Pasadena, with few assets in a material way except a few benches and a piano and some liabilities. But we found a people who believed in the power of prayer. Liabilities were wiped out and a desire to secure a more permanent location began to grow. We began to search and pray.

In some cases prices were too high and in other localities a Church of the Nazarene was not wanted, but finally we were divinely directed to a spot a few feet south of the main business street of this city. Price was extremely reasonable, location ideal, but we had no money. We explained our situation to our bank and they kindly advanced enough to make a first payment. Then we began to raise money. And it began to come in from most unexpected sources until a private party agreed to give the last \$1,000 if we would raise the remainder to clear the lot by January 1, 1926. We began to work harder than ever and on Sunday morning, December 27, the last penny was raised to clear the property, and we came before the people in a great rally in a tent pitched on the lot the same afternoon, announced that the property was paid for, asked for an offering toward building the church, and a little over \$4,000 was laid down in cash and pledges. Sod was broken amidst much rejoicing. Several weeks were involved in drawing up plans, securing legal title to the property, gathering in pledges, etc., and actual work began the first week in May.

The building will have a basement 50x60 with primary and beginners' room, classrooms, Young People's assembly room seating 250, rest rooms, etc. The main auditorium will have a gallery seating about seventy-five, two large class rooms at the rear of the auditorium, which can be opened together for a smaller assembly or prayer room, or which can be opened together into main auditorium. In the tower will be a large room for study and church office, which can also be used for a Sunday school class. The total seating capacity on the main floor will be about four hundred. The church is being constructed of varicolored brick, and trimmed with art-stone, with composition-slate roof.

The corner stone was laid Sunday afternoon, July 11, with Dr. J. W. Goodwin in charge. Several weeks ago, however, our congregations had so increased that our mission hall could not hold the



people, so it was decided to buy a tent, putting the money we had been expending for rent in this more permanent investment, and move "out under the stars" until the new church was completed. So on Memorial Day we left the old hall, with some sorrow, for there the church was born and there God had blessed, but with greater joy that God was leading on to greater things. Our 40x60 tent seats three times the number we could get into the hall, and has already been full to overflowing. Souls had gotten victory at the altar and we are now in the midst of a real old-fashioned revival. We had intended to stop last Sunday, July 11, when \$2,200 more was raised on the church building, but God directed otherwise and the meeting swept on under the leadership of the Holy Ghost. The past week has been a wonderful week. The special workers have been Dr. J. W. Goodwin as evangelist and Rev. Joseph Ransom as song leader.

Several thousand dollars more will be needed to complete our new building. We are now part way up with the brick walls, but we have stepped out to trust God. Praise His name! He is supplying all our needs, and we believe He will lay it upon the hearts of His people to help us see this great undertaking through.—Paul Goodwin, Pastor.

Brown. More than fifty conversions, with all the churches in the city benefited to a great extent. Crowds very large every service. This being the first time the Nazarene work was ever presented in this city the public rallied to their support and they requested the camp to be held here again next year, beginning July 7. A church will no doubt be organized in a short time as a result of the meeting. There were also several subscriptions taken for the *HERALD OF HOLINESS* during the meeting, and we are very much impressed with the church and its principles, and hope that it may continue in our city. District

Superintendent Gibson of Columbus, Ohio, will preach here on August 3 with a view of organizing a work here."—Horace Condee.

PASTOR F. C. SAVAGE, JOPLIN, Mo.—"Just closed our summer revival Sunday, July 25, with shouts of victory. A number were saved or sanctified. Rev. D. Shelby Corlett, of Pasadena, Calif., was the evangelist, and he is a good one, one of our very best for camp meeting work. His messages are deep and stirring. We have a nice class to take into the church next Sunday. Our work at Joplin is coming fine. Our goal is over the top, with every financial obligation, glory to God. On with the battle."

DISTRICT SUPERINTENDENT MONTGOMERY, KENTUCKY—"Recently I had the privilege of spending a few days with Rev. E. C. Dees, District Superintendent of the Missouri District, his family and Miss Della Walker, of Bell City, Mo., who were engaged in the battle at Claymore camp near Elkton, Ky. I understand that Brother Dees has been an engaged worker for this camp nineteen times. The people love him dearly, and he held their attention well with his fine messages of truth. Brother Dees is finishing up his fourth year as Superintendent of our work in Missouri, and plans to enter the evangelistic field, to which he is so well adapted, after September 20th. He has had a very successful career as District Superintendent, and has organized many good churches during the four years of faithful service. Those desiring the services of Brother Dees for fall and winter revivals can reach him at Des Arc, Mo. Miss Walker is a very able preacher, and brought some strong messages of truth which were very effective. A few times the writer enjoyed trying to preach the Word, but seemed to get very little results when he did. There are a lot of splendid people connected with this camp meeting association, and the fine committee plans to repair the buildings and continue to "Throw out the life-line" from year to year until Jesus comes."

EVANGELIST F. L. McDONALD—"I am again in the evangelistic field. I have just closed a good revival at Brazil, Ind., with Rev. J. S. Randle and wife. This was a hard battle but the pastor and wife stood nobly by me. We had many things to oppose us, such as a union meeting with all of the formal churches of the city at the park; also, I believe the hottest weather I ever experienced. But the great loving spirit of the Lord helped us to get someone at the altar every night but three, in the two weeks. Yes, also the carnival came the last week of the meeting to help us out and almost helped us clear out, but I am ready for just as hard a battle again. Praise His dear name. I realize there are many churches that need a man to help pull them through hard places such as church debts on new places, and as I have helped to do that kind of work for many years I am ready to try for you. My address is 1315 E. Legrand, Indianapolis, Ind."

AKRON, OHIO—"The old saying that 'the best of friends must part' was felt very keenly as we came to the last week of the ministry of our dearly beloved pastor, H. B. Macrory and family. The week was spent in fellowship one with the other and with much entertaining in their behalf. The different societies and Sunday school classes gave farewell parties for them, and on the last Wednesday night a public farewell service was held in the church. A nice program was rendered, at which time a framed letter of appreciation from the church was presented to Brother Macrory, which read, 'Dearly beloved pastor, words are inadequate to express our appreciation and love for you in your most faithful and untiring labors rendered in the past seven and one-half years among us. In preaching the Word you were bold and fearless. In sorrow you were most tender and sympathetic. In trouble you were comforting and willing to share our burdens with us, even to the extent of neglecting your own physical needs. In reproof (which was not often) you were loving and kind, and as the example of the lowly Nazarene your life is above reproach. As we look backward over the past years we can see how God has so wonderfully led you and how willing you were to be led. We can heartily say that we thank God for giving us such a good shepherd, and for the blessings which the past years have brought us. We also appreciate the faithful labors of your wife, Mrs. H. B. Macrory, your daughter, Eva and your sons, Boyd and George. No task was ever too great for them to do. Everything asked of them was done willingly and in a capable manner. They heartily co-operated in the work of the church. As you go into your new field of labor we pray God's richest blessings upon you, and that He will crown your labors with many precious souls. Inasmuch as your going grieves us, yet we say, 'God's will be done.' We want you to know that we are holding you up to the throne of God, and as our prayers for you arise we feel that from you will ascend a prayer for us here and the work which you began. Now may the grace of our Lord Jesus Christ rest and abide with you now and for evermore. In Christian love and gratitude. First Church of the Nazarene, Akron, Ohio.' Also, the last Sunday, July 25, was a great day of victory, when eight souls bowed at the altar of prayer and found peace and joy to their souls. A large number of our people went to the station to see them off on Monday morning and as the train pulled out we prayed for a safe journey and God speed. God is still in our midst and the end is not yet, praise the Lord. We still have much ground to possess and higher heights to attain, and the First Church of the Nazarene, Akron, Ohio, is going on to certain victory. Hallelujah."—Mrs. C. C. Conley, Reporter.

PASTOR E. M. SMITH, WESTSIDE, WICHITA, KANS.—"I want to use this letter to help get acquainted with the brethren of the Church of the Nazarene. I have been a saved member of the M. E. Church thirty-nine years. Have preached for

the same thirty-one years. Was sanctified wholly August 26, 1902, settled it with the Lord April 19, 1926, that I must die to all the past and like Abraham walk out by faith not knowing whither I went. Announced to my people on May 2, 1926, that I was going to resign, to take place the 23rd of May. Had already gone to Wichita and rented a house and expected to pitch a tent and go to work for the Lord under the auspices of the Church of the Nazarene. On May 4th I got a call to come to Wichita and accept the Westside Church of the Nazarene. I accepted the call. On May 30 I took up the work by holding a revival meeting. Brother A. L. Hipple, my District Superintendent, furnished a tent for three weeks, and for two weeks longer in our tabernacle. Rev. W. R. Cain, the well known evangelist and also a classmate of mine, who was ordained elder at the same time in the M. E. Church, 1909, came in and helped us some. We had a blessed time with the Lord and at least twenty bowed at the altar and prayed through to God to be saved, reclaimed and sanctified. Hallelujah. Twenty-four have been added to the church in these few weeks. I feel very much at home in the Church of the Nazarene and am enjoying the fellowship. I am expecting to be given elder's orders at the coming Assembly and then I will be a full fledged Nazarene."

EVANGELIST F. C. BROWN—"Just closed a wonderful revival at Gallipolis, Ohio. This was the first Nazarene meeting ever held here. We had a hard pull and the darkness was great, but the Lord answered prayer. District Superintendent Gibson was with us on July 9th and brought a wonderful message. There is a fine class of Christian folks here. Brother Condee, a fine Christian man who runs a little mission closed the mission

and his people helped to push the battle for the Lord. Rev. J. F. Tipton and Rev. J. D. Croft closed their meetings and prayed and pushed with us. Over fifty prayed through to victory. An annual camp meeting was organized and next year the meeting will be held from July 7 to 24. It is a fine location on the beautiful Ohio River across from West Virginia. We are expecting a Church of the Nazarene to be organized here at once. Pray for these dear folks."

WASHINGTON, ARK.—"July the 25th closed the revival of the Ja Ka Jones Church of the Nazarene. Brother Brice and Sister Ethel Barham were the evangelists. God's blessings and approval were on the services from the first to the last of the meeting. The altar services were victorious and from the testimonies of the new converts it seemed that the seekers obtained victorious experiences. This revival was far reaching. People of other denominations testified

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to being blest and even sinners who made no move to get to God wept and laughed for joy with the people of God as they shouted His praises. We feel that the good influences of this meeting will never die. Brother Barham took up a pounding for our good pastor, Brother Wesley Hunter, and although it is the first pounding that has ever been raised here the people responded liberally and enjoyed bringing their offerings, for we all appreciate Brother Hunter. A young girl who was saved in the meeting, when she learned that Brother and Sister Barham will spend the summer conducting meetings, asked the ladies to give Sister Barham a shower of canned fruit. Though this was not thought of until too late to make it very public, yet a large box of fruit was presented to Sister Barham. A class of new members was received into the church and several infants were dedicated to the Lord by Sister Barham."—Rettie Sutton, Secretary.

PASTOR L. O. GREEN, PRINCETON, IND.—"We have just closed the greatest revival meeting the church has ever had. Rev. John Fleming was the evangelist and our good friend Burl Sparks, singer. The meeting was held under a 40x70 tent which was filled every night and

nearly every night a great multitude would surround the tent. The 32 foot mourners' bench was full of anxious seekers several times. A good class was received into the church the last Sunday and more are coming. Brothers Fleming and Sparks are certainly a good team—their services were entirely satisfactory to the church and appreciated by the public in general. All the departments of the church are moving on with even keel and making some progress. We covet an interest in the prayers of all God's people that we may keep in the will of God and do the work He has for us to do."

PASTOR C. H. STRONG, CHICAGO, AUSTIN CHURCH—"In the month of May we recognized our fifth anniversary as a church organization. It was a good day. God was there. In a few moments of time we raised \$1,300 on church debt, thus reducing our obligations \$11,000 in four years beside several thousand in improvements. This year we have over paid our general budget \$600 put near \$1,000 in Olivet College, besides meeting our current obligations promptly. I know all such can be done without God, but sometimes it is an indication of divine favor. I read some years ago from the pen of an inspired writer that if we

would bring all our tithes into the storehouse God would put His O. K. on the donors for a blessing. It works. We have tried it personally and with congregations. We have given more church letters this year than in all the four years previously combined, another indication of expansion, isn't it? District Superintendent Chalfant has been with us a few times during the year and is always welcome. He is a faithful loyal brother, a good preacher, a tent meeting wizard, a lover of righteousness, a holiness man. The last quarterly Sunday school meeting indicated that the average attendance for the three previous months was considerably the largest yet for that period of time. Garvin and Bush are good Sunday school men. The young people, under the leadership of Clara Langhauser, are pushing on. A month ago by vote of the church we were invited to continue as pastor for the sixth year with but four dissenting votes. There are no better people anywhere than found in the Austin congregation."

INDIAN HEAD, MD.—"We have not reported for Chicamuxen Circuit for some months, and now we have so much to report, that we shall scarcely know where to stop. Back in March we had a most blessed night service with Rev. E. Arthur Lewis. June 13, while the pastor was at Eastern Nazarene College Commencement, some twenty-nine people from the Park Lane, Va., N. Y. P. S., including their pastor Rev. C. R. Mateer, gave our people a service at Pisgah in the afternoon, and at Indian Head at night. These blessed young folks proved a great blessing as the Holy Spirit spoke through their sermons and songs. June 27 was another day of rejoicing: in the afternoon we had Children's Day service at Indian Head, using our own Publishing House program, supplemented by curios, etc., loaned by Sister Alice McClellan. The special missionary offering amounted to \$20. That night the spirit of the service foretold of a revival. Praise God, we have had the cry of our heart more than granted, Hallelujah! July 4-18 our Father honored us with a mighty revival—one of the greatest on the circuit. Rev. Marvin S. Cooper was the evangelist and he proved to be God's man for the place. He preached the old rugged gospel with unction and power, feeding the souls of the saints and used of the Holy Spirit to convict many souls who were not right with God. In every sermon and altar service he mirrored the power of God. There were about twenty seekers at the altar, most of whom prayed through to their souls need, either being reclaimed, converted, or sanctified wholly. Many more were under conviction, and with this break we take courage to keep on fire for God and give Him a chance to accomplish the work which He hath begun. The meetings were well attended. Visiting ministers came from time to time, and special singers from Washington, D. C., Capitol Heights, Park Lane, Va., and the County assisted throughout the meetings in such a way that we never lacked for good music. The children's meetings in the afternoons were well attended,

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under the leadership of the pastor. The last Friday afternoon the evangelist visited the service, which was closed with a beautiful altar service when the Holy Spirit undoubtedly talked to the hearts of some of our girls and boys. The closing Sunday was a wonderful day. Brother Cooper preached three times under the anointing of the Holy Spirit, and to the help of everyone from whom we have heard. Five babies were dedicated to the Lord; seven people were immersed in the Potomac River; eight people united with our Indian Head Church. This was the first time for three years that the membership had been increased. All four of the churches on the circuit were represented, people came from all around the country, and eight automobiles came from Washington and vicinity for all or part of the day. The offerings came easily, thus enabling us to pay the largest amount, with one exception, that has even been paid to an evangelist on this circuit. The evangelist sprang a surprise on the pastor in the afternoon, taking a special offering for her which amounted to almost a month's salary. Brother Cooper also obtained pledges for \$300 to take care of the balance of a note which has been hanging over since 1921, and other indebtedness. We are now looking forward to the burning of the note in October, at which time we hope to have Brother Cooper with us for a three-days' convention. We know of at least six states in which prayers were ascending for these meetings, and we want to express our deep appreciation for everyone whose faith helped to bring to pass this mighty outpouring of God's Spirit upon us.—(Miss) Hattie E. Goodrich, Pastor.

DEATHS

SILAS ELIJAH HAWKINS—Infant son of Mr. and Mrs. A. E. Hawkins, was born August 26th, 1925. His coming into the home was welcomed, and his short stay was a source of sunshine and blessing, but the parents' hope of a preacher son, or a useful man in the kingdom of God was cut down when on Saturday night, June 16th, 1926, after just a few hours of awful suffering, Jesus took him from a world of sin, sorrow, and suffering to be forever with Him. His parents are consecrated people, and amidst blinding tears they are saying, "He doeth all things well." Here his cooing voice will be heard no more, his chubby hands and feet will greet you no more, but he is safe from the blight of sin and will greet you at the "Eastern Gate," where cruel separation can never come. Live with this in view and heaven will be dearer. The funeral was conducted by Rev. Nabors, pastor of the local Nazarene church and his body was laid to rest in Thaxon cemetery to await the call of the first resurrection.—H. H. Hooker.

BEATEM—Emma Rosella Beetem, daughter of Elisha and Sarah Christman, was born June 21, 1881, departed this life April 29, 1926, at Richmond, Ind., age forty-four years, ten months, eight days. She leaves to mourn their loss her husband, John A. Beetem; six daughters, Mrs. Laura Fish, Mrs. Flossie Pierce, Misses Gladys, Irene, Ruth and Bernice; two sons, Arthur and Everett; two grandchildren; father and mother, Mr. and Mrs. E. T. Christman of Mt. Sterling, Ohio; three sisters and a host of friends. She was a devoted mother, a kind neighbor and consistent Chris-

tian, beloved by all who knew her. She was a member of the Church of the Nazarene. Funeral services were held in the Church of the Nazarene in charge of Rev. Ernest Wiggins and Rev. Ray Smith of the Pilgrim Holiness Church—J. A. Beetem.

JOHNSON—Mrs. C. S. Johnson of Jeffersonville, Ind., departed from this life June 29, at the hour of 9:40 a. m., to spend eternity with Jesus. She was in her sixty-second year. She is survived by her devoted husband, C. S. Johnson, and nine children, eighteen grandchildren, one great grandchild, three brothers and one sister. Sister Johnson was taken to the hospital in Louisville, Ky., for an operation which was of the severest type. She was a great sufferer, but she bore it patiently for eight weeks, until her heavenly Father said "It is enough, come up higher." Sister Johnson was a true and faithful mother, striving not only for the interest in her home but for the welfare of the community in which she resided. She was a charter member of the First Church of the Nazarene at Jeffersonville, Ind. Striving with much faith and labors of love to keep open those church doors in order that holiness might be preached in that city, she was truly a blessed

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saint of God. While we lament the loss of this good woman from among us, we feel to rejoice that the joy of heaven is augmented by her presence. No doubt the angels acclaim and all the bells of heaven ring her an eternal welcome into the city of God. The funeral service was in charge of Rev. J. W. Mount, of Gaston, Ind., at the church of her choice at Jeffersonville, Ind. The funeral message was full of truth and words of comfort. Two of her girl friends sang a number of her choice songs. We are all now waiting to meet her in the morning at the "Eastern gate" over there in that city of God.—Rev. J. W. Mount.

MORVEC—John (Jack) Loman Morvec was born in Kalamazoo, Wash., April 12, 1913. He was converted under the preaching of Rev. E. J. Lord and Miss Louise Pinnell in a tent meeting at Beaver Homes, Oregon, two years ago, and was a charter member of Beaver Homes Church. He backsid, but was

reclaimed in his home in Kalamazoo just a few weeks before his death, which was caused by a heart attack while swimming, and he went to be with Jesus June 26, 1926. Jack was a general favorite, as the many beautiful offerings and such a crowd, that the church could not hold it, testify. The funeral was held at the Church of the Nazarene in Kalamazoo, June 29. Rev. G. O. Crow read the Scripture lesson from Rev. 21:1-7 and Rev. 22:1-5. Rev. J. Thos. Cowley of Kalamazoo M. E. Church led in prayer and Rev. Bertha Crow read Eccl. 11:6-10, and preached from Matt. 24:44. A ladies' quartet sang "We'll Understand It Better By and By," and "Just Inside the Eastern Gate." At the grave side "Safe in the Arms of Jesus" was sung. We laid all that was mortal to rest in the I. O. O. F. cemetery, where his body awaits the resurrection. We think of him as walking the streets of gold with Jesus, free from this sin blighted world and cannot wish him back, for our loss is his gain. He leaves for awhile his parents, Mr. and Mrs. Jack Morvec; two brothers, David and

Paul; three sisters, Mildred, Leta and Esther of Kalamazoo; a sister, Mrs. Clyde Anderson of Omaha, Nebraska, and a host of other relatives and friends. But oh! that meeting when we'll meet where no tears ever flow.—His Mother.

MINER—Hugh A. Miner was born in Murray, Nebr., July 6, 1905. He was married to Miss Florence Brehm of Lincoln, Nebr., October 2, 1916. To this union a daughter was born who died in infancy. After two weeks of illness in which Mr. Miner was suffering from walking typhoid and double pneumonia in a hospital in Tulsa, Okla., he died June 30, 1926. Interment was at St. Joseph, Mo. He testified to being converted in 1916 and felt called to preach the gospel, but never went into the active service. He is survived by his wife; his mother, Mrs. Anna Miner, Syracuse, N. Y.; a sister, Mrs. Beulah Blanchard, of Syracuse, and two brothers, S. D. Miner, Peoria, Ill., and Wade Miner, Ossette, Mont. We all extend our deepest sympathy to his wife, Mrs. Miner, our beloved pastor (of St. Joseph, Mo.), in her loss (Acts 16:31 and 1 John 5:14, 15). She feels the loss greatly because she was so devoted and true to him until death. Only those who have had and lost a life companion know the vacancy that comes at such a time. Jesus alone can comfort the aching heart. But soon Jesus will come and then we will all go to meet our loved ones over there. It will not be long, and it may be soon.—Miss Edna C. Simmons, Deaconess.

STEINKAMP—Fred J. Steinkamp was born in Renville, Minn., January 11, 1883; was married to Miss Edith Schmidt October 14, 1910, to which union seven children were born. In 1915 the family removed to Renville county, North Dakota, where Mr. Steinkamp engaged in farming. During the year 1911 Rev. C. B. Perrine, of the Church of the Nazarene, held some meetings in the Pleasant View neighborhood, which resulted in a gracious revival, and Mr. Steinkamp was among those converted and sanctified at that time, and he became a charter member of the Pleasant View Church of the Nazarene, of which he remained a faithful member until his death, which occurred on May 24, 1926, after an illness of nine days from pneumonia. The funeral services were conducted by Rev. C. B. Perrine, and the remains were taken to his former home in Minnesota, for interment in the family burial ground. This is the brief record of Brother Steinkamp's earthly life; but those who knew him best have the remembrance of a life lived close to God, and of a walk "even as He walked." His testimony was always clear and unwavering of faith in Him by whose grace he was saved, and when the great enemy came he was prepared to meet him. Those who were at his bedside during his last illness say that his passing over was victorious, and that he exerted his wife and children and friends to meet him in heaven. His last hours, however sad to loved ones left behind, were marked by a triumph over death only possible to those who have an anchor of faith and hope in Him who died upon the cross and rose again for our salvation.—H. G. Cowan.

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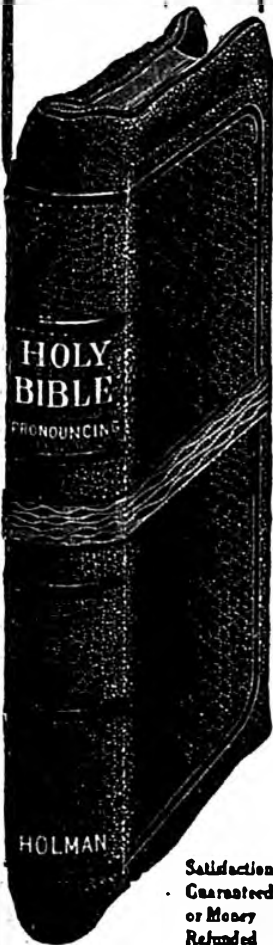
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IMPORTANT NOTICE

All members of the Department of Foreign Missions are requested to be present at a special meeting called at Headquarters, 2023 Troost Ave., Kansas City, Missouri, in room 303 at 10 a. m., September 21st and continue over the 22nd and into the 23rd, when the General Board will be in session, and continue for meetings while the General Board is in session.

DEPARTMENT OF FOREIGN MISSIONS.
H. F. REYNOLDS, Secretary.

Notice is hereby given that a special meeting of the General Board of the Church of the Nazarene is called at Headquarters, 2023 Troost Avenue, Kansas City, Mo., at 9:30 a. m., Thursday, September 23, 1926, for the transaction of such business as may be presented. The several departments, namely, Foreign Missions, Home Missions, Church Extension, Ministerial Relief and Publication, will also hold meetings.

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

E. J. FLEMING, Secretary.

ANNOUNCEMENTS

OPEN DATE—I have some open time from Sept. 2 to 26th. Anyone needing a pianist for revival meetings address me at Cedar Hill, Texas.—Roscoe Carroll.

NOTICE MISSOURI DISTRICT—There will be a meeting of the District Examining Board at Des Arc, Mo., Tuesday, September 14th, at 9:00 a. m. All who expect to take the examination please be present. No examinations will be given during the District Assembly.—J. W. Roach, Chairman; J. E. Linza, Secretary.

BORN—To Rev. and Mrs. E. G. Theus an 8 1/4 pound boy at the Leslie Sanitarium, Blackwell, Okla., July 1st. Mother and son doing nicely. His name is Charles Ralph, to be called Ralph.

SPECIAL NOTICE—The Examining Board of the Kansas District will meet at Newton, Kansas, 110 E. 9th St., Tuesday, August 31, at 10 a. m. All licensed preachers and deaconesses who expect to take examinations please be on hand.—A. L. Hipple, District Superintendent.

NOTICE—The Kansas District Assembly will be held in our church at Newton, Kansas, 110 E. 9th, Sept. 1-5. General Superintendent Goodwin will be the presiding officer. Please write to Rev. Wm. Lambert, 110 E. 9th St., regarding entertainment. Let us pray for a great Assembly.—A. L. Hipple, District Superintendent.

NOTICE NEW YORK DISTRICT—On account of the resignation of Rev. Paul S. Hill, as District Superintendent of the New York District, General Superintendent Dr. R. T. Williams appointed me to serve for the balance of the Assembly year. I send greetings to all our Nazarenes and holiness friends on this great New York District. This being my old district, it gives me much pleasure to once more try and serve and become colaborer with you in the advancement of the cause of Christ. I assure you that the confidence placed in me by our District can only be realized by our concentrated efforts and by fortifying our churches. We are planning a sched-

ule to begin some time in August to visit all our churches. What we desire more than any thing, is to have the blessing of God on this our first visit. We especially invite all our holiness friends living in towns or cities over the New York District, to write us about the possibility of holding campaigns in your location.—J. A. Ward, Box 330, Spring Valley, N. Y.

TELEGRAMS

ROCHESTER, N. Y.

Glorious revival closed August 1 with Evangelist Bussey. Seekers every evening with clear cases of old time salvation. Fine attendance, church received great uplift, some new members with others to follow. Opened campaign with dedication of splendid new tabernacle

in central location. Prospects for a great church.—Clark Forcey, Pastor.

ALLENTOWN, P. A.

Nazarene church organized in Allentown, Pa., Aug. 2d, by Superintendent Maybury; thirty-three members. Rev. Wm. Heslop, returned missionary from Korea, appointed pastor. T. L. Wieand, founder of Beulah Park Camp, president of trustee board.—William Heslop.

CAMPMEETING CALENDAR

Aug. 6 to 16, Frankfort Pilgrim Holiness Campmeeting, Frankfort, Ind. Workers: Rev. T. H. Gaddis of Cincinnati, Ohio; Rev. T. M. Anderson, Wilmore, Ky.; Rev. C. C. Mouser, trombonist and soloist of Cincinnati, Ohio; Rev. C. D. Jester of Indianapolis, Ind., song leader; Dunkelberger sisters and Moser sisters and other special singers, also a strong brass band and orchestra.

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The Author

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August 6 to 16, Twelfth annual session of Cape Cod Union Campmeeting Association at Marlon, Mass. Undenominational. Rev. V. E. Stake Miller, evangelist. Rev. G. G. Edwards, President; Harold Ellis, Secretary, East Wareham, Mass.

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

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

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

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

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

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

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

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

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

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

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

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

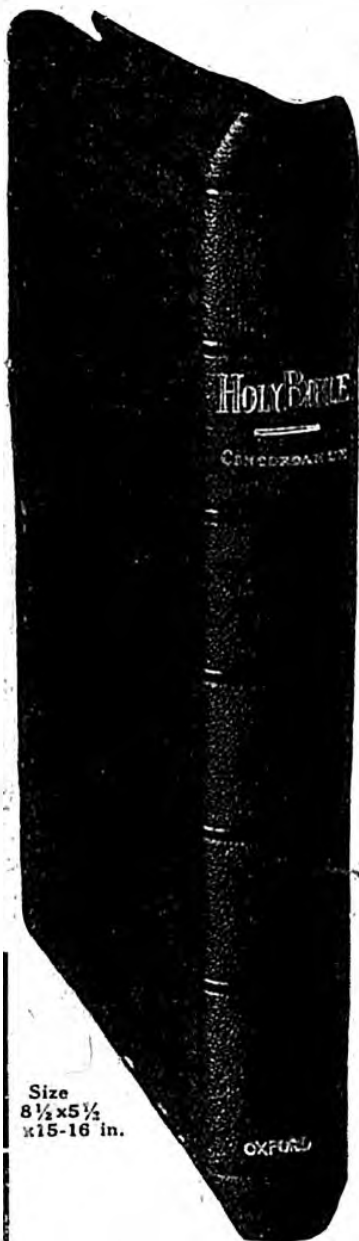
Aug. 13 to 23. Bonnie campmeeting, at Bonnie, Ill. Workers: Kava, John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis. W. T. Lawson, Secretary, 1205 N. Maple St., Benton, Ill.

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

August 15 to 31. Beebe, Ark. 34th Annual Campmeeting of the Beebe Arkansas Holiness Campmeeting Association. Workers: Dr. O. G. Mingledorf of Illickshear, Ga., Prof. B. D. Sutton and wife of Olivet, Ill. For information write Mrs. Callie Harrison, Secretary, Beebe, Ark.

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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. Willson, Rev. J. C. Brillhart and District preachers. All actively engaged ministers and their wives will be entertained free. Private tents may be secured at reasonable rates. For information regarding entertainment, tents, etc., write G. H. Butler, 610 19th St., Roanoke, Va.

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

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

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

Aug. 19 to 29. Annual campmeeting of the Pilgrim Holiness Church of West Kansas District will be held at Winona, Kansas. Workers: Rev. R. G. Finch and Rev. R. E. Dunham. Board and lodging will be provided as usual without charge. Expenses to be met by free

will offerings. Bring your bedding. For information, write Mrs. C. F. Berhgreim, Secretary, Monument, Kansas, or J. J. Cash, Colby, Kansas.

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

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

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

August 20 to 29, Dranesville, Va. Rev. John Norberry evangelist in charge. Other workers to be announced later. Large new tabernacle, healthy and pleasant grounds, near Herndon, Va., and sixteen miles from Washington, D. C. For further information address Chas. F. Henderson, Herndon, Va.

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

Aug. 20 to 30, First Annual Camp Meeting of Southwestern Oregon at Marshfield, Oregon. Workers: Rev. Theo. and Minnie Ludwig and others. This camp is near the Pacific Ocean, with an invigorating climate and a wonderful drive from Roseburg on the Pacific highway. There will be a dining hall and free camping ground. For further information, address Rev. D. P. Henry, 225 Hall St., Marshfield, Oregon.

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.

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

Aug. 26 to Sept. 15, Franklin County Holiness Campmeeting. Rev. Josiah Tucker and others in charge. Mrs. Bonnie Edgin, Secretary, Ozark, Ark.

Aug. 26 to Sept. 5, Cleveland, Ind., Camp. Silver Jubilee. Twenty-fifth annual camp of the Eastern Indiana Holiness Association. Workers: Evangelist John T. Hatfield, Dr. Chas. H. Babcock, Rev. Seth C. Rees, Rev. Paul S. Rees and Prof. James E. Campbell and wife, and others. Write Rev. C. E. Ellsworth, Secretary, Greenfield, Ind., Rt. 9.

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

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. 27 to Sept. 5, Thirty-Ninth Annual Campmeeting of the Southern Indiana Holiness Association, Oakland, City, Ind. Workers: John and Bona Fleming, evangelists; Song leaders, Rev. Arthur Johnston and wife. For information write Mrs. Maude Yeager, Oakland City, Ind., Secretary.

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

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

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

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

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

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

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

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON
La Fontaine, Kansas.....Aug. 13 to 29
JARRETTE AND DELL AYCOCK
Prescott, Ark. (Main Springs Camp).....
.....Aug. 12 to 22
Durant, Okla.....Aug. 28 to Sept. 5
Norman, Okla.....Sept. 9 to 19

C. H. BABCOCK
Circleville, Ohio.....Aug. 20 to 29
Alexandria, Ind.....Aug. 30 to Sept. 15
Lowell, Mass.....Sept. 16 to 28
Minneapolis, Minn.....Oct. 3 to 24

LEWIS H. BACHELLER
Detroit, Mich.....June 12 to Sept.
Pontiac, Mich.....September

A. F. AND LEONORA T. BALSMEIER
Hillcrest Camp, Kampsville, Ill. Aug. 19 to 29

P. P. BELEW
Flint, Mich. (210 W. 5th)....Aug. 11 to 13
Alexandria, Ind. (Assembly).....
.....Aug. 30 to Sept. 3

W. O. BENNETT
Dickinson, N. Dak.Aug. 18 to 22

DEULAH QUARTET
Detroit, Mich.....June 12 to Sept.

LAWSON BROWN
Prescott, Ark. (Main Springs Camp).....
.....Aug. 13 to 23

C. C. BURTON
Mentonsville, Ky.Sept. 5 to 20

M. M. BUSSEY
Akron, Ohio. (Kenmore Church) Aug. 8 to 22
Fort Dodge, Iowa Sept. 5 to 19
Burlington, Ohio Oct. 1 to 17
Uhrichsville, Ohio.....Oct. 24 to Nov. 14

H. C. AND MARY LEE CAOLE
Landersville, Ala.....Aug. 13 to 29

W. R. CAIN
Wichita, KansasAug. 12 to 22
Ara, Mo.Aug. 25 to Sept. 5
Arkansas City, Kans.Sept. 12 to 29

ROSCOE E. CARRELL
Bowie, Texas.....Aug. 14 to 29

JACK AND RUDY CARTER
Snyder, Texas.....Aug. 24 to Sept. 5

C. C. AND FLORA CHATFIELD
California, Ky. (Carthage Camp).....
.....Aug. 20 to 30
Lockland, Ohio.....Sept. 2 to 19
Crotherville, Ind.....Sept. 19 to Oct. 3
Sidney, Ohio.....Oct. 5 to 17
Lancaster, Ohio.....Oct. 19 to 31
Coshocton, Ohio.....Nov. 7 to 28
Lindsey, OhioNov. 29 to Dec. 12

C. C. CONLEY
Greenfield, Ind. (Camp) Aug. 20 to Sept. 6

J. V. COOK
Ohio District.....Aug. 18 to Sept. 30

STELLA B. CROOKS
Chicago, Ill.....July and August

WILLARD B. DAVIS
LaFontaine, Kansas.....Aug. 13 to 29

C. I. DEBOARD AND WIFE
Iberls, Mo.Aug. 18 to 30

H. N. DICKERSON
Hazelton, Ind. (Wheeling Camp) Aug. 13 to 22
Columbus, Ind. (Camp)....Aug. 28 to Sept. 5
Red Key, Ind.....Sept. 28 to Oct. 10
Bloomington, Ind.....Oct. 17 to 31

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

ROYAL E. DUNHAM
Winona, Kansas (Camp)Aug. 19 to 29

CHARLES DYE
Hazelton, Ind. (Camp)Aug. 13 to 22

J. D. EDGIN
Ozark, Ark. (Camp)Aug. 20 to Sept. 5

THEO. EISNER AND WIFE
Richmond Hill, N. Y. ...Aug. 29 to Sept. 6
Portland, Maine.....Sept. 15 to 26
East Palestine, Ohio.....Oct. 8 to 11
Huntington, Ind.....Oct. 21 to Nov. 7
Charlotte, No. Car.....Nov. 9 to 21
New Bedford, Mass.Nov. 28 to Dec. 12

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

JOHN FLEMING
East Liverpool, Ohio.....Aug. 12 to 22
Oakland City, Ind.....Aug. 27 to Sept. 5

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Minneapolis (Dickinson, N. D.)....Aug. 18 to 22
Montana (Dickinson, N. D.).....August 18 to 22
Iowa (Des Moines, Iowa)Aug. 28 to 29
IndianaAug. 30 to Sept. 6

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Western Oklahoma.....Oct. 6 to 10
Louisiana (Lake Charles).....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 8 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

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Kansas City (Pittsburg, Kans.).....Sept. 8 to 12
Missouri (Des Arc, Mo.).....Sept. 15 to 19
Kentucky (Lexington, Ky.).....Sept. 22 to 28
Tennessee (Chatanooga, Tenn.) Sept. 29 to Oct. 3
Arkansas (Hot Springs, Ark.).....Oct. 6 to 10
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Hamlin (Lubbock, Tex.).....Oct. 20 to 24
San Antonio (San Antonio, Tex.)....Oct. 27 to 31

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 Anaheim, Calif.....Oct. 18 to 31
 Ires, Calif.....Nov. 1 to 14
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 Temple, Okla. (Bethel Camp) Aug. 19 to 29
 El Reno, Okla.....Sept. 5 to 19
- PAUL GEIL AND WIFE
 Greencastle, Ind.....Aug. 8 to 30
 Alexandria, Ind. (Assembly).....
Aug. 30 to Sept. 3
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 Erie, Pa.....July 25 to Aug. 22
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 Alma, Ark. (Camp).....Aug. 19 to 30
 Cabot, Ark.....Sept. 1 to 12
- A. W. GOULD
 Cape May, N. J. (Camp).....Sept. 10 to 19
- JIM H. GREEN
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 Whon, Texas.....Aug. 8 to 22
 Snyder, Texas.....Aug. 24 to Sept. 13
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 North Pacific District.....Fall
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 West Bend, Ky.....Aug. 10 to 22
- LEE L. HAMRIC
 Post, Texas.....Aug. 22 to Sept. 5
- J. C. HAFLEY
 Sallisaw, Okla.....Aug. 13 to Sept. 3
- C. E. HARDY
 Leslie, Md. (Camp).....Aug. 13 to 22
 Madill, Okla.....Aug. 29 to Sept. 12
- B. F. HARRIS
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- L. HUBNER
 Star Lime Works, Ky. (Star Camp) Aug. 4-22
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 Alexandria, Ind. (Assembly).....Sept. 1 to 5
 Cambridge City, Ind.....Sept. 8 to 24
 Atlanta, Nebr.....Oct. 9 to 24
 Venua Nebr.....Oct. 23 to Nov. 7
- OSCAR HUDSON
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 Pittsburg, Kansas (Assembly) Sept. 8 to 12
 Newport, Ky.....Oct. 26 to Nov. 10
 Elwood Ind.....Nov. 12 to 28
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- MARION AND GRACE HUIJRE
 Letonia, Ark.....Aug. 17 to Sept. 5
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 Gordonville, Tenn.....Aug. 9 to 22
 North Nashville, Tenn., 1823 11th St.
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 Erma, N. J. (Camp).....Sept. 10 to 14
 Hominy, Okla.....Oct. 8 to 24
 Holdenville, Okla.....Oct. 29 to Nov. 14
- LUM JONES
 Bowie, Texas.....Aug. 16 to 29
 Calamine, Ark. (Camp).....Sept. 3 to 12
- J. A. KRINO AND WIFE
 Canby, Ore.....Oct. 31 to Nov. 14
- MASON LEE
 Delmer, Ky.....Aug. 10 to 22
 Huntington, W. Va. (Tent).....
Aug. 20 to Sept. 12
- JACK LINN AND WIFE
 Louisville, Tenn. (Camp).....Sept. 3 to 13
- V. W. AND MARGUERITE LITTELL
 Atlanta, Nebr. (Camp) Aug. 27 to Sept. 5
 Francisco, Ind. (Oatsville Ch).....
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 Erla, Tenn.....Aug. 27 to Sept. 13
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 East Orwell, Ohio.....Aug. 25 to Sept. 12
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 Britton, Okla.....Aug. 18 to Sept. 5
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 Marshfield, Ore. (Camp).....Aug. 20 to 30
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 Pittsburg District.....June 10 to Aug. 21
 Butler, Pa.....Aug. 23 to Sept. 13
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 Hollis, Okla.....Aug. 25 to Sept. 8
 Tishomingo, Okla.....Sept. 12 to 27
 Bluffton, Ind.....Sept. 30 to Oct. 17
- J. A. MacCLINTOCK
 Franklin, Ohio.....Sept. 5 to 19
 Lexington, Ky.....Sept. 21 to 26
 Olive Hill, Ky. (Camp).....July 31 to Aug. 15
 Louisville, Ky.....Aug. 18 to 31
- L. C. MESSER
 Dodsonville, Texas (Convention) Aug. 14 to 22
 Columbus, Ind. (Camp).....Aug. 29 to Sept. 5
 Pontiac, Mich. (Convention).....Sept. 8 to 17
 Rochester, N. Y. (Convention) Sept. 15 to 19
 New England District (Convention).....
Sept. 22 to Nov. 7
- B. W. MILLER
 Lithfield, Nebr.....Aug. 9 to 22
 Harton, Colo.....Aug. 23 to Sept. 5
 Newman's Grove, Nebr.....Sept. 6 to 19
 Council Bluffs, Iowa.....Sept. 26 to Oct. 10
 Beatrice, Nebr.....Oct. 17 to 31
- JAMES MILLER
 Decatur, Ill.....Aug. 8 to 29
- HARRY MORROW
 Morrowville, Kans.....Aug. 18 to Sept. 5
- B. F. NEELY
 Dixon, Okla.....Aug. 9 to 22
 Antlers, Okla.....Aug. 23 to Sept. 5
 Norman, Okla.....Aug. 8 to 22
 Thomas, Okla.....Sept. 9 to 19
 Knowles, Okla.....Sept. 20 to Oct. 3
 Altus, Okla.....Oct. 8 to 10
- WADE L. NELSON
 Brownlee, Okla.....Aug. 4 to 22
 Reed, Okla.....Aug. 25 to Sept. 12
- WILL H. AND LILLIE B. NERRY
 Carthage, Mo.....Aug. 22 to Sept. 4
- JOHN NORDERRY
 Tawlingville, Pa. (Camp) Aug. 18 and 19
 Danesville, Va. (Camp).....Aug. 20 to 27
 Ocean Grove, N. J.....Aug. 29 to Sept. 4
 Delanco, N. J.....Sept. 4
- G. F. AND BYRDIE OWEN
 Lacona Iowa (Mason Camp).....Aug. 8 to 22
 Iowa Assembly.....Aug. 5 to 29
 Charlton, Iowa.....Sept. 5 to 19
 Curtis, Nebr.....Sept. 22 to Oct. 7
 Kewasa, Nebr.....Oct. 10 to 24
- L. M. PAYNE
 Okmulgee, Okla.....Aug. 11 to 22
 Kennedy, Okla.....Aug. 20 to Sept. 5
- DWIGHT M. PEFFLEY
 Westport, Ind. (Decatur Co. Holiness Camp).....
Aug. 20 to 29
 Ohio District.....September
- HELEN PETERS
 Griggsville, Ill.....Aug. 2 to 22
- J. E. AND ADA REDMON
 Cplifornia, Ky. (Carthage Campground).....
Aug. 20 to 30
 Nashville, Mich.....Sept. 10 to 26
 Elgin, Ill.....Sept. 29 to Oct. 17
 Kewanee, Ill.....Oct. 22 to Nov. 7
 St. Bernice, Ind.....Nov. 12 to 23
- LEWIS J. AND EDYTHE RICE
 Kingston, Okla.....Aug. 13 to 29
 Chicago, Ill. (Assembly).....Sept. 1 to 5
 Richland Center, Wis.....Sept. 29 to Oct. 17
- CHAS. C. ROBINSON
 Falco, Kansas (Camp).....Aug. 10 to 29
- J. A. RODGERS
 Indiana District.....Aug. 4 to 24
 Omaha, Nebr.....Aug. 26 to Sept. 12
 Corydon, Pa.....Sept. 19 to Oct. 3
 Mitchell, Ind.....Oct. 5 to Oct. 24
 Salem, Ohio.....Oct. 31 to Nov. 14
 Kent, Ohio.....Dec. 5 to 19
- FERRY R. ROOD
 Geneva, Ohio.....Aug. 15 to 29
 Reersville, W. Va.....Oct. 12 to 24
- C. W. RUTH
 Normal, Ill.....Aug. 20 to 29
 Rochester, N. Y.....Sept. 3 to 13
- SELF-GOINS EVANGELISTIC PARTY
 Carters Creek, Tenn. (P. O. Columbia).....
Sept. 2 to 17
- MR. AND MRS. R. A. SHANK
 Morrowville, Kans.....Aug. 20 to Sept. 5
- BURL SPARKS
 Delanco, N. J. (Local Preacher's Camp).....
Aug. 27 to Sept. 8
- E. E. SHELHAMER
 Houghton, N. Y.....Aug. 12 to 23
 Imperial, Nebr.....Aug. 20 to Sept. 6
 New Philadelphia, Ohio.....Sept. 10 to 19
 Allentown, Pa.....Oct. 15 to 24
 Brooklyn, N. Y.....Oct. 29 to Nov. 7
 Plattsburg, N. Y.....Nov. 11 to 21
- MRS. JULIA A. SHELHAMER ..
 Centerille, Pa. Aug. 3 to 22
 Imperial, Nebr..... Aug. 20 to Sept. 6
- C. K. SPELL
 Raleigh, Miss.....Aug. 2 to 30
- D. M. AND EVA SPELL
 Norman, Okla.....August 8 to 22
- E. H. STILLION
 Warren, Ohio.....Aug. 11 to 29
 Warwick, Ohio.....Sept. 1 to 13
- H. D. SUTTON AND WIFE
 Beebe, Ark. (Camp).....Aug. 10 to 22
 Kingswood, Ky. (Camp).....Aug. 27 to Sept. 5
 Chicago, Ill.....Sept. 7 to 13
- H. W. SWEETEN
 Carthage, Ark. (Camp).....Aug. 20 to 30
 Huntington, W. Va.....Sept. 1 to 20
 Vincennes, Ind.....Oct. 3 to 18
- ELWOOD TAYLOR
 Monticello, Ky.....Aug. 9 to 20
- W. A. TERRY
 Lorenzo, Tex.....Aug. 5 to 18
 Ropesville, Tex.....Aug. 22 to Sept. 5
 Tokio Tex.....Sept. 8 to 18
- FREDDIE THOMAS
 East Liverpool, Ohio.....Aug. 8 to 22
 Alexandria, Ind. (Assembly).....Sept. 1 to 5
 Clinton, Ill.....Sept. 8 to 10
 St. Louis, Mo.....Sept. 23 to Oct. 3
 Chester, W. Va.....Oct. 7 to 17
 Bicknell, Ind.....Nov. 12 to 21
 Bloomington, Ind.....Dec. 2 to 12
- JOHN AND EMILY THOMAS
 Findlay, Ohio.....Aug. 12 to 22
 Woodburn, Ind.....Aug. 28 to Sept. 5
- J. E. THREADGILL
 Duncan, Okla.....Aug. 13 to 29
- I. N. TOOLE
 Owosso, Mich. (Camp).....Aug. 13 to 22
 Lafayette, Ind.....Sept. 20 to Oct. 17
 Georgetown, Ill.....Oct. 24 to Nov. 7
 Middletown, Ind.....Nov. 12 to 28
- C. E. TONEY
 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
 El Centro, Calif.....Nov. 11 to 24
- N. B. VANDALL
 Findlay, Ohio (Camp).....Aug. 12 to 22
 Omaha, Neb.....Aug. 27 to Sept. 13
- MRS. DE LANCE WALLACE
 Montesano, Wash.....Aug. 12 to 22
 Malone, Wash.....Aug. 25 to Sept. 5
 Tacoma, Wash.....Sept. 12 to 20
- WERKHAUSER EVANGELISTIC PARTY
 Paris, Mo.....Aug. 16 to 29
 Hecksville, Ohio.....Sept. 5 to 19
- KENNETH AND EUNICE WELLS
 Wichita, Kans.....Aug. 12 to 22
- R. F. WHITEHURST
 Doualsonville, Ga.....Aug. 8 to 29
- EARLE F. WILDE
 Northern California, Oregon and Washington..
Fall and Winter
- L. E. WILLIAMS
 Circleville, Ohio (Camp).....Aug. 20 to 29
 Winchester, Ky.....September
 Lawson, Ky.....Sept. and Oct.
- ESTHER WILLIAMSON
 Gaines, Blch.....Aug. 27 to Sept. 7

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