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HERALD of HOLINESS

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WORDS OF DYING SINNERS

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"I will give you half of what I am worth, if you will give me six months of life."—VOLTAIRE, *to his physician*.

"If I had the whole world to dispose of, I would give it to live one day."—HOBBS, *the infidel philosopher*.

"The present is a fleeting moment, the past is no more, and my prospect of futurity is dark and doubtful."—GIBBON, *the historian, a skeptic*.

"Were I to live again, I would change the whole life I have lived in the palace for an hour's enjoyment of God in the chapel."—JOHN MASON, *a royal favorite*.

"Ah! how happy it would have been for me had I spent these twenty-three years I have held my kingdom, in retirement."—PHILIP III, *King of Spain*.

"O time, time, how art thou fled forever! A month! oh, for a single week. I ask not for years, though an age were too little for the much I have to do."—ALTAMONT.

"Ah I have consumed my life in a laborious doing of nothing. I would give all my learning and honor for the plain integrity of John Urick"—a poor man of eminent piety.—GROTIUS, *the historian*.

"When I reflect upon what I have seen, what I have heard, and what I have done myself, I can hardly persuade myself that all the frivolous hurry and bustle and pleasure of the world are a reality; but they seem to have been the dreams of restless nights."—LORD CHESTERFIELD, *a skeptic*.

"Oh! what a prodigal have I been of the most valuable of all possessions—time! I have squandered it away with the persuasion that it was lasting; and now, when a few days would be worth a hecatomb of worlds, I cannot flatter myself with the prospect of half a dozen hours."—DUKE OF BUCKINGHAM, *after a life of folly and sin*.

"The Philistines make war against me, and God is departed from me, and answereth me no more."—SAUL, *the first king of Israel*.

HERALD OF HOLINESS

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J. B. CHAPMAN, D. D., *Editor*

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TWO GOOD COMMENCEMENT OCCASIONS

Editorial Correspondence.

The editor has recently attended the commencement exercises of our schools at Olivet, Illinois, and Nashville, Tennessee, being one of the special speakers at each place. These schools are quite centrally located both as related to the country in general and as related to our church in particular, and upon them is laid a great responsibility in the matter of training our youth and preparing them for the duties and responsibilities of life.

It is but a year now since our property at Olivet hung in the balance and was redeemed only by the sacrifices of our people and friends in the Central Educational Zone. But since that time the school buildings have been repaired and redecorated and one of the best sessions of the school's history has been held. The enrollment this past year was somewhat above two hundred, the spirit of study has characterized the place and a good spiritual atmosphere has prevailed. The graduating class presented as much concrete proof of the correctness of the educational methods pursued as we have seen any where, and the president reported a better show of interest in next year's session than usual at this time of the year.

Willingham is making a good president. He is painstaking and careful in matters of finance, earnest and efficient in maintaining the discipline and spirituality of the school and conscientious in the upholding of the educational standards. More and more the confidence of the Olivet constituency is centering in President Willingham, and his plan to give the school a good, commendable administration as a justification of the people's past faith and as a basis for their future co-operation is, according to our view, the correct thing to do.

There still remains about thirty-two thousand dollars of the indebtedness on Olivet. This debt a few years ago was over two hundred thousand dollars. And now plans are being inaugurated for lifting this last portion of the debt. This is the task of the immediate future, and by all means it should be accomplished before the meeting of our General Assembly next June. And this is the thought and plan of the brethren over there. And aside from this debt raising campaign, the only other important thing for Olivet is the building

up of a larger student body and a general enlargement and intensifying of the program all the way around. We understand that the school was able to collect enough on tuitions from the students and from the budgets of the churches to care for the current expenses for the year, and this is indeed remarkable, considering that it was uncertain a year ago whether there would be any school this year or not. It looks now like Olivet College is down on solid earth, and that it will pull through and become one of the permanent and growing institutions of the Church of the Nazarene.

Trevecca College at Nashville, Tenn., is also fortunate in its presidency. Dr. A. O. Henricks has endeared himself to the people during his year in the presidency and on every hand one hears it said that he is "the right man in the right place." He is by nature intensely evangelistic, and this combined with his academic knowledge makes him a splendid type of school man. He is too intensely evangelistic for his education to get in his way and he is too well educated to become an unbalanced freak. He is a good organizer and is getting ahead with his plans and with their execution.

Trevecca College has a splendid campus and fair buildings and equipment. The indebtedness is about fifty thousand dollars. But a beloved brother has proposed to pay half of this indebtedness on condition that the other half be raised and the entire indebtedness liquidated by October 1. Some progress has been made. The search for ten persons who will give one thousand each has not resulted in any thing definite so far. Twenty-nine persons have agreed to give one hundred each. A number of churches have subscribed liberally. But the great need now is for about ten or twelve thousand dollars in new money and a wonderful "paying up" revival among those who have subscribed. The time is growing short. The magnificent offer will be withdrawn October first. Dr. Henricks, Harry Wise and others who have this work so fully on their hearts are approaching frenzy in their anxiety to have this campaign succeed. They are out to work day and night in the effort to pick up this money. They need our prayers, and they need our co-operation. There are hundreds of people in the country who could give something to Trevecca College, and who would do it if they were sure that the project would fail without their assistance. Well, it will fail unless a decided number do come up quickly to the rescue. This campaign is the one great thing now at Trevecca. It is the concern of friends and supporters to the nth degree.

Dr. Henricks is building up one of the strongest faculties to be found among holiness schools. His line-up for next year shows that eight of his teachers have their Master's or Doctor's degrees from standard schools. And the student body is appreciative and growing. It is believed possible to have one hundred new students next year, and if they can be had, Dr. Henricks will get them.

Our church has no greater assets than its schools, and we will have a church twenty-five years from now that is as strong as our schools are today. And among our schools Olivet and Trevecca hold places in the front rank. Our recent visit to these institutions quickened our concern and we shall pray for their success with new fervor. And may God raise up new friends to these noble schools—friends who will pay off their indebtedness and equip and endow them for the wonderful work which they are set to do.

A VERY, VERY WORTHY INSTITUTION

In our issue of May 25 we published a report from the secretary of the Board of Trustees of Rest Cottage, our Nazarene Rescue Home, at Pilot Point, Texas. In this report it was said that the home had received and expended over four thousand dollars in the interest of unfortunate women and children, whereas, it should have said over fourteen thousand. And in making this correction we desire to say that Brother J. P. Roberts has done a marvelous thing in the financial management of this growing institution during the years past. He has accumulated property to the value of \$50,000 for the use of the institution, and he has run the home without contracting debts or involving deficits.

And the numerical report of the home, showing the number of workers engaged and the number of inmates cared for reveals a splendid and healthy condition of the work and an economy of operation that, so far as we know, have not been duplicated any where.

Rescue work lies very close to the heart of Christ and His people. One has said that it is "the most Christlike work in the world." By this we suppose is meant that the need is so great, the situation so pathetic and the rewards so fully spiritual and eternal that people who possess hearts like the heart of our blessed Master naturally feel the pull for such an endeavor.

Aside from Rev. J. P. Roberts and wife, no people in the land have prayed and labored more diligently for Rest Cottage than Evangelists Allie and Emma Irick of Bethany, Oklahoma. The former Vice President and the latter Secretary of the Board of Trustees. They have represented the home in their meetings, have edited and published *The Rescue Messenger*, and have assisted in every possible way to the interests and progress of the work.

And we know from first hand information that the work that Brother J. P. Roberts is doing at Pilot Point is highly approved of God and right thinking men and that it is worthy of all the support that we can possibly give it. The friends who contributed over \$14,000 for the expenses of the home last year will be so blessed for their deeds that they will rally again this year. But new friends must be found all the time. The work must constantly be enlarged and the large amount of money required necessitates a continual rallying of the forces. Do not forget J. P. Roberts and Rest Cottage in your prayers and in your giving.

EDITORIAL COMMENT

Why is Seventh Day Adventism dangerous? Well in the first place, always and ever, Adventists are proselytizers. They do not have genuine revivals and save outbroken sinners to God and heaven, they simply convert Christian people to their theories and notions. In the second place, they stress an interpretation of the Sabbath question in such a fashion that it becomes an obsession, a fanaticism, with those who are converted to it. They still quote stock arguments like saying that the Pope changed the Sabbath from Saturday to Sunday, arguments that have many times been proved false, and yet they quote them to unsuspecting and gullible people. It is exceedingly difficult to believe in the sincerity of any educated Adventist who will do this. In the third place, the Adventists have mixed a legalistic, "water-regeneration" notion of what salvation is with the fallacy of "soul-sleeping," no pork eating righteousness and Seventh-Dayism, and have thus concocted a conglomeration of Christianity-heathenism-infidelity that makes real good, personal redemption an exceedingly difficult matter. Their claim that Christ was not conscious between the crucifixion and His resurrection casts such reflection upon their faith in His deity that it almost denies to them the right to be called Christians. Their silly claim that they are the 144,000 mentioned in the seventh chapter of Revelation marks them as bigots of the clearest type, and their troublesome interference with orthodox mission work on foreign fields makes them a nuisance. Old-time, Holy Ghost, Pentecostal salvation and biblical, Wesleyan orthodoxy are good enough for me.

A woman complains that men have never been satisfied with the manner in which women dress, arrange their hair, etc., and thinks there is no use in paying any attention to the protests, for if they were to change, men would object to the changed fashion quite as much. And she thinks bobbed hair will pass as a fad and fashion and become simply a custom and then it will possess no moral significance, etc. But the fact is that just as men have always erred in matters connected with money, so women have always shown what is in their hearts by their slavery to fashion in dress. Covetousness and dishonesty are common sins of the men, while pride and worldliness are besetting sins with women. We do not care to attempt to pass on matters of detail regarding the dress of women, and we would not have them wear uniforms or even follow uniformity in colors and patterns. But just as it is incumbent upon men to avoid the appearance of evil, so it is upon women to make their dress and behavior speak of sobriety and godliness rather than of fickleness and fashion. The only hope for any of us is for us to get all carnality taken out of the heart and then to follow God's Word and Spirit in the living of a life which is described as sober, righteous and godly.

"ONE OF THE SEVEN DEADLY SINS"

By Prof. A. S. London

MILTON names envy as one of the Seven Deadly Sins and calls it "the eldest born of hell." Webster defines envy to be "pain, uneasiness, mortification, or discontent excited by the sight of another's superiority or success, accompanied by some degree of hatred or malignity, and often with a desire or an effort to depreciate the person, or with pleasure in seeing him depressed." Ruskin calls our attention to the spiritual insight of one who painted envy as an old hag with a snake crawling from her lips and then coiling around her body to strike her in the forehead. She has fingers like claws and she is generating her own suicidal poison.

Bacon closes his essay on Envy with this sentence: "Envy is the vilest affection, and most depraved; for which cause it is the proper attitude of the devil, who is called The envious man, that soweth tares among the wheat at night; as it always cometh to pass, that envy worketh subtilly and in the dark and to the prejudice of good things, such as the wheat." Another writer describes the envious man in this language: "So often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honors, offices, or the like, he repines and grieves. He tortures himself if his equal, friend, neighbor be preferred, commended, do well; if he understand of it, it galls him afresh; and no greater pain can come to him than to hear of another man's success or well-doing; 'tis a dagger at his heart, every such subject. He would damage himself to do another a wrong."

It is said that Quintillian poisoned the flowers in his garden, so that his neighbor's bees could get no more honey from them. His whole life was one of sorrow, and nothing made for his happiness but other men's ruin. Chrysostom said: "As a moth gnaws a garment, so doth envy consume a man, to be a living anatomy, a skeleton, to be lean and pale is bad enough; but to be lean and pale and then possessed by the devil is worse. Envy is devilish." Paul said: "Love is not envious." It could not be. Love is divine. The statement can be made without any qualifications whatever, that love envieth not and envy loveth not. They are moral antipodes, wholly inconsistent with each other. Water and oil could be mixed easier than envy and love. They are absolutely exclusive of each other. Envy will lie and cheat and murder and do anything and everything that is bad in order to carry its point.

It would seem that such a thing as envy would not be so universally found in our race. It is the beginning of hell in this life. But from the very beginning the pages of sacred and secular history have been full of it. Jacob envied Esau, and lied to his old father and deceived him and supplanted Esau from his place of honor. Then Esau hated Jacob and sought for his

life. Cain was angry that his brother was preferred before him, and he rose up against his brother and slew him. Leah was the mother of four children and Rachel had none at all, and the record is that Rachel envied her sister, and there was domestic trouble in the household for many years.

Saul envied David and sought to take his life. Haman had such an envious heart that it almost killed him to honor his enemy Mordecai. Joseph was Jacob's favorite son. The other children of the family were envious of him. If it had not been for Reuben's interference, they would have slain him. They did sell him as a slave into Egypt. What tragedies have been written because of envy in the human heart! It slips into the church membership. It shows itself among brethren of the same denomination and often of the same congregation. Sunday school teachers have given up their work because someone else seems more successful than they are. Young People's Societies have been wrecked because some member on a committee felt that he was not getting the credit he deserved. Because of envy in his heart, he brings wreck to the whole society.

We read in ancient history that Dionysius the tyrant of Syracuse punished Philoxenus the musician because he sang better than the tyrant himself could, and Plato the philosopher because the philosopher could beat him in an argument. Roman history tells that Adrian the emperor was a man of the same type. He killed all his equals and mortally envied all poets, painters, and artificers who seemed to excel him in anything. Domitian the emperor envied one of his private citizens because he seemed to obscure the emperor's honor and eclipse the emperor's fame. Cambyzes slew his brother because he could shoot better with bow and arrow than he. Theogenes was the prince of Greek wrestlers. Another wrestler was so envious of him that his whole life was embittered. Theogenes died and a statue was erected to him in a public place, and tradition says that the other wrestler went out and threw the statue and it fell on him and crushed him to death. You say he was a big fool. But no more so than any man who wrestles with envy in his heart. It will finally kill him.

Francis, the great painter, heard that Raphael was the prince among painters. He sent to him for one of his paintings. Raphael complied with his request. Francis received the picture and at once recognized its worth. He fell into a fit of envy and died on the spot. It is a blessed thing that envy is not always fatal. If it were, how many would be alive today? Christ only can deliver us from this evil thing that is in every human breast. The only way to get rid of envy is to get a baptism of love. Paul gave us the remedy, "Love envieth not." A great scholar said that he had

read Greek, Hebrew, and Chaldean authors, and had consulted with many wise men for a remedy for envy and he could find none. The remedy is to be found only in Christ. Let the heart be opened to the incoming of the baptism of perfect love, and it will expel everything that is foreign to it. Every man who loves God with all his heart will love his neighbor as himself. He will no longer be envious of another's prosperity, but, rather, rejoice in every man's success. He will cherish no hatred nor malice. He will be grieved and distressed at another's misfortune.

Christian love delights not to get but to give. As someone has defined it, is the giving impulse. So that far from grudging the good things that come to another, it rejoices in them. Envy is selfish. Love is the exact antithesis of all that. In its very nature it is unselfish and sacrificial. As love takes possession of the

soul this ugly and bitter affection disappears from the life. The heart filled with Christian love is intent not on getting goods, but on being good. Like the pilgrims in Vanity Fair it lifts its eyes from the glittering prizes of earth and has its trade and traffic in heaven and buys only the truth. Worldly success never stirs a pang of envy in the heart where love reigns, it has another and greater scale of value.

Envy was the cause of the first crime in the story of the race, and one has said that envy is the last vice to be eradicated out of the breast of the regenerated saint. It never takes a holiday. It is the vilest affection and the most depraved. It is the proper attribute of the devil, who is called "The Envious Man that soweth tares amongst the wheat by night." Paul could not have said a greater thing than when he uttered the words, "Love envieth not!"

MEDITATIONS ON THE FOUR GOSPELS

By Roy G. Coddington

PART FOUR, LUKE

LET us keep it in mind that all four of the Evangelists wrote the *Gospel of our Lord Jesus Christ*, and that they are in perfect agreement; but that, at the same time, each wrote under divine inspiration (whether conscious of it or not—I think consciously) to a particular people, with a particular objective secondary to the Gospel itself. So Matthew, writing more particularly to the Jews, presented Jesus as their King, the Son of David; Mark, to the Romans, showed Jesus as the *Doer* of the will of God; Luke represented Him to the Greeks, whose many philosophers had sought in vain to solve the problem of human existence and suffering, as the Son of Man; and John showed Him to the Gnostics and Rationalists of his time, as well as to the believers, as the Son of God.

John wrote in very simple Greek, Luke in a more elaborate, ornate, classical style, as Brother Galloway has stated. The long period and involved style of his opening paragraph reminds one of Paul and the classical writers. But after that he drops into a simpler style. In 1899, in West Africa, I read John's Greek cursorily, Luke's more carefully, while translating the latter into the Koranko language at the request of the British and Foreign Bible Society. I found it a very interesting and profitable study.

Luke, "the beloved physician," is the most human of the four gospel writers. Presenting Jesus as the Son of Man (and he records that phrase twenty-six times as used by Jesus himself), he sets forth many things that show the beautiful human side of this Wonderful Man-God. It is worth nothing right here that this writer, as if to do his part in maintaining the deity of Jesus, writes of Him three times as "Son of God," once as "Son of the Highest," twice as "My beloved Son" (God speaking), twice "If thou be the Son of

God" (the tempter), "Son of David" (three times), and "the Son" (of the Father, by Himself, ch. 10:22) twice.

Luke, as a physician, writes more minutely and fully of several of the miracles of healing than any of the other three. Let us observe here those incidents which he alone of the four records: Annunciation of the birth of John the Baptist (1:5-25); of Jesus (1:26-38); Mary's visit to Elizabeth (1:39-56); birth and infancy of John (1:57-80); birth of Jesus and adoration by the shepherds (2:1-16); presentation in the temple (2:22-39); childhood and youth of Jesus (2:40-52); miraculous draught of fishes (5:1-11); raising widow's son at Nain (7:11-17); the dining in the home of Simon the proud and inhospitable Pharisee, where "a sinner woman" (not Mary Magdalene) bathed His feet with her tears (7:35-50). Practically all that Luke has written from chapter 9:51 to 18:14 is told by Luke alone. For instance, the "Lord's prayer," in 11:2-4, seems to be quite different from that recorded in Mt. 6:9-13—at a later date, in another place, with different setting, much briefer. But how many persons take any note of such things? How carelessly and indifferently we read! Take, for instance, the "sinner woman," referred to above (ch. 7:36-50). Nearly everybody, it seems, from long ago, has identified her with Mary Magdalene, and by this process has given the latter a bad name. She had been the unhappy, and apparently the unwilling, hostess of seven demons, till Jesus rid her of them. And it appears that she stayed with Him to the end, contributing of her means to the support of Him and His disciples in an effort to show her appreciation (ch. 8:2, 3). But nothing in the Bible even hints her identity with this "sinner woman." And the manner in which Luke speaks of

the two in adjacent paragraphs gives us good reason to believe that they were different individuals. Mary of Magdala appears to have been a woman of respectability, and possibly of wealth.

But before leaving this spot let me mention one thing concerning the other woman, the sinner, which impresses me profoundly. Learning that Jesus was eating in the home of this carping, hypocritical Pharisee, Simon, she entered the room (according to the sanction of social custom, it appears) not to bathe Jesus' feet, but to anoint them. Supposing, of course, that Simon had done the common service of a host in bathing the feet of his guest, or having a well-trained servant do it, she brings no water, no towel. But when she sees how shamefully this Man of Galilee is being treated in the home of one pretending to be His host—and possibly she realized in some degree that for such as she He was suffering such indignities—the moisture for the ablution was not wanting, nor the towel. I admit that my tears start when I think of this touching incident.

I have not turned aside from my subject. Items like the one just mentioned show in a vivid style the mind and heart of the "beloved physician" (Col. 4:14), as he depicts the Son of man, who came not to call the righteous but sinners to repentance. And if you will carefully read the portions mentioned above as peculiar to the Gospel written by Luke (ch. 9:51—18:14), I think you will see much more evidence on this same line, also to show (as I have suggested) that Luke wrote more particularly for the Greeks of his time and the Gentiles in general. This was why, in 1899, as I have mentioned above, when Dr. Wright, translation editor of the British and Foreign Bible Society, asked me to translate one Gospel tentatively into the Koranko language, that they might make a beginning of the Bible in that tongue, I selected Luke. With that Gospel surely I would seek to begin work among any Gentile people.

Just one more comparison before we leave this interestingly human Gospel: the seven words, or outcries, on the cross. Luke alone records three: (1) "Father, forgive them; for they know not what they do"—a prayer for these Gentiles who are taking His life. (2) "Today shalt thou be with me in Paradise"—assurance to the penitent believer. (7) "Father, into thy hands I commend my spirit"—here the physician is the one who notes the dying gasp. John makes record of the tender consignment to his own loving care (though originally he was a "son of thunder," never the girlish creature that most artists have depicted him): (3) "Woman, behold thy son." "Behold thy mother." John also gives the fifth, "I thirst," and the sixth, "It is finished." Matthew and Mark both record the fourth cry, "My God, my God, why hast thou forsaken me?"

INFIDELITY THE EXTREME LIMIT OF MORAL INSANITY

By REV. FRANK C. HOTLE

TO be an infidel, is to deny the existence of God, insult and repudiate the very one before whom you must later stand and render your account, cut off the only avenue or source by which you could possibly hope to gain heaven, and render you a hopeless, helpless and pitiful pauper through all eternity.

To be an infidel and publicly boast that you believe there is no God, no heaven and no hell, denotes nothing that is either brave, intelligent or sensible, and to become a victim of the devil's delusive falsehoods requires the exercise of no very great amount of wisdom or intelligence on any line, but to be a sound, loyal, orthodox believer in the fundamental truths of the Bible, and put the same into wise and wholesome practice in every day life is to manifest the very highest type of true wisdom, become a dispenser of good to your fellow man, a brilliant light in the community in which you live, and possibly to the whole world.

To be an infidel, is to expose yourself to the just ridicule and contempt of all truly good people in this life, and leave you without one ray of hope, comfort, or a promise upon which to stand in the hour of death.

To be an infidel, you must outrage reason, ignore the unanswerable arguments of good common sense, repudiate the vivid voice of conscience, and close your eyes willfully and persistently to all the natural and supernatural evidences of a divine and loving Creator.

To be an infidel is a calamity, the extreme limit of moral insanity, an irretrievable and inestimable misfortune the final consequence of which no man can comprehend.

To be an infidel is unreasonable and profoundly foolish, viewed from any standpoint. No man can produce any reasonable excuse for being an infidel. The sound, sensible and unanswerable arguments are all to be found on the other side of the question.

If you are an infidel, my friend, you are to be pitied. Eternity will not be long enough for you to lament and repent of the great, silly and inexcusable blunder of being an infidel.

If you are an infidel, and haven't gotten too near the dead line there is yet hope. You can recant, repent and turn to God and He will receive and save you. You can shun hell and gain heaven if you will act in time. Later it will be too late, and soon, very soon you may take up a sad lamentation in a sad, hopeless and endless eternity, "I have missed it at last, and now hell is my portion and my doom, and heaven is forever lost."

The limited capacity of our human, finite minds forbid us entering into the full meaning of that word lost, and then add to that *forever* lost, *hopelessly* lost, never again to be found, and you have some faint idea of the state of a lost soul, a doomed soul, an infidel gone to hell.

THINGS THAT CONCERN ZION

By General Superintendent Reynolds



We are sure that the great family of the readers of the **HERALD OF HOLINESS** will greatly rejoice to learn that our missionaries from China had a safe voyage and triumphant landing on June 6. Miss Himes stopped off at Victoria, B. C., and Rev. A. J. Smith and wife and three children, Miss Hayne, Miss Vieg and Miss

Sims came on to Seattle, where they were made welcome by our Nazarenes, as you will judge for yourself as you read the report of Pastor Alpin M. Bowes as follows:

SEATTLE'S RECEPTION FOR RETURNED MISSIONARIES

Six of our missionaries arrived from China on the steamer *President Lincoln* Monday at 3:00 p. m. Miss Blanche Himes stopped at Victoria, B. C., Brother and Sister A. J. Smith and three children, Misses Hester Hayne, Ida Vieg, Glennie Sims came on to Seattle.

We had received word of their coming from Dr. Reynolds, and had planned a special reception for them which was announced in all our churches within reach of Seattle.

Mrs. W. B. Needles, of Kansas City, who is representing the General W. M. S. at the Western Assemblies, and Mrs. Edith Whitesides, of Portland, District President of the W. M. S., came for the welcome. District Superintendent Wallace, Pastors C. B. Archer and A. M. Bowes, and other friends were at the docks when the missionaries arrived. Miss Hester Hayne came fairly running down the gang plank, and through the gate into the arms of Mrs. Needles.

The missionaries were all glad to get home, and were happy, and well, but they were all ready to go right back to China!

Mr. and Mrs. E. S. Unger, of our John Wesley church, gave a reception dinner Monday evening for the missionaries and some friends, which was a fine occasion. Leo Anselmo, one of our boys from the Philippines, played several piano selections, Mrs. Needles sang, and Brother Smith told us about conditions of the Chinese people.

Tuesday evening was the public reception at the Y. W. C. A. auditorium. Rev. DeLance Wallace presided, and the welcome was given by A. M. Bowes, C. B. Archer, Mrs. Whitesides, Mrs. Needles and Brother Wallace. Mrs. Needles led in song and sang a very touching solo, Loe Anselmo played a piano selection, and the missionaries sang in chorus in Chinese. Each of the missionaries blessed us with his wonderful message. They were simply running over and held the congregation in intense interest. It was an occasion which we shall never forget.

Miss Sims went East from Seattle, and Miss Vieg to Everett, and the Smiths, Miss Hayne and Mrs. Needles to the Northern California Assembly.

God bless our missionaries. They are certainly blessed and burdened for souls.

ALPIN M. BOWES.

The Nazarene family and their many friends have joined the writer in a vote of thanks to the District Superintendent, our pastors and all the Nazarenes and friends who gave our missionaries such a royal, hearty welcome to the homeland. Doubtless as soon as these missionaries have had time to recuperate a little while they will favor us with some good articles with reference to their work in China, and also in regard to their interesting voyage home. After they have had sufficient opportunity for rest and recuperation they will be glad to respond to the invitation of our District Superintendents and pastors to assist in any way practicable in the work of our Master.

Those who have had access to the pages of the *Other Sheep* I am sure have been encouraged with the reports of the progress of the work in our different countries. It is very gratifying to learn the kind attitude all of our districts are taking toward the plans of the General Board in adopting the direct remittance system, and also to raise the various amounts spoken of in the general budget. We learn that Dr. Goodwin's and Dr. Williams' Assemblies have been times of great spiritual refreshing during which not only pastors but people have received an enlarged vision of God's plan for world wide evangelism, and are most heartily assuring the General Superintendents of their hearty co-operation.

The Nebraska District Assembly just closed reported that every church had a W. M. S. organized. Perhaps this is the only District that can report a 100 per cent W. M. S. organization, but there are several other districts that are nearly 100 per cent and others are pressing on most heroically and encouragingly. Those who have taken pains to read the statement of our General Treasurer as it appeared in the **HERALD OF HOLINESS** and *Other Sheep* can see for themselves that our finances for the past five months have been encouraging. Indeed we are justified in saying the receipts have been the best of any year in our history for the first five months. We most earnestly entreat all that we continue to keep up our tithes and offerings and as local churches see that every month finds our local budget fully met; then our districts will have no difficulty in keeping up their budgets and the funds for the general interests of the church will be sufficient to carry on all the work they have now planned.

Let us be much in prayer that all the campmeetings in the homeland and in foreign fields may be accompanied with special outpourings of the Holy Spirit and that the results may be greater in proportion than in any year in the history of our campmeeting work.

We are just in receipt of a communication from the Secretary of the British Isles District, Rev. James M. Cubie, that Miss Sara Munro sailed for South Africa about noon, June 2, and is now well on the way toward her field of labor.

Rev. H. M. Chambers was elected on first formal ballot to succeed himself as Superintendent on the Nebraska District.

Dr. J. G. Morrison rendered great assistance in all the departments of Assembly work and his daily messages on faith and evangelistic sermons at night were greatly blessed of God, yielding much fruit.

DID YOU KNOW?



That the Bible clearly and emphatically teaches that all Christ's followers should *tithe their income*? The Old Testament states that "the tithe is the Lord's." Well, if it is the Lord's, then it is not the property of the person in whose hands it is! The New Testament also states that "this [i. e., tithing] ought ye to have done," spoken by our Lord himself, "whose we are, and

whom we serve." Thus the tithing of the people of God is very clearly taught in the Holy Book.

Did you know that a very small percentage of the Church of the Nazarene tithes? That if all our dear people paid a tenth of their income to the Lord's House and Cause, that the church's income from all sources would be very much increased at once? That we could pay every cent of deficit in connection with every local and district interest, and also pay every "contingent appropriation" that the General Board has been unable to meet for lack of funds? That we could answer the calls of a hundred hungry fields in the foreign missionary work, and plant new missionaries by the dozen in these fields? That we could at once organize a half dozen new home mission districts, and appoint thereon strong men as district superintendents? That in reality we could greatly multiply the number of souls that the Church of the Nazarene is annually bringing to God, at home and abroad, if we had the money? *And that we would easily have the money, if our people would regularly pay the tithe?*

The Nazarene gum bill would annually add several hundreds of dollars to the salvation of souls, if it could

all be handed in. But some of our people will chew gum, and still not pay their tithes! The Nazarene silk hose bill would add several thousands of dollars, and on a pinch, for the sake of immortal souls, we could wear, if we really set out to do it, hose that were less expensive than we do. But some of our people will wear fairly expensive silk hose, and yet not pay their tithes! Shall we not be compelled to give an account for the loss of immortal souls, that might have been reached had we paid our tithes? Will not the Judgment inquisition make inquiry at this point? The Nazarene ice cream, candy, soda water, and other sweetmeat bills would run up to the tens of thousands of dollars, for a year, and could it all be had for the spread of the gospel of holiness, would bring many hundreds to Christ, and salvation. Yet some of our people will spend much money, not for food, but for mere gratification of the palate, and yet not pay their tithes to the cause of God! If all our people would promptly deposit a sum equal to their selfish expenditures, in the treasury of God, what sums would the holy cause of holiness not have with which to propagate itself!

Did you know that money is one of the miracle marvels of the age? It can be transmuted into almost anything. Bridges, roads, ships, buildings, education, travel, etc. Also it can be transmuted into redeemed human souls! It can be definitely figured out—so much money, so many souls! This money wasted, or withheld, *these souls are lost*! When the Judge shall make "inquisition for blood," will He not require this at our hands? Will He not say "But ye have robbed me, in tithes and in offerings!"

J. G. MORRISON

Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Twenty Three

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

I. Read Your Bible Through Section

1. For the Morning Watch. 1 Cor. 11:16.
2. For Personal Meditation. Isa. 9:17.
3. For the Evening Devotion. Josh. 19; Judges

If it is dark turn your face to the light. "Thy word is a lamp unto my feet, and a light unto my path." As we open to the first chapter of the Bible we read, "Let there be light." As we read through to the last chapter we find that God is justified in saying this for the last thing He says about the light is that the Lord God is the Light. Out of the bosom of darkness

sprang the light in the beginning, at the bidding of God. God can so illuminate us by His own light—that is by a display of His own nature. The purpose of His shining in our hearts is that we may be light-bearers to others. The only value of the candlestick is that it bears the light. We are God's light to the world now. We cannot afford to dwell in the darkness.

II. *A Choice Verse to Hide in Your Heart for Each Day.*

Proof verses supporting the doctrines as found in our church Manual.

The Doctrine of Destiny

Sunday. 1. Everlasting life given to the saved. Matt. 25:23.

Monday. 1. For the same. Matt. 25:34.

Tuesday. 1. For the same. Matt. 25:35.

Wednesday. 2. Everlasting punishment given the sinner. Matt. 25:41.

Thursday. 2. For the same. Matt. 25:42.

Friday. 2. For the same. Matt. 25:43.

Saturday. 2. For the same. Matt. 25:46.

PART TWO. THE TWENTY-THIRD WEEK'S VISION OF OUR LORD

David's Vision of the Savior on the Cross

David gives us a number of Psalms in which the glories and sufferings of the Messiah are depicted. But nowhere is the crucifixion so graphically described as in the twenty-second Psalm. This is the Psalm of the Cross. In many respects this is one of the most remarkable chapters in the entire Bible. It contains one of the most sublime prophecies in the whole book, for the sufferings and glories of our Christ are wonderfully foretold. Many of the Psalms describe David's personal experiences, but no circumstances in his life can be referred to in this Psalm for he was never brought to such straits in his persecutions by Saul as we find described here. He is speaking here as a prophet. The Holy Spirit speaks through him more than a thousand years before the crucifixion and paints for us a picture that could only be given by divine inspiration. When we remember that this method of execution was not a Jewish mode of punishment, and crucifixion was unknown then, for the Romans introduced this mode of punishing criminals hundreds of years later, we cannot deny that this is a proof of divine inspiration.

The Vision of His Sufferings. The picture of the Cross in this Psalm is almost as vivid as that given in the Gospels. The delicate touches in the picture bring out many details from the cross. And the heart of the atonement stands out clearly in the foreground. What a view for faith to look upon. This world's famous paintings cannot compare to this wonderful vision. Only God could paint such tints of love. The first verse is the language of our Savior on the cross, "My God, my God, why hast thou forsaken me?" See Matt. 27:46. The second verse describes the darkness about the cross. "O my God, I cry . . . in the night season." The ridicule of the enemies is pictured in the

seventh verse, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." The eighth verse, "He trusted on the Lord, that he would deliver him," is quoted by the mocking priests and scribes. The angry mob is described in verse twelve. The fourteenth verse is a wonderful verse, it minutely describes the bones out of joint, the sweet of suffering and the affected action of the heart. In the fifteenth verse we see His exhausted condition and extreme thirst. Compare this verse with the cry for water recorded in the Gospels. The pierced hands and feet point to the nailprints. See verse sixteen. In verse eighteen we see the soldiers divide and cast lots for His garments. All is so minutely fulfilled at Calvary.

The Vision of the Glory of the Cross. Beginning with the twenty-second verse we turn from the crucifixion to the resurrection of Christ. The resurrection message was, "Go tell my brethren" (John 20:17). This section begins with a declaration, I will declare thy name unto my brethren. In the midst of the congregation (the Church) will I praise thee. In verses 27-31 we are given a prophecy of His resurrection glory. "All the kindreds of the nations shall worship before thee. For the kingdom is the Lord's." "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Truly David saw our Lord dying on the cross for us all.

THE LESSON ILLUSTRATION

A man was once shut up in prison, loaded with chains and condemned to be hung. He had been taken a prisoner in war by a cruel king, and knew there was no hope for him if he could not in some way make his escape. In the dead of the night, when all his guards were sound asleep, and not a foot to be heard around his prison, the door of the dungeon was opened, his general entered and took off his chains and said, "Haste thee, escape from this place. I have at immense expense and terrible exposure to my life entered this prison to save you. Follow me, and I will guide you to safety. But you have not a moment to lose! An hour's delay may prove forever too late." What do you think when I tell you that the prisoner said, "Let me think about it a little while;" and then actually refused to go with him? Who was to blame for the man's death but himself? This is precisely the way the sinners condemned and bound by Satan to be shut up in the dark prison of sin and despair, act when Jesus the great Captain of our salvation comes to set them free. Follow Jesus now!—MEADE.

Praise consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things He gives us, aye, and even in the things that He refuses to us; so as to see our whole life in the light of God; and seeing this, to bless Him, adore Him, and glorify Him.—MANNING.

THE DUTY OF THE PASSING TO THE PRESENT GENERATION

By PROF. H. O. FANNING

I am made all things to all men, that I might by all means save some. (1 Cor. 9:22).

IT seems to be one of the beneficent provisions of divine wisdom that each generation shall bear its own burdens and responsibilities, solve its own problems, and perform its own work. Those of us, therefore, who have been privileged to share in bearing the burdens of our own day and generation, and have been providentially spared to have a part in bearing the burdens and doing the work of a succeeding generation should recognize the fact that the burden of responsibility does not primarily rest upon us, but upon the generation that is now upon the scene of action. It is not therefore our inalienable prerogative to give advice, and insist upon its always being followed.

Advice we may give, and should give. The fruits of our experiences we may share, and should share with our co-laborers. But we must be content to have much of our advice rejected, and much of our experience ignored by the younger generation, and have grace enough to keep sweet and preserve a spirit of helpfulness. Were we willing to have our advice and our experience weighed in the balances of present day facts, and estimated at their true worth, the young would much oftener be pleased to profit by what we have to offer. But we must ever be willing to bear in mind, and freely admit that what proved effective in the experiences of a former generation may not prove so effective in this present generation. Methods that were models in our day may be far less happy as models for today.

Some of us were here a half century or so before wireless telegraphy, the radio, and the moving picture appeared upon the screen. Some of us are saying right now, "Yes, and we got along without them too." True, but we are living in an age now when we will have to get along with them, and do our work under the conditions they have so much to do with shaping. They are here, and we are here. If we carry on the work of the Lord we must carry it on with them here. God is working under present conditions; and so must we, if we work with Him. Instead of seeking to bring the thinking of today back to the thinking of the day and generation in which we flourished, we should seek to bring our thinking into harmony with the needs of the present.

We are not here to insist that our advice in every thing be followed, and that the younger generation do their work in the way that our generation did its work, but to help the present generation do its work in ways that are most effective today. Not only is it our privilege to give advice, but it is also our privilege to take advice. If we are not willing to do this, we shall be of little help to the present generation in doing its work. More than this, we may prove a hindrance and become disagreeable busybodies, more in the way of those who are carrying on the work, than of help to them. Joshua was trained under the ministry of Moses, but his work in leading the children of Israel into the possession of the land of promise was quite different from the work of Moses in leading them out of Egypt, and through the wilderness wanderings. God had a new plan of campaign for every battle Joshua fought.

Not only do the young need to learn from us, but we need to learn from them. Not only do they need the benefit of our wisdom, but we need the benefit of their vision. If we can happily adjust ourselves to the needs of the hour, and prove ourselves genuine helpers and co-workers with the young of today, they will gladly receive our advice, profit by our experience, and estimate our help at its true worth. The power of ready adjustment must be ours if we of former generations are to hold our places, and do our share in the world's work of today. It is not alone what the younger generation owes

us, but what we owe to the younger generation that is important with those of us who would share with them in carrying forward their work. If we meet our obligations to them, we need have little fear that they will meet their obligations to us. But we must know what are their obligations to us, and not vainly imagine they are what they are not. And we must know what are our obligations to them, and not seek to impose on them what they are not.

Nothing could be more desirable, and more in harmony with the divine will, than that, as workers together with God, we should so happily adjust ourselves to the present generation, that we may also be workers together with each other. The young need us, but they do not need us more than we need them. Harmonious effort will never be possible so long as we of a former generation insist that "we are the people, and that wisdom will die with us." "The world do move," and it is not impossible that it has moved so far that some of us are out of step with those who are meeting its present needs.

We must be ready to grant to the present generation, that which God has already granted it, viz. the privilege of meeting its own responsibilities, solving its own problems, and doing its own work in ways best adapted to meet the needs of the hour. In so far as we are willing to grant this, our young people will gladly accept all of the help we have to offer them, God will be pleased, and His cause will prosper in the earth.

We owe no more important obligation than the one we owe to the present generation. Neither do we owe an obligation that will be harder to meet if we go about meeting it in wrong ways, nor one that will be easier to meet if we go about it in right ways. Very few of the younger generation have it settled in their own minds that they "know it all," and have no need of help from their elders. They are looking to us for help, and, often, it may be feared, well nigh despairing of getting it. Whatever else we may or may not do, we must meet our obligations, our responsibilities to the generation now on the scene of action.

The young people of today, like the young people of other days, must be allowed to see things for themselves. We cannot do their seeing for them, but we can help them do their own seeing. They will not permit us to do the former. They will permit us to do the latter. It is still true that, "A man convinced against his will, is of the same opinion still." The problem of today is not how to do our work under conditions as they existed a generation or so ago, but how to do our work under existing conditions. We can help our young people to build their lives on eternal principles of holiness and righteousness, and to do their work with certain great ends in view. Having done this we can safely leave them to follow the Holy Spirit in the adoption of the means and methods best adapted to the great purposes in life for which God in His all wise providence has designed them, and with them, we too can follow His leadings.

HAMLIN, TEXAS

SENTENCE SERMONS

By REV. HENRY BELL

If you keep yourself behind, you will always be ahead.

The laborer is worthy of his hire, but he should also be worth his hire.

In the world it takes a pull to get ahead and a head to get a pull, but a Christian is always ahead if Christ is the Head.

A man who works for \$100 a month is rarely ever promoted, but the man who works for the company is often promoted.

There are no speed laws for the Highway of Holiness—probably because no one is trying to break any speed records.

WACO, TEXAS

WORLD NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Who shall ascend unto the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully (Psa. 24:3-4, R. V.).

I want a sober mind,
A self-renouncing will,
That tramples down and casts behind
The baits of pleasing ill;
A spirit still prepared,
And armed with jealous care,
Forever standing on its guard,
And watching unto prayer.

—CHARLES WESLEY.

In Amsterdam is a proud, but honest, gypsy who is displaying a new outfit consisting of caravan and scissors-grinding machine that are pulled by a sleek-looking horse that also has just been acquired. The wife of the Dutch gypsy picked up pearls worth nearly \$20,000 in an Amsterdam street, and not realizing their value gave them to her baby to play with. Her husband, who could not read or write, heard of an advertisement for a missing pearl necklace, and immediately reported the find to the insurance company, who gave him, at his request, the new outfit.

Interest in the boast a Scotch farmer recently made that he had worn a pair of trousers for fifty-two years has brought out claims of other owners of long-wear garments. A London news dealer is wearing an overcoat that, he says, was made in Edinburgh in 1870. It is Border tweed and after fifty-seven years the cloth is still whole and weather-proof. Another old coat, owned by a Dartmoor inn-keeper, was made for his grandfather fully one hundred years ago, and was worn as Sunday best for two generations.

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 (Psa. 1:1, 2).

To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it. This is watching.—CARDINAL NEWMAN.

About 300,000 squirrel skins have been sent from Norway to America this winter. Lately protests have been voiced because the wholesale shootings threaten to exterminate the squirrel in Norway, but so far the authorities have declined to step in with prohibitive measures.

During a recent performance in Vienna, which included a film of bull fights at Barcelona, a large portion of the audience rose in disgust and hissed until the film was stopped. Police had to be called in before the disturbance was over. The more hardened of the audience shouted, "Fools, this is only a picture; the horse has been dead many months."

In the movement in India to permit women to take part in the activities of the time, the Eastern Bengal Railway recently announced that women would be allowed to visit its demonstration train now making a tour of the country. The train carried public health, agricultural, industrial, co-operative and civil veterinary exhibits and demonstrators. Few women visited the exhibitions, but feminine interest was greater than had been shown before.

When thou art either to do or suffer anything, when thou art about any purpose or business, go tell God of it, and acquaint Him with it; yea, burden Him with it, and thou hast done for matter of caring; no more care, but quiet, sweet diligence in

thy duty, and dependence on Him for the carriage of thy matters. Roll thy cares, and thyself with them, as one burden, all on thy God.—R. LEIGHTON.

Cape Town, South Africa, has had an official clean-up of rats conducted by its medical officer of health. Part of his duties is to keep the rodents out of Cape Town, and he has reported that in a recent month 925 rats were caught and destroyed; rat catchers made 2195 visits to premises, 109 notices were served in cases of privately owned properties reported to be infected, and rat-proofing was enforced in twenty-two cases.

Spain is the land of centenarians, according to its latest official census, which lists 96 men and 258 women who have reached the age of 100. Seventy-five men and 204 women are more than 100 years old, and several have reached 110 years. There are 22,150 men and 36,294 women past the 80 mark. In all parts of the country women apparently live longer than men. Madrid, with a reputation of being unhealthy, has 24 women and 11 men who have celebrated their 100th birthday.

In many respects Angora, New Turkish capital, resembles a boom town in the United States passing through a period of prosperity. New buildings are springing up on every side; more automobiles and motor trucks are entering every day; additional hotels and restaurants are being opened and there is a continual trek of new arrivals from Constantinople. Unfortunately the original architects and town planners did not draw up careful designs for Angora, so that the town is already assuming a straggling and far from symmetrical appearance. The government is anxious to remedy this and has sent commissions to study Canberra, Australia's new capital.

A recent news item from Honolulu says, Hawaii is in the midst of its banner tourist year. Since January 1, nearly 8000 tourists have arrived here, many to spend several months. A noticeable feature is that many people have come here who ordinarily spend their winter in Europe. They say that they will not go again to Europe until there is a diminution of the criticisms which are made against Americans at even some of the best known resorts.

Leonard B. Brown of the San Francisco Theological Seminary says concerning the religions of the world: "There are not more Mohammedans in the world than Christians. If figures are investigated you will see that Confucianism with its 250,000,000 followers and Christianity with its 557,000,000 both surpass Mohammedanism with its 230,000,000. Hinduism follows closely with 217,000,000. No other living religion approximates these. Taoism with 43,000,000 adherents comes next in line."

What is the cause of thunder? Is it the air rushing into a vacuum created by the heat of the lightning, or is it produced by the lightning directly? According to the U. S. Weather Bureau, it is now generally believed that thunder results directly from the explosive expansion of the air along the path of the lightning, incident to intense heating, ionization and possible rupture of a part at least of air particles or molecules.

Glasgow is demolishing its slums. Already many buildings have been razed and the medical officer of health of the city, recently submitted a list of 1054 houses, which he recommended should be included in the next demolition work. Eventually all structures in the slum district will be leveled.

Prague is the worst smelling city in the world, according to the report of a committee appointed by the International Forestry Commission to test the air of large centers of population. The odor of the capital of Czechoslovakia is caused by the air being impregnated with oxide of sulphur.

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Olivet Nazarene College
KANKAKEE, ILL.

OUR WORK IN CHINA

I AM quite certain that the people at home will be anxious to know how things are going on our field here in China. For some time we had been expecting to be called upon by the representative of the American Government to leave the interior. However, conditions were comparatively quiet throughout our district and even up to this time there has been no cause for anxiety. We certainly do praise God that He has thus far kept the war away from our field of labor and that the work has been going on unhindered. We had been praying to the effect that God might not let anything interfere with the revival that was progressing and I am sure our people at home have also prayed. I am glad to report that God has answered prayer.

The work at all of our stations has been organized into committees and all the work is being carried on by our Chinese Christians. We had been preparing to leave the interior for some time before we were called upon by the American Consul because of the critical situation in general and also especially since the Southern Army was so rapidly advancing toward the north. It was a great blessing that the Lord put it on our hearts to prepare to leave, although we were not absolutely certain whether the Lord wanted us to leave. Had we been called upon to evacuate on a few days' notice, it would have worked a great hardship on us. Many missionaries were not prepared to leave their stations and when they were advised to leave they had to leave in a hurry and many things were left undone that should have been done.

Our missionaries at Chao Cheng had received word earlier than we who were at Tamingfu and Kuang Ping Fu. Chao Cheng is in Shantung Province and the latter places in Chihli Province. Brother and Sister Osborn, Sisters Vieg and McClelland came to Tamingfu as we thought it would be better for us all to leave together, although the Shantung missionaries had been ordered to Tsing Tao, while we from Chihli Province were asked to go to Tientsin. While we were thus altogether at Tamingfu waiting on the Lord and praying for guidance, the wire came from the American Consul advising us to leave at once. Having already made previous preparations to leave, it did not take us long to complete all the arrangements and business with the Chinese. We chartered two buses to take us to the railroad station, fifty miles away. The night before we left, we had a wonderful farewell meeting with the Chinese Christians and workers which I shall never forget and I am sure all those who were present will agree with me it was a meeting that cannot be forgotten. All the missionaries made brief addresses exhorting the Chinese to be faithful, assuring them of our prayers and God's protection. After that we had a season of prayer then some of the Chinese brethren came and knelt at the altar. Such praying and weeping I have seldom heard. Some of the Chinese brethren came and put their arms around us and wept as though their hearts would break. If there was any doubt left in the minds of any of the missionaries that the Chinese loved us, it was all removed that evening. Thank God for that wonderful evening. During the day, while in our home, I heard weeping and praying in an adjoining room. I looked in to see and it was the girls school children who had come to say goodbye. Among them were the famine girls. They were crying and praying as though their hearts would break. The morning we left our yard was swarming with people, mostly Christian workers and the scholars from our schools. We had not made it generally known that we were leaving. We thought it best not to for the reason that it might be difficult for the Chinese workers to take care of the big crowd.

There had been no express train for many weeks, but we had

been praying that the Lord would help us on the way, and He did. When we inquired at the railroad station concerning trains, they told us that the first fast train in weeks would go north that day and that we could get on. Imagine our happy surprise. The Lord certainly answered prayer. When we arrived at Tientsin we put up at a hotel and this was another answer to prayer for all the hotels were filled up with refugees, missionaries who had come from all over north China at the call of the Consuls. This was the only hotel where rooms were available. We were so tired and sleepy and it was so good of the Lord to give us this place even though it was very run down and had been condemned to be wrecked. We stayed there only two days and the Lord gave us two nice flats in the Ex-German Concession where we are now happily settled, able to do our own housekeeping. These flats are located right opposite the American Barracks. There are perhaps at the present time several thousand American soldiers stationed here. We are permitted to attend the American Barracks chapel service on Sunday. Chaplain Miller has certainly been giving us some wonderful messages. There has not been a note of Modernism in his sermons. On the other hand, they are orthodox to the core. We certainly praise God for this chaplain. We are praying that God will continue to use him in this important field of service.

We missionaries find it a great pleasure to spend much time in prayer and Bible study, and those of us who are preparing to go home are busy getting ready to start. The reports from our field are very encouraging. The Lord is helping our Chinese workers to carry the new responsibilities that have been placed upon them and we believe it is going to work out for the best. We believe that out of the present critical situation in the Chinese church and the country at large shall be born a more glorious church than China has ever been permitted to see. Let us not fail to pray much and pray definitely that God's Spirit may continue to work upon the hearts of the Chinese and that the name of Jesus might be glorified.

A. J. SMITH.

OUR CHINESE CHRISTIANS

It will be interesting to our people at home to read a letter written by one of our Christians at Tamingfu telling how the Lord is leading them and blessing in the work. I think it is quite evident from other reports that we have received and also this letter that God, through the operation of the Holy Ghost, can carry on His work here in China by the Chinese providing they are willing to be led by the Spirit.

It may be that there are some of our people at home who will be tempted to be discouraged since they have been reading so much about the trouble in China, but friends, if we ever had reason to be encouraged about the Lord's work on our District it is now. I am giving you the letter written by Mr. Miao just as he wrote it to us. This brother has been a Christian about six years. He first heard the gospel in a class of high school boys who were studying English under Brother Osborn years ago. When I first came to China, Mr. Miao would also come on Sunday afternoons and talk English to me. He has made wonderful progress spiritually and is now one of our strongest Christians. We are certainly glad that we have this brother who can write English letters to us and report the progress of the work. Let us continue to pray more and more earnestly for the Church of the Nazarene in China. Prayer alone will insure success.

A. J. SMITH.

April 27, 1927.

REV. A. J. SMITH
MIMOSA COURT
SHANSI ROAD No. 8
TIENTSIN

Dear Pastor Smith:

I received your letter. I am sorry for I have no time enough to tell you all the business which we did here, but I want to tell you the importance about our work. I beg your pardon.

We gave the probationers examination on the 25th of April. Forty men and 19 women have passed, and Mr. Chen baptized them in the name of the Father, Son and Holy Ghost on next morning. Afternoon we received the new church members. So we do praise the Lord as 50 people joined our church. We had the Lord's supper that night to remember His Precious Blood.

Rev. Deale came here safely yesterday. (Rev. Deale had returned to the interior from Tientsin for a few days to attend to some business). We had a very good prayermeeting yesterday as many people did praise and thank the Lord with a loud voice during that time.

Do you know how happy we are? I will tell you the golden condition about last meeting. We stood up with smiles on our faces and said with the loud voice "ping an, ping an—" when we saw Mr. Deale stood on the platform. Can you guess right what the condition is like? I will tell you the truth, the condition just alike lost children are found by their parents.

We do thank the Lord as He is so kind to us that He helped us to do our best.

We thank you for your kind letter. Now we are all well at Tamingfu we can not but praise the Lord. Please send our remembrance to other missionaries.

Yours in Christ,
T. Y. MIAO

NO TWO THINGS ALIKE

By EVANGELIST MRS. C. C. CHATFIELD

The following question and answer appeared in a recent issue of *The Pathfinder*: Question, Are there two things in the world exactly alike? Answer, No two things or objects in the world are alike in every detail. Among the infinite number of leaves, blades of grass, grains of sand, drops of water, flakes of snow, there are no two exactly alike. Nature does not make two things alike; much less can man, notwithstanding his vaunted skill, make two objects exactly alike.

How wonderful this is and then how encouraging. God makes no two things alike and He makes no two experiences alike. I do not have to be like you, and in fact I cannot. You do not have to be like me, but each of us must be just what God would have us to be. How much trouble and heartache we might be saved if we would only seek to fill our own place and not the place and experience of another. That would stop us from imitating the preaching, mannerisms, testimonies, experiences and demonstrations of others.

Even the Church of the Nazarene is unique in its existence. We hear many say, "Oh we are just old-fashioned Methodists," or something similar. But are we? Nay verily, we are a peculiar people called, sought out, sent to do a particular work in the vineyard of the Lord. There never was an organization just exactly like ours, in every detail, and there will never be another just like it. There is just one like us, and that is "us." So then, let us not try to ape the organizations who have had their day, in politics, fashions, demonstrations, in the seeking of numbers and making of reports, and even in the old formal dignity (which is not real dignity at all, but only religion without the fire), or in any way that will tend to take away our own individuality. Let us stand as we are, in the niche which God has provided for us, "A peculiar people zealous of good works."

HAMILTON, OHIO.

The Bible has been translated into fewer than one-third of the 800 known languages and dialects spoken by the people of Africa. So states Dr. William I. Haven, the General Secretary of the American Bible Society.

QUESTIONS ANSWERED

Q—Numbers 23:21 says, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." But Numbers 14:27 says, "How long shall I bear with this evil congregation?" And we know that the history of Israel contains the account of many rebellions and sins. Speaking concerning the first passage, the Scofield Bible in a note on page 198 says, "In prophecies of Balaam God testifies on behalf of His people rather than (as usual) to them. It is the divine testimony to their standing as a redeemed people in view of the serpent 'lifted up,' and of the water from the smitten rock. Their state was morally bad, but this was a matter concerning the discipline of God, not His judgment. The interpretation of the prophecies is literal as to Israel, typical as to Christians. Through Christ 'lifted up' (John 3:14) our standing is eternally secure and perfect, though our state may require the Father's discipline." And in the previous note Dr. Scofield says that God's not beholding iniquity in Jacob is an illustration of Romans 4:5-8. What do you think of all this?

A—In the first place, I think the meaning of the Scripture is plainly this: "God has not seen such iniquity in Israel as to demand or even permit these people to be cursed, defeated and destroyed." For, although the Israelites were bad when measured by the perfect standard, they were good in comparison to contemporary peoples. And although the positive degree is used, it is, as is frequently the case, used for the comparative. And as to Dr. Scofield's note: he did not get his interpretation out of this passage, not even out of the Bible, but he got it out of the Calvinistic theology in which he was so fully rooted and grounded. And Calvinism is never so bad as when it comes to the treatment of the sin question. For here it proposes the insane and damning dogma of salvation divorced from morality. In the Calvinistic scheme, righteousness as a practice is entirely gratuitous: you can be "eternally secure" in Christ and yet "sin every day in word, thought and deed." But the Bible teaches that "He that committeth sin is the servant of sin." "He that committeth sin is of the devil." "The soul that sinneth it shall die." And, "Whosoever is born of God doth not commit sin."

Q—Where is the Nazarene Orphans' Home located?

A—At Paniel, Texas, and Dr. J. W. Benton is the Superintendent.

Q—In case a local church in the Church of the Nazarene elects to have a probationary membership, must probationers have the same qualifications as full members?

A—No. The probationary membership, when used at all, is intended to provide some sort of recognition for interested and promising persons who are not altogether qualified for full membership in the church. The early Methodist "Classes" accepted "those who felt moved to flee from the wrath to come," even though such persons were only seekers after pardon, not yet having found peace in believing. If the conditions for probationary membership are made the same as those for full membership, there can be no excuse for having the probationary system at all. For it is unthinkable that persons who give good evidence of having found God and who measure up to the requirements of the Manual of our church should be held out "on suspicion" simply to see if they are going to make good. If the probationary system is used conditions for membership should be so liberal that it would be of some value to the pastor who wants to make use of it as a means of "holding on" to some who otherwise might be lost to the church. And since probationers cannot vote or hold office in the church, and since they may be dropped at any time, why not liberalize the matter and make it of some value?

Q—Does being "born of water" in John 3 have reference to water baptism?

A—I am pretty sure there is no reference whatever to water baptism in the "new birth" chapter. Being "born of water" is the natural birth, and being "born of the Spirit" is the second, or "new birth."



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



YOUNG PEOPLE AND THE BIBLE

ONE of the great problems facing the young people of this generation is the fight which is being waged against the Bible as the Word of God. In days gone by this fight was confined to certain avowed infidels outside the church, or a few of the street corner loafers who were for the sake of argument taking a stand against the Bible. Today this fight has been taken into the schools until now it is not uncommon for our high school students, and often those in the higher grades of the grammar school, to hear the Bible, its authority, and its inspiration challenged by their teachers. The Bible is held up to the young people, many of which are from holiness homes, as a book of superstitions, filled with fables, myths, and allegories sufficient to satisfy the minds of those who lived in former and less enlightened generations; but today it can find no place in the minds of those who are considered to be educated. It is held up to ridicule, and their greatest and most effective means of attack is that of sarcasm, where a few of what they consider extreme cases of the Bible are held up as being unbelievable and false. For example a teacher of young people asked: "Who will believe today, that the priests of Israel carried on their shoulders an ark in which had been placed two of every kind of creeping things, fowls of the air, and animals on the earth, as the Bible says it does; and as those of other generations believed they did." Of course it seems a joke that one professing to be able to teach the young people should be so ignorant of the Bible and its teachings as this, but how many of the young people in his classes were sufficiently informed concerning the teachings of the Bible to know there was a difference between the ark prepared by Noah for the saving of his house and which contained two of every species of animal life, and the ark of the covenant given to Israel. This is a good example of much of the attack made upon the Bible today.

What can we as a church do to overcome these attacks? Has the Bible any place in the lives of young people today? I believe one of the greatest ways we can successfully overcome these attacks upon God's Word is to build within the thinking of our young people a profound respect for the Bible as the Word of God. There is little use to emphasize what those opposed to the Bible believe and teach concerning it, but it is of great advantage to preach and teach what we believe and hold concerning the Bible and thus build up a positive background upon which our young people may stand and thus overcome the attacks of the non-believer. But some say, we need not worry but that our saved and sanctified young people will withstand any such attacks that may be made against the Bible in their school life. That is true to a great extent, but we are not only

dealing with, and are not only interested in, those who are now saved and sanctified; but also in all the young people of the families represented in our church attendance, and those young people who attend our church whose parents are not interested in our church and its doctrines. These must be instructed in the Bible, the teachings of the Bible, its authority and inspiration; for sooner or later we expect that they too shall be saved and sanctified. But if they have lost faith in the Bible as the Word of God through the teachings received from others, and have lost respect for the authority of the Bible, it will be much more difficult to reach them than if they had held their respect for the Bible as the Word of God. So we have a responsibility to the young people of our congregations who have not as yet been saved or sanctified. So it is the duty of the church to teach and preach the Bible as God's word, as God's divine message to this world, as the inspired word of God to man, and as the only book which is the authority for our faith and manner of living. It is extremely difficult to reach the heart of a man, whether young or old, who does not believe in the authority of the Bible and have respect for it as the Word of God.

Does the Bible have any place in the lives of young people today? It does have a great place in the lives of young people today, just as much as in the lives of young people of any generation. A young person without a proper belief in the Bible, without Bible training and instruction is like a ship without ballast on a storm tossed sea. He has nothing to hold him steady, nothing to give him stability or to enable him to successfully outlive the storm. He needs the Bible from a literary standpoint for it contains the purest literature. He needs the Bible from an historical standpoint for it contains the only authoritative account of the history of the world, its beginnings and God's dealings with the human race. He needs the Bible from a religious standpoint for it gives him the only picture of the human race in its sin and iniquity and the only remedy for sin, the atoning blood of Christ. He needs the Bible to enable him to have a proper background for moral conduct for the Bible gives him the standard for moral living by which men must measure their lives. He needs the Bible from every possible standpoint for a young man with a good Bible training and a proper respect for its teachings will have a better opportunity in life and will be able to overcome in the battles of life better than one without such a background.

Let us see that our young people are taught the wonderful truths of the Bible. Let us hold up before them an example by living a life of faith in God and his Word. Let us emphasize its inspiration; let us have respect for its authority; let us reverence it as the Word of God and

avoid speaking lightly concerning it or its teachings. Let us by a positive presentation of its profound truths build up within the minds of our young people a foundation upon which they may stand amidst the battle of these days, whether it be an open attack, or whether ridicule and sarcasm are the subtle means used for undermining their faith. We cannot hope to reach men whose faith has been destroyed in God's word. We must have this as a foundation to which we may appeal in bringing them to Christ. Let us see that the Bible is presented to our youth in a proper manner and thus save them from this terrible unbelief spreading so rapidly over the world.—D. S. C.

MICHIGAN DISTRICT

Five N. Y. P. Societies were represented in a program given at the Highland Church on the evening of June 4. The program which consisted of one hour of devotions, readings, vocal and saxophone numbers was in charge of Rev. Frank Wiggs, Zone N. Y. P. S. president, who acted as chairman for the feature of the evening—a debate between four local societies on the question: "Resolved: That Moses was a greater man than Paul." The affirmative was upheld by Detroit First and Pontiac, the negative by Flint First and Flint Central. The arguments were all well presented by both sides and that the debate was a success was apparent from the interest manifested by the large number who attended. The judges decided in favor of the affirmative.

Not only was the program a help spiritually through the bringing out of lessons from these great Bible characters, but it brought the societies together to become better acquainted, it created an interest and a desire among the young people to improve themselves both spiritually and mentally for future work, and to the realization that there is nothing which will develop one more rapidly in public work than that of debating. Another debate will be given at the next Zone Rally, which will be held July 30 at Flint, Michigan.—Edith Gillespie, Reporter.

BROADWATER, NEBRASKA

The young people of the Broadwater Church met January 27, under the auspices of their pastor, Miss Nutter, and organized a N. Y. P. S. with ten charter members. Since then there have been ten other members added. We are studying the lessons given in the *Journal* and are enjoying them very much. We have Bible study every other Tuesday and much interest is being shown. Lately we started having young people's prayer meetings with the young folks taking turns as leaders. We expect to do great things. Pray for us that God may make us overcomers.—Mildred Payton, Corresponding Secretary.

EASTERN OKLAHOMA CONVENTION

On Tuesday evening, May 31, 1927, as tired delegates, some of whom had driven two hundred miles, gathered in the Church of the Nazarene at Madill, Oklahoma, heard the choir sing, saw the heavenly smiles that salvation alone gives, recognized faces of soldiers who have been at the front of the battle since the N. Y. P. S. convention June, 1926, felt the presence of God's Spirit, listened to Rev. D. Shelby Corlett's sermon on "The Choice of Moses," or "An Educated Young Man who Became a Christian," the toils of the road seemed nothing so great was the reward. Tire trouble, financial difficulties, any sacrifices made, or hardships endured, were forgotten, and with Moses all were glad to deny themselves worldly honor, wealth, pleasures, etc. "Counting the reproaches of Christ greater riches than the treasures of Egypt."

This convention continued three days, the first, second and third of June. About one hundred fifty delegates attended, also many pastors, special workers and visitors. Brother James, pastor of the Church of the Nazarene at Madill, with his energetic wife and their people left nothing undone that would make the convention a success. The District President, Ben J. Wilkins, had a well arranged program which was carried out in a way that manifested the presence and leadership of the Holy Ghost.

The District Superintendent, Rev. S. H. Owens, was present every service and gave advice and encouragement. Special workers and visitors were present, each one giving knowledge along special lines, stimulating faith, showing the duty and privileges of the N. Y. P. S. Among this number was Rev. Bost, representative of the Orphans' Home, Peniel, Texas. An excellent paper on "The N. Y. P. S. Missionary Work," was prepared and read by Fay Neighbors of Hugo, also another, "The Youth at the Cross Roads," by Edna Radebaugh of Henryetta.

Impressive, inspiring readings were given by Helen Cardin of Madill, Maggie Everett of Kingston, Delpha Taylor of Tishomingo, and others. A good orchestra composed of young people directed by Miss Nelson, of Ada, furnished music for every service. Much good special singing, quartets, duets, and solos were enjoyed.

Devotional meetings were conducted by young men and women who have full salvation, are wide awake, enthusiastic, talented, humble, clean, zealous, and holy. They have a deep sense of obligation to accomplish things in obedience to God, a vision, faith for achievement, a holy boldness and determination. Doubt and indolence seems unknown to them. This army is doing much to destroy the kingdom of Satan and make sure and solid the foundation of the church.

As we look at these young people so happy, so contented, so busy at worth while service, and compare them with the heart crushed restless unsatisfied pleasure mad worldly ones who are roaming every community, town, and city, there is a heart tug, a call, "Go out and compel them to come in." Many diamonds are in the rough waiting to be polished and

made to reflect the image of Christ.

While all the above mentioned were great blessings in the convention the leading feature, the greatest blessing by far was the chief speaker, General Secretary D. Shelby Corlett. No one can be the same after hearing his inspiring instructions, so practical, so forceful, so true, so anointed with God's presence. The subject of his sermon Wednesday morning was "The N. Y. P. S. President," Wednesday evening, "The Young Man Who Believed the Bible," Thursday morning, "The Object of the N. Y. P. S.," Thursday evening, "Pentecost, God's Solution for Present Day Problems." Friday morning was something about positive teaching for young people. Everyone of these messages gave us something to bring home with us and live by. May God spare him many years and keep him where he can get these messages to the young people. Several souls were saved at the altar during this convention.—Lois Niell, reporter.

125,000 CHILDREN IN SUNDAY SCHOOL PARADE IN BROOKLYN, N. Y.

Under the brightest of skies these Protestant boys and girls on Thursday afternoon of June 9th, marched with their teachers, officers and pastors in the 98th annual Sunday school parade under the auspices of the Brooklyn Sunday school Union. This anniversary parade commemorates the first when the Union was organized way back in 1829. One of the notable features is the Float and Pageant contest with their hundreds of bands.

While Greater New York, the world's metropolis, is regarded as fast becoming a great Jewish and Catholic center, yet, when we see 125,000 Protestant Sunday school scholars, in the borough of Brooklyn, marching the streets in a 98th Annual parade and the hundreds of thousands of non-church-going population, many thousands of the Protestant faith, crowding to the curb stones, along the line of march; the side walks packed with boxes for seats, platforms, windows and roofs filled to capacity, we cannot but feel and believe that God is going to help us to do something for Him and our work.

John Wesley Church of the Nazarene is pushing ahead and the folk are more than ever encouraged. We have some kindly friends who are helping us financially. Our crowds are increasing and we have already made a good start this new Assembly year by taking in new members and have another class to be received in the near future.—A. G. Crockett.

A SCORNER ANSWERED

An atheist sent a young man a parcel of infidel literature, advising him to read it in preference to the Bible. His reply was excellent. He wrote: "Dear Sir: If you have anything better than the Sermon on the Mount, the parable of the Prodigal Son, or that of the Good Samaritan, or if you have any code of morals better than the Ten Commandments, or anything more consoling and beautiful than the Twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the

New Testament,—please send it along." —Selected.

SAN ANTONIO DISTRICT SUNDAY SCHOOL CONVENTION

Dr. and Mrs. Ellyson were with us from May 18 to 28 in a series of short conventions, beginning with our First Church, San Antonio and running over Sunday. We will never forget the wonderful messages of both Dr. and Mrs. Ellyson and the splendid papers covering the various phases of the Sunday school work by our beloved District Superintendent, Rev. O. F. Hatfield, and his good wife, Mrs. Lela Hargrove Hatfield, and other Sunday school workers.

While the attendance was not quite what we had hoped yet the interest was good and those who could attend will never be the same again. There were some ten or more delegates from the Rio Grande Valley representing our work in that fast growing section. On Saturday the services were given over to the work of our young people's organization, Miss Catherine Hynds of Waco, our District President of the N. Y. P. S., presiding at this meeting, which was well attended. Dr. Ellyson gave his famous lecture to Young People at night and the work of our society was greatly helped during this convention.

Brother and Sister Clyde T. Dilley of McAllen, Texas, led the host in song and their special songs were appreciated by all.

On Monday night Dr. and Mrs. Ellyson, accompanied by a good delegation from San Antonio and McAllen, held a service in our Austin Church where Rev. John Threadgill is the beloved pastor. Of course District Superintendent Hatfield and his good wife attended all of these conventions and Brother Hatfield presided. On Tuesday night we were in our Waco Church and another good meeting followed. On Wednesday night the convention of the Northern group opened at Meridian; here again the Ellysons brought to us their stirring messages and these together with other splendid papers and much profitable discussion stirred our hearts to the great need of our Sunday school work.

Again at Meridian, Saturday was given to the work of our young people's society and we feel that our N. Y. P. S. organization is making some real progress in this District. The convention closed on Sunday night with a great missionary meeting in which Rev. J. D. Scott, pastor of our First Church at San Antonio, gave his missionary address on Latin America. We shall never forget Dr. and Mrs. Ellyson's messages and we look forward to better days in this all important question of religious education and the advancement of our church school interest on the San Antonio District.—Laura Dolan, Secretary.

A man's experience is an element of power in his teaching and he has a right to make use of it for good.—H. C. TRUMBULL.

Fellowship with Jesus Christ in life is the surest guaranty of His presence in death.—H. T. MILLER.

Trevecca College Students Engage in Many Activities



THE above picture represents some of our students and teachers who regularly engage in various kinds of practical Christian work, at Trevecca College, Nashville, Tenn. Few cities in America offer the abundant opportunities for Christian work which our city of Nashville offers. Every Sunday the students conduct services in the work-house, jail, penitentiary, hospitals, old soldiers' home, county poor farm, homes, missions, and churches. Through this student effort hundreds of persons every Lord's day hear the old, simple message of the cross. Every Monday morning at chapel the students report the visible results of the above services. Barren services are scarcely ever reported. For the past several school years three and four hundred persons each year have been reported saved, reclaimed, or sanctified through these student efforts. Through these services not only are the afflicted, broken-hearted and oppressed helped, but the students develop Christian character and follow the example of their Lord in going about doing good and find a great outlet to their spiritual energies. Because of these practical opportunities Trevecca is indeed an exceptional training camp for young preachers and missionaries. However, all our students regardless of their calling, freely enter into this Christian work. The young laymen students as well as the young preacher students need it. The present administration intends that first of all Trevecca College shall serve the Church of the Nazarene by sending back to the churches spirit-filled, wide-awake, well trained preachers and laymen. In our Theological Department the student preachers and missionaries are frankly taught that there is no place for them in the ministry of the Church of the Nazarene when they fail to maintain a clean, clear character, a definite experience of entire sanctification, and when they doubt such things as the inspiration and supernaturalism of the Bible, the deity of our Lord, the blood atonement, definite religious experience, a heaven for the righteous and a hell for the impenitent wicked. We want these spiritual leaders of the church to be Nazarene experimentally, doctrinally, institutionally, and emotionally. The church rightfully demands this of her schools. Trevecca wants nothing less. This is exactly what our School of Religion is trying to do for our young preachers. The school of Religion or Theological Department in Trevecca offers the following courses:

1. **MINISTERIAL COURSE.** This is our regular four-year preachers' course. We offer it to our students in three

years, at the present tuition cost of only fifteen dollars per quarter. This course is offered both in class and by correspondence.

2. **THEOLOGICAL HIGH SCHOOL COURSE.** This course is for those young people who feel their need of a little more advanced work than the Ministerial Course offers. This is a regular four-year course, and persons graduating from this course receive two diplomas. They receive the regular four-year accredited High School diploma and the Theological diploma. This is all accomplished in four years at the present tuition cost of only twenty dollars per quarter.

3. **THEOLOGICAL COLLEGE COURSE.** This course is for that increasing number of young people who want college work in their ministerial training. It is a three-year course, with the combination of both theological and literary subjects. Graduates from this three-year course receive both a diploma and a degree. They get our accredited Junior College diploma and our Theological degree (Th. B). This is all accomplished in three years at the present tuition cost of only twenty-five dollars per quarter. These courses are so arranged that they will greatly increase the student's efficiency in life service at a minimum cost, both in time and money.

Our regular high school and junior college also offer accredited literary work with a genuine Christian stamp. The Junior College offers pre-medical, pre-law, and teachers' training courses as well as the first two years of regular college literary work.

The above are some reasons why we pray that our Nazarenes of the Southeast and friends of the church and the Holiness Movement may keep praying, boosting, and giving for the debt freeing campaign of Trevecca. Brethren, let's say that it can be done, pray that it can be done, believe that it can be done, work hard together and it will be done. Remember every dollar you give now is worth two dollars to Trevecca College until October 1st, when Brother Benson withdraws his offer. The Church of the Nazarene and organized Holiness of the Southeast is in the balance. Which way shall the pendulum swing?

Address all communications to our president, Dr. A. O. Henricks, Trevecca College, Nashville, Tennessee.

S. W. STRICKLAND, *Dean of the School of Religion.*

OUTLOOK FOR OLIVET COLLEGE

We have just closed what was considered by practically everyone present the most successful Commencement and campmeeting in the history of the institution. The first week of this annual occasion was given over to one college program each day from the various departments of the institution. God was signally manifest in the programs. They were of high order and were well presented. While our programs have in past years always been well attended, the attendance of this year exceeded that of former years.

On Sunday morning, May 22nd, Dr. J. B. Chapman preached the Baccalaureate sermon in the campmeeting tabernacle, to a great congregation. The message was fitted to the conditions and the times in which we live, and was considered by those present to be one of the greatest addresses ever delivered on this annual occasion. The Commencement address was delivered by Paul Rader of Chicago. Mr. Rader held the great congregation spellbound for more than two hours. On Thursday night following the Commencement, a meeting of the Alumni Association was held, with the best attendance that the Association has ever had. Also on Thursday the Board of Trustees met in regular session. With the exception of two members, all were present at this meeting. President Willingham gave his report, telling the Board that he was closing the school year with the current obligations paid in full and with one thousand dollars in the bank.

The campmeeting of this year was unusually good. The best spirit was manifested, the greatest number of people were in attendance, and the greatest good done, of any time in the history of the Olivet Camp. The excellent corps of workers, with whom we were favored, gave satisfaction in every way. Rev. Haldor and Bertha Lillenas led the hosts on in song. We felt that better singing could not have been done. Sister Lillenas preached twice for us and each time had a large altar service. The famous Vaughan Radio quartet was with us from Thursday over the first week. Mr. Edison Crosby, the silver bells musician was also present with his musical instrument, which was enjoyed by all. Altogether



GRADUATES OF OLIVET COLLEGE, 1927

we had a very fine musical program, during all the various exercises of the occasion.

Dr. Chapman and Brother Bona Fleming alternated in the evening preaching services. I never heard Dr. Chapman preach better, or with more freedom, or more of a grip than at this campmeeting. Brother Fleming was at his very best. We had great altar services. At the closing service the long altar was filled with seekers, with many seekers also on the front seats.

Uncle Bud Robinson was with us for the entire ten days. He preached each afternoon, and at each service took subscriptions to the *HERALD OF HOLINESS*. Brother Robinson is certainly one of the greatest upbuilding assets of this school and campmeeting. We feel that we could not get along without him. He has informed us that he is going to be with us at every campmeeting until he dies.

We are glad to report in regard to the finances of the campmeeting, that we have enough money to take care of the bills of this year, and that \$2700.00 was provided toward the expenses for next year. We had between nine hundred and one thousand guests this year, outside of this immediate community. Preparations are now well under way to provide for at least three hundred additional guests next year.

The hospitality of the Olivet community cannot be excelled. The church and our good pastor at Olivet are squarely back of President Willingham and the institution in every way, and we have the finest spirit of co-operation that I have ever seen. With local co-operation, District and Zone co-operation we see a bright future for the school. Remember that the next semester opens September 13th. Please send us your children.

E. O. CHALFANT.

CHRIST THE CENTER

It is reported that at a great world's conference once held in London, England, Mr. Gladstone charged the assembled ministers and missionaries, saying: "It is the preaching of Christ our Lord which is the substance and heart of all preaching: not of facts about Him or notions concerning Him, but His Person, His work, His simple yet unfathomable sayings. Here lies the secret."

Which reminds us of a dear old mother. Sick, nigh unto death, the assembled family saw that her eyes were closed and all thought the end had come, when with head uplifted and eyes open, she beckoned to her youngest child to approach, and taking the tiny hand in hers, exclaimed: "Christ the center; Christ—" the sentence never was finished; she had fallen on sleep. No wonder this good woman's life, also her death, has been an inspiration to her family.—*The Restitution*.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last letter I left you at the Olivet Camp. One thing I overlooked in my last letter was the Vaughan Quartet from Lawrenceburg, Tenn. These young men were the most beautiful singers that I have ever heard. They are in the experience of full salvation and in the last few weeks every one of them have united with the Church of the Nazarene. So when you hear anyone speaking now of the Vaughan Quartet you will know that it just means another band of red-hot Nazarenes.

Now we are back in beautiful old Kansas. In this great camp the heavy burden fell on Brother Balsmeier, Brother Hipple and Brother Davis. Brother Davis had charge of the managing of the entire camp ground. He is our fine pastor at Sylvia. This is one of our best churches on the District. We had not less than seventy-five preachers on the ground and they were entertained free. This brought a great many preachers with their families, and we had lots of preachers from other denominations. The camp was held on the State Fair Grounds. This was one of the nicest places for a campmeeting that I have almost ever seen. I judge the great auditorium would seat twenty-five hundred people, and we had it about full a number of times. The leading preacher for the camp was Brother C. B. Fugett, of Ashland, Kentucky. He had the most of the night preaching. When I arrived on Tuesday of May 31, the camp had been running then five days. We had during the camp nearly five hundred seekers. I am sure it averaged over fifty a day after I got there, and they had seekers from the opening of the camp. They call this the "baby camp" because this was the first year, but it was the largest baby camp that I have ever seen. We had people here by the thousands. I judge we must have had eight or ten states represented, and this camp was so far beyond scores of the old camps that there is no comparison between them. The money was raised to meet all obligations with ease and delight. On Sunday morning Brother Balsmeier raised \$900 in cash which paid all of the expenses in full. While he took the best part of an hour yet the money came with ease. The cost of the camp was fifteen or sixteen hundred dollars, and they raised it in cash. The offering was different from what I have seen, from the fact the people seemed to be in the very best humor and

spirit all the time the offering was being taken. If there was one man on the grounds that grumbled or complained or found fault, I have never seen him.

As the readers may know, Brother A. L. Hipple is the local pastor in Hutchinson and he has a strong church, and when a man like Brother Hipple with a strong local church gets behind a campmeeting it is no trouble to put it across. And Brother Balsmeier, the District Superintendent, is one of the best generals in our connection. He is one of the greatest altar workers that I have ever seen. I have seen him at the great Wichita camp take charge of a hundred people at the altar, and run for an hour, and pray them through by the scores. And now, in his own campmeeting, he seemed to be at his best. I have never seen the workers better cared for than at this camp. Brother Fugett is a great campmeeting preacher, and he is wonderfully effective in handling a great night crowd. I only preached one night. They arranged for me to give the story of my life on Saturday night. We had a great crowd. There seemed to be very fine interest. With this exception, all the rest of my preaching was in the day time. Before I arrived other preachers helped with the preaching. Brother Balsmeier preached twice, Brother Chambers once, and Brother Mack Anderson once. Brother Anderson and his good wife, Sister Ethel, are among our finest young evangelists. They are splendid workers. They should be kept busy every day in the year, for we have no finer young couple in the Nazarene Church than Mack and Ethel Anderson. They are fine singers and beautiful workers. We had with us Brother Wear and wife and Miss Harris of Cucamonga, Calif. They are doing Home missionary work. There is no place too hard, nor too small, for Brother Wear and his little band of faithful workers. They should do Home Missionary work for many years to come. They are among our best and cleanest workers. The music was in charge of the Edwards Evangelistic Party. There are four of them in the party. They make one of the most beautiful ladies' quartets that I have ever heard. They are most excellent musicians, and Sister Grace Edwards is a mighty preacher. They are taking a few days rest and they open in a few days at Emporia, Kans. These young women can have a revival anywhere in this nation. Their work was very successful and wonderfully owned of the Lord in this great camp. I met many of my old friends here. Among the earliest ones I remember just now are Brother and Sister Mc-

Cluskey of Clearwater, Kansas. I met them on the battlefield of old Texas nearly thirty years ago. They raised two beautiful daughters, one of them is the wife of Brother Dillingham, at Ponca City, Okla., and the other is the wife of Brother Parks in the Central Church at Dallas, Texas, and their granddaughter has just recently married Holland London, the son of Prof. London and wife. So it seems that the Lord had planned that the daughters and granddaughters of Brother McCluskey should all marry Nazarene preachers.

One of my old friends I was very glad to see was Brother Jesse Uhler and his good wife. He has been one of our true, faithful men for many years in Kansas. Some other old friends were Brother and Sister Crawford from Hooker, Okla. Many of the readers of the HERALD will remember Sister Crawford who used to be Miss Maggie Sloan in Peniel College. She has been one of the most beautiful consecrated girls I have ever known and now the wife of one of our splendid pastors. We had with us Brother Lehman, one of our fine Nazarene pastors from Buffalo, Kans., over on Brother Herrell's District. He is a brother of the song writer in California. Brother Lehman has been pastor of one church for six years, which speaks well for one man, to be able to stay six years with one church. Brother Chambers had to leave at the middle of the second week to get back to Nebraska and get ready for his District Assembly. We had with us throughout the entire camp, Brother J. K. Mayberry from Topeka, Kans. It is remarkable how he holds up. He is 84 years old and hardly missed a service. His presence was a benediction to the camp. Among other old friends were Brother and Sister Sheeks, and Brother Sheeks is now 88 years old. My, my, what a beautiful saint he is. Sister Sheeks has been teaching for several years in Bresee College, and will be one of the teachers in the school next year. We had with us one day Brother Williams, a beautiful old brother 91 years old, and he enjoyed the meeting very much. Other old friends were Brother Ed and Sister Minnie Kiemel. I have known them for many years. For old fashioned goodness you can't beat Ed and Minnie Kiemel. And I must not forget to mention Sister C. K. Spell, the wife of my old friend Kelly Spell. She was with us throughout the entire camp, and seemed to enjoy it so much. At this writing Brother Spell and the two younger daughters are in meetings in Louisiana. Ten thousand blessings on the Spell family.

UNCLE BUDDIE.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

AUBURN, MAINE—"We were appointed to this charge at the District Assembly held in April. As we expect to graduate from Eastern Nazarene College in June it has not been deemed advisable to take up the regular work until the first Sunday after graduation, June 15. However it was our pleasant privilege to go down to Auburn for Sunday May 22 and preach our first sermons in the Auburn Church. We were very much pleased with the warm hearted welcome accorded us by the good people there. Surely our hearts are encouraged to get into the regular active work. The people are true blue and very willing to do all in their power to push the battle against sin and for God and Holiness. The church is on a tithing basis which will mean much for the financial condition. There is a fine primary class in the Sunday school of bright youngsters who are an inspiration to the pastor. All in all both pastor and people are looking forward to a good church year and by God's grace we shall push ahead. Achieving faith will win the victory.—John W. Ames, Pastor.

CAMBRIDGE, MASS.—"The Lord is blessing us in the Cambridge Church. Under the earnest and heart searching sermons of our pastor and the anointing of the Holy Spirit, we are growing in grace and in the knowledge of our Lord and Savior Jesus Christ. While our people are not noisy or demonstrative, we are making steady progress and we are believing for a special manifestation of the Holy Spirit and a gracious revival of old time religion in our church. Our Ladies Missionary Society is growing in interest and in numbers. Last Friday evening they held one of their most interesting meetings and we were all blessed. The average attendance in our Sunday school is keeping up and we have had to build two new classrooms in the basement to take care of our growth during the past year. A special feature of our Sunday meetings is our singing. Under the able leadership of Mrs. G. L. Michelson of Watertown, Mass. this is being used of God. If you live in or near Cambridge, come in. You will enjoy it and get blessed.—A. R. Shepherd, reporter.

NEW HAVEN, CONN.—"The work of the Church of the Nazarene in New Haven is only a little over two years old, yet in spite of its youth and other things that the adversary of souls would throw across its way we are persuaded that it has been ordered of God and has come to the city to stay. No city issues a greater challenge in the line of possibilities and hungry people. The attitude of our people is one of good expectancy and our hearts are being drawn out to God for the real awakening we are sure He has in store for us in the near future. We believe we were helped of God a few

weeks ago in securing an excellent big Methodist Church building that had been abandoned for the same rent we paid for a little hall. The challenge is great, the community is waiting for something it knows not what. We know and are on our faces before God that He will visit us in the old time way. Strangers are coming in and a large part of the city is acquainted with our work and people who love the Lord and are sick of the deadness in other churches are finding fellowship with us. We are here to bless and help all and with the help of Him whose right and power it is to bless we intend to take our rightful place and do our service. Pray for us and look with us for the greatest awakening this old country has seen in many years. Our God is abundantly able.—Howard P. Jett, Pastor.

CLIFTONDALE, MASS.

We began our pastorate here with these fine people May 1st. Rev. J. Glenn Gould, the former pastor, had left the church in splendid condition to fall in line with his successor. From the first a beautiful spirit of co-operation has been manifested. The services are well attended and our souls find refreshing from Him who has promised to grace our meetings with His presence. Our prayers are united for a gracious outpouring in our midst.—Rev. L. J. Alley, Pastor.

JACKMAN, MAINE—Since sending our last report of our arrival on this charge and of the cordial reception accorded us by the church, God has graciously manifested Himself to us in many ways. The friends have been kind and considerate of our welfare and God has blessed us all. There have been showers from the skies galore which were badly needed as the warm weather in March carried off the snow and ice, and April was dry, and the earth was needing moisture for spring plowing and seeding. There have also been seasons of refreshing from the presence of the Lord in all the services of the church as well as in the weekly cottage meetings in different homes. Souls have been requesting prayers for themselves and have sought and found the Lord in pardon and sanctification. Last Sunday we held the Communion service in the morning and read some of our "Articles of Faith" from the Manual and exhorted and commented on them. At night wife preached on the great and common sin of "Grieving the Holy Spirit." I sang appropriate solos before and after the sermon, and a great heart-searching altar service followed. There were a half-dozen seekers or more who prayed and gave up to God; it was a definite move of our young people toward righteousness and true holiness, and we are indeed thankful. Amen. We are pressing the battle and planning for a

gracious revival with our capable evangelistic District Superintendent, Rev. Howard V. Miller, in the early autumn. Brethren, pray for us and the young church in Jackman, Maine.—Revs. Arthur and Lura Ingler, Pastors.

CUNDY'S HARBOR, MAINE

We are still doing business for the King here in Cundy's Harbor. I believe that we can report real victory and progress through the precious blood and God is blessing and His Spirit is manifest in our midst. The attendance and interest are very good and we are looking forward to a summer of greater victories. Pray for us.—Mrs. Ernest W. Darling, Reporter.

SEBASCO, MAINE

We are greatly encouraged with the prospects here in this place. The interest is growing and the church is in a fine condition spiritually. Our folks are getting blessed. The Holy Spirit is doing His office work among the people and God is truly answering prayer. We give Him all the glory. A number of strange faces are seen in our meetings regularly many of them coming from a great distance to get to the services. The future is bright with the promises of God and we are expecting great things.—B. E. Stockford, Pastor.

BEVERLY, MASS.

We arrived upon the field the first Sunday after the Assembly and preached to a very attentive congregation. God honored His Word and three adults sought God, one for pardon and two for holiness. Last Sunday there were three seekers; one who had never before sought God and they all testified to victory. Praise the Lord. Rev. Tom Brown the former pastor had everything well in hand and it is easy to start in where he left off. Brother Brown did a good work here and made friends for the church. New faces are seen and the interest is growing. God is truly manifesting Himself to us and signs of a great revival are evident. We are greatly encouraged to press the battle and make this the greatest year of our ministry. You will hear more from Beverly later.—T. G. Gray, Pastor.

O'LEARY, P. E. I., CANADA

To the Herald readers scattered abroad, greetings! I want to thank God first of all for the personal consciousness of the abiding presence of the Holy Spirit. I want to further thank Him for the privilege of serving the people of this Island Province as a messenger of full salvation. These are days of soul expansion. As a church we have entered upon another Assembly year with a purpose to win in every conflict, not to back down from any legitimate challenge, not to feel satisfied until we have done our

best by the grace of God to make this Island the scene of an old fashioned revival of salvation. In our Sunday and week night services we are experiencing the droppings of what we believe to be a torrential shower of divine grace that is hastily approaching us. Just now the Province is in a political mixup over prohibition on the one hand and government sale of liquor on the other. An awakening public conscience is needed. Holiness alone will and must meet the need. Since my last letter we have been assisted in a revival effort at one of our out appointments, by Evangelist Roy L. Hollenback of Cambridge City, Ind. This brother endeared himself very much to the hearts of our people and gave us a meeting, the results of which we believe will be far reaching. We are planning to (D. V.) this summer launch two or three intensive campaigns with the belief of organizing one or two new churches. A few self-sacrificing men and a little of the Lord's money will work marvels in this beautiful little province. There is much unrest and dissatisfaction over what is inappropriately termed "Church Union." Many, we believe, are looking for just such a church home as they would find in our Nazarene Institution. This is the psychological moment. Why not strike while the iron is hot? A large per cent of the Island population are young people. The life of the Nazarene service appeals to them. Counter attractions of worldliness are not so numerous as in the larger centers of population. Our one and most desirable opportunity is to save these young men and women to the future work of the Church. Don't fail us at the Throne of Grace. Yours for a Maritime District.—J. W. Turpel, Pastor.

Sunday School Lesson

July 3, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Saul Chosen King.

LESSON TEXT: 1 Sam. 10:17-25; 11:12-15.

GOLDEN TEXT: *What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God (Micah 6:8).*

*God has His best things for the few,
Who dare to stand the test,
God has His second best for those,
Who will not have His best.*

This quotation from the writings of A. B. Simpson applies to Israel in the early days of Hebrew history. It was not God's first and best choice for His people that they should be a self-governed nation, for He had led them out of bondage in order that He might bring them into Canaan, and make of them a great outstanding nation, different from all others both as to their religion and government. In religion they were to be monotheistic, in government theocratic. Neither multiplicity of gods, nor multiplicity of rulers, was God's choice for these people, whom He had lifted from a horde of slaves in Egypt, to an exalted position among the nations, giving them territory for their

possession, in the very center of the then known world, so that their influence would be felt by every nation.

God was preparing the world for Christ's coming. His promise to Abraham was that, "in thee shall all nations of the world be blessed." The fulfillment of this promise had reference to Christ, the preparation for whose coming included among many things, a location advantageous to the spread of the kingdom. They were not to be like other nations for how could other nations be blessed through them if they were like them. On the contrary, God had told them He would make of them a peculiar nation. They seem to have grown tired of God's peculiar brand He had placed upon them, and their plea was that they might have a king like other nations.

When they asked for a king, they struck at the very heart of God's plan for their national life, for He wished them to remain a theocracy, to know Him as their supreme ruler, and be obedient to the laws and regulations which He had given them. Neither was Samuel pleased with their request. He knew that God's plans for men and nations alike, was always the best, and after getting directions from God he frankly told the people what they might expect. God gave them their choice and they chose likeness to the world.

In their decision, they rejected God who had saved them out of all their adversities and tribulations, when they were so powerless that they could not help themselves. Now that they were stronger and the horrors of the Egyptian brick kilns were in the dim yesterdays, they had grown confident of their ability to govern themselves, and had become restless and fearful of their future if they continued under the present regime. Israel's request betrayed her spirit of worldliness and self confidence. And we are not better than they. We who tried self-government and failed so disastrously that we made shipwreck of our powers, and a huge failure of self-control, and had to call on God for help, and He mercifully lifted us out of the slime pits in which we were hopelessly wallowing and caused us to stand in a secure place. But how soon we forget the goodness of our God and become over confident of our judgment in matters pertaining to our best interest and great prosperity. Then it is that we feel we are capable of taking the reins and doing a bit of driving for ourselves. We have rejected His mastery of our lives, and begin skidding and slipping towards the embankment of despair. We could not manage ourselves before, we cannot do it now. The second bondage is just ahead in the near tomorrows. Let us be warned of Samuel, for happiness and prosperity are for those who remain under God's kingship.

A wonderful thought is given to us in this lesson of the long suffering of our God. Though rejected by the people whom He had rescued and cared for so tenderly, yet He does not turn them down but accedes to their demand and gives them a king according to their desire. This young man had many very striking qualities that would seem to indicate, humanly speaking, that he was born for such an office as he was chosen to fill, and the people were abundantly satisfied. But

they were judging from the outward appearance of the man. Also we note that what Saul may have lacked in natural qualifications God made up to him at the time of his private anointing, when He gave him a new heart—a new interest in the whole nation, an understanding of its needs as well as his own responsibilities and a change in his moral nature.

There is an indication of wholesome humility in Saul, who it seems was reluctant to take such an exalted position among his countrymen, and tried to hide himself away. But God revealed to them the hiding place and when the people saw him such shouting as there was when they acclaimed him king. But even in the midst of their joy they did not forget God, to whom they committed their new king for his safety. We also note the strain of generosity exhibited by Saul in his refusal to allow those put to death who opposed him. This was quite unusual in those days, for it was regarded an act of self preservation to put away one's enemies, but Saul turns their attention to the fact of God's deliverance and His hand in the affairs of Israel, giving to God the glory for the victory won at Jabesh, his first public act after he was proclaimed king at Mizpeh.

We see in Saul that the three requirements of the Lord, as found in the Golden Text, are clearly manifest. He did justly, he loved mercy, and he walked humbly. To have such a noble beginning, and to end so disastrously is one of the saddest tragedies of the Bible. To be so wondrously endowed, and to have such splendid opportunities, and then to fail so utterly, spending almost his last hours trying to get some comfort through a witch, should teach each one of us that it is "he that endureth to the end" who receives the final reward of the faithful and the "crown of life."

SILVER WEDDING BELLS

On Thursday evening, June 2, 1927 at 8 o'clock at 1020 Indiana Ave., Spokane, Wash. was celebrated the 25th anniversary of the wedding of Dr. and Mrs. Joseph N. Speakes.

All the immediate relatives of the family were present except Mr. and Mrs. R. A. Edwards of Kansas City, Mo., who sent their best wishes by a long distance phone message.

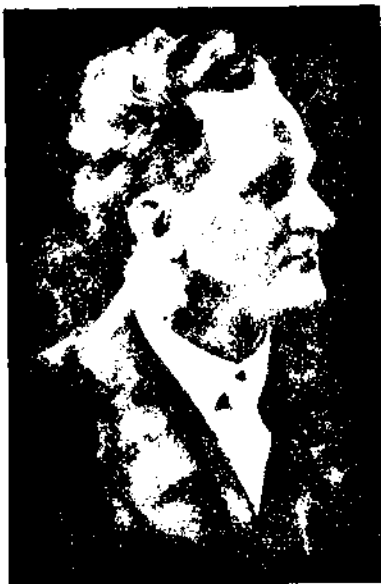
About 175 of the members and friends of First Church had gathered for the occasion and the pastor, the Rev. H. B. Wallin, was master of ceremonies and in a very appropriate address gave a brief review of the career of Brother and Sister Speakes and the valued contribution they have made to the Church of the Nazarene in the Northwest District and in general. This was followed by several vocal and instrumental numbers in harmony with the occasion. Their children presented them with a chest of Ambassador silverware and the church gave them a dinner set of sixty-nine pieces of Nippon china. Dr. and Mrs. Speakes recited with pleasure some reminiscences of their early married life to the enjoyment of all. Light refreshments were served. All went away with the wish and hope that they could return and some day celebrate the golden anniversary of the event.—Church Reporter.

CHURCH NEWS

PASTOR HOWARD SMITH, Cherry Valley, Ohio—"Our revival just closed here was born and fostered by real prevailing prayer. The preaching and spiritual atmosphere throughout the meeting was so powerful and genuine that men and women trembled under deep conviction and consciousness of spiritual needs. God's people as a whole recognized the workings and wooings of the Holy Spirit that prevailed in all of the services. Our evangelist, Rev. E. H. Stillion of Oil City, Pa., carries a deep burden for the lost and has a concern for every interest of the church. His messages are constructive, burning with unction and heavenly glow, bringing real encouragement to pastor and church. Our singers, Ray Servis and Max Eneyart, sing the glory down, help pray seekers through, and are a real uplift to the people. They certainly draw the crowds with their exceptional talent and deep Christian experience. We raised nearly five hundred dollars during the revival which made it possible to pay the workers well and make some needed improvements in our tabernacle. We had over eighty-five seekers at the altar who came into real victory. Some fine conversions and others definitely sanctified. We received three new members into the church and another class is ready to unite with us. Our crowds were so large that many had to stand at doors and windows to hear. Taking care of the people who came to our revivals, Sunday school, and many of the regular services is becoming a real problem to us, but an opportunity has come to buy another good church building near us and by moving our tabernacle to it we will have a seating capacity of about six hundred. Pray that God will help us in this needed undertaking."

EVANGELIST EMMETT WRIGHT, Trinway, Ohio—"We have not reported our meetings for a while, but the dear Lord has kept us busy. Since last October we have been preaching at Willow Brook every two weeks. Our last Sunday evening we closed a two weeks' revival meeting at that place. Rev. Virgil LeRoy Kirkpatrick of Asbury College, was with us for the last week of the meeting. Brother Kirkpatrick is a powerful preacher preaching a full gospel. The crowds were good and three services were held on each Sunday and on the last Sunday a basket dinner was served. On the last Sunday morning Brother Kirkpatrick preached on sanctification as a second definite work of grace. At the close of the meeting without even singing an invitation hymn, they came from the pews here and there and fell at the altar of prayer and all testified to being sanctified. The first person received into the church was a man fifty-one years old. There have been two conversions since the meeting closed, one a Catholic. Rev. Kirkpatrick is wonderful with the children and the Booster service on each afternoon was well attended. We have taken some evangelistic work holding one meeting at Big Run Church of the Nazarene in November and another at Roseville, Ohio, in April."

MICHIGAN DISTRICT



S. D. Cox, Superintendent

I wish to call your attention to the change in our State camp and Assembly date. To accommodate General Superintendent Williams we changed it to Aug. 16-28. Dr. R. T. Williams and Dr. J. B. Chapman are the engaged workers, to my mind it would be impossible to find two greater men living. You would have to go to heaven to find any greater.

For a number of years our people have wanted a district camp. Last year a location was decided upon and purchased, which consists of thirty-two acres of land located on Indian Lake, four miles from Vicksburg and fourteen miles from Kalamazoo. The Grand Trunk and Pennsylvania Railroads go through Vicksburg. This property was secured at a very reasonable price and is now subdivided and lots are being sold to our people, some of whom are already building cottages. A tabernacle and other buildings are being erected to accommodate the coming camp. Will the Nazarenes of Michigan allow nothing but a Providential hindrance to prevent them from being on hand to push the battle.

Please note the change in the Preacher's Meeting, instead of the Camp Grounds it will be held at the Grand Rapids Church, June 28-30. Dr. E. P. Ellyson and wife will be with us, lecturing three times each day, a good program is being arranged.

We are now opening our tent campaigns. Will you join us in some way toward the establishing of some new churches? Doors are open wide to the Nazarenes in Michigan. We are touring the district raising funds to purchase new tents for Home Mission work for next year, the churches are responding nobly.

If only we are in Christ by true faith, the grave will have naught to do with that which is the true, conscious being.—R. L. DABNEY.

PASTOR CLARK J. FORCEY, Rochester, N. Y.—"The church here is still on the firing line. With God's help, we are doing our best to wage an aggressive warfare against sin. The blessing of God is upon the people, and souls are finding God in the old fashioned way. We have just closed a three Sunday campaign with Oscar Hudson. There were seekers at almost all of the services and some clear cases of Holy Ghost religion. On the last Sunday a fine class of members was received into the church. Brother Hudson is a fearless preacher of the old rugged gospel, and one whom God mightily uses. One of the most encouraging phases of the work is the Young People's Society. Under the able leadership of Brother J. C. Cobbs they are doing exploits for God. They are as fine a group of young folks as can be found anywhere. They are on fire for God and zealous for His cause. It is no uncommon thing to see them laboring with seekers at their Friday evening services and to hear them shout the praises of God. With a consecrated, fire-baptized group of young people, the success of a church is assured almost anywhere. The Sunday school is growing and moving on to victory, led by Brother D. H. Jackson. The church as a whole is in excellent spiritual condition. Absolute harmony prevails. The atmosphere is pregnant with praise and victory. A burden of prayer is on the people, making it easy for seekers to obtain an experience. The Sunday evening before the last campaign, nine souls sought and found God. A revival spirit is in the air and we are expecting great things from God. Some of the best people in the world are identified with the work here. They loyally back the pastor with their prayers, means, and presence. We are trusting God for a greater center of fire in this city of over three hundred thousand population. If any have relatives living in Rochester and would like them to be brought into contact with the work, please address the pastor at 325 Columbia Avenue."

EVANGELIST C. C. BURTON—"When we last reported we were with the Church of the Nazarene at Ansel, Ky. The Lord came upon us there and gave us a glorious time. Souls sought and found Jesus in the old fashioned way. We went from Ansel to Veedersburg, Indiana. God met with us there and gave us a fine time. A number of the students came from Olivet, and helped us out in many ways. Rev. Mark F. Smith is pastor here. No finer young man is to be found anywhere than Brother Smith. We went from Veedersburg to Lebanon, Ind., and from there to Nancy, Ky. We are now with the Monroeville, Ind., church. Rev. Everett Baker is the pastor. Brother Baker is a fine man. Brother E. M. Bishop of Auburn, Ind., is in charge of the singing. He is a fine singer and a Spirit filled man and carries a burden for lost souls. The meeting is yet in its infancy but God is blessing. Crowds are increasing, interest rising, we are believing for great things to come."

PASTOR THOMAS F. MACLEARN, Ottumwa
(Continued on page 22, Column 3)

A SUCCESSFUL PASTORATE, SOUTH MANCHESTER, CONN.



to rest upon our Brother Austin and his wife in their new field of labor.—Olga Winnerstron, Reporter.

CHURCH NEWS

(Continued from page 21)

wa, Iowa—"The Church of the Nazarene here is taking advanced steps with much interest and co-operation, pastor and flock working together. Three years ago this coming September, our Sunday school averaged in attendance from ten to twenty, today fifty to seventy-nine. Prayer-meetings at the beginning from seven to ten, now twenty-five to thirty-five. Membership at the start was thirteen, now we are getting close to forty. We took in five last Sunday, June 5. There is a great opportunity here for a strong Church of the Nazarene. Our church building is all paid for but twenty-two dollars and we expect to pay the balance before the Assembly. We are buying a parsonage and haven't missed a payment for the last twelve months, besides we have a piano about paid for. We have bought 191 church chair seats and have them almost half paid for and expect to finish the job before the Assembly, which meets August 17. God is still on the throne and He answers prayer today just like He used to do in bygone days. We are all paid up on the Iowa District budget and some on our general, and we expect to pay the balance before the Assembly. I say come on Nazarenes, let us do the job we have to do and by the grace of our Lord Jesus Christ we can do it. We give Jesus all the praise and thank Him that He counts us worthy to labor with Him for the salvation of the lost. My heart leaps with joy to-night while I am writing this few lines and it is this: After I got through preaching last night and while making the altar call my boy George, for the first time, came to the altar and was gloriously saved. There was also another man at the altar that got through. Don't forget to pray for Ottumwa, Iowa."

ON April 24 Rev. Chester F. Austin brought to a close a most blessed and successful pastorate of seven years, with the Church of the Nazarene of South Manchester, Connecticut. During this time he has endeared himself, not only to his church and congregation, but to many friends and acquaintances among the town's people. The church board urged him to remain but he felt that the Lord had called him to another field. During his pastorate there has been a notable increase in every department of church work. The membership has increased about half, and we have a probationary class of twenty at the present time. We have a splendid Sunday school with a membership of 170 and a very good average attendance. We feel that the offerings have been unusually large. Our Young People's Society, under the leadership of Sister Austin, is in a fine condition. Both Mr. and Mrs. Austin have been greatly interested in our young people, and the majority of our church attenders are young people. They are also very faithful in their attendance at the prayermeeting, and their testimonies to the saving and sanctifying power of Jesus, are a delight and blessing to all.

Early in the year of 1924, we organized a band, composed mainly of the young men of the church. There are eighteen pieces in the band, and all the instruments are dedicated to God, to be used only for His honor and glory. Our band has made fine progress and has given concerts in churches in Worcester and Springfield, Massachusetts, and Hartford, Connecticut. Quite frequently we have a short band concert preceding the Sunday evening service. Sister Austin was president of the Woman's Missionary Society for six years, and has been treasurer for the past year. The ladies of the society gathered at the parsonage on the evening of Mrs. Austin's birthday to ten-

der their best wishes and to show their appreciation of her loving and faithful services as president of the society. They left a small token of their esteem. A farewell reception was held on the evening of March 19. About two hundred gathered in the assembly hall of the Harding school where an excellent program was rendered. Seated on the platform with Brother and Sister Austin were Mr. and Mrs. Robert Phillips, and Mrs. Arthur Mercer, the only charter members of our church now living. There were several selections by the band, also violin, piano and vocal music. Our class leader, Brother Robert Bulla, made a few fitting remarks. Brother David Warnock on behalf of the church, in a very pleasing manner, presented Brother and Sister Austin with a purse of money, to which they responded in a very touching way. A beautiful bouquet of flowers was presented to Mrs. Austin's mother, Mrs. Mann. Later in the evening refreshments were served and an informal social hour was enjoyed by all. The affair was a complete surprise to Brother and Sister Austin. The older young people gave a banquet in their honor on April 14; about twenty attended. Last Sunday morning, Easter, our pastor preached from 2 Corinthians 5:17. In the evening a farewell service was held. The band played several selections, a quartet sang "Rock of Ages," a duet and several solos followed, after which all joined in the love feast and breaking of bread in the dear old fashioned way. It was a very impressive service. We felt the presence of the blessed Holy Spirit, and, as we look back over the past seven years, we can see how God has prospered our church, and how it has grown and has become so dear to our hearts through the efforts of our beloved pastor. It has been a most precious and blessed seven years, spent in the service and fellowship of Jesus. We pray God's richest blessings

EVANGELIST L. G. MILBY—"At my last report we were at Churubusco, Indiana, with Brother E. C. Elmore. We had a fine meeting, only a few seekers at the altar, but the largest crowds to preach to ever had in that church. At least one hundred sinners marched around the last night, and begged us to stay another week, but because of another date we had to go on. Brother and Sister Elmore are fine folks to work with, and they make real pastors, and the church loves them dearly. Our next meeting was with Brother and Sister Brandyberry at Coffeyville, Kansas. A race riot was on at the time we landed there, and it rained so hard at times that the water stood six inches deep in the tabernacle. At least three hundred people were at church with feet resting on foot board out of the mud. We could not get folks to the altar rail as it was in mud, but several would come up in the choir loft and seek God. Measles broke out thicker than weeds in river bottom and one of the large banks went broke, but with all this, about fifty were at the altar and we took in several new members, raised the pastor's salary five dollars per week and raised several hundred dollars on the

new church. We couldn't exaggerate in speaking of the good things we can say about Brother and Sister Brandyberry. I do believe they are among the best people, and pastors in the holiness movement. No one knows them right until they rub up against them. Our next meeting was in Chicago Heights, Illinois. We had been called there by the church board to fill three missions—first, to take full charge of building new church; second, to manage a financial campaign; third, to hold a revival meeting. They sold the basement church, moved to a hall with no heat and froze folks out. There were three other drives for money in the city—too much to do to do anything well. Brother J. D. Roach was pastor and the folks love him. We feel the meeting wasn't a failure, but not what we expected it to be. Our next meeting was with Brother J. G. Fortress, Frankfort, Indiana. Frankfort church has had like many other churches, its many jolts and jars, ups and downs, but the Lord came to us and on the third Sunday morning I didn't get to preach, only took my text, and sinners began to fall at the altar and pray through. Among the seekers and finders were Rev. A. W. Carter and wife, a Presbyterian preacher, pastor of the Presbyterian church in Cutler, Indiana. These are fine folks and are coming to the Church of the Nazarene. The Presbyterian church has asked Brother Carter to resign as they don't want a sanctified preacher as their pastor. They are now ready for work in our church, and are both highly educated, fine characters, and will make great pastors. Brother and Sister Fortress came to us from the Free Methodist Church. I must say he is a prince, one of the finest men to work with I have ever met. This present time finds us at the Cincinnati campmeeting, the greatest camp I have ever attended. This is the first time we have ever visited this camp, and it is a treat to us. I don't believe I have ever heard such preaching as was done by Brothers Babcock, C. W. Ruth, and John Fleming—hundreds at the altar seeking God."

EVANGELIST JOE STEPHENS, Whitesboro, Texas—"I have been very busy since our Assembly, in several meetings with good success. I have seen quite a number of souls pray through to victory. Our meeting at Sadler, Texas, was rained out. However, the interest was growing, and large crowds coming, and we believe seed was sown that will bring forth a harvest in the future. We preached in the large Baptist tabernacle and have an invitation to come back when weather conditions are better. I have been preaching at several places where the people know nothing of a full gospel, and the people hear gladly. I have some meetings slated for the near future, but I have two open dates between now and the Assembly. I can change the dates of some of my meetings and thereby meet the need of those who may wish my services. I have sent in a goodly number of subscriptions to the HERALD OF HOLINESS, and will always urge our people to take our good paper. Pray for me."

BREA, CALIF.—"Sunday night, May 29, marked the closing of a very gracious meeting in the little church at Brea. Rev. I. C. Mathis was the evangelist and Brothers Jones and Scroggins were the special singers. God used these consecrated men in our midst and many souls found victory, possibly between fifty and sixty seekers, most of all happy finders also. Brother Mathis preached the truth without fear or favor and God honored his labors. While the battle seemed hard at first, yet God was with us in a wonderful manner and the closing service was one long to be remembered. Our altar was more than full, and such praying and shouting, and our altar service closed about twelve o'clock with all prayed through, for which we praise God. The finances came easy. God was glorified, the saints edified, and seekers happy. Bless His holy name. We have called Brother Corlett back for another year, making his eighth year with our church here. God has blessed him in his labors here and he has the confidence of this little city as well as his own church, and we thank God for sending him our way. Sunday, May 29, was rally day in our Sunday school. We had 177 present. We are encouraged to

press the battle to the gates. Today, June 5, we had the pleasure of presenting our pastor with a typewriter, much needed in his work, for which he was very grateful. Pray for us."—Mrs. Grace Bowie, Reporter.

EVANGELIST D. M. PEFFLEY—"Since sending in my last report, I have been kept busy in the Lord's work. At Walbridge, Ohio, I held a seventeen day meeting, where it has been hard to get crowds, but God helped us. We were not able to take care of the crowds most of the time, so they called us back and built an addition to the church. The people loved the truth and prayed through in the old fashioned way. The pastor, Rev. Ruth Boucsein, surely stood by us and would shout, 'pour it on.' The church has nearly doubled its membership and also the Sunday school. Look out for Walbridge. Next I went to Logan, Ohio, for five days to fill in until Rev. J. V. Cook came here. We had large crowds and a goodly number of seekers. They called Rev. A. J. Laird and wife as pastors and I believe we will hear from that place before long. From Logan we went to Coshocton, Ohio, with Rev. A. H. Perry as pastor, who lately came to us from the Methodist church, and I found him a mighty man of God. Here I sang the first week and Brother Perry did the preaching. We had a pull for about one week, but broke through and during the last week the altars were lined from one end to the other, twenty-five or more every night. This was an out of the ordinary meeting. The pastor had me preach the last four or five days, at four of the services, while the special song was being rendered, the altar was lined with hungry souls, so we had no preaching. Coshocton has a warm spot in my heart. Offering came easy for the evangelist and a good love offering for the pastor. We next went to Greenville, Ohio, for the Evangelical Church, with Rev. Ward Zimmerman, pastor, who is a man of God. Here we found all kinds of trouble, but God helped us to preach the truth until folks began to line the altar and shouts of victory were heard until old backslidden professors got mad and threatened to close the meeting, but the pastor told them it was going on. God bless men like Brother Zimmerman that will stand for the Bible and truth. We next went to West Jefferson, Ohio, and just as it looked like a mighty revival was coming, the writer had a nervous breakdown and had to come home. The doctor said a couple of months' rest would be the only thing that would put me in shape, but at Ohio District Assembly, God told me to get Rev. Maffin and Rev. Cook to anoint me, these men having great faith on that line, and God touched me and I feel like new. Glory to God. We have been busy all along, and nearly all dates taken for a year ahead. To God be all the glory. Never had a better time in the Lord than now. Pray God will keep me well, hot, clean, and tender until Jesus comes."

HOQUIAM, WASHINGTON—"Since our last report we haven't been asleep on the job. We are a live bunch going through with God and believing God for wonderful

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things this year, the best year of our lives. Everything is moving along beautifully, and we are encouraged to press the battle for God. We are now asking and believing God for a parsonage and it is coming. Some donations have been made. Our congregation continues to grow and a number knocking at our door. Yesterday, June 5, was a beautiful day. Our good pastor, Brother Mack Cahill, gave two wonderful messages, good attendance for Sunday school and morning services, and house full at evening service. Young people are pulling the ropes. Dear Sister Cahill was granted local minister's license at our last board meeting for which we rejoice. We so love and appreciate these precious people. They are on fire and in the battle for God. Our church has adopted the storehouse plan and we are going over the top, surely beautiful how all expenses are met. We have one of the finest bands of people on earth and Brother and Sister Cahill are two of the finest pastors that ever preached the Word. Please pray for us."—Reporter.

EVANGELIST J. L. GLASCOCK—"From May 1 to 15 we held a meeting in Bargsville, Indiana. This was a very unpromising field for evangelistic work. However, there were some of the most devoted and exemplary people there that we have ever met. They recognized the unfavorable conditions, and carried a burden for the work almost intolerable, and prayed and wept by day and by night. We joined our prayers with theirs, and poured in the plain gospel truth as God helped us to do. These efforts produced deep conviction upon the unsaved and the unsanctified, and there was some visible fruit, and it was thought that the more abundant fruit would be seen later. It was feared that God's judgment would be visited upon some who had the light and refused to walk in it. Indeed there were some indications that judgment had already been visited on some of the people there. After closing the meeting in Bargsville we spent some time at Olivet College, Illinois, where the annual commencement and convention was held. The Lord poured out His Spirit in copious showers, and many were converted and sanctified, and the saints were greatly blessed. From Olivet we hastened on to Wilmore, Kentucky, the seat of Asbury College, where another commencement and convention were held. The people gathered from far and near, and the blessing of the Lord was upon the various services, and souls sought and found pardon and purity. From Wilmore we went to Cincinnati, Ohio, where the campmeeting under the auspices of God's Bible School was in full swing. In the last two days we have received four invitations for special revival meetings, and in a few days we will be afield again. We have a few dates for the summer not yet taken, and for fall meetings. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Avenue, Cincinnati, Ohio."

PASTOR HERBERT M. HOUSTON, Sparta, Tennessee—"It has been some time since our friends have heard from Sparta, but

we are still in the battle for souls, and our heavenly Father is blessing our labor here in many ways. We have just recently closed a revival meeting with Rev. J. W. Dodd, of Shamrock, Okla., as evangelist, of which we are very grateful, because God wonderfully blessed us. We had surprisingly large crowds for the season of the year and advertisement given out. Pray for the work at Sparta that we may be the instrument through which God can shake this mountain country loose from sin, and on for Jesus."

SONG EVANGELISTS PAUL AND DORA GEM—"Since we reported last we have been in several meetings and God has blessed our services and many souls found God. We were in a meeting at Evansville, Ind., with Brother Hertenstein's church and God gave us a good meeting. Rev. Howard Sweeten was the evangelist and God gave us an old time revival there. Evansville Church is sure on fire and the good people there prayed the glory down. Eighty-two souls were at the altar and had great victory. We closed there January 19 and went to Paulding, Ohio, for a two weeks' meeting with the good pastors, Rev. A. Murphy and wife, who did the preaching. Previous to this time they could not get the town people interested, but God surely blessed us and we had the church packed every night and some nights had to turn them away. Brother and Sister Murphy surely did preach the full gospel and the Lord was there. We went from there to Troy, Ohio, with our good pastor, Brother Millard Fitch and God gave us a great meeting there. James Cook was the evangelist, and he preached straight and hot and God gave us in the

three weeks we were there eighty-three seekers. Several were taken into the church. We surely enjoyed working with Brother Fitch. We went from there to Bristol, Ind., which is a new work and was sponsored by the Elkhart Church and our good Brother Spry had charge of the meeting. Brother Fred Bouse was the evangelist and we had a good time there together. After spending two weeks there we went to Elkhart and were in a one week's meeting immediately following the convention held there. Brother I. P. Moore was the good pastor and Freddie Thomas was the evangelist. God surely poured out His blessings on us all. The church was packed at every service, and there were seventy-six seekers at the altar. Brother Moore is a man of God and we enjoyed the fellowship with him and his people. We went next to Ridgeville, Ind., which was a new work and was sponsored by the good pastor Leo C. Davis and his good people of Winchester, Ind. Brother Fred Bouse was the evangelist and the meeting was held in the big Colliseum. We had wonderful crowds and several found God. The last night of the meeting Uncle Buddie was with us and we had to turn many folks away. We went next to Kendallville, Ind., with the good pastor, Brother Thurman Bowers, and James Miller was the evangelist. We gave them an eleven day meeting and we had a wonderful time there. Twenty-five souls found God, and Brother Miller was preaching fine. We surely enjoyed the playing of Raymond Weaver on the piano, he surely brought heaven and earth together. Brother Bowers had a very fine class in Kendallville, and they are on fire and are expecting to build a new church soon. We are now in a meeting at Yorktown, Ind., in a tent meeting and are having wonderful crowds. We have a few open dates and any church or pastor that want us for a meeting, address us at our home address which is still Frankfort, Ind."

ALBERTA

The Annual Alberta Campmeeting of the Church of the Nazarene, June 30 to July 10, will broadcast every night but the Sundays, over CKLC, the most powerful station in Canada; wave length 356.9 M. Evangelists will be C. W. Ruth and Donnell J. Smith, and Song Evangelists Mr. and Mrs. Arthur Grobe of Calgary. Other workers present from Europe, Asia, Africa, America, and the Islands of the Sea, together with a strong force of provincial helpers. Free meals and tents to all bona fide out-of-town visitors to the camp. BRETHREN, PRAY FOR US! For information write Pastor Prescott, Red Deer.

CLINTON, ILL.—"The most telling revival that the Clinton Church of the Nazarene ever had has just closed. Rev. D. M. Peffley of Brookville, Ohio, was the evangelist. He is a man that fits himself to any situation. He stands by the pastor and pulls for the church and preaches straight, never clubs or cuts but is tender, kind, and considerate. No church will make a mistake in calling this man of God for a meeting. One year ago when we came to Clinton, the Sunday school had from forty to fifty pupils, today we have from 115 to 130 average attendance and have more than doubled the church membership. We are planning on buying a lot and putting in a basement before fall. Brother Peffley took up a nice offering of forty dollars for the pastors and raised seven hundred dollars in pledges for a lot. Close to nine hundred dollars was raised during the two weeks' meeting. There were 147 at the altar counting them as they came. Several united with the church, with more coming in later. God is blessing and honoring our church in all lines and we expect to keep on fire for Him until Jesus comes."—Leo and Eva Smiddy, Pastors.

EVANGELIST LEE L. HAMRIC—"I have just reached home from our California Evangelistic Campaign. The Lord gave us a fruitful campaign. Our first revival was with Pastor Drake, First Church, San Diego. The Lord gave us a good meeting. Our last revival was with Pastor Graham, of the Graham Church in Los Angeles. Here we had a fine meeting with a number of souls finding the Lord. Brother and Sister Graham are being used of the Lord in building up a good live church. He has some choice saints and they believe in keeping the glory on. We enjoyed our labors very much with Pastors Drake and Graham. Our trip to California was very interesting. We had the privilege of preaching in the Bresee Avenue Church of Pasadena, and the Lord gave us a fine service. We also had the privilege of preaching once in the Emmanuel Church of Los Angeles of which Brother Linaweaver is pastor. We had the pleasure of a trip to Catalina Island, out about thirty miles in the Pacific Ocean. The Seal Rock trip was very interesting. I saw hundreds of seals on rocks that would weigh from two to eight hundred pounds. We had a pleasant ride on the Yale ship from San Diego to Los Angeles about one hundred miles. We enjoyed seeing this ship plow through the deep blue Pacific. We shall, the Lord willing, return to California for a more extensive campaign. Our next engagement will be in Fort Smith, Arkansas. Pray for me."

WE ARE EVANGELISTIC PARTY—"We haven't reported since Christmas but have been constantly busy in the work of the Lord. We left Lawrenceburg, Mo., Dec. 27, for Oak Creek, Colo. We drove to Denver, stored our car for the winter and took the train over the Moffat Road, and after running through fifty-three tunnels and over an elevation of 12,600 feet and 190 miles of the crookedest railroad in the United States we landed at Oak Creek on Jan. 1, 1927, more dead than alive. This is a coal mining town of eight hundred people, mostly foreigners without the gospel. Here we held forth in a rented hall and preached holiness for one month without much visible results—only eternity will tell. The south slopes were visible in places, not yet being covered with the snow but they were soon covered and we saw the earth no more till spring. From here we went to Phippsburg, a railroad town of some five hundred souls without a church of any kind. Here we waded snow from one foot deep which increased in depth almost every night till it reached a level of three feet. We had very satisfactory results, several being saved and some sanctified, and left a good atmosphere in the town. The business men donated a lot and said they wanted a Church of the Nazarene there. From here we went in sleighs over three feet of snow again to Yampa where we found two good Nazarene women who had saved fifty dollars for the revival meeting, the first financial assurance we had since we left our homes for the field—however God has supplied all our needs from the start. God gave us a gracious time here and souls in the fountain for both regeneration and sanctification. We left the folk all enthused over a church building on the lots

which had been bought just before the meeting. The people went to the depot through the snow and cold at nine o'clock at night and we had our farewell service there. In these meetings we were sponsored by our good pioneer pastor, Rev. G. W. Dorris. We have never worked with a finer Christian gentleman than Brother Dorris. After leaving our friends at the depot 'mid shouts and goodbys we started for Denver where we again saw the ground and got our car and started for Burlington, Colo., with our dear Brother R. E. Manley. For four Sundays here we fought the devil hand to hand and won out. Brother Manley is one of our faithful pastors who together with his good wife are among the most sacrificing people for the Lord we have met. We now went to the Kansas District where we held three very good meetings. One at Ensign, another at Ford and the last at Great Bend. God gave us good meetings at all three places. Next came the great campmeeting at Hutchinson the First Annual Camp of the Kansas District. Uncle Buddie is going to report it in his chat so I shall not try it here. We are now in McPherson, Kas., just in the beginning of the meeting and a very difficult field. Pray for us, brethren."

PASTOR ALVA W. EASTMAN, Bay City, Mich.—"We are glad to report victory here at Bay City. The Lord is blessing and encouraging our hearts as we press on in His service. There is a beautiful spirit of peace and harmony coupled with zeal and faithfulness that exists, that also portends a deep sense of spirituality. We received a unanimous call to return for the third year. The church has a steady growth and some are paying the price and going through. Altogether we are pleased and encouraged with the prospects for the coming year, and we are looking for better results and fuller manifestations of God as we labor for Him."

PASTOR G. O. AND BERTHA CROW, Tacoma, Wash.—"We arrived on our field of labor May 25th and found our people in a very fine spiritual condition. We are having five prayermeetings a week and God is marvelously blessing. The revival fire is burning. Yesterday (Sunday) was a great day, we had a fine children's pro-

gram and a nice offering, and the evening service was one blessed of God, with seekers in the altar, and one lady got sanctified. The superintendent of the City Mission was with us and rendered excellent service. We hold services for him in the mission once each month. We are looking forward to one of the best years of our life. Here is a city of over a hundred thousand people and only one Church of the Nazarene. Why not have a strong work here—by the help of God we will. We are getting ready to paint our church which is very much needed. Our Sunday school is building up under the efficient leadership of our superintendent, S. O. Hawkins. The revival tide is coming up and we would not be surprised if a mighty sweeping revival strike us any time. Pray for us."

"ON THE MOVE"—"At last a full salvation gospel church known as the Metropolitan Tabernacle has located at 248 West 14th Street, New York City, in an excellent large hall room centrally located which will make it possible to come with a great convenience from any part of the city. Rev. A. E. Wachtel, pastor, who is a capable man, has charge of this work. Sunday, June 5th, was the opening day and there was a splendid congregation present. It was my privilege to be the preacher at the night service at which time we had blessed results at the altar. This will be a great blessing for those who are interested in a work of this kind in New York, to come to a place to 'worship the Lord in the beauty of holiness.' Rev. Theodore Eisner and wife are to have charge of the services Sunday, June 26th, at 7:45 p. m."

EVANGELIST P. P. BELEW—"Not long since we conducted a battle royal with our church at Warrington, Ind. After waging a relentless war for some time with no 'casualties' from the enemy's ranks and very few 'captives,' we concluded that Warrington was an appropriate name for the place. In spite of the fact that we used our heaviest artillery, poisonous gas, and liquid fire, we scarcely went over the top a single time. We preached on themes from damnation to glorification and from degradation to salvation with great effort but little results.

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The influence of the meeting seemed hopelessly imprisoned within the four walls of the building. However, the saints were helped and in the life and death struggle the last night two wayfarers capitulated. Peace to their memory! The pastor, Mrs. Alice Eakin, is pure gold and has some fine people in her church. We expect God to give them a revival in the future. Our next meeting was with our church at Webster City, Iowa. God gave us a good meeting here with a number of seekers for salvation and one rather marked case of physical healing. We have never labored with a man that prays more than Rev. C. C. Sellards, the faithful pastor of this church. His good church is standing by him. Following this we spent four nights with Rev. Jas. H. Garrison and his good church at Seymour, Ind. Here God gave us some fine services and souls in the fountain. At this writing we are in a convention in a mission at Stewartsville, Ky. It was in this mission that we attempted to preach our first sermon more than thirteen years ago. Pray for me."

EVANGELIST M. M. BUSSEY—"God is very gracious to us these days, keeping us well in body, blessed in soul, and busy in His white harvest fields. We are enjoying our labors on the North Pacific District. The pastors and people have received us with love and confidence, and our fellowship has been beautiful. The preacher's convention in Canada, held at the Abbotsford church with Rev. J. H. Bury was indeed a time of great refreshing. At one of the night services the fire of God fell and the altar quickly filled, the saints prayed with great liberty, and soon several came through with shouting. The government whisky house was not far away, the pool halls had their usual patronage, but when the fire fell the men came and packed into the rear of the church to see the sights. It is said that one of these young men had never been in any church in his life before. The Canadian Nazarenes are a splendid type, very much in earnest, and their young people are unexcelled. On our return from Canada we preached at Snoqualmie over Sunday. We are much interested in this work as we held a five weeks' tent campaign there some years ago, at the close of which the church was organized. At present we are engaged in a revival in Portland, Oregon, at the Mt. Scott church, Miss Magda Randklev, pastor. God set His seal upon the first service by saving one soul. From here we are to be with Rev. Albert Schocke, Vancouver, Wash., for eight days, then to the Tacoma camp, June 23rd to July 3rd. Will our friends kindly remember to pray for us."

PASTOR HATTIE E. GOODRICH, Laurel, Delaware—"June 5th closed a three weeks' campaign of real heart searching under clear preaching of the Word by Evangelist E. Arthur Lewis. When with us for two nights in April he saw an opening for co-operative evangelism, so ordered a large tent sent to Laurel; a hall for our purpose not being available. This tent proved most suitable, especially on Sunday nights when the crowds came and it was too cool for the sides to be raised. This is a busy season for the farmers with

much picking and shipping of strawberries and transplanting of sweet potato plants; however, many put forth extra effort and stood by the meetings. Evangelist Lewis is unique in his methods and is another example of the fact that God will use everything clean and good in a man when consecrated to Him. People were welcome, regardless of denominational affiliations, and at the same time entire sanctification was preached without compromise; in fact, during the eleven years we've heard second blessing preachers we never heard this truth preached with any more clearness and soundness and practical application. Carnality was sounded to its depth and to those who knew what this means, it is needless to say that there was a battle on. Finally during the third week the Holy Spirit broke in upon the awful doubt manifested and people responded to the altar call; among them were some fifteen children and young people one night with beautiful spontaneity and faith. That night the service continued until 11 p. m. with a heavenly atmosphere of Christian love amidst the workings of the Holy Ghost. Thanks be to Jesus! Some victories were won. Approximately fifty different seekers came to the altar, and the positive step of faith, with evident glory, on the part of several who were filled with the Holy Spirit was reward for the fight. There were daily children's meetings, and each night the children's choir assisted to the enjoyment of all. Genuine holiness work was accomplished and we trust God to cause this revival spirit to keep alive and operative."

TELEGRAMS

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

HASTINGS, NEB.

Nebraska's greatest District Assembly closed last night with twenty-five seekers at the altar. Dr. Reynolds presided over the Assembly in efficient manner. Dr. J. G. Morrison's messages on faith were well received. Every church has a Woman's Missionary Society. On with the battle.—R. L. Major.

WANN, OKLAHOMA

Revival on at Wann. The fire is falling, souls are praying through. Rev. Ernest Armstrong doing good preaching. Jack and Ruby Carter singing glory down. These people make fine team. Brother and Sister Carter have the month of July open, if you need singers give them a call.—Charles E. Smith, Pastor.

ASHEVILLE, NORTH CAROLINA

June 12 fourth Sunday in tent meeting here in this beautiful mountain city. Crowd great, many turned away. About forty seekers to date. Will run about four weeks more. Good prospects for a church. Tent meeting Marion, North Carolina, and Gastonia, North Carolina. Pray for these. All give God the glory.—Charles M. Harrison.

MEXICO, D. F., JUNE 9, 1927

My wife died last night, 11:50. Pray for us.—V. G. Santin.

CINCINNATI, OHIO

First Church of the Nazarene, Norwood, closed a great convention with Dr. and Mrs. William Heslop, returned missionaries, of Allentown, Pa. Brother Heslop brought great expositions of the Bible. Mrs. Heslop spoke on missions Sunday morning, and she so stirred the people that they gave in cash and pledges over \$1100.00. We went over the top, praise the Lord.—Shelden D. Kelley, Pastor.

SIoux CITY, IOWA

London lecture evangelistic down town campaign attracting large crowds and great interest. About thirty-five professions Sunday. Broadcasting over radio station KSCJ Wednesday and Saturday, 6:30 p. m. and Sunday at 3:00 p. m. Let all pray who read.—W. O. Nease.

OBITUARY

Wise—A long and beautiful life came to a close on Monday, March 28, 1927, when the Master's call was answered by Mrs. M. M. Wise, familiarly known as Grandma Wise, age eighty-five years. A large number attended the funeral services which were conducted by Rev. John A. Manasco, as per the request of the deceased. Loving hands laid the body to rest in a cemetery near by her home town, Nauvoo, Alabama, where she had lived for the past thirty years. The beautiful flowers attested the esteem and love in which she was held by so many friends. She is survived by a daughter, Mrs. Kate Pettis, and a granddaughter, Miss Lillian Bell, and other relatives, who in company with a host of friends mourn her death. Mrs. Wise was born April 6, 1841 near Springvale, Georgia, reared by Christian parents, and received perhaps the best education that could be had at that time and place. She was married to Thomas B. Wise in the year 1860. To this union were born two children, Thomas, Jr. and Kate. Her husband lost his life in the Civil War, leaving the responsibility of the family to the mother, which she bore patiently, employing her time and talent in the capacity of teaching school. This she followed for some forty-five years, teaching in different states, and continuing to help and bless humanity in this way. Her manner of life was of that humble, loving contrite disposition that so fittingly characterizes the blessed of earth. Being reared under Christian influence and tutored in the same, she early in life united with the Methodist Church, later with the Church of the Nazarene to which she was faithful until death. The Lord giveth, the Lord taketh away, blessed be the name of the Lord.—A Friend.

FLOWERS—Annie N. Flowers was born March 12, 1867, in Mendocino County, northern California. She was married to William B. Flowers in Los Angeles, November 14, 1892. She raised six children, three step-sons and three children of her own—Opal, Ruby and Vernon. The family moved to Long Beach in 1904 and became charter members of the First Church of the Nazarene, living here nearly a quarter of a century. Many times Mother had wept her story out, how God had called her to China when but a girl. The way was opened for her to train in a mission in San Pedro, but she got married and failed in God's plan. She then gave her life to others as best she could. Her home was always open to God's workers. Prayer meetings, dinners, and gatherings were her delight. No mother's heart

was ever bigger than hers in wanting to do for others. Her life was filled with sorrows and sufferings, but wherever she went she took a stand for God. For two years Mother felt that her life was coming to a close. For a year we had noticed a great change in her life. She grew closer and closer to God each day. She had been ailing physically since 1915 from a case of blood poisoning. She came to our home to spend the Christmas holidays with us. She was bedfast about six months, suffering with her heart. She planned her services, and said she would be with us another week, that God had been so good to lift her worst pain so she could visit with us. She had prayed for God to call at least one of her girls into His work. He called us both into missionary work, but we have thus far failed to obey. Mother passed away on January 29 at 2:10 p. m., at my home. Her physician and nurse were present. I told her to look to Jesus. She set her eyes heavenward and uttered the name of "Precious Jesus." She just relaxed—"safe in the arms of Jesus." Services were held on February 1 at 2:30 at the Church of the Nazarene of this city. Rev. L. A. Reed officiated, and Rev. Christy read the scripture and prayed. Interment was made at Sunnyside Cemetery, Long Beach. We are lonely, and now realize as never before, the worth of a Mother. But we would not call her back, as God knew best. May I ask for the prayers of God's people for His blessings on our family remaining, and for the salvation of our hearts? Since Mother went, I have given my heart back to God. I was side-tracked for four years.—Mrs. R. H. Coleman.

WARNER—Professor Henry Ray Warner passed away suddenly on May 13, 1927, while at work on his land in the San Fernando Valley near Hollywood, California. Professor Warner was born in Stark County, Ohio, on August 3, 1853. He was converted at the age of thirteen years and later while in Cincinnati was sanctified. His wife was devoted to the interests of Christian education. Although ordained in the Methodist Church and later becoming an elder in the Church of the Nazarene he did not serve as a regular pastor but gave himself wholeheartedly to teaching in holiness colleges. He served the following institutions as professor: Mount Union, Kingswood, Olivet, Pasadena and California Bible College. Prof. Warner was married twice, first to Anna M. McFadden in 1876 to whom were born four children. Of these two, Homer and Hurst, made their home with the Professor. Another child is now Mrs. Zella Warner Deale, missionary to China. Professor Warner's second wife, who was married to him in August of 1912, survives. Of a naturally quiet disposition Professor Warner was not one to boast of his own success but nevertheless his work as a godly and sympathetic teacher through the long years of his life cannot have failed to leave a lasting impression upon the lives of many who came under his teaching. His especial field was science and mathematics. His devotion to the truth of God's Word was strong and beautiful. He served the Hollywood Church of the Nazarene faithfully and helpfully in various capacities, gladly giving of his time and means to advance the kingdom of God. Funeral services were held in his home church on May 16, 1927, conducted by the pastor, Rev. James Proctor Knott, and assisted by Revs. Melza Brown and Peter Klehn. The body was shipped to Kingswood, Ky., for burial and to await the resurrection morn.—James Proctor Knott.

BROUGH—Elizabeth Brough, the wife of Evangelist Lyman Brough, was born August 28, 1875, at Mokeneetown, Ohio, of the parents, William and Lucinda Robinson. Her father passed away in 1878 when she was two years old. Her mother followed him in 1901. She was united in marriage to Lyman Brough September 27, 1902. To this union four children were born, Joy Elvira, Charles Wesley, Mary Culbertson and William Lesley. The eldest daughter, Joy, was united in marriage to Arthur Rabbage. She had three

brothers and two sisters of whom one brother and one sister preceded her. The ones surviving her are, Pierce and Richard Livingston of Mokeneetown, Ohio, and Mrs. Annie Clark of East Jordan, Michigan, and a host of friends and relatives. Our loss is her gain. She was converted in March, 1905, and later sanctified, joining the Church of the Nazarene in 1909, of which she remained a faithful member until the time of her death. Many months of sickness she bore patiently and uncomplainingly. She departed from this life May 15, 1927, at 4:50 a. m., at her home in Pottersville, Michigan, at the age of 51 years, 8 months, and 17 days. We have personally known Sister Brough only a few short months; but we have learned to esteem her highly. Our association and fellowship are among my most pleasant memories. Word cannot express the triumph of this saint of God in her affliction. It is in the test that our true self is manifest. The fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, could always be found ripe and luscious on this everbearing branch of the True Vine. We feel to rejoice that we had the privilege to

know her. Though she has gone to a better country where there shall be no more suffering and no more tears, the memories of her sweet life will continue to bless and uplift humanity. Funeral services held in the Pottersville Church of the Nazarene were conducted by Rev. R. V. Starr, assisted by Rev. Fred Sharp and Rev. Floyd L. Alger.

MILLS—Mrs. Etta May Mills was born July 11, 1889, in Rice County, Kansas, and departed this life, Tuesday, April 19, 1927, at the McCormack Hospital, Moberly, Missouri, aged 37 years, 9 months and 8 days. March, 18, 1903, she was united in marriage to Marcelous Mills. There were no children born to this union, but for the last five years they had the care of a little niece, Violet, now aged nine years, whom they loved with the love of parents. It was Sister Mills' earnest desire that she live, it being God's will, that she might be able to rear Violet in the fear and admonition of the Lord. Brother Mills, Violet, Albert, a nephew, other nieces and nephews, an aged mother, three brothers and many friends are left to mourn the loss of a wife, mother, daughter, sister and aunt. We know our loss is Sister

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Mills' gain. Her death did not come unexpectedly. She has had declining health for years and much medical aid had been rendered. For the last six weeks of her life, she suffered much, gradually growing worse until the end. At the advice of her pastor and Christian friends, Sister Mills consented to go to one of the local hospitals, where better care and treatment could be given her, with the hopes that she would soon regain her health. All that could be done, was done, but God looking on her frail form, saw that she had tabernacled in the flesh long enough, so He quietly sent the death angel to her bedside and bade her spirit come to Him, where it would forever be at rest. Sister Mills was a member of the Christian church for years, but during a tent meeting conducted near her home on Morely St., here in Moberly, by Brother N. J. Hepburn, who was then pastor of the local Church of the Nazarene, her poor heart was stirred; she became a seeker and later a finder of a change of heart—later she was sanctified and became a member of the Church of the Nazarene, of which she was a member at the time of her death. Her funeral was preached by the undersigned, at 2:30 Wednesday afternoon, April 20, and her body was laid to rest in Oakland Cemetery, Moberly, Mo. We do not sorrow as do those who have no hope, for we know that if we remain true to God, we shall be reunited with our sister "one of God's days."—Sam K. Moxley, Pastor.

GALLOWAY—In loving memory of Mrs. Carrie Galloway (Waddle) wife of O. V. Galloway. She was born in Nevada County, Arkansas, April 1, 1888. Carrie was gloriously converted in old Harmony church August, 1901. God's cause was first from that day until she passed away. On June 3, 1903, she married O. V. Galloway. The day she started house-keeping for herself she drew her Bible from the trunk and erected the home altar. To this union were born five children: Harvey S. of Cincinnati, Ohio;

George M. of Pasadena; Holmes, Lois, and Marie of Chandler, Arizona. They, with their father, her mother, one brother, Rev. G. E. Waddle, and three sisters, with a great host of relatives and friends, are left to mourn this great loss. In July, 1905, she was sanctified at home with no human present but her husband who had previously been sanctified. They were charter members of the first Holiness Church of Christ (later Nazarene) to be organized in Arkansas, and she remained a Nazarene until death. April 8, 1927, she was taken sick. The next day erysipelas appeared on her face. On the twentieth peritonitis developed. She was rushed to the hospital, lived forty-two hours after operation, and passed away at 6:15 a. m. April 23, 1927. When her husband broke the news to her that death was nearing she was not disturbed in the least. After expressing a desire to stay with her family, she then said, "God's will be done in life or death." Funeral services were conducted at Chandler, Arizona, April 24, and a large crowd paid their last tribute of respect to one they loved so well. At twelve that night the beautiful casket was placed on the "Sunshine Special" to be carried back to their old home fifteen hundred miles away. The beautiful form was laid away in Old Harmony Cemetery to await the resurrection morn. Hers was one of the most beautiful lives I have ever known, as a wife and mother her devotion could not be surpassed. The HERALD OF HOLINESS lost a reader, the church a worker, the community a friend. Her Sunday school class scattered flowers over casket as a token of love. But to the stricken husband and children who suffer the greatest loss, weep not as those who have no hope.—Mrs. Mattie Gammage.

DOBBS—Mrs. Kate Dobbs was born August 23, 1863, died April 24, 1927, at Ft. Lauderdale, Florida, age 63 years, 8 months, 1 day. She had been a member of the Church of the Nazarene for a number of years. She was a charter

member of the church in Danbury, Connecticut, and was an important factor in building the work there. She moved to Ft. Lauderdale, Florida, about four years ago. She united with our church here soon after her arrival and remained faithful to the work until her death. She was church pianist and was always at her post of duty. She will be much missed here. She was ill only a few days and her death came as a surprise to all. Her body was taken back to Danbury, Conn., for burial.

ARNOLD—Florence Arnold, two year old daughter of Brother and Sister J. B. Arnold passed out of this life May 16 at two p. m., after an illness of only one or two days. Physicians could do no good in battling against what was supposed to have been a broken blood vessel which was pouring her life blood into her stomach and in turn was being passed through her throat in order to escape. She will be missed, and that has already been evidenced by the many floral offerings placed around her tiny coffin, showing their feeling of tenderness and expressions of love to those who looked upon the occasion. One of our Sunday school scholars has gone before, but we are persuaded that "God doeth all things well." The funeral services were conducted by the pastor. We extend to the sorrowing ones our sympathy. She leaves to mourn after her a father, mother, two brothers and three sisters. May God sustain and comfort them, and lead them to the city of refuge to which little Florence Arnold has gone.—N. E. Scott, Pastor.

CAMPMEETING CALENDAR

June 23 to July 4. Wilmington, N. Y. Holiness campmeeting. Workers: Fred Suffield and wife, Geo. N. Buell, Albert M. Babcock, G. T. Burgess and others. Mrs. Easley in charge of children's meeting. For information, address Mrs. Frank Warren, Haselton, N. Y.

BEULAH CAMP

— of the —

North Dakota Interdenominational Holiness Camp Meeting Assn.

will hold its twenty-third annual feast of tabernacles, at Jamestown, N. Dakota, June 17-26 inclusive. The workers for this Camp are: Dr. John Paul, President of Taylor University, Upland, Ind.; Rev. Charles H. Babcock, Los Angeles, Calif.; Dr. S. A. Danford, President Emeritus of the Camp, Spokane, Wash.; Rev. Fred Canady, Portland, Ore., song leader, and Mrs. S. A. Danford, Children's Leader. Write Rev. Nathan L. Rockwell, Supt. of Grounds, Jamestown, N. Dakota, for general information. F. W. Gress, Steele, N. Dakota, is the Secretary of the Association.

Make all possible plans to attend this great Holiness Camp, for you need its inspiration in your Christian life

June 24 to July 4, Fletcher Grove Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Preston E. Kennedy, Will Hill.

June 24 to July 4, North Reading, Mass. Seventh Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller in charge; Rev. George B. Kulp, and Rev. J. B. Chapman, evangelists; Rev. C. C. Rinebarger, musical director. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For other information, E. T. French, 466 Main St., South Manchester, Conn.

June 24 to July 3, Nebraska State Holiness Association Campmeeting, Lincoln, Nebraska, Bethany Park on Cotner Boulevard. Workers: Rev. Joseph H. Smith, Rev. John L. Brasher, Will Yates and others. For information write Rev. A. Jacobs, 2100 E Street, Lincoln, Nebraska.

June 26 to July 10, Twelfth Annual campmeeting, Trevecca College campus, Nashville, Tennessee. Special workers: W. M. Tidwell, Z. T. Johnson, H. H. Wise, John T. Benson, Jr., College orchestra.

June 26 to July 10, Manville, Illinois. Workers: H. N. Dickerson, H. P. Jensen, H. W. Morrow, Singers: C. E. Sharrow and wife, Address Wilder Hoobler, Manville, Ill., for further information.—Ira Leonard, President.

June 28 to July 10, Chesterville, Ill. Illinois Interdenominational Campmeeting Association camp. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. For information, write J. W. Louthan, Arcola, Ill., or Rev. Jack Linn, Oregon, Wis.

June 30 to July 10, Red Rock Camp, seven miles south of St. Paul, Minn., on State Highway No. 3. Workers: T. C. Henderson, T. M. Anderson, John Thomas and wife, Wilmore, Ky., Lloyd Nixon, Geo. G. Valentine, H. Morse Skinner. For information, write A. P. Andrews, Newport, Minn.

June 30 to July 10, Alberta Nazarene Camp, Red Deer. Workers: C. W. Ruth, Donnell J. Smith, Rev. and Mrs. Arthur Grobe. For further information write Rev. D. A. Prescott, Red Deer, Alberta.

July 1 to 10, New York District Campmeeting, Groveville Park, Beacon, New York. Rev. Louis A. Reed, M. A., of Long Beach, Calif., evangelist. For particulars write Louis B. Reed, 122 Cornelia Street, Brooklyn, N. Y.

July 1 to 10, First Annual Campmeeting Iowa District, Chautauqua Park Auditorium, Ames, Iowa. Workers: D. Shelby Corlett, Willard B. Davis, Rev. and Mrs. D. W. Dobson. For further information address J. D. Doggett, 226 Kellogg Avenue, Ames, Iowa.

July 1 to 10, New Richmond, Wisconsin. Workers: The Dean Party.

July 5 to 17, Whetstone Valley Camp, Willmot, South Dakota. Rev. Frank E. Arthur, evangelist; Rev. and Mrs. H. F. Nyhus, singers.—James Cameron, Clerk.

July 7 to 17, Sawyer, N. D. District campmeeting, Church of the Nazarene, North Dakota District. Workers: Rev. Lum Jones and Rev. A. C. Metcalfe. For information, write J. J. Larsen, Sawyer, N. D.

July 8 to 17, Aura Holiness Campmeeting, Aura, New Jersey. Preston E. Kennedy in charge.

July 8 to 18, campmeeting of the Smith Mills Campmeeting Association, North Dartmouth, Mass. Workers: William Heslop and wife, Rev. Martha Curry, Rev. Mabel R. Manning. For further information write Abram Boomer, Jr., Superintendent of grounds, 70 Ocean Street, New Bedford, Mass., or Miss Annie M. Cunningham, Secretary, 194 Tremont Street, New Bedford, Mass.

July 8 to 24, Hillsboro, Texas, corner East Elm and Abbott Streets. Workers: Thomas M. Scott, N. E. Scott, the McMahan sisters, J. W. Crawford, Kate Collins. For information address N. Edward Scott, 305 Bois D'Arc St., Hillsboro, Texas.

July 8 to 18, Smith Mills Camp. Smith Mills, North Dartmouth, Mass. Workers: William Heslop, Rev. Martha Curry, Rev. Mabel R. Manning. For further information write Abram Boomer, Jr., Superintendent of grounds, 70 Ocean Street, New Bedford, Mass., or Miss Annie M. Cunningham, Secretary, 194 Tremont Street, New Bedford, Mass.

July 10 to 24, Minneapolis District Campmeeting, St. Paul, Minn. Dr. J. W. Goodwin, evangelist; Mrs. Leta D. Anderson, soloist; Miss Nina Johnson, pianist. Minneapolis First Church orchestra. For further information address E. E. Wordaworth, 1811 East 36th, Minneapolis, Minn.

July 13 to 24, Spring Park Campmeeting, Racine, Wisconsin. Workers: Theo. and Minnie Ludwig, Mr. Stevens. For further information write F. C. Hilker, 1825 Clayton Avenue, Racine, Wisconsin.

July 14 to 24, Freeport, L. I., N. Y. Long Island Holiness Association Camp. Workers: John F. Owen, Howard Sweeten, Miss Florence Fairbank. For information, write H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

July 14 to 24, Kittanning, Pa. The Armstrong County Interdenominational Holiness Association will hold its third annual campmeeting in the Armstrong Grove, three miles from Kittanning, Pa. Workers: Rev. and Mrs. John Thomas, evangelists; Mrs. Etta Folles, song leader. For information, write Miss Nancy Byron, 1214 Fifth Ave., Ford City, Pa.

July 14 to 24, Fifteenth Annual Nazarene Campmeeting, College campus, Pasadena, California. Workers: Earl E. Curtis of New York, C. E. Hardy of Los Angeles, John Moore, song leader, Melza Brown, leader of young people's services, Mrs. Bertha Schwab, leader of children's services, Vernon L. Wilcox, pianist. For particulars address secretary, Rev. W. C. Frazier, 1228 N. Sierra Bonita Avenue, Pasadena, California.

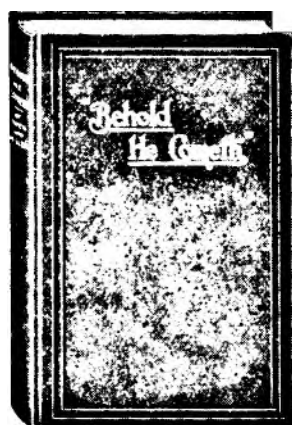
July 18 to 31, Basin, Wyo. First Wyoming State Holiness campmeeting. Workers: Rev. James L. Hilker and Rev. Alston Fields, evangelists, and Rev. S. Hutcherson song leader. Address Miss Grace White, Secretary, Basin, Wyo., for further information.

July 21 to 31, Warsaw, Ohio. Annual Warsaw Holiness campmeeting. In the new tabernacle. Special workers: W. W. Loveless, Dr. W. H. McLaughlin, Mr. and Mrs. C. C. Chatfield, song leaders. For further information write the secretary, Adah Shepard, Warsaw, Ohio.

July 28 to August 7, Fourth Annual Campmeeting of the Ohio District, Columbus, Ohio. Workers: Rev. F. W.

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July 28 to August 7, Arkansas District Campmeeting, two miles north of North Little Rock. Workers: John Fleming, Bona Fleming, C. C. Rinebarger. For information write Anna L. Oliver, Secretary, 715 Magnolia, North Little Rock, Arkansas.

July 29 to Aug. 7, Letts, Ind. Decatur County Holiness Association camp. M. Vayinger, evangelist; Dwight M. Peffley, song evangelist; Lena Holcomb, pianist. For further information address Rev. Arthur McQueen, Westport, Ind., or Mrs. J. E. Carder, Letts, Ind.

July 29 to August 7, Park Lane, Virginia on the Lee Highway. Evangelists: Rev. B. F. Neely of Oklahoma, Dr. John Hunt of Media, Pa. One mile from the national capital. Fine accommodations. Special attraction, Saxophone Quartet composed of the Misses Neely. For other information write Rev. C. R. Mateer, Box 395 Rosslyn, Virginia or Phone Clarendon 1036.

July 29 to Aug. 14, Oregon, Wis. Fourth Annual Hallelujah camp. Workers: Rev. Tilden H. Gaddis, the Musical Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjoseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

July 29 to August 7, Waco Annual Interdenominational Holiness Campmeeting, Waco, Texas. Rev. Harry S. Allen, evangelist. For further information write John W. Berestford, Secretary, or C. V. Bailey, Vice President, both of Waco, Texas.

July 29 to August 9, St. Croix Falls, Wisconsin. Workers: W. R. Cain, Theo. W. Stagk, Daisy Dean. For information write Mrs. C. A. Taylor, St. Croix Falls, Wisconsin.

Aug. 4 to 14, Peniel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev.

F. E. Wiese, P. O. Box 38, Arlington, Texas.

August 4 to 14, Campmeeting of the First Illinois Holiness Association, Sherman, Illinois. Workers: A. L. Whitcomb, J. E. Hewson, Haidor Lillenas and wife, Della B. Stretch. For further information address Mrs. Julia Short Hayes, 2217 East Capitol Avenue, Springfield, Illinois.

Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold, Hodgin, J. C. Brillhart, C. C. Mourer. Many visiting evangelists and preachers, including all the district workers. For full particulars, write Rev. A. M. Ewing, Frankfort, Ind.; Rev. R. W. Chatfield, Frankfort, Ind., or Rev. D. E. Snow, 122 W. 24th St., Anderson, Ind.

August 8 to 18, Eastern Colorado Plains Campmeeting, Kirk, Colorado. Workers: Rev. L. N. Fogg, H. N. Dickerson, evangelists and Mrs. J. Hester Peck, song evangelist. For further information write R. W. Cortner, Kirk, Colorado.

Aug. 11 to 21, Sale City, Ga. Holiness campmeeting. Workers: Chas. A. Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

August 12 to 21, National Park Holiness Camp, National Park, New Jersey. Workers in charge: Bona Fleming, John Fleming, Burl P. Sparks, singer.

August 12 to 31, Atlanta, Texas. Workers: Dr. R. T. Williams, the Latham sisters, musicians and song leaders, with other local workers. Mary E. Perdue, Secretary.

August 18 to 28, Thirtieth Annual Campmeeting, Vincennes Spring, Tenn. Workers: Dr. A. O. Henricks, S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Secretary-Treasurer, Dyer, Tennessee.

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State

Holiness Association, Wichita, Kansas. Workers: Rev. Charles H. Babcock, E. E. Sheihamer, T. M. Anderson, Mrs. S. P. Nash, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 515 South Vine Street, Wichita, Kansas.

August 19 to 28, Drainesville, Virginia Campmeeting. Workers: Rev. John Norberry, evangelist; Mrs. Marion Birrell, song leader. For further information address Anna L. Hyatt, Secretary, 163 Adams Street, N. W., Washington, D. C.

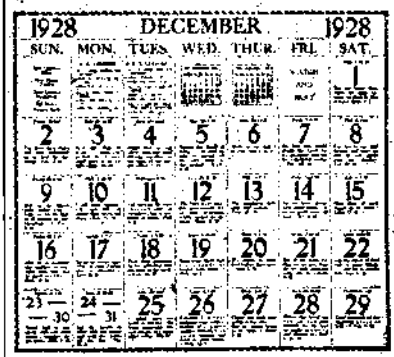
August 19 to 28, New Mexico District Campmeeting, Hagerman, New Mexico. Workers: Bud Robinson, with a number of other preachers and musicians as helpers. For information write E. E. Hale, District Superintendent, Box 1036, Artesia, New Mexico.

August 25 to September 4, Eleventh Annual Campmeeting of the Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: Rev. Charles Babcock, Rev. George Bennard, Willard Davis, song leader. For further information address Mrs. A. L. Wright, Secretary, 307 East College, Blackwell, Oklahoma.

August 27 to September 5, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Rev. and Mrs. Theo. Elsner, Richard G. Flexon, Jr.

Aug. 28 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 28 to September 4, Thirty-second annual campmeeting of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.



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Dallas (Texarkana, Texas).....October 12 to 16
Hamlin (Wichita Falls, Texas).....October 19 to 23
Mississippi.....November 2 to 6
Louisiana (Shreveport).....November 9 to 13
San Antonio (Waco, Texas).....November 16 to 20
Southwest (Deming, N. M.).....Nov. 30 to Dec. 4
Arizona (Somerton).....December 7 to 11
Central America.....Rev. R. S. Anderson, Presiding
China.....Rev. Peter Klehn, Presiding
India, Eastern.....Rev. Geo. J. Franklin, Presiding
India, Western.....Rev. A. D. Fritzman, Presiding
Japan.....Rev. Hiroshi Kitagawa, Presiding
Palestine and Syria, Rev. A. H. Kauffman, Presiding
Peru.....Rev. D. H. Walworth, Presiding

J. W. GODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Manitoba-Saskatchewan (Regina, Sask.).....
.....July 27 to 31

FALL ASSEMBLIES

Minneapolis.....August 10 to 14
Iowa (Marshalltown).....August 17 to 21
Kansas City (Webb City, Mo.).....August 24 to 28
Missouri (Caruthersville).....Aug. 31 to Sept. 4
Kentucky (Newport, Ky.).....Sept. 7 to 11
Tennessee (Lawrenceburg).....Sept. 14 to 18

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas.....August 24 to 28
Michigan.....August 31 to September 4
Northern Indiana.....September 7 to 11
Indianapolis (C. J. Quinn appointed to act as
chairman).....August 24 to 28
Eastern Oklahoma.....September 21 to 25
Western Oklahoma.....September 28 to October 2
Alabama.....Oct. 26 to 30

ANNOUNCEMENTS

NOTICE—Because of damage done to the crops by flood and frost, together with other conditions affecting finances within our district, it has been decided that we would postpone the Kansas City District campmeeting until next year.—N. B. Herrell, District Superintendent.

NOTICE—I am an ordained elder and have spent the most of my ministry in the evangelistic work, and have had good success as a soul winner and to establish churches. I am not only a preacher of the old time type of holiness, but a singer as well, and if any church or schoolhouse or community needs my services for a meeting I am ready to go on terms of my expenses and free will offerings.—W. M. Lusk, Evangelist, Beebe, Ark.

BORN to Rev. and Mrs. Carl Kruse, Pastor of Allene, Okla., church a son, Carl William on June 2nd, weight 8½ pounds.

NOTICE—Michigan District: N. Y. P. S. and Sunday school Convention at Lansing, Mich., June 30 to July 3 inclusive. A good program has been arranged with Dr. E. P. and Emily Ellyson as special speakers. Plan, pray, come.—Fred T. Hurry, President District Sunday School Committee.

NOTICE—Kansas City District: The Lord willing we will be favored next October with a month's campaign with Rev. Bud Robinson and his singer, Prof. Messer. All the churches desiring a night or so from this party, please drop me a card.—N. B. Herrell, District Superintendent.

NOTICE—I am open for calls during the summer in the evangelistic field. Anyone desiring a song evangelist and pianist write me.—Rev. Lynn Jones, 2 Ward Rd., North Towanda, N. Y.

NOTICE—To my friends everywhere: Not being responsible for one of our schools this next year, I am planning to hold meetings during the summer months. I can accept a call for any time from June 15th to August 15th, except July 15 to 24 at which time I am to be in a meeting with Rev. H. W. Blackshear, Prescott, Ark. Meetings in the South will be preferred on account of the expense and loss of time in traveling. Write or wire me, Bethany, Okla.—N. W. Sanford.

RECOMMENDATION—Since our pastor Rev. Fred P. Kerst, has been called into the Home Mission field, we the church board of the Church of the Nazarene, Vincennes, Ind., heartily recommend him to the church in general. God has wonderfully blessed his labors here and he has proved a faithful and capable minister of the gospel of Jesus Christ. Our prayers and good will follow him in his new field of endeavor.—The Church Board.

WEDDING BELLS—On May 16th at 8:00 p. m. in the Church of the Nazarene, Henryetta, Okla., a pretty and impressive wedding occurred. Miss Lois Hurst was united in marriage to Mr. W. V. Niell. After the ceremony a lovely shower was given by friends and kin folks. Both are of beautiful Christian character and we extend to them best wishes.—Edna Radebaugh, Reporter.

MORE WEDDING BELLS—We have received announcement of Rev. and Mrs. J. E. Bates of the marriage of their daughter, Pauline to Loren A. Sutton on Sunday, June 12 at the First Methodist Church, Pasadena, Calif.

NOTICE—Can anyone tell us of the whereabouts of Mrs. Maggie M. Dixon, the evangelist?—Mr. and Mrs. Theo. W. Fly, Coffeyville, Miss.

PRAY "for the healing of my body of an affliction of twenty-three years' standing, nervous and mental."—T. W. F., Miss. "Pray for my healing. I have had the flu and it has left me deaf, and my throat and back are affected."—Mrs. A. D., Kansas. "Please pray for me that I might be saved and sanctified and restored to health, and that my husband might be saved."—D. L., Colorado. "Pray for my husband who is sick with tuberculosis."—Mrs. F. J., N. Mex. "Please pray for my loved ones to be saved and that my health may be better that I may be able to work more for the lost." "Please pray for the salvation of my two boys, age nineteen and twenty-one, also for the sanctification of the boys' father."—Mrs. A. M. S., Ind. Pray for a sister in Kentucky who is passing through great trials. "Pray for the recovery of my hearing."—Mrs. O. B. M., Texas.

ANSWER TO PRAYER—I promised the Lord if He would heal me I would testify through the HERALD OF HOLINESS. I asked you a few weeks ago to pray for me that he would heal me. I thank you all for praying for me. The Lord has healed me. I had been sick for over two years. I give Him all the praise.—Edith Davis, R. 2, Caststown, Ohio.

NOTICE—I close a meeting at Okmulgee, Okla., August 14th, and have an open date following this, August 16-29, that I would be glad to slate in that section.—Mrs. Nettie Hudson, 2923 Troost Ave., Kansas City, Mo.

SPECIAL NOTICE—Miss Edna M. Banning has recently united with the Church

of the Nazarene of Marlon, Ohio. She is ready for work anywhere the Lord may direct. Miss Banning is nationally known as an evangelist having been engaged in such work for years and having served the largest camps and churches of the land. God blesses her and gives her revivals and she will prove a blessing to any church or camp that is fortunate enough to secure her. Her address is Pratt Ave., Cleveland, Ohio.—Chas. A. Gibson, District Superintendent.

NOTICE—"We want to announce that Professor Sylvester T. Ludwig has been elected president of Bresee College, Hutchinson, Kansas, and that he is taking charge of the work of the school June 1, 1927. Anyone wanting any information about the school please write him at Hutchinson, Kansas. Our Academy has been fully accredited by the state of Kansas and we are offering freshman and sophomore work in college besides good courses in voice, instrumental music, expression and drawing."—A. F. Balsmeier, President of the Board of Bresee College.

THE CHINA NAZARENE—Owing to the disturbed conditions in China it has been necessary to suspend publication of the China Nazarene. It is not likely that it will be possible to resume publication soon and it is more than probable that the mission will decide that it will be better to furnish frequent articles and news items to the HERALD OF HOLINESS and the Other Sheep than to attempt to continue the paper. The money received from subscriptions did not meet the expense of publication and the deficit had to be met by the missionaries. The last issues of the paper were printed and mailed by the Religious Tract Society of Hankow. For this reason it is difficult for us to know just what was the last issue received by each subscriber, and hence to know the exact amount due to those who had paid in advance. It falls to the lot of the writer to adjust the matter of refunding the amounts due subscribers. If any wish to do so they may help the missionaries by contributing the amounts due them, otherwise it will be refunded. However we will ask you to drop a postal card to the writer telling us what issue of the China Nazarene was the last one you received. Only those who had paid in advance and want the refund will need to do this. Please attend to it now as we hope to get off for China soon.—C. J. Kinne, 1126 Santee St., Los Angeles, Calif.

WANTS

FOR SALE OR EXCHANGE AT ONCE—A ten room strictly modern home and five acres, bargain, terms. Write Olivet College, Olivet, Illinois.

TENT FOR SALE—Must sell quickly at reduced price. Size 40x80; \$325 cash or \$350 if paid in installments of \$75 down and \$75 monthly. Write or wire Rev. E. Arthur Lewis, Marlon, Ind.

WANTED—Someone to operate kitchen for camp meeting; this person to pay all expenses and keep profits. For full information write R. W. Cortner, Kirk, Colo.

FOR SALE—Center section of 40x80 tent. Good condition. \$40 cash takes it. F. C. Lehman, Box 206, Barborton, Ohio.

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