

# HERALD of HOLINESS

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WHOLE NO. 750

## THE WATER OF EVERLASTING LIFE

THE keynote of the Bible is personality, and persons, not things, are always the center of interest. When things are mentioned at all they usually represent persons. God and men and angels and demons, all beings possessing the attributes of intellect, sensibility and will, fill all the important places in the narratives, philosophies and visions of the Book of God.

Among the metaphors of the Bible, none are used more frequently or possess greater beauty than that of water. The original stream appears in Genesis as "The River of the Water of Life." The same breaks forth again in Ezekiel's Vision of Holy Water and still flows on through the midst of the "City Four Square" in the last chapter of Revelation.

This wonderful River is the Lord Himself, and its streams which "make glad the city of God," are His mercies and grace which flow out to all mankind. The River of the original Paradise furnished moisture and brought on fruitfulness. The River of Ezekiel's vision cured the land of its curse and made the desert blossom as the rose. And the River of the Water of life in the Apocalyptic vision is a favorite gathering place for the saints and the source of the Tree of Life whose leaves are healing and whose fruit gets ripe during every month.

The ancient prophet exhorted in ringing

words, "Ho every one that thirsteth, come ye to the waters," and the Master Himself promised that those who would drink of the water that He should give should never thirst, and the last general call found in the Bible proposes that thirsty people shall come and take of the Water of Life freely. But these are all invitations to come to God through Christ and to know His regenerating and sanctifying

power and to be blessed and happy in continual communion with Him.

And just as the guide in Ezekiel's vision led the prophet on from the oozing, dripping source to the ankle deep flowing, to the knee deep brook to the loin deep rivulet and to the swimming river, so does the Holy Spirit lay out a thousand measures beyond each of us and challenge us on to the deep, over-flowing tides of an uttermost salvation. Shall we not go on to the swimming waters of mer-



cy and grace?

The woman of the Sychar well was annoyed because of the necessity of coming often to get water from the deep well, but Jesus promised her water from an artesian fountain. And just like that do men struggle and labor to get water out of the well of life. But Jesus proposes to give the upspringing well of peace and joy and righteousness which will not require a bucket or a pump, but shall "spring up" to over-flowing satisfaction and peace.

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## THE ADVANTAGES OF BEING A "STRICT" TITHER

Not a few people who "intend" to pay their tithe to the work of the Lord are somewhat intermittent about it so that they frequently find themselves "in debt" to the Lord. And our own experience in such matters reminds us of the deacon of whom we recently heard, and who was approached by a committee from the church and requested to make an offering to the church. But the deacon said, "Well, I would like to give something, but I just owe so many people that it seems like I have to pay every cent I can get on my debts." But the committee was not satisfied and asked, "But do you not think you owe something to the Lord also?" "Oh yes," replied the deacon, "I do owe something to the Lord, but the Lord does not press me like my other creditors do." And so when we get behind with our tithe, it is easy to just let this account stand on the books while we go ahead paying the "butcher, the baker and the candle stick maker," for God does not press us like our other creditors, and in spite of the legal grounds for the paying of the tithe, there still remains much that is volunteer and free in the actual doing of the thing.

There is no doubt but that the following advantages accrue to the "strict tither," and they are advantages which we can all appreciate:

1. When one pays his tithe he acknowledges God's ownership and sovereignty in material things as he cannot possibly do by any plan of spontaneous giving, be that giving ever so liberal.

2. Almost every sincere person will at times be troubled with the question, "Do I give enough?" or "Do I give too much?" The strict tither has an advantage in this because he "knows" how much he devotes to the cause of God and can the more easily determine whether it is too much or too little.

3. The tither can pray God's blessings upon his labors and upon the fruit of his service the more readily because he acknowledges God as his partner in whatever prosperity or adversity he may meet.

4. If a man pays his tithe, he must know what his tithe is, and if he knows what one-tenth is, he will know what nine-tenths are, and so system and method

will be injected into his business, and this worth, just in a regular business way, all the tithe will cost. There may be a few prosperous who have no method or system regarding their income and disbursements, but such men are excepted to the rule.

5. The tither will always be able to "do something for the work of God, because he cannot live without some income, and whatever that is, he will have a tenth of it for God. While some people do not tithe just cannot do anything at all by making a living for themselves and family.

Now it is possible to complicate the question of tithing and to ask questions about it that are difficult to answer. But these complications do not affect the majority of us, and those whose incomes are so small that these complications enter in, can afford the time and cost of finding the solution for their problem.

For the most of us, there is a simple and easy way. There is no time like now. So if you have not tithed, take what money you have in your pocket now and set aside a tenth of it for the work of God. Then when you get another dollar, put ten cents into the fund with the tithe which you have already set aside, and when you go to church next Sunday put all you have in this special fund into the collection plate, and begin again next week. When you are in doubt, give God the benefit of the doubt, and there is no doubt but that He likewise will show favor to you. But do not let complications defeat you, your tithe. If bookkeeping is difficult or impossible with you, make sure that you put aside *at least* a tenth of your income for the work of God, and do it aside regularly, carefully and punctually.

## IS IT CAUSE OR IS IT EFFECT?

The other day we had a letter suggesting that all turn out to make war on worldliness, especially the manifestations of worldliness in matters of women's dress, and suggesting further that the success of such a crusade would bring about a genuine revival in our churches and in the country.

But there are others who tell us that the thing is to get the revival by prayer and faith and that worldliness will disappear from among us. That some worldliness is a cause, while to others it is an effect. But we believe it partakes of the nature of both cause and effect. That is, we believe that worldliness, even that shallow type of worldliness which is revealed in the giddy, foolish fashions of women's dress, is a hindrance to the work of God among people, and that reformation along this line is a necessary step toward securing a revival. And on the other hand we believe that nothing will purge worldliness from the individual and from the church like an old-fashioned Holy Ghost revival.

Of course it is possible to point to some who have followed after fashion and who at the same time were in some measure interested in the success of the kingdom of God, and it is possible to point out unmistakable instances of God's power being revealed among a people who were not altogether consistent with the standards of the New Testament in matters of worldly adornment. But the rule is that those who have been especially used of God in the promotion of a genuine work of grace have been people who adorned themselves in modest apparel, as the New Testament teaches God's people should do. And, further, the rule is and has always been that when a genuine work of grace has been done in the hearts of the people those people have cast aside the slavery of fashion and have become consistent in dress as well as in behavior.

So in so far as worldliness is a cause, let us remove it in order that God may bless us. And in so far as it is an effect, let us prove that we have obtained abundant mercy from the Lord by "lining up" with the Bible and with the best standards of the Church of the centuries. For whether cause or effect, worldliness and genuine spirituality do not long keep company in an individual or in a church.

### CHICAGO CENTRAL DISTRICT AND THE HERALD OF HOLINESS

Chicago Central District, with E. O. Chalfant as District Superintendent, was one of the first Districts to undertake an intensive, District-wide campaign for increasing the circulation of the HERALD OF HOLINESS, and the interest they stirred up has been contagious, so that it is not easy to definitely calculate the results of the efforts which the brethren of Illinois and Wisconsin have put forth.

However, there is a certain disadvantage in the showing for the District from the fact that two states are included in the District and our assignment to places of honor among the "Big Four" has been on state lines. And then again, Illinois moves a little slowly, any way, and so our old home state is still "dragging behind."

But we hear that "The giant is awaking." Chalfant and the Chicago Central men are in the midst of another HERALD OF HOLINESS campaign. The goal is two thousand new subscriptions for the District, bringing Illinois alone up to two thousand and putting it in the lead of all the states for the number of HERALDS OF HOLINESS taken each week. The agitation is on now, and sample copies are going to the various churches. The District Assembly is not far off and at that time the pastors will be asked to go home and raise a stated number of subscriptions. Then the week following the Assembly is the climax of the campaign and Chalfant is wrought up to the point of saying "We are not going to be seventh (the present standing of Illinois) after October 1, we are going to be

first." Perhaps we should not advertise his boast so far ahead of time, for we really are anxious for him to reach his goal. But his machinery is already in operation now, any way, and by the time other District Superintendents and other Districts get oiled up and started, Chalfant will already have won, if he is going to win. It will be a pleasure to assign Illinois first place among the "Big Twelve" in our October report. Really we are so anxious about it that we are going to pay for a few Illinois subscriptions ourselves. But Chalfant has started something, and other District Superintendents will follow. And if they follow hard enough the HERALD OF HOLINESS subscription list is pretty sure to reach a new "high water mark" by coming up to 30,000 before Christmas.

### CONSECRATION AND ENTIRE SANCTIFICATION

A correspondent asks if it is possible for one to be fully consecrated to God and not at the same time be wholly sanctified. Our answer is that consecration is one of the conditions for entire sanctification, but that faith is the other condition, and that the experience of holiness is obtained only when both these conditions are met.

Or perhaps we may state the matter a little more accurately by saying that faith is the one prime condition for entire sanctification and that consecration is a *prerequisite* of faith. It is therefore possible for one to be fully consecrated (passively) and yet not exercise the appropriating faith for the blessing of a clean heart. We have met persons who were not conscious of any withholding from God and yet who did not actually step out and exclaim, "Hallelujah! 'Tis done: I believe on the Son: I am cleansed by the blood of the crucified One," and they did not have the blessing. After consecration is complete, it is even then yet necessary for one to actively and willingly lay hold upon the promise of God for the blessing. But it is inconceivable that one should remain long in this suspended state. Either he will "step out on the promise" very soon or he will draw back into doubt and fear and defeat.

And further, if everything is dedicated to God there is nothing to hinder one's taking God at His word now. So why should there be any further delay? Why should the soul any longer tarry outside of his proffered heritage?

It never pays to "beg God" to let you do something outside of His will for you; for even if you are not so insistent in the matter as to grieve the Spirit from your life, it will be punishment enough for God to simply answer your prayer and let you suffer the consequences of your folly in thinking to match your choice for yourself against God's choice for the child whom He loves.

## AN INTERVIEW WITH GENERAL TREASURER LUNN

**K**NOWING that many of our readers are interested in the financial affairs of the Church of the Nazarene, especially in the Foreign Missionary interests which include seventy-five per cent of the budget received and expended by our General Board, we sought an interview with Mr. M. Lunn, the General Treasurer, and propounded to him some questions which have been asked us. And we feel that by publishing this interview we are giving the closest, "first hand" information that it is possible to obtain.

Q—Mr. Lunn, what guarantee do our churches and individual contributors have that money sent to you will be used for the exact purpose intended?

A—The General Board has made ample provision to safeguard the funds sent for general and special purposes. Immediately upon receipt of moneys at Headquarters, a receipt in quadruple form is issued, specifying the amount and fund credited. The original is sent direct to the one who remits and one copy retained in our office as a permanent record. Shortly after the close of the month the third and fourth copies are mailed, with others, direct to the District Superintendent and District Treasurer. This enables them to keep a complete record of all General Fund remittances from their respective Districts.

Up-to-date accounting machines are used in keeping an accurate record of each transaction which at the close of the fiscal year (December 31) are audited by a Public Accountant secured by the General Board.

The auditor's certificate accompanies the Treasurer's Annual Report which he is required to submit annually to the General Board. In addition to this, he is required on request to furnish the General Board or the Executive Committee such reports as may be needed from time to time. All records are open for inspection at all times.

The General Treasurer gives bond in the sum of \$25,000, for the faithful performance of his trust, in a reliable national surety company.

When funds for one reason or another cannot be used for the purpose designated by the giver, they are notified and in no instance are they diverted unless the written consent of the giver is secured.

Q—We hear much about "efficiency" and "economy" in the operation of church affairs, especially regarding Foreign Missionary enterprises. How does our "overhead" compare with that of other organizations engaged in such enterprises?

A—At this time of the year it is impossible to ascertain the correct "overhead" or administration expense of handling the general funds. It is somewhat difficult to make comparison between any organizations as there is no uniformity of accounting or financial methods. Some societies conduct their propaganda directly from the field while others include their pub-

licity expense with their administration. Ours is handled directly from Headquarters, necessarily adding to our administration expense. However, every possible economy consistent with good business methods is practiced at Headquarters. In order that every dollar possible can be sent to the field of labor, many of us have undertaken to fill several offices.

Q—How much money does it require to meet the program of The General Board for the year 1926?

A—The General Board has asked the church for \$240,000, which amount is equal to about one cent per member each day.

Q—How much have you received during the first seven months of the year?

A—Our report of July 31, 1926, which covers a period from January 16 to July 31, indicates that our total receipts for General Funds were \$94,648.48.

Q—How much will it require to enable you to come to the close of the year without being behind in the various funds?

A—It will require \$145,351.53 during the remaining five months, or an average of \$29,000 each month.

Q—How have you been enabled to finance the work at home and abroad during the past seven months?

A—You have now asked a question which has given me much concern. Ordinarily anyone in business, if successful, calculates on having money on hand to meet his obligations when they become due. With the work of the church it has been the reverse.

During the first months of the year a very small sum is received at Headquarters, but as our missionaries, aged preachers and home workers must secure the necessities of life, we send them checks regularly each month. Then provisions must also be made for emergencies and other contingencies which we cannot estimate in advance. Our great problem has been to secure enough funds to meet the checks when they are presented at the bank for payment. In order to keep our "workers" on the field, we have been obliged to borrow many thousands of dollars for which we pay hundreds of dollars in interest. This ought not to be.

Q—How do you propose going about it to get the funds before the end of the year?

A—God hears and answers prayer. If He be for us, who can be against us? Our people have never failed to respond to an actual need and I am confident that during the remainder of the year they will do everything possible to carry on the work. However, it will require redoubled efforts on the part of all. The General Board and likewise Treasurer are but the servants of our people who alone can answer this question. If they will begin immediately to increase their offerings instead of waiting until the Board will be forced to put on a "drive" I believe God will bless our efforts.

Q—Do the people who are interested in our work generally believe in "The Budget System," or would they prefer a spontaneous "free will offering" method?

A—As indicated in our reply to your question as to the amount required each month to meet our actual expenditures, it is absolutely necessary to adopt a uniform and regular system of giving or else make some arrangement to finance our work until a so called "drive" can be put in operation to secure the amount needed. In the first place, this is expensive and the interest on borrowed funds to finance the work is no small item as last year's report indicates that we paid out \$6,500 in interest to finance our foreign missionary work alone. Why not pay regularly and eliminate this payment of interest? A large flour mill has adopted the slogan "Eventually, why not now!" We should practice it.

Someone has said that the neglect or delay habit costs more than interest. It costs thousands the joy and satisfaction of applying to God's cause week by week their Lord's portion; and after neglecting this for some months then the tempter comes and says, "It's too much. The church is always after money." Many thus get discouraged.

This method does not preclude the giving of spontaneous free will offerings as we are enjoined to give tithes and "offerings" (Mal. 3:10).

The first essential to success is co-operation, therefore, as the church at the last General Assembly adopted a uniform method of finance, we should, knowing that the method is merely the vehicle or means to an end, not lose sight of our purpose: which is—"to promote holy Christian fellowship, to seek the conversion of sinners, the entire sanctification of believers and the upbuilding in holiness together with the preaching of the gospel to every creature."

Q—Will our church ever go back to what some speak of as "The Old Method?"

A—The term "old method" is a misnomer and personally I prefer not to use it. Our present methods, after careful consideration are not such a radical departure from former methods as one would at first be led to believe, but are the development thereof.

The man who says he does not believe in budgeting is stating a paradox. Every institution and every man, consciously or unconsciously believes in and does use budgeting in his private life and in his business as well. The form used may vary and likewise the extent to which it is used, but planning ahead or looking ahead—another name for budgeting—is an action inseparable from civilized life.

The Budget System controls and regulates the expenditure and should not be construed as limiting or restricting our income. Therefore, I prefer to use the term Expenditure Budget which is self-explanatory.

I made the statement that everyone uses budgeting in his private life although possibly unconscious of

that fact. For example: A man who we will say earns \$30.00 a week, generally rents or owns a home which he is able to maintain on that salary and also regulates his other expenditures accordingly. Another man who earns more or less also manages to live within his income so that at the end of any given period his expenditures do not exceed his possible or expected income. This is what budgeting means.

Suppose the man who earns \$30.00 by faithful performance of his work merits an increase in salary and his employer notifies him that next week he intends to give him a raise of \$5.00. Do you think he will refuse merely because he has consciously or unconsciously arranged his expenditures so as not to exceed \$30.00 per week? Not much. He accepts with thanksgiving the \$35.00 a week which enables him to better care for his family. However, he did not plan to spend more than \$30.00 which amount he could expect each week and if the increase was not forthcoming he would still be out of debt.

This same principle applies to the work of the church. In no sense of the word does it regulate or restrict giving but it does regulate or limit our expenditures to the amount the church has, judging from past experience, given. I repeat that the Budget System does not restrict "income" but does limit our expenditures to our "income" and no confusion should exist as far as this is concerned.

By distributing a certain percentage of the income to the various fields of activity, the General Board will be enabled to carry out the program of the church without crippling or discontinuing any particular department of the work. It is necessary to maintain the home work as well as the foreign work and by sending remittances for the General Budget, an equitable distribution can be made so that no department will suffer for lack of support.

Q—We understand that there are many who would like to see a decided enlargement of our General Program, especially of our Foreign Missionary program. Do you think there is a likelihood that we will be able to enlarge by sending out more missionaries and increasing our appropriations to the various fields soon?

A—Your editorial "Our Missionary Situation" in the July 21 issue of the HERALD OF HOLINESS expresses my viewpoint as to our future program. Our people should read this timely and pertinent utterance and prayerfully consider the following excerpts:

"But the question as to what we are going to do, and as to what our future policy shall be cannot be answered by our General Superintendents, by our General Board, or by missionaries on the field. Our people as a whole alone can answer these questions. The General Superintendents and the General Board stand ready and anxiously willing to move forward with a general program of expansion in foreign fields just as soon as we place money in their hands to make

such a move possible, and everyone of us who believes the program should be immediately enlarged can add decidedly to the sanity of our plea by coming to the support of this work with a revived liberality. And those who do not give more liberally than ever should withhold their verbal demand for expansion, for their practical vote is in favor of stagnation.

"But despite the difficulties of the situation, there is light and hope in the prospect. If God be for us

who can be against us. It is going to require diligent effort on the part of ALL to take care of our deficit for the first half of the year and at the same time meet our regular monthly requirements. But 'it can be done,' and it ought to be done. We have five months before us yet, and unless we do some of this extra work each month, we will have to do it all in the last two or three months of the year, and that will mean 'a drive.'"

## MODERNISM WITH THE MASK OFF

By Rev. W. G. Bennett

**M**ODERNISM is very easily detected by its attitude toward the blood. The age-long conflict between natural and revealed religion is not due to the supposed fact that revelation is contrary to the philosophic or scientific mind, but to the fact that revealed religion is contrary to the inclination of the carnal mind. And the present conflict between Fundamentalism and Modernism, though somewhat different in appearance, is not different in fact, from the conflict that began at least as early as the second century of the Christian era. The view defended by the church fathers was that natural religion was insufficient to meet the needs of humanity and, therefore, there must be a revelation from God. On the other side, the contention was that the philosophies and ethics of the philosopher and sages was fully adequate for all human needs. In other words, man did not need a Savior, he was equal to the task of saving himself; and this about sums up the position of the Modernists at the present time. Every shaft hurled at the fundamental teaching of the Bible, from whatever quarter it may appear to come, is aimed directly at the vicarious atonement for sin.

It is a startling fact that nearly all the heresies of modern times, either reject or else assume some position that rejects the blood of Christ as an atonement for sin. This is true, notwithstanding the protest of most of them to the contrary. Unitarianism simply means salvation by culture. Man is headed right and has the natural instinct for the upward pull. Just encourage and develop that upward trend and man will save himself. Universalism holds that God is too merciful to allow men to be lost; somehow, here or hereafter God will save all men. Definite salvation by the atoning blood is not necessary according to the tenets of Universalism.

Christian Science—God is all. God is good. Hence all is good; there is no sin. To suppose that there is sin is an error of mortal mind (How there could be an error of mortal mind when all is good, we will leave them to explain). But there is no need of an Atonement, for there is nothing to be atoned for. That religion must be reasonable and logical to appeal to highly trained minds certainly is refuted by the fact

that Christian Science makes most of its devotees among a highly cultured class of people.

Spiritism, very popular at the present time, has no use for the blood atonement, to say the least. Mormonism and Russellism—cults that are being propagated with a zeal that puts orthodox Christianity to shame, would, of course, deny the charge and pretend faith in Christ, but they have no adequate teaching or conception of what the Bible teaches by saving faith in Christ. Modernism, pretending to espouse both the cause of science and revealed religion, has been a barrier to the development of true science and utterly repudiates the great fundamental of revealed religion, which is salvation by the blood of Christ. Of course, they will deny this, for to admit it would mean the death of Modernism. Modernism can succeed only by the subtle plan of hiding her real purpose, which is to inculcate her doctrines of materialistic unbelief into orthodox denominations while orthodoxy supports her propaganda with her congregations and foots her bills. Modernism pretends that she is only contending for her rights to interpret the Scriptures in the light of modern scientific investigation; but Modernism based upon the theory of evolution must, to be consistent, contend for salvation by mere human progress and good works and not by faith in the atonement. If man sprang from any lower order of animal life, then the order of his being must be the upward trend, and to contend for redemptive salvation of any kind is absurd. The reason why Genesis has been the point of attack with Modernists is not due to the fact, as they contend, that Genesis is contrary to science but rather to the fact that Genesis teaches that man was created in the image of God, is now a fallen being, and must have a blood redemption; and blood redemption does not conflict with science, but it is repugnant to the carnal mind and hated by the god of this world, as we shall attempt to show.

I now call attention to the fact that these heresies as outlined, with many others I might mention, while they differ greatly in some respects, are all united in this—they do not believe that the blood of Christ is absolutely necessary as an atonement for sin. Some of them may admit that Jesus died as a witness for



the truth and that his death has some moral influence in some way in helping men to be reconciled to God, but they do not believe that it was necessary for Christ to be crucified in order to make it possible for God to be just and yet "the justifier of him which believeth in Jesus." "Christ died for our sins according to the Scriptures" means not simply that he died, but that he died to accomplish a certain thing—namely, that he might redeem us to God by His blood. But, you exclaim, can this be in harmony with reason? I reply that no human mind ever laid the plan of redemption as revealed in the Bible. It is not contrary to human reason but it transcends human reason. "The wisdom of God is wiser than men."

Years ago when a farmer lad, so ignorant that I suppose I could not have quoted three verses of Scripture correctly, I think I had never heard to exceed ten sermons. I hardly knew what one of them meant, but I carried an awful load of sin, and, in my despair, I somehow looked to the cross and my load of sin rolled away. After years of study, I look back to that time and recall that for practical purposes,—I mean the purpose of getting rid of sin,—I received at that time a more comprehensive knowledge of the mystery of redemption than I have ever learned from the study of Divinity. Talk of a man devising a plan like that! A philosopher would appeal to philosophers; a logician to logicians; a theologian to theologians; but God devised a plan so that a poor ignorant boy could find his way out of darkness into this marvelous light. "Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out." But why should carnal men reject this plan of salvation?

First—because it is *God's plan*. I have not the least doubt that if God should devise a plan to alleviate the suffering of demons in hell, every demon would reject it because he hates God, and "The carnal mind is enmity against God."

Second—to be saved by the atonement means that I shall repudiate forever all claims to any righteousness of my own. This is wounding to human pride. I think it was Bill Nye who said, "Some men would lie on time when they could get cash for telling the truth." Some men will reject the story of divine creation with the evidence all around them, and accept the theory of evolutionary creation without a shred of evidence, simply because the latter flatters his pride by teaching that man is all-sufficient in himself and needs no Savior; notwithstanding his own wicked heart testifies against him, and, if he would, he could observe degeneration instead of evolution in human lives all about him.

Third—the carnal mind rejects redemptive salvation because of the moral obligation incurred if accepted. In our contention for the vicarious sufferings of Christ, we must not overlook the fact that there is

a moral influence affected by the atonement. I do not recall all the details but there is said to be an incident that occurred several years ago which illustrates the point at issue.

Three young men, chums—graduates of the same high school—parted to begin their several careers in life. One finally became a statesman and was elected governor. One studied law and became a judge. One took to drink, committed murder and was sentenced to imprisonment for life. Years went by and, about the time of their graduation anniversary, the judge visited his old friend the governor. During their conversation, the subject of their former chum's imprisonment was discussed. The judge pled with the governor for his pardon; stated that he believed Bill has completely reformed and, if pardoned, would prove himself a worthy citizen. After much persuasion, the governor finally consented to sign his pardon providing the judge would visit the prison and deliver the document of pardon only on condition that he had fully satisfied himself that Bill had completely reformed. On their anniversary day, the judge appeared at the prison, was admitted to the cell, spent a long while in conversation and finally said, "Bill, what would you do if you should be pardoned?" Something leaped in Bill's eye; he clinched his fist and said, "The first thing I would do, would be to kill the judge who sentenced me." The conversation soon ended; the Judge excused himself and stepped outside the cell. The cell was locked. The judge took from his pocket a parchment and said, "Bill, there is your pardon. I pled with the governor for it. We wanted to present it to you on this anniversary of our graduation day. But I cannot give it to you. You don't deserve it. You are still a murderer." And with tears streaming down his face, the Judge walked away. They wanted to pardon but it was unjust to do so while this man was still a criminal. For God to pardon an impenitent sinner would be a crime against high heaven. God allowed the stripes that are due the sinner to be laid upon his own Son and the sinner, doomed to death, who truly repents and accepts pardon solely upon the merits of the blood of God's Son, obligates himself to love and obey the God that redeemed him for all time and eternity. Against accepting this obligation of loyalty and obedience the carnal mind revolts. The doctrine that "Whosoever is born of God doth not commit sin" is fundamental to the atonement but repugnant to carnality. Further, the Wesleyan theology of cleansing from all sin, up to a period of some thirty years ago, had well nigh leavened the theology of orthodox Christianity. Ministers of all denominations were beginning to see not only their privilege of cleansing from all sin but also the fact that, if the Bible was the standard of doctrine, we were forced to accept the Wesleyan doctrine of holiness; and holiness is now, ever has been and

must continue to be very unpopular in a world where Satan reigns and most of the inhabitants are yet carnal.

Modernism is not the child of painstaking scientists, as some of the so-called scholars would try to tell us. Modernism is the child of carnal theologians who have sought to construct a theory of religion that is not repugnant to the world or to carnally minded professors of religion. Some Modernists have laid themselves out to try to prove the similarity between Christianity and heathen cults and religions. Indeed there is a very marked similarity between these heathen cults and the Modernists' interpretation of Christianity. They are all one in this, that they universally reject the blood of Christ as an atonement for sin and teach that men are saved by some human process. The shafts of Modernism are not aimed at some antiquated method of interpretation but at the very heart and core of Bible Christianity—aimed at the great central truth that men are saved by the blood of Christ. Here is no light matter of a possible heresy. Here is a crime greater than any known in civil jurisprudence. Peter named it on the day of Pentecost. He said, "And desired a murderer to be granted unto you and killed the Prince of life." Here is the cry of the husbandmen who had usurped the vineyard, "This is the heir; come, let us kill him, and let us seize on his inheritance." "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

A certain Bishop said recently at a great conference, "I refuse to allow anyone to dub me either Modernist or Fundamentalist. I am a simple Christian." But every Modernist present would claim him for his crowd before his words had time to cool, and every Fundamentalist knows that no Fundamentalist would talk that way; for every Fundamentalist knows that there are some things that are fundamental. This man indicated that there was nothing at stake, and that is the creed of Modernism. One must admit that they are indeed a very clever, congenial class of fellows. About the worst crime a human being can be guilty of, to their minds, is to denounce their teachings and drag their subtle heresies out where their congregations can see what they are really teaching. Even at this, they will not refuse to fellowship with us. Although our ignorance and what they call cruel sarcasm is a great trial to them, nevertheless they think possibly after a few more stages of evolution we,—even we,—may possibly become respectable enough to be admitted to the possible imaginary heaven toward which the human race is possibly progressing.

No! Modernism is not Christianity at all! It has much more in common with heathen religions than it has with the religion taught in the Bible. Bible religion means salvation by atoning blood and by the power of an omnipotent Christ. Modernism teaches salvation simply by human progress and development.

BILLINGS, MONTANA

## "PILLOWS UNDER THE ARMS"

By T. RICHARDSON GRAY

**G**OD Himself decreed the fall of His Holy City, and His chosen people's captivity. "Impossible, Jehovah would never permit it," they said: and to quiet the people's fears false prophets sewed "Pillows under the arms," the soft pressure of which was to reassure their safety. But the war clouds gathered: the approach of menacing hordes made the situation alarming, desperate. Then it was that the chosen people were compelled to witness one of the most tragic events in their history,—an invading army marching through the forbidden streets of the holy city. With what anguish they beheld the burning temple, in which they trusted, and to which they clung to the end. And when more recently the same city was again besieged by a more formidable army, followers of the famous camel-driver Mahomet, sought to quiet the faithful by promises of that false prophet's intervention; but which again proved only as "pillows under the arms," and failed to stay the on-coming hosts of Allenby.

Well, what is the lesson here?

First, the *Fatality of False Security*,—whether physical, political, or spiritual, by Jew, Mohammedan, or Christian. Before the world war men had been deceived into fast pleasurable living, in which, if Christian nations had not actually led, they at least kept pace with the foremost in extravagance, and self-indulgence, secure in false promises, false hopes, false peace. To England, Germany's war machine was a burden, a needless galling yoke of taxation, since the age of wars was past, and there were none to fight. Just prior to the war, a minister who had toured Europe, addressed us on the brotherhood and fellow-feeling prevailing there. As to war, it was so remote as to be next to impossible. But that deceitful appearance proved to be our undoing, and "armed peace" turned on the colossal sin of the ages. Belgium's "indestructible fortresses" turned out to be about as worthy of trust as the "unsinkable" Titanic; while German soldiers pinned their faith to a metal inscription carried about the neck. Jerusalem deceived, England deceived, Europe deceived, the world deceived, "Pillows under the arms."

Second—The age-old false idea of immunity in wrong doing: that men or nations can sin with impunity—and get by with it. That "the world gets



better," is true only as the world repents. Nations went to war and are paying the toll: "Tears of woe their baptism; the blood of crushed hearts the awful wine of their sacrament; groans of the dying their litany; and the cries of the bereft, the organ-dirge of their worship." A Louisville murderer of a little girl boasted,—“If I did do it no one saw me but God, and He can't come down to testify.” But the Bertillon system of detection revealed that God had already testified by not having created any two human thumbs alike, and which aided in identifying the guilty man. “The threats of God's Tribunal are, like the promises of His mercy seat,—sure of accomplishment:” Hence the futility of basing confidence on foundations “whose builder and maker” is not God. In repentance, both men and nations may seek a merciful provision in forgiveness, their one recourse—

*“A place than all besides more sweet,—  
It is the Blood-bought Mercy Seat.”*

Third—*The Human Equation*:—“Pillows” of ignorance, superstition, presumption, insincerity. Jerusalem would be safe despite their departures. At that, sincere repentance would have saved the day. But they “rended their garments, and not their hearts.” What false sentiment is held today, unsupported by scriptural promise. Mt. Vesuvius threatened many villages with destruction: devout people sought to stay the lava by placing images of saints in its path: but Vesuvius failed to discern between images and ordinary rocks. In 1902 Mt. Pelee overwhelmed the city of St. Pierre in Martinique, destroying every one of its 35,000 inhabitants, many of whom rushed to the cathedral, expecting there a special protection, but instead there they perished.

In a public waiting-room I saw Christ's likeness in a frame with the words “My promises,” a dozen of which “promises” the Savior was made to say, not one which is found in Holy Writ. That many Protestants are floundering at sea is evidenced by the numerous superficial correctives restored to, the multiplicity of human, but futile methods, disclosing a too ready predilection for worldly aids and preventatives, aside from the divine. As a result, there is a general lowering of spiritual tone, absence of spiritual atmosphere, and a persistent feeling that the one indispensable Presence and Power is wanting. This is the logical sequence of modern controversy which is investing the inspired Word with doubt and an air of uncertainty. And this by a so called scholarship making claims and wielding an influence far out of proportion to its real worth in Biblical research. Many have thus been made to drift from their former confidence in the solid supports of Holy Writ, assuming a questioning attitude toward Biblical claims to supernatural origin, and whose hopes are dimmed by the unreliable speculation, now so much in evidence. What shall we do?

reject these “pillows under the arms,” opinions, guesses, unstable dependencies of the merely human? The Word has already proven its reliability, and established its just claims upon our trust: and as Moses strictly adhered to the “pattern shown in the Mount,” let us preach only the Word; assured that only that will endure, which is stayed up by the enduring God of the Bible.

OLDS, IOWA

## SATAN'S WARFARE AGAINST THE SERVANTS OF GOD

By REV. R. H. M. WATSON

CHRIST warned Peter that Satan desired to have him, that he might sift him as wheat. but He added, “I have prayed for thee, that thy faith fail not.” The unseen forces of Satan are never idle as long as there is a holy man or woman truly representing our Lord. The hosts of hell were turned loose against Peter; nor was the war waged at random. Every arrow was well aimed. Every onslaught was well planned, and well generated. Satan employs all his slaves of earth in his hellish warfare against the saints of God. In assaulting the great apostle Paul, he marshaled the Apostle's own relatives, and former friends, and led them out against him. He brought up an army of Jews on one side and an army of Gentiles on the other. He often had him under the lash, and frequently in the stocks. He pursued him with storms at sea, and his poison vipers waited for him on the shore. Satan was always unsuccessful, because the faith of the apostle failed not.

It is characteristic of Satan to make war on the saints of God where they are weakest. To one, he brings prosperity. To another loss and failure, for failure will do for one what prosperity will do for another. A few people are crushed under failure in material things, but very few can stand the thrill of prosperity in this world. True, God is looking on, and none shall be “tempted above that he is able,” but while Satan is planning to destroy the effects of one, he is planning to swamp others with prosperity; therefore Jesus warned to “pray without ceasing, lest you enter into temptation,” and Paul exhorts, “resist steadfast in the faith.” Let no one suppose that he can rise above temptation. If you are not being tempted now, Satan is waiting a better opportunity. His forces are lying in readiness. Watch out for a broad-side from ambush. “Be ye also ready.” It is most wonderful how Satan has slipped up, and sown pride in the heart of the one time most humble. Watch his cunning lure through the opposite sex. Love and passion have given Satan many a victory. The greater one's influence for God and humanity, the more determined Satan is to sift as wheat that true

servant of God. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, in as much as you are partakers of Christ's suffering."

If your friends misunderstand you, and charge you falsely; do not be surprised nor discouraged. It is only the big guns of hell turned loose on you, and remember, he would not shoot a cannon at a mocking bird. James understood that when he wrote, "Blessed is the man that endureth temptation, for when he is tried, he shall receive a crown of life."

The holy ministry is especially hated by the king of darkness. He meets them on every battle field, turns every slave at his command against the services, forges every conceivable falsehood and heralds it over the community. He has his dupes to laugh at the earnestness of the preacher, and make fun of his prayers. He especially attacks the altar service, as something too degrading for respectability, and assumes through his pitiful slaves an air of superior wisdom. He works every way possible to cut off the preacher's financial support, and leaves nothing undone to increase his expenses.

Satan cannot be accused of laziness nor tardiness in his effort to destroy those for whom Christ died; but God will never forsake His own. He will keep meal in the barrel and oil in the cruse for the one who will trust Him fully. Really there is nothing to fear from the devil. God will remove all difficulties from the way of the onward march of His children to final victory.

The mighty sea is brushed aside for the convenience of His children in their journey, and the mad rushing river is dried up at His command. He enables His children to shout down the stone walls, and turn to flight the mighty armies of the enemy. With a pint of provisions He feeds the hungry multitudes, and turns common water into choice wine. Truly our God is a great God; therefore we shall not fear men nor conditions. If we are in poverty, it is because that is best for us. If we are prospering, let us use our means for the good of those about us, and for the glory of God. If we see good results from our efforts, let us know that it is the Lord. If we see poor results, let us commit it to the Lord, and never be discouraged; for if we walk uprightly, He will withhold no good thing from us. The sweetest thing on earth is to just commit all to God and go on trusting. The wicked flourish today, but perish tomorrow; but the righteous live on forever, while their happiness increases as time and eternity roll on. I would rather be a slave in this world, and be God's free man, than to own the universe and be Satan's slave.

MERIDIAN, MISS.

## Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

### LESSON THIRTY-ONE

*"We need to take a sweeping bird's eye view of God's plan of the ages, especially as shown in the history of man."*

PART ONE. THE THIRTY-FIRST WEEK'S ASSIGNMENT. Read Ezek. 40-48 and the Book of Daniel.

This week's study will finish the Book of Ezekiel and Daniel the last book of the Major Prophets. A wonderful lesson,—we can hardly overestimate its importance. Sir Isaac Newton says, "To reject Daniel is to reject the Christian religion." He reveals things to come that we may well ponder carefully. Our Lord begins His great Olivet discourse with this book (Matt. 24:15). Many have found it profitable to study this book by the "man greatly beloved" with Revelation, the book of the beloved disciple. His teachings concerning angels and the resurrection are more explicit than found elsewhere in the Old Testament.

Some of the best lessons from the book are: Daniel's integrity, God answers prayer, God reveals His will, God is with His own, Mercy for those who break off from sin, Promotion of righteousness, The punishment of wickedness, The deliverance of faith (6:23) and the coming of the Son of Man.

The book records five wonderful visions. We can give only a few hints concerning each. The first recorded in chapter two is Nebuchadnezzar's vision of a huge metallic man, representing the Gentile World Kingdoms, the first Babylon was a unit, the second Medo-Persia was dual, the third Greece was divided into four parts (7:6; 8:8) under Alexander the Great, the fourth Rome is to become the ten final kingdoms (ten toes)—all to be destroyed by the kingdom of our Lord (the stone). In the seventh chapter of Daniel see four beasts representing the same kingdoms. In chapter 8 one of the divisions of Alexander's kingdom is enlarged, and Syria is indicated as the source from which the Anti-Christ comes. In chapter 9:20-27 in the Vision of the Seventy Weeks Daniel sees the divisions of Jewish history to the end of time. His final vision occurs in the last three chapters and gives us a picture of the times of trouble in the end.

*The Author of the Book.* Daniel's name means "God is my judge." He is the hero of the story. More of his personal history is given than any of the prophets. His works are mentioned in Heb. 11:33, and he is alluded to in Ezek. 14:14, 20. Jesus names

him as a prophet in Matt. 24:15. He was of princely descent and while yet a lad was taken to Babylon as a captive and outlived the captivity more than seventy years. He is the prophet of "the times of the Gentiles."

*Genuineness of the Book.* Probably no other book of the Bible has been attacked so much by the critics. It was begun by Porphyry a third century heathen philosopher. He was answered by Eusebius and others. It was not objected to again until the days of the deists of the seventeenth century. This was begun by Spinoza and followed by a violent attack by the higher critics as DeWitte, Ewald, Kuenen, Wellhausen, Canon Farrar and Driver. The attacks have been based upon (1) the predictions, (2) the miracles, (3) the language, (4) the text, (5) the history. Those who believe God has spoken see no questions from the first two. The language is objected to because of the occurrence of a few Greek and Persian words. But commercial relations with other nations explain a few foreign words. The vocabulary of the text is not out of harmony with the Papyri of the fifth century B. C. The history can be explained and cannot be proved to be false. Prof. R. D. Wilson of Princeton recently very ably defended the book. The universal belief of both Christian and Jewish writers with the testimony of Josephus and Jesus put the book beyond doubt. The Apocryphal additions—as the Three Hebrew Children, Susanna and Bell and the Dragon have not been accepted by the Protestants as of any value.

*The Divisions of the Book.* According to the subject matter of the book it falls into two divisions of six chapters each. The first is historical and the second is prophetic or apocalyptic. But neither is exclusively so. The first is written in the third person and the second is in the first person.

#### PART TWO. BIBLE DISPENSATIONS—THE USE OF CHARTS

The use of charts is a very effective way of conveying truth. Many excellent ones as well as many otherwise have been planned for this and other kinds of Bible study. But the use of charts may be abused for too much may be made of them and not enough reliance upon the Scripture. Their purpose is defeated if they are used in the place of Bible study. On the other hand the use of examples and illustrations is a favorite method of presenting truth by the Holy Spirit in the Scriptures. Again and again Jesus illustrates His wonderful messages. We may spread out a good chart on the table, read the specifications, get the key, and find each part of the plan. The whole can thus be comprehended, the mind being thus instructed by the eye. The best chart is one that is plain and simple, one verified by scripture texts properly used. They should arouse curiosity and sow seed-thoughts for further study of the Scriptures them-

selves. In a chart the whole is seen in relation to the details. We may liken the study of Bible dispensations to a small island in the midst of a shoreless sea. We begin with eternity and end with eternity. The picture is of one sailing on such a sea, on reaching the island he passes a few milestones, then enters the same sea again to sail forever. The milestones are the different dispensations. May we be able to trace our Lord's steps through the Ages. The only way we can know Him is through the written Word which reveals the Incarnate Word. The reason we know so little about Him is because we know so little about His Word.

#### PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY

1. Who were engaged in the first young man's prayer meeting? See Dan. 2. What was the result of the same? For what seven things does he praise God when the answer came? What was Daniel's habit of prayer? How was it tested? chapter 6. Analyze Daniel's prayer in chapter 9. How long before it was answered? How long did he have to wait for the answer of his prayer in chapter 10?

2. What part of Daniel is written in Aramaic? See Lesson Eighteen of these Studies. Note that it is in three pairs of chapters—two and seven the course of Gentile Times, chapters three and six persecution in Gentile Times, chapters four and five the wickedness during these times.

3. What is meant by "the times of the Gentiles"? How is this period described by Daniel? See also Luke 21:24; Rom. 11:25.

For a further study of the authenticity of Daniel read R. D. Wilson's Studies in the Book of Daniel.

#### I SHALL SEE HIM IN THE BODY THAT SHALL BE

By CHARLES ALLEN MCCONNELL

Jesus himself, as He opened the Scriptures to His disciples, after His passion, linked together the crucifixion and resurrection as necessary parts of redemption. The resurrection was indeed needful to the fulfillment of prophecy, and to establish faith in the deity of Jesus Christ. Yet, as we study the purpose of God in the creation of man, consider the race wreckage through the first Race Man, and behold the new Race Man, Adam the Second, taking upon Himself mortality, and suffering for man the penalty of broken laws that the travail of His soul might bring forth a race wholly free, our thought is driven to demand the deliverance of the Atoning One out from under the penalty—even His broken body out from among the dead. I am not of those who affect horror at the grossness of matter—who link the material inseparably with sin. We know not to what extent the Creator has expressed Himself in terms purely spiritual, but with

microscope and telescope we do know that he has fairly revealed in material expression that to the mind of man is infinite. When God created the human soul—the person, the entity unseen—He chose to make that soul a social being, and in order that it might express itself to others in racial contact He gave the body. It is through this material which I for the present inhabit, that I know and am known, whether for good or evil. As this material human body followed to death the wreckage of the race of Adam through sin, so in the redemption of that lost race—the establishing of the new race complete and unsullied in Jesus, it was necessary to provide for a new body out from among the dead. And this new body of glorious immortality was revealed in the resurrected Jesus. You may ask, was this new body of Jesus material? Before I reply, define for me the term "matter." It was able to function even as the body which had been stricken, which had known hunger and weariness, yet now utterly free from the necessities and limitations of the body of human birth. Shall this body which I now inhabit be again collected in its individual atoms from the universe? I know not nor care. I know that in the body which shall be given, my identity shall be preserved, and as I see Jesus, I shall be like him.

BETHANY, OKLA.

## WORLD WIDE NEWS, NOTES AND COMMENTS OF GENUINE INTEREST, TERSELY TOLD

By REV. C. E. CORNELL

The One Hundred and Tenth Annual Meeting of the American Bible Society was held on Thursday, May 13, 1926, at Christ Church, Philadelphia, Pennsylvania. The American Bible Society has been an untold blessing to the entire world. Its service to the United States is inexpressible. "Called into being particularly to supply the Scriptures to those in need within our own country, the Society has been faithful to its obligations down through the decades, and generations. Its supply of Scriptures in the United States during the first century of service, 1816-1915 totaled 71,536,305 volumes. During the first decade of the second century, 1916-1925, this rate of supply, instead of decreasing, has risen to 26,487,848 volumes—2,766,174 Bibles, 6,890,046 Testaments, and 16,831,628 portions; a grand total of 97,024,153 volumes."

Here are a number of historic statements by world-renowned statesmen, relative to the worth of the Bible:

Above all, the pure and benign light of Revelation has had an ameliorating influence on mankind, and increased the blessings of society.—GEORGE WASHINGTON.

It (the Bible) contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.—JOHN ADAMS.

I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—THOMAS JEFFERSON.

The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, "Search the Scriptures," . . . The earlier that my children begin to read it the more confident will be my hopes that they will prove useful citi-

zens of their country and respectable members of society.—JOHN QUINCY ADAMS.

It (the Bible) is the rock on which our republic rests.—ANDREW JACKSON.

It was for the love of the truths of this good and great Book that our fathers abandoned their native shores for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose.—ZACHARY TAYLOR.

I am profitably engaged in reading the Bible. Take all of this book on reason that you can, and the balance by faith, and you will live and die a better man. . . . In regard to the Great Book, I have only to say that it is the best book that God has given to men.—ABRAHAM LINCOLN.

Hold fast the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide in the future.—ULYSSES S. GRANT.

If you take out of your statutes, your constitution, your family life all that is taken from the Sacred Book, what would there be left to bind society together?—BENJAMIN HARRISON.

The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.—WILLIAM MCKINLEY.

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely on the teachings of the Bible.—THEODORE ROOSEVELT.

This book speaks both the voice of God and the voice of humanity, for there is told in it the most convincing story of human experience that has ever been written, take it all in all, and those who heed that story will show that strength and happiness and success are all summed up in the exhortation, "Fear God and keep His commandments."—WOODROW WILSON.

Whatever mutations may come to the affairs of men and of human society, the Bible remains the Book of books, winning constantly wider acceptance among men wherever they live, as the inspired vehicle of the greatest truths that have been revealed to the world.—WARREN G. HARDING.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—ROBERT E. LEE.

Spitzenbergen has been prominently in the public eye of late months due to the polar expeditions, but strangely enough it has been lost sight of as a health resort in all of the publicity centering there. It is the one place in the world where human beings live in comfort without illness.

George Fox, the founder of the Friends or Quakers religious sect, was, in his early life, an apprentice to a shoemaker, but he forsook his craft to wander from village to village in England, preaching. He proclaimed everywhere that he "was sent of the Lord unto the world" and also that he was "forbidden to take off his hat to anyone." As his influence grew he traveled in Germany, Holland and America.

The Japanese are great beer drinkers, the majority of the population preferring the mild beverage to the stronger, higher proof "sake" distilled from rice. Beer has been brewed in Japan for more than forty years, but it made slight headway against the malt liquors imported from Germany, Austria and England until recently when the Japanese breweries united to form one large company.

It is estimated that every year 175,000 aliens sneak in or are smuggled into the United States. Many are diseased or

criminals and sooner or later find their way to prisons or asylums. It is estimated that 25 per cent of the criminal population of New York state is composed of these aliens. Here is a grave menace to the American republic.

From 1910 to 1920 American farm labor increased in efficiency about 22.5 per cent for, although the number of farm workers decreased in that time 9 per cent the crop production increased 11 per cent.

The Boy Scout movement has penetrated well into India, where several good working organizations have already made themselves felt with the youth of the land. The Hindu Boy Scouts recently held an exhibit showing the results of their work in camping, pioneering, handicraft, bookbinding, carpentry and many indoor as well as all of the outdoor arts. Strangely enough the boys had not adopted any of the Indian games for scouting games.

There is a growing belief in medical science that the onion is beneficial to health and that it will prolong life. Onion eaters are usually healthful and live to a good old age.

The following news item is both unusual and interesting:  
BELGRADE, July 19.—A subotica court has just decided that being born with exactly seven teeth does not give one supernatural powers. Marija Jankovitch was so born, and never, during her long life, had more or less. This oddity led her to believe God had given her power to communicate with the dead. She decided to use this gift, and pass the communications along to earthly relatives of the dead, for a price. For many years Marija earned a comfortable living in this way. The departed souls were talkative, and relatives paid handsomely.

Then one day a common mortal, whose soul had not yet departed, thought the communication was not worth the price, and complained to the police. Marija was called in to explain. It developed she had received about 20,000 dinars (\$4,000) for her information. The judge gave her one year in prison.

The radio broadcasting station WCAP at the National Capitol celebrated its third birthday recently. WCAP started out in life July 4, 1923. Those were days prior to nationwide hook-ups to bring the voice of the President and the public orations of lesser officers of state to millions of listeners to a score or more of associated stations. The first national broadcast of importance was the President's message to Congress on December 6, 1923, when he was plainly heard in all parts of the United States. The late President Harding was heard several times over the microphone, while former President Taft, as Chief Justice, has made numerous appearances at functions broadcast by WCAP. President Coolidge, by means of up-to-date telephones and broadcasting facilities has undoubtedly been heard by more people than have listened to the voice of any public character since the world began.

Frank H. Simonds, world correspondent, a man of keen observation says that after twelve years, war prejudices and bitterness have largely disappeared in Europe. We thank God for that fact.

Lettuce—the once lowly vegetable—is now becoming a prince in the vegetable kingdom. California leads all the states in the quantity of lettuce produced. Shipments of lettuce in 1925 were six times as great as shipments in 1916. The total value of the American lettuce crop last year was approximately \$20,000,000. Potatoes, sweet potatoes and tomatoes exceeded lettuce in valuation—but no other vegetable did. Americans are turning more and more to fruits and vegetables. The effect is most wholesome. Vegetables—most of them—are very beneficial to health.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

A forgotten and desecrated Sabbath is the grave danger of this mighty nation. Christians should scrupulously keep the Sabbath holy. Christians ought to avoid buying and selling on the Sabbath. A scripturally-kept Sabbath will rest the body and invigorate the soul. Note that very first word of the Fourth Commandment, "remember." Call to your mind the word of the Lord, and be governed by it.

## QUESTIONS ANSWERED

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

Q—Concerning the Budget: Are we assessed according to the number of members and if so, how much per member? Also for what is the Budget used?

A—I presume you refer to the General Budget, and will say that the amount required for the General Budget is apportioned to the various Districts of the church by the General Board. The Districts, in turn, apportion the amount assigned to them to the churches, on such plans as the District Assembly adopts. But the distribution is not made on the basis of the number of members, but upon the basis of "ability to pay." And it frequently happens that a church with a small membership is composed largely of adults, and in this number are some who are able and willing to pay considerable sums for the promotion of the work, and so it is the plan to ask these churches to take such amounts as they will. On the other hand, there are some churches, the membership of which is composed largely of women and children, and which have large local obligations, it is the plan to commend such churches for paying such amount as they are able. Seventy-five per cent of the money raised for the General Budget is used for the support of our Foreign Mission work. The other twenty-five per cent goes for General Home Missions, Church Extension, Ministerial Relief, General Superintendents' support and for the expenses of the General Office. All who have taken time to investigate have been unanimous in saying that the distribution is remarkably fair and equitable, and the budget plan for the disbursement of church funds is certainly the only intelligent way to do it. With us, there is no trouble on the disbursement end, but some people seem to think that the budget is intended to in some way supply funds. This is a mistake, the money must come through the tithes and offerings of the people, just the same as though any other plan of disbursement were followed.

Q—Was Cain's wife his sister?

A—This is our guess, seeing the Bible does not tell us.

Q—Who are the beasts spoken of in Rev. 4:6-10?

A—The American Revised Version, and practically all recent translations prefer "living creatures" to "beasts;" because beasts do not usually represent things and persons that are holy, harmless and desirable. But whoever these "living creatures" are, they are very near to the throne of God and are in fullest sympathy with everyone and everything that goes to make up heaven. These "living creatures" are either redeemed men who have been exalted to special honor in heaven, or they are a superior order of heavenly intelligence whom God created for His own purpose and glory.

## THE TENDENCY TO EXTREMES

By E. P. ELLYSON, D. D.

*Editor Nazarene Sunday School Literature*

SOMEONE has compared life to the flight of a bird across a room; it flies in at an open window on one side and out at an open window on the other side. The figure might be extended farther and the name of the bird suggested. The wild canary would seem to us to be very suitable here because of the way it darts in its flight. This is like man, he seems not to be able to go in a straight line for any considerable length of time, his tendency is to dart from one extreme to the other. To change the figure, man's tendency seems to be that of a pendulum that must swing from one side to the other. This tendency is very apparent in the modern religious educational movement. It may be seen in practically all of the conventions and in much of the literature. The pendulum often passes the center and there is a clear tendency toward a new extreme. We are a co-operating denomination in the International Council of Religious Education, but we serve warning that we do not propose to go with them in this swing. Only as we can remain loyal to our essential positions will we continue our affiliation and support. And we are glad to note that there are other denominations like minded with us in this. We may note a few of the tendencies which while they are not dominant, are apparent, but we hope they may never become dominant.

1. There are two general methods of evangelization, of spreading the gospel and leading persons into Christian experience and character building, i. e., the revival and education. The first of these represents the work by crisis and the latter represents the work by process, both of which are an essential part of the Christian method. Now it may be freely admitted that in the more recent past the pendulum has been a bit over on one side, there has been an excessive emphasis upon the revival compared to that which has been given to education, and with none has this been more true than with us. In fact there have been some who seem to have not only neglected, but have almost made light of any intellectual systematic religious education. Their claim has been that if only we could have a great revival all of our problems would be settled, hence our only effort should be the revival. This is indeed a very grave error. There can be no question but that such a revival is a very great need and would help immensely, but should it occur, the church's responsibility would thereby be greatly enlarged and the problems increased. There would still be the responsibility to the children below the age of accountability and to the remaining multitude who were not reached and converted, and there would be added the care of all the new converts. The crisis of conversion being over the process of Christian character building has set in and this must be encouraged and helped. Crisis has its place, but process has an equally large place. There is a very great work of Christian education called for in the program of Christianity. And we are of the opinion that if the process were given more and better attention the crisis would be greatly benefited, that the revival desired would be more of a possibility if there were a proper amount of Christian education to prepare its way.

Wherever there is life the process of education is going on. With man there is no escape from this process. Though, as Paul tells us, he may never come to the knowledge of the truth, he is ever learning something all the way from the cradle to the grave. What he learns makes or mars him. There is no more important phase to human life than that of religion, hence there can be no more important phase of education than that of religious education. And every person has a right to a correct education from his birth to his death. There is a pre-conversion religious life, the child has a religious nature from the beginning and this should be trained and the child led as quickly as possible to an intelligent strong conversion. This is the beginning of the real Christian. After

this the life must be cultured and strengthened just as rapidly as possible. Religious education has its place through all of the years of life, is just as important and a much larger task than the revival.

We are beginning to realize something of the value of religious education and of the process in religious development, but with this realization there comes the tendency of the pendulum to swing to the opposite extreme and make of religious education the sufficient method, or to make of process all that is necessary. According to this view, if the education is sufficient and correct there will be no need of a crisis conversion. Such teaching occasionally breaks out in a convention and is found in Sunday school books. This is even a more serious error than the excess in favor of the revival, we dare not tolerate it for a moment. It takes more than a nominal public confession, more than a mere mental decision, to make one a Christian, there must be a real supernatural conversion, a new birth. But there is no need for either extreme, we can have both the crisis and the process, both the revival and the Sunday school with its religious education. And we must have both and use them to the full of their power. This is the true method of church work.

2. It may also be admitted that in the past there has been something of a one sided presentation of the gospel by a too exclusive presentation of it as a means of salvation from sin in order to escape hell and gain heaven and a neglect to present its grand application to the needs of the present life of the individual and society; also an emphasis of doctrine out of proportion to emphasis placed upon practical living. Christianity is to meet the need of the present as well as the future. There is need for strong emphasis upon the present individual and social and business life in the home, the church and the state. It is clearly a part of the program of Christianity to produce correct present living and a correct society. No doubt the Christian appeal that has been made to the young has lacked somewhat of strength because it has not been made to them in a way to offer to them that which meets their need and challenges their ambitions for the present life. The present life has been undervalued in the church by a misuse of the word "worldly," and this has driven them to the world for the realization of their ambitions and the gratification of their normal and legitimate desires and they have thus gone away from Christ and the church. There is some truth in the statements being made that the young of the present are not interested in a creed to die by but want a rule to live by, and that they are ambitious to do something to help their present age and are looking for something to help them to do this, and to help them to live well and happy now. And certainly all should be encouraged to play well their part in a present Christian civilization and to strive for the strongest personal character that is possible now. There is nothing that has so strong an appeal to this very end as Christianity, and Christianity should be strongly presented along this very line. But the neglect of this emphasis in the past can in no way justify a cessation of the emphasis at the other point. Christ's mission was not just one of present life, but of eternal life. The present life is but an infinitesimal beginning of human existence, the fact of the "long home" and the present as a time of preparation for that "long home" must not be lost sight of. The Bible is very full of the eternal appeal and the Sunday school must not neglect this appeal. An ideal moral life for the present is not Christianity. Christianity is eternal life begun now, adapted to present world needs and offering the grandest of world satisfactions and the realization of the noblest of world ambitions. It is moral, but it is also religious and eternal. We will miss it if the appeal is only for the present life. The bird in its flight seems now to be darting to the opposite extreme. We can sanction a strong emphasis upon the present Christian life, the application of Christianity to the meeting of every present need, the building of present character and correct social conditions, and we can admit the failure of the past, but we cannot sanction the swing to



the opposite extreme and we refuse to cease our appeal to the future, to the fact of heaven and hell and immortality.

We also refuse to cease our emphasis upon doctrine to make a place for the practical life. A mere behavioristic psychology cannot bring a permanent, correct life. Behind correct behavior must be correct doctrine. It does make a difference whether Jesus is the Son of God, the teaching of the virgin birth is essential, the doctrines of eternal punishment and of eternal rewards have their place. We cannot hope for correct life but as a result of the teaching of correct doctrine and a receiving of that teaching.

3. No doubt there has been a tendency on the part of some churches in the past to overwork the doctrine of sin, especially the doctrine of original sin, and they have held an extreme view as to total depravity which has overlooked the natural good and the sovereign grace that belongs to childhood. We know there is a pre-conversion religious life and that up to the time or age of responsibility this is under the sovereign provision of the blood, the child may not then be called a Christian but it is in a relation to God of safety. It is also true that by proper religious education this child may be kept from much of evil and greatly helped toward the forming of correct ideals and beliefs and may be hurried forward to a more intelligent and earlier conversion. And it is equally true that the major part of this childhood teaching should emphasize the good and the beautiful, the goodness and tender care of the Father God, the ideal Holy Child Jesus, the companionship of the Spirit and the beautiful works of God in nature. Life should be made cheerful and optimistic to childhood, but this should not be done at the expense of truth and through deception. While we freely admit the error of a too exclusive emphasis and a possible overworking of the fact of sin, especially original sin, and regret the erroneous teaching relative to total depravity that has slipped into some child teaching in the past, we can have no sympathy with that opposite swing that is now apparent that would entirely cover up the fact of sin and deny the truth of fallen sinful nature. The Bible clearly teaches the sinfulness of the race through the fall of Adam, as well as the guilt for individual transgression and the necessity of the forgiveness and cleansing. The careful study of psychology and of methods has brought us far forward in the understanding of child life and how to deal with it, but the conclusions drawn from this study are not all unmixed with evil. To suggest that the child nature is not sinful, requiring a divine work of cleansing, that it only lacks culture which can be supplied by religious education, is a fatal error; and to suggest that no mention should be made of the fact of sin and no attention be called to the inner moral state and experiences in the religious education of children is to deceive them and give them a false view of life, and thus lay a wrong foundation upon which false theories of life will later be built. Such teaching does not prepare them for conversion and cleansing, and defeats the real purpose of the gospel. We can give no sanction to this swing to the opposite extreme.

4. It is no doubt a fact that in the past there has been a too narrow and too strict sectarianism, which has failed to recognize the good in other bodies, has agreed to practically no interdenominational activities, and often has given way to denominational jealousies and hurtful controversies. In this the true Christian spirit has not been shown, it has been a swing of the pendulum to the extreme and has greatly retarded the progress of the Church. Protestantism has been so divided that it could make no great showing of its strength, as does Catholicism and other religions. There are certain general interests that require a united interest, there are certain things that should be accomplished that can only be accomplished by denominational co-operation. And no denomination can succeed largely entirely by itself. There are places where denominational friendship is most helpful to each, we may learn from and help each other. But there is a tendency

now to swing to the opposite extreme. Some would break down all denominational lines, while others would simply have a large denominational co-operation. But the trouble is they are willing for this co-operation at the expense of vital truth, of fundamental doctrine. These would break down all of the landmarks of faith and admit all who profess any religious faith in God. They would open the door to the Unitarian, and sometimes to the Jew and Catholic, and even others. Now Unitarianism may be religious, but it is not Christian; belief in an impersonal god—Pantheism—may be religious, but it is not Christian. And Unitarian or Pantheists, Methodism or Baptistism or Presbyterianism is even less honorable than independent organizations. Christianity calls for a personal God and Jesus Christ in the Godhead. We cannot sanction this swing, this break down of essential doctrine; we cannot co-operate and have fellowship with that in the religious educational program which is not clearly Christian.

We purpose, so far as we are able, to keep all of our Sunday school literature, our conventions, and our Leadership Training Course free from these extremes and to use great caution in our recommendation of Sunday school books and to hold to this position in all of our relations to interdenominational and international organizations. And it is our confidence that as a denomination we will stand together upon this ground.

## WE HAD A DIFFERENCE

By MRS. JULIA A. SHELTER

After a long, happy honeymoon, my husband and I at last had a difference. It happened thus: we were sitting in a hotel when two men and two children entered and sat down near us. For some unknown reason my eyes seemed riveted to one of the men so that I found myself cautiously glancing at him from time to time. Suddenly my intuition whispered, "That man is a woman, the mother of those children and the other man is her husband! Startled by my own thoughts which seemed without foundation, I whispered to my husband, declaring my belief.

After considering the situation for some time he said quietly that he thought I was mistaken.

"Well, but look at those hands," said I, "they are feminine."

But his argument was that the gentleman was dressed just as all other men dress: his hair was trimmed like others and he had masculine manners. He sat resting the right ankle on the left knee. His elbows protruded in a pompous fashion while his hands reposed on his hips or chair arm, an exclusively masculine position.

The question was settled, however, when this disputed living creature threw around its shoulders a woman's cape and with long, gaunt, ungainly strides emerged from the crowd, while the children clung close, not to her skirts, but to her trousers.

My husband laughed and said gently, "Well, dear, we couldn't agree but the only difference was that you said *he* was a woman and I said, *she* was a man."

While we greatly rejoice in the mental, physical and social progress woman has made, it is to be regretted that she is losing her own individuality by becoming a mere ape of man. By so doing she destroys her own usefulness and loses the respect of the sex imitated. To be a counterfeit of man is cheap and beneath the dignity and culture of a true woman. On with the progress woman is making, but let men be men and women be women!

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

## Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as I had returned from Edmonton to Calgary. After our good breakfast at the lovely home of Sister Cora Klepper we started east and had before us a long trip from Calgary to Regina. It is hundreds of miles. In the afternoon of Tuesday, July 12, as we were driving for Medicine Hat we had tire trouble and had to put up at a hotel, and a garage man phoned back to Calgary and had one sent down by express. It came in at daylight and we were off for Medicine Hat again. We pulled in at about four o'clock p. m. on Wednesday. In the afternoon we passed through a lovely country from Calgary to Medicine Hat, a distance of some three hundred miles. We have a new work started in Medicine Hat with our good Brother J. A. Tench. We had a nice service and enjoyed our stay in that lovely city and had a nice crowd to preach to and get some subscriptions for the *HERALD OF HOLINESS*. We were up next morning early and we are still driving east. We are now headed for Morse which we reached at dark in quite a rain storm. Here we have had a splendid pastor in the person of Sister Welch, and at present they are planning for a fine pastor from the Alberta District, Brother MacDowell from Red Deer, and I am expecting him to have a fine year in Morse. We had a fine crowd although it was raining and very muddy, but after preaching we had a fine night's rest and spent the forenoon in Morse waiting for the mud to dry up some. It did and by noon the roads were fine. We had about a hundred mile drive to Moose Jaw. Here the Free Methodists have a most beautiful campground and their campmeeting was in session. We preached for them on Friday night and also on Saturday morning and had nearly thirty at the altar in the two services. Brother Messer had charge of the music and sang the very heavens open. We had a fine time with that good bunch of Free Methodist people. Their evangelist was from New York State, a Brother Miner, a most beautiful brother. Their District Elder was Brother Fletcher, one of the finest men that you ever met, a perfect Christian gentleman. So many fine preachers were present also laymen. Our stay with them was all too short, for we did enjoy it so very much. After a fine service on Saturday morning and a good dinner we left them about one p. m. for Regina, where we arrived about 4:30. Their District Assembly had just closed and Dr. Reynolds had just been gone a few minutes when we arrived, so we did not get to see him, but our good Sister Needles from Kansas City, was still there and we had a few minutes visit with her before she left to spend the

Sabbath at Winnipeg with our church in that city.

We opened up on Saturday night and for nine days we had a hard fought battle but the good Lord gave us some victory in the nine days. We had about thirty-five at the altar and some good cases of salvation. Brother Jones, the new District Superintendent, stayed with us through the battle and did some fine preaching. Brother Metcalf was called to the new church at Regina and was on the job doing his best for all the workers. He secured us good rooms at the Queen Hotel and gave us money for our meals at one of the best restaurants in Regina, so we were well cared for. We closed out on Sunday night of July 25. We had good crowds at night all through the meetings but our work in Regina is new and we are almost on missionary territory, but our meeting put us before the people of that country in a remarkable way. We got a fine list of subscriptions for the *HERALD OF HOLINESS* which will let them see what the Nazarene boys are doing up and down the land. We had a fine visit with Brothers Jones and Metcalf. After preaching on Sunday night we had a good supper together about midnight and finally told each other goodbye and got about four hours sleep, then we were up and ready to leave the beautiful city which is a lovely city of about 40,000. Regina is the capital of Saskatchewan, and Saskatchewan is one of the greatest wheat countries in the world.

Our trip from Regina to Montana was about 125 miles and the most of the country was the finest wheat that I have ever seen, some crops in the Wilcox District where they raise the finest seed wheat in the world. We passed some farms where they are raising as much as eighty bushels per acre. The wheat came up to my shoulders as thick as it could stand on the ground, and the longest and largest heads that I ever saw grow on wheat. From one shipping point last year they shipped ninety million bushels of what is known as the Canadian hard wheat. One poor boy from Chicago settled in there some twenty years ago and has broken the world's record for one man. So far as beauty is concerned, there is no way to make it more beautiful than it is. We passed through the Canadian port some fifteen miles north of the Montana line and handed in our papers and drove on out of Canada and had to report at White Tail, Montana, on the American side. This point was some eight miles from the Canadian line, so we did not know when we crossed the line. When we came out we saw no fences or post or marks to indicate that we were passing the line between the two countries. But we are now in the United States again. This was Monday of July 26. We pulled up to White Tail and reported and Brother Messer had to pay duty on the tires that he had

bought in Canada, although he paid enough up there, we thought, to cover duty on them to any part of the world. But the custom agent collected what was coming to him and we are now headed south, and for seven hundred miles we are traveling the R. and V. trail. We passed through hundreds of miles of fine country, saw horses and cattle by the tens of thousands. We pulled into Miles City at ten o'clock at night and put up in a good hotel. Miles City, Montana, is the largest horse market in the world. We passed the large pen on the way out on Tuesday morning. Horses are sold and shipped here to all the parts of the world where horses are used.

We were up early and are now headed for Billings, Montana, where we were to hold services on Tuesday night. We pulled into the beautiful city late in the afternoon and found the church and the new pastor who had been there only two Sundays, Brother W. D. Shelor, from Pennsylvania and the Washington-Philadelphia District. Brother Shelor is one of the finest young men in the nation, but up in that cold damp climate his health was failing and he transferred to this dry climate for his health. He has served for four years at Lansdale, Pa., and had one of the best churches on that District, but he has a fine work at Billings and a most excellent people. More later.

UNCLE BUDDIE

### DAYTON, OHIO, CAMPMEETING

The Fourteenth Annual Campmeeting of the Miami Valley Holiness Association held on the Gospel Tabernacle Grounds in Dayton, Ohio, closed Sunday, July 25, after ten days of blessed and precious fellowship, and under the able preaching of Evangelists W. H. Rich of Rocky Ford, Colorado, and F. Lincicome of Gary, Indiana. Brothers Rich and Lincicome are splendid complements to each other. They are utterly different in their delivery and mannerism, yet one in spirit, heart and purpose; both preaching a full clean gospel, uncompromising with sin in every form and with hearts full of love for the sinners as well as for the saints, who were caused to praise God and rejoice again and again over the magnificent table and rich spiritual food that was set before them from time to time.

The singers, Brother and Sister A. H. Johnston, of Akron, Ohio, known, beloved and honored all through the holiness movement, were surely at their best. This was the seventh year they had led our forces in song and music, and they have always been highly esteemed by our association and campers on account of their beautiful spirit and singing, yet this year their singing was sweeter and they did it with more ease and unction than ever before.

J. L. KENNETH

# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

## N. Y. P. S. RALLY, KANSAS CITY DISTRICT

A splendid N. Y. P. S. rally has just been held in Aurora, Mo., under the leadership of Brother Mendell, the N. Y. P. S. president. The zone was well represented with delegates from Webb City, Carl Junction, Lamar, Halltown, Monett. The largest delegation was from Monett, twenty-two in number. The program was very interesting and well arranged. Rev. Mrs. Jolly of Halltown supplied the program with an excellent paper, "An Ideal N. Y. P. S. President." Two young ladies of Webb City, sang a beautiful duet. Raymond Boyd of Webb City, enriched the program with a splendid talk on "The Evangelistic Committee of the N. Y. P. S. and Its Opportunities." Rev. Winchester stirred our hearts with his topic, "The Church of Tomorrow." He is a live wire and gave us some eye-openers. Brother Dameron and Sister Jolly sang, "The Arm that is Stronger than Mine." Rev. Shook, District President, brought a short message that encouraged all.—C. B. Dameron, Reporter.

## WESTERN COLORADO ZONE CONVENTION

The Western Colorado Zone met in a convention at Delta, Colo., Thursday, July 29, under the direction of Mrs. Donald Cole of Delta.

It opened at ten o'clock by singing, "I Will Sing the Wondrous Story." After a season of prayer, Brother D. Shelby Corlett sang a special song which was enjoyed by all. Mrs. Nettie Horr of Grand Junction, gave a report of their society, after which Miss Spell of Bethany, Oklahoma, sang a very beautiful solo. Brother C. E. Toney of Oklahoma City, brought a message on the "Lily Experience."

The Delta people served lunch on the courthouse lawn, where we had a feast and a good time among us.

The afternoon service opened at 2:30 o'clock by singing, "The Blood Has Never Lost Its Power" and "The Eastern Gate."

Brother Corlett, the pastor of the Grand Junction church, led in prayer. Brother D. Shelby Corlett sang and brought the message from 1 Timothy 4:12. He emphasized the importance of the Young People's Society as a training place of the church of tomorrow.

Sister Lillian Wilson, pastor of the Delta church, took charge and acted as chairman in organizing the Western Colorado Zone. Brother Corlett, pastor of the Grand Junction church, was elected president; Mrs. Donald Cole of Delta, vice president; Miss Ada Moore of Montrose, secretary; Miss Mildred McCunniff of Paonia, treasurer.

After the business session Misses Ada Moore and Della Nixon of Montrose, sang a duet entitled, "When He Smiles on Me." Miss Erma Black of Bethany,

Oklahoma, gave a reading. The lesson intended for us was to appreciate our mothers while we have them. A paper was read from the Palisades church by Miss Myrtle Hopkins. The subject was "The Reverence for God's House." This was a very good paper, using Moses as an example when he took off his sandals when he walked upon God's holy ground. This was followed by a discussion.

Miss Leola Gilchrist of Montrose played a Saxophone solo, accompanied at the piano by her mother. This concluded the afternoon program.

At 7:30 o'clock a street meeting was conducted by Brother Eastman, of Paonia.

At 8:00 o'clock the evangelistic service opened by singing, "The Blood Has Never Lost Its Power" and "Leaning on the Everlasting Arms." Sister Decker of Montrose, led in prayer. Then the Delta Quartet brought the message in song, entitled, "I Believe It."

Brother C. E. Toney brought the message from Ephesians 5:14. This closed the one day convention with souls at the altar.

We can truly say that God was with us and blessed our souls. Everyone who was present was lifted up and encouraged to go on and push the battle for God.

The Nazarene Young People's Societies of the Western Colorado Zone are in to push the battle for God on the Western slope. Every society was well represented along with the pastor.—Miss Ada Moore, Secretary.

## SOUTH CENTRAL GROUP MEETING

The South-Central Kansas Group of the N. Y. P. S., held their meeting at Wichita, Kansas, June 12, 13. We were favored by excellent weather and the largest attendance of any previous group meeting.

Our group president, Mr. E. P. Robertson, of Newton, had charge of the Saturday morning service. He gave some very helpful remarks on "Endurance," after which the service was given to testimony and discussion.

Saturday afternoon the devotional service was in charge of our District Superintendent, Rev. A. L. Hippie. The Intermediate N. Y. P. S., of Newton, gave some special music. This was followed by a talk on "The Intermediate Society," by Miss Edith Lantz of Newton. "The Importance of Regular Attendance" was discussed by Edgar Devore of Wellington, which was very profitable.

Miss Lou Jane Hatch, a returned missionary, had charge of both the Saturday evening and Sunday morning services. Her addresses were about the church's responsibility and opportunity to work as missionaries. Her Sunday morning address was on "The Three-Fold Challenge."

On Sunday afternoon the devotional

service was in charge of Mr. Lansdowne, of Wichita. The program for the afternoon was entitled "Faith of our Fathers." There were five divisions, which were as follows: Luther: Pioneer of the Reformation; Knox: Leader of Scottish Reformation; Fox: The Rise of the Quakers; Wesley: Beginnings of Methodism; Bresee: Modern Holiness Movement.

Rev. B. F. Griffith, pastor of Wichita First church, brought a very stirring message which we felt was needed by all.

At various times during the meeting we were favored with music by the Ladies' Quartet of Wichita, also solos by Mrs. A. L. Hippie and Carl Lansdowne.

A pretty banner was given to the Society having the highest average attendance. The Newton Society received the banner which they will hold in their possession until the next group meeting, which will be held in March, 1927, at Arkansas City.—Reporter.

## HAMLIN DISTRICT N. Y. P. S. ENCAMPMENT

The first annual encampment, held in connection with the third District convention, of the Hamlin District, of the N. Y. P. S. in regular session at Buffalo Gap, June 29 to July 4. Rev. R. M. Hocker, District President, presided and handled the business in the finest way and to the delight of all.

General Superintendent Goodwin was with us and gave us many helpful talks, and helped us with many problems that confront the N. Y. P. S. in her efforts to be a blessing to the church. He preached each day and night during the convention, except the first night when our efficient president brought us a wonderful message, and three souls were wonderfully saved. Rev. Hocker is fast coming to the front as a first class leader and his unselfish zeal for our young people on the Hamlin District, with his passion for souls has given Hamlin District one of the best societies in our connection. There were nearly 150 people who came and camped on the ground, proving the interest of our people here for our N. Y. P. S. Our good District Superintendent and wife, Rev. Allie Irick and Mrs. Emma Irick, with their family, were among the campers.

Four Districts were represented at this convention. We were favored in having Prof. Bracken and the Bethany Quartet with us for two days. The time was spent with programs and reading of papers, but Friday night was the climax, when a general program was rendered with the cream of each local society taking part. How God did bless our young people, and such talent dedicated to God is not found in every connection.

Many times in the readings the glory of God would come on the speaker and they would stop and shout God's praises and then proceed. Friday morning was set for the election of officers. Rev.

R. M. Hocker was elected president on the nominating ballot; Rev. J. P. Ingle of Wichita Falls, was elected vice-president. The chair then appointed three zone secretaries; Rev. J. P. Ingle for the Eastern Zone, Rev. A. K. Scott for the Northern Zone, and Rev. W. G. Shelton for the Southern Zone.

The reports from each zone showed that our young people are making rapid gains along all lines, and there is much land out before us which we purpose to go up and take. There never was such an open door for our church in all its history as now and God has given us a church that appeals to young life. They like our way of doing things and when really converted and sanctified surely make great workers. Our motto: "An N. Y. P. S. in every church and a church in every town."

On July 4 we closed the greatest gathering of this kind ever witnessed by this scribe, and demonstrated that good clean recreation and spiritual life go well in hand. Our young people were wonderfully blessed with the counsel and timely helps of our dear Dr. Goodwin. We certainly thank God for his wonderful love and interest shown our young people. We could truthfully say, "How good and pleasant it is for brethren to dwell together in unity." We closed with a determination to meet in a regular encampment next year. Blessings upon all our N. Y. P. S. everywhere.—A. K. Scott, Reporter.

#### GRANDFIELD, OKLA.

The Lord has been good to us this last year. He has given us a fine bunch of loyal, earnest young people.

We have just closed a two weeks' revival with Rev. J. Walter Hall as evangelist. Brother Hall preached the full gospel in all its simplicity and power. God blessed his messages with the conversion of several of our young people. The whole church as well as the N. Y. P. S., was helped and strengthened.

Mr. Ernest Hall was one of the special workers in the meeting. Every N. Y. P. S. needs more young men like Mr. Ernest.

We were blessed with the privilege of having with us our dear Brother M. M. Snyder, District N. Y. P. S. President of the Western Oklahoma District. He spoke to the young people Sunday evening at three o'clock. His message was helpful and gave new encouragement.

Twelve members of the local N. Y. P. S. subscribed to the *HERALD OF HOLINESS*. The young people have the vision that the printed page is a great benefactor in spreading holiness.

We are expecting greater victories and more young people saved.—Reporter.

#### NOTICE

The third annual convention of the Nazarene Young People's Society, Northwest District, will meet in First Church, Walla Walla, Wash., August 31 to September 2 (1926). Let each Society have full representation. Rev. Donnell J. Smith, National President, will be with us, addressing us once a day, conducting round table discussions and preaching every night. Come expecting great things from God.—Mrs. H. B. Wallin, District President.

#### TENNESSEE DISTRICT

We are glad to greet you once again in the Master's name. Since last writing we have had some battles, and thank God some victories. Most of our churches have either had, or are now having their revivals. Springfield church had a very successful revival with Sister Crooks, of Chicago, as the evangelist. Great crowds came and the result was souls in the fountain. The McCammons are proving to be equal to the task of shepherding the flock in this good church. They are loved and respected by the entire church, as well as the town. The west Nashville church had their annual revival with Brother Watson, Superintendent of the Mississippi District. Brother Watson did some real gospel preaching and had some visible results. Rev. R. B. Rawls, pastor, has been recalled unanimously to this church another year. He has had a good year and the church work has increased on all lines. The Paris church had a good revival, especially among the members, with several saved or sanctified. Rev. G. M. Hammond, pastor of Grace church, served as the evangelist. God greatly blessed him in giving out the gospel.

The campmeeting in Nashville was a time of refreshing from the presence of the Lord. Drs. Hardy and Mingleford were the regular evangelists. A number of souls prayed through to victory and a good offering was made to the school for repairs in preparation for another year. All the churches on the District are enjoying revivals equal to any previous year since I have been serving as Superintendent, and we expect a fine Assembly when the reports come in. Our newly organized church in Chattanooga, Grace church, is moving on. They are now in a revival with Brother Tidwell, pastor of First church, as evangelist, and Rev. R. A. Sullivan as singer, while Rev. Mackey J. Brown serves as the pastor, coming to us from the M. E. Church since the last Assembly. They will surely have a great meeting. We have just closed out a campaign in Lawrenceburg, Tenn., with Brother C. B. Jernigan as the evangelist. We had been operating a mission there for almost a year, but this was our first revival effort. God gave us a real old time revival. This was the first Nazarene meeting ever held in this city. Mr. James D. Vaughan, who owns a broadcasting station, switched it into the tent and the sermons were sent out at 10:00 a. m. and 8:00 p. m. each day. We had many responses by mail of the appreciation of the work being done there in the meeting. A few were definitely blessed and wrote in their testimony to Brother Jernigan. Plans are being made for Brother Jernigan to return for the month of November and put on another campaign with the radio morning and night. A good church was organized and temporary church will be erected soon and the Rev. L. C. Parsons will serve as the pastor.

We are now in the second month of a campaign in the great city of Knoxville in East Tennessee. Back here east of the Cumberland Mountains in the Tennessee River Valley lies a little city of 115,000 happy industrial people, some-

what slow to take hold of a stranger but once you have won your way to their hearts there are no better people on the globe. Rev. R. C. Morsch is in this city—moved his family here and opened a campaign about the middle of June. The first site for the tent gave but little visible results. The second one was in itself a real success. The people came well and God blessed as the messages were given out. Brother John McKay and wife and Brother L. D. Shelton have so far been coworkers in these meetings. We are looking for some real results here. We have not a single church in this city. We want to stay there this time until one is planted. It means suffering, sacrificing, and hard work. If anyone reads these lines and wants to help plant a church in Knoxville, Tenn., write me and I will give you full direction as to what we are trying to do. Brother Morsch went to this town after months of prayer, without the promise of a dollar. We expect a report from this place at the Assembly that will surprise the devil and most people. We have organized just two churches this Assembly year, but they are both self-supporting and have their own pastors and will make good. We will organize two or three more by the Assembly. We expect to bring up our budget in full and we hope that all the Districts will do the same, and let's lift the burden off of the General Board.

W. F. COLLIER, District Superintendent.

#### ALBERTA DISTRICT CAMP-MEETING

On Sunday night, July 11, at Red Deer, Alberta, there closed what was probably one of the most momentous spiritual gatherings in the history of Western Canada. From the beginning of the services of the campmeeting the power of the Holy Ghost was very manifest to convict of actual and inbred sin, and folks seemed to need little persuasion to come to the altar to seek God. On several occasions the altar service extended from wall to wall of the large tabernacle; wrongs were made right, and souls came through with a shine and shout. The ministries of Evangelists Bud Robinson and O. B. Ong in the preaching, and Prof. L. C. Messer in gospel song were greatly owned of God. In the matter of organization everything seemed to operate with beautiful harmony and efficiency. Uncle Burdick secured 228 subscriptions for the *HERALD OF HOLINESS*, (the largest list yet secured). Between four and five hundred people were at the altar, counting them as they came, seventy-six united with the Church of the Nazarene, and over \$3,000 was subscribed for the expenses of the camp. All provisions of board and tent accommodation were given free of charge, and over six hundred people were registered guests on the camp ground, about double the number of the previous year.—Reporter.

The Bible is the most thought-suggesting book in the world. No other deals with such grand themes.—HERRICK JOHNSON.

## NEWS AND NOTES FROM NEW ENGLAND DISTRICT

### PORTLAND, MAINE

The presence of the Lord continues to be manifestly felt in our work in this city. Our services have a campmeeting tide and tone that is exceedingly refreshing to our souls. Yesterday morning (Sunday) as I was about to read the Scripture lesson one of our good women arose spontaneously and began to testify. It was like a heavenly signal for the precious fragrance which was sensed in all the services of the day. Our people are easy to preach to and do not hesitate to tell the pastor when they are helped by his message, and this surely helps a shepherd to carry fodder for a hungry flock. At night we had a special visitation and as we sang the invitation hymn, five folks found their way to the altar and what a time of revival blessing we had. One of the seekers was a very fine lady who from her childhood was reared a Universalist. She has been regularly attending our services for a short time and last night she and her young son were both seeking the Christ of Calvary at our altar; she was indeed serious about the matter and I anticipate she will soon number her name with the Nazarenes. We are having particularly profitable prayermeetings, our average attendance, I think, will average higher than last year and what seasons of grace and glory we do have; it is like the old days when we were junior preacher with Brother Riggs in the Lowell church. I have a "feeling" that God has something more gracious than ever up the road for our splendid people and we are on the anticipating committee for we know the Lord loves us and the folks evidence the same sort of an attitude. We contemplate painting the exterior of our church building soon and making other improvements.—C. P. Lanpher.

### WORCESTER, MASS.

The battle is on in one of New England's largest centers, Worcester, Mass. Worcester totals about 200,000 in population with a great variety of industry; surely a strategic center for holiness in the East. We are now entering the fourth week of our campaign with increasing interest and impetus and there seems to be every reasonable evidence that the fruition of this effort will be a good church. Those who are most deeply interested and heartiest in sympathy will make splendid timber for a good work.

The attendance has been gratifying in its gradual increase until now each evening affords us a tent comfortably filled and on Sunday evenings but few vacant seats. We have been encouraged from time to time by delegations from our surrounding churches. Over this week end we are to have with us the brass band of fifteen pieces from South Manchester, Conn., as an added attraction. Deep conviction is on many and we are

having a number of seekers. One of the main attractions of the meeting is the fine music afforded by Brothers Anderson and Haas of E. N. C., who are assisting me. All the people love these splendid young men. Tomorrow marks the third time we have broadcasted from the local radio station, WTAG. This publicity has added to our congregations materially. God is still working in old New England. Praise His name.—Howard V. Miller, District Superintendent.

### MALDEN, MASS.

The church at Malden is praising the Lord for the progress that is being made in this city under the leadership of our new pastor, Rev. K. Hawley Jackson. God is giving us marked blessings upon all our services. Since the first of the year there have been one hundred seekers at the altar and we have received nineteen new members into the church. All the work of the church is showing some gain. Lloyd Byron, Brother F. C. Norcross, our former pastor, Sister Carrie Crow Sloan, and Sister Mattie Curry have all visited us recently and they were a source of help and blessing in our services. Great progress is being made in the Sunday school. We are having a contest with the Lowell school for new members, and it is resulting in a substantial increase in scholars. On Children's Day we had by far the largest attendance that we ever had, with 176 present and a spirit of enthusiasm among teachers and scholars that promises well for our future work. Our average attendance is 115; average offering is \$18 to \$20. We are having a Home Missionary tent campaign in Melrose under the auspices of the Malden church, and it is getting a fine start. Sister Mattie Curry is the evangelist and already God has honored the work that is being done and some have found salvation. We hope to continue the tent meeting until cold weather, and we invite everybody to help in this campaign with their prayers and their presence at the services if possible. Our crowds are not large, but this is characteristic of New England. Our people are loyal,—we continually have strangers in our midst; a good interest is manifest, and some are finding the Lord. Our purpose is to press on and trust God for still greater victories.—Bertha M. Todd, Reporter.

### EVANGELIST THOMAS B. GREENE

Just closed a good three weeks' revival at Dryden, Maine. A man and wife had prayed for twenty-four years that a genuine revival might come to this place. The authorities would not allow the Nazarenes to hold revival services in the halls or schoolhouses, thus we were forced to hold services in various homes. The homes were not large enough to take care of the crowds. Finally one dear old

saint said that he would give the first fifty dollars toward the erection of a tabernacle. The following day, Brothers Hurst, Ranger and myself secured the lot and with the help of some of the members of the Livermore Falls Nazarene church and others in Dryden, we were able to put up a tabernacle 24x36 in two days. Each night the audiences averaged over one hundred and on Sunday nights there were two hundred and fifty present in the tabernacle with many more standing on the outside. Ten people found Christ at the close of the first service. Thirty-two knelt at the altar and most of them prayed through in the three weeks' services. The people of Maine are very hospitable, especially the Livermore Falls Nazarenes. Look in the next report for an announcement that another Church of the Nazarene has been organized in Dryden.

### SOUTH MANCHESTER, CONN.

God is blessing us while it is vacation time and many of our people are away. We are having good attendance and seekers at the altar. This past week there were eighteen young men and women around twenty years of age at the altar. A beautiful spirit of unity is upon the church. On June 15 we had an impressive church wedding, when Miss Elsie Turkington was united in marriage to Rev. M. H. Moulton, pastor of our church at Waterville, Vt. The bride was one of our finest Christian girls in labors abundant and will be missed from every department of the church. Yet we know God's seal was upon the union and will use them in the salvation of souls.—C. F. Austin, Pastor.

### CAMBRIDGE, MASS.

In the midst of the midsummer heat and while Satan is howling and making his assaults, the Lord is keeping us in perfect victory. Looking back over the years, many of the members of the Church of the Nazarene of Cambridge can truly say that we never had a better experience than we have today. As a church we are cemented together in the bonds of love and unity. Financially the Lord is blessing us. Our attendance is keeping up well for the summer months and the membership of our Sunday school has increased over twenty per cent. Beginning with the 24th of Sept., Brother Rinebarger, that sweet singer in Israel will assist our pastor, Brother Waddle, in a special revival meeting. He will both preach and sing. We ask the prayers of every true Nazarene throughout the country, that God will break in upon us in the power and demonstration of the Spirit. We do not care what form it takes if it comes from the Holy Ghost. We expect the windows of heaven to open upon us.—Asa R. Shepherd, Reporter.



## Sunday School Lesson

September 5

By M. EMILY ELLYSON

LESSON SUBJECT: The Tent of Meeting.

LESSON TEXT: Exodus 33:7-16.

GOLDEN TEXT: *And the Lord spake unto Moses face to face, as a man speaketh unto his friend (Ex. 33:11).*

THE scripture that we have under consideration is descriptive of the customary way in which Moses performed his high priestly service while they were journeying through the wilderness. At each encampment "the tent of meeting" was set up quite a distance from the camp life. This became a custom so that after they had conquered the land the local places of meeting were beyond the towns and villages.

This tent was very sacred, for it was used as a place of prayer where Moses could lay before the Lord the difficulties of the people, and obtain answers regarding these perplexing problems. These answers he conveyed to the people. Though the tabernacle was removed, yet everyone who was disposed to seek the Lord, was welcome to go out to it. Private persons as well as Moses were encouraged to seek the Lord, a place being appointed for them to go to, *without the camp*. We read when Ezra interceded for Israel there were assembled to him many that trembled at God's word (Ez. 9:4).

When God designs to show mercy, He stirs up prayer among His people, for He loves to be sought out. He says, "I will yet for this be inquired of" (Ezek. 36:37). And, thanks be to His name, He may be sought and will not reject the intercession of the poorest. Every Israelite that sought the Lord was welcome to this tabernacle, as well as Moses the man of God.

In this particular instance, Israel had grievously offended God because of the making and worshiping of the golden calf, and Moses undertook to mediate between God and Israel. He went out to the tabernacle, the place of treaty, to perform his part as mediator. Here we see Israel's judge under God, becomes their advocate. Their lawgiver is now an intercessor, hence there is hope in Israel.

We note that the people are very desirous for a reconciliation, for, as Moses "went out unto the tabernacle," all the people rose up and stood every man at his tent door . . . until he was gone into the tabernacle." This was a token of their respect for the man whom before they had slighted, and, on whose mediation their entire dependence rested. They were very solicitous to be at peace with God, and concerned about this matter to know the issue of the same. If Moses is not favored of God and given a hearing, their case will be lost.

Just so our only hope for a reconciliation with God is through our Intercessor, who will "judge the world in righteousness" on that God-appointed judgment day (Acts 17:31). Let us therefore with

an eye of faith follow Him thither into the presence of God, where He is appearing for us, then shall we have the benefit of His mediation. God was *through Moses* reconciling Israel unto Himself, but He was in *Christ* reconciling the world unto Himself. We note the humble adoration of the Divine Majesty when these people saw the cloudy pillar—that symbol of God's presence—descend and stand like a sentinel guarding the "tent of meeting" while the Lord talked to Moses. Then it was that "all of the people rose up and worshiped, every man in his tent door."

There was joyful thankfulness to God that He was pleased to grant them this token of His favor, and give the hope of a reconciliation. Also their attitude showed that they concurred with Moses their advocate. Their worshipping openly in their tent doors, declared plainly that they were not ashamed to own publicly their respect to God and Moses, as they had publicly worshiped the calf.

God evidently revealed Himself to Moses with greater clearness than to any of the other prophets, and with greater expressions of kindness and grace, He spoke not as a prince to a subject, but, "as a man to his friend" whom he loved, and with whom he takes sweet counsel. What a favorite was Moses with God! What a wonderful time of communion that was! What did they talk about there in the "tent of meeting?" They talked about God's people, their faults and sins, their good intentions and heroisms, and the great future possible for them. God and Moses had much to say to each other.

There is never any lack of subject matter when any of God's children talk with Him. This intimate friendship, so precious, makes prayer the most fruitful and blessed of all employments. No wonder Moses' face shone after such a period of conversation (Ex. 34:29-35). But such heavenly light plays upon the face of every child of God who lives in the atmosphere of prayer. They who live in king's courts take on courtly bearing. All life may become radiant if enough time be spent in the trysting place.

We are deeply impressed with the position of Moses' servant in the service of the "tent of meeting." We are expressly told that he was a *young man*, but when Moses temporarily left the *treaty place*, Joshua was left in charge. If God had anything to say during the absence of Moses, Joshua was there to hear and deliver the message to his superior. This was a very exalted and responsible place for this young man to occupy. But he was entirely trustworthy, because in his work as a servant he was faithful. What a privilege to be shut in within that holy place, flooded with divine glory, in behind the cloud that hovered before the door, shutting out the world with its clash and din, and vulgar curiosity, enclosed in the secret place with God alone. What training this was for future service! Afterward when Moses climbed "Nebo's lonely mountain" and did not return, God had a man in Joshua who grasped the standard as it was loosed from the vanishing hand of Israel's leader, and led the nation on into their *promised land*.

God wants young people who will be "faithful in that which is least," as servants, obedient to His commands. Young people, who will tarry in "the tent of meeting" until drenched with the effulgent glory of God. Such young people may sing in hospital wards, and weary sufferers will forget their pain, as they listen to the tender sweet notes of the singer, and in the congregation hearts will be melted, and wayward souls will be checked in their downward career and brought to the feet of Jesus in true penitence. Such young people may bring comfort to sorrowing hearts. Having caught the vision, they will speak and pray in the public assembly with such fervency and persuasiveness, as will break down stubborn wills, and bring conviction and convincement to the careless. Oh, for more Joshuas in our army of young people! The hope of the church is in her consecrated youth.

Our attention is drawn to Moses' earnestness in prayer. This people deserved the wrath of God, and but for the intercession of Moses they would have been wiped out. Forty days elapsed before Moses' prayer is fully answered, but during that time he pressed his claim until his pleadings were heard, and the answer came. Any man who has some great task to perform may well feel the need of *God's presence* for how shall it be known that they have found favor in the sight of God if God's presence go not with them. It is not man's presence nor man's counsel that is needed, but God's, and we do well to emulate Moses in the accomplishment of our task for humanity, for civilization, and for the church.

## OUTLOOK FOR OLIVET COLLEGE

We are now well under way for a great opening at Olivet College, September 14th. President T. W. Willingham has been pushing every department relative to getting things in readiness.

We have a good faculty pretty well provided, and are hoping to make several valuable and strong additions. We are on the way to having a faculty second to none in our institution.

The outlook for the student body is gratifying. We are having inquiries from all over the country. I believe we are going to enroll one of the largest—if not the largest—student bodies in the history of the institution.

As per the arrangements and instructions of the Board of Trustees, our new President has given the property a complete overhauling.

We are arranging for a fine line of special lecturers and revival meetings. We have arranged with Dr. J. B. Chapman, Dr. R. T. Williams, Bona Fleming, Bud Robinson, and Haldor Lillenas to be with us at various times. Also we have arrangements under way to secure Dr. J. W. Hughes for one month. We expect to have with us Rev. B. H. Haynie, pastor Woodlawn Church, Chicago, to start us off with a three Sundays' revival campaign at the opening of school. Rev. F. M. Messenger is also to give us during the year, a course of his Bible Lectures. We are sure with the presence and the ministry of all these good brethren



ren along with our faithful pastor, Rev. J. E. Williams, that by the help of God we will certainly keep religious. Anyway we certainly need the prayers of all who may read this.

While we are thanking God and the good people for the fact that we have raised so much money on our indebtedness, yet, let me call your attention to the fact that Holiness schools in our church cannot be run without much help outside the funds that come in from students. Also let me call the attention of every District Superintendent, pastor, layman, and friend of Olivet College, especially in the Central Educational Zone, to the fact that it will take from \$7,500 to \$10,000 to keep the school on its feet and pay insurance and make the repairs and supply the deficit each year in the running expenses. This may not be music to the reader's ear, but it is wise for us to face facts and make preparation in our Annual District Assembly budgets to take care of this money. Unless we do this we will get in debt again as sure as there is a God in heaven.

**SPECIAL NOTICE.** Will all pastors of the Central Educational Zone please appoint themselves as a committee of one, and all laymen and all friends of Olivet College put themselves on the same committee to do these two things:

First, Pray for Olivet College and our president and faculty and the town of Olivet.

Second, Will you also do everything in your power to solicit students and help us enroll the largest student body in our history.

E. O. CHALFANT, Secretary,  
Board of Trustees.

### AN OPEN LETTER TO THE KANSAS CITY DISTRICT

To the pastors, Sunday school superintendents, presidents of N. Y. P. S., presidents of W. M. S. and laymen, greetings. The Assembly year of 1925 and 26 is soon to close. In many ways it has been a year of battles and testings. But through it all God has led and given victory. We have had a good degree of unity and co-operation in all departments, for which we praise the Lord. The lives of our pastors and families have been spared and the work has little by little gone forward.

Now that our good beginning might continue and our work prosper we call your attention to the article published a short time ago in the *HERALD OF HOLINESS* by our General Superintendent, Dr. R. T. Williams, as to our financial condition. If you read the article you will remember that he made an appeal for all the Districts to come up in full with their budgets so as to avoid a large deficit at the close of the year. The report of our District Treasurer at the Topeka convention was certainly gratifying. Now if we can make as good showing for the last six months we will have reason to rejoice at our coming Assembly. The question is, Shall we as the Kansas City District pay our budget in full, or shall we neglect this vital interest and help to pile up a large deficit and help to bring on a money raising campaign? What shall our answer be? How many star

churches will we have reported at our Assembly at Pittsburg? All budgets paid in full should be our universal report. It can be done; should be done, and must be done if we are to avoid a large deficit at the end of the year.

Please let me appeal to all concerned to do your very best to get your budget money into the treasury and your books closed by September 1, if at all possible. Yours for a spiritual feast at our coming Assembly at Pittsburg, Kansas, September 8 to 12.—N. B. Herrell, District Superintendent.

### CHICAGO CENTRAL DISTRICT

We are closing our fourth year as Superintendent on Chicago Central District. We want to say humbly that these have been the four best years of our life. This is due to the fact of the splendid co-operation of the pastors and laymen of our district. No one in like position with myself could have had more favors or a better spirit manifested toward them than I have had. So whatever may have been done is credited to God and the good pastors and people. During the past four years we have more than doubled the number of church organizations, and practically doubled the amount of church property. I am pretty certain that we have doubled the amount of money raised, and have practically doubled the membership.

There is great encouragement in our Home Missionary work on the District. This year we have twice the demand for meetings and for tents that we have had during any of the previous years and yet it is the first year that we have been able to supply everybody that wanted a tent. We have bought six new tents this year. I suppose we will have organized somewhere between ten and twenty-five missions and churches before cold weather. Our pastors and people have done remarkably well in the finances. I am pretty sure we will overpay our General Budget. Our District has given possibly \$25,000 to Olivet College, and we are shaping up our District finances in as good a shape as common.

We are looking forward to a great Assembly at Chicago First Church, September 1st to 5th, with Dr. R. T. Williams, presiding officer. Pray for us.

E. O. CHALFANT.

### MISSOURI DISTRICT

After some delay we come with another report from the Missouri District. We have been very busy all summer in the great work of God, doing our best to accomplish all that we can for Him. We have never realized more the real meaning of the words of Jesus in Matt. 9:37, 38: "The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Truly the door of evangelism is standing wide open and sin-sick and sin-blinded souls are crying in their night of sorrow and disappointment for the "Old Time Religion." We need first of all, men and women with a vision and a call from God to enter such fields. Then we need the tithes of God's people over this land which are being with-

held from His cause, and are being used in other ways. If the tithes were brought into the "storehouse," as God has commanded, the millions of souls who are now in darkness and sin would hear the gospel of full salvation and it would be the means of a world wide revival and would no doubt hasten the "Coming of the Lord." May God awaken us to our obligation to lost humanity.

We have been blessed with many good revivals among our churches on this District through the summer. Some Home Mission campaigns have been held by our good evangelists and workers and much good has been accomplished. The young people of the Flower Memorial church, under the leadership of the District President, Rev. J. B. Ramsey, held a good meeting at Union, Mo. Rev. J. W. Roach, the pastor of Flower Memorial church, also helped in this meeting and rendered valuable service. At the close of this meeting we authorized Rev. Roach to organize the church and twenty-five good substantial members came in and everything is working nicely. We bespeak for them a great future. Rev. R. E. Jefferies, our pastor of Poplar Bluff church, held a meeting in the country near there in the spring, and has held the work together until last Sunday night when we visited them for the purpose of organizing them into a church. A more complete report of this work will come out later. We are engaged in a meeting at this time at Ilasco, where we hope to organize a church at the close. There are other Home Mission meetings in progress at present where we hope to organize.

We trust that God will bless our pastors and Christian workers over the District and make it possible for them to attend our District campmeeting which will be held at the old college camp ground at Des Arc. This meeting has been arranged to take place Aug. 29 to Sept. 15, just preceding the Assembly which begins Sept. 15. We have faith in our good pastors and believe they will bring up their budgets in full; numbers have it all in up to date now. Thank the Lord for the progress along this line. We hope to see the best Assembly this year ever held. We covet the prayer of God's people every where that He will bless this old District in her efforts to spread the gospel of full salvation. We are closing now our fourth year as District Superintendent, and must say that God has helped us, and we trust that through our efforts some lasting good has been accomplished that will be standing when Jesus comes for us. We are looking forward to taking up either pastoral or evangelistic work after our next Assembly. Pray for us!

E. C. DEES, District Superintendent.

### PASADENA COLLEGE

It has been some time since I have written a report to the *HERALD OF HOLINESS*, and I take this opportunity to again get in touch with our friends and give a brief report. In the providence of God we have again been called to the presidency of Pasadena College, and after fulfilling our engagements in the

Northwest for summer campmeetings, have moved to Pasadena and taken up the work, leaving Northwest Nazarene College where we spent ten years in service, to Dr. J. G. Morrison, a man known widely throughout the Northwest for his spiritual messages and his executive ability.

We visited both the Northern and Southern California District Assemblies and were delighted with the hearty response which we received from the churches. After much consultation and discussion we believe that a satisfactory organization has been effected. The number of members on the Board of Trustees has been increased to fifteen and each District given representation on the Board. Dr. Goodwin, the presiding officer, certainly did good work for the College in presenting the financial needs of the College. The heroic efforts made by some of our good brethren were an inspiration to me and made me feel that the College had a warm place in the affections of the people. Something like thirty thousand dollars was raised as a loan, some of this conditionally. Brother Henson has already collected in about seventeen thousand dollars of this and more will be paid in a short time.

Brother Henson has certainly labored in an untiring manner and has carried a heavy load. The Lord is blessing him in this work and he is gradually gaining the confidence of the business men of Pasadena, who are rallying to his support. He is giving time at present to raising Temporary Endowments to carry the current expenses since we do not now have any budget funds to carry the current deficit.

While most of the older members of the faculty are planning to remain with us, there will be several additional members of excellent standing. Among the new members of the faculty are Professor F. R. Wedge, who has completed his work for the doctorate in the University of California and has had a number of years practical experience in teaching; Professor R. H. White and Miss Emily Gustafson, formerly members of our staff in Northwest Nazarene College and superior in every way as instructors; Mrs. M. E. Bower, formerly one of the efficient members of the faculty while in Pasadena in former years; and Professor Noble Ketchum, a young man of scholarship and ability with great promise of success. With perhaps a few changes the faculty list will be as follows:

H. Orton Wiley, A. B., S. T. M., D. D., Theology and Philosophy

C. B. Widmeyer, A. M., D. D., Practics

A. M. Hills, A. M., D. D., LL. D., Biblical Interpretation

L. F. Ketchum, A. M., B. D., Ph. D., Philosophy and Theology

Mrs. M. E. Bower, A. B., A. M., Education

R. H. White, A. B., A. M., English Language and Literature

J. W. Michel, A. B., A. M., S. T. M., History and Political Science

F. W. Wedge, A. B., (Ph. D.), Biology and Sociology

S. D. Athans, A. B., Spanish

Miss Emily Gustafson, A. B., History and Archaeology

Myrtle Mangum, A. B., A. M., Missions. Dean of Women

Noble Ketchum, A. B., B. D., Ph. D., Religious Education

Pallen I. Mayberry, A. B., Principal of Academy. Classical Languages

Mrs. C. B. Widmeyer, A. B., English

Hugh C. Benner, Piano

Rolla B. Benner, Violin and Orchestra

Naomi D. Wisler, Voice

Mac Galloway, Art

Maud Brilhart, B. O., Expression.

Arrangements have also been made for an exceptionally well qualified staff of Special Lecturers who will devote a portion of their time to instruction in special fields of investigation. We are not able to make full announcement as yet but the following have been secured for this important work:

Paul J. Goodwin, A. B., A. M., Education

Louis A. Reed, A. B., A. M., Genetics

Proctor J. Knott, A. B., A. M., History

De Lance Wallace, The Christian and the Business World.

More definite announcements will be made later, giving not only the field but the subjects of the special lectures.

The college year will begin September 7, 1926. We plan to begin with a great Holiness Convention under the direction of Dr. Goodwin and other workers. Just now a great tent meeting is in progress under the leadership of Rev. and Mrs. Ransom. The interest is intense and people are praying through in the old-fashioned way. Over one hundred and twenty-five have been saved or sanctified in the last two weeks. Our edition of catalogues has been practically exhausted and we are now arranging to publish a mid-summer edition to supply the need. From every indication there will be a larger attendance than usual. Our appointment committee is making arrangements to secure employment for worthy young men and women desiring assistance while attending college. You will find a hearty welcome.

H. ORTON WILEY, *President,*  
*Pasadena College.*

## CHURCH NEWS

PASTOR I. L. CAMPBELL, ORANGE, TEXAS—"It has been some time since we reported, in fact, about two years. We left Cisco, Texas, in September, 1924, where we spent almost two years with as fine a crowd of folks as you will find anywhere. But feeling the call of God and the church at Lyons, Kansas, we left the most loyal, appreciative church it has ever been our privilege to pastor. At Lyons the church was in a very embarrassing financial condition. Under God we succeeded in bringing them out, but at the cost of embarrassing ourselves. Feeling that God would have us attend school some more we moved to Hutchinson, Kansas, and entered Bresee College, where we were finishing our senior work. But again the call came from a little band of about sixty-five members down on the gulf coast, so we packed the old

car and journeyed thirteen hundred miles. We found a nice large church, with a nice debt over it. Some of the salt of the earth are there, loyalty is all they know. God has helped us wonderfully. Not all the problems are solved but God gives victory. About eighty souls have been blessed at our altars in seven months. We are now in a meeting in the west part of town, the pastor as evangelist. Large crowds are attending. Last night we had nine in the altar. I think with one exception all were new ones. Thank the Lord. We are perfectly satisfied with the way God is leading. But as wife and I both were raised in a high altitude this climate doesn't agree with us. Some of the family have been sick almost all of the time, so after praying earnestly and over a protest from the majority of the board we tendered our resignation to take effect at the Dallas District Assembly in October. We don't know yet where God wants us, but He will lead us, bless Him. For thirteen of the twenty-nine years of our lives He has led us. We were converted in a Nazarene meeting, attended Bethany-Peniel for three years, evangelized for several years and have pastored seven years, and through many tight places He has led us."

PASTOR HARRY CARTER, ST. BERNICE, IND.—"The First Church of the Nazarene of St. Bernice, Ind., just closed a tent meeting with Brother H. N. Dickerson of Ashland, Ky., as evangelist. We found him fearless and uncompromising in regard to sin. His sermons were close and searching. Sinners were made to feel their need of a Savior, backsliders were located, believers were sanctified, many praying through in the old fashioned way. Praise God! We had great crowds. The last nights something like two hundred autos surrounded the tent, many being unable to get into the tent. The church has unanimously recalled the writer as pastor for another year. This year has been one of the best years in the history of our church. There has been some gain along all lines. We feel that our church is strengthened and ready to go forward by the grace of our Lord and Savior, and to fight sin and hold up the banner of holiness. We can certainly recommend Brother Dickerson as a good, straight, orthodox preacher and a loyal Nazarene. We are encouraged to press on. Pray for us."

SCIENCE HILL, KY., CHURCH just closed great revival with Pastor R. M. Hocker as evangelist, good crowds, great preaching and conviction on crowd. At every service several were saved and sanctified and eight new members were received into the church, and the spiritual tide was greatly helped. We had as our choir leader Prof. C. E. Rhodes, who is one of our laymen and a great blessing to us all. Mrs. Nora Hall, pianist. We covet your prayers that we may grow and accomplish many things for our Lord."—Mrs. A. N. Johnson, Sect. of Board.

FIRST CHURCH, SPOKANE, WASHINGTON is still on the Nazarene map although it has been some time since we reported. The church received a good degree of inspiration and enthusiasm from enter-

taining the Northwest District Assembly. In fact, so much that the pastor extended an invitation to the district to hold their 1927 Assembly in Spokane which, however, was declined. We have had a few extras along the way. "Uncle Buddie" and Prof. L. C. Messer stopped over one Sunday on their way to Canada and gave us three services which were well attended in spite of it being nearly the hottest day of the season. Rev. E. Arthur Lewis gave us an evening service while passing through the city. Brother Lewis' songs of his own composing are well known throughout our connection but no one can sing them like the composer himself. Our pastor, Brother Wallin, and wife were granted a short vacation which like their sacrificing spirit was spent in service for the King at the campmeeting at Yakima where they had charge of the music and singing. During their absence, the church was favored with having Brother Peter G. Jurich of Pasadena, Calif., to minister to our spiritual needs. Brother Jurich and family have moved to Spokane and are now members of the local church. Our Sunday school is doing well although there is a little decline in attendance during the summer months. Our aim at present is to be the first A 1 school in our denomination. Our teachers and officers are taking up the Teacher's Training Course with a real godly zeal. We are waiting to hear the word from Dr. Ellyson that we have met the requirements of an A-1 school. The dirt has been moving around our church. The basement is dug and the plans for a \$25,000.00 addition to our church building are beginning to take form. Before snow flies we expect to have a building completed that will meet our needs for a few years to come. The plans under the careful direction of our Sunday school superintendent, S. W. True, contractor, were made having in view a building that will meet the needs of our Sunday school which part of our church has been greatly handicapped in the past on account of lack of room and equipment. Our General and District Budgets are paid up in full to date. The Spokane Nazarenes are as loyal as any that may be found in the movement.—Reporter.

PASTOR I. C. MATHIS, EAST SAN DIEGO, CALIF.—"Since our last report God has been wonderfully blessing us. Our services have been times of refreshing and blessing from the Lord, the people sometimes shouting until the preacher could not preach. Our crowds are the largest they have ever been, although it is the vacation period when all the churches expect a slump in their regular attendance, some churches even closing their evening services. But God has been with us. Souls are praying through in the regular services and we have received two fine classes of members into the church since the assembly in June, with six more who have recently prayed through to come in. Our Sunday school is doing well under the leadership of our good Superintendent Brother F. V. Bryenton, it now being the fifth largest on the district. The Y. P. S. are taking on new life under the leadership of Miss Bertha Kirkwood. Our finances are in good shape, district and general budgets being paid up a month

in advance. The Woman's Missionary Society is doing fine, and is supporting a native worker in China. We have had two fine missionary messages recently. One by Brother C. J. Kinne from China and another by Miss Rudolph from India. We are to begin special revival services Sept. 15th with that fine baptized evangelist, C. B. Fugett. This is Brother Fugett's second meeting with us and we are expecting an ingathering of souls. The outlook was never brighter for us in East San Diego. We give God the praise. We are in love with the Church of the Nazarene, her interests, her doctrines, and her leaders, and we purpose by the grace of God to make it hot for the Devil."

PASTOR JOE TYSON, BENTONVILLE, ARK.—"The Aycock revival has come and gone but not forgotten. Truly the great preaching and singing of the Aycocks will last until Jesus shall come. They held our summer meeting last year, but it seemed to the writer that Brother Aycock preached this year with greater unction and power than ever before. Sister Aycock's solos were uplifting and inspiring and everyone that came and went away from the tent went feeling that life was worth living. Not a word of complaint was made from the outside. The crowds were splendid from the first service until the last. But above all precious souls found God and were blessed and then blessed again by the same Blessor. Glory! There were about fifty people from out of the state who attended our meeting, among some of them were our precious pastors and District Superintendents, Brother Owen from Bethany, Okla.; Brother Harmon and family from Henryetta, Okla.; Brother I. D. Farmer and wife, former pastors here and Brother McConnell from Sapulpa, Okla.; Brother J. Scott Blystone and wife from Webb City, Mo.; Brother Savage from Joplin, Mo. and his evangelist Rev. Shelby Corlett who preached for us once and his message shall never be forgotten soon. There were many others whom we cannot think of just now, but we want them all to come again. The church at Bentonville is still doing things for God and we have here some of the best people on earth. They have been so kind to their pastor and have tried to make every thing comfortable for him these past two years. We shall soon bid them farewell and move on to our new field of labor at Science Hill, Ky., with our precious District Superintendent Rev. J. W. Montgomery. We are leaving here feeling that we have done our best for these people and we go to Science Hill to do our best for them. Pray that God will bless and make us a blessing to our new field of labor."

PASTOR S. A. JONES, SHELBYVILLE, TENN.—"We have just closed two revivals on our charge, one at Shelbyville and the other at Himesville. Rev. S. W. Strickland of Nashville, Tenn., and one of our faithful school men, did the preaching at Shelbyville. Brother Strickland is a booster and builder and God blessed his efforts. There were seven professions and two additions to the church, and others contemplating joining

our ranks. We secured ten or more subscriptions for the HERALD OF HOLINESS. The future looks much better for our work here, and we are counting on our loyal people and God's help. We headed the band of tithers by signing our name as the first member, and quite a number of others have joined, and others are going to. The meeting at Himesville was held by Rev. E. T. Cox of Paris, Tenn. Brother Cox is a faithful pastor, and has served the church these five years. He preached just like a holiness preacher should preach, and people were blessed, and good accomplished, which shall only come to light in eternity. The people shouted, and rejoiced in the Savior's love, and we were made anew to believe that God is a rewarder of those who diligently seek His face. The number of professions were five, with one addition to the church. The finances came easily, and always do when God's people get behind His cause with hands, feet, brain and heart. We highly recommend Brother Cox to anyone as a man of God and a red hot holiness preacher. This is our first year with the good people here but they have given us a unanimous call for another year."

ST. JOSEPH, MO.—"We wish to report victory in Jesus' name. He fights our battles for us while we obey His orders. Glory be to God! Hallelujah! We have five members in our church and expect to begin a series of meetings next month, the Lord willing. We are expecting a revival in this wicked city of 100,000 people where Bible holiness preaching is almost as scarce as hen's teeth. We have no church building now, but hold our Sunday night meetings in the parsonage. We intend to rent a hall next month in which to re-organize our Sunday school and hold regular services. Will you put us on your prayer list?"—Florence B. Miner, Pastor.

PASTOR L. A. DODSON, SLICK, OKLA.—"Sunday night a week ago closed out a good little meeting with Sister W. E. Ellis of Dodsonville, Texas, as evangelist. Several came to the altar and seemed to get what they were seeking. Crowds were fairly good, the house being overflowed on Sunday night. Sister Ellis' messages gripped hearts and won the people."

EVANGELIST H. A. GREGORY—"Have just closed a good revival for the Church of the Nazarene and good pastor at Pritchett, Texas, (Johnson Chapel). The revival was in many respects the greatest of my ministry, the crowds were too large to be accommodated. Seekers in the altar from the first and throughout every service. Count was not attempted of the seekers. Ninety-two professions in meetings. Such singing, under the leadership of Brother Dixie Bullock, and shouting by this church is seldom ever heard. Glory! Two of the worst bootleggers and gamblers in that country were converted, made public confession and restitution. Later in the meeting they were sanctified. The last night we received them into the church. They both shouted while we read our church rules to them. We have been in other revivals,

We were in a good meeting at Tyler with our beloved District Superintendent, Rev. J. W. Bost. He is a true yoke fellow. He never shirked his duty with the writer in driving stobs and caring for wet tents. In spite of the devil's icebergs and all the rain the good Lord gave us a good revival of twenty-seven souls, a new Church of the Nazarene with seventeen charter members and they are on fire. We were in a meeting at Troup, Texas, (Mortain Chapel). We did not know there was a Church of the Nazarene on earth without a Sunday school and weekly prayermeeting, but such was the case here. We are doing our best for our paper, to place it in every home we can. I am a 100% Nazarene. Pray for me that Jesus will keep me clean, doctrinally correct, and red hot."

**EVANGELISTS JAMES AND JESSIE HUNDLEY**—"The Lord has given us some good meetings since the Assembly. Some souls have been saved, some backsliders reclaimed and believers sanctified and saints encouraged in our holy faith. Our last meeting at Danbury, Conn., was a hard battle, but some definite victory. Five new members were added to the church and we believe others will follow. We had the privilege of attending our District Camp at Beacon, N. Y., and did enjoy meeting the saints after an absence of six years. The services were seasons of great blessing. Our dear General Superintendent Williams was at his best in preaching and many souls were saved and sanctified. At present we are at East Norwalk, Conn. Attendance has been fairly good in spite of the extreme heat. Some souls have been saved and sanctified, and the end is not yet. Our hearts have been encouraged by the delegations which have come in often from Stamford, Bridgeport and one night our beloved Sister Henderson, the faithful pastor at Danbury, was with us. Last but not least our new District Superintendent, Rev. J. A. Ward, was with us one night and preached to the edification of all. We have had the privilege of attending the church at Bridgeport, and preaching for them twice since we have been in these parts. God has some precious jewels in this New England portion of the New York District, among them our dear Brother and Sister Anderson, pastors of the work here, and Brother and Sister Larson, standing faithfully by them contending for the faith once delivered to the saints in this wicked city. Pray for them and the work at Norwalk and this great New York District that God will send a great pentecostal wave this way."

**EVANGELIST F. C. TAYLOR**—"Our first meeting was at Calest, Ky. With the tent here we opened fire on the enemy and for two weeks the power of God was manifested in a marvelous way. Nearly fifty prayed through in the good old fashioned way. The work was thorough. Tobacco was given up and a good clean class was taken into the church. Two young men were called to preach. The next meeting was held at Richmond, Ky., with Rev. Glenn Miller, pastor. This meeting was looked forward to for some time. The saints were prayed up and

through faith were looking for a great revival. God did not disappoint us. From the time we made the first altar call and for two weeks we had no barren service. Seekers came running and weeping and lined the altar from time to time, and the result was one hundred out of 150 were happy finders. Praise God, the days of old fashioned revival are not a thing of the past. I believe any church in our movement today can have a revival if they pray. Many said this was the greatest meeting Richmond had had for years. Rev. Miller is loyal, true and knows how to stand by the evangelist, pull and pray when the battle is hot. May God give us more preachers who will dare to preach the truth and nothing else. Richmond has one of the most loyal, self-sacrificing bunch of Nazarenes I have ever had the privilege of working with. May God's richest blessings be upon them as they push the battle for souls in this needy field. We earnestly covet the prayers of the saints as we labor for the salvation of souls."

**EVANGELIST Z. T. THACKER**—"We had a splendid time at Radcliff, Ohio, where we found a bunch of praying people who are able to meet the devil on the battle field at any time. One does not have to hold ten days here to get the church reclaimed in order to have a revival. We went from here to Point Rock, where we met with the saints who came for twenty miles. When we got together there were such shouts of victory as I have not heard for a long time. One can hardly deliver a message for the shouts of victory in the camp. Brother Shelton, the pastor, is a fine fellow to tie up with. From here we went to Morgan Center for a few services where we met with a little crowd of folks who are headed for the Celestial City. Had a great time with them and left for Columbus. We are on the firing line until Jesus comes."

**EVANGELIST C. O. MILLER, MILO, MAINE**—"We closed a three weeks' meeting here last night with good victory. God gave us more than the usual blessings. He came in sin killing power and wonderfully saved about twenty souls in the early part of the meeting, and later sanctified many of them. To God be all the glory, world without end."

**CAIRO, ILL.**—"We are glad to report victory from Cairo. On June 16 Rev. J. L. Cox and wife of Sikeston, Mo., and Rev. S. K. Moxley and wife of Morehouse, Mo., started a revival in a tent in the central part of the city, and on Monday following Rev. L. Hibner, also of Morehouse, came to assist Brother Cox in the preaching. Some people near

by were disturbed in their card party so we had to move. God moved with us however, and we had a good time. Sinners were saved, backsliders reclaimed and believers sanctified. There was singing, oh, such singing with Sister Moxley leading and Sister Cox at the piano, and singing with her. They lifted us up above the shadows. It seemed like God truly opened up the windows of heaven and we were permitted to listen to the heavenly choir. Thank God for these good women. Brother Moxley was an inspiration in prayer and in the manifestation of the Christ life among us. On Sunday night, July 11, Brother Cox organized a Church of the Nazarene with twenty members. Brother E. O. Chalcant, District Superintendent, came on Monday night and completed the organization. We have a splendid Sunday school of about thirty-five members. Brother Cox comes over every other Wednesday and preaches to us. On July 25 Brother Pridgen of the Pilgrim Holiness Church of Binghamton, N. Y., preached for us, and Brother Hibner was with us again and preached on August 4. Thank God for showers of blessings. Two in the home of the writer have been reclaimed and are ready to join our church when Brother Cox comes over again. We are arranging to build a tabernacle soon and are hoping to have Brother Marvin S. Cooper, whom we all know and love so well, to hold a meeting for us in September. Pray for us that some good pastor may feel the call and come to us soon."—Mrs. W. H. Caldwell, Secretary.

**PASTOR L. G. MILBY, DANVILLE, ILL.**—"Coming to Danville and taking up the pastorate of this church on December 27, 1925, we found the church in bad condition, both spiritually and financially, but the Lord seemed to help us in the very beginning, giving us the hearts of the people both in the church and out of the church. Our Sunday school has run from fifty-six to two hundred. Our congregations have increased to be the largest in the city. Our salary has been raised from \$30.00 to \$45.00 per week. All bills have been paid, budget raised in full, money in treasury, enough coal in by September paid for to heat the church all winter, with a united voice to return next year. But three different times the evangelistic field has opened to me and I have shut the door twice, and I am afraid to do so again. I have been pastor fifteen years. My past record tells what I am. I feel the Lord wants me in that field. I have never begged for a place yet and am not going to. The Lord has always opened the door to me and I am sure He will again. My slate is now being filled up without solicitation. As I have always been successful in building up a great Sunday school, church membership and financing the church, I expect to run my meetings on a line to help every part of the church I can, and to be the greatest blessing to the church while with them. I profess to be a holiness preacher of the old fashioned type, eradication of inbred sin, and to preach against every phase of sin red hot, with enough of the Spirit of God on me to draw men and not drive them away."

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**EVANGELISTS AARON AND GRACE HULSE**—"This has been a very busy year for us. God has been with us, blessing and helping us in a marvelous way. In connection with our school work the past year we have held eight revivals. We are now entering our ninth meeting. Souls have been saved or sanctified in all our meetings, as many as ninety souls in one revival, praying through at the altar. We give God all the glory. We are dated up until the first of October. Wife plays and sings the glory down. I play cornet. Our motto is, 'Holiness unto the Lord.' We go and preach anywhere (but will not preach for the Tongues). Home address 13th and Plum, Hutchinson, Kansas."

**PASTOR A. L. EMMERT, SHELBYVILLE, IND.**—"Our tent revival closed Sunday night, August 8, in a veritable blaze of glory. Six or seven at the altar last night. Rev. C. C. and Flora Chatfield were our special workers. They are real gospel preachers and singers and loved by almost all. There were about thirty-six or thirty-eight different seekers during the seventeen days. Almost all were happy finders. The church board gave them a unanimous call back for another revival next summer. We got some thirty-five subscriptions to the HERALD OF HOLINESS. Our work here is progressing fine and a fine spirit of unity prevails between the church and pastor. The church gave us a unanimous call back for the third year. We are coming back and expect to do all we can for God and His glory. We expect before another year to complete our church on top of our fine basement. Pray for us that we may keep the home fires burning."

**EVANGELIST M. M. BUSSEY**—"Since last reporting we have labored in revivals at Youngstown, Ohio, Rochester, N. Y., and at present we are engaged in the battle at Syracuse. Brother Strickler was the good pastor we labored with at Youngstown. He is doing a good work there, and has some fine people. God gave us some souls that prayed to rock bottom, and some members for the church, also some money raised on the church building. Then we went home for a little rest, and spent a full week at home with Mrs. Bussey and the children, the first full week at home in nearly two years. On our way to the next revival we stopped off at the Beacon camp, Beacon, N. Y. Dr. Williams was the engaged evangelist, and God helped him in preaching and winning souls. We had a delightful time with Rev. C. J. Forcey at Rochester, N. Y. He has had a very fine year, and built a nice tabernacle in a splendid location, being only a few minutes from Main street. Brother Jerigan organized this church a year ago. The tabernacle was completed for the revival, and we dedicated it the opening Sunday at the request of the District Superintendent, who could not be present. God gave us souls at the altar every night, and some prayed through to real victory, and joined the church. The little new church did well with the finances for the revival, and during the meeting raised nearly a thousand dollars in cash and pledges on the new building

At Syracuse we are with Rev. H. C. Stebbins, a brother beloved, and a fine pastor to labor with. He is pressing out into a new section of the city with a tent. We are trusting for real victory."

**EVANGELIST U. E. HARDING**—"On June 13th we closed our pastorate in Pasadena, Calif., and entered again the field of evangelism. We shall ever look back with pleasant memories on the four years spent with those wonderful people. They asked us to remain but with the evangelistic fire burning in our hearts, we turned our face once more to that field. We are traveling with an evangelistic party known as the Hardrick-Harding Evangelistic Party. On July 11th we closed a very gracious revival with the First Church of the Nazarene, Kansas City. The meetings were held in a large tent. Rev. A. M. Bowes is the pastor. We are at this writing, in a meeting in the First Baptist Church in Denver, Colorado, seating capacity, 2,000. We are having large crowds and people are seeking Christ in great numbers. The pastor, D. Morris is a fundamentalist of the first rank, and extremely evangelistic. The newspapers, with the exception of one, have been very kind to us, also the radio people. Many of the messages in sermon and song have been broadcasted. We have been blessed in this campaign with the presence of many visiting ministers and some of our old friends. We will mention some of them as we remember. Rev. A. M. Bowes of Kansas City; Rev. A. E. Sanner of Nampa, Idaho; Rev. Davis of the Colorado District, Church of the Nazarene; Rev. D. I. Vanderpool, Denver; Evangelist Aycock and wife, Professor H. O. Fanning, Rev. M. C. Campbell of Boulder, Colorado; Rev. Gallup, pastor from Springfield, Ill.; Rev. J. C. Henson, Pasadena, Calif.; Evangelist B. W. Miller of California, H. C. Huffman, one of my official board members from Pasadena. A number of Methodist and Evangelical preachers from Nebraska and Kansas, spending their vacation in Colorado, have been in attendance and have taken part in the meetings. We begin in the Cadle Tabernacle, Indianapolis, Indiana, August 6. Let the readers remember and pray."

**EVANGELIST J. T. WILLIAMS**—"We have just closed a successful revival meeting in Tullahoma, Tenn., and God gave us a good old fashioned campmeeting time. God gave us about forty souls. They prayed through in the old fashioned way. We are engaged in a revival tent meeting in Knoxville now. Pray with us that God will save many precious

souls. Anyone having friends in Knoxville, Tenn., please write, giving name and address and I will call on them and try to get them out to the services."

**JESTER, OKLA.**—"The revival meeting conducted July 16 to Aug. 1st, by Rev. Wade L. Nelson of Wapanucka, Okla., was great in some respects. He did some wonderful preaching and he is also a wonderful singer, putting his whole soul into the work. Brother Ross Hurst, singer, was permitted to be present only part of the time, but did good work. The rush of threshing grain and cultivating crops, besides a whooping cough scare, kept many out of the services who would have been glad to attend. There were only a few saved and sanctified (do not know exact number), and one joined the Church of the Nazarene. The meeting will surely help men and women to prepare for the future. We feel sure that much good was done."—Mrs. Susie Eagan, Reporter.

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EVANGELIST J. B. MCBRIDE—"The Lord has given me a wonderful year of victory, and success in all of my meetings, and camps. We have seen several hundred at the altar, and most of them prayed to victory. We give all the praise to the Lord. Our campmeeting at St. John, N. B. Canada, with the Alliance Reformed Baptist church was one of the best they have had in twenty years. Fifteen knelt at the altar the first service and prayed through, and there was from a few to twenty-five in every service to the close. Beulah camp is one of the finest and best equipped camps we have ever seen. I want to write up the camp in detail later, so will just say now, that it is a great camp, and those people are a great people, and Canada is a great country. Our campmeeting at Mt. Olivet, Ky., was good, and the professions were genuine, and the crowds were great. There were over two thousand people on the ground the closing day. The Kentuckians are known everywhere for their hospitality and liberality. They are a great people. Prof. and Sister Shank had the music, and they certainly did bless the camp with their singing. We closed a fine campmeeting in many respects at Mount Lookout, Ohio, Sunday night. Prof. Starks of Indiana, had charge of the music, and did good work. Rev. John Thomas of Wilmore, Ky., was our co-worker in the ministry, and he did some fine preaching, and work. Sister Thomas helped us greatly with her prayers and testimonies. The church is to be congratulated on having such splendid preachers come to us. They are kept busy in the service of the Lord. God bless them. Both of them are to be with me in the Findlay, Ohio, camp. Mrs. McBride will join me at Hollis, Okla., August 25 D. V. We will be on this side of the Rockies for a while as the Lord opens doors, and directs us. Pray for us, that we may be a blessing to

our church, and win souls everywhere we may labor."

EVANGELIST MARVIN S. COOPER—"We rejoice to say that the Lord has honored His Word and blessed our efforts since we last reported. In the revival with Rev. D. W. Sweeney, our pastor at Capitol Heights, Md., the convention with our Second church of Washington, D. C., of which Rev. C. I. Harrell is pastor, and with our church at Indian Head, Md., where Miss Hattie E. Goodrich is pastor, God favored us with a splendid revival in which every department of the church was helped. The Sunday schools and Young People's Societies took on new life. Money came easy for pastors and church debts. A goodly number received into the church and the evangelist treated most royally. We are at present with our church at Newport, Ky. Our church here has suffered many disappointments. However, we have here some of the most choice people we have ever met and with our faithful pastor, Rev. W. E. Albea and his noble little wife who stands faithfully by his side, we see great success in the near future. This is the third week of the meeting. We were to have closed Sunday night but with the high pressure of conviction on the people, the pastor and his board felt it must continue. Souls have sought the Lord at each service, a number of whom have found soul rest. To date we have received forty-eight subscriptions to the HERALD OF HOLINESS, with others to subscribe. God bless our faithful pastors and their flocks. Our address has been changed to 129 10th St., N. E., Washington, D. C. On with the gospel message of full salvation."

PASTOR R. B. GILMORE, ALTUS, OKLA.—"Wednesday night, August 11, was the closing service of a very successful revival with the Altus church. The meeting ran

for two weeks and was good from the first service. There were sixty-four saved, reclaimed and sanctified. Quite a number will be received into the church Sunday as a result of the meeting. Rev. J. E. Thredgill of Austin, Texas, was the evangelist, and Brother J. R. Hurst of Henryetta, Okla., was song leader. Brother Thredgill is a great Bible preacher. I believe he puts more Scripture in his sermons than anyone I have ever heard preach. Brother Hurst is a good singer and God blessed him in giving out the gospel in song. Mrs. L. N. Gilbert of the local church rendered good, efficient and faithful service at the piano. I never saw a church work any better than our people did. They put their best in the meeting and God rewarded them by giving a revival. Altus church has some as good loyal Nazarenes as can be found on the face of the earth. Every member of our N. Y. P. S. is saved and most of them sanctified, so we are greatly encouraged to keep in the fight. The revival and the outlook for our church in Altus brings great joy to our hearts, but in the midst of joy there is sadness. Our Y. P. S., church and city have suffered a great loss by the death of Brother Raymond Southall. But thank God, our loss is heaven's gain. By the help of God we are going to close this Assembly year with victory. Our spiritual and financial condition is good. Altus is to entertain our Assembly October 6 to 10. Pray that God may give us a great Assembly."

EVANGELIST JOHN T. HATFIELD—"We have just closed a good meeting in Albany, Okla. The first six days it rained every day and night. The roads were bad but the people would come. Then it cleared off and turned so hot that we could lie on the bed without cover and sweat in the middle of the night, but the people kept coming. The house would not hold the half. There was much interest, some very clear experiences. The meeting closed when it should have continued. We are right now in a meeting at Forest City, Iowa, of similar circumstances, only not so hot, but rain the most of the time. There is a great interest in the meeting. Much conviction, some are coming to the altar and getting saved, but the meeting will close entirely too soon."

REV. L. E. WRIGHT, our pastor at Neodesha, Kansas, went into Independence, Kansas, with a tent about the first of July, having Rev. Morris and wife, our pastors at Cherryvale, Kansas, and Evangelist Uhler of Clearwater, Kansas, as his helpers. At the close of this good meeting we organized a good church and Rev. Wright has accepted the pastorate and has moved on the ground. Rev. Geo. S. Owen has accepted the church at Neodesha and is in charge. This seems to have been a very fine arrangement for all concerned and we have great hopes of soon having a strong church at Independence, Kansas, which is one of the best cities on our District.—N. B. Hertell, District Superintendent.

PASTOR L. E. GOSSETT, CANON CITY, COLO.—"Our church, was favored and greatly blessed last night by the presence

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and service of our beloved Uncle Bud Robinson and Prof. L. C. Messer and wife. The singing and preaching were grand and I think greatly appreciated by a large and worthy congregation. Several came from distant churches and many tourists were noted in the audience who seemed delighted to enjoy with us this gospel feast in song and sermon. We bade the party goodbye at the parsonage this morning as they rolled off in their beautiful car for Dalhart, Texas, a distance of three hundred miles, where services are announced for tonight."

## ANNOUNCEMENTS

**NOTICE—Kansas City District:** The annual meeting of the Kansas City District W. M. S. will convene in Pittsburg, Kansas Monday, Sept. 6th at two o'clock. This meeting will run all day Tuesday, electing officers, hearing reports and discussions on different subjects. Each Society on the District please elect delegates to this meeting, and as many as possible be present.—Mrs. M. B. Stewart, District Recording Secretary.

**NOTICE—Missouri District:** District campmeeting will be held under the big camp shed at Des Arc, Mo., Aug. 20 to Sept. 15. Rev. J. A. Williams of Olive Hill, Ky., will be the main preacher. This will lead up to the Assembly which meets at this place. All preachers on the District are expected to attend this camp at least part of the time. Camping ground free. Plenty of good water. Come and enjoy the feast.—E. C. Dees, District Superintendent.

**NOTICE—After having served several years as pastor I feel the Lord would have me enter the evangelistic field again. I am now open for calls and anyone desiring my services address me at Lockwood, Ohio.—Rev. Ina C. Riggs.**

**RECOMMENDATION—Rev. C. C. Davis, an evangelist has held three revivals for this writer with good results. I am informed that he has united with the Church of the Nazarene and it gives me pleasure to recommend him. The Church of the Nazarene is fortunate in securing for its ranks this staunch defender of the faith that was once delivered to the saints, and it is my sincere hope that he may be kept busy continually. He may be addressed Sta. B, Evansville, Ind.—Rev. Fred Andrews, Dixon, Ohio.**

**BORN—To Rev. and Mrs. Ural T. Hollenback, Cambridge City, Ind., an eight pound girl on August 7th.**

**NOTICE—All persons desiring entertainment at the Kansas District Assembly, to be held in Newton, Kans., Sept. 1-5, will please notify the pastor of the church, Rev. Wm. Lambert, 110 E. 9th St., Newton, Kans.**

**NOTICE—The Woman's Missionary Society of the Iowa District will hold its annual convention on Tuesday, Aug. 24, (the day preceding our District Assembly) at Des Moines, Iowa. Mrs. H. F.**

Reynolds, wife of our General Superintendent, will be present at our business sessions, at ten o'clock a. m., and at two o'clock p. m. She will also give a Missionary address at the evening public service. Each local society please send your delegates with a written report of your year's work. Each local president request your delegates to return with a written report for your local Society.—Mrs. Amy Dobson, District President.

**RECOMMENDATION—Anyone desiring a good song leader for revival campaigns can make no mistake in securing Rev. Billie Baskin, 853 W. 124 St., Los Angeles, Calif. He is an elder of our church. I do not hesitate a moment in recommending him to anyone wanting his service as song leader and soloist, and good altar worker. He has worked with me for five months in evangelistic work, and he will be a blessing to any camp or church who secures his services.—Rev. A. McNaughton, Evangelist.**

**PRAY—For a sister who is a member of our church at Durant, Okla., that her hearing may be restored; and for Sister Frank Williams of Assumption, Iowa church.—"Pray for me as I am going to the hospital here today to have a cancer removed, and will be confined about six weeks."—C. O. Miller, evangelist, Milo, Maine.—A mother in Indianapolis, Ind., requests prayer for an unsaved husband and for a daughter who is backslidden and about to marry a Catholic young man.**

**NOTICE—While I am climbing back to health myself, in this beautiful mountain resort, I am wondering if there are others like myself, who have longed for a home while too ill to work. This is a wonderful climate for those who espe-**

cially need a high altitude. If there are women, young or old, who would like to spend the fall and winter, or either, here, write to me and let me know just your condition. We could make it possible for you to have a home and care if necessary at a very small expense, and at the same time be in an atmosphere of faith and fellowship. Write at once if interested.—Mary E. Cove, Payette Lakes, McCall, Idaho.

## 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.

### EAST LIVERPOOL, OHIO

Great revival, John Fleming and Freddie Thomas, evangelists. Seventy-five seekers yesterday, attendance 2,400. Folks turned away. Service last night greatest ever held in new church. Wave of glory came upon congregation while they laughed, cried, shouted. Declared by visitor greatest service seen for thirty years. Praise God.—O. L. Benedum.

### POST, TEXAS

Grassland campmeeting closed August 15 in wave of glory. Seekers praying through almost every service. Rev. A. F. Halsmeier and wife at their best. They are great indeed. Blessed indeed to have them.—W. G. Shelton, Pastor.

### ALEXANDRIA, IND.

Preachers and delegates please bring your bedding to the Indiana District Assembly held at Alexandria, Ind. Most of the sleeping quarters will be on cots in tents. Date August 30 to Sept. 6.—Fred Bouse.



A. O. HENRICKS, M. A., B. D.,  
D. D., President

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## LEXINGTON, KY.

Organized fine class of thirty adults in Lancaster, Ky., last night, following successful five weeks' tent meeting, conducted by Rev. Ollie Johnson, assisted by Miss Alice Shelmire, singer from Troy, Ohio. Pray for this baby church.—J. W. Montgomery, District Superintendent.

## ABILENE, TEXAS

Following an attack of the flu in February I am afflicted with an ulcerated stomach. My time, my life, my all belongs to the Lord. His will is my will. I feel that He would have me to be healed in answer to the prayer of faith, therefore I humbly ask that all His saints ask for my healing if it be to His glory. So please pray, pray pray that His will be done.—W. B. Pinson, Pastor Church of the Nazarene.

## CHICAGO, ILL.

Notice to Chicago-Central District. All pastors, churches and Christian workers of Chicago-Central District begin at once to make our place first in number of subscribers to the HERALD OF HOLINESS.—E. O. Chalfant, District Superintendent.

## DEATHS

ELLISON—Mrs. Helen Gould Ellison died Thursday evening at Jamestown, North Dakota, July 15, 1926. She was born July 18, 1841, at St. Thomas, Canada, the daughter of Anson and Harriet Gould. Helen Gould was married to Alexander Ellison at Freeport, Illinois, Nov. 17, 1865. To this union were born five children, William,

George, Marlon, Richard, and Helen. Her husband and two sons, George and Richard, died many years ago. She made her home with her daughter, Marlon. Mother was very beautifully converted in her home at Jefferson, Ill., in 1876, at the time of the Moody and Sankey revival in Chicago. At this time she met a sanctified woman who told her of this experience. Soon after, the summer of 1877, she moved to the central part of Wisconsin, away from all Christian environment and association. She was always desirous of learning the way of holiness, and was a seeker for ten years. While attending a revival at the Methodist Episcopal Church in Grand Rapids, Mich., in 1887 she was sanctified wholly. This marked an epoch in her life, although she did not retain the experience, but in later years she went to California with her daughter, Marlon, and at Bakersfield, California, March 19, 1909, she was again sanctified. Mother was a member of the Methodist Episcopal Church for many years, but at Oakland, Calif., while attending a Nazarene campmeeting in 1907, she united with the Church of the Nazarene, of which she was a faithful member until the day of her death. Funeral services were conducted at the Church of the Nazarene in Jamestown, by Rev. G. A. Finch and Rev. E. E. Wordsworth. The body was taken to Winona, Minn., for burial.—Marlon Ellison.

PUTNEY—Daisy Fern Putney, daughter of John A. Putney and Daisy M. Putney, was born in Cherokee City, Arkansas, September 7, 1902. At the age of 3 she came with her parents to the city of Portland, Oregon, where she resided until her death, February 19, 1926. Surrounded from childhood by the godly influence of Christian parents, she came early to seek after Christ as a Savior and Friend. At the campmeeting of the Oregon State Holiness Association of 1911, she definitely sought and found the Lord. Shortly afterwards

she was baptized and received into the membership of the First Church of the Nazarene, Portland, Oregon, by that noble and faithful servant of God, Rev. C. Howard Davis. In the fellowship of this body of Christian people she remained until the time of her death. As a Christian she was ever active in God's service, faithful in the performance of those things that it pleased the Lord to require at her hand. As a worker for the Master she wrought faithfully, devotedly and in all with marked ability. In every department of the church her earnest spirit, aspiring soul, her tireless hands and feet, brought blessing and help. She was found in the sacred retreat and closet, of prayer as well as in public worship, or on the highway of service. The old will miss her for she was thoughtful of, and kind to them; the children will miss her for to them she told the story of her Savior, her Lord, and King; the young people will miss her for she was one of them, congenial and pleasant, loyal and true, pure and holy. She is gone, and our minds can not but recall the days that are past. We shall meet her no more in the familiar places, her task is complete. But in the dusk and the shadows we shall see her as afore, diligent about her Lord's affairs—sitting at His feet, listening to His words, feeling the hungry, giving drink to the thirsty, showing kindness to the stranger, visiting the sick, telling all of Him, "the one true lover of her soul." The last note of music that she will sing or play in this life has died away, but in a nobler sweeter song she has already joined the heavenly choir, the players of harps in that world that knows no discord. As the hour of her departure drew nigh, the light of that better country east its beams athwart her pain stricken countenance, and the consolation wherewith He is able to comfort even when we press the banks of the "valley of the shadow of death," gave hope and cheer. When asked if she was ready or if there was any doubt, she replied, "I know exactly where I am going." Again when it was thought she was no longer conscious, one by her bedside asked, "Fern, do you recognize me?" She replied, "Yes." And then asked, "How is my pulse?" She was told it was very bad and in that connection was asked if Jesus was still precious? At the asking of this question her face lit up with a glow and she replied, "Oh, yes, Jesus is precious, so precious." Thus one of the Master's own bade adieu to earth's pains and sorrows and took her departure to be forever with the Lord.—Donnell J. Smith, Pastor, First Church of the Nazarene, Portland, Oregon.

MACLEARN—Dorothy Frances MacLearn, the fourth child of Rev. and Mrs. T. F. MacLearn of Ottumwa, Iowa, was born October 1, 1909, at Yarmouth, Maine. She was instantly killed July 18, 1926, when going home from services. She had just stepped from the street car when struck by a speeding automobile and sudden death was the result. Dorothy was converted in February, 1925, in a meeting conducted by her father. Soon afterward, in the same meeting, she was sanctified wholly. From that time until the day of her death she bore beautiful testimony both by word of mouth and by Christian living to the saving grace of Jesus. The last service she attended she assisted in special singing and took active part in the service in other ways. She was a faithful member of the Church of the Nazarene. She leaves to mourn her going, her father and mother, Rev. and Mrs. T. F. MacLearn, of Ottumwa, Iowa, six brothers and four sisters. Her very sudden death was a shock to her loved ones and many friends, but they willingly bow in submission to this strange providence and pray that it may result in good for all and glory to God. The funeral was largely attended and a large floral offering was given in loving sympathy and appreciation of the beautiful life gone out. The services were in charge of Rev. Kirby of Owasso, Mich., as-

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sisted by Rev. O. L. Mossman, Rev. V. A. Schofield and the writer. The bereaved family need the prayers of all God's people.

**CLEVENGER**—Belle H. Clevenger, second daughter of Edward D. and Emily Hunt, was born on a farm near Modoc, Ind., March 5, 1874, and departed this life at Muncie, Ind., July 7, 1926, at the age of 52 years, 4 months and 2 days. She was united in marriage to Orville S. Clevenger, February 20, 1898, to which union was born one son, William H. During a revival meeting at the M. E. Church in Modoc, Ind., she was converted and joined the church in the year 1901. Three years later she was sanctified in a revival held at the U. B. Church in the same city. She remained a member of the M. E. Church until the fall of 1917, when the Church of the Nazarene was organized there, which she joined as a charter member. Sister Clevenger was a devoted companion to her husband, a kind and loving mother to her son, and an affectionate and thoughtful daughter to her aged parents who survive her. She was a beautiful home keeper. Those who perchance entered the portals of this her sacred domain always felt the fragrant atmosphere of friendliness, welcome and hospitality. For a quarter of a century she has been a devout and faithful Christian. During the time she was a Methodist she was ever faithful and did all she could to advance the kingdom of her Lord. From the beginning she has been one of the pillars in the Church of the Nazarene at Modoc, contributing freely of her prayers and means to establish the work; though she now rests from her labors the church to which she has given so much lives on to bless a lost and weary world. She possessed an intense missionary spirit and gave much to send the gospel to the regions beyond. She was a lover of the Bible, nourished her soul upon its truth, founded her hope upon its precepts and found joy and everlasting comfort in its promises. She had been afflicted for about four years but never stepped aside from the path that leads to the home of God. She was operated on for inward gall in the hospital at Muncie, Saturday, July 3d, and died triumphantly on Wednesday the 7th. Funeral services were

conducted at the Nazarene church in Modoc, Ind., by the writer, assisted by Rev. R. F. Winninger, pastor at that place, on Saturday, July 10th.—Rev. L. O. Green.

## CAMPMEETING CALENDAR

Aug. 26 to Sept. 5. The Armstrong Co. Interdenominational Holiness Association Camp, three miles from Kittanning, Pa. Workers: Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

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

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

Aug. 26 to Sept. 5. Oklahoma State Holiness Association camp, Blackwell, Okla. Workers: Joseph Owen, J. B. Chapman. Male Quartet from John Fletcher College. For further information address Mrs. A. L. Wright, Secretary, 307 E. College, Blackwell, Okla.

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

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

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

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

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

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

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

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

September 9 to 19, Annual Campmeeting of the Custer County Holiness Association in the Community building at Thomas, Okla. Evangelists: Geo. B.

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Kulp of Battle Creek, Mich., and B. F. Neely of Bethany, Okla.; Song evangelist, Prof. J. E. Moore, of Los Angeles, Calif. Entertainment given to visiting ministers. For further information write E. N. Engle, President; or Miss Anna Kraybill, Secretary, both of Thomas, Okla.

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

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

Sept. 16 to 26, Glendale, Arizona. Old Paths Annual campmeeting. Entertainment by freewill offerings. For particulars write to O. R. Weed, Glendale, Arizona.

## WANTS

**WANTED**—A sanctified graduate trained nurse, to act as matron in a Rescue Home. This is a great opportunity for doing good. Any one interested please write immediately to Rev. A. J. Valery, President, Bethany Training Home, 1051 Pearce St., Memphis, Tenn.

**DON'T QUIT SCHOOL**—If you are not financially able to go off to college, why not get a position in Chicago at fair salary and attend evening school? Thousands are taking high school, business, professional, music, etc., etc., in evening schools; why not you? My husband and I will help free of charge several Christian young men to find suitable positions. We will gladly help anyone we can, but particularly would like to hear from those interested in piano and vocal music. I will gladly answer all inquiries. Write Mrs. Berna Bailey, 3124 Walnut St., Chicago, Ill.

A nation experienced as evangelistic singer and Superintendent of Rescue Work is now free for service. References supplied. Mrs. L. M. Taft, Washington, Mich.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.  
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### FALL ASSEMBLIES

Iowa (Des Moines, Iowa) .....Aug. 25 to 29  
Indiana .....Aug. 30 to Sept. 5  
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday, except Indiana District, which will begin with preliminary meeting Monday night.

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### FALL ASSEMBLIES

Kansas (Newton) .....Sept. 1 to 5  
Eastern Oklahoma (Ada).....Sept. 29 to Oct. 3  
Western Oklahoma (Altus).....Oct. 6 to 10  
Florida (Miami) .....Oct. 14 to 17  
Georgia (Atlanta) .....Oct. 20 to 24  
Alabama .....Oct. 27 to 31  
Mississippi (Columbus).....Nov. 2 to 7  
Louisiana (Lake Charles).....Nov. 10 to 14

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### FALL ASSEMBLIES

Chicago-Central (Chicago First Church) .....  
.....Sept. 1 to 5  
Kansas City (Pittsburg, Kans.).....Sept. 8 to 12  
Missouri (Des Arc, Mo.).....Sept. 15 to 19  
Kentucky (Lexington, Ky.).....Sept. 22 to 26  
Tennessee (Chattanooga, Tenn.) Sept. 29 to Oct. 3  
Arkansas (Hot Springs, Ark.).....Oct. 6 to 10  
Dallas (Houston, Tex.) .....Oct. 13 to 17  
Hamilin (Lubbock, Tex.).....Oct. 20 to 24  
San Antonio (San Antonio, Tex.)...Oct. 27 to 31

## EVANGELISTS' SLATES

### JARRETTE AND DELL AYCOCK

Durant, Okla. ....Aug. 28 to Sept. 6  
Norman, Okla. ....Sept. 9 to 19

### C. H. BABCOCK

Alexandria, Ind. ....Aug. 30 to Sept. 15  
Lowell, Mass. ....Sept. 16 to 26  
Minneapolis, Minn. ....Oct. 3 to 24

### LEWIS H. BACHELLER

Detroit, Mich. ....June 12 to Sept.  
Pontiac, Mich. ....September

### A. F. AND LEONORA T. BALSMEIER

Indiana Assembly, Alexandria, Ind. ....  
.....Aug. 30-31  
Chicago Central Assembly, Chicago, Ill. ....  
.....Sept. 1  
Kansas Assembly, Newton, Kans. Sept. 2 to 5  
Kansas City Assembly, Pittsburg, Kans. ....  
.....Sept. 8 to 12  
Topeka, Kansas .....Sept. 14 to 19  
Kentucky Assembly, Lexington, Ky. ....  
.....Sept. 23 to 26  
Toledo, Ohio (412 Harrison) ...Oct. 1 to 17

### P. P. BELEV

Alexandria, Ind. (Assembly) .....  
.....Aug. 30 to Sept. 5  
Terre Haute, Ind. ....Sept. 12 to 26

### EDNA BEOUGHIER AND PEARL WILCOX

Columbus, Ohio .....Sept. 17 to Oct. 3  
Berrysville, Ohio .....Oct. 17 to 31

### F. C. BROWN

Lucasville, Ohio .....Aug. 26 to Sept. 12  
Wellston, Ohio .....Sept. 1 to 26

### C. C. BURTON

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

### M. M. BUBSEY

Port Dodge, Iowa .....Sept. 5 to 19  
Barberton, Ohio .....Oct. 1 to 17  
Urbelsville, Ohio.....Oct. 24 to Nov. 14

### W. R. CAIN

Ara, Mo. ....Aug. 28 to Sept. 3  
Arkansas City, Kans. ....Sept. 12 to 26

### JACK AND RUBY CARTER

Snyder, Texas. ....Aug. 24 to Sept. 6

### C. C. AND FLORA CHATFIELD

Lockland, Ohio.....Sept. 9 to 19  
Crothersville, Ind.....Sept. 19 to Oct. 3  
Sidney, Ohio.....Oct. 6 to 17  
Lancaster, Ohio.....Oct. 19 to 21

# SERMONS

## That Search the Soul

By E. E. Shelhamer



The Author

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**C. C. CONLEY**  
Greenfield, Ind. (Camp) Aug. 26 to Sept. 6

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

**M. S. COOPER**  
Southport, N. C. ....Sept. 5 to 26  
Greensboro, N. C. ....Oct. 3 to 17  
Indian Head, Md. (Convention) Oct. 20 to 24  
Washington, D. C. (2nd church) .....Oct. 24 to Nov. 7

**ERNEST CORYELL**  
Mora, Minn. ....Sept.  
Hector, Minn. ....Oct.

**WILLARD D. DAVIS**  
Newton, Kansas (Assembly) ....Sept. 1 to 5  
Pittsburg, Kans. (Assembly) ....Sept. 8 to 12  
Three Sands, Okla. ....Oct. 8 to 24

**H. N. DICKERSON**  
Columbus, Ind. (Camp) ....Aug. 26 to Sept. 6  
Red Key, Ind. ....Sept. 28 to Oct. 10  
Bloomington, Ind. ....Oct. 17 to 31

**JOHNIE AND JACKIE DOUGLAS**  
Calamine Ark. ....Sept. 3 to 12  
Hennessy, Okla. ....Sept. 16 to Oct. 3

**CHARLES DYE**  
Millersport, Ohio ....Aug. 29 to Sept. 19  
Portsmouth, Ohio ....Sept. 26 to Oct. 10

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

**THEO. FLSNER AND WIFE**  
Richmond Hill, N. Y. ....Aug. 29 to Sept. 6  
Portland, Maine. ....Sept. 15 to 26  
East Palestine, Ohio. ....Oct. 8 to 17  
Huntington, Ind. ....Oct. 21 to Nov. 7  
Charlotte, No. Car. ....Nov. 9 to 21  
New Bedford, Mass. ....Nov. 25 to Dec. 12

**KIRBY FIELDS AND WIFE**  
Indiana District Assembly Aug. 31 to Sept. 5  
Southport, N. C. ....Sept. 9 to 26  
Dayton, Ohio ....Oct. 31 to Nov. 14

**H. T. FLANNERY**  
Radcliff, Ohio (Camp) ....Aug. 26 to Sept. 5

**BONA FLEMING**  
Oakland City, Ind. ....Aug. 27 to Sept. 6

**JOHN FLEMING**  
Oakland City, Ind. ....Aug. 27 to Sept. 6  
Andover, Ohio. ....Sept. 15 to 26  
Youngstown, Ohio ....Sept. 27 to Oct. 10  
Monongahela City, Pa. ....Oct. 20 to 31  
Champaign, Ill. ....Nov. 3 to 14  
Fort Wayne, Ind. ....Nov. 15 to 23  
Greensboro, N. C. ....Dec. 8 to 10

**C. B. FUGETT**  
Oakland, Calif. ....Aug. 29 to Sept. 12  
San Diego, Calif. ....Sept. 16 to 26  
Long Beach, Calif. ....Oct. 3 to 17  
Anaheim, Calif. ....Oct. 18 to 31  
Brea, Calif. ....Nov. 1 to 14

**J. E. GAAR**  
El Reno, Okla. ....Sept. 5 to 10

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

**PHILIP GEITER**  
Butler, Pa. ....Aug. 24 to Sept. 12  
Cleveland, Ohio. ....Sept. 19 to Oct. 3

**R. E. OILMORE**  
Cahot, Ark. ....Sept. 1 to 12

**A. W. GOULD**  
Cape May, N. J. (Camp) ....Sept. 10 to 19

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

**ROLAND E. GRIFFITH**  
West Bend, Ky. ....Aug. 10 to 22  
North Pacific District .....Fall

**LEE L. HAMRIC**  
Post, Texas. ....Aug. 22 to Sept. 6

**J. C. HAFLEY**  
Sallisaw, Okla. ....Aug. 18 to Sept. 3

**C. E. HARDY**  
Madill, Okla. ....Aug. 29 to Sept. 12

**B. F. HARRIS**  
Morrowville, Kans. (Camp) Aug. 20 to Sept. 6

**JOHN T. HATFIELD**  
Greenfield, Ind. ....Aug. 26 to Sept. 6

**ROY H. HOLLENBACK**  
Alexandria, Ind. (Assembly) ....Sept. 1 to 5  
Cambridge City, Ind. ....Sept. 8 to 26  
Atlanta, Nebr. ....Oct. 9 to 21  
Venus Nebr. ....Oct. 28 to Nov. 7

**OSCAR HUDSON**  
Madill, Okla. ....Aug. 22 to Sept. 5  
Pittsburg, Kansas (Assembly) Sept. 8 to 12  
Newport, Ky. ....Oct. 26 to Nov. 10  
Elwood Ind. ....Nov. 12 to 28

**AARON AND GRACE HULSE**  
Letona, Ark. ....Aug. 17 to Sept. 5  
Vinton, Kans. ....Sept. 12 to 30

**ALLIE AND EMMA IRICK**  
Bethany, Okla. ....Aug. 26 to Sept. 6

**C. B. JERNIGAN**  
North Nashville, Tenn., 1828 11th St. ....  
.....Aug. 22 to Sept. 5  
Erma, N. J. (Camp) ....Sept. 10 to 19  
Hominy, Okla. ....Oct. 8 to 24  
Holdenville, Okla. ....Oct. 29 to Nov. 14

**A. H. JOHNSTON AND WIFE**  
Oakland City, Ind. ....Aug. 27 to Sept. 5

**LUM JONES**  
Calamine, Ark. (Camp) ....Sept. 3 to 12

**J. A. KRING AND WIFE**  
Olympia, Wash. ....Aug. 15 to Sept. 5  
Snoqualmie, Wash. ....Sept. 12 to Oct. 3  
Canby, Ore. ....Oct. 31 to Nov. 14

**MASON LEE**  
Huntington, W. Va. (Tent) .....  
.....Aug. 26 to Sept. 12

**JACK LINN AND WIFE**  
Louisville, Tenn. (Camp) ....Sept. 3 to 12

**V. W. AND MARQUERITE LITRELL**  
Atlanta, Nebr. (Camp) Aug. 27 to Sept. 5  
Francisco, Ind. (Oatsville Ch.) .....  
.....Sept. 23 to Oct. 10  
Mannington, W. Va. ....Oct. 14 to 31

**B. A. LOOAN**  
Erlin, Tenn. ....Aug. 27 to Sept. 12

**W. W. LOVELESS**  
East Orwell, Ohio ....Aug. 25 to Sept. 12  
Fresno, Ohio ....Oct. 7 to 31

**M. M. LOWREY**  
Britton, Okla. ....Aug. 18 to Sept. 5

**THEO. AND MINNIE LUDWIG**  
Eagle, Idaho ....Sept. 10 to 26  
Lewiston, Idaho ....Oct. 1 to 17  
Camas, Wash. ....Oct. 19 to 31

**ERNEST D. MARSH AND OEO. H. WARD**  
Butler, Pa. ....Aug. 22 to Sept. 12

**REV. AND MRS. J. B. MCDRIDE**  
Holla, Okla. ....Aug. 25 to Sept. 8  
Elkhart, Kans. ....Sept. 12 to 27  
Bluffton, Ind. ....Sept. 30 to Oct. 17

**J. A. MACCLINTOCK**  
Olive Hill, Ky. (Camp) ....July 31 to Aug. 15  
Louisville, Ky. ....Aug. 18 to 31  
Franklin, Ohio. ....Sept. 5 to 10  
Lexington, Ky. ....Sept. 21 to 28

**F. L. McDONALD**  
Alexandria, Ind., Assembly Aug. 31 to Sept. 5

**L. C. MEISSER**  
Columbus, Ind. (Camp) ....Aug. 29 to Sept. 6  
Pontiac, Mich. (Convention) ....Sept. 8 to 17  
Rochester, N. Y. (Convention) Sept. 15 to 19  
New England District (Convention) .....  
.....Sept. 22 to Nov. 7

**B. W. MILLER**  
Hixton, Colo. ....Aug. 23 to Sept. 6  
Newman's Grove, Nebr. ....Sept. 6 to 19  
Council Bluffs, Iowa ....Sept. 26 to Oct. 10  
Beatrice, Nebr. ....Oct. 17 to 31  
Fairbury, Nebr. ....Nov. 3 to 21

**HARRY MORROW**  
Morrowville, Kans. ....Aug. 18 to Sept. 6

**D. F. NEELY**  
Antlers, Okla. ....Aug. 23 to Sept. 6  
Norman, Okla. ....Aug. 8 to 22  
Thomas, Okla. ....Sept. 9 to 19  
Knowles, Okla. ....Sept. 20 to Oct. 3  
Altus, Okla. ....Oct. 6 to 10

**WADE L. NELSON**  
Reed, Okla. ....Aug. 25 to Sept. 12

**WILL H. AND LILLIE B. NERRY**  
Carthage, Mo. ....Aug. 22 to Sept. 4

**JOHN NORDBERRY**  
Ocean Grove, N. J. ....Aug. 20 to Sept. 4  
Delanco, N. J. ....Sept. 4

**O. F. AND BYRDIE OWEN**  
Chariton, Iowa ....Sept. 6 to 19  
Curtis, Nebr. ....Sept. 22 to Oct. 3  
Kenesaw, Nebr. ....Oct. 10 to 24

**FANNIE PAYNE PARTY**  
Alexandria, Ind. (Dist. Assembly) .....  
.....Sept. 1 to 5

**L. M. PAYNE**  
Kennedy, Okla. ....Aug. 26 to Sept. 5

**DWIGHT M. PEFFLEY**  
Ohio District .....September

**J. E. AND ADA REDMON**  
Nashville, Mich. ....Sept. 10 to 28  
Elgin, Ill. ....Sept. 20 to Oct. 17  
Kewanee, Ill. ....Oct. 22 to Nov. 7  
St. Bernice, Ind. ....Nov. 12 to 28

**LAWRENCE REED**  
McKeesport, Pa. ....Aug. 18 to Sept. 5  
Selo, Ohio ....Sept. 9 to 19  
Carrollton, Ohio ....Oct. 1 to 10

**JAY AND VIRGINIA RICE**  
Hooker, Okla. ....Aug. 29 to Sept. 12

**LEWIS J. AND EDITH RICE**  
Chicago, Ill. (Assembly) ....Sept. 1 to 5  
Richland Center, Wis. ....Sept. 20 to Oct. 17

**J. A. RODOEIR**  
Omaha, Nebr. ....Aug. 26 to Sept. 12  
Corydon, Pa. ....Sept. 19 to Oct. 3  
Mitchell, Ind. ....Oct. 5 to Oct. 24  
Salem, Ohio. ....Oct. 31 to Nov. 14  
Power Point, Ohio ....Nov. 17 to Dec. 1  
Kent, Ohio ....Dec. 5 to 19

**PERRY R. ROOD**  
Reveries, W. Va. ....Oct. 12 to 24

**C. W. RUTH**  
Rochester, N. Y. ....Sept. 8 to 12

**SELF-GOINS EVANGELISTIC PARTY**  
Carters Creek, Tenn. (P. O. Columbia) .....  
.....Sept. 2 to 10

**MR. AND MRS. R. A. SHANK**  
Morrowville, Kans. ....Aug. 20 to Sept. 6

**GURL SPARKS**  
Delanco, N. J. (Local Preacher's Camp) ....  
.....Aug. 27 to Sept. 6

**E. E. SHELHAMER**  
Imperial, Nebr. ....Aug. 28 to Sept. 6  
New Philadelphia, Ohio. ....Sept. 10 to 19  
Allentown, Pa. ....Oct. 13 to 24  
Brooklyn, N. Y. ....Oct. 29 to Nov. 7  
Plattsburg, N. Y. ....Nov. 11 to 21

**MRS. JULIA A. SHELHAMER**  
Imperial, Nebr. ....Aug. 28 to Sept. 6

**J. N. SMITH**  
Perry, Okla. ....Aug. 10 to Sept. 5

**E. H. STILLION**  
Warwick, Ohio. ....Sept. 1 to 19

**B. D. SUTTON AND WIFE**  
Kingswood, Ky. (Camp) ....Aug. 27 to Sept. 6  
Chicago, Ill. ....Sept. 7 to 13

**H. W. SWEETEN**  
Huntington, W. Va. ....Sept. 1 to 20  
Vincennes, Ind. ....Oct. 3 to 18

**W. A. TERRY**  
Ropesville, Tex. ....Aug. 22 to Sept. 5  
Tokio Tex. ....Sept. 8 to 18

**FREDDIE THOMAS**  
Alexandria, Ind. (Assembly) ....Sept. 1 to 5  
Clinton, Ill. ....Sept. 8 to 19  
St. Louis, Mo. ....Sept. 23 to Oct. 3  
Chester, W. Va. ....Oct. 7 to 17  
Bicknell, Ind. ....Nov. 12 to 21  
Bloomington, Ind. ....Dec. 2 to 12

**JOHN AND EMILY THOMAS**  
Berne, Ind. ....Aug. 28 to Sept. 5  
Lexington, Ky. ....Sept. 21 to 23

**I. N. TOOLE**  
Lafayette, Ind. ....Sept. 20 to Oct. 17  
Georgetown, Ill. ....Oct. 24 to Nov. 7  
Middletown, Ind. ....Nov. 12 to 28

**C. E. TONEY**  
Post, Tex. (Grassland Camp) ....Sept. 3 to 19  
W. Okla. District Assembly. ....Oct. 6 to 10  
Holtville, Calif. ....Oct. 14 to Nov. 7  
El Centro, Calif. ....Nov. 11 to 28

**N. D. VANDALL**  
Omaha, Neb. ....Aug. 27 to Sept. 12

**MRS. DELANCE WALLACE**  
Malone, Wash. ....Aug. 25 to Sept. 5  
Tacoma, Wash. ....Sept. 12 to 26

**WERKHAUSER EVANGELISTIC PARTY**  
Hicksville, Ohio ....Sept. 5 to 19

**EARLE F. WILDE**  
Northern California, Oregon and Washington. .  
.....Fall and Winter

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Lawson, Ky. ....Sept. and Oct.

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