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HERALD OF HOLINESS

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JUSTIFICATION AND SANCTIFICATION

REGENERATION and justification are concomitants and inseparable. Regeneration involves partial sanctification at least; hence every justified soul must be either partially or entirely sanctified. This being the case, those professors of religion, who, through an unhappy prejudice, aver "they will have nothing to do with sanctification," will of course have nothing to do with any religion at all. Justification and sanctification, though inseparable, are, however, perfectly distinct blessings.

1. Justification is an act of governmental aspect passed in the mind of God: sanctification is a divine work wrought in the soul of man. Justification precedes, and sanctification in its lowest degree follows it, as one of its concomitants.

2. Justification is a relative change,—changing the believer's relation to the divine government: sanctification is a radical change, effecting a moral renovation in the soul.

3. Justification changes our forensic relations to God: sanctification changes our disposition of heart toward Him.

4. Justification removes the guilt of sin: sanctification destroys its power, and, when it is entire, cleanses all its pollution. The former secures the favor of God; the latter, the "divine image."

5. Justification secures our adoption into the family of God,—a moral affiliation: sanctification secures the preparation or meetness for "the inheritance of the saints in light."

6. Justification relieves the soul from exposure to the miseries of hell: sanctification prepares it for the felicities of heaven. One secures a title to heaven; the other, a preparation for it.

7. Justification is instantaneous: sanctification is both gradual and instantaneous. Regeneration, the commencement of sanctification, is instantaneous. The completion of purification or entire sanctification is an instantaneous work.

8. Justification is a complete act; it has no degrees; all who are justified are fully and freely justified: sanctification has its degrees; some are partially, and some entirely, sanctified.

Of both justification and sanctification, the blood of Christ is the meritorious cause; the Word of God, the instrumental cause; the Holy Ghost, the efficient cause; and consecration, faith, and prayer, the conditional cause.

(J. A. Wood in "Guide to the Beauty of Holiness," February, 1866)

HERALD OF HOLINESS

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

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EDITORIAL COMMENTS

Truth and error both go pretty much by systems. This is illustrated by a quotation from the late James Orr found in a recent editorial in *The Gospel Minister*. The quotation is as follows: "Loud as is the voice of denial, one fact must strike every careful observer of the conflict. Among those who reject the Virgin Birth of the Lord few will be found—I know not any—who take in other respects an adequate view of the Person and work of the Savior. It is surprising how clearly the line of division here reveals itself. My statement publicly made and printed has never been confuted, that those who accept a full doctrine of the incarnation—that is, of a true entrance of the eternal Son of God into our nature for the purpose of man's salvation—with hardly an exception accept with it the doctrine of the Virgin Birth of Christ, while those who repudiate or deny this article of faith either hold a lowered view of Christ's person, or, more commonly, reject His supernatural claims altogether. It will not be questioned, at any rate, that the great bulk of the opposition of the Virgin Birth—those who are conspicuous by writing against it—are in the latter class." And we have observed the same thing regarding holiness as a touchstone of orthodoxy. When a man is not clear on the doctrine of holiness, follow him carefully and see if there is not also something wrong with his conception of sin.

The Baptist says:

Education is the largest Northern Baptist enterprise. Sixty-one schools and colleges have an investment of over \$138,000,000. The operating income of these institutions is over \$13,000,000 a year, a sum twice the annual expenditure for all Northern Baptist mission work at home and abroad. There are Baptist schools in every northern state east of the Missouri river except Delaware. In the western states where state education is more largely developed there are few Baptist schools. No other enterprise in America, except the automobile industry, has grown in such a phenomenal way since the close of the war. In 1917 the total attendance at all northern Baptist schools was 22,417. Last year it was 30,860, an increase of almost 50 per cent in nine years. Educators are now asserting emphatically that Christian education is a distinct part of their task.

The Church of the Nazarene faces a stupendous proposition in the field of education. We must equip and

endow our schools and "standardize" them so that our young people can afford to attend them. And in this statement we have no reference whatever to preachers, but to that great throng of young Nazarenes who are to be farmers, housewives, professional men, teachers and common laborers, but who must secure education and who need direction and protection all through the time of education. We must either build standard academies and colleges or quit the field of secular education—necessity will drive us to do one or the other of these things. And besides this, we must train the young men and young women, professionally, who are to be our preachers and missionaries in the future; and this means that we must have strong Bible and theological departments in our schools. And then we are going to have a few, and they our choicest, who want higher work in theology. And for these we must provide a strong, high grade theological seminary somewhere. To those who have complained that we have too many schools and that our educational work is too expensive, we would say, simply, "Cheer up, brothers, the worst is yet to come." We must now get ready to go into educational work in earnest. So far we have not been very serious about the matter.

It costs money and involves sacrifice to carry on a successful propaganda, and Atheists cannot well have enough concern for their fellowmen to be willing to "pay the price." So the American Association for the Advancement of Atheism is destined to go slowly and stop pretty soon. In the meantime it may afford a little cheap notoriety to a few "Sons of Satan" who are foolhardy enough to lend their names to its roster. But the majority will find their notoriety so embarrassing that they will do like the Oklahoma youth who withdrew his name the day after it was announced that the state had given his society a charter upon his application. Men who do not fear God will not respect one another, will not respect their oath, will not keep their contracts, and will not promote the moral and social interests of the community. In most states they cannot qualify for public office, and in the average community they will not be assets to the business interests of any firm. The people of this country have their faults, but philosophical Atheism is not one of them.

We are glad to note that B. W. Miller, R. L. Hollenback and others of our best preachers and strongest evangelists have accepted pastorates. The pastorate is the logical and best field for ninety-nine preachers out of the hundred. Yesterday I talked with one of our New England leaders, and he said, "We need pastors and our men do wisely to take up this work. We need a few evangelists, but they must be exceptional men if they make good and are kept busy. Generally they must be more than simply good preachers. They

must usually be quaint, eccentric or specifically gifted to exhort, and blessed with unusual faith for revivals." And this is about the sentiment found in all parts of the country. We are organizing new churches all the time and we must supply them with pastors. Every preacher should be in the pastorate or else be able to give a very fine reason for being anywhere else.

Speaking of a preacher who seemed to drift about because of the extravagant admiration, laudation and praise of the people, Dr. H. C. Morrison, in *The Pentecostal Herald*, says, "Ministers of the gospel can stand sanctification, persecution, misrepresentation, almost anything, but they cannot stand glorification. That belongs to the next world."

BERATING THE PREACHERS

BERATING preachers is a favorite pastime with all those who have personal ambitions to serve or heterodox theories to propagate. By this we do not mean to imply that preachers are blameless in the exercise of their holy calling, but we do mean to say that the thief himself has been known to join in the chase and to cry "Stop thief," in order to turn the attention away from himself.

Just now a tract called "Things the Clergy Never Tell," has been handed to us with the information that a copy of it has been left at every door in a certain city of twenty-five thousand, out in Kansas. The tract reads as follows:

There are some clergymen, no doubt, who are really sincere in thinking that Jesus was His own father, and the Almighty is the son of Himself; and that each of these is a third person who is the same as the other two, and yet different from them.

But there are others who know very well that the above doctrine was invented by the unbaptized heathen Emperor Constantine, in the same year in which he murdered his own son; yet they never tell this fact.

There are some clergymen who, no doubt, are quite sincere in thinking that the Bible teaches that a God of infinite wisdom and love has prepared a great caldron of literal fire where the majority of the human family will spend eternity in the strangling fumes of burning sulphur, pleading in vain even for one drop of water to cool their parched tongues. Alas, that any could so misunderstand our heavenly Father and His Word!

But there are others who have in their possession Greek and Hebrew concordances which shed full light on the meaning of the words *sheol*, *hades*, *gehenna* and *tartaroo* (the only words in the Bible translated hell); but they carefully conceal their knowledge from the people. They have a reason for doing so.

There are some clergymen who, no doubt, are quite convinced that unless they or some other person sprinkle a few drops of water on a child's face and hastily mutter a few words over it, the child is lost for all ages.

But there are others who could know the real meaning of baptism, if they would, and who could know that it was not meant for infants at all; but they never tell the facts.

To be perfectly fair with our readers we must say that this tract is the propaganda of that sect of proselyters who have within recent years assumed the high sounding name of "International Bible Students," but

whose more proper designations are "Russelites," "Millennial Dawn-ites," and "No-hellites." We have known them more or less intimately for twenty-five years, and if they have ever had a soul saving revival or done any other worthy service for humanity in all that time, we have never heard of it. But they do attempt by fair means and foul to lead astray the Christian people of the various denominations and to wreck their faith in the essential truths of the Bible and of the Christian religion.

The tract before us is a conglomeration which within itself designates the author as either an ignoramus or a knave. The first paragraph is a ridiculous parody on the historic doctrine of the "Trinity," and shows that the author is either too shallow to understand this fundamental tenet of the orthodox Christian faith, or else he is morally dishonest. For the parody is a falsehood and a misrepresentation. And no unbiased student of history could respect the honesty of a man who would accredit Constantine with the authorship of the doctrine of the Trinity.

But the heart of the tract is found in the third and fourth paragraphs where from a parody on the doctrine of "The destiny of the wicked," the author passes to a reference to Greek and Hebrew "concordances" which he says the preachers have in their possession. Now most students of Hebrew and Greek depend pretty largely upon "Lexicons" for the definition of words, but this author doubtless got his notions out of a "concordance" (let the intelligent reader discern between the two books).

But of course it is possible that this author is quoting from "Pastor Russell," who used himself to be fond of referring to ancient languages until it was finally brought out that he read none of them. And then, again, one could scarcely expect the author of such a tract to pay much attention to "order," so perhaps we should make nothing of the fact that he speaks of "Greek and Hebrew concordances," and then proceeds to give a list of words, one of which is Hebrew, and it the first, although the order of his own words would lead an uninformed person to suppose that the first of the words is Greek and the others Hebrew. Perhaps this is but an accident, and then again, it may mean that the author is not well acquainted with such words and that he does not know just which language each does represent—it might be that way, you know.

But passing from all this, the implication is that preachers who know Hebrew and Greek, know of course that hell is not really as bad as others make out that it is, and that for reasons of their own, preachers prefer to make hell worse than it is. Now none will dispute but that *sheol* in the Old Testament is practically the equivalent of *hades* in the New Testament, and as the other two words are Greek, we can hasten our investigation by simply taking up the three Greek words. *Hades* occurs at least ten

times in the following passages: Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27; 2:31; Rev. 1:18; 6:8; 20:13; and 20:14. Now tell me, does this word mean nothing more than "the grave" in any of these passages? I think no intelligent and sane person will be able to answer that it does. Perhaps some will stumble because it may sometimes mean less than "eternal punishment," but this is no argument at all. The fact is it always means as much as it can mean, considering the subject with which it deals. Just as when General Sherman said, "War is hell," he did not mean that war is "eternal punishment," but he described the horrors of war in the strongest language by applying to it the word which in its usual and fullest meaning does imply "eternal punishment." *Gehenna* occurs at least eleven times in the New Testament in such passages as Mark 9:44, and *Tartaroo* occurs once in 2 Peter 2:4. And in every case these are strong words and when applied to cases where it is possible for them to mean "eternal hell," that is what they mean. But the Bible is not a book of technical terms, so the meaning of words must be determined by the context. And on this basis, more than half of the times when these words are used they mean "eternal punishment."

But seeing that we are quoting Greek, why should we stop with the study of only three words? *Aidios* is a good word. It appears in Romans 1:20 (translated eternal) where it describes the power and Godhead of God Himself, and in Jude 7, where it describes the means of torment to sinners. Its simplest meaning is, perhaps, "perpetual." And who is able to say that it means one thing in matter of time when applied to the constancy of God and another thing when applied to the means for the torment of the wicked? *Aionios* is translated "everlasting" and also "eternal" in Matt. 25:41, 46. But it is applied to both the righteous and the wicked as a means of telling how long the joy of the one and the sorrow of the other will last. Hence, if it is limited as regards the wicked, it is limited as regards the righteous. If the wicked are to be burned up or finally restored, then the righteous will vanish or enter again upon a period and state of probation. But that we may not depend upon analogies, take Mark 3:29, where *aionios* is connected with *krisis*, the latter word being translated damnation. "Eternal Damnation!" If that does not mean that the judgment of the wicked will last forever, then there is no way to say that it will. But if any still hold doubts as to the meaning of *aionios*, let him examine its use in connection with the good things of God. It is the word in John 3:16, *everlasting* life, and in three other like passages in John, and in Acts 13:46 and Gal. 6:8. Then when you think of it in connection with *eternal* fire (Jude 7) and other thoughts of judgment, do not forget what it means when used on the opposite side of the ledger.

And now about the cringing preacher: the preach-

ing of eternal hell has never been popular. It is the man who contracts to make hell tolerable who is bidding for popularity. And that veiled reference to the purpose of the "hell fire" preachers would better have been stated more clearly; for all history shows that removing fear of judgment from before the eyes of men has always tended to make them careless and godless and uncontrollable. So if the preachers have any motive at all in preaching a hot hell for impenitents it must be that it is to warn and win and save and defend. On the other hand, the "no-hell" preacher must have a motive. And we wish he would tell us what it is, for until we know, we are bound to think that he has some special interest in hell and wants to defend its reputation and advertise its advantages and secure immigration. Or he must desire to console men in their fleshly indulgences while they are alive. Whatever his motive, we cannot endorse it. There is no need to err at all, but if we must err, we would a million times rather err in preaching too hot a hell than to err by preaching too comfortable a hell. For if our characterization is severe it will still effectively warn, but if it is consoling it will assist in damning. Give me the judgment of the "hell fire" preacher, and I shall not envy the fate of the "no-hell" ranter.

The reference to preachers who baptize infants with the conviction that otherwise the child will be lost for all ages is without application to any Protestant preacher that we have ever known or heard. If there is such a preacher anywhere, then we have nothing to say in his defence, and seeing we believe there is no such, it is scarcely worth while defending him. But if the author of the tract intends to say that preachers who baptize babies believe and teach that unbaptized infants will be lost, then we will say that our hope is that the author will find entrance into heaven through that side door through which little babies and idiots pass, otherwise, we would quote from Revelation 21:8, "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

And now do not forget that the system that teaches "no hell," in ninety-nine cases out of the hundred teaches "no blood atonement for sin," "no infallible Bible," and other such damning heresies. And also, don't forget that there is no hope for any man outside of Christ, and that the Bible alternates are: "Turn or burn, repent or perish, fly or die." And don't rest until you have been converted soundly and sanctified wholly. And then make the blood of Jesus Christ your defense against every threatening judgment.

"Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, pride, formality, slavery, etc. Make no hobby of any one thing in particular, but of symmetrical holiness in general. Follow the Bible; it has no hobby but holiness"

IS SIN A NECESSITY?

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

SIN is the most troublesome thing in the universe. It grieves heaven, ruins earth, and fills hell. It rolls a vast gulf-stream of woe across the empire of God forever.

Can any such disastrous thing as sin be a necessity? What is sin, anyway? The Greek New Testament Lexicon defines the most common noun, for sin—*hamartia*—as (1) Error, offence, sin. (2) The principle of sin; the cause of sin; proneness to sin; sinful propensity. Webster defines sin as (1) Transgression of the law of God; disobedience of the divine command; any violation of God's will, either in purpose or conduct; moral deficiency in character. (2) Sin is spoken of in theology as original or actual. Actual sin is the act of a moral agent in violating a known rule of duty. Original sin, as generally understood, is native depravity of heart, that want of conformity to the divine will, that corruption of nature, or deterioration of the moral character of man which is supposed to be the effect of Adam's apostasy, and which manifests itself in moral agents by positive acts of disobedience to the divine will. Sin, then, exists after two forms. (1) The sinful voluntary act. (2) The propensity to sin, or depravity or corrupt nature that prompted the act. The question before us then is—"Is any kind of sin a necessity?"

I. Let us hear from God on the subject. "I am Jehovah that brought you up out of the land of Egypt, to be your God; Ye shall therefore be holy, for I am holy" (Lev. 11:45). "Like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy for I am holy" (1 Peter 15:16 R. V.) We are taught that all the angels in heaven were holy until a third part fell and were cast out (Jude 6; Rev. 12:4). "Stand in awe and sin not" (Psalm 4:4).

"Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isa. 1:16, 17). "Say unto them, as I live saith Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live, turn ye, turn ye from your evil ways for why will ye die?" (Ezek. 33:11). "If I say to the wicked, Thou shalt surely die; if he turn from his sin . . . he shall surely live" (Ezek. 33:14, 15). "Sin no more" (John 5:14 and 8:11). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness [unrightness]" (1 John 1:9). "These things I write unto you that ye may not sin" (once, Aorist tense, Bishop Westcott). This passage, like all the above passages, implies that sin is not a necessity, that under the dispensation of grace the believer may be always victorious over temptation. . . . It is evident as the cloudless midday sun that John does not

regard sin as a normal element of the Christian life. In aiming to produce complete and constant victory over sin he was not endeavoring to set forth an abnormal character. An unsinning Christian was in his estimation neither an impossibility nor an anomaly. John was not visionary but sober in his endeavor to edify and purify the Church. He plainly asserts that sinlessness is the aim of his teaching, and that this is not gained by efforts on the plain of natural ability, but by the grace of our Lord Jesus, who sends the Paraclete to "cleanse from all unrighteousness. We call attention to the aorist tense, "may not commit a single sin." Says Bishop Westcott, "The thought is of the single act, not of the state (present tense). The tense is decisive against the idea that the apostle is simply warning his disciples not to draw encouragement for license from the doctrine of forgiveness. His aim is to produce the completeness of the Christ-like life." Says Alford, "That ye may not sin (at all) implies the absence not only of the habit, but of any single acts of sin." The aorist tense alone refutes the supposition that John is exhorting the unconverted.

Verse 2. "And if any man sin" (Westcott—"even once"). Here again the tense (aorist) indicates a single act into which the regenerate person may be suddenly carried against the real purpose and tenor of his life, in contrast with a career or habitual state of sin. The possibility of a sinless Christian life is still implied." Dr. David Steele's "Half Hours with John's Epistles," pp. 27, 28.

We see from the above that God everywhere forbids sin, and threatens to punish it, and everywhere assumes that it is possible to cease from sinning, and to live a life above the commission of sin.

Now let us hear from men:

I. A Calvinistic Creed.

1. God from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass.

Now the sin of the devil and his angels, and the fall of our first parents, and every other sin and crime ever committed are among these "whatsoever comes to pass" things. And, since God is infinite in power, if His omnipotent will freely and unchangeably ordained all these sins, then they were each and all a necessity. God's unchangeable ordinations are causative.

2. "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

3. "These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite,

that it cannot be either increased or diminished."

Now, nothing but sin causes the destruction and doom of any moral being; and if a third of the angels and the great mass of human beings were "foreordained" and "unchangeably designed" to "everlasting death," then of course, it would follow logically and undeniably that their sin was and is a necessity.

4. "The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and ordain them to dishonor and wrath for their sin, to the praise of His glorious justice."

Here again, if this creed is true, we are forced to conclude that all mankind, except a few elect people, are "eternally and unchangeably" designed for damnation "for their sin" which was made necessary by the "unchangeable" ordination of an all-powerful God. "The necessity of sin" would be an irresistible conclusion.

5. "The doctrine of this high mystery of predestination is to be handled with special prudence and care."

Amen. That is precisely what I am trying to do. I want every reader of these lines to understand that from the depths of my soul, I feel that the above articles which I have quoted from the Calvinistic creed constitute the vilest and most blasphemous reflection on the character of God that was ever put in print.

Every reasoning mind can see that it not only makes sin a necessity, but it logically makes God the direct "irresistible" and only author of every sin and crime that was ever committed. The devil and all fallen angels are only unfortunate necessary agents, doing simply what they were "eternally and unchangeably ordained" to do. The real villain of the universe is God himself.

I feel like making an apology to my pen for forcing it to copy such blasphemy.* In the long ago I studied six languages; but I never had a vocabulary sufficient to express my abhorrence of such theology. If the hierarchies of hell should sit in council a million years, it is doubtful if they could form a creed that more wickedly misrepresents the government and character of our blessed and adorable God. John Wesley well said, "It makes God worse than the devil."

II. Let us now hear from a Calvinist theologian. Dr. Charles Hodges was the prince of Calvinists, next to John Calvin himself. On page 257, Vol. II, "Systematic Theology," he says, "Men since the fall are utterly unable to turn themselves unto God, or to do anything truly good in His sight." Then, of course, sin would be a necessity to all, but the few elect.

On page 267 he says: "We are required to be perfect, as our Father in heaven is perfect. The obligation is imperative and constant. Yet no sane man can assert his own ability to make himself thus perfect. Notwithstanding therefore the repeated commands

given in the Bible to sinners to love God with all the heart, to repent and believe the gospel, and live without sin, it remains true that the Scriptures nowhere assert or recognize the ability of fallen man to fulfill these requisitions of duty."

On page 271 he says: "Any man knows two things as clearly and as surely as he knows his own existence; first, that he is bound to be morally perfect, to keep all God's commands . . . and, secondly that he can no more do it than he can raise the dead."

This reminds us of the larger catechism to which Dr. Hodge subscribed.

Question 149. Can any man perfectly keep the commandments of God? Answer, "No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God, but daily doth break them in thought, word, and deed." How could the necessity of sin be taught more plainly?

Again, on page 300 we read: "It is fixed from all eternity how every man will act." On page 301: "Those that believe that God foreordains whatever comes to pass must believe that the occurrence of all events is determined with unaltered certainty." . . .

The doctrine of providence involves the same conclusion. That doctrine teaches that God governs all His creatures and all their actions. That is, that He so conducts the administration of His government as to accomplish all His purpose. Foreknowledge supposes certainty, foreordination determines it; and providence effects it. . . . A sinner cannot move a finger but as God permits and ordains.

Now here are some amazing doctrines. "Every man's conduct was "determined" and "fixed from all eternity how every man will act." And as God was the only being that "inhabited eternity," He must have been the "determiner" and "fixer." He "fixed" the fall of Adam, and the depravity that followed, and made sin a necessity, which the "Infinite Fixer" imposed upon all, so that all are and "must be" helpless sinners who "can no more obey God than they can raise the dead." In spite of all they can do for themselves and God's grace can do for them they will "sin daily in thought, word and deed," "in this life." And they must all be damned for it, unless a purely arbitrary and irresistible grace "elects" a few unconditionally. "Neither are any other redeemed by Christ, or effectually called, justified, adopted; sanctified, and saved, but the elect only." (Creed, Art. VI).

All the sins of the universe are among the events that occur. God foreknew them as certain; for, according to Dr. Hodge, His foreordination determined them, and this providence effects them, i. e. secures their certainty.

Yet a race of sinners must be eternally damned for necessary conduct, which God "fixed from all eternity," "unchangeably ordained," "effected," and made "securely certain."

Out on such a nightmare of human reason!

MEETING REVIVAL CONDITIONS

By Rev. Oscar Hudson

If I regard iniquity in my heart, the Lord will not hear me (Psa. 65:18).

THE intensity of the revival spirit goes up or down with the moral or spiritual state of those who compose the church. Manifestations of the Spirit of God in the quickening of those who are the "dead in trespasses and in sins," or the absence of such phenomena, are in accordance with the innocence or guilt of those who "bear the vessels of the Lord." Our hearts become the "choked" or open channels which act as a gauge to the flow of divine blessing upon our generation. Not the worldlings, but the members of the church, bear the responsibility for failure in revival efforts. No one can blame the Philistines for the daily humiliation of King Saul and his army before the giant, Goliath. The trouble was in Saul and his own soldiers. When innocency was prompted to the attack, though despicably small and poorly equipped, success, progress—a revival—of far-reaching proportions followed.

The necessity of prayer—protracted prayer—is being thundered by tongue and pen. This is gratifying to every lover of divine truth. It signifies a groping for light and relief from oppression; but there can be no *real* intercessory prayer aside from innocency. God will not inspire nor hear the prayer of those who have iniquity covered in their hearts. His conditions must be met if we are to enjoy His favor. Those who dispense His blessings must come His way.

"If I shut up the heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among the people; if *my people*, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven and will heal their land" (2 Chron. 7:6, 7).

Here are the keys to the kingdom by which we bind things on earth to be bound in heaven, or loose things on earth to be loosed in heaven. It is folly to expect divine precipitation to result from repeating words or engaging in a form of prayer while winking at sin or lacking humiliation. No amount of prayer or denying the body of normal ease and pleasure will make up for the lack of innocency. Along with the preaching on the necessity of prayer, we must not forget to exhort to hearty repentance and abundant restitution. The prophets of Baal prayed all day and submitted their bodies to a degree of torture; but there was no fire in answer to their loud crying. Elijah's prayer was of short duration, but there were results.

With Elijah, the past had been settled. He was right with God and man. Baal's prophets were not in harmony with God. Neither was Ahab, their leader. Iniquity was covered in their lives, and while they

desired a revelation of the supernatural, there was no spirit of repentance and no desire to make restitution for the wrongs committed against the man of God.

Sin exists collectively as well as individually. Local churches, communities, states and ecclesiastical bodies can sin and forfeit God's blessings, or reduce their measure, by refusing to repent and make proper reparation. Individuals whose hearts are defiled by iniquity, may be respected and continue their church relation and form of worship, but their exercise will be cold and without unction. They may make much noise and work themselves up to a frenzy as did Baal's prophets, and in this manner make some think they are spiritual and blessed, but their work is deception and their influence transient. A local church that has officially countenanced evil and injured innocence may continue to have a name to live, but it is dead. Services in such a place are hard and development is difficult. Evangelistic efforts result largely in thrashing over old straw and real progress is all but unknown. Prayer in such atmosphere is largely abortive. "We have been with child, we have been in pain, we have as it were brought forth wind" (Isa. 26:18). There may be members of such bodies that get blessed. In spite of the lethargy and spiritless conditions, they persevere, pray through and touch God, but a general deluge is impossible until God's conditions are met and the iniquitous thing purged away.

Families can sin as a unit. There are homes that are dark and the spiritual atmosphere stifling. They are bereft of contentment and happiness and frequently cursed with disaster and disappointments. Family worship in such a home becomes perfunctory and fireless. Some member of the home may enjoy a measure of blessing, but those of keen discernment can feel the chill of death and smell a scent of brimstone upon entering there.

There are ecclesiastical bodies, no doubt, which have reached the same appalling state. Sin, in some way or another, has gained official recognition and its rotting carcass or hideous skeleton lies hidden in some closet. Selfish men harness ecclesiastical power to further their ends, and in the name of religion ruthlessly tread down those who stand in their way. As Saint Dominick, in the twelfth century, with sword in hand hunted the sincere Albigenes and Waldenses, and in the name of religion consigned them to horrid miseries and torturous death, so in a milder way these may drag sin into the sacred precincts of an organization that was once a channel of blessing, causing its wheels to drag, and threaten it with death and decay unless the conditions are met upon which God proposes to grant His blessed absolution.

"The Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but

your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear" (Isa. 59: 1). A national revival is not an impossibility. A nation-wide conflagration is in keeping with His will. He is broadcasting revival energy just as He did in the days of Peter, Wesley, Finney, etc. A receiving set partially "tuned" brings in a program disturbed with squawking and static; but properly and perfectly "tuned," dispenses the flow of energy to the joy and blessing of the passerby. The radio is no more sensitive to the proper wave length, and the conditions to be met no more delicate than those the Church sustains to the throne of God.

"He that covereth his sins *shall not prosper*: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13). These conditions must be met or His blessings forfeited. The situation may be painful, or a selfish heart abhor them; but it is folly to attempt to carry on otherwise. A religious body so cursed may have revivals of varying results in individual congregations, but there will not, there cannot be a general upheaval, throughout its connection, until the cancer is properly dealt with and its poison eradicated. God will not hear those who are guilty while no effort is made at repentance and reparation.

ATLANTA, GEORGIA

"NO OTHER NAME UNDER HEAVEN"

By REV. ROY L. HOLLENBACK

THE Jews made much of a name. Their names were usually given either in significance of the character of the one named or in commemoration of some event connected with his birth. In the name of *Jesus* both of these meet, for He has the character of a Savior, and in His life and death the event of salvation was accomplished. "Thou shalt call His name *Jesus* because *He shall save* His people from their sins."

In Christ's day the Jews had come to worship the names of Moses and Abraham; though I suppose that if those two persons had appeared among them they would have put them to death. As outstanding figures in their national history, the Jews revered the names of those two men; and we may know that it took some boldness for the disciples to put forth the name of *Jesus* to them as superior and supreme, when He had only now been dead fifty days, and their own cruel hands had slain Him. But this the disciples did, and more. They declared that in no other name under heaven was there any hope of salvation. No doubt if they had only enlarged upon His beautiful life as a model, or put Him forth as a pattern of moral goodness, they would have encountered no opposition; but to say that Christ died for our atonement, and rose again for our justification, and that "there is no salvation in any other" was a stroke in the face of the Jews which was bound to create enmity.

It is this exclusive feature of the gospel of *Jesus*

that occasions the "offense of the cross." To put Christ on the level with others; to preach salvation by Him and yet allow that there is hope elsewhere, is acceptable to almost every class of men. But the language of the Bible bars all hope of salvation except in *Jesus Christ*. The big "whosoever" of John three sixteen which is all-inclusive is all-exclusive as well; for it is predicated with the words "believe on *Him*." He is said to be God's "only begotten Son," and the "one Mediator between God and men." All that may be known of God is revealed in Him, and He is the only revelation of God to men. Would you know what God is like? Then observe *Jesus Christ*. He is like God. God is like Him. He and the Father are one. In no other place can you find a correct interpretation of the Father but in Him.

When He gathered up His cross and plod the ascending path to Calvary, and was there lifted up to die, He was made the "Only sacrifice for sin"—the sacrifice rent out of God's own heart to redeem the world of sinners. And as such, He is the only channel of mercy to this dying world. He is the Author, Product and only Expression of saving grace. Mercy without Him has no expression—through Him it has no bound. By Him the mercy of the Lord endureth forever. But close your heart to this channel of mercy—Christ—and you close hopelessly tight the door of heaven. There is no other way that God could show except through Christ!

The matter resolves itself into this: Without Him we are hopelessly lost! Hell is the portion of every intelligent and enlightened soul who has not a personal, saving faith in *Jesus Christ*. Though they may be ever so moral, they are lost. Though they are benevolent and kindly neighbors, they are lost. Though they are our own relatives, residing under our own roof, still they are lost. Often I have warned souls of their hopelessness outside of Christ, and have been confronted with the reply, "I'll take my chances." But they are taking no chances at all; outside of Christ they are hopelessly lost without doubt or chance. We once knew of a professor of theology who, in lecturing his class, said of salvation in Christ: "I would rather go to hell on my own feet than to go to heaven on the back of another Man!" He'll most certainly go to hell; and with him will go every one who denies Christ's deity, and every soul who for any reason, or by any means, rejects or neglects salvation in Christ.

There is but one way to heaven, and *Jesus Christ* is that way. He is not one of a number of ways; He is "the Way." Do you despise the way of the Cross? Then you are doomed! There is no other. Your church will not take you through, nor your lodge, nor your morality, nor your own works. You will be saved God's way or you will be saved not at all. "Believe on the Lord *Jesus Christ* and thou shalt be saved."

RICHMOND HILL, N. Y.

A SERIOUS OBJECTION TO STOREHOUSE TITHING

By General Superintendent Goodwin

WHILE preaching and talking tithing through the years, I have received some objections from some honest people, although the general objections to tithing have had very little force. Insufficient income, or debts have very little weight, for if tithing is right then our obligation to God must come first. God is the author of our life, and the giver of every good and perfect gift. The atmosphere we breathe, the water we drink, and the food we eat are all God-given; hence we owe God's tenth first of all our obligations. The objection that it is an Old Testament law and not contained in the New Testament cannot be sustained. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." One element in the righteousness of these people was their loyalty to tithing. To exceed in righteousness one must surely be a loyal tither. Then Christ in speaking of their loyalty to tithing, said, "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." In any interpretation of these words, the obligation to tithes is clearly taught.

Then when we get the full force of Paul's comment on the authorized plan of our Lord in the New Testament, we are sure that our Lord Jesus not only recognized, taught, and practiced tithing, but He commanded and ordained tithing as the gospel method for the support of the ministry. Please read 1 Cor. 9:13, 14. Now notice, what were the things of the temple? Ah, tithes! Then the things of the altar were the offerings. Now the apostle concluded his argument, "Even so hath our Lord ordained that they which preach the gospel should live of the gospel." How? Even so by the tithes and offerings. Moreover he affirms that this method of tithes and offerings to support the ministry was *ordained* as the New Testament method by the Lord Himself. Hence there can be no serious objection to tithing by any faithful follower of our Lord.

There have been a few objections to *storehouse* tithing. Some desire to be free to use their tithes where they feel led to give. But we must not forget that the tithe is the Lord's and not ours at all. Moreover the tithe is "holy" as well as the Lord's. If the tithe is holy and the Lord's, how can we use it other than God has directed, or use it for any other purpose than Christ has ordained? Surely no loyal Nazarene who loves the church and her ministry could possibly object to storehouse tithing on the ground of freedom in placing his funds. For the church treasury is just where he would naturally want his

money to be placed in order that the obligations of the church might be readily met when due.

But there is one serious objection which we have heard of this storehouse method. Namely, with any careful system, there would be the danger of others' knowing what the real income amounted to monthly or yearly. Of course this would not be a very serious objection with those who had a small income, but one can readily see how this might be a serious objection to some who have very large incomes. One can see how this storehouse method would be a very serious matter for those who would have it appear that they are poor when in reality they have a very fair income. Especially, might this method be rather serious to a few evangelists, if called to place their tithe into their local church, as it might become known throughout the connection the total amount of their income. I suppose in this selfish age of the world one's income is a very personal matter, and to tamper with it in any way might become a serious question. However the church insists on the pastors' making a careful report of their annual income from the church they serve, at the District Assembly. If it is good for the pastors it might not be bad for others. Notwithstanding this serious objection, I believe a careful pastor might find some way to shield those of large income so the method would not be as bad for them as it might seem to appear.

I know of no other serious objection to tithing. Surely wherever it is practiced divine blessing and gracious prosperity, both spiritual and financial, crown the effort. The greatest evidence for storehouse tithing is in this: it works and is a glorious success everywhere.

THE REWARDS OF TIME

By JOSEPH FRANCIS

*Some spend their time in evil gossip,
Some give their strength to dress and show;
Some pass their days in idle leisure,
In going where they should not go.*

*Some waste away with useless fretting,
Some use their days for passing play;
Some count their years in careless living,
Thus idling precious time away.*

*Some use their powers in Christian service,
Some wait and watch while others pray;
Some keep in mind the Master's vision,
Of precious souls who've gone astray.*

*And when our journey here is ended,
And golden sheaves are gathered in;
Who'll come with joy to yonder homeland,
To join the souls they've helped to win?*

AN ADVANCE ALL ALONG THE LINE



During one of the great battles of the war between the states, one of the armies lay in a great valley confronting its foe which was entrenched in what seemed to be an impregnable manner on the heights. Indeed, so formidable appeared the situation that the attacking general did not have the hardihood to order his men to attempt the heights. They

were, however, ordered to take some rifle pits that the hill-top forces were still maintaining at the base of the range of the mountains. These slight fortifications were assaulted one morning and taken without much opposition, and it was there that the general had intended to have his men halt, reform, and attempt the fortifications at the top at a later time. But his men, carried away with the ardor of the attack on the rifle pits at the base, started, without any command, to climb the steep slopes and attack the great batteries at the top. Up, up, they went; without any orders or special leadership; the flags far ahead; everyone urging all the others on! "Who ordered that advance?" inquired the general. No one answered. It was plainly a matter that the common soldiers had taken into their own heads to do. Instantly the general seized the inspiration of the moment, and ordered an advance along the whole front. With great enthusiasm, and with mighty inspiration, the whole army charged. The attack was successful. The embattled heights were taken and held against the foe!

Something of the same sort is now taking place among the forces of the Church of the Nazarene. To undertake a great advance in the many unreached regions in the homeland, or to attempt to open new territory in the foreign field, seems like such a mighty task, that all leaders hesitate to order it done. We have been waiting to hear from the common soldiers in the Nazarene ranks! Will they undertake an advance without any orders, or injunctions from the leaders of the Nazarene movement? That is what is apparently taking place. Carried away with ardor of the great battle for souls, church after church is leading out into a forward movement of its own. Some are starting new churches in the towns and villages adjacent to their own home church. Some city churches are "swarming," and contributing a new colony from the old hive in order to start the work of full salvation in numerous places in the city. Some are planning to render assistance in some distant state where there is not enough local strength to get started without help. Some districts are thus starting camp-meetings in some of the great un-reached regions of the United States. Many of the churches are under-

writing their foreign mission budget so splendidly that they will go over the top in respect to that. Other churches which had never quite paid their budget in full before, have caught the vision and will now carry it to a real fullness. The air is full of a great resurgence of confidence in the ability of the Church of the Nazarene to take new ground in both home and foreign activities. The situation is electric with the feeling that now is the golden opportunity to win great victories for the cause of holiness.

What does this mean but that the common Nazarene soldier in the ranks has started to scale the heights, regardless of orders or plans. It means that the local flag bearers are forging to the front, and that the church is preparing for a great advance. *Now for a grand charge along the whole line!* Every college and school ought to be paid out of debt by General Assembly time. Every great section of the country where organized holiness has never been known, ought to be entered, and surveyed, at least, if not actually possessed, by the time the great quadrennial session of the Nazarene hosts meets in Kansas City, June, 1928. Something should be done for the un-reached regions of Canada this coming year. The forces of holiness in Great Britain should be encouraged to make an attack on the mighty spiritual problems of the great British Empire, soon.

The missionary deficit is paid. Is it not possible for us to begin to think and plan and pray for an advance in that great department? We need more missionaries returned for replacement purposes, and to strengthen weak stations. Does the church want this? Will it give the General Board the money for this? When the common people of the Church of the Nazarene want a thing, then they can have it! Shall there be an advance along the whole line? Shall we attack the enemy's heights with all our forces, faith, and means? Let us see what can be done during the last year of this quadrennium!

J. G. MORRISON, *Executive Field Secretary.*

JESUS THE NAZARENE

By N. B. HERRELL

Jesus the Nazarene is the central character of the Bible. Entire sanctification of believers is the cardinal doctrine of the Bible. With Jesus the Nazarene (Matt 2:23) as the head of the sect of the Nazarenes (Acts 24:5), and with entire sanctification of believers as the cardinal doctrine, the Church of the Nazarene of the twentieth century has nothing to fear so long as she keeps humble and holy, and under the mighty anointing of the Holy Ghost, continues to kindle revival fires wherever she goes. With the glorious gospel she can blast out revival centers around the earth that will burn until the trumpet sounds over the hills calling the faithful from labor to reward. Amen.

Department of Bible Studies
Visions of Our Lord from the Word
 By Prof. J. B. Galloway

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

(The thirtieth week's portion)

I. Read Your Bible Through Section.

1. For the Morning Watch, the book of Colossians.
2. For Personal Meditation, Jer. 9-17.
3. For the Evening Devotion, 2 Sam. 1-6.

Eighteen times we read in the prophecy of Jeremiah that the Word of the Lord came unto him. It is a great privilege to have the Word of the Lord so frequently given to one. But when the Holy Spirit is come He will abide with you always and He it is who reveals the hidden truth of the Word of the Lord. From time to time the Spirit came upon the old prophets. The great difference between the old dispensation and the new is the continual presence of God with us. The Old Testament saint was like the intermittent springs of Palestine; sometimes there was an abundant flow of water and at other times they were dry. But the New Testament saint may have the blessed experience of having a perennial spring in his soul always. A regular artesian well, a well of living water, may be found in the Word by a thirsty soul. Drink and be refreshed.

II. A Choice Word to Hide in Your Soul for Each Day. Scripture verses supporting the general rules of the church as given in our Manual.

2. By Doing that Which is Enjoined in the Word.
 Sunday. 1. Being courteous to all men, 1 Peter 3: 8.

Monday. 2. Contributing to the support of the ministry and church, according to the ability that God giveth, 2 Cor. 8: 14.

Tuesday. 3. Helping those who are of the household of faith, Gal. 6: 10.

Wednesday. 4. Love God with the whole heart, soul, mind and strength, Matt. 22: 37.

Thursday. 5. Attend faithfully all the ordinances of God, Col. 4: 13.

Friday. 6. Seek to do good to the bodies and souls of men, Matt. 25: 35.

Saturday. 7. Press upon the unsaved the claims of the gospel, Matt. 28:19.

PART TWO. THE WEEK'S VISION OF OUR LORD

The Last Vision of our Lord Found in the Old Testament.

It becomes necessary for us to omit many beautiful visions of our Lord found in the Old Testament in order that we may notice some of the visions found in

the New Testament. There is not a book in the Bible that does not in some way reveal our Lord. There is hardly a chapter but that we may find something that points to Him in some way, either directly or indirectly. In studying the Scriptures always try to find your Lord therein.

Malachi, like the other Old Testament prophets, saw both advents of Christ. He sees the first coming and the second coming of our Lord blend in one vision. As he looked down through the coming ages the Holy Spirit gave a view of the future and he saw the two advents in one horizon and he did not seem to see the long interval, the church age, between them.

Malachi's Vision of the First Coming of Christ.
 "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek will suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi" (Mal. 3:1-3). This passage announces two messengers. The first, My messenger, who goes before the Lord is John the Baptist. This is indicated by Matt. 11:10; Mark 9:13; Luke 1:17 and 1:76. This messenger (John the Baptist) is followed by the Lord, the Messenger of the Covenant. The word used here for Lord is *Adon*, and used with the article, is always rendered God. The Messenger of the Covenant or Angel of the Covenant (for the same Hebrew word is used for both messenger and angel), is the Angel of the Lord who appears so frequently in Bible history. Our Lord appears as the Angel of the Lord or Messenger of the Covenant before His incarnation. Two statements are made here that we find fulfilled in our Lord's first coming to the earth. The Lord shall suddenly come to His temple, was partially fulfilled when our Lord appeared in the temple during His earthly career. His refining and purifying ministry has been going on everywhere and in whosoever will submit to His processes from the days of His earthly ministry until now. Both of these statements will find a still further unfolding in the future. The conditions He found when He appeared on the earth have continued. The priests were polluted, the people were corrupt, and the nations were robbers. "Even from the days of your fathers ye are gone away from my ordinances, and have not kept them" (3:7). God's mercy ever pleads, "Return unto me." Man's answer to God's mercy is a sad comment upon our fallen state. "Wherein shall we return?" Yet God pleads, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

May we meet the conditions and accept the promise.

Malachi's Vision of the Second Coming of Christ. While the third chapter was partially fulfilled in the first advent of our Lord to the earth, all of the fourth chapter remains yet to be fulfilled. "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Then He exhorts, "Remember ye the law of Moses." The Day of the Lord so frequently mentioned in the Scriptures is the Day of His coming. Oh! ye who do wickedly, who have not heeded the Lord's words, a day of fire is coming. Man's day will set with the fire of the judgment and the Day of the Lord will dawn, and "The Sun of righteousness shall arise with healing in His wings." This is a beautiful vision of the personal, visible coming of Jesus to dethrone evil and to rule. As the morning star heralds the coming of the morning sun so shall the coming of Christ to the Church, as the bright and morning star (Rev. 22:16), precede His coming to reign as the Sun of righteousness. Before this day shall come Elijah must appear, for we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." So the Old Testament closes. As John the Baptist came in the spirit of Elijah before the first advent of Christ, so shall Elijah precede the second advent of Christ. Jesus said of John, "If ye will receive it, this is Elias, which was to come" (Matt. 11:14). But they rejected Christ, and "Elias truly shall come, and restore all things" (Matt. 17:11) yet. Rev. 11:3-12 is a possible fulfillment of this. The false claim of Dowie is a perversion of this prophecy.

THE LESSON ILLUSTRATION

A traveler crossing into another country was stopped at the custom-house by the officers who said, "Have you any contraband goods?" "I think not," he said. "That may be true, but we will have to search you," they replied. The search being over, the traveler said to the officers, "We are all traveling to an eternal country, into which we cannot take any contraband goods. By the forbidden goods I mean deceitfulness, anger, pride, lying, covetousness or any other similar offences; which are hateful in the sight of God. God is the Great Searcher of hearts: from Him is nothing hid; in His kingdom every forbidden article must be left behind."

THOUGHTS FOR THE DEVOTIONAL LIFE

By BASIL W. MILLER

John Livingstone of Scotland once spent a whole night in prayer with a company of his fellow workers in the church, for the blessing of God. All of them besieged the throne, and on the next day five hundred were converted. All have heard of the great sermon of Jonathan Edwards at Enfield, Mass., on "Sinners in the Hands of an Angry God." During the message it is said that strong men held on to their seats for fear of falling into hell under the terrible conviction. But the real secret of the message is not so well known. Some Christians around the town had become alarmed lest while God was blessing other communities in His wrath he would pass them by, so the evening preceding the memorable message they spent in prayer, and continued calling on God during the entire night. Thus the power of heaven was released.

A sainted minister of the last century wrote to a friend as follows: "I am expecting every hour that a group of loving angels will come and say to me: 'Brother, God has sent us to convey you to heaven—the chariot is waiting.' All the infirmities of flesh and sin will vanish from body and soul. I shall be the congenial companion with the angels in the most wonderful of all conceivable journeys from earth to heaven. When the angelic summons comes I shall be an heir of God. He shall provide the chariot, and will meet all the expense. The escort will be glorious; angels loving me with a brother's love, and God will have made me worthy of their love. We shall pass Sirius, the Pleiades, Orion and firmaments and other universes of unimaginable splendor. And then we shall enter heaven! All its glories will burst upon our enraptured view. Angels and archangels, cherubim, and seraphim, will gather around us with their congratulations. We shall see God, His throne, the splendor of His court, understand all the mysteries of His being and enter upon blessings inconceivable forever and forever." Soon after this marvelous testimony, he closed his eyes and awoke on the other side of the River of Death.

John Bunyan, the immortal author of "Pilgrim's Progress," says that one Sunday while playing a game on the village green, he was just about to strike at the ball, when he heard a voice from heaven say to him, "Wilt thou have thy sins and go to hell, or leave them and go to heaven?" And he stood there in the midst of his companions and paused, and they could not think what ailed him, when in his soul he was disputing the eternal destiny of his future. He chose heaven.

As is seen by the above instance, God works in devious manners to save the souls of men. Some have heard heavenly voices, some have been called from sin by an open grave, some have seen divine light shining as beacons, some have been stuck with intense convictions for their sins. It is said in this connection that Luther was long convinced that he ought to give his life to God. But the calls of the world were so great that he had hesitated in making the decision. After a visit to his home on his way back to the university he was overtaken by a violent thunderstorm. A thunderbolt fell at his feet. Luther threw himself on his knees and made a vow to God that if He would deliver him from the danger then so near, he would devote himself entirely to God and His cause. This event entirely changed the destiny of Luther.

It is said that Carlyle was present with a number of friends who were conversing about evolution. But in the conversation he had taken no part. At length a pause occurring, Carlyle said emphatically and with solemnity, "Gentlemen, you are well pleased to trace your descent from a tadpole and an ape, but I would say with David, 'Lord, thou hast made me but a little lower than the angels.'"

I have seen a tree crowning the summit of a naked rock; and there it stood—in search of food sending its roots out over the bare stone, and down into every cranny—securely anchored by these moorings to the stormy crag. We have wondered how it grew up there, amid such rough nursing, how it could have survived many a wintry blast, and where

indeed, it found food or footing. More wonderful than this, however, is it to see where the grace of God will live and grow. Tender exotic plant brought from a more genial clime! one would suppose that it would require the kindest nursing and most propitious circumstances; yet look here—a Daniel bred for God, and for the bravest services in His cause, in no pious home of Israel; he grows in saintship amid the impurities and effeminacy of a heathen palace. Paul was a persecutor, and is called a preacher—was a murderer, and became a martyr; once, no Pharisee so proud, now no publican so humble.”—Guthrie.

Joseph Parker, that eloquent preacher of London during the last of the past century, in speaking on that thought where Paul writes that we are the workmanship of God, throws in these two suggestive words, “God’s poems!” Through the ages there has been a thrill to poetry that no other form of literature has held. Some poems are tender, some weep with the plaintive notes of the winds of night, some with the fiery blast of the hottest sun seem to blight everything with which they come in contact. We are the handiwork of God—His poems! Through each life He weaves the needed strains. For some there is the constant checker of shade of sorrow, and the bliss of sunshine. For others there seems to be the elegy, plaintive words amid the graves of the forgotten past, as Grey’s “Elegy in the Country Church Yard.” Some lives are formed by the Master’s hand to sound with marshal music to stir the others to conquest and to battle. From some there comes but the joy, the eternal glory of divine presence—to meet them is like sitting down to read a poem of gaiety. Still others move in the minor strains, like reading a mournful dirge. To be with the old saints, who for years have trod the pleasant paths leading to the City of Light, is as reading “In Memoriam” by Tennyson, they are bubbling over with holy reminiscences. Then may our hearts say, “Write thou, O Master, through us Thy noblest works. Burn through us Thy fiery words; where Thou dost wish the touch of joy, add it; where weeping better works out the plan of Thy poem for our lives, then may we weep. If Thy desire be that we, as hidden gems in earth’s darkest caves, must shine unseen by any eye but Thine, polish us that we may shine with rays serene. If others shall receive the applause, the words of congratulation, if it be theirs to wear the crowns, to all that Thou doest in our hearts may there be a glad amen!

“No man cares for your soul! Have you heard how Christ feels about it? I know that it was only five or six miles from Bethlehem to Calvary—but who is able to tell how many miles it was from the throne to the manger. All the thrones facing His throne. His name the chorus in every song and the inscription on every banner. His landing-place a cattle pen, malodorous with unwashed brutes. Born of a weary mother, who had journeyed eighty miles in severe indisposition that she might find the right place for the Lord’s nativity—born, not as other princes, under the flash of a chandelier, but under a lantern swung by a rope to the roof of the barn. In that place Christ starved to save you. Sometimes traveling on mule’s back to escape Herod’s massacre, sometimes attempting nervous sleep on a chilly hillside, sometimes earning his breakfast by the carpentry of a plow. In Quarantania the stones of the field by their shape, tantalizing His hunger. Yet all the time keeping on after you. With drenched coat treading the surf of Gennesaret. Howled after by a bloodthirsty mob. Denounced as a drunkard. Mourning over a doomed city. All the time coming on and coming to save you. Indicted as a traitor against government, perjured witnesses swearing their souls away to insure His butchery. Flogged, spit on, slapped in the face, and then hoisted on rough lumber, in the sight of heaven and earth and hell, to purchase your eternal emancipation. From the first infant step to the last step of manhood on the sharp spikes of Calvary a journey for you. Oh, how He cared for your soul! By dolorous arithmetic add up the stable, the wintry tempest, the midnight dampness, the brutal Sanhedrin, the heights of Golgotha, across which all the

hundreds of earth and all the furies of hell charged with their bayonets, and then dare say again that no one cares for your soul!”—F. DeWitt Talmage.

PITTSBURGH, PA.

SCRIPTURES MISQUOTED, MISAPPLIED, AND WRESTED

By T. M. ANDERSON, *Evangelist*

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? (Deut. 32:30).

Certain disconnected parts of this passage are often quoted with great zeal. The manner of the wording of it, as often misquoted, is as follows: “One shall chase a thousand, and two shall put ten thousand to flight.” It is probable that parts of the passage are connected with another passage in Joshua 23:10 which says, “One of you shall chase a thousand.” These two passages have no direct connection. The manner of applying this Scripture is that it shows that the people of the Lord are invincible; that they can put to rout their enemies at such great odds, as one to a thousand and two to ten thousand. I do not deny that the people of God are a mighty people. The Lord makes them more than conquerors. But this passage properly applied means just the opposite of that for which it is often quoted. It reveals the fact that one sinner, or enemy of the people of the Lord, shall be able to chase a thousand backsliders, and two sinners can put to rout ten thousand backsliders. The passage asks the question, “How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?” It is because the Lord has sold them, and shut them up that they have become such weaklings and cowards. They are become a Samson shorn of his power; and must grind at the mills of the wicked. Rather than being a terror to the wicked, the wicked are a terror to them; they are defeated, rather than being conquerors. Such is the awful fate that overtakes those who forsake God.

Let us now contrast their former state with their latter in order that we may see what it means to be in favor with God. This quotation is taken from the Song of Moses which God told him to write and keep as a witness. It was to be a witness of the Lord against His people if they departed from Him, showing what He would bring upon them because they departed from His favor. It was also to be a witness of the Lord to show His people what great benefits and blessings should be theirs if they obeyed Him. This song contains the essential facts of the experience of sanctification as prefigured by the Land of Promise. Also it shows the terrible state of the soul that falls away from such an experience. Verses 9-13 show the state of the favor one is to enjoy. “The Lord’s portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. He made him to ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.” This state of blessedness can be divided into five parts which cover the scope of divine favor for those who are the portion of the Lord. First: “He led him about.” That is He compassed him about. God surrounded him with every mark of pleasure. His hand was behind His people, and before them, and over them. Second: “He instructed him.” The Lord instructs His people both by revelations of His will and nature to them by the Spirit, and by chastenings which are for their profit. Third: “He kept him as the apple of His eye.” This is pres-

MAKKAKEE, IL

ervation; and that with as great care as the eye is guarded, and with as great sense of their value to Him. Fourth: "The Lord alone did lead him." This is divine guidance. No strange god was with them; God the Lord is all they had. No strange spirit was to deceive them through false gods. Fifth: He caused him to ride on the high places of the earth that he might eat the increase of the fields; and He made him to suck honey out of the rock, and oil out of the flinty rock. Such is the evidence of power from God that enabled him to do such things, and enjoy such blessings.

Now mark their latter state as contrasted with their former. "But Jeshurun waxed fat; then he forsook God which made him, and lightly esteemed the Rock of his salvation." He broke with God of his own accord. He lightly esteemed the Rock of his salvation. The result of such a willful sinning is marked in five phases of the disfavor of God as also there are five phases of His favor. First: "When the Lord saw it, he abhorred them." Frown now rather than smile. Second: "I will hide my face from them. I will see what their end shall be." Third: "I will heap mischiefs upon them. They shall be burnt with hunger. The sword without and terror within." Fourth: "I will scatter them into corners." Fifth: Now comes the question which reveals in it the terrible state of weakness. "How could one chase a thousand, and two put ten thousand to flight except their Rock had sold them, and the Lord had shut them up?" Even this awful state is shown to be an act of divine mercy. Because the Lord says He would utterly cause them to cease from the face of the earth were it not that their enemies would boast about it. But rather than destroy them all from the earth, He permits a terrible weakness and fear to seize them until their enemies can chase them in thousands. Such is the results to be expected when one that has known the Lord turns away from Him. Yet in judgment there is mercy. There is a way back, but it is a returning upon your knees.

WILMORE, KY.

NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

"It remains for each and every individual to determine for himself whether he shall dwell in the Dismal Swamps of pessimism or on the Delectable Mountains of optimism."

"If laws are not to be respected and obeyed, why have laws? If good citizens evade laws, or show disrespect toward them, is it reasonable to expect that bad citizens will respect and obey laws?"

A tiny fly, no larger than the head of a pin, has started warfare in horticultural centers in the vicinity of Glendale, Calif. The microscopic insect is known as the citrus white fly, intercepted in a shipment of gardenias sent here from Painesville, Ohio.

A veritable Tarzan of the infant world has been found in San Francisco, Calif., and, needless to say, it has a proud "daddy." Garfield McNamara, Jr., is only ten weeks old. The tot easily lifts his 16½ pounds and can swing by his hands for several minutes before tiring.

The very least and the very greatest sorrows that God ever suffers to befall thee, proceed from the depths of His unspeakable love; and such great love were better for thee than the highest and best gifts besides that He has given thee, or ever could give thee, if thou couldst but see it in this light. So that if your little finger only aches, if you are hungry or thirsty, if others vex you by their words or deeds, or whatever happens to you that causes you distress or pain, it will all help to fit you for a noble and blessed state.—J. TAULER.

Lovers of birds in London have a new fad in a reading lamp in the form of a bright-colored parrot made of beads.

The illuminated bird is lighted by an electric bulb within, and will perch anywhere, even on the wrist, with the aid of a tiny clamp, when one reads.

National wealth of the United States in 1922, was estimated at three hundred fifty-three billion dollars and the national income in 1923 was seventy billion dollars, according to the Federal Trade Commission which recently made public a report on national wealth and income. The survey was undertaken in response to a Senate resolution.

Shanghai with considerable reason called the "New York of China," is a most intricate city. It does not resemble Manhattan in the way it is laid out and built up, but is like it because it is in reality a city ruled by five different nations. The urban area known as Shanghai includes the International Settlement, a city of 800,000 people in itself. The municipal government is based on written treaties with foreign powers, and it is probably the only city with an army of its own.

The 400,000,000 birds that annually fly over the United States are valued at about \$300,000,000, theoretically at least, to the farmers of the country. They protect the trees and crops from insects that do damage. The eight most populous varieties of birds are robins, English sparrows, song sparrows, cat birds, chipping sparrows, house wrens, king birds and blue birds. Owls, because mice are their prey, are counted as very valuable to the farmers.

Looking in a mirror we
See the things that we would see—
See ourselves quite prettily!

Looking in another's face,
Do we sometimes fail to place
All their beauty, charm and grace?

We should always try to find,
Motives that are good and kind,
In the people that we know—
Seeing beauty as we go.

—MARGARET E. SANGSTER.

The Women's National Committee for Law Enforcement has issued for wide distribution, a series of information and dramatic pamphlets urging stricter observation and enforcement of the prohibition laws. "One great weakness in prohibition," said one statement, "is that it came without the help of Big-citydom. But an economic ideal fights its way to the front or civilization would have died long since. Prohibition will not only fight its way to the front of New York, Baltimore, St. Louis, etc., but it is fighting its way. That is what all this publicity in the Big City Press means; it is merely a case of growing-pains and shows that the Ideal, prohibition, forged out in the South and the West, is now penetrating the East."—*Christian Herald*.

What is meant by our neighbor we cannot doubt; it is everyone with whom we are brought into contact. First of all, he is literally our neighbor who is next to us in our own family and household; husband to wife, wife to husband, parent to child, brother to sister, master to servant, servant to master. Then it is he who is close to us in our own neighborhood, in our own town, in our own parish, in our own street. With these all true charity begins. To love and be kind to these is the very beginning of all true religion. But, besides these, as our Lord teaches, it is everyone who is thrown across our path by the changes and chances of life; he or she, whoever it be, whom we have any means of helping—the unfortunate stranger whom we may meet in traveling, the deserted friend whom no one else cares to look after.—A. P. STANLEY.

A CAMPMEETING REMINISCENCE

By REV. C. E. CORNELL

It is a pleasure to bring to mind some of the indescribable scenes that attended some of the great campmeetings held years ago. Here is a description of a campmeeting held at Pasadena, Calif., August 24 to September 4, 1911, fifteen years ago.

For beauty of location, beneath the shadows of Mt. Wilson and Mt. Lowe, complete and convenient arrangements, and mighty outpourings of the Spirit, this camp has had no equal in recent years. The grounds were electric lighted, one street lined with tents on both sides nearly a half mile long, beside another long street, with lights strung in the center; a tabernacle seating 1000, and with a burlap covering like a carpet, a large dining room that would accommodate 160 persons at a sitting, water all over the ground within easy reach of all tenters, the streets covered with a heavy sawdust and well sprinkled, a laundry, book-stand, secretary's office, grocery, all combined to make every camper feel at home. A line of hacks and auto trucks carried the thousands from the grounds to the cars. All baggage was brought from Los Angeles and returned free. Preachers and their families tented free and boarded at half price. We have never known of such perfect arrangements and liberality anywhere. The people came by the thousands and thus every service was very large.

The praying was intense, continuous and importunate.

IT BROUGHT THE DESIRED RESULTS

It was early predicted that we would enjoy the greatest campmeeting ever held in this part of the country. It came true, only, it surpassed the largest faith and the sanguine expectancy.

The preachers who helped in this mighty battle were Rev. Seth C. Rees, known far and near as a mighty man of God; Rev. Guy L. Wilson, who preached with unction, logic and power, and this writer. Rev. W. C. Wilson, District Superintendent, managed the camp, preached once with a sweep of victory not often seen. Brother Wilson is level headed and clean hearted, and it is a joy to work by his side.

The spiritual demonstrations were marked. Unprecedented gales of grace and glory would sweep over the camp until the shouts of the saints and those plunging into the fountain could be heard nearly a mile.

This feature of the camp is utterly indescribable. Multitudes found their way to the altar of prayer, while many were saved or sanctified in the tents and sitting in the audience. Some came more than 500 miles to find the pearl of great price. Thank God! no one was disappointed!

The crying of the seekers, the intense praying of the saints, and the clear and definite cases of conversion, reclamation and entire sanctification was the equal of the campmeetings of the earlier days of the National turning to the Lord.

The camp was to have closed Sunday night, September 3rd, but the tide was so great that it was continued over Monday, (Labor Day) and at least forty to fifty persons swept into the kingdom. We closed with a wonderful hallelujah march through the grounds and wended our way to our tents the happiest people on earth.

I should think that three hundred or four hundred professed to be saved or sanctified. The finances came easy. The whole cost of the camp was a little over \$4,000 and this was met by the liberal people with fully \$5,500. The last Sabbath we asked for \$500 on current expenses, and \$500 more to improve the grounds for next year. If we could have marched the 1200 or 1500, we could have secured it all in ten minutes. As it was the march lasted 18 minutes, and when the offering was counted we had \$1,560.50.

The general manager of the camp this year was Rev. Charles V. LaFontaine. Under his wise and enthusiastic leadership and an immense amount of hard work, the temporal arrangements were perfect. We have never met a greater all-around campmeeting man.

There were scores of preachers and evangelists who attended the meetings and went away refreshed and encouraged.

Brother and Sister Lillenas led the singing and sang some of the most beautiful and soul inspiring duets that you can imagine. They fairly swept the audience off their feet.

Many who attended the camp saw for the first time the unsurpassed grounds of the Nazarene University. Rev. J. W. Goodwin and J. F. Sanders looked well after the interests of the University and a large number of lots were sold. Two services were given on August 30th. Dr. Bresee, the founder, presided in his own inimitable fashion. Seth C. Rees made the leading address of the forenoon, followed by J. W. Goodwin. In the afternoon Dr. E. P. Ellyson, the new President, delivered a magnificent address, which was published almost in full in the city papers. He was followed by C. E. Cornell. It was a great day for the University. Immediately following this service, a stranger bought three fine lots for cash. This property is the equal of any in the whole world for situation and climate. It will double in value in a very short time.

This will give the reader only a brief glance at this wonderful camp. The supernatural displays, the miracle of transforming men and women from darkness to light, the wide influence for good, and the thousands who were stirred to faith in the Word and in God, cannot be put in cold type.

We exclaim with the largest freedom and the deepest thanksgiving, "The Lord hath done great things for us, whereof we are glad."

QU' AVEZ-VOUS?

By MRS. F. A. PEAKE

THE Church and the World, keeping step so well through the past generation, are finally facing each other with polite solicitude, and verbalizing the question of all society: Qu' avez-vous?—What's the matter with you?

The Church and the World had walked together to the Golden Gate of a New Jerusalem, just the day before 1914. Wars had ceased—had become impossible; liberty had rung around the world; every man had become a law unto himself. Sin had been pronounced "sickness" and the result of "negative thinking;" "New Thought" had brought salvation to the race of man: The Church and the World were ready to divide the Millennium!

But there is always somebody just around the corner, on the run, to "take the joy out of life." And Mr. Devil—contrary to his own interests—again ruined Eden.

Perhaps some "peculiar people" are wondering why the Church and the World had fallen into each other's company? Many minds of many men might make many surmises; but they would all agree that the once-insurmountable wall of partition between the Church and the World had been, at last, broken down.

Yes, the walls are down; the fences are all gone; and who, today, knows his own lot, in location, in religion, or in life?

First the Church went out of the State; then out of the city; then out of the country; and now out of its own buildings. Riding along, one sees on every hand the closed doors of beautiful church buildings once dedicated to God Almighty; and on the barred doors one reads the sign, "To let." What is it that is "to let"? The Church is "to let" the World dance—embrace—gamble—fraternize—dress—act—think as it pleases. The Church is "to let" itself grow "broad-minded"—accept Science—be reasonable—think with the World. Then, the Church closed its doors, posted its sign, "to let," climbed through the breach in its own wall, met the World, linked arms, and walked away—when they twain had become one, because the Church had "let" itself think like the World. "As one thinketh, so is he."

The Church gave birth to education. She cherished education. She fostered education. Then she betrothed her beautiful daughter to her arch enemy—the World. This beautiful daughter, thus wealthy wed, at last grew ashamed of

her own plain, simple mother; then what happened? Mother Church "came across" to the station, rank, ideals of her own offspring; and now she and the World chum nicely together.

But, gazing out upon society, their common charge, they both see wreck and ruin sweeping down upon them. Alarmed, they propound, each to the other—*Qu' avez-vous?* They stand facing each other—and a common problem—while each blames the other.

"*Qu' avez-vous?*" translated literally, means, "What have you?" but it signifies, "What's the matter with you?" And the matter is not at all, "What have you?" but "What haven't you?" Society following education has not gained—but lost something.

Principals and presidents of state and school are anxiously asking, "What's the matter?"—the matter with us: the matter with our fine theories, and perfect system, and exact psychology—and our products?

Like Mrs. Browning's Man-Made-Man, Society has become a man-made mechanized monster without a soul. Mind minus soul kills the thing it loves the best, and cannot weep.

Take religion out of education, conform education to the world, and education becomes a monster, dangerous, yea, deadly. And yet, fond parents send their children of promise, to "state institutions"—to have their heads enlarged and their souls diminished. And our churches are bowing low in the dust of humility, to gain "recognition" and "rating" from soulless institutions of vast reputation.

But what would you have us do? Is education to be spit upon and cursed by Christian parents and children?

The devil must be laughing, because he thinks he has the Church in a corner! But the way out is simple, and ought to be seen by "fools though running."

"Back to the old paths," someone shouts. But must we then turn back on the light of science and research? Certainly not! But let us first prove the thing, whether the spirit of wisdom be from above or below. Let us tally education with that "wisdom which cometh down from above." That wisdom which "was in the beginning, is now, and evermore shall be." Let us accept nothing that does not ring true to the mandate, "thus saith the Lord."

The most worldly people are asking for a reformation in learning. Those who make no profession of religion, are crying out against the Loeb's and Leopolds of a godless education!

Can we get back to the old paths without turning our back on education? The answer is at hand. There are schools that teach the best, and eradicate the bad; schools that feed the mind and at the same time, feast the soul. Schools where God's three-fold creation comes out "a man after God's own heart." Such gardens of God's own planting are few, little known, fewly patronized, and poorly paid (as the world counts it). But no one questions that it pays to run them; and we want you to know that it pays to patronize them! So we herald the name of Olivet College, and we ask you to come—to see—to send—to educate.

WHY NOT A LITTLE MORE LOVE?

By NELSON B. SEWELL

*"Do you know the world is dying for a little bit of love?
Everywhere we hear the sighing for a little bit of love;
For the love that rights a wrong, fills the heart with hope and
song;*

They have waited, oh, so long, for a little bit of love."

Then why not a little more love? It has been four years since I have heard or read a sermon or lecture on love. I have heard sermons on "holiness," "justification," "sin and its results," "the wages of sin is death," and numerous other like things, which are all right, but why not a few more on love?

It is written that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should

not perish, but have everlasting life." What is there about the wonderful plan of salvation that is so precious? What makes Jesus mean so much? Was it not love that won your heart and mine?

Jesus so loved the Church that He gave His life for it. Then why not a little more love in the pulpit, the pew, and the church? If Jesus gave His life because He loved, then why shouldn't the commissioned ones of Jesus tell more about that love?

*"While the souls of men are dying for a little bit of love,
While the children, too, are crying for a little bit of love,
Stand no longer idly by, you can help them if you try;
Go, then, saying, 'Here am I,' with a little bit of love."*

PASADENA, CALIF.

EPIGRAMS

By REV. FRANK C. HOTLE

A truth only half told is equivalent to an untruth told.
You cannot reason your way into an experience of salvation,
but you can reason your way out.

The great hidden mystery of salvation has been so wisely concealed that no man can solve it until he accepts it, but if he will accept it that will solve it.

A grammatical error in the statement of a truth may not affect the truth of the statement, but a statement is more effective as well as graceful if it is grammatical as well as truthful.

A man is very little indeed who is not bigger than his little party or his creed.

Severe and prolonged obscurity usually precedes great honor and publicity. History affirms this fact in both men and movements. Even the Son of God escaped not this crucial period of preparation.

Deep thinking becometh not a fool, neither do wise sayings him that is perverse in his ways.

You have no right to draw away from a trial until you can smile at it. When you can do that you are through with it, and so is it with you.

Trials, unlike all other friendly benefactors bestow their biggest benedictions upon those who least appreciate them, and abide longest with those who abuse them.

A BIT OF EXPERIENCE

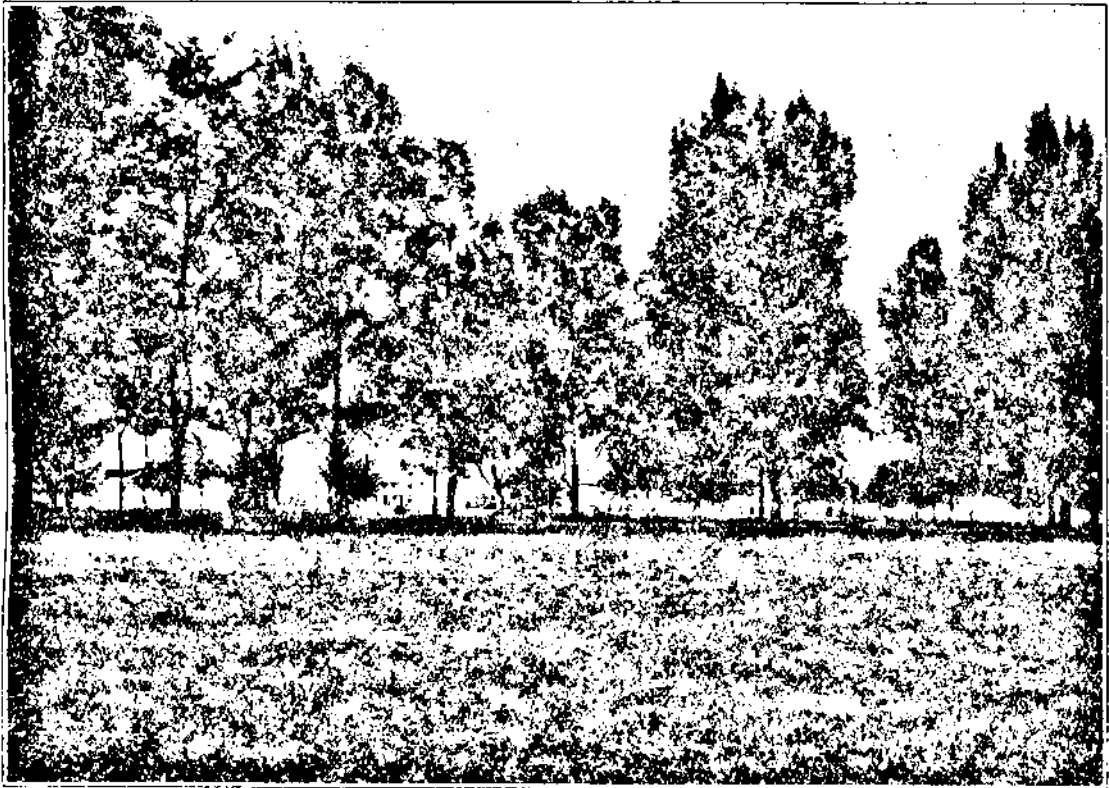
By REV. F. E. MILLER

Nearly thirty years ago when I began evangelistic work I received what I thought then was persecution. It doesn't seem possible. I received at some of my meetings counterfeit money, horse-chestnuts, metal with the words "fish story," buttons, nails, etc.; later shotguns and eggs. I was sure to say, "My, the truth surely took hold tonight." I put those things on a string and carried them around to show off to the folks. God forgive. January 1, 1927, I got out my first sermon of the year on Trials and Triumphs of Early Christianity. God directed me to an old book by Fox on Martyrdom, published in 1832, with engravings by Amos Blanchard. This book was aged and had been placed up in the corner of my library in my study, having given way to more modern ones. Great was my surprise to find the periods of pagan, popish, Protestant and infidel persecutions from A. D. 1 to 1700 past, and I said, "Lord, where have I been all these years?" I don't wonder at Jesus' message to His chosen twelve in Matthew 11, and Paul's admonition to Timothy, "Preach the Word."

I hold my head down in shame when I hear people tell of persecutions. God give us more apostles and men like Luther, Fletcher, Wesley, Fox, Edwards, Whitefield, Redfield, Robinson, Williams, Moffat, Taylor, Judson and others. I say, God help us. Get into the fray and flail the old man of sin.

It is not the fact that a man has riches which keep him from the kingdom of heaven, but the fact that riches have him.—DR. CAIRD

Northwest Nazarene College



A DISTANT VIEW OF THE CAMPUS AND BUILDINGS. LEFT TO RIGHT, ELEMENTARY SCHOOL BUILDING, MEN'S DORMITORY, ADMINISTRATION BUILDING, WOMEN'S DORMITORY

NORTHWEST NAZARENE COLLEGE was founded at Nampa, Idaho, thirteen years ago with about a dozen students. Last year 327 students were enrolled. Beginning with no property the institution now is worth approximately \$130,000. This includes twenty-five acres of land, an elementary school building, Administration Building, Men's Dormitory, Women's Dormitory, Dining Hall and Music Conservatory, Gymnasium and Heating Plant, Athletic Field, six tennis courts, basketball and volley ball courts. In addition the institution is privileged in having the Nazarene Hospital, Nurses' Training School and the Reynolds Memorial Missionary Home in close proximity.

The institution maintains the following departments: College of Liberal Arts, leading to the B. A. degree; School of Theology, leading to the Th. B. degree; School of expression leading to the B. O. degree; Academy which will be fully accredited by the State of Idaho in 1927-1928; Bible College affording preachers and missionaries a full course leading to certificates acceptable for ordination, Music including instrumental and vocal, Applied Arts, Commercial and Elementary school.

Since the founding of the institution nearly four hundred have been graduated from the college and academy, and they are to be found on nearly every

missionary field. Scores of our graduates are now successful pastors, evangelists or district superintendents. Our graduates are accepted by the State Board of Education of Idaho and given Teachers' Certificates without examination. We have scores of our young people teaching, many of them high school principals.

The past year has been the best in the history of the institution. The enrollments in the college and academy exceeded any previous year. Financially the year was better than usual. Spiritually it was characterized by spontaneous outbursts of divine glory. What was said to have been the greatest revival in the history of the college took place at the close of the first semester when nearly every student in the school found God. Truly Northwest Nazarene College is of God's own planting and a place where the Holy Spirit deigns to dwell.

A few weeks ago the District Superintendents of the Northwest Educational Zone met in conference with Dr. R. T. Williams and appointed a Finance Committee for the purpose of drafting plans by which Northwest Nazarene College might be freed from debt. This committee met and formulated such plans which are as follows: All monies received shall be held in trust on the condition that they shall not be used until such time as a sufficient amount is in hand to satisfy all the creditors of the college.

If it is impossible to get sufficient then all monies shall be returned to the donors. In other words, complete success or failure. Northwest Nazarene College faces a crisis. We must pay our debts. We must liquidate this school of every incumbrance. It can be done. It must be done. It will be done—IF—every Nazarene of the Northwest Zone rallies. The plan was first presented at the college chapel and the students, faculty and directors hilariously subscribed a total of \$13,089. Such rejoicing I have never seen. Billows of glory swept over the congregation and we knew that God's stamp was upon the program. The plans were later presented at the North Pacific, Northwest and Idaho-Oregon District Assemblies and at each Assembly the plan was heartily endorsed and large subscriptions made until now the grand total is over \$27,000. All hail the new day for Northwest Nazarene College. If you feel led of God to subscribe, send your subscription to Rev. A. E. Sanner.

The prospects for next year are excellent. We hope to enroll four hundred students. The faculty will be the strongest degreed faculty the institution has ever had. Rev. J. C. Henson has been secured as our business manager. His coming brings added confidence to our people.

RUSSELL V. DeLONG, Acting President.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THE BEAUTY OF THE SANCTIFIED LIFE

THE beauty of the sanctified life, like the beauty of the things in nature around us, is not the workings of the inner life, but rather the outward manifestations of that life. As we admire the beauty of the rose we do not see the life element at work which produces that rose, but we are captivated by its beauty,—the manifestations of a hidden life. So with the sanctified life; its beauty is not the purity of heart, and the working of the life element within this pure heart; but rather the outward life and results produced because of these experiences within. The beauty of the sanctified life is that which is produced as fruit, which others see, admire, and long to pattern after.

One is impressed greatly with the beauty of the sanctified life in the possession of the fullness of the Holy Spirit. That the person who has been entirely sanctified is not living at a "poor dying rate"—merely having a spiritual existence,—but is in possession of a mighty dynamic which is producing the effects of "an abundant life" within the possessor. The manifestation of this abundant life is seen, is admired, and is longed after for one great beauty of this holy life is the "abundant life." One does not feel he is drawing on the limit of his spiritual life and vitality as he walks through the world, but his strength, his warfare, his activity and his service give manifest evidence that there is back of these activities a large resource, a great vitality, an abundant life. This fullness of the Spirit is also manifested in the "free indeed" life, or a life of liberty. One of the great attractions of the holy life is the liberty the person enjoys who has experienced the work of entire sanctification. He is as free to talk about Jesus and His wonderful works, as those of the world are to talk about those things which interest them most. He has gained the victory over the face of clay, and that carnal timidity, that "man-fearing spirit" is gone; so with boldness he may proclaim the wonderful works of God. He is not cramped, or crowded in his soul, but has gotten out into the large fields of this Canaan land experience, where with great strides he may possess the land, knowing that, "every place the sole of your foot shall tread upon, that shall be given unto you." He has liberty in service, has freedom in prayer, has a free and glorious testimony; all of which the unsanctified person, who is hampered by the presence of carnality, admires, and longs to possess. The person thus possessing the fullness of the Spirit has the manifestation of it in "fullness of joy." He is joyful when those around him are sad. He has tapped the hidden springs of eternal joy and from its flow there is spontaneously breaking forth in his life a river of joy. "Rejoicing evermore" is the manifestation of

this fullness of the Holy Spirit within. When adversity comes, he has something deeper than those things which have been moved by the winds of adversity, so he looks to his hidden springs of joy. When sorrow and disappointment are upon him; his secret spring of joy causes him to be joyful. Not that sickly, sentimental, unconcerned spirit which has characterized some; but rather a depth of holy and divine joy which cannot be disturbed by things of this earth because it is heavenly and divine in its origin. Thus the beauty of the Spirit-filled life, are those manifestations of the "abundant life," the "free indeed" life, and the fullness of joy, which spontaneously flow from the heart of the possessor.

Another wonderful beauty of the sanctified life is the victory that accompanies it. It is so marked that many have named it "the victorious life." Instead of being defeated by the presence of an inward foe,—the carnal nature—he is victorious because the foe has been driven from the citadel of his soul and his heart has been purged from the carnal nature. Instead of suffering defeat in the battles of life, he is "more than conqueror through Him that loved him." There is not that doleful sound of defeat and bondage to sin as he testifies, but there is a ringing note of victory in his testimony. He has found a place in the life of Christ where he can by faith rest in the victory of Christ as being his victory. He has put on the whole armor of God, and is able to withstand in the evil day. His shield of faith is victoriously quenching the fiery darts of the devil; his helmet of salvation is keeping his mind in contact with God, hence he is kept in perfect peace; his feet, being shod with the preparation of the gospel of peace, are running in the paths of righteousness and thus he goes forward with a conqueror's tread. He is so fortified that he expects no defeat, for with the presence of the One who has said, "Greater is he that is in you, than he that is in the world;" he expects victory. He has a smile and a note of victory, not only when the world smiles with him; but also when the world frowns. He stands as a David conquering the Goliaths of doubt, of fear, of the opinions of others, of past failures, of the devil, and hidden foes; for he is rejoicing in the presence of the conquering Christ within his heart. When the storms beat upon him, and he must face the thunder of man's wrath, and the lightning of his disapproval, He stands as a victor through it all. This "Victorious Life," which is admired, and longed for by those not possessing it; is one of the grand beauties of the sanctified life.

Another marvelous beauty of this sanctified life is the naturalness with which it is lived. One is not driven by the spirit of fear, by the spirit of duty; but it is lived as naturally and as normally

as the normal physical life. He has no effort in his service; no more than the normal physical being has in breathing. He delights in the duties of the Christian life, as much as the devoted wife or husband delights to work for and serve the one they love. It is not a matter of "must" with him; he gladly and anxiously desires to know the will of God for him, taking what others may consider a cross as a privilege that he "may" deny himself for the One he loves. He makes no more effort to live his life of holiness, than a normal physical being makes an effort to live the normal and natural physical life. He delights to run in the ways of God's commandments. He rejoices and is happy in the service of the king. He simply "LETS the mind of Christ be in him,"—not making it, or endeavoring to have it, nor striving to put this mind there, but simply "LETS" it be there in perfect repose and rest. To be sure there is the necessary discipline under which one must be kept in the normal spiritual life, just as in the normal physical life; but there is no more effort to live the holy life on the part of the person possessing the experience of entire sanctification, than there is an effort to live the normal physical life on the part of a person enjoying good health. This "naturalness" is one of the marvelous beauties of the holy life.

Are we really enjoying the fruits of the sanctified life and portraying its beauties? If not we may through the grace of God.—D. S. C.

EASTERN OKLAHOMA N. Y. P. S. ZONE RALLY

Our N. Y. P. S. rally for Zone number 4 was held at Kingston, Oklahoma with our good pastor M. R. Archer as host. We met on Saturday night July 2nd, and the rally continued throughout the next day with every minute filled with something interesting and inspiring. Our efficient zone leader, Mrs. A. L. James, was with us and had charge of the program. We were also blessed by the presence of our District President, B. J. Wilkins.

A number of pastors were present at the rally and contributed largely to its success. Rev. A. M. Gilbert of Sulphur church, Rev. A. L. James of Madi'l, Rev. J. H. King of Hugo, and Rev. W. A. Carter of Durant were among the number.

Nearly all the societies on the zone were represented at the rally and took part in the program. Saturday night one of our young preachers from Tishomingo, Brother Martin, brought the message. Our hearts were blessed while this young man stood and proclaimed "words of life" to the large audience. Sunday morning Rev. W. A. Carter, pastor of Durant church, brought the message, some knelt at the altar at the close of the service. The rally all the way through was seasoned with songs, readings, prayers and shouting. The Hugo quartet was present and did some excellent singing, the Durant

quartet was used on the program several times, and other numbers of special interest appeared from time to time. Brother Haley Messer, one of our young preachers from Durant, brought the closing message midst weeping and shouting, which resulted in a fruitful altar service.

We feel that another fine rally has gone down in history and we are expecting a greater year on our zone than ever before.—Mrs. Lois Messer, Reporter.

FLORENCE, COLORADO

Yes, Florence is still on the map, but the N. Y. P. S. is never still very long at a time. We have had a very good year in the work of the Lord, for which we give Him all praise. The work has advanced all along the line. We are holding street meetings every Saturday night, and our local preachers hold services at Portland, at Rockvale, at Penrose, and when possible, at the county hospital. All of these services are blessed of the Lord. The society held their annual election of officers at the parsonage July 25. The reports of officers and committees show a goodly amount of work done the past year. We are going in for the best year in the history of the N. Y. P. S. in Florence. Brethren, pray for us.—P. A. McGuire, Reporter.

Sunday School Lesson

August 21, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: God's promise to David.

LESSON TEXT: 1 Chron. 17:1-12.

GOLDEN TEXT: *Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom* (Heb. 1:8).

"Out of the abundance of the heart the mouth speaketh." We have before us another incident in the life of David showing to us the greatness of the man and his intense love for God. It would seem that David desired nothing that would lift his rulership above the rulership of God or cause the people to become more interested in the splendor of the temporal kingdom than they would be in the spiritual and eternal kingdom of which the earthly was but a picture.

David was a deeply pious man. His early manhood was characterized by a spirit of devotion seldom found among young people. He was most desirous that the religion of Jehovah should be given national recognition for he himself was never nearer at his best than when alone with God in blessed communion. Such a life as this must have been a great influence on the nation for the establishing of righteousness throughout the land.

He deemed it more fitting that he should live in a tent than in a house of cedar, as long as there was no permanent dwelling place for Jehovah. David was no longer a young man and we judge this was not with him a new idea. Doubtless he had desired to build a more stable place than a tent could possibly be, in which to house the sacred ark of the covenant. Curtains are such perishable

things they cannot long withstand the storms of that country and must of necessity be renewed quite often. At the time of the construction of the tabernacle it could not have been improved on, for the people were not settled in the "promised land," and the structure was in every way adapted to the wandering life of Israel. But it contrasted strangely with the settled conditions of the people as we find them in this lesson. At peace with his enemies, his kingdom established, and a house of regal splendor befitting such a monarch, surrounded by every luxury, he was the recipient of God's favors lavishly bestowed upon him and the nation. Considering all of this he felt how one-sided it all was. There should not be such disparity.

The underlying principle of all honest living and giving is found in David's conclusion. There is really too much disparity between what we do for ourselves and what we do for God. He has given us a house of cedar and yet we are content for Him to have but a perishable tent. He has given us time, six wonderful days for business and pleasure, and we are robbing Him of the seventh. He would have us begin each day with Himself, but how often we use the brilliant hours of day for ourselves and give to Him the moments of weariness at the twilight hour. He has endowed us with excellent powers, splendid possibilities, but how often we expend our energies lavishly upon carrying forward some social function or business scheme and in our worship are languid and listless. David in his palace of cedar gazing out upon the humble tent that covered the shekinah glory said practically "God shall have my best." May our consecration be so complete that we will consider first His claims. Some one has said: "It is not the amount we give, but the amount we have left, which determines the generosity of our giving."

Often one has had some high resolve and has longed to put some noble plan into execution, the need seemed so great that there was every reason to carry out the good intention. In laying the project before leaders they felt confident that it was the thing to do. But time passed on and opportunity for performing the work was not given. Instead the plan was frustrated. But not because it was not a great and noble resolve, and the need great. But God had other plans for that one to execute. Let us remember in such an hour, that when Infinite Wisdom interferes as in the case of David's building the temple, a larger and farther reaching service is required.

The earthly temple would be builded, a house for God to dwell in, but David was to build a greater house and a more permanent one, a house and a thorn should be established forever. The crowning achievement of Solomon's reign was the building of the temple concerning which David said, as he laid down the scepter: "I have prepared with all my might for the house of my God." But the larger fulfillment of the promise made to David has reference to his "greater Son" whose reign is an everlasting reign for His throne is established forever.

Though David was not permitted to

build the temple, yet God did not overlook his sincere desire to thus honor Him, and in 1 Kings 8:17-19 we are told that Jehovah commended him for having it in his heart to build Him a house. We learn from this that what we would do for God's glory and cannot do, "with God it is done." This should be a great comfort to each of us who have longed sincerely to do some things for the Master and whose plans have for some reason been frustrated and someone else occupies the field and reaps the harvest we had planted in the springtime. The Father considers what was in our hearts to do and:

"It is well to know that attempted things,
Are counted and crowned by the King of Kings."

We have seen so many princely qualities in this man, who was "a man after God's own heart," but nowhere does his character shine with true greatness more than in his attitude toward God's refusal to accept his plan to honor Him. Read the remaining verses of the chapter for light on this thought. There is no rebellion there, but the most childlike confidence in the wisdom of his Father. He feels that in renouncing his desire to do this work was but a small thing when compared with the honor God was conferring upon him. Whether he builded the house for Jehovah or another builded it, it would be done for the purpose of magnifying the Lord of hosts as the God of Israel. Whittier wrote:

"Others shall sing my song,
Others shall right the wrong,
Finish what I begin,
And all I fail of win.
What matters I or they,
Mine or another's day,
So the right word be said,
And life the sweeter made."

We cannot get ahead of God. We seek to honor Him the best we know how, and in the longest measure, and He will surpass our little human endeavor by heaping upon us honors we never dreamed of, until we are led to exclaim, "Who am I or my house, that thou has brought me hitherto?" He may refuse us some things but His compensations are far greater than His refusals.

NEWS IN BRIEF

REV. EDWARD E. MIERAS, formerly of Sacramento, Calif., is now pastor of our church at Nampa, Idaho. He reports souls praying through and God's blessings upon him in his new field.

MISS MARY LOUISE FITKIN, daughter of Mr. and Mrs. A. E. Fitkin of Brooklyn, New York, was married to Mr. Esley Foster Salsbury of Berkeley, California, on June 14, 1927. The wedding took place at Allenhurst, N. J., at the Fitkin's summer home, C. D. Norris, pastor of our church at Berkeley, California, officiating. Mrs. Fitkin is well known as the national president of the Woman's Missionary Society in the Church of the Nazarene.

NEWS AND NOTES FROM CANADA

COLLHOLM-YOUNGSTOWN CIRCUIT, ALTA.

By the time this report gets into circulation, the Annual Provincial Campmeeting of Alberta will be a thing of history. It will indeed be sacred history to some because it will mark a new epoch in their lives. Of the eight campmeetings I have attended in Alberta this one has been the greatest in many respects. God was present in saving and sanctifying power and many stepped under the fountain and were made clean by the precious blood of Jesus. Our own soul was blessed and strengthened and we count ourselves as one of those who will be better able to serve God henceforth. We certainly appreciated the preaching of the evangelists, C. W. Ruth and D. J. Smith. New truth and light flooded our souls as these dear brothers poured out their lives in our behalf. We also enjoyed the music under the direction of Brother Grove. And many times we were moved to seasons of joy unspeakable as Brother and Sister Grove sang to us of His great love.—E. H. Osborne, Pastor.

DRUMHELLER, ALBERTA

During the summer season the mines are all closed down and many people leave the town, but, in spite of this our services have kept up well with goodly numbers in attendance and God's blessing upon us. Two young men sought the Lord recently and they are doing well. We have great faith and confidence in God for a real move in this place. Our people are faithful and willing to sacrifice for God and the church. One, brother has recently donated a house for a parsonage, and for this our hearts are full of gratitude. We recognize that every good and perfect gift cometh from God. We have just closed our Annual Campmeeting at Red Deer which has been a time of real blessing to our hearts.—Revs. J and M. Spittal, Pastors.

FERINTOSH, ALBERTA

As the Bible School term of 1926-7 was drawing to a close the question came before me, will I go out in the work of the Lord again, or go out to do secular work and then go to Nampa to the Northwest Nazarene College? But the Lord definitely led me out to a field (Ferintosh), where I have one Sunday school, three preaching services, and one children's service every Sunday; and on Wednesday we have a prayermeeting in a school house; also one in Ferintosh on Thursday evening. There is great interest in the Lord's work, and it is coming up the road. Rev. George Beirnes, lately of Kingswood, Kentucky, is beginning a revival campaign for us on July 17 and running until the 31st, possibly longer. Pray for us in the great effort for the Lord's work.—Rev. William Humble, Pastor.

WETASKAWIN, ALBERTA

Early in June we felt the opening had come to get back home (to Albert) into the permanent and active work of the Lord, for our hearts are there. On coming to Wetaskawin we were welcomed with open arms and soon were preaching. Brother Ernest Mathews gathered the few folks together and they were unanimous in inviting us to take charge of the work. God has graciously met with us in the services. Our hearts have been encouraged and we feel that we are in the center of the divine plan of God for the present. We are so glad for the consciousness that the blood cleanses, the Holy Spirit abides, and we are here to follow the Lord's leading.—Mrs. and S. Kaechele, Pastors.

EDMONTON, ALBERTA

Our work at the Capital City is making steady progress. We have recently arranged payment of \$350.00 on our church indebtedness. The pastor has been given a substantial increase in salary and bills are paid. The attendance has been very good, considering the heavy rains. We have had recently as many as 150 in our Sunday schools. Best of all we have had some seekers who are now doing well. All departments are alive. Three members have been received and we are hopeful. Our Wednesday night prayermeeting has been well attended.—Rev. E. S. Mathews, Pastor.

HOME FROM CHINA

Greetings from Miss Blanche Himes: May 11 found me aboard a Japanese boat in the Tientsin harbor bound for Kobe. The gangplank had been lifted and we were slowly yet surely pushing seaward leaving eight of our fellow workers standing on the shore. It was sad indeed to leave them and the Chinese whom we had learned to love with the love wherewith Christ hath loved us. But Jesus assured me that "His everlasting arms were underneath." Why don't we get up speed? Well, there are so many vessels in the harbor. So shortly the anchor dropped and there we remained that day and night and also part of the next day. However, later found out by this delay we escaped a storm at sea. Monday afternoon we reached Kobe where Rev. Eckel and endest son met and escorted us to their home fifty miles inland. We enjoyed our visit with them. Yet how very sad to see the long hours they toiled day after day; it is only the power of God which gives added strength and enables them to uncomplainingly press on counting no sacrifice too great for immortal souls. The burdens appear too heavy for them to bear long without breaking health. How badly they need more missionaries and a Bible school! No time to give special training to workers who have been called. So they must be sent elsewhere

and when they graduate they will likely go out to labor for the mission under which they were trained. Won't you pray the needs of the Japanese field may soon be supplied? Our mission in Japan has been blessed with a revival too. I saw many seekers at the altar. There are two Nazarene churches situated five miles apart and a little mission organized recently on Temple street which are none too many for Kyoto a city of seventy thousand. The week there slipped quickly by. Tuesday we started back in the rain to Kobe. On arriving, I soon found out the hour of sailing had been changed so instead of several hours for sight-seeing, I had to hurry aboard the President Lincoln. And again my eyes were blinded with tears. (Japan is the hardest country to leave I ever found, and naturally so for my first call was to this country, later on to China). Think of it, leaving on the shore only three missionaries, namely, Rev. Eckel, Mrs. Eckel and Mrs. Staples. The ocean was calm most of the voyage. Left Vancouver June 7th for Calgary. Seems the July is colder than April in China. Made a trip to Claresholm and vicinity, renewing old friendships. In Calgary I was asked if I had telephoned ahead. I turned it off lightly, not necessary. So when the train did not arrive until nearly eleven and it had been raining hard, I breathed a prayer, and who do you suppose the Lord sent to meet me? The mayor of the city with his car, who took me to his home. My home church is there and my heart rejoiced to hear our pastor announce a half-night of prayer for Tuesday. June 30th I arrived in Red Deer where the Annual Camp of the Church of the Nazarene held in Alberta. There more than a little rain fell, also some hail in some places those ten days, but the people came by the hundreds in spite of the muddy roads. I heard in one of the meetings a testimony I feel like passing on to others of how God answered prayer when it was reported \$4,000 would be required to bring home the missionaries who had been granted furlough from China. The speaker went on to say, she heard a knock at the door. And behold there stood a stranger who quickly handed her \$100 saying, "This is for foreign missions," and was gone leaving not his name. Yes, God still answers prayer. God will give us souls as well as money if we ask and is it not His command: "Pray ye"? Personally I never enjoyed any camp so much as this one. And what an inspiration to see and hear a number with hoary hair testify to the saving, keeping power of Jesus while their faces were lit up with a heavenly light. I received a letter from my District Superintendent, which read: "Welcome home to Canada! And will be glad to have you make your home with us." And indeed 'tis true

where I have been so far during nearly six years absence has not made me a stranger. The Bible reads thus: "And the Lord told Samuel in his ear." Shall we not all listen or "tune in" for there is something you and I can do better than anyone else.—Blanche Himes, Red Deer, Alberta.

CALGARY, ALBERTA

We are glad to report that Calgary church is still on the victory side. Our pastors, Rev. R. F. Smee and wife, have entered on their fourth year as pastors of the church. We truly thank God for such men as Brother Smee. He preaches the whole Word of God. Numbers have been saved and sanctified through the ministry of Brother and Sister Smee. The Sunday school is growing. The Lord has graciously blessed the Sunday school and we believe if we truly trust the Lord and pray that it will keep on growing, for in it lies the hope of the church. If the children are brought up to love and reverence God's Word, then the church will advance in the days to come. The Young People's Society under our faithful president Mr. Arthur Grobe has gone ahead by leaps and bounds. The meetings are interesting and instructive and our young people are on fire for God. At the campmeeting held at Red Deer recently several of our young people came to know God in His saving and sanctifying power and we are looking forward to great days in our society. We are believing God for great things to be done in the days to come. We believe the Lord has much in store for our church in Calgary, if we keep true. Praise His name!—Edith Patten, Reporter.

EVERYBODY SHOULD HELP TREVECCA COLLEGE

Quite recently I have been praying for, and have had my attention especially called to the sacrificing fight that is being made to free Trevecca College from debt. We who live here in the Middle-west know of the great good and influence that Trevecca College has been to the cause of holiness in general and to the Church of the Nazarene. It is a common saying, and a true saying, that the sun never sets on the gospel workers and missionaries that have been turned out from Trevecca College. Its history is well known among holiness people. Some years ago Rev. J. O. McClurkin, a great and good man, with others started this institution in order to train Christian workers to do full salvation work. They have succeeded and succeeded well in what they have undertaken to do. They have a fine property in the edge of that great southern city of Nashville, Tennessee. The school has struggled under a debt of \$50,000. A few months ago John T. Benson made an offer that if the school and the Southeastern Educational Zone of the Church of the Nazarene would raise \$25,000, he would give \$25,000.

Dr. A. O. Henricks, President, and Rev. H. H. Wise, pastor of our church at Nashville, with the district superintendents, preachers, and good laymen and friends, have been making a heroic effort to get the \$25,000. Dr. A. O. Henricks has visited practically all the churches in that Educational Zone. He no doubt

has gone his limit having pledged \$1,000 himself, which he is going to borrow. This is the situation in a nut-shell:

Here are my personal feelings. There are hundreds of persons throughout the United States, both in the Church of the Nazarene and out of it, who are interested in this kind of work and who could help Brother Henricks and Brother Wise in this fight, and this we should do. A few months ago when Olivet College was in the throes of bankruptcy—I personally know that much money came to us from the Southeastern Educational Zone. The people down there were very unselfish in helping us save Olivet College. So my personal feelings are that I should be glad if anyone in Chicago Central District would send a check to help this most worthy cause. Not only that, but I personally think it would be a good idea if all the Olivet Zone would help these people.

Dr. A. O. Henricks and the good faculty down there are doing a great and good work, and we must get back of them and help that great Southeastern section of the United States in planting the Church of the Nazarene. If this job of work is ever done, it will be done pretty much through Trevecca College, for our schools must furnish our district superintendents, pastors, and other leaders, and also our good laymen.

Why not help them at once? Why not send a check to Rev. H. H. Wise, 3500 Murphy Road, Nashville, Tennessee, today?

E. O. CHALFANT.

PIONEERING IN FLORIDA

They say it can't be done, but we have just organized our third church in Florida. We are beginning to feel like a stalled horse that breaks loose and goes at a gallop. Last night we preached to a good crowd in our new tabernacle at Homestead, and at the close organized a church. We had our girl preacher, Alfreda Seyht, hold a two weeks' meeting there and quite a number were at the altar and found pardon or purity. On Sunday we baptized some, and last night we received thirteen into the church,

Eradication of Carnality

Why We Teach It

By Rev. A. M. Hills, D. D.

Everything that Dr. Hills writes is scholarly and convincing yet easily understood. There has been a real need for a publication—not too lengthy,—on the subject of eradication. We are fortunate in being able to send forth this series of articles in booklet form as we feel sure that it will be the means of enlightening many regarding one of the distinctive points of the doctrines for which we stand. 46 pages; paper covers.

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with several more to come. We are in a good location where there are no other churches near us. I predict a healthy growth for this new church. We have a splendid new tabernacle on the grounds and a Sunday school with an attendance of thirty or more. Praise the Lord. With the Princeton church nine miles away it seems to me that by the combined efforts of these two live churches that whole country should be taken for God and holiness, and it will. The Nazarenes in Florida are writing to me in reply to my request in my last report. That's right. If you are a Nazarene or want to be, and live in Florida, write to me.—Howard Eckel, 535 N. W. Eighth Street, Miami, Florida.

CHURCH NEWS

EVANGELIST J. L. GLASCOCK—"From July 10 to 24, we held evangelistic services at Dalton, Ind., Rev. E. O. Rice and his wife being our colleagues, the latter having charge of the song service most of the time. Rev. Miss Muri Huff, a minister of the Friends Church, substituting for Mrs. Rice in her absence. The meeting was held under the auspices of the Friends Church of Nettle Creek, Rev. Thornburg, pastor, the people and pastor of different other churches joining in to help out with the meeting. During the first four days the services were held under a tent, but a severe storm blew it down, and after that the services were held in Nettle Creek Friends church. Brother Thornburg and his people, as well as the pastors and people of other churches stood nobly by us in the work. We have scarcely labored with a more spiritual people, or one that carried the burden for souls, and prayed more earnestly and effectually than did the people of Nettle Creek and vicinity. There had been considerable difficulty in the church and with others, but the pastor and his people held steady in fervent prayer and abiding faith, and won the victory, though not all the difficulties were cleared away, but it was believed that our meeting had a salutary effect upon the situation. Though it was a busy time with the farmers and others, in the main the attendance was good, and on the Sabbath days the house was crowded. The Spirit was consciously present from the first service to the very closing one. The conviction was deep and pungent, so that at times it was oppressive, and a stillness settled down upon the people like the stillness of death. Quite a few yielded to the entreaties of the Spirit, and were graciously pardoned, reclaimed, or purified, and the Christian people were greatly blessed and strengthened. The meeting closed in a fine spirit, with a number of seekers at the altar, some of whom professed to pray through into pardon or purity. We are now making dates for fall and winter meetings, but we have some time not yet taken. Persons desiring to correspond with us relative to dates should address us 1350 Grace Avenue, Cincinnati, Ohio."

BATESVILLE, ARK.—"The Lord is so wonderfully blessing our little church here. He is giving us souls, and recently there have been added to our church two

new members to help us push the battle against sin. We are more than glad to report that our dear pastor and wife, Brother and Sister J. W. Henry, have accepted the recall and will be with us to push the battle harder than ever the ensuing year. We know that God has blessed their work here and are believing that He will bless them more and more the next year. Our young people are having some splendid services. They expect to hold their Friday night prayer services out at different places during the next few weeks. We believe the Lord will bless them in their efforts to help other people. We expect to see great results from the young people's work this summer. Pray for our annual campmeeting which will begin August 11. Johnnie and Jackie Douglas and Sister Morris Gill will be the workers."—Myrtle Richardson, Reporter.

EVANGELIST JOHN T. HATFIELD—"We have held two camps since our last report and in both the fire fell and we had real victory. Many sinners were saved and they came through with the shine on their faces and a missionary spirit, as they went to work and led others to the altar and stayed with them until they prayed through. It gives us some encouragement to see converts go to work. We also had a great many that were sanctified wholly, and some real cases of divine healing. In our last camp at Des Moines, Iowa, we had a large tent that held three thousand. We were the only active preacher, and we preached three times every day, and attended all early morning prayermeetings, and ran the altar services until the close. The last day we began at seven in the morning and closed at eleven at night. We just had time enough to eat our meals. We closed up in a blaze of glory with sixty seekers at the altar that day. We had 280 seekers during the meeting, but like the most of the meetings, a large per cent got nothing. But thank God for a good report once in a while."

EVANGELIST J. V. COOK—"I am still on the firing line. Since our last report we

were at Hamden, Ohio. Here the battle was hard, but God helped us to put one over on the devil, and we organized another new church. We are here in Mansfield now, a city of forty thousand, and not a clean-cut holiness church in it. Outlook for a church is good. Let all the people who can, pray for us."

PASTOR E. J. MILLER, Peniel church, Hutchinson, Kansas—"Peniel Church was just organized last January, and it fills a great need in the south part of Hutchinson, where over three thousand people have only a Methodist church and a tongues mission to satisfy their hungry souls. We organized with a membership of twelve, which has now been increased to a membership of thirty. We have just received six new members into the church at the close of a very successful revival held by Arthur Morgan, evangelist, and Reuben Bridgewater, song evangelist. Some thirty souls knelt at an altar of prayer, more than twenty-five of whom prayed through to definite victory. Some of the hardest cases in the community were reached and the Lord gave us a good time. The climax of the meeting was reached the last Sunday afternoon when Brother Balsmeier, our District Superintendent, brought us a great message and raised over \$750 cash and labor with which to begin a church basement on the lot where our small chapel stands. Brother Morgan is one of the finest young preachers I have ever heard, and Brother Bridgewater is certainly a fine song evangelist. These two, captained by the Holy Ghost, make a winning pair in any field, and Peniel church is looking forward to greater and better things."

PASTOR D. A. PRESCOTT, Red Deer, Alberta, Canada—"Our annual Provincial Campmeeting has just closed and we do praise God for His presence and power throughout. God wonderfully answered prayer and many precious souls, from our own field as well as others, found pardon and purity through the blood of Jesus, in the old-fashioned way. The ministry of

Brother Ruth and Brother Smith was exceptionally fine, eternity alone will reveal the results. We are looking forward to a gracious time down the tomorrows. God is helping and blessing in a marked way. To Him be all the glory. This fall will see the establishment of our Bible school in this place, and if Jesus tarries, the Church of the Nazarene in Red Deer will be a greater factor for God and holiness. May God's work prosper mightily and may we all keep prayed up and on fire for God, until Jesus comes."

WOODSTOCK, ONTARIO—"I have always felt that the coming of the Nazarenes to Woodstock was an answer to the prayers of a few Christians whose souls were grieved over the increasing lack of spirituality in their own churches, and we further believe that our Nazarene tabernacle, for we now have a snug little place of worship, will be the center, a city of refuge as it were, for men and women who truly love the Lord and who find for their soul's sake they must flee from the teachings of false doctrine; for in Ontario, modernism, evolution, and so-called religious education are becoming very general. We have a splendid preacher in Brother McLachlan and he has shown great wisdom and tact in dealing with the very difficult position in which he found us last September when he became our pastor. He and his fine little wife are greatly beloved by all and they have been unanimously invited to remain with us another year, and we trust this may be the will of the Lord for them and for us. Last winter we held special services and were assisted by Sister Ahnert and Brother Quick of London. We had splendid congregations and some real good was done. A few weeks ago we had a delightful visit from our District Superintendent, Rev. S. D. Cox who gave us two fine sermons on Friday evening and Sunday morning. The Sunday morning sermon was followed by communion service and the reception of three new members. Recently in the regular Sunday evening services, two young persons, a brother and sister, came to the altar and were gloriously saved and we are trusting that ere long we shall see others. We have a Sunday school with a nice little library, also excellent chalk talks are given by Sister Ferris, the Bible Class teacher and very capable treasurer of both the church and the Sunday school. We are hoping soon to organize a W. M. S. believing that a more comprehensive knowledge of our Nazarene mission work would stimulate us to more earnest prayer, and more liberal gifts for the spread of the gospel in other lands."—Isa Brundage Christenson, Secretary.

OSKALOOSA, IOWA—"We have just recently closed what we consider one of the best revivals that we have ever had during our work as pastor. We had as our evangelist Rev. E. C. Dees of Marlow, Oklahoma, and Mrs. Esther Williamson of Farmington, Iowa, as song evangelist. About forty prayed through to definite victory. We had preceded this meeting with a two-weeks special prayermeeting every morning from eight to nine o'clock.

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and had done considerable visiting and praying in homes, with two evening prayermeetings each week. So we had the field worked and the revival on when our workers arrived. Attendance was good, and co-operation from others was good. Last Sunday we took a nice class of eighteen members into the church. This was one of the best and most sacred services we have ever attended. God was there in great power. The revival is still on and souls are still praying through. This meeting seems to us to be the most thorough and the most wholesome, of any revival we have ever had. All departments of the church are on the upward move. Our attendance is the best it has been since we have been here. There were more in Sunday school last Sunday than we have ever had before. We feel that we are getting things now to a place where we can really begin to do some real building in another year. We are planning a more progressive move on all lines for this coming year. I have never been pastor of a finer band of people than we have at Oskaloosa."
—L. W. Dodson, Pastor.

PASTOR ROY E. SWIM, Poplar, Montana—"Out on the open Montana range, twenty miles from town, and only a dwelling or two in sight, may not seem a very promising place to pitch a tent for a meeting, but after much prayer it seemed to be in the order of the Lord. So on June 16th we opened battle with Evangelist Julius Miller in charge. Pastor F. L. Van Hecke and wife of Fairview, Montana, later arrived to take charge of the singing. The battle was strenuous and at times almost terrific. It seemed we had to fight by inches. A strong opposition had developed in the community by a group of professed Christians who are opposed to the altar, to praying through, the witness of the Spirit, etc. But God turned even the opposition to our account and gave the victory, although it seemed severe measures were necessary. First a hail storm swept right through the community, then the hand of death was laid upon one of the homes in the community. In God's great mercy both the father and mother and one daughter in the stricken home were saved. After battling on for three weeks, the evangelist had to move on to his next engagement, and Brother Van Hecke was prevailed upon to carry on the meeting for a few days longer. The few days developed into a week and a half during which time a goodly number found glorious victory. We love to work with these precious brethren. They just don't seem to know how to quit in a hard fight, but prayed and wept and fasted and preached and sang and exhorted until victory came. Altogether about nineteen different persons prayed through for pardon or sanctification: some wonderfully clear cases, and all substantial people. The attendance was splendid, the tent sometimes filled to capacity, some came as far as fifty miles. Conviction was manifestly deep. Financially, we were blessed in raising some two hundred and twenty dollars in cash. For it all we praise God and give Him all the glory."

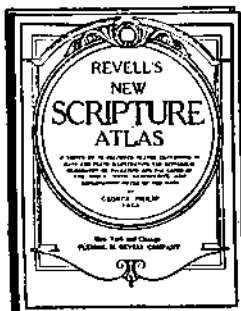
EVANGELIST N. B. SHADE—"Closed a fine eight-day meeting with Pastor W. Wesley Nuckols at Beaver Dam, Virginia, last Sunday. Brother Nuckols lives at Richmond, Virginia, thirty miles east of Beaver Dam, and he drives a bread wagon all week and takes his family in his car to Beaver Dam every Sunday in time for Sunday school, and preaches at eleven o'clock and at night. Then he drives back to Richmond and starts out on his first round serving bread at 3:30 in the morning. He helped to build the splendid chapel that will seat over two hundred, and I noticed his wife putting dollar bills into the collection basket. The crowds increased and on the last night it seemed that there were hundreds of cars around the church. The place was crowded on the inside as well as on the outside. The most spectacular and blessed thing that happened was the shouting of one of Brother Nuckol's older brothers who was sanctified and so blessed that everybody got blessed too."

DES ARK, MISSOURI—"We are nearing the end of another assembly year with Rev. J. W. Irwin as pastor. He has been with us about a year and a half and has been a great blessing to our church and the community of Des Arc. We feel

that we owe the present condition of our property to the good management and interest which has been taken in the work by our present pastor. We hope to retain him for another year, if he will accept the place. We do not think it wise to make a change in pastors too often. Pray for us as we get ready for the camp-meeting and Assembly. Our pastor is very busy arranging for these occasions."
—Reporter.

LA JUNTA, COLORADO—"We are so glad we can still report victory. This last year, after worshiping in halls, and then in a tabernacle, then for almost four years in a basement, the Lord put it on our good pastor to build a church. Brother Hayes is a real pastor, it surely is wonderful how the Lord has blessed the La Junta work through him. He has sacrificed and worked and put his very life into the work, and through his great efforts and hard work we were able on July 3rd to dedicate one of the most beautiful little churches in town. Souls are praying through in every Sunday service and we are looking forward to one of the best years the La Junta Church of the Nazarene has ever known."
—Mary Hammell, Reporter.

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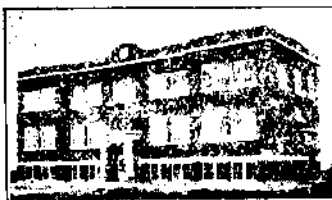


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CADDO, OKLAHOMA, Matoy church—“We began our revival July 2, and closed last night, July 24, in a blaze of glory. From the very first service there was interest manifested and we had forty-three bright professions of either regeneration or sanctification. Our evangelists were Arthur Prentice, Chester Ashford and June Kenny. They are a wonderful team. We have started a building program and without any begging have already raised over three hundred dollars in cash and pledges. We will close the deal for five acres of land on the Caddo highway in a few days and then we will begin building. Out of the meeting we got nine fine Nazarenes. A few, including Rev. Prentice, came to us by transfer from other churches of the Nazarene, but the rest are new Nazarenes. The Lord has led us to remain as pastor over this fine flock for another year, so by His help and grace we expect to be a better shepherd than we were this year.”—Verna Floyd, Pastor.

ONALASKA, WASHINGTON—“We came to Onalaska March 24th and have been in a battle ever since. We found one Nazarene here, but we held steady, we have had several seekers, and purchased a building

a few days ago, so God is giving us victory. We will start a meeting the first of August. We ask all the readers of the **HERALD OF HOLINESS** to pray for us that God will give us many souls and a fine class and a Church of the Nazarene in Onalaska.”—Rev. A. H. Beiner.

EVANGELIST B. M. KILCORE—“We are now in a fine revival at Portales, New Mexico. God has answered prayer and sixteen souls have prayed through to victory in the old-time way. We have another week here and we look for great things from the Lord. Portales is one place where the Nazarenes are in the lead when it comes to a church. They have the best church building in the city. Brother Gunstream is the noble pastor, and he is a fine young man, and his people think a great deal of him. This is the home of N. B. Deamond and wife who travel and work for Rest Cottage at Pilot Point, Texas. God is using them to help build a great church here. Old-time preaching and midnight praying will bring the fire down.”

PASTOR H. A. FORRESTER, Jasper, Alabama—“This has been a good year with us here. We have had seven evangelistic

campaigns this year, in connection with our church, since last November. We have made more pastoral calls, seen more folks saved, and sanctified, conducted more funerals, married more folks than in any like period of our life. The Lord has let a gracious revival spirit rest upon us this year and has given us a healthy increase in interest, membership, and finances. We are greatly blessed in having a fine District Superintendent. Our Brother H. H. Hooker is an aggressive, progressive, big-souled, broad-shouldered, mental, physical and spiritual giant—a prince among men. This District has made much progress under his wise spiritual leadership, until a finer group of more deeply spiritual, self-sacrificing, lovable preachers would be hard to find anywhere than those who constitute the Alabama District. Our revival meetings reached a great climax in our meeting which was held June 22 to July 3. Rev. Allie and Emma Irick of Bethany, Oklahoma, were our evangelists. Brother C. L. Olive and Mrs. H. A. Forrester were the song leaders. Old-fashioned holiness singing was the order of the meeting, and of course old-fashioned, sin-killing, glory-bringing gospel was preached, until Pentecost was repeated amidst the shouts of new-born souls and the victorious shout of those who crossed old Jordan into the Canaan land of perfect love. The crowds were unusually large. Brother and Sister Irick make a great team, and do a construction type of work that builds and abides, and the fires are still burning. We expect greater things yet before this year is over. Our church is blessed with a number of good evangelists who hold their membership in our local church, and who are true and faithful, and we are sure will be among God's heroes of faith in that day when the final roll is called. We have Rev. H. H. Hooker and wife, Rev. Alice Hawkins, Rev. W. R. Platt and wife, Rev. P. C. Ramsey and wife of Shawnee, Oklahoma, Rev. P. M. Covington, the grand old man of the Alabama Assembly, and Rev. C. C. Butler, better known as the Star Booster of the Assembly, Rev. H. F. McLain of Yancy, Kentucky. Our Woman's Missionary work is climbing Zion's hill, and our Dorcas Sewing Society is doing a lot of making garments for the needy. The N. Y. P. S. is doing fine work.”

PASTOR HOMER JOLLEY AND WIFE, McCune, Kansas, Jacksonville church—“We want to assure our churches and friends that we are still on the victory side, and are enjoying the blessing of God upon us. For nearly four weeks we have been waging war upon the devil in a special way, and God has given us the victory. Rev. J. J. Steele and wife were our workers, and proved themselves to be the ones for the place. God used their service in a mighty way to convince folks of their awful condition, and need of God. One man who was a backslider, was knocked down by conviction in his seat, and had to be carried to the altar, where he found God. Fathers and mothers received old-time salvation who never had made a start before. Others who had been at the altar other places



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several times and could not get through, were saved. Men gave up their tobacco, and quit cursing before they were saved, and many things took place of such like, which prove to be evidences of an old-time Holy Ghost revival. One night after a message was given on Nehemiah building the walls, subscriptions to the amount of over four hundred dollars were taken to be used on the building of a new church. Other finances needed came easy, also a love-offering of fifteen dollars was given to the pastor's wife. At the close of the Sunday night service, fourteen new members were added to our membership roll. God has not only added to the membership but has given us many more friends for which we are grateful. We believe we are in the dawn of a new day for Jacksonville church. We also placed our assistant pastor, the **HERALD OF HOLINESS**, in a few homes, and hope to do more of this in the near future. We feel grateful to Brother and Sister Steele for their good and faithful service, and can assure any church that needs their service, that they will make no mistake in calling them as their workers."

EVANGELIST R. P. FITCH,—"We closed a meeting at New Albany, Indiana, on the second. Rev. Fred T. Corby is the well-beloved pastor. God gave us wonderful victory from start to finish. There was scarcely a service in which some did not claim to be either reclaimed, converted, or sanctified wholly. The attendance was splendid and the behavior all that could be desired. Sixteen united with the Church of the Nazarene and sixteen subscribed for the **HERALD OF HOLINESS**. Work on the foundation for a church house was begun while the meeting was in progress. We have a fine company of Nazarenes at New Albany, and they work in harmony with their pastor, hence there is a great future for them."

MINERAL WELLS, TEXAS—"Under the leadership of our precious pastors, Rev. E. H. Greer and wife, our church is moving along fine. We are not growing in leaps and bounds as some churches, but there is a deep, steady growth. The Lord sent Brother and Sister Greer to this work five years ago. They found a little church building with a little band of women quilting to pay the bills. They had to pay ten dollars a month for two little rooms to live in, but God was with them, and they preached and prayed and visited, and God came to their rescue and gave them souls. We built a nice three-room parsonage, also added a nice choir room and put some new seats in the church. God has done great things for us whereof we are glad. We have had some of our best evangelists for revivals, and many souls have been saved or sanctified at our altar, some of whom joined the church while others 'took to the woods.' We had a great revival in March with our dear District Superintendent and wife, Brother and Sister Cagle. Their preaching was deep, and owned of God. How they blessed our hearts and helped the church. God gave us forty-four souls to pray through and two came into the church. Our services are growing now. Our Sunday school

is doing fine with Brother I. E. Maxwell as superintendent. Sunday was a great day with us. Sister Greer preached Sunday night on "The Harvest is Past." At the close of the service a young lady came forward and prayed through to victory. We are up to date with our pastor's salary and District budget. This is Brother and Sister Greer's fifth year here with us, and we love them better and better. We believe we have among the best pastors on this District. We are asking the Lord to send them back another year. We will begin a meeting August 14th with Rev. H. A. Gregory of McKinney, Texas, as evangelist."—John L. Knight, Reporter.

CALIFORNIA, PENNSYLVANIA—"Over fifteen hundred people heard the full salvation messages in sermon and song at the big brown tent on Third avenue, last week. Meetings continue with souls finding God and increasing interest from night to night. Rev. J. A. Rickey is with us, and our chorus and girls' quartet are doing fine work. From here we go to Roscoe and Charleroi in home missionary campaigns, believing for precious souls and more Nazarene churches this side of Pittsburgh."—Ralph D. Schuman, Pastor.

NOTICE

Pursuant to action adopted by the General Board on September 25, 1926, notice is hereby given that a special meeting of the General Board of the Church of the Nazarene will be held at Headquarters, Kansas City, Missouri, beginning at 10:00 a. m., Thursday, September 22, 1927, for the transaction of such business as may be presented.

The departments of Home Missions, Church Extension, Ministerial Relief and Publication will also hold meetings at that time.

However, the Department of Foreign Missions, will meet at 10:00 a. m. on Monday, September 19, 1927, for the consideration of such matters as may be necessary.

All persons having business with the General Board or any of its departments will please communicate with the Secretary that a working program may be prepared.

E. J. FLEMING, Secretary.

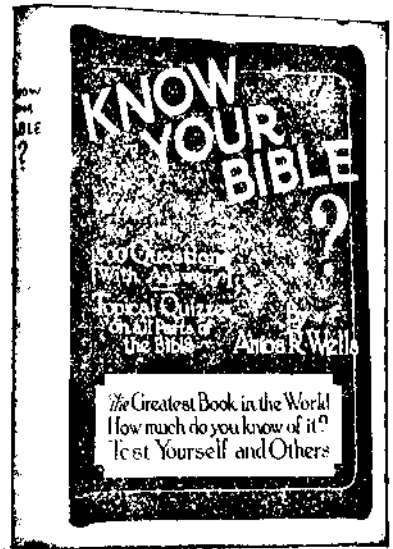
TELEGRAMS

LOUDON, TENN.

Revival at Loudon, Tenn., going fine. Large congregations, some results. Preaching by D. M. Coulson. Rev. Johnson of Wesley Methodist Church, singing. Looking for great things from God.—J. H. Christian, Reporter.

INDIANAPOLIS, INDIANA

The First Indianapolis District Assembly will be held in Bloomington, Indiana, August 24 to 28. Through the kind consideration of General Superintendent R. T. Williams and General Superintendent H. F. Reynolds, I was relieved from acting as chairman of the



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Assembly and Dr. H. F. Reynolds will preside. Pray for great Assembly.—Rev. C. J. Quinn, District Superintendent.

FERGUS FALLS, MINNESOTA

Dr. Goodwin's campaign and district campmeeting a blessed success. Glorious salvation scenes, good substantial organization in St. Paul, Minnesota. Fine property secured to begin services in. Rev. Ben Mathisen and wife installed as pastors. Great future prospects.—E. E. Wordsworth, District Superintendent.

SALLISAW, OKLA.

Gracious revival on, souls every service, fine crowds. Barhams great pastors. I am ready to accept calls anywhere.—Josiah S. Tucker, Evangelist.

OBITUARY

SMITH—Mrs. Sarah Elizabeth Smith, wife of Rev. A. W. Smith, was born in Ohio, August 28, 1847, and was called to meet Jesus a few minutes past midnight, July 1, 1927. She was not sick. Her husband was awake and had heard no breathing or groans, or any signs of life. He thought she was just resting easy. About 12:20 he heard a sigh, then again. He turned on the light and found the spirit had taken its flight, that she had gone to be with Jesus, and her son Scott, and daughter Clara, and two infants who had gone on before. She leaves a husband, three sons and three daughters to mourn her departure, and many friends in Iowa, Nebraska, and in Van Nuys, California, where her spirit took its flight. Sister Smith and her husband were converted and united with the Methodist Church at the Zion Church, six miles south of Ottumwa, Iowa. A few years later, for church conveniences, they joined the United Brethren Church, her husband preaching on different circuits until his health failed. For the past eleven years

Brother and Sister Smith have enjoyed the fellowship of the Church of the Nazarene, and in September, 1922, they came to Van Nuys. The Smiths moved from Ottumwa, Iowa, in the year 1873 and settled on a homestead in Nebraska, and for many years lived in Kearney, Nebraska. In September, 1922 the aged wife and husband moved to California and were living comfortably in a home of their own when she was called to her home above. During the past ten years Mrs. Smith and her husband were in fellowship and members of the Church of the Nazarene. Her maiden name was Scott.—T. S. Mashburn.

BROWN—Dora Lee Hodges was born July 30, 1870, in the state of Tennessee, died June 27, 1927, at Redlands, Calif. December 14, 1889, she was married to George W. Brown. There were born to this union eight children; five boys and three girls. Two of the girls preceded their mother to the glory world. The five boys, Carl, Bryan, and Edward, all of Holtville, Calif.; Archie of Pomona, Calif., and Paul of Redlands; one daughter, Mrs. Pearl Terrell of Lamesa, Texas; one sister, Mrs. Lorena Etter, of Roby, Texas; one brother, J. D. Hodges of Lorena, Okla., and the husband, George W. Brown, all survive her, and all except the brother were present at the funeral services. She was converted when about 16 years of age, and joined the Methodist Church where she lived a consistent member until she united with the Church of the Nazarene in its infancy. She sought and obtained the blessing of holiness when first she heard it preached. She has truly been a faithful wife and mother, always caring for the welfare of others to the neglect of her own physical interest. She was devoted to her home and ever carried a burden of prayer for the salvation of her children. Being devoted to her church, she was ever at her post of duty; able in prayer, fervent in spirit, serving the Lord. She loved so much to visit the sick, the aged, and the needy, rendering every possible aid. Having been recently licensed as deaconess in the church, she had great hopes of one day being consecrated for life in this work. It can truly be said of her, "She hath done what she could." Always being kind,

faithful, and devout, she has left many friends who with the loved ones and the church will greatly miss her prayers and sweet presence. A worthy example has been left for us to follow, and we can but pray that her mantle may fall upon us. Funeral services were held at the Redlands Nazarene church, with Rev. Frank Daniels, who has been her pastor for the past two years, in charge, assisted by Rev. V. S. Coughran of Ontario, Calif.; Rev. Sewell of Mentone, Calif., and Rev. S. M. Lehman, present pastor at Redlands. She was laid to rest in beautiful Hillside cemetery, near the remains of many former friends, under the evergreen trees, who with her will await the summons of the resurrection.—Her daughter, Mrs. A. M. Terrell.

RAMSAY—Mrs. Mary Ann Ramsay was born in Mineral Point, Wisconsin, in 1851, died at her home in Des Moines, Iowa, Sunday evening, June 19, 1927. Mrs. Ramsay was a godly woman, a wonderful wife, and mother and was full of good works. "She went about doing good." Funeral services were held at her home, conducted by her pastor. Her body was taken to Knoxville, Iowa, for burial.—Agnes Frye, Pastor.

STEPHENSON—Mrs. Mattie Stephenson was born December 15, 1847, in Lee County, Mississippi, and passed away June 5, 1927, at Red Oak, Oklahoma. She was married to A. J. Stephenson in 1862, and moved to Oklahoma in 1893, where her companion died in 1899. She was converted when a child and united with the Presbyterian Church. She was sanctified in 1907 and united with the Church of the Nazarene at the Liberty church. She lived a beautiful Christian life and passed away triumphantly. She leaves four children to mourn their loss: F. E. Stephenson of Atwood, Okla.; John Stephenson of Los Angeles, Calif.; Mrs. Lambert of Red Oak, Okla.; and Mrs. Tarpley of Wister, Okla. The funeral services were conducted by the writer and her body was laid away in the Ellis Chapel Cemetery at Wister, Oklahoma. We extend sympathy to the sorrowing ones. "Precious in the sight of the Lord is the death of his saints."—E. M. West.

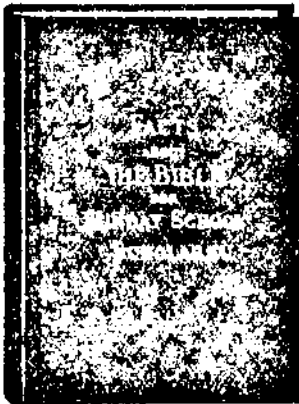
HANMER—Fanny Williams was born April 27, 1845, at Church Aston, a village one mile from the town of Newport, Shropshire, England. She was the youngest daughter of William Williams and Mary Lowe Williams, prominent residents of their village and both of whom sang in the Episcopalian choir. She followed in the footsteps of her parents and sang in the choir until she was married to William G. Hanmer in 1870. Mr. and Mrs. Hanmer left for America on their honeymoon, making the trip across the Atlantic in an old-time sailing schooner. The trip took three months. The newlyweds located in Chicago, where Mr. Hanmer engaged in the book business, opening a store on Wabash avenue. During the great Chicago fire of 1871 they were burned out and lost practically everything. Later Mr. Hanmer entered the Methodist ministry. In turn Mrs. Hanmer, together with her family, resided in Crown Point, Ind., Waukesha and Evansville, Wis., Evanston and Georgetown, Ill., and her last residence was at Milwaukee, where she passed away at her own home on June 17th. She was laid to rest beside her husband, who died Dec. 27, 1920, in the family plot at Evansville, Wis. Mrs. Hanmer was a very devout woman and earnest church worker. Family prayers were one of the sacred traditions of the home and after her children had been separated after growing to maturity, she invariably had them kneel at the family altar on their return visits. With her five living children gathered about her on her death bed she asked for "family prayers," and as they knelt beside her, she petitioned the Almighty for their guidance and care. That prayer was her supreme effort and shortly afterward she slipped peacefully away to meet her God. Rev. Mr. Hanmer, the husband, was connected with the Church of the Nazarene and was pastor for the con-

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gregation at Georgetown for some time. Because of there being no Church of the Nazarene in Milwaukee, funeral services of Mrs. Hanmer were held from the Bethel Evangelical church. The surviving children are: Miss Mary F. Hanmer, music teacher of Milwaukee; Dr. Charles F. Hanmer, mayor of Salmon, Idaho; Edward J. Hanmer, journalist of Butte, Montana; Frank J. Hanmer, structural engineer of Milwaukee, and Mrs. P. C. Rees of Chicago.—Edward J. Hanmer.

Moye—Bessie Harbour Moye was born July 23, 1888, at New Windsor, Illinois. She departed this life July 8, 1927, aged 38 years, 11 months, and fifteen days. At an early age she became a member of the Presbyterian Church. A few years ago she found Christ in a little mission in Council Bluffs, Iowa. Later she was sanctified and joined the Church of the Nazarene at Council Bluffs. She felt the call to preach and at once set about preparing herself for the ministry. She was in her third year in the course of study and a member of the Nebraska Assembly for a year. She resided in Platts-mouth and was a member of the Church of the Nazarene at Omaha. Mrs. Moye was a talented woman in music and preaching, and had conducted a meeting at Platts-mouth, and assisted in a meeting at Diagonal, Iowa. She was resting at the home of her parents at Greenfield, Ill., when she was quite suddenly called to her long home to be with Jesus whom she loved. A heart attack resultant from the flu was the cause of her death. She leaves a husband and two children, Jack and Mona, to mourn their loss. Burial was in Greenfield, Iowa, on Sunday afternoon, with Rev. Mead of Omaha, preaching the funeral sermon. "Blessed are the dead which die in the Lord. . . . They may rest from their labors and their works do follow them."—Ethel Medlin.

GUERZE—John R. Guerze was called to his heavenly home July 6, 1927. He was born in Indiana, February 11, 1864, and moved with his parents to Kansas eight years later, growing up on the frontier. He was married to Lydia Adams April 20, 1884. He came from the Methodist Church into the Church of the Nazarene, being a charter member. He had been failing for some months. He came to prayermeeting as was his custom, gave his testimony, and joined in singing God's praises. He went home, retired, sleeping for a short time, and awoke feeling rather smothered. He arose and his life-long companion began to minister to him, but he soon passed away. The funeral services were conducted by the pastor, using as a text Psalm 68:19, "Blessed be the Lord who daily loadeth us with benefits even the God of our salvation." He leaves his wife, Lydia Guerze, his daughter Lulu Loween, and sons Henry Guerze, W. B. Guerze, and Leander Guerze to mourn their loss. He was laid to rest in Prairie Lawn Cemetery, Wellington, Kansas, where his home had been for over thirty years.—G. W. Dudley, Pastor.

ANNOUNCEMENTS

NOTICE—To the Oklahoma District Assemblies: To avoid conflicts with the General Board meeting in September, the two Oklahoma Assemblies have been postponed one week. The dates will be as follows: Eastern Oklahoma, Sept. 23 to October 2; Western Oklahoma, October 5-9.—R. T. Williams.

NOTICE—The third annual meeting of the Kansas City District W. M. S. will convene in Webb City, Mo., Monday, August 22 at 2:00 p. m., continuing through Tuesday, the 23rd. Delegates from each society should be sent, one for every ten members or fraction thereof. Presidents should be present with full reports of their local societies.—Mrs. J. S. Blystone, Recording Secretary.

NOTICE—*Missouri District*: The District Examining Board will meet at Des Arc, Mo., at 9:00 a. m., August 30th. All licensed preachers and deaconesses who expect to take examination, please be present. No examination will be given during the District Assembly.—J. W. Roach, President of Board.

WEDDING BELLS—At the Olivet Church of the Nazarene, Okarche, Okla., July 24, 1927, Miss Ida Loganbill and Mr. Earnest Summers, both members of the Nazarene church at Olivet, were united in marriage by W. H. Burton, pastor. The house was filled to overflowing. Their many friends wish them a long, happy and useful life.—Stella Burton, Reporter.

NOTICE—*Tennessee District*: The fifteenth Annual Assembly of the Tennessee District, Church of the Nazarene, will convene in Lawrenceburg, Tenn., Sept. 14 to 18. Dr. John W. Goodwin will preside. The Board of Examiners will meet at the seat of the Assembly at two o'clock p. m., Tuesday, Sept. 13. All undergraduates are requested to be present at that time, to pass their examinations before the opening of the Assembly. The Board of Examiners will adhere to the regulations of the Manual, regarding examinations, and they kindly ask that all undergraduates seek to conform to this requirement.—S. W. Strickland, Chairman; W. F. Rutherford, Secretary.

CAMPMEETING CALENDAR

Aug. 4 to 14, Penel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wiess, P. O. Box 38, Arlington, Texas.

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

August 4 to 14, Idaho-Oregon District Campmeeting, Nampa, Idaho. Workers: Bud Robinson, Jarette and Dell Aycock. For information write A. E. Sanner, Chairman, 422 Fourteenth Avenue, South, Nampa, Idaho.

Aug. 4 to 14, Lily Lake Camp, twelve miles north of Binghamton, N. Y. Workers: Rev. Herbert Moore and others. For information write Rev. R. Dyer, 12 Home Ave., Binghamton, N. Y.

August 5 to 14, Twenty-fifth Annual Campmeeting, Pearl, Texas. Workers: Ralph C. Gray, Mrs. Gray, Mr. Clyde Dilley. For information, write Rev. G. R. Doster, Pastor, Goldthwaite, Texas, Box 185.

Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold Hodgln, J. C. Brillhart, C. C. Mourer. Many visiting evangelists and preachers, including all the district workers. For full particulars, write Rev. A. M. Ewing, Frankfort, Ind.; Rev. R. W. Chatfield, Frankfort, Ind.; or Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.

August 5 to 14, Annual Campmeeting of the Washington-Philadelphia District, Northeast, Maryland. Workers: J. B. Chapman, B. F. Neely and daughters, Miss Christine Williams. For further information write Rev. J. N. Nielson, Business Manager, 212 Parker Avenue, Collingdale, Pa.

August 7 to 14, Connelly Springs, N. C. Workers: Joseph H. Smith, W. R. Cox, John R. Church, R. V. Self, the Greensboro Bible School Band, and

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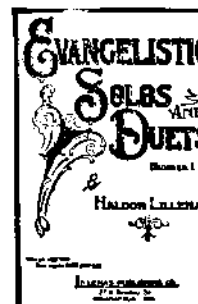
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others. For further information, address Box 200, Connelly Springs, N. C.
 Aug. 11 to 21, Sale City, Ga. Holiness campmeeting. Workers: Chas. A. Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

August 11 to 21, Annual Campmeeting Southeastern Michigan Holiness Association, Maybee, Michigan. Workers: Edna Banning, J. C. Walker and wife, the Douglas brothers. For information write Mrs. Clara Palmer, secretary, 544 Thompson Street, Ann Arbor, Michigan.

August 11 to 21, Annual campmeeting, Batesville, Arkansas. Workers: Johnnie and Jackie Douglas, Morris Gill. For information, write E. A. Mashburn, Batesville, Arkansas.

August 11 to 22, Thirty-fifth annual holiness campmeeting of Beebe and Ar-

kansas Holiness Campmeeting Association. Special workers, Josiah Tucker, Willard B. Davis. For further information, write Mrs. Callie Harrison, Secretary, Box 12, Beebe, Arkansas.

August 11 to 22, Holiness camp, Cleveland, Mississippi. Workers: E. E. McKeithen, E. E. McKeithen, Jr. For further information, write Mrs. S. C. Taylor, 297 S. Court Street, Cleveland, Mississippi.

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

Aug. 12 to 21, Ramsey, Ind. The 24th annual campmeeting of the Harrison Co. Holiness Association. Workers: M. G. Standley, J. B. Klefel, Mrs. J. C. Gray and C. C. Rinebarger and wife. For information address, Geo. F. Pinaire, Secretary, Ramsey, Ind.

August 12 to 21, Atlanta, Texas. Workers: Dr. R. T. Williams, the Latham

slaters, musicians and song leaders, with other local workers. Mary E. Ferdue, Secretary.

Aug. 12 to Sept. 11, Billings, Mont. Workers: Evangelist Arthur E. Lewis and Co-operative Evangelistic party. For information, write Rev. Hattie E. Goodrich, Secretary, Billings, Mont.

August 13 to 28, Twenty-first annual Nazarene campmeeting, Des Arc, Mo. Workers: W. W. Loveless, Holland and Haskel London. For information, write J. W. Irwin, Pastor.

Starting August 15, Thirteenth Annual Campmeeting, Main Springs, four miles east of Prescott, Arkansas. Workers: Steven White, O. V. Galloway. For information, write Mrs. Lige Martin, Secretary-Treasurer.

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

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State Holiness Association, Wichita, Kansas. Workers: Charles H. Babcock, E. E. Shelhamer, T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 515 South Vine Street, Wichita, Kansas.

August 18 to 28, Tennessee Holiness Association Campmeeting, Holmes Gap, Tennessee. Workers: C. B. Jernigan and family, S. H. Shelton. For information, write J. W. Taylor, Brush Creek, Tennessee.

Aug. 18 to 28, Portage, Ohio. Workers: Geo. B. Kulp, John E. Hewson, A. H. Johnston and wife. Missionary day, Aug. 25 in charge of Mrs. Chas. E. Cowman of the Oriental Missionary Society. For information, address, E. L. Day, 74 Oakwood Ave., Newark, Ohio.

August 18 to 28, Sixteenth Annual session Western Michigan Holiness Association, Hopkins, Michigan, near Grand Rapids. Workers: I. N. Toole, C. W. Butler, G. Arnold Hodgkin, Mrs. Fred DeWeerd, Kenneth Wells, Lillian Scott. For information, write Secretary, Dr. L. E. Heasley, Route 9, Grand Rapids, Michigan.

August 18 to 28, West Nebraska Holiness Association Campmeeting, Kearney, Nebraska. Workers: Jarrette and Dell Aycock, E. O. Hobbs, Mrs. C. P. Turner. For further information, address B. J. Patterson, Secretary, Route 4, Kearney, Nebraska.

August 18 to 28, Eastern Colorado Plains Campmeeting, Yuma, Colorado. Workers: L. N. Fogg, H. N. Dickerson, Mrs. J. Hester Peck. For further information, address E. O. Walden, Yuma, Colorado.

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

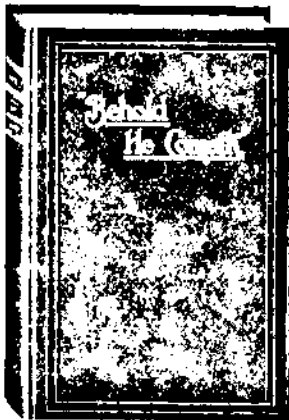
August 19 to 28, New Mexico District Campmeeting, Hagerman, New Mexico. Workers: Bud Robinson, with a number of other preachers and musicians as helpers. For information write E. E. Hale, District Superintendent, Box 1035, Artesia, New Mexico.

August 19 to 28, Dodsonville Camp, Dodsonville, Texas. Workers: W. H. Minor, O. W. Lewis, A. M. Paylor and daughters. Address Mrs. Georgia Owens, Hollis, Oklahoma.

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Aug. 19 to 28, Carthage, Ky., Holiness Campmeeting near California, Ky. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon and visiting preachers. For information, address, J. R. Moore, R. D. 1, California, Ky.

August 19 to 28, Bryantsburg Campmeeting, near Madison, Indiana. Workers: Monroe Vayhinger, Payne Evangelistic Party. For information, write Charles Cleek, Secretary, Route 9, Madison, Indiana.

August 19 to 28, Main Spring Campmeeting, Prescott, Ark. Workers: S. S. White, Oscar Galiway. For further information, address Steele McLelland, President, Prescott, Ark.

August 19 to 29, Thirtieth Annual campmeeting, Main Springs, four miles east of Prescott, Arkansas. Workers: Steven White and O. V. Galloway. For information address Mrs. Lige Marlin, Prescott, Arkansas.

August 22 to September 4, Michigan District campmeeting and Assembly,

Indian Lake, four miles from Vicksburg, Michigan. Workers: J. B. Chapman, R. T. Williams. For further information, address Rev. W. W. Clay, Milford, Michigan.

August 25 to September 4, Ozark Holiness Association annual campmeeting, Mount Zion Camp Ground, four miles northeast of Ava, Missouri. Workers: A. P. Breheman and wife, C. E. Woodson. For further information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

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

Aug. 26 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secre-

tary, Rev. E. A. Keaton, 481 N. High St. Chillicothe, Ohio.

August 26 to September 4, Thirty-second annual campmeeting of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.

August 26 to September 4, Twenty-sixth annual Campmeeting, Eastern Indiana Holiness Association, Cleveland, Indiana. Workers: J. T. Hatfield, G. Arnold Hodgkin, Wright Brothers, Miss Florence Wyse. For further information, write Rev. C. E. Ellsworth, Secretary, Route 3, Greenfield, Indiana.

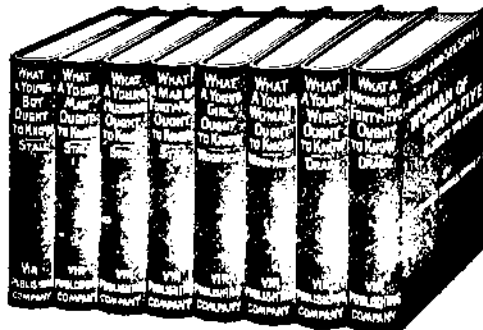
August 26 to September 4, Calamine, Arkansas, Holiness campmeeting. Workers: B. Freeland, Jack Easter and wife. For information, write J. D. Sullivan, Secretary, Calamine, Arkansas.

August 27 to September 6, Local Preachers' Holiness Camp, Fletcher

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August 28 to September 11, Twelfth annual campmeeting of the Randolph County Holiness Association, Winchester, Indiana. Workers: T. M. Anderson, evangelist; Alvin Young, song leader. For further information address, William E. Barr, Secretary, Route 2, Winchester, Indiana.

August 26 to September 4, Tenth annual campmeeting of the Alfalfa County Holiness Association, Cherokee, Okla. Workers: Bona Fleming, L. C. Messer. For information, write R. S. Croggs, President.

September 1 to 11, Sixteenth annual interdenominational holiness campmeeting of Springer, Ill., Jacob's camp ground. Workers: Elmer McKay, Charles Stalker, Frank Doerner, Jr. For information, write Jacob Fleck, Enfield, Ill.

September 4 to 12, Hayhurst camp, Elem Grove community, ten miles north of Chilescothe, Texas. Workers: Bud Robinson, J. E. Threadgill, Marvin Paylor. For information, address Rev. J. S. Emmert, Pastor, Quanah, Texas, Box 843.

Sept. 9 to 18, Erma, N. J., Cape May Holiness Association camp. Workers: C. B. Fugett, K. Hawley Jackson and wife. For information, write Earl Woolson, R. F. D., Cape May, N. J.

September 16 to 25, Custer County Holiness Association, Annual campmeeting, Thomas, Oklahoma. Workers: Rev. C. H. Babcock, Allie and Emma Irick. For further information, write Miss Anna Kraybill, Secretary, Thomas, Okla.

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- India, Western, Rev. A. D. Fritalan, Presiding Japan, Rev. Hiroshi Kitagawa, Presiding Palestine and Syria, Rev. A. H. Kaufman, Presiding Peru, Rev. D. H. Walworth, Presiding

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- North Dakota (Jamestown), Aug. 9 to 14 Minneapolls (Jamestown, N. D.), Aug. 9 to 14 Iowa (Marshalltown), August 17 to 21 Kansas City (Webb City, Mo.), August 24 to 28 Missouri (Des Arc), August 31 to Sept. 4 Kentucky (Lexington), Sept. 7 to 11 Tennessee (Lawrenceburg), Sept. 14 to 18

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FALL ASSEMBLIES

- Kansas, August 24 to 28 Michigan, August 31 to September 4 Northern Indiana, September 7 to 11 Eastern Oklahoma, Sept. 28 to Oct. 2 Western Oklahoma, Oct. 5 to 9 Alabama, Oct. 26 to 30

EVANGELISTS' SLATES

- T. M. ANDERSON Frankfort, Ind., Aug. 8 to 16 Wichita, Kan., Aug. 18 to 28 Winchester, Ind., Sept. 1 to 11 Neodesha, Kan., Sept. 18 to 25 Ottawa, Kan., Sept. 26 to Oct. 9 Minneapolls, Minn., Oct. 18 to 30 Indianapolis, Ind., Nov. 6 to 20 Topeka, Kan., Nov. 27 to Dec. 11 JARRETTE AND DELL AYCOCK Nampa, Idaho (Camp), Aug. 4 to 14 Kearney, Neb. (Camp), Aug. 18 to 28 Hominy, Okla., Aug. 31 to Sept. 11 C. H. BABCOCK Wakefield, Va., Aug. 5 to 15 Wichita, Kans., Aug. 18 to 28 Blackwell, Okla., Aug. 29 to Sept. 4 Thomas, Okla., Sept. 15 to 25 J. L. AND CHRISTINA BATES Reed, Okla., Aug. 5 to 21 P. P. BELEW Vicksburg, Mich. (District Assembly), Aug. 28 to 31 Olivet, Ill. (District Assembly), Sept. 1 to 3 W. G. BENNETT Manchester, Ohio, Aug. 10 to Sept. 1 J. W. BOST Bethel, Okla. (Temple, Okla., P. O.), Aug. 4 to 21 NAOMI BOST Bethel, Okla. (Temple, Okla., P. O.), Aug. 4 to 21 FRED BOUSE Auburn, Ind., Aug. 7 to 28 J. E. BRASHER Baker, Fla., Aug. 13 to 21 C. C. BURTON Bremen, Ind., Aug. 7 to 28 Merryville, La., Sept. 15 to Oct. 2 Leesville, La., Oct. 5 to 23 Hornbeck, La., Oct. 25 to Nov. 6 JAMES E. CAMPRELL Mt. Vernon, Ohio (Camp Sycar), Aug. 8 to 14 Alexandria, Ind. (Camp), Aug. 14 to 21 Shamokin, Pa., Sept. 4 to 18 Kendallville, Ind., Sept. 25 to Oct. 18 Egin, Ill., Oct. 23 to Nov. 13 Akron, Ohio, Nov. 20 to Dec. 11 ROSCOE C. CARRELL Guymon, Okla. (U. B. Church), Aug. 1 to 14 Bonham, Texas, Aug. 14 to 28 JACK AND RUBY CARTER Snyder, Texas, Aug. 2 to 14 Calamine, Ark., Aug. 26 to Sept. 4 Belen, N. Mexico, Sept. 8 to 20 C. C. AND FLORA CHATFIELD Radcliff, Ohio (Camp), Aug. 14 to 28 Columbus, Ohio (3rd St. Mission), Aug. 29 to Sept. 11 Durand, Mich., Sept. 15 to Oct. 2 Ellet, Ohio, Oct. 3 to 16 W. F. CLEGHORN Oakman, Ala. (Care J. E. Rutledge), Aug. 12 to 28

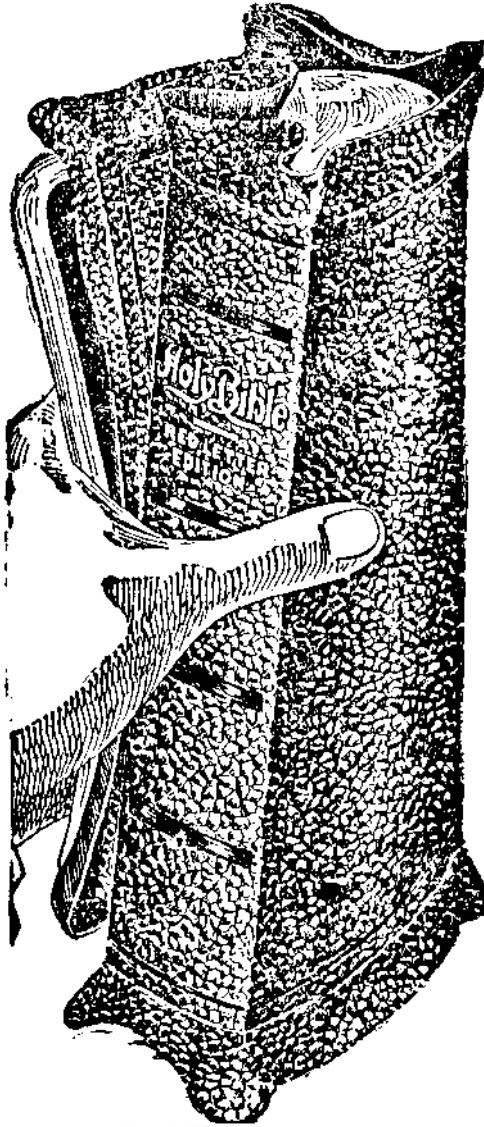
- J. V. COOK Toledo, Ohio, Sept. 1 to 25 Franklin, Ohio, Sept. 29 to Oct. 18 MARVIN S. COOPER N. Indiana District (1330 Buckey St., Kokomo, Ind.), August and September ERNEST CORYELL Jamestown, N. Dak. (Assembly), Aug. 10 to 15 Jeffers, Minn. (Tent), Aug. 20 to Sept. 5 Mora, Minn. (Tent), Sept. 11 to Sept. 30 FRANK DANIEL AND WIFE Cedar Hill, Texas, Aug. 5 to 21 C. L. AND VADA DAVIS Portland, Ind., Aug. 7 to 21 WILLARD B. DAVIS Beebe, Ark. (Camp), Aug. 11 to 21 Blackwell, Okla. (Camp), Aug. 25 to Sept. 4 M. E. AND NINA DE VOLL Toledo, Iowa, July 28 to Aug. 14 Iowa Assembly, Aug. 17 to 21 H. N. DICKERSON Kirk, Colo. (Eastern Colo. Camp), Aug. 18 to 28 JOHNNIE AND JACKIE DOUGLAS Batesville, Ark. (Camp), Aug. 11 to 21 Antlers, Okla., Aug. 22 to Sept. 4 R. E. DUNHAM Colby, Kans., Aug. 7 to 21 Plainville, Kans. (Assembly), Aug. 22 to 27 Monument, Kans., Aug. 28 to Sept. 11 Omaha, Neb., Sept. 18 to Oct. 3 Lincoln, Kans., Oct. 9 to 23 EDWARDS EVANGELISTIC LADIES' QUARTET Great Bend, Kans., August Elkhart, Kans., Sept. 22 to Oct. 9 Chase, Kans., Oct. 13 to 30 Iola, Kans., Nov. 3 to 20 Pittsburg, Kans., Nov. 24 to Dec. 11 J. B. EDWARDS AND WIFE Gardendale Mission, East Liverpool, Ohio, Oct. 2 to 18 Newtonsville, Ohio, Oct. 28 to Nov. 6 I. M. ELLIS Buffalo Gap, Texas, Aug. 4 to 14 Amarillo, Texas, Aug. 18 to Sept. 4 Dallas, Texas (Care of Rev. R. M. Parks), Sept. 8 to 25 Pomona, Calif., Oct. 2 to 18 THEO. ELSNER AND WIFE Wilmington, Mass. (Spring Lake Camp), August 5 to 14 Delanco, N. J. Local Preachers' Camp, Aug. 26 to Sept. 5 Anderson, Ind., Oct. 3 to 17 Owosso, Mich., Oct. 20 to Nov. 8 East Liverpool, Ohio, Nov. 8 to 20 Rochester, N. Y., Nov. 27 to Dec. 11 W. F. FARMER Peralta, Texas, Aug. 4 to 14 R. P. FITCH Indianapolis District (Home Mission Work), July and August BONA FLEMING National Park, N. J., Aug. 12 to 21 Ingersoll, Okla., Aug. 26 to Sept. 4 JOHN FLEMING National Park Camp, New Jersey, Aug. 12 to 21 Denver, Colo. (First Church), Sept. 11 to 25 Chicago, Ill. (First Church), Oct. 9 to 23 Fort Wayne, Ind., Oct. 30 to Nov. 13 Warren, Ohio, Nov. 17 to 27 L. N. FOGG Kirk, Colo., Aug. 19 to 28 Venice, Calif., Sept. 4 to 25 Los Angeles, Calif. (5th Street Mission), Oct. 3 to 16 C. B. FUGETT Normal, Ill. (Camp), Aug. 19 to 28 Cape May, N. J. (Camp), Sept. 9 to 17 PAUL AND DORA GIBL Lafayette, Ind. (Tent), Aug. 7 to 28 Crawfordsville, Ind. (N. Indiana Assembly), Sept. 7 to 11 Cleveland, Ohio (Gen. Del.), Oct. 13 to Nov. 6 Brazil, Ind., Nov. 13 to 27 PHILIP GEITER Springfield, N. Y., July 21 to Aug. 21 Ashtabula, Ohio, Sept. 4 to 25 Wellsville, Ohio, Oct. 3 to 23 Romanville, Pa., Oct. 25 to Nov. 13 Warwick, Ohio, Nov. 15 to Dec. 4 ARTHUR WM. GOULD Moores, N. Y. (Camp), July 31 to Aug. 14 RALPH C. GRAY Pearl, Texas (Camp), Aug. 5 to 14 Cleburne, Texas, Aug. 16 to 23 JIM GREEN Connely Springs, N. C. (Camp Fresh), Aug. 7 to 14

- H. A. GREGORY**
Snyder, Texas Aug. 2 to 14
Mineral Wells, Texas Aug. 14 to 28
- J. C. HAFLEY**
Bonham, Texas Aug. 14 to 28
- LEE L. HAMRIC**
Wellington, Texas (Camp) Aug. 4 to 14
Sulphur Springs, Texas Aug. 19 to Sept. 4
Tyler, Texas Sept. 7 to 18
- B. F. HARRIS**
Dillard, Okla. Aug. 1 to 14
Elley, Kan. Aug. 17 to Sept. 4
- M. J. HEPBURN**
Bucklin, Mo. July 17 to Aug. 14
Bynumville, Mo. Oct. 3 to 30
- WILLIAM HESLOP AND WIFE**
Leslie Camp, Ind. Aug. 5 to 14
Indiana District Sept. and Oct.
- LEE HILL**
Bells Chapel, Ark. Aug. 12 to 21
- ORAL T. HOLLENBACK**
Mitchell, Ind. Aug. 11 to 14
Norrivtown, Pa. Oct. 2 to 18
Darby, Pa. Oct. 23 to Nov. 6
Bloomsburg, Pa. Nov. 7 to 20
Bridgeton, N. J. Nov. 21 to Dec. 4
- JAMES AND HESSIE HUNDLEY**
Brooklyn, N. Y. (Holiness Convention)
..... Nov. 4 to 14
- AARON HULSE**
Letom, Ark. Aug. 8 to 29
Bradford, Ark. Sept. 2 to 23
Nashville, Kan. Oct. 1 to 15
- J. ROSS HURST**
Okmulgee, Okla. Sept. 4 to 18
- ALLIE AND EMMA IRICK**
Cambria, Ill. (Camp) Aug. 4 to 14
Bonnie, Ill. (Camp) Aug. 19 to 29
Millport, Ala. (Camp) Aug. 31 to Sept. 12
Thomas, Okla. Sept. 15 to 25
- A. H. JOHNSTON AND WIFE**
Portage, Ohio (Camp) Aug. 18 to 28
- LUM JONES**
Panel, Texas (Camp) Aug. 4 to 14
Shawnee, Okla. Aug. 15 to 28
- LYMAN JONES**
Brookhead, Ky. July 17 to Aug. 21
- MRS. S. A. KEEL**
Menomonie, Wis. (R. F. D. 3) Aug. 4 to 25
- LILA KELL**
Bradford, Pa. Aug. 8 to 21
Kenmore, Ohio Oct. 9 to 23
Portland, Me. Nov. 6 to 27
- J. M. KEMP**
Oncoata, Ala. Aug. 3 to 14
Cullman, Ala. Aug. 17 to 23
Armiston, Ala. Sept. 1 to 30
- FRED KERST**
Indianaapolis District July and August
- J. R. KIEFEL**
Ramey, Ind. (Camp) Aug. 12 to Aug. 21
Lesing, Ohio (Camp) Aug. 25 to Sept. 11
Ashford, N. C. Oct. 15 to 30
Greenfield, Ind. Nov. 4 to 20
- HALDOR AND BERTHA LILLENAS**
Sherman, Ill. (Camp) Aug. 4 to 14
Connersville, Ind. Oct. 2 to 16
- JACK LINN AND WIFE AND IMOGENE QUINN**
Oregon, Wis. July 29 to Aug. 14
Sawford, Ind. Aug. 18 to 28
Louisville, Tenn. Sept. 1 to 11
Knoxville, Tenn. Sept. 13 to 25
- V. W. AND MARGUERITE LITTRELL**
Chariton, Iowa (Mission Camp) Aug. 14 to 28
- W. W. LOVELESS**
Des Arc, Mo. (Camp, Gen. Del.) Aug. 13 to 28
- THEODORE AND MINNIE E. LUDWIG**
Nokomis, Ill. Aug. 9 to 21
- WILL H. LYNN**
Post, Texas (Grassland Camp)
..... July 29 to Aug. 14
Dalhart, Texas Aug. 18 to Sept. 4
Gould, Okla. (Brownlow Church) Sept. 6 to 18
- J. B. McBRIDE AND WIFE**
Halbville, Texas (Noonday Camp) Aug. 11 to 21
Oakland City, Ind. Aug. 24 to Sept. 4
Cincinnati, Ohio (Norwood Camp) Oct. 2 to 23
- J. A. MAC CLINTOCK**
Portsmouth, Ohio Aug. 14 to 28
Elbart, Ind. Oct. 2 to 18
Skinsville, Ind. Oct. 17 to 30
Kendallville, Ind. Nov. 6 to 30
- ERNEST B. MARSH AND GEO. H. WARD**
Pittsburgh District Aug. 22 to Sept. 4
Ashtabula, Ohio Sept. 5 to 25
Mannington, W. Va. Oct. 12 to 30
New Philadelphia, Ohio Nov. 8 to 30
Warwick, Ohio Nov. 23 to Dec. 4
- L. C. MESSER**
Lawrence, Kans. Aug. 7 to 21
Cherokee, Okla. (Camp) Aug. 25 to Sept. 4
Chillicothe, Texas (Hayhurst Camp)
..... Sept. 5 to 11
Sterling, Okla. Sept. 13 to 18
Hugo, Okla. (E. Okla. Dist. Assembly)
..... Sept. 21 to 25
Hornby, Okla. Sept. 27 to Oct. 2
- L. O. MILBY**
Lafayette, Ind. Aug. 7 to 28
- C. O. MILLER AND FAMILY**
Macon, Mo. Aug. 10 to 21
Mangum, Okla. Aug. 25 to Sept. 4
Hugo, Okla. (Assembly) Sept. 21 to 26
- JAMES MILLER**
Hope, Miss. (Camp) July 31 to Aug. 14
- JULIUS MILLER**
Jamestown, N. Dak. (Minneapolis District Assembly) Aug. 10 to 14
- W. H. MINOR**
Bowen, Okla. Aug. 1 to 14
Douds, Okla. (Camp) Aug. 19 to 28
Oklahoma City, Okla. (Union Mission)
..... Sept. 3 to 18
- ARTHUR MORGAN AND RUBEN BRIDGEWATER**
Woodbine, Kan. July 25 to Aug. 14
- R. L. MORGAN**
Milwaukee, Wis. July 27 to Aug. 14
- B. F. NEELY**
Batesville, Ark. (Camp) Aug. 11 to 21
Aulters, Okla. Aug. 23 to Sept. 4
- S. S. NELSON**
Hillsboro, N. C. Aug. 26 to Sept. 4
Organ Cave, W. Va. Oct. 1 to 10
Rouceverte, W. Va. Oct. 12 to 25
- WADE L. NELSON**
Oklahoma City, Okla. (Packingtown Mission, B. E. Gibbs, Supt.) Aug. 18
- WILL H. AND LILLIE E. NERRY**
Highway, Ky. Aug. 7 to 21
- EDWARD C. ONEY**
Salem, Ohio Sept. 14 to 25
Bradford, Pa. Nov. 6 to 20
- G. F. AND BYRDIE OWEN**
Bath, Maine Aug. 28 to Sept. 11
South Portland, Maine Sept. 18 to Oct. 2
- FANNIE PAYNE EVANGELISTIC PARTY**
Hayden, Colo. (General Delivery)
..... July 14 to Aug. 14
Madison, Ind. (Bryanburg Camp)
..... Aug. 18 to 28
- DWIGHT M. PEFFLEY**
Cooperdale, Ohio Aug. 14 to 29
Toledo, Ohio Sept. 1 to 25
Walbridge, Ohio Oct. 2 to 23
Darling Run, Ohio Oct. 30 to Nov. 13
- T. J. PRICE**
Mechanicsburg, Ohio Aug. 7 to 21
Woodstock, Ohio Aug. 24 to Sept. 7
- J. E. AND ADA REDMON**
California, Ky. (Carthage Campmeeting, care J. B. Moore) Aug. 18 to 28
Stringtown, Ind. (care Rev. L. R. Rahrar, Route 3, Greenfield, Ind.)
..... Sept. 23 to Oct. 9
New Castle, Penn. (care Rev. G. H. Rowe, 232 Fairmount Ave.) Oct. 14 to 30
- LAWRENCE REED**
New Albany, N. Y. (Seven Oaks Camp)
..... July 31 to Aug. 14
Richland, N. Y. (Camp) Aug. 21 to Sept. 5
Cumberland, Md. Sept. 10 to 26
- JAY AND VIRGINIA RICE**
Imperial, Nebr. (Camp) Aug. 19 to 28
- LEWIS J. AND EDDYTHE RICE**
Taylorville, Ill. Aug. 14 to 28
Olivet, Ill. Aug. 31 to Sept. 4
- C. C. RINEBARGER**
Ramey, Ind. Aug. 12 to 21
Oakland City, Ind. Aug. 26 to Sept. 4
- PERRY ROOD**
Waterloo, Ohio Aug. 7 to 28
New Port, Ky. Sept. 7 to 11
West Liberty, Ohio Dec. 27 to Jan. 7
- J. A. ROGERS**
Pittsburgh District June 1 to Aug. 21
Andover, Ohio Aug. 23 to Sept. 18
Youngstown, Ohio Sept. 25 to Oct. 22
Cleveland, Ohio Oct. 16 to Nov. 30
Brazil, Ind. Nov. 13 to 27
- C. W. RUTH**
Gaines, Mich. Aug. 26 to Sept. 4
- N. B. SHADY**
Knobsville, Pa. Aug. 14 to 24
Columbia, S. C. (Tent) Sept. 1 to 11
Plant City, Fla. Sept. 18 to 30
Aron Park, Fla. (Assembly) Oct. 5 to 9
Blacksburg, S. C. Sept. 12 to 17
- R. A. SHANK AND WIFE**
Romeo, Mich. (Camp) Aug. 5 to 14
Kampsville, Ill. (Camp) Aug. 18 to 29
- E. E. SHELHAMER**
Owosso, Mich. Aug. 6 to 14
Wichita, Kan. Aug. 18 to 28
Greenville, Ill. Sept. 1 to 12
Binghamton, N. Y. Sept. 25 to Oct. 9
Allentown, Pa. Oct. 16 to 30
- E. D. AND WINNIE SIMPSON**
Wellington, Texas Aug. 2 to 14
Altus, Okla. Aug. 15 to 28
- C. W. SOOTER**
Tuscumbia, Mo. Aug. 12 to 28
- BURL SPARKS**
National Park, N. J. Aug. 12 to 21
Denver, Colo. Sept. 11 to 23
- D. M. AND EVA SPELL**
Quannah, Texas Aug. 4 to 21
- FRED ST. CLAIR**
Portland, Ore. (Tent Meeting)
..... July 31 to Aug. 28
La Grande, Ore. Sept. 4 to Oct. 2
Spokane, Wash. Oct. 9 to Nov. 6
Colfax, Wash. Nov. 13 to Dec. 18
Dayton, Wash. Dec. 31 to Jan. 29
- E. H. STILLION**
Kylertown, Pa. July 31 to Aug. 14
Pittsburgh District Aug. 18 to Sept. 4
- B. D. SUTTON AND WIFE**
Wichita, Kan. (Camp) Aug. 18 to 28
Kingswood, Ky. (Camp) Sept. 2 to 11
Cincinnati, Ohio (Norwood Church)
..... Oct. 2 to 16
Minneapolis, Minn. Oct. 16 to Nov. 7
Allentown, Pa. Nov. 13 to 27
- HOWARD W. SWEETEN**
Circleville, Ohio (Camp) Aug. 11 to Sept. 5
- E. C. TARVIN**
Richmond, Ky. July 29 to Aug. 14
- ELWOOD TAYLOR**
Crab Orchard, Ky. July 31 to Aug. 14
- T. L. TERRY**
Greensboro, Ind. July 24 to Aug. 14
Rearhale, Ind. Aug. 15 to 25
Indianapolis District Assembly, Aug. 24 to 28
Ethingham, Ill. Sept. 4 to 25
- W. A. TERRY**
Tuttle, Okla. Aug. 23 to Sept. 4
- FREDDIE THOMAS**
California, Ky. (Carthage Camp, care J. R. Moore) Aug. 19 to 28
Mendon, Ohio (Beulah Grove Camp)
..... Sept. 2 to 11
Alabama October
- JOHN THOMAS**
Moorea, N. Y. Aug. 1 to 14
Clarksburg, Ont., Canada Sept. 9 to 18
- JOHN AND EMILY THOMAS**
Manchester, N. Y. Aug. 16 to 21
Caryville, Ohio Aug. 23 to 29
- I. N. TOOLE**
Grafton, W. Va. July 31 to Aug. 14
Hopkins, Mich. (Camp) Aug. 18 to 28
East Palestine, Ohio Aug. 31 to Sept. 18
Albion, Ohio Oct. 2 to 16
- N. B. VANDALL**
Findlay, Ohio (Camp) Aug. 11 to 21
Mt. Lookout, Ohio (Camp) Aug. 25 to Sept. 4
Rochester, Pa. Sept. 9 to 18
Baltimore, Md. Oct. 2 to 16
Brooklyn, N. Y. Nov. 4 to 13
Carnichael, Pa. Nov. 20 to Dec. 4
- MRS. DE LANCE WALLACE**
DeMolles, Wash. Aug. 5 to 14
- WEAR EVANGELISTIC PARTY**
Halltown, Mo. July 6 to 31
- KENNETH AND EUNICE WELLS**
Onnesville, Pa. Aug. 8 to 14
Hopkins, Mich. Aug. 18 to 28
- H. W. WELSH**
Paris, Ill. Aug. 14 to 28
Chicago Central Assembly, Aug. 31 to Sept. 3
Northfield, Minn. Sept. 4 to 18
- WM. WERKHAUSER**
Denver, Colo. Aug. 14 to 28
Olivet, Ill. (Assembly) Aug. 30 to Sept. 4
Boone, Iowa Sept. 4 to 18
Omaha, Neb. Sept. 20 to 30
Sioux City, Iowa Oct. 2 to 16
Louisville, Ky. Oct. 23 to Nov. 6
St. Louis, Mo. Nov. 13 to Dec. 4
Brentwood, Mo. Dec. 5 to 18
- R. F. WHITEHURST**
Magnolia, Ark. (Warnock Springs Camp)
..... Aug. 4 to 14
Yellville, Ark. Aug. 16 to Sept. 4
- EARL F. WILDE AND WIFE**
Lethbridge, Alberta, Canada Aug. 7 to 21
Vancouver, Washington Sept. 1 to 18
Canas, Washington Sept. 21 to Oct. 9
Portland, Ore. (First Church) Oct. 13 to 30
Walla Walla, Wash. Nov. 3 to 20
Walla Walla, Wash. (Brentwood Church)
..... Nov. 24 to Dec. 11

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St. Matthew 27

silver in the temple, and departed, and went and hanged himself.
6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Christ accused before Pilate—He is crucified

A. D. 33
d. 2 Sam. 17.
21.
Acts 1: 18.

will ye that I release unto you? They said, Bâ-râb/baa.
22 Pi'late saith unto them, What shall I do then with Je'us which is called Christ? They all say unto him, Let him be crucified.

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