

HERALD OF HOLINESS

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WHOLE NO. 741

THE LOVE THAT WILL NOT LET ME GO

HALLEY'S Comet pursues one of the most peculiar orbits of any of the heavenly bodies. Beginning at a point nearest to the sun, it travels at wonderful velocity almost directly away from the parent body, as though determined to break all restraints and rush on, a hopeless wanderer, through limitless space. But the benevolent sun follows the prodigal with unflinching light and heat and drawing power. And although seemingly insensible for many months and years, the comet finally begins to show signs of response, and at the end of thirty-seven and a half years is induced to swing around the outer loop of its orbit and start back again to the former position of proximity to its father, the sun.

A Christian astronomer has seen in Halley's comet a type of the prodigal soul which, breaking away from its Heavenly Father's house, goes far afield into sin and indifference and shame. But despite the unworthiness of the creature, the Creator and Savior follows with His love and blessings, with His warnings and exhortations; fully set to bring the wanderer back home. And sometimes the prodigal is unmoved for many months and years, insomuch that many fellow creatures despair of his recovery and pass the word around that he is gone, gone forever. But the love that will not let go follows on through sunshine and rain, through sickness and health until heaven and earth are made glad by the sight which greets their eyes when redeemed men and holy angels are made to say, "Rejoice, for the lost is found and the dead is alive." How patient and persevering is our Father God in His search for His wayward, wandering child!

But the metaphor must not be carried too far. For sublime as is this parable concerning the heavenly bodies, there is yet in the direct relation between any two of them nothing more than the operation of unintelligent, unfeeling law. There are intelligence and feeling back of it all, but these are in God Himself, and not in the sun and the comet. But God is a person and man is a person, and the relation between them is elective, and not determined. And unlike the sun which of necessity beams unflinching upon the comet, God may withdraw His mercy at any time. And unlike the comet which compelled by irresistible attraction, finally returns to its place at the side of the sun, man is a free agent who may go on over the dead line into hopeless, endless wandering, in spite of all that divine love and mercy can do.

If Halley's comet should ever increase its heedlessness to the point of going farther than that loop at the extremity of its orbit, it would then break the power of the sun's attraction and would plunge on in helpless abandon to its everlasting destruction. In like manner there is "a line, by us unseen, that crosses every path; and marks the boundary line between God's mercy and His wrath." Or rather, there is a line beyond which if a man shall go, the love of God will be so sinned against that the sinner himself will nullify its power over him until he shall become the victim of his own deception and hard-heartedness, and shall drift on, borne by the restless tides of sin and indifference and shame, to endless night and despair.

But, 'Oh Man, shall not the goodness of God lead thee to repentance! Will you not requite His love by giving Him your heart and life! Will you not make this day the extremity of the outward loop of the orbit of your wanderings by turning now to your only refuge and hope, to Him whose love has refused to let you go through many a long day and longer night of procrastination and sin! "Today, if you hear His voice, harden not your heart."

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AT TREVECCA COLLEGE COMMENCEMENT

Editorial Correspondence

THROUGH the kindness of Mr. John T. Benson, who has served as president of our Trevecca College at Nashville, Tenn., during the past two years, the editor was invited to preach the Baccalaureate sermon on Sunday morning, June 6, and to give the Commencement address on the following Tuesday evening at our Nashville School.

We welcomed this opportunity to come into closer touch with our college for the Southeastern Educational Zone and to look in a more intimate way upon the inner workings of this historic institution, and the occasion was altogether one of enjoyment and satisfaction to us.

Trevecca College had its real beginning more than twenty-five years ago, when Rev. J. O. McClurkan, now promoted to the more excellent glory, opened his Bible and Literary Training School of Christian Workers in the humble mission quarters on Jo Johnson Street. The school soon outgrew its quarters and, through the wonderful energy and sacrifice of the founder and his wife, who is still connected with the school, John T. Benson, Tim H. Moore, Brother Thompson, and others whose names are in the Book of Life, larger accommodations were provided in the down-town section of the city. And then, shortly before the death of Brother McClurkan, the present commodious and beautiful campus in the suburbs of the city was obtained.

J. O. McClurkan was wholly unpretentious, and some thought excessively reticent. He was never loud in his professions or vaunting in his claims. But no man in the modern holiness movement was more consistent, more self-sacrificing, more entitled to the privileges and immunities of sainthood, more truly holy and devotional and more devoted to God and the spreading of the Gospel of Full salvation over the earth than was this man of sainted memory.

Once in private conversation with Brother McClurkan, we suggested that the conflict between Arminian and Calvinistic theology was somewhat annoying, and likely to continue to be so among holiness people, seeing they came from many different denominations (McClurkan himself was a

Presbyterian). But in that peculiar manner in which saintly men of all ages have found comfort in the midst of conflict, he replied, "These questions do not trouble me, personally. I work as though I were afraid of falling, and I rest as though I knew I could not."

More than twenty years ago, when passing through the city of Nashville, and finding that we had a few hours before our evening train left, we hunted up a tent meeting which Brother McClurkan and his associates were holding in a section of the city which they had invaded for the first time. The meeting was just beginning, and there was a carefulness in the preliminaries and in the preaching to which we were unaccustomed. But on the way back to the city on the street car, Brother McClurkan said, "I know, you did not think there was much to the meeting tonight. You are accustomed to high pressure methods, and we were on low pressure tonight. But we will come along all right. We are in a new community out there and high pressure methods on the start would drive those people away. But our crowds and interest are increasing from evening to evening, and we will increase our pressure as we go along. Within a week or ten days we will begin to draw the net and have seekers and we will have a revival and many souls before we remove that tent." His solid faith and sound assurance, in the absence of the things which usually presage a revival were a blessing to me.

And McClurkan left his stamp on the work at Nashville, in Tennessee, and at Trevecca College. Trevecca has never used very much steam in blowing the whistle, and yet, it is probably as well equipped, possessed with as good a property, manned by as strong a faculty and backed by as dependable a constituency as any school in our connection. On all that its promoters claim for it, Trevecca College makes good with a margin. This, in our opinion, is a splendid concomitant of a holiness institution. If big names and high claims made strongly for success, our holiness schools would have had Harvard, Yale and Princeton pushed off the map before this time. But thank God, we are improving. There is not a single "university" in the whole Church of the Nazarene now, and not so long ago we had at least four with the possibility that "The Southeast Missouri Holiness University" might join our circle and give us five. We really have better schools now than we ever had (except their names). Their names have been diminished, but they are large enough yet, for in most of instances they describe a scope of work of which we are doing but a small part. We want better schools, we must have better schools, but let us have them in reality and not simply in name. Sometimes we have thought that the dwindled condition of some of our schools might have been brought

about by the heavy draught made upon their resources through their methods of advertising. We heard once of a steamboat that had to stop its engines in order to have sufficient steam to blow the whistle. And so we imagine that too much "blowing of the whistle" is likely to deplete the supply of steam at a holiness school, so that the engines will not run so well.

But Trevecca has a standard Academy course and has regular state recognition for its two year college course. Then it has good theological and fine arts departments and what work it is doing, it is doing well.

The college campus is one of the most beautiful we have seen; three of the four buildings are well adapted to the purposes for which they stand, the library and laboratory equipment are sufficient for the courses offered, and general prospects for prosperity are seen on every side.

We have not found a more united people than the constituents of Trevecca, and the field, though largely undeveloped, is one of the largest and best allotted to any of our schools. Nashville is an ideal location from the economical standpoint, and also from the educational and training school standpoint. The faculty is composed of men and women of stalwart Christian character and good scholastic standing. There are several who have their Master's degree, and some of them are experienced teachers of marked success. And the student body is composed of earnest and settled young people.

Trevecca has at least one hundred and fifty thousand dollars worth of property on its campus, although many would estimate its worth at a much higher figure, and there is an indebtedness of about fifty thousand dollars. There is a movement on foot now to pay off the entire indebtedness at an early date. One man who has been with the work from the beginning proposes to pay one half of the indebtedness, if the other half can be raised. In a recent meeting in which the District Superintendents of the Districts which compose the Zone were present, it was suggested that each of the Districts undertake to raise some particular part of the amount needed. This was agreed upon, and soon the efforts will begin, and there is every reason to believe that they can and will carry this project through to success. This can and should be done within the next few months. Our people everywhere are interested and will pray and give to bring this program to success. There are a number of individuals in the Southeastern Zone who will, when properly approached, give one thousand dollars each, and the people who compose the churches, together with their interested friends, will bring in the full amount.

But among the many good things, real and prospective, which have come to Trevecca, none are of

more significance than the recent acceptance of the presidency by our Rev. A. O. Henricks, D. D., of Pasadena, California. Mr. John T. Benson, who has served successfully in the presidency during the past two years, is a layman and a business man, and could not give a great deal of time to the school. So from the beginning of his administration, he has been very active in spying out and attempting to bring to the position "God's Man" for the place. And looking the country over, there is no one who is better fitted for the task than Dr. Henricks. He is a Nazarene of a quarter of a century's standing, loyal and true to the core. Instructed and trained by Dr. Bresee, educated and an educator, evangelical and evangelistic, sane and aggressive, and students and patrons, faculty members and all, instinctively feel that a safe and successful leader has been found.

Dr. Henricks was for five years president of our Pasadena College and attained splendid success in that position. It was stated in these columns some weeks ago, in connection with the announcement of Dr. Henrick's acceptance of Trevecca, that he succeeded in getting Pasadena College accredited with the University of California. This was a mistake in that the statement was too strong and in that it was The University of Southern California, instead of the State University that was intended. We state this, because we think the mistake might occasion unjust criticism of Dr. Henricks, who never saw the statement until it appeared in the paper. But he did do a wonderful work in building up Pasadena College and in securing recognition of its work among educational institutions and educational authorities.

Dr. Henricks had a full slate in the evangelistic field and was making a splendid success there. But men to direct our schools are so scarce that it was necessary to fairly draft him for the task at Trevecca. And Dr. Henricks is a man who does whatever he does with all his strength and might. So he has laid aside every thing that would hinder him and has already taken the work of Trevecca upon his heart and hands.

After addressing the graduating class on the last night of Commencement, it was our privilege, as President of the General Board of Education, to conduct a brief service on behalf of the Board of Trustees by which Dr. Henricks was formally inducted into the office of President of Trevecca College. Dr. Henricks' response, in which he gave somewhat of an outline of his plans for the school, was well received, and without a dissenting voice, he was proclaimed "the man for the place."

We came away from Trevecca with a deeper interest in its success than we have ever had before. We came away fully believing in its president, its faculty, its students and its future.

SPENDING AND INVESTING

Sometime ago we had occasion to visit a woman and her three daughters, all of whom were more or less ailing and whose illness had become chronic. In speaking of the various states in which it was possible for this woman, who was possessed of a fair amount of means, to live, it was plain that she thought of them all with a good degree of discontent. But finally she did say, with reference to her present location, "It seems like we can *stand* it here better than any where else." The impression was that since life must be endured somewhere, this seems to be a fair place to pass it by.

And in our childhood we heard a "friendly game of cards" defended upon the ground that it was good "pass time." But even then, we remember to have thought to ourselves, that, seeing the days are too few and too short for an energetic boy to find time for all he would like to do, there was nothing very fascinating about something that promised nothing more than just a way to dull the perceptions so that time would go by without one's taking notice of it.

And just the other day we heard one talking about "spending his life;" but in proper contrast with this, we heard another expressing concern that he might have wisdom to "invest" his life where it will count for the most. The distinction between these two was made vivid by a man who sat at our desk today and showed us by figures that if we would buy a certain piece of property to use as a home, of the almost eight hundred dollars which we would have to pay into it each year, four hundred would go for interest and taxes, while the other four hundred would apply on principal and be "invested."

Go out into the world and search and behold the large number who are "spending" their lives, and then make note of the few who are "investing" them. The spender uses all his powers for present success and present pleasure, the investor lays up for tomorrow and for eternity. The spender will come to want as soon as his ability to earn ceases, while the investor will live today in peace because he is prepared against tomorrow, and tomorrow he will live in peace because of the fruitage of today, and in eternity he will rejoice for the returns upon the store he laid by during his harvest time upon earth. Are you spending, or are you investing your life?

THE TENNESSEE ANTI-EVOLUTION LAW

DURING the recent hearing on the appeal of the famous Scope case, the Supreme Court of the State of Tennessee heard Darrow for the Appellant, and very able counsel for the State. The Court's decision, we understand, will not be rendered until sometime in the autumn.

We took a little time to read the principal speech

on the side of the State, and although the argument was long, as lawyers' speeches usually are, the whole argument seemed to us to be reducible to this brief summary: "Either Evolution is a religion or it is not a religion. It is a religion, then the very constitution of the State, which forbids the teaching of religious sectarianism in the public schools, forbids it. And if it is not a religion, then it is well within the power of the State, through the regularly elected representatives of the people, to determine what shall be taught, in the realm of secular things, in the public schools of the State."

We cannot see how the legislature can be shown to have exceeded its powers or how the court can possibly do any thing except uphold the constitutionality of the Anti-Evolutionary law.

But when this is done, the Atheists, Agnostics, Infidels, Higher Critics, Lower Critics, Pseudo-Scientists, Free-Thinkers and No-Thinkers will all stand up in chorus and wail about the pitiful state of things in the State of Tennessee, where the children will grow up in ignorance and where free government will come to naught. And in view of what they are going to say, it would be a good thing for everyone to go back into the history of the individual states of this nation and make comparisons among them, taking Tennessee, the good old "Volunteer State," for the unit of measure. For when you do this, you will find that there is no occasion for Tennesseans to hang their heads and no occasion, yet, for them to go off up North, or down East, or even out West to get someone to come and tell them what they want and how to get what they want—these Tennesseans are informed on both these propositions.

Tennessee is one of the most fully American of any of the states. A recent census showed that it has a population that is 98.5 American born. Of course we believe in Tennessee's Anti-Evolution law. But besides this, we like the freedom and liberty and independence of these free born Americans. When we read in the lawyer's speech that probably 95 per cent of the people of the State of Tennessee believe the Genesis account of creation, it made us want to move down there and live among them. And until some other state can show that they can produce a freer, finer, more stalwart, God-fearing, home-loving, home-defending citizenry than the old "Volunteer State," it would be well to let Tennesseans run Tennessee. God bless and prosper these great people in their efforts to protect their children from the ravages of a beastly and beast making theory. For when men look backward and downward, they are likely to migrate, morally and spiritually, in those directions. But when they look forward and upward, they are likely to strive to move forward and upward. If this is not true, then it is impossible to a justification of education at all.

THE ENDURING FLAME

By REV. A. M. HILLS, L. L. D.

And the Angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight (Ex. 3:2, 3).

HERE is a pivotal hour in the spiritual life of the greatest man of sacred history. Moses had a wonderful beginning. "When he was come to years, by faith, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It was a deed of unparalleled patriotic zeal and moral heroism, to thus turn his back upon the ruling throne of the world and cast in his lot with a race of slaves.

What holy enthusiasm it was!

But one unwise, carnal effort defeated the purpose of his life, and he fled from Pharaoh and Egypt, and dwelt in the wilderness of Midian. His flaming zeal sadly waned, for he married a daughter of the priest of Midian "*And was content to dwell with the man!*"

For more than a quarter of a century I have been surrounded by enthusiastic young people in college life. Within forty-eight hours I have attended two public commencement exhibitions and been delighted to witness the flaming enthusiasm of our Christian young people. They devoutly consecrate themselves to some great cause, for which they are preparing themselves. They sincerely mean to be something for God and humanity. But will they endure? Will the fiery bush of holy zeal *continue to burn*, or will it soon die down to embers and ashes? May they not all learn some useful lessons from the experiences of Moses?

1. Moses had certainly cooled off. How otherwise could he be *contented* to be separated for forty years from his suffering people? Were all his culture and training and the wonderful providences of God in his early life bestowed upon him just to make him a sheep-herder on a ranch in the desert? We would have supposed that his mighty spirit would chafe, and his heart burn within him to be doing something on a large scale for humanity. But, no! he was content to abide on the ranch!

Even when God called to him and said: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt," he tried to beg off and refuse his commission, the greatest honor God had to con-

fer upon any man in all the world. Oh, Moses had cooled off!

II. *God had to teach him the lesson of unwaning zeal!* He must see a desert thorn burning fiercely *but not consumed*. He must learn that he has a life-long task that will require all his spiritual powers and exhaust all his resources, and tax all his energies, and that his soul must burn with a zeal that will never die. Aye, he must meet God afresh, and be touched by the sanctifying fire of the Holy Spirit, and be given a holy heart. He started on his work with a regenerated spirit forty years before; but his spiritual equipment was insufficient. He needs the baptism with *the Holy Spirit and fire* for the cleansed heart and the endowment of power to render him victorious over every foe and in every trying circumstance and vicissitude of a long and most eventful life.

It was well that God met him, as He met Isaiah, with an experience of fire, and Elijah, and the Church at Pentecost, and Cornelius and others of more recent days.

III. Notice what Moses had to face of peril and difficulty, making this meeting with God a supreme necessity.

1. He must persuade the degraded slaves of Egypt that God had commissioned him to be their deliverer. When he undertook the task before, his brethren imprudently said to him: "Who made you a ruler over us?" Forty years more of degrading bondage have not made them better, but worse. They will be more hopeless, more sullen, more impudent and despairing than ever. Only God's omnipotent grace, and endowment of power can enable Moses to kindle again the fire of hope in the breasts of those sodden slaves struck through with the paralysis of despair.

2. He must face that Pharaoh who was the most stubborn rebel against God that Egypt ever produced. When Moses and Aaron told him the first time: "Thus saith Jehovah, the God of Israel, Let my people go," he impudently answered: "Who is Jehovah that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover, I will not let Israel go."

As the struggle went on Pharaoh proved himself to be a heartless tyrant and a proud, haughty, stiff-necked, stubborn, lying rebel against his Maker. The more the plagues were visited upon him the more malignant was his oppression of Israel and the more defiant his disobedience to God.

Poor Moses! On the one hand "the children of

Israel hearkened not unto him for anguish of spirit;" and on the other the insolence of Pharaoh toward God waxed more and more.

3. Still worse trials must he endure from his own people. Think not for a moment that the hard-hearted, cruel, God-defying, heathen king would torture his soul and wring his heart with the keenest anguish! Far from it. That, as usual, was left for God's own professed people to do. It seems unnatural and incredible, but it was actually so.

Before they reached the Red Sea they murmured and "Said unto Moses, Because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us?" (Ex. 14:11). No sooner had they crossed the sea, and marched to Marah, than they "murmured against Moses, saying, What shall we drink?" (Ex. 15:24). A few days later, "The whole congregation murmured against Moses and Aaron in the wilderness and said unto them, Would that we had died in the land of Egypt, when we sat by the flesh pots, and did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger" (Ex. 16:3).

At the foot of Mt. Sinai they broke Moses' heart by their worship of the golden calf and rejection of God, until "his anger waxed hot" against them, and God Himself threatened to consume them.

Even Aaron and Miriam were jealous of Moses and sneered at his wife, until God in indignation struck Miriam, his sister, with leprosy (Numbers 12:10). Afterward they came to the borders of Canaan and listened to the evil report of the ten spies, and rebelled against God Himself. The whole congregation insanely proposed to stone Moses and Aaron, Caleb and Joshua, and appoint another Captain to lead them back to Egypt! Only Moses' intercessory prayer kept them all from destruction by the consuming wrath of an indignant God."

A little later, Korah, Dathan and Abiram made light of Moses' holiness, and scoffingly remarked, "Ye take too much on you, seeing *all the congregation are holy, everyone of them!*" The next morning the earth opened and swallowed the scoffers alive from the sight of God. On the morrow all the congregation murmured against Moses and Aaron, saying; "Ye have killed the people of Jehovah!" Immediately a plague from God broke out upon them and about fifteen thousand were slain (Sixteenth chapter of Numbers). It seems as if nothing but the sternest measures would teach them respect and reverence for the great servant of God.

At Meribah the people "strove with Moses" because of a lack of water, saying "Would that we had died when our brethren died before Jehovah!" Poor, innocent Moses had to take the blame for *everything*, even the *providences of God!* The wonder-working

rod, with God, brought the water, but Moses got the curses (Numbers XX).

The people spake against God and against Moses at Mount Hor and were punished by the fiery serpents. They "played the harlot with the daughters of Moab, and practiced idolatry" and "Those that died by the plague were twenty and four thousand." And so it went on for forty years. The fickle, turbulent, ungrateful people peevishly murmuring and complaining and rebelling against God; and Moses bearing with their infirmities and sins with almost infinite patience, his interceding prayers, meantime, keeping them all out of hell.

IV. Notice how it was that this man could be so meek and forbearing and Godlike, so very long, even forty years. Fortunately we are not left to the vague speculations of human conjecture on this point. Inspiration tells us, "By faith . . . he endured, as seeing Him who is invisible." Moses never allowed himself to doubt the word of God. He lived in that sacred tent in such holy intimacy with Him that "his own face did shine." After that hallowed experience of fire at the burning bush, his renewed zeal for God never again waned, and his loyalty to Him and His people and cause never wavered.

O that our young people would learn these lessons from the life of Moses! So many of them have such zeal for God, and high hopes for Christian usefulness! We watch them with tender solicitude and ardent expectation when we hear their consecration vows. But often they make some mistaken step and betake themselves to the desert and marry out of the chosen people and settle down, contented to herd sheep, when God has called them to walk the high places of the earth in Christian service.

Alas! Too many of them never have a divine renewal of their call; never feel again the old passion for souls. The fire of zeal is never rekindled and burns to ashes. They join the ranks of "the-might-have-beens" who never are to be. Christian readers, never let the flame of your zeal for God die out: but it should watch for the burning bush whose fire ever burns but never consumes.

PASADENA, CALIF.

The Bible is the Christian Steward's text book.
 The Holy Spirit is his teacher.
 The Church is his work shop.
 The world is his parish.
 The glorifying of God his motive.
 The salvation of souls his purpose.
 The doing of God's will his ambition.
 The bringing in of God's tithes and offerings his delight.
 The coming of the Lord his expectation.
 The reward of the faithful his crown.

THE CRY OF A HEARTBROKEN FATHER

By PROF. A. S. LONDON

DAVID was a king. But he was more than a king. He was a father. It is said that if you want to find any man at his best find him as a father.

The Bible pictures human nature at its best and also at its worst. At one time the Psalmist is moved to exclaim, "Thou hast made man a little lower than the angels and hast crowned him with glory and honor." But on the other hand human nature can act in such a manner as to cause the Apostle to say, "God has given them up to the uncleanness of their hearts and they have changed the truth into a lie." Both sides of human experience are given because both sides are to be found among men.

The story of David and Absalom is one of the saddest and most pathetic pictures in the Bible. It is the story of the love and heart cry of a father for his son. When the father cries out, "O Absalom, my son, my son! would God I had died for thee!" it is the cry of a father with a broken heart, caused by the waywardness of his son. How many parents all over this land could be found with broken hearts over wayward children! How many cries are going up day and night from the hearts of parents that are never heard by the public!

In this story is to be found three facts in human experience—first the love of a father for his son. This is to be seen every day. It is to be found in the experience of our parents in every age and in every clime. David was a king, but he was not thinking of his position or social standing when he cried out for his boy. Absalom was a prince of the realm from his birth. He had every opportunity to make good in life. Nature had favored him in many ways. He was a fine looking fellow. The Bible says that in all Israel there was none so much to be praised for his beauty as Absalom. From the sole of his foot to the crown of his head there was no blemish in him.

He was a courteous son. But under the surface was to be found a heart condition that would soon undermine his structure and bring grief to the father. When a man would come nigh to do him obeisance, Absalom put forth his hand and took him up and kissed him. There is no doubt but that he loved things in accord with his social standing. He prepared himself chariots and horses and fifty men to run before him. He was a prince. He acted like one. He lived like one. But like many other young men with good possibilities, he played loose and tried to win out in life by dishonest methods, and soon failed.

The father loved his son. David had been a shepherd boy and had known the struggles of an humble place in life. But now since he had risen from an humble place in life to a place of position and power,

he no doubt found great pride in satisfying the ambitions of his handsome son. What tender outgoing of his nature in the love for his child! The very unselfishness of his nature as a father for his boy added strength and beauty to the life. There is no doubt that he dreamed in anticipation of the future career of his son. It seems that no human heart could be so cruel as to turn against the love that David had for his son. But alas! He did.

In the second place, we find the son's rejection of his father's love. Here was a young man doomed to defeat by his own advantages. Had he been compelled to make his own way up from some humble place in life, he would have stood a far better chance to have won out. But he had everything that heart could wish—everything but a character, and that is something that everyone must make for himself, no matter where he lives, or in what family he is born. Absalom was courted, favored, petted, and spoiled until he felt that he was above every other fellow in the land.

He made up his mind one day that he would get his father out of his place as king and take the throne himself. He organized a rebellion against the father. He stood at the gates of the city where he would meet the people with complaints. When any man had a lawsuit and came to the king for judgment, Absalom would say to him, "Thy matter is good and right, but there is no one deputed of the king to hear thee. O, that I were made judge in this land that every man might come to me and I would do him justice." And the Bible says that Absalom stole the hearts of the men of Israel. It was a deceitful transaction. It was the sin against the love of his father. It was a dagger thrust into the heart of one who loved him so tenderly.

Absalom had forgotten the words that came from Sinai, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." It is the first command with promise, and those who disregard it, do so at their own peril. Better look out, young people, and not play the fool like Absalom did and have your days cut short in the land the Lord has given you. Absalom rebelled. He sealed his doom. He broke the first command with promise. His days were cut short.

He added to his long list of sins, the great sin of religious hypocrisy. He made an announcement that he had made a religious vow which must be paid down at Hebron, one of the sacred shrines of the older Hebrew faith. There is no doubt but that the father rejoiced over this sign of piety in the life of his son. But it was a sham. He wanted to go to Hebron and start a revolution against his father. He sets up his

standards of revolt. He was successful in his revolt against his father for a short period of time. David was driven from his throne. But it was a short-lived affair on the part of Absalom. The rebels were soon driven back and twenty thousand recruits were slaughtered.

A young man may be successful for a period of time in deceiving and breaking the hearts of his parents. But soon or later the reckoning day will come. Poor Absalom! He wanted to save his life. He left his army and fled upon his own mule into the forest. His hair caught in the bough of an overhanging oak. While he was struggling to release himself, his mule ran out from under him, leaving him suspended between heaven and earth. He was soon shot through the heart and left dead. What a price he paid for rejecting the love of a father!

In the third place, we see the grief of David over the loss of his son. David had charged his general Joab, the day before the battle to deal gently with the young man, "for my sake—deal gently with Absalom." What pathos in his voice as he utters these words! When a messenger came after the battle and said, "All is well," David was heard to say, "Is the young man safe?" "Is Absalom safe?" What anxiety is shown here for the wayward boy!

Another messenger came and said, "The Lord hath avenged thee this day against all them that rose up against thee." But David was not so much concerned about the success of the army. He was anxious about his boy. He again asked the question, "Is Absalom safe?" The messenger gave a reply that left no doubt about the death of the son. He said, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is!" What sadness this must have brought to the heart of David. The son that he had loved so tenderly was dead. He uttered those words that seem to pierce through the heart until this day, "O my son Absalom, my son, my son Absalom! would God I had died for thee." He went up to his chamber over the gate, "and was there alone with his grief."

The story of the old Hebrew yonder on the hills of Judea, sobbing out his heart, in the words, "Oh Absalom, my son, would God I had died for thee!" is being repeated in the lives of many parents today.

No one knows suffering as do the parents of our country. It is no wonder that the face soon becomes wrinkled and the shoulders become stooped. While others are sleeping, the cries of parents are going up for the salvation of their own children.

It is said that nothing on earth or in heaven suffers as affection suffers when it is outraged by the objects of its devotion. And nothing on earth or in heaven rejoices, as affection rejoices, when it sees the realization of its ideals in the objects of its love.

THE PROMISES OF HOLINESS

By URAL T. HOLLENBACK, *Evangelist*

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Peter 2:4).

EVERY saved soul desires complete deliverance from inward sin. So great is his joy at being delivered from the burden and guilt of his iniquities at regeneration, that the discovery of the need of a further work of grace will bring joyful, but intense desire for entire sanctification. And it is certain that sanctification is received from God by faith. They who seek holiness by their own efforts never find it, but thousands can honestly testify to its present possession, having received it by faith from God.

But faith must have a promise. We cannot believe for something God has not promised us. A sinner (still sinning) cannot believe for pardon, because God has not promised it to him. God promised it to him who repents, and no one else can believe for the pardon of his sins. So it is certain that not every seeker for holiness can obtain, because faith will not claim that which is not promised. To whom, then, are the promises of holiness given?

They are given only to the saved! "Having escaped the corruption that is in the world through lust—are given unto us exceeding great and precious promises." The commission of sin makes necessary a deep thorough repentance and a conscious pardon before holiness is accessible.

But these promises of holiness contain great potential possibilities for the people of God. This bundle of promises is given that "ye might be partakers of the divine nature." This nature is the moral and spiritual nature of God. This nature is called the "new man which, after God, is created in righteousness and true holiness." It is for this purpose that God our Father chastises us, that "we might be partakers of his holiness." This is the normal state of a human heart and life. This is the original state of created manhood. Sin is foreign to human nature; it is nonessential to human existence, and detrimental to human happiness.

It is a spiritual nature. God is a spirit. Man in sin is a fleshly being, his spirit-nature is dead, godless, inoperative. The body is the dominant portion. But God desires that this inverted condition be changed. The spiritual life must predominate. The Spirit of God must be incarnated in the human being. The body must be the servant, the spirit must be king.

It is holy nature. Sin is the opposite of holiness. Therefore holiness can only exist upon the exclusion of sin. But is this a possibility? By the promises

and power of God it is. To be delivered from inbred sin is the greatest desire of honest saints. Would God disappoint them? Not at all, but this is the glorious privilege of all God's trustful children. Moreover, it is the eternal necessity of every man. Sin can never enter heaven, neither will it be tolerated upon the new and glorified earth. Therefore sin must be separated from the human soul. And if it must be then, by the power of God it can be.

Note then the greatness of these promises. Observe the great number of them. There are many direct promises, and many indirect ones. Even commands to be holy imply power thus to be. Hear the prophet Isaiah delivering the message of God to the people of his day: "I will purely purge away thy dross and take away all thy tin." And the flaming evangelist Malachi thundering forth the solemn tones: "Behold I send my messenger and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple even the messenger of the covenant, whom ye delight in: . . . and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

And John the Baptist heralds forth in clear and unmistakable tones the news that Jesus will baptize with the Holy Ghost "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire:"

And the promise of Christ to the leper typically shows Christ's readiness to cleanse from the leprosy of sin. Hear the calm but glorious announcement. "I will, be thou clean." This promise is repeated again in the great letter of St. Paul, "and the very God of peace sanctify you wholly . . . faithful is he that calleth you, who also will do it."

The greatness of these promises is shown by the word "exceeding." And how great are they? Great enough to encourage every soul to trust them. "According as his divine power hath given us all things that pertain to life and godliness." They are backed by eternal omnipotence and were never known to fail.

The psalmist received a vision of his sinfulness; not only his sinful acts but the inward defilement. He noted God's demand of "truth in the inward part." But even though his sin piled up like mountains and his inward defilement seemed great, he caught a vision of God's great creative power. He had observed the heavens, the work of God's hands. He had studied the sun, moon and stars which God had ordained. And could not that great Creator cleanse him? Yea, with the exultant language of persevering faith he cried "Create in me a clean heart, O God."

These are precious promises and not to be lightly

passed by. They are not always available; the day of salvation will sometime be passed. And they are precious in that they concern our eternal destiny. "Without holiness no man shall see the Lord." The promise is sealed with blood—the blood of Jesus Christ God's Son. "If we walk in the light as he is in the light we will have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." To fail to walk in the light leaves us in darkness. And many there are who are now in the dark because they neglected to seek, believe for and obtain holiness.

Unsanctified believer, do not let the day pass without an earnest prayer for holiness. Get concerned, and never let up until the power comes upon you from on high. It is more precious than gold. Seek it more intensely and believingly than the miser seeks his treasure gold. The promises are yours and you can be holy here and now. Do you believe this?

CAMBRIDGE CITY, IND.

THE CHURCH AT PLAY OR THE BANE OF CHURCH AMUSEMENTS

By EVANGELIST ROY L. HOLLENBACK

THE Church has so many enemies outside its own pale who are willing to attribute to it the worst of color that we seldom permit ourselves to stand up to condemn it. But there are times when we are so grieved and chagrined by the things we see and hear that it would be a betrayal of our trust not to "cry aloud and spare not."

There is no mitigating feature in the Church's wanton adopting a whole system of worldliness. There is no place to "put on the soft pedal" regarding those things which are well known to all men; but rather the time is here when we must stand very firm in resistance of the tide of worldliness which has already loaded the Church down to the water line.

Influence with the world, and the esteem of the world are certainly not gained through compromise. But just in proportion as the Church caters to the world it weakens its influence with the world. It is said of the early Church at Jerusalem, "they did eat their bread with singleness of heart, praising God, and having favor with the people." Here is a church that had prestige, that had the confidence of the town, and it did not cater to the whims and maxims of the world to get it. The people simply lived clean lives, worked righteousness, and "let their joys be known." This is all any church has to do to have favor with men. In embracing the spirit of the world, the Church has sacrificed the very thing it hoped to gain. And it is a shameful truth that according to the announcements made from the pulpit, and through the papers, religion must be at a premium in many churches. The dailies

are flooded with full-column accounts of basketball and football games, and only a few inches each week are devoted to anything that sounds like religion.

It is alleged that worldly amusements offer an opportunity to win men to Christ, and induce the people to come to the church. We dare say that there is not much thought in the mind of those who put on these affairs of winning men to Christ; but that their highest aim is to draw them to the church. Those who sponsor these programs are in no spiritual condition to win men to Christ, for they themselves would first have to be won. The motive might be good, however, if not the best; but still it is absurd to think of winning men to Christ by catering to the whims of His enemies. Does He not say, through the Apostle James, "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God?" Strange, then, if adopting worldly means would increase the Church's ability to win souls. In most churches where these abound no souls are won from year to year, and nothing supernatural ever takes place. Members are often added, and the church makes a good showing in numbers, perhaps. But are they real Christians? Have they really been won to Christ? Do their lives prove it? Are they spiritual and separate from the world? Can they pray, testify, and do they demonstrate the fruit of the Spirit? Or is the best that can be said of them that they are church members? Ah, the great mass of them, we fear, have never known Christ in their lives.

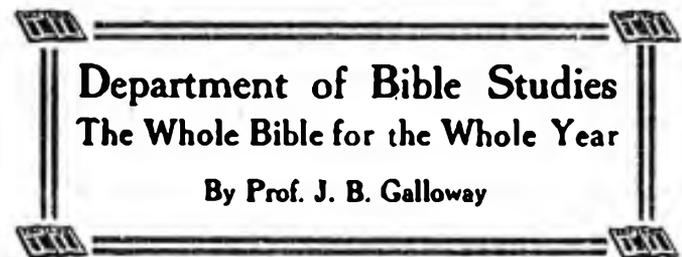
Not only do irreligious social activities fail to attract people to Christ, but they stimulate worldly desires in the minds of some who would otherwise be spiritual; and create in them an appetite for the more vicious pleasures outside the church. It seems to take but a small amount of soup, ice cream, or movies, in the name of the church to destroy a soul's appetite for prayermeeting. In most churches the amusement crowd and the prayermeeting crowd are almost entirely distinct. Those who are active in the social program usually care little about the spiritual program, and those who take an interest in the spiritual matters of the church care nothing for its social functions.

Our Nazarene churches can make about as good a showing of young people, both in numbers and spirituality, as any other; and I know of none who are better satisfied. If their energies are turned into channels of real spiritual activity they are no harder to hold in the church than older people. And they find more pleasure than can possibly be found in "play." And they are not only "held" to the church, but they become a spiritual asset that the church cannot do without.

God pity us if we ever adopt a social program where Christ and salvation are not paramount. The Church is for things strictly religious. Personally, I see no objection to a social gathering in a home, if people

wish to come together in mirth, and serve refreshments (though such can easily be overdone); but why should these be fostered by the Church? They need not be even named as church matters; and it should not be given forth as an impression that such things are held by, or in the name of, the Church. Our attitude toward worldly amusements should be that of complete separation; and even those "good times," and legitimate gatherings which are purely social, should never be allowed to be brought into the church. In anything the Church sponsors, salvation, and the worship of God, ought to be supreme.

CAMBRIDGE CITY, INDIANA.



LESSON TWENTY-TWO

"The plain, natural sense of the Scripture always carries the richest and most valuable instruction."—MELANCHTHON.

PART ONE. THE TWENTY-SECOND WEEK'S ASSIGNMENT. Read Psalms 90-106.

This section of the Psalms has a number of prophetic messages, especially those relating to the reign of Christ. It begins with one of the best-loved and most often quoted of the Psalms. The 90th Psalm has been called the noblest of all human compositions. It is the only Psalm by Moses and doubtless the oldest one. It contrasts the eternity of God with the frailty of man, and is frequently used on funeral occasions. The 91st is another greatly loved Psalm. It contains an outburst of trust and confidence in the midst of physical peril. The next Psalm's title says "For the Sabbath Day," and it looks forward to the rest to be had during the great day of the Lord. Psalms 93 to 109 were applied by the Jews to the time of the Messiah and will be fulfilled in the glories of Christ's second coming. They are rich in praise and truth. The 101st Psalm is another one from David. It describes an ideal king and points to the King of kings. In Psalm 102 we have a prayer of the afflicted one. This undoubtedly refers to Jesus. It gives us His humiliation, a description of the enemies, the building up of Zion, the glory that follows. And the closing verses describe the glories of the God-man. The suffering one is the Lord of all. The Spirit applies them to Him in Heb. 1:10-12. Psalms 103-106 are all of praise. Psalm 103 is one of the best loved of the Psalms. It praises God for full salvation and the

great mercy He shows to mankind. The 104th is a psalm of praise to the Creator for His creation. A poetical expression of the first chapters of Genesis. Psalms 105 and 106 review the history of Israel to the time of the Judges, they show God's faithfulness and mercy in contrast with their failures and apostasy.

DAVID AS A PSALMIST.

1. The age in which he lived offered a fruitful soil for the growth of religious poetry.

2. He had the qualifications for the composing of psalms—a skilled musician, a tender heart, a deeply religious nature, patriotic, a man of feeling and strong imagination, and one who had passed through many thrilling experiences.

3. We see that David is the author of many of the Psalms from the testimony of the New Testament. In Matt. 22:41-44 Jesus names him as the author of Psalms 110. Peter speaks of him writing Psalms in Acts 1:16; 2:25-34. The praying disciples attribute Psalm 2 to him. Paul quotes Psalms 32 and 69 to him and the author of Hebrews refers Psalm 95 to him.

4. Internal evidences point to David as the author of many. Many Psalms correspond in tone, temper and historical allusions to David and his experiences. James Robertson says, "The vicissitudes and variations in David's life presented in these narratives are of such a nature that we may not be able to say precisely that such and such a psalm was composed at such and such a time and place, yet we may say, 'Here is a man—who we are not surprised to hear that he composed this psalm.'"

PART TWO. THE BIBLE, ENGLISH VERSIONS.

Christianity was introduced into England as early as the second century but its progress was very slow. Caedmon's poetic paraphrase was the first attempt to put the Bible in English dress. In 735 A. D. Bede undertook to translate the Gospel of John into the Anglo-Saxon. Before he was done he fell sick and drew nigh unto death but would not give up his work. There remained one more chapter untranslated the last day he was on earth—he called to his boy pupil, Cuthbert, to write quickly. All day long he worked faithfully, and just at the close of the day his pupil said, "There remains but one sentence, master!" The dying man said, "Write quickly." Soon the writer said, "It is finished." Then chanting softly, "Glory to the Father, and to the Son, and to the Holy Ghost" his spirit took its flight. About a century later King Alfred the Great translated part of the Bible into English. He was followed by Aelfric who translated the first books of the Bible.

The First Complete English Bible was the work of John Wycliffe. About 1382 A. D. he sent forth the whole Bible for the first time in the mother-tongue of the people. His dream had been to enable even the plowboy to read the Bible. It was a translation of the Latin Bible, the Vulgate. Though it sold for a high price its influence cannot be estimated upon the Eng-

lish people. One copy sold for about one hundred and fifty dollars in our money. Foxe reports that a load of hay was given for the use of the New Testament one day. As soon as it was issued he sent out a company of volunteer workers to take it to the people, they were called "Lollards" and soon even the poor were acquainted with the Word of Truth. Wycliffe was persecuted for this work and did not live to see the best fruits of his labors. The first part of the translation of the Old Testament was largely the work of one of his friends, Nicholas de Hereford. That the version might have better harmony a revision of his work was issued by John Purvy.

The next translation was the work of Tyndale in 1525. He had to flee from England to have the work published. His enemies found out the secret that he was having the New Testament printed at Cologne, but before they could destroy his work he rushed to the printer and rescued the precious sheets and escaped by boat to Worms among a more friendly people. Here they were printed and sent back to England in bales of cloth, sacks of flour, and other merchandise. When this was found out the bishop of London bought up all of the copies he could find and burned them. But this gave him money to continue his work. A fragment of the Gospel of Matthew in the British Museum is the only remaining relic of the original edition of three thousand. He paid for his work by his life. He was cast into a dungeon, then strangled at the stake and burned. His last words were, "Lord open the eyes of the King of England."

The first printed entire English Bible was the work of Miles Coverdale. It was translated directly from the Hebrew and Greek. Some of his expressions are perpetuated in the Authorized Version. He was of a peaceful nature and his work became popular immediately. One year after the martyrdom of Tyndale two revised editions of the Bible were printed with the statement, "With the king's gracious license."

Other English versions are: Matthews Bible, edited by John Rogers in 1537; Taverner's edition of Matthew in 1539; the Great Bible, another edition of it in the same year; the Geneva Bible, also known as the "Breeches Bible" from the translation of Gen. 3:7. published in 1560; the Bishop's Bible, the work of eight bishops and seven other men in 1568; the Douai (Catholic Bible) of 1609 and 1610. The King James of 1611 and the Revised will be discussed next week.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. Compare the 91st Psalm with 2 Sam. 22. When did Satan use part of it?
2. Gather expressions showing that Psalms 93-100 are applicable to the reign of Christ.
3. What kind of perfection is described in Psalm 101?
4. Trace the work of each of the days of creation

described in Psa. 104. Gladstone's "Impregnable Rock of the Holy Scriptures" discusses this.

5. Memorize the verses from this section that bless you most.

For further study: Price, "The Ancestry of Our English Bible," Publishers, Sunday School Times, Philadelphia; Gaebel's "Down Through the Ages," Our Hope, Publishers, New York.

QUESTIONS AND ANSWERS

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

Q. Commenting upon 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," a minister holds that this is all one work of grace. He believes in the second work of grace and says this is the baptism with the Holy Ghost by which we are sanctified; but his argument is that no person can be just when *unrighteousness* is still within his heart. What do you think of the matter?

A. Why not approach the question from the other standpoint, and say that if one is cleansed from all unrighteousness what is there left from which he could be cleansed by a second work of grace? The fact is, that whatever this verse means, it must undoubtedly mean full salvation, and I think your minister will have a hard time holding to the necessity of a second work of grace while at the same time contending that we are cleansed from all unrighteousness in regeneration. Soon or later he will likely give up one or the other of these propositions. And as for me, I am just an old time holiness man who can see the two works of grace in this text just as plainly as I can see two epochs in the lives of Abraham and Jacob, two crises in the Hebrew trip to Canaan—one at the Red Sea and one at the Jordan—two ways in Isaiah 35, two works in Ezekiel 36, two distinct experiences in the apostles, in the Samaritans, in Cornelius and in the church at Ephesus. By the first work of grace we get rid of our sins, and by the second we get rid of indwelling unrighteousness. Of course this second work is wrought by the baptism with the Holy Ghost, but the Apostle John was not discussing processes, and so he just stated the facts in each case.

Q. Who is the "Man of sin, the son of perdition," mentioned in II Thes. 2:3?

A. He is the antichrist, a man of superior intellect and power, but of terrible satanic character, who should make his appearance in the world about the time of Christ's second coming, and who will hold sway in the world during the "Great tribulation," a period which will follow the second coming of Christ and the rapture of the Church.

Q. John 7:39 says, "For the Holy Ghost was not yet given;" do you understand that we do not receive the Holy Ghost at conversion and not until sanctification.

A. We do not receive the Holy Ghost "in His fulness" until we are sanctified wholly; although the penitent sinner is convicted by the Holy Spirit, and the believing penitent is regenerated by the Holy Ghost, and every true Christian has a measure of the Spirit at all times. This is no suggestion of an impersonal Spirit, but it is agreeable with the fact that the Holy Spirit takes possession according to the extent of our consecration and the measure of our faith.

Q. What is the meaning of "Authorized Version," "Revised Version," and "American Revised Version," when applied to the Bible?

A. The languages in which the Bible was originally written (chiefly Hebrew and Greek) became "dead languages," in the course of time, and were no longer the spoken and written languages of the leading peoples of the world. So in order to open the treasury of the Bible to ordinary people it was necessary to "translate" it into the current languages of the time. The only other way would have been to have educated everyone in the "dead languages," as well as in his "mother tongue." Well, after various translations, also called *versions*, of more or less completeness and merit had appeared, King James I of England appointed a committee to bring out a correct version of the whole Bible, based upon the original Hebrew and Greek. The translation which this committee made appeared in the year 1611, and hence is sometimes called "The version of 1611." But since King James appointed the committee, the version is also called, "The King James Version." And since the committee was appointed and did its work under royal orders and by legal means and at public expense, it is also called "The Authorized Version." However you see the word "Authorized" has no special meaning any more than to simply distinguish the version, just as a proper name would do. When it was deemed wise, because of the discovery of many ancient manuscripts which were not available to the scholars which King James appointed, and because of the many changes in the English language itself, to have a "Revised Version," based, not upon existing English versions, but upon the Hebrew and Greek, a committee was chosen in England and one was chosen in America. These committees collaborated and agreed, as far as possible. But the English committee set out with the plan of making no changes in the Authorized Version, except in cases where the meaning of the text was affected; and then, besides, there is some little difference in the English of England and the English of America. And so, in the end, it came about that the American committee preferred a number of renderings which were not adopted by the English committee. But the agreement was to withhold the publication of the American preferences for a certain number of years, and so the English Committee's version was published, became current, and established the name "Revised Version." And then when the time came for the publication of the American committee's preferences, their work was put out under the name, "American Revised Version." Barring the question of superiority of scholarship as between the two committees, a question upon which Englishmen and Americans might not so readily agree, it stands to reason, that the English Revised is more accurate for England and the American Revised more accurate for America, since the current English in the two countries had a bearing upon the work.

Q. Matt. 12:20 says, "A bruised reed shall he not break and a smoking flax shall he not quench, till he send forth judgment unto victory." What does this mean?

A. It is a reference to the tender mercy of Jesus Christ. The most broken specimen of humanity and the weakest fire of prayer will not be despised by Him during this Day of His mercy, and until that Day of His power, yet future, when He shall send forth judgment.

Q. The Seventh Day Adventists believe that God will ultimately destroy the wicked, and in the light of this, how do you explain 2 Thes. 1:9; 2:8?

A. The error of the Adventists arises from the fact that they take the unscientific and unscriptural position that "destruction" means "annihilation." The wicked will indeed be "destroyed" by being banished from the presence of the Lord and incarcerated in hell forever, but this is not annihilation. So far as the evidence of science goes, nothing can be annihilated. Almost every thing can be converted and changed, but it exists still in the new form. And if this is true with things material, how much more with pure spirit? and in the disembodied state man is pure spirit, hence will exist on even when destroyed by being hopelessly lost.

Uncle Buddie's Good Samaritan Chats



BELoved SAMARITANS: I left you in Arkansas Letter No. 1 at the close of our fine day at Greenbrier, where we had such a fine dinner and also had with us Brother L. C. Messer and Lum Jones and Brother Henry

from Morrilton.

After this fine day we drove into Conway and had supper with our good Brother Parker and wife and we had a fine crowd and a most interesting service, where we represented the HERALD OF HOLINESS and worked on the tent offering and did well. We have a fine pastor at Conway, Brother Ridout. He has a beautiful little church and some as fine people as you will meet in a life time's travel. After preaching ye made a run into the city of Little Rock and of course, our home was with Dr. John Oliver, our splendid District Superintendent. All day of the second Sunday of June was given to Brother L. Lee Gaines, pastor of Little Rock. We had three fine services on Sunday, Brother Rinebarger preaching in the morning and Robinson in the afternoon and night. All of these services were times of refreshing from the presence of the Lord. On Monday we all worked to catch up with our mail and at night we were with Dr. M. Edward Borders, pastor of First Church, of Little Rock. Here we had one great service and much interest. This was Monday night of June 10. I could say lots more about the First Church of Little Rock, but as we closed up there on the fourth Sunday of May I will let all of that come in my last letter on Arkansas.

We were up early Tuesday morning the 11th and are now headed for Ozark, a hard day's drive. We drove to Morrilton by noon and had dinner with my old friend, Brother O'Neal, and his good family and had a fine visit with Jones and Messer and Henry, as they were in the meeting there at that time. Our visit was short and sweet, but after a fine dinner and prayers we were off for Ozark, where we had a long hard drive, but we drove into Ozark in time for preaching. We found our good Brother Tucker just closing up a good meeting with our fine young pastor there, Brother Watson. We had the house packed and a nice list of subscriptions and a fine offering on the tents and a good night's rest.

We were up next morning and are now pulling toward Bentonville. Our trip took us over the Ozarks at the highest points and we drove for many miles along the rim of the world overlooking the beautiful valleys on either side. For real beauty the Ozarks are simply unsurpassed. As far as the eye will reach it is one beautiful range after another until the traveler feels like shouting, "See what God built." The wild flowers and the birds

are at their best in the Ozarks in the month of May and the strawberries are as fine as ever grew out of the dirt of this beautiful old world. We saw many doves and lots of quails. The robins and blue jays were at their best and the red birds are simply the limit for beauty. They are unsurpassed. I think that Brother Rinebarger enjoyed the wild flowers better than any of the rest of us. The mountains and birds took first place with this old mountain boy.

At noon we pulled into the beautiful city of Fayetteville, and here we had a splendid dinner and from there on to Bentonville we passed through that great apple and grape belt. As far as the eye would reach were fine orchards and vineyards and lovely homes, and my, my, the hands we saw picking strawberries. They were being shipped by the carloads. One little station near Conway shipped four hundred cars, and for all kinds of fruit last year they shipped out a million dollars worth of berries and fruit.

About five o'clock we pulled into Bentonville and all of us took supper with Brother and Sister Tyson, the pastor. There may be better people on earth than Joe Tyson and his wife, but I have no idea on earth where they are located. They are as fine people as can be found on the face of the earth. We had one fine night. The house was packed to the limit, and so many old friends. We had with us Brother G. B. Collins and wife from Siloam Springs, an old friend of mine for thirty years. God bless Brother and Sister Collins. What they have meant to me will never be known until we all meet at the Marriage Supper of the Lamb. We had some fine men from different parts of the country, Brother Savage from Joplin, Mo., and Brother Blystone from Webb City, Mo., and big fine Brother Morgan from Tulsa, Okla. How glad we were to see the old boy and what fine men they are. Well, after all is done and said the Nazarene boys are about the finest bunch on earth. Just think of more than two thousand preachers and not a monkey man in the crowd and not a tobacco user in the crowd and not a goat rider in the crowd, every one of them as orthodox as St. Paul, not one of them ever rounds off the corner or chews the rag. I was so glad to meet Sister Christine and Brother Mapes again. The Lord has given them one of the sweetest baby boys on the face of the earth. I just nearly loved him to death, and all of our party were in love with him. We all wanted to hold him at the same time. Thank the Lord for good people, they are not all dead yet. Our home was with my good friend, Brother Berry. He and his good wife took care of me last April, a year ago, and I have never forgotten their kindness.

Well, our stay at Bentonville was all over too soon, and Thursday morning came before we were ready to leave, but

at about eight o'clock three carloads left Bentonville for Haynesville for dinner. Brother Lee Hill, the president of the N. Y. P. S. of the District, had made arrangement for all the party to take dinner at his home, and he and his good wife had a dinner such as the presidents of the United States never sat down to, and our party on that occasion was large, seven in all; Brother Tyson and wife and baby and Brother John Threadgill, my old Texas friend and neighbor for more than thirty years, was out close to Bentonville holding a meeting and he was with us at Bentonville then went with us to the home of Dr. Hill for dinner. But the time soon came for us to separate and the Oliver party started to Ft. Smith while the Tyson party started back to Bentonville, and at about 5:30 we pulled into Ft. Smith. Here we have a fine pastor, Brother E. E. Robinson, from the Chicago-Central District, who has gone to Ft. Smith to take charge of the work. We had one fine crowd and a beautiful service. Brother Robinson had been there only for a few days, but he will succeed and will do a fine work in Ft. Smith. Our home was with a fine Brother Morgan. More later.

UNCLE BUDDIE.

Sunday School Lesson

July 4

By M. EMILY ELLYSON

LESSON SUBJECT: Israel Enslaved in Egypt.

LESSON TEXT: Exodus 1:8-14.

GOLDEN TEXT: *For the Lord will not cast off his people (Psa. 94:14).*

OUR present lesson lets us into the secret of the enslavement of Israel in Egypt. It would seem up to the time of the coming of this *new king who knew not Joseph*, Israel had prospered and lived in comparative security, protected by the laws of Egypt. But with the coming of this new king, a great change is made, not only in the governing power of Egypt, but God's people now stand in jeopardy, "for he knew not Joseph."

How marvelously God had blessed those few souls who had gone down into that foreign country! But seventy souls constituted that party of emigrants who became a great people. But how terrible was the suffering endured before they were organized into an independent nation. However their development was so rapid and their strength and prosperity so extraordinary, that they were a force that had to be reckoned with by the Egyptian officials. The portion of land which had originally been granted to them was filled with a dense population before any particular notice was taken of them.

But the spirit of the world has always been one of opposition and oppression toward the work of God. Many of the severe things endured by God's children, are the direct result of jealousy and rebellion against God's work and plan for the blessing of the world. However God can overrule the forces which Satan sets into action for the destruction of the good, and cause those situations to serve a valuable end in furthering His cause in the world.

The bondage of Israel in Egypt is an example of this very truth. Hard as it was, it was not without valuable training for Israel. It brought them together and welded them into a union as a people which nothing could have done. We are impressed with the fact that God's future great nation, while in Egypt, had the opportunity of studying and obtaining most valuable information concerning the paganism of that early day. They saw it in its practical workings, knew its most vulgar and repulsive forms, could study its philosophies and thus become safeguarded against ever turning from their pure religion with its splendid principles, its noble precepts and beautiful spiritual worship. All of these opportunities, when they did wander from God, made their condemnation the greater, for they were without excuse. Their own bitter experiences while in bondage should have been sufficient to have turned them from idolatry forever.

Another great truth found in the lesson of this week is, that though they were afflicted sorely, it gave God an opportunity to work out a plan of deliverance so marvelous, that it has challenged the thinking world in all generations. Such manifestations of divine wisdom and power, the world would not have seen or known, had there been no *smoking furnace* to be delivered from. And does it not speak to every tried and tempest tossed pilgrim today, giving the assurance that God is keeping watch above His own? Indeed, it is His delight to come to our rescue just when we need Him most. Someone has said, "How great a God we need! And how much greater our God is than our greatest needs!"

The Egyptians said, "Let us deal wisely with them." But this bit of history verifies the scriptural truth that "the wisdom of this world is foolishness in the sight of God." Just in proportion to the oppression will the oppressed ones increase in vitality and power. Israel's growth was Pharaoh's grief. When men deal wickedly it is common for them to think they are dealing wisely. But the folly of wickedness will at last be made manifest before all men. It is a dangerous thing for men to lay their hand upon God's child to harm him. Hell and earth cannot kill or ruin those whom heaven has determined to bless and prosper, and those who take counsel against the Lord and His anointed ones make for themselves a snare from which they cannot extricate themselves (Psa. 2:1-5).

We read also that they made their lives bitter with hard bondage. It was not so much the hard work that embittered their lives, for the Hebrews were not a lazy people but much more industrious than the Egyptians. The thought here seems to be that their oppressors sought to

break their spirits, and rob them of everything that was sweet to them. They would keep them poor by charging them with heavy taxes which seems to be included in the burdens with which they afflicted them.

Then they would ruin their health and shorten their days, and so diminish their numbers. Also this bitterness would discourage them from marrying and rearing families, for their children would be born to slavery. Again, the methods employed by their oppressors would not only discourage domestic life among the Hebrews, but it would cause many to seek a way of escape by deserting their people, and becoming incorporated into the Egyptian nation. Thus the name of Israel would be no more remembered. It is thought by some that numbers of them did this very thing, for, although not mentioned in this particular bit of history, there is a reference in Ezekiel 20:8 which records the threatening of God to destroy them, even while in the land of Egypt unless they laid aside the custom of that land, and forsook its idolatries.

This is identically the method of the Mohammedans in their persecution of the Armenian Christians. We are told that upon one occasion the Turks offered them exemption from further persecution, if they would just hold up two fingers instead of three, which meant a denial of the trinity, the two fingers signifying Allah and Mahomet his prophet. But the little band refused to compromise and were butchered without mercy.

Times of affliction have ever been the Church's growing time. The policies of the Church's enemies are all in vain to defeat the onward march of God's people. They may be misrepresented, maligned and killed, but God's counsels stand sure. However the church must be found invariably on God's side on every question, in order to reap the benefits of His protection, care and guidance.

NORTHWEST NAZARENE COLLEGE AT NAMP, IDAHO

Northwest Nazarene College recently closed the tenth year of the presidency of Rev. H. Orton Wiley, by graduating classes from College, Academy and Grammar School. Every one pronounced it the most successful of the ten years, and one most fitting in which this able educator should close his connection with it. He takes the presidency of Pasadena College. The exercises were attended by a great audience, and several distinguished visitors, among whom were numbered Dr. B. F. Neely, of Oklahoma, Rev. Henry Wallin, of Spokane, Wash., and Dr. H. F. Reynolds, General Superintendent. The Nazarene Missionary Sanitarium, under the leadership of Dr. Thos. E. Mangum, also graduated a very fine class in "First Aid."

Plans for the new year are well settled. We have felt a genuine conviction that the Lord would be pleased to have us labor here in connection with this great institution. We trust to be able to build on the foundation so splendidly laid by our illustrious predecessor, Dr. Wiley. Northwest Nazarene Col-

lege has already secured a complete faculty, and those acquainted with its past history feel sure that none abler has ever been gathered there. It will carry on full courses in College, Academy and Grammar School. A special Missionary course is in contemplation, in order to prepare for the great demand for Missionaries that the returning tide of Missionary enthusiasm will demand. Soon the church will not allow a person to go as a foreign field worker, without special training, fitting him for the field to which he feels called. Special attention has been paid to the department of music, for the coming year, and persons well able to judge believe that N. N. C. can satisfy the most exacting students in this department.

An extra effort is being made to put the grounds into more fitting condition, realizing that the institution has passed the "sage brush" period of its existence, and is now blossoming toward the refined conditions that mark a center of all that is best in education under genuine holiness auspices. A determined effort will also be made to re-paint the buildings.

The Management is considering a comprehensive plan for attacking the indebtedness of the College, and an energetic summer's work is on foot for securing additional students. We earnestly request all who love the cause of the Nazarene church, within the educational zone of the Northwest Nazarene College to assist us all that you can in securing the attention of young men and women, who need an education. In order to spread holiness as it should be spread, we must have a trained ministry, and also a trained laity. Both should be educated under the most intense and enthusiastic spiritual environment that can be found. They should be given the true Nazarene flavor, with its accompanying burning personal experience of holiness, its vision of evangelism, both at home and abroad, and its high and holy standards of individual and church life. From a thorough investigation of Northwest Nazarene College, an intimate acquaintance with its Management, its faculty, and its past history, we are prepared to say that it is fully qualified to accomplish in the highest degree, just what the Church of the Nazarene desires and requires. May we not have the prayers of all earnest Nazarenes throughout our movement, and the assistance of all within our Northwest educational zone.

J. G. MORRISON, *President.*

PERFECT LOVE

Will sweeten your temper.
Lighten your burdens.
Quicken your perceptibilities.
Magnify the Word of God.
Make you calm amidst a storm.
Soften your sorrows and increase your joys.
Help you over the hard places with ease.
Give you a new grip on eternal verities.
Put ozone in your spiritual nature.—
C. E. CORNELL.

NEWS AND NOTES FROM GEORGIA DISTRICT

SUPERINTENDENT'S REPORT

We are glad to report that we are still in the fight. Our progress has not been all we have wished for. We have not had any revival cyclones. The whole state of Georgia is not being stirred, but we are making all the trouble for the Devil that we possibly can. We are having some revivals on the district, and people are praying through in the "old-fashioned way."

Doubtless Georgia is one of our very hardest fields, in several respects, and yet, we have opportunities not found in some other fields. We are greatly handicapped by the lack of funds with which to buy tents and finance campaigns in our cities and large towns. Our last tent was literally torn into strings by a storm, but we hope to buy one or two new ones soon. The Lord is sending us some workers who have their own tents. We are asking Him to send us more.

The writer has just closed a good meeting with the new church in Savannah. A few prayed through, and two fine members joined the church. Savannah is one of those hard seaport, Catholic ridden cities, but we are expecting to have a great Church of the Nazarene in this place. Our good pastor Brother Crovatt is one of the finest men to be met in a lifetime, and is doing his best for the work. He has a very choice band of members.

We are still driving on in Atlanta. We are now in our third meeting for this year. Brothers St. Clair and O'Hara are now here. The Lord is blessing and some are finding Him. We expect to keep up an aggressive fight, and bombard the enemy camp until we get established here. Experience has taught us that a strong church cannot be built in just a few days.

We have just organized in Waycross, one of the ten places on our list for this season. We have fifteen good members, with others to come, and a good building in sight. Rev. W. E. Melton conducted the meeting.

We have no complaints to make, no grumbling to do. God is blessing, we are looking up, and assure you that by the grace of God you will hear better things about Georgia. We could use several parties who have their own tents. We have several fine openings, and if you can have a revival the finances will come easy.—A. B. Anderson, District Superintendent.

EVANGELISTS OLIVE A. RIFE AND NINA DEAN—"We are glad to report victory on the Georgia District. God is leading us on, and we are believing Him for a great year. We have not held many meetings on the district this year. We have conducted two meetings in Florida. At the close of one in South Jacksonville a church was organized with fifteen

members. We are now in Georgia holding a meeting at Pavo. We have several tent meetings planned with our District Superintendent, in three of our cities, and we want your prayers that God will give us victory in these places, and that a Church of the Nazarene may be established. We are praying and believing for the Georgia district to come to the front this year.

PASTOR M. L. GARRETT, COLUMBUS, GA.

Our church is coming along nicely. There is a good spirit and perfect cooperation both in the church and Sunday school. We are planning to buy new seats. We have about half of our budget already paid. We have good crowds with a steady increase. Our outlook is encouraging. We are in the midst of a revival, with Rev. H. N. Dickerson, of Ashland, Ky. He is doing some wonderful preaching and souls began to seek and find God in the very first service. God has given us a nice new tent forty by sixty-one, in which we are planning to hold meetings in the different parts of the city. Our church at Meansville is looking up. Crowds are increasing. The people are praying that God will give us a great revival this summer when we bring the tent to Molena which is just a few miles from Meansville. We believe that with your prayers for these two churches, God will give us great success during this assembly year.

SAVANNAH, GA.—

The coming of District Superintendent Anderson, to Savannah proved a blessing to the membership of the First Church here. He has preached the Word faithfully and while the congregations were small as to numbers some fruits, at least, have resulted. The First Church of the Nazarene was organized in Savannah last September with nine members, the writer, who came from the Methodist Church, South, being appointed as pastor by the District Superintendent. God has wonderfully smiled upon the infant church and has opened up the way for the congregation to obtain a small chapel (owned by the Swedenborgians which they had ceased to use) at a very moderate rental. Services are held regularly each Sabbath and prayer meetings on Thursday evenings and we intend to immediately organize a Sunday school. The young church has been handicapped considerably by two things; first because Savannah is terribly "denomination ridden" and secondly that the "Tongues" people have been very active and the public has confused the Nazarenes with the "tongues" movement. We are gradually making headway however and are encouraged to "press the battle" for scriptural holiness in this great city where John Wesley lived and

labored. The visit of Rev. Bud Robinson some time since was a great benefit to the cause in this section. Rev. H. A. Forester, formerly of the Wesleyan Methodists was called for a meeting immediately after "Uncle Buddie" left and Brother Anderson, at this writing is "on the firing line" hurling the projectiles of Full Gospel Salvation into the ranks of the enemy. Brethren, pray for us.—L. W. Crovatt, Pastor.

EVANGELIST T. S. MASHBURN—

We would say since our last report that Mt. Carmel, Georgia, Church of the Nazarene, Dillon Post Office, is yet functioning, and her spiritual pulse seems to be improving. Our Sunday school, under Superintendent Frank H. Massey, is much improved in both attendance and interest, ranging from thirty-five to fifty. Certainly very good in the opinion of those of us who are on the ground, and in touch with the situation. Strange to say, at this writing the weather is very unsettled and cold enough to necessitate fire to keep people from catching cold in the church. Growing crops are very backward, and how fruit has escaped we do not know, and yet it promises a good crop. After three years of abnormal conditions, attended with short crops, and financial embarrassments, high cost of living, and taxation, farmers are heroically pushing from early to late with their work. As a natural consequence we are greatly handicapped in our work, for finance launch out into nearby towns with a tent, and press the fight against sin and build up strong centers of fire for God, and His holy cause to which we are called and entrusted. Our all day meeting once each month is proving to be quite helpful. We are making a special effort to win to Christ some who have wandered away from the fold, and for some two years, or more, have been feeding on husks. Thanks to God, who answers prayer, we are gaining some ground on that score. We really love the soul of every living mortal and purpose by the help of God to do our little bit for Him on the Georgia District. We appreciate more than any words we could express, the kindness, and Christian fellowship of Rev. A. B. Anderson, our District Superintendent. God is helping him to bring up this District to her own proper place as such.

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When a person is down in the world, an ounce of help is better than a pound of preaching.—BULWER.

I ask no risen dust to teach me immortality. I am conscious of eternal life.—THEODORE PARKER.

NAZARENE YOUNG PEOPLE'S SOCIETY

AN N. Y. P. S. PLEDGE

Some facts to be noted about this pledge:

IT IS A PROMISE

"As a member of the Nazarene Young People's Society I promise, by divine assistance." It makes membership in the N. Y. P. S. mean more to those joining if they are to promise to do some specific things. Also it will tend to have an influence for holding our young people to the ideals of our church; for when one promises to carry out certain things he feels more the obligation of doing those things than if he has not promised. He promises to live up to the requirements of the pledge. But it is to be noted that it is not merely in his own strength that he is to keep the terms of the pledge, but he relies upon divine assistance. This does not lessen his responsibility in the matter in the least, but the member is to do his utmost to keep the terms of the pledge and, after he has done his best to rely upon God to assist him; to strengthen him where his strength is weak; to give power to overcome in temptation, and to aid him in carrying out the terms of the pledge.

NEW TESTAMENT STANDARD OF EXPERIENCE AND LIFE

"To seek the New Testament standard of experience and life." This standard of experience and life as taught by the Church of the Nazarene is holiness of heart and life. This, we believe, is the basis of all true Christian character. Where the foundation for character building is not based upon a New Testament standard of experience and life that character will be faulty? Its foundation is weak.

The promise is "to seek" this standard of experience and life. We know that to seek is to find, so far as experience is concerned. "For he that seeketh findeth," are the words of Christ.

CONSISTENT CHRISTIAN LIVING

"To strive to live a consistent Christian life in all things and at all times." There is nothing that can take the place of consistent Christian living. All profession of religion, singing, shouting, praying, sacrifice or self-denial is empty and useless without it. They can never take the place of a "good" life. So the young person promises to "strive to live a consistent Christian life." He does his best to do it, and by divine assistance it is made possible that he may live such a life. "In all conditions he is to live a consistent Christian life; in prosperity, in adversity, in loss or gain, in trial, in persecution, in times of pleasure and enjoyment, in "ALL conditions." "At all times;" at home, at church, at school, at work, on the street, on the vacation, visiting with friends or relatives probably



NAZARENE YOUNG PEOPLE'S SOCIETY PLEDGE



As a member of the Nazarene Young People's Society I promise, by divine assistance, to seek the New Testament standard of experience and life; to strive to live a consistent Christian life in all things and at all times; to make it the rule of my life to read the Bible and pray daily; to attend faithfully the services of the N. Y. P. S. except when hindered by reasons approved by a good conscience; and to take some active part in the services aside from the congregational singing, if it is possible to do so with sincerity and truth.

Signed.....

Date..... Address.....

not in sympathy with our religion, in public or private life, "at all times."

DAILY BIBLE READING AND PRAYER

"To make it the rule of my life to read the Bible and pray daily." There is nothing that will deepen the devotional life of a young Christian, or older ones, like daily devotional exercises. Bible reading and prayer are essential to Christian progress. Daily devotion is a habit to be coveted, and the practicing of which will secure one in the hour of battle. So the young person promises "to make it the rule of my life to read the Bible and pray daily." This does not mean that if for some unavoidable reason he should miss one day he has broken his pledge; the promise is to "make it the rule of my life;" it is still his rule of life, though for that particular day he has missed. But should he continue to neglect this and permit things that are not included under: "unavoidable reasons" keep him from his daily devotion he has broken the pledge.

FAITHFUL ATTENDANCE

"To attend faithfully the services of the N. Y. P. S. except when hindered by reasons approved by a good conscience." Faithful attendance is necessary to the success of any department of the church. If a society is worth belonging to, it is worth attending. "Except when hindered by reasons approved by a good conscience" gives the only excuse for absence at the N. Y. P. S. services by one who has signed the pledge.

TAKING ACTIVE PART IN THE SERVICES

"To take some active part in the services aside from the congregational singing, if it is possible to do so with sincerity and truth." This is essential to the success of any meeting. If the members will not take part, do not do what they can, the services are dry and empty. We should seek every opportunity to take

part in the services of the N. Y. P. S. But we are not to be hypocritical in our taking part, but only "if it is possible to do so with sincerity and truth."

Thus we have five important essentials for the development of our young people emphasized in the pledge. The above pledge is an exact copy of pledge cards which may be obtained from the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo. The price is 15c per dozen, or one dollar per hundred. Order them for your societies. Have each member, new and old, sign up and urge them to keep the terms of the pledge. Explain the meaning of the pledge and make it clear that they are promising and are thus expected to keep the pledge.—D. S. C.

AN N. Y. P. S. EMBLEM



There has been a growing demand throughout the entire church for an emblem for the use of the Nazarene Young People's Society. In response to this demand the General Executive

Committee have adopted the above emblem and recommend it for general use in our District and Local Societies.

It is very advantageous to have a general emblem which will be used on our stationery, printed matter, and as a button or pin to be worn by the members of the society. It will tend to a more united effort and help create a greater spirit of unity and co-operation throughout our N. Y. P. S. By the wearing of the emblem our N. Y. P. S. will be placed before the public. Questions will be asked regarding the emblem which will give our

members an opportunity to speak for Christ and the Church of the Nazarene. Our members will be known through the wearing of the emblem, which will enable those members who are strangers to become acquainted with each other; in other words it will furnish a means of contact for our membership throughout our denomination.

THE SIGNIFICANCE OF THE EMBLEM

The emblem tells who we are; what we are; and what our motto is. "N. Y. P. S." always means Nazarene Young People's Society. The student's lamp and open Bible signifies that we are students of the Bible. The Scripture reference, 1 Timothy 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," is the generally accepted motto of the N. Y. P. S. Summing it up the emblem tells: We are Nazarene Young People's Society, students of the Bible, who are called to be "an example to the believers."

THE USE OF THE EMBLEM

We urge that each District and local society make use of this emblem. For a very nominal sum electrotypes or cuts of the emblem may be secured from the Nazarene Publishing House for use on District and local N. Y. P. S. stationery, cards, or any other printed matter of our society, thus making it distinctively N. Y. P. S. These cuts are in several sizes; the above size is the largest, the smaller size is about one-half this size. Or if other sizes may be desired we will be glad to render this service to our N. Y. P. S.

The emblem may be secured in a pin or button. This button is a very neat size, less than one-half the size of the print shown above. It is made of sterling silver, making a very neat and attractive emblem to be worn by our members. The price is seventy-five cents each or \$8.00 per dozen. We trust that each local society will order a sufficient number for each member to have one, or have each member purchase his own. Purchase them from the Nazarene Publishing House, 2023 Troost Avenue, Kansas City, Mo.

Let us boost the emblem. "BOOSTERS," not "KNOCKERS," are our need at present. --D. S. C.

DALLAS DISTRICT

The N. Y. P. S. of the Dallas District Northern Zone has just closed a great convention in connection with the preachers and Sunday school superintendents. This convention was held at Peniel, Texas. To say that the convention was a success in every way would be expressing it mildly. Frequently the morning services were almost broken up by the people shouting. God wonderfully blessed us in every service. Dr. Goodwin came to us on the second day of the convention and needless to say that his lectures and great sermons were a help and blessing to all.

The N. Y. P. S. was well represented, each society sending a good delegation. Some splendid papers were read on the line of the N. Y. P. S. work, many thoughts being brought out and discussed.

One day was given to the N. Y. P. S. and Sunday school superintendents and it was a good and profitable day to all.

We had to leave before the convention closed to begin a revival meeting at Texarkana, Texas, but we are informed that the convention closed with a great program rendered on Sunday afternoon by the different societies.

The N. Y. P. S. is pushing ahead on this District. Our young people are moving things for God. We feel there are better days ahead for us, and we expect to continue on in this great work. Pray for us.—Jack Carter, District President.

NORTH LOUISIANA N. Y. P. S. RALLY

The North Louisiana Rally of the N. Y. P. S. convened with the Shreveport Church May 21-23. We feel that our Rally was a great success. Rev. G. M. Akin and wife together with the church gave us a very royal welcome. The District Y. P. S. President, Miss Beryle King was unable to be with us but our District Sunday school Superintendent, Brother J. J. Thompson of Alexandria proved a very faithful leader. He is a man who can be depended upon and is a good booster.

The song service was lively and inspiring. We were fortunate to have with us Misses Mary and Joy Latham, singers from Marksville, Louisiana. We were favored with good piano music by Mr. Willis Dobson of Shreveport, La. We appreciated the beautiful vocal Trio by Misses Rae Welch, Audley Turner, and Opal Harris of Shreveport, La.

Rev. H. T. Isgitt of Converse, La., gave a splendid address on "How the Y. P. S. can be a Spiritual Help to the Church."

JONESBORO, LA.

Our District Superintendent, Rev. Wm. Nelson, addressed the young people on "What Does the Y. P. S. mean to the Church." We greatly appreciated his message.

Other members of the program given by delegates from various societies were: "Qualification of N. Y. P. S. Leadership," "Ways and Means of Arousing Our Y. P. S. Into Active Service," "What Kind of Program Should We Have in Our Y. P. S.?"

Our young people had splendid papers on these subjects which were beneficial to us all.

The program ended with a good testimony service and we were all blessed and encouraged to press on. Our state convention will be held in Alexandria July 15-18. Dr. E. P. Ellyson and Mrs. Ellyson will be with us at this time.

By faith we are pressing on toward the goal that is before us. Let us pray that God will give us victory.—Mrs. J. D. Jeffress, Secretary-Treas.

WESTERN OKLAHOMA DISTRICT

On May 27 at Hollis, Oklahoma, the Seventh Zone of the Western Oklahoma District held its regular quarterly rally with a good attendance from nearby churches. The meeting was in charge

of the zone chairman, Miss Norene Southall of Altus. A good, inspirational and spiritual program was rendered by the young people of the zone and this was interspersed by talks by some of the older people including Judge Hicks, county judge of Harmon County, who gave the welcome address, Rev. Mrs. Allie Irick and Rev. Looman, pastor of the Hollis church. An evangelistic service was conducted at the eleven o'clock hour with Mrs. Irick in charge. This was a time of spiritual blessing and at the close of the service several hands were lifted requesting prayer. A very appetizing chicken dinner was served by the ladies of the Hollis church. A number of young people from the Dodsonville, Texas, N. Y. P. S. were present and contributed some numbers to the program. Also, Mrs. Irick's two sons and Miss Yancy of Pilot Point, Texas, were present and assisted in the program. God's presence and blessing was manifest throughout the day and many testified to the blessing which the rally had been to them.

The zone rallies have been of inestimable worth to the young people as well as the old who have attended them during the past two years. Zone Seven includes six churches, five of which have organized societies and the sixth is a new church which expects to organize in the near future. These five societies have a total membership of 100, including active, associate and honorary members. Between sixty and seventy subscriptions have been secured by this zone for the HERALD OF HOLINESS this year.

This zone rally closed the year in the zone work and the annual election of officers was conducted by Raymond Southall, Second Vice President of the District. Norene Southall was re-elected for the third year as Zone Chairman, Miss Lydia Shrader was elected as Vice Chairman and Miss Clara Belle Hounshell was elected Secretary-Treasurer. Rev. E. L. Looman was appointed chairman of the program committee with all local presidents in the zone as members of this committee. The next rally is to be held at Eshcol Valley thirteen miles northeast of Mountain View. This rally is scheduled for Thursday, August 26. Everyone is invited to attend this rally.—Zone Chairman.

A WISE CHOICE

A little Persian Christian girl was asked by a missionary: "Now if you knew that God would give you anything you asked of Him, and you could ask just one thing, what would you rather have than anything in the whole world?" I thought she would say a new dress, or handkerchief of silk, or a beautiful doll, but she didn't, she said: "I would rather have the Holy Spirit in my heart." I asked her why. And she replied: "So I could be prepared to go back to my dark mountain village, and teach the people about Jesus Christ, and help them to be good. One of the earliest evidences of a new-born soul is to desire that others enjoy salvation too.—C. E. CORNELL.

NEWS FROM THE DALLAS DISTRICT

Compiled by W. A. Carter

NOTE—All reports for this page should be in our hands by the 5th of each month. Address, W. A. Carter, 508 Morgan St., Bonham, Texas.

HOUSTON, TEXAS—

We had a great day yesterday in our church. One saved in the evening service. Our work is growing and we are planning to enlarge our borders. We have just purchased a new brown tent 40x60 feet to be used all the summer in work here in our city. Great interest is being manifested in this new advanced work and we feel encouraged. We are to have Dr. Chapman with us one week before our Assembly. We are expecting great good from his great messages. He will also remain with us throughout the Assembly. I feel that this is the time for our work in this great South. We need at least a half dozen tents well manned in this part this summer. Pray that the Lord will give them to the church and district.—J. E. Moore, Pastor.

VALDASTA, TEXAS—

We began this year with a one-fourth time church, but in March we took Halesboro and Milton, so this gave us a long circuit of 125 miles. We have had some trials and tests along the way but thank the Lord He has helped us and we are still pressing on. The Valdasta Church is getting along very well. We have been hindered some on account of rain, but had a good day Sunday and took in one new member. We are planning for a good revival there to begin July 9th with Rev. B. F. Harris of Sherman as evangelist and Miss Lorene Owens of Sherman as song leader. The Halesboro church is doing fine. There is increasing interest in the Sunday school and in all parts of the work. The work at Milton was building up fine, we just had five members there but some of them were doing their best. But on the 18th of May the lightning struck the building and it burned down. We had no insurance so it was a total loss. There are some things we cannot understand but God knows best, so we are saying Amen to His will. We are planning to rebuild this church as soon as we can.—J. A. Sharp, Pastor.

SHERMAN, TEXAS—

We are convinced that the days of old-time conviction, repentance and sanctification are not all over yet, here at Sherman. Our revival which was conducted by Rev. H. A. Gregory, and Miss Ruth Lanier as song evangelist, has just come to a close. It was our happy privilege to see sinners and backsliders weep their way to God in the old-fashioned way, likewise to see Christians suffer death almost in making the supreme sacrifice to consecrate their

lives to God and His service. Brother Gregory uncovered sin in a mighty way; he is truly a fearless preacher of the full gospel. His precious wife is, I believe, unsurpassed as an altar worker, and did splendid work in praying what we so often term "hard cases" through. Miss Lanier's special singing accompanied by her guitar is truly great. Besides possessing an excellent voice her work is accompanied by such a sweet spirit. We held three street meetings during the revival which we believe were profitable, as a number raised their hands for prayer. The workers also held some services in the machine and railroad shops. We are truly praising God for sending these good workers our way. Our church is built up, and we had the happy privilege of seeing about sixty souls pray through for either pardon or purity, some however were saved and later sanctified and sixty includes both these works. We received eight into the church with possibly several more to follow. The Judgment alone will reveal the good done in this good meeting.—Lorene Owens, Reporter.

JACK AND RUBY CARTER, SONG EVANGELISTS—

We have just closed a fine meeting in Texarkana, Texas with Rev. C. C. Cluck as pastor. Our co-laborer in this meeting was Rev. B. F. Harris, and Roscoe Carrell at the piano. Brother Harris was at his best, doing some great preaching and the Lord wonderfully blessed his messages with a harvest of souls. Brother Carrell did some great playing at the piano and he is the best we have ever heard. Wife and I had charge of the singing. We had twenty-five professions, and received eight fine people into the church. Brother Cluck is one of our best pastors and a great preacher. The church is standing by him and they are getting along nicely. We have never met a finer set of people than the church at Texarkana, and they treated us royally. We shall not forget them soon. May God bless Brother Cluck and his good people. We are now in a battle that has been rather difficult from the beginning. The Devil has been trying to defeat us here, but we believe God is going to give us a good meeting in this town of 2,500 people. Pray for us.

EVANGELIST B. F. HARRIS—

I am glad to be able to sound the note of victory, and praise God while He holds us steady on the "firing line." I am now in the midst of a stubborn conflict at Wolfe City, Texas. The battle is hard but we are trusting in God to lead us on. We say with David, "In the name of our God we will set up our banners." Jack and Ruby Carter are with me as singers, and they are

certainly faithful, and know how to stand by the evangelist in the great effort to put things over for God. Ruby Dallas is our pianist and does the work well. Rev. W. A. Carter, our pastor at Bonham, Texas came over and brought some of his workers and gave us a lift. Also Rev. S. M. King, our pastor at Peniel and a number of his people came over to help at different times. On Sunday night May 23rd, we closed a fine meeting at Texarkana, with our good pastor there, Rev. C. C. Cluck. Quite a number prayed through in the old-time way to either pardon or purity, and there were some rather remarkable cases. We believe the influence of this revival will be felt through the days to come. Eight fine members were added to the church at the close of the meeting. Brother Cluck is doing a great work in Texarkana; he has a hold on the people. Jack and Ruby Carter had charge of the singing and God used them wonderfully in the gospel of song. Prof. Roscoe Carrell was pianist and certainly did his part well. We shall ever praise God for the victory and blessings of the meeting at Texarkana.

DALLAS, TEXAS—

We are now in the center of the great city of Dallas with the Emmanuel Church of the Nazarene. We have a city of near 300,000 and are located in Dallas proper. Since coming here we have had more than 150 professions and have taken forty new members into the church. Our finances have more than doubled. We feel sure that no church of the South has a greater future than this one. We are planning campaigns for different parts of the city to begin about the middle of June and to continue to about September after which we hope to put on a great building campaign. Our greatest need is a building of proper capacity.—R. M. Parks and Wife, Pastors.

PASTOR T. C. INGRAM—

"We are glad to report victory in our souls. Our work is going on nicely at the Copeville and Farmersville churches, and we have been having some wonderful times at the Cullcooka Church. There have been a goodly number saved or sanctified in our regular services. Evangelist Pruitt was with us for a mid-winter meeting. There were some twelve or fifteen prayed through in the old time way to pardon or purity, and the good work has been going on ever since, some praying through in almost every service. Our church is not large enough to accommodate our crowds at our regular services, more especially at night. We are contemplating building a new church in the near future. We have built a new parsonage since we came here this Assembly year. We organized a Young People's Society the

first of February with fifteen members, and now have forty-eight members who are doing some good work. This society has been a great asset to our church. We have a fine bunch of young people here and they are all loyal and willing to work at all times, with Brother Floyd Akin, president. We have a fine Sunday school that is a credit to any church, with our efficient Sunday school superintendent, Brother R. O. Wilborn, to lead on to victory. We wish to say that our little church at Copeville has as loyal a bunch of folks as can be found any where. One thing about them, they never had a bad pastor, they love every pastor they ever had. They know how to push and pray and encourage the pastor. We have a live little Sunday school there. Our church at Farmerville is not a year old yet, but we have a courageous bunch of folks there. We have a live Sunday school and a good Young People's Society. They are all pushing the work for the Lord. We hope to have a church building there soon, and we feel like there is the possibility of a strong church in the near future. There have been five additions to the church since we came on the job there, and there have been eighteen additions to the Culleoka Church since we came here. We have no evil report to bring, but we are abundantly satisfied with the way the Lord is leading.

SALUTATORY

"The Wings of the Morning" with other kindly providences have set us in the forefront of the upward march of one division of the greatest institution of all the ages—the Church, and to the North Pacific District of the Church of the Nazarene the vision is most glorious, even a "Morning without clouds," though, of course, the arch enemy is raising as much dust and fog in the lowlands as is possible for his marshalled forces of earth and hell. But our people were led up to the "Hill-top" at the time of our Assembly, from which we could "view the landscape o'er," and the scenes were so inspiring that plans were made for the greatest possible advance along every line. Thank the Lord for a company who can mount up above the din and smoke of battle, and who, in darkest midnight can always see the stars.

The last year, under Brother Lord's direction, was one of marked progress, and we find ourselves with four large tents owned by the district, all of which are scheduled for full time, and the necessity of our renting others for camp-meetings where there are urgent calls. Tent meetings are now in progress in Klamath Falls, Ore., and Olympia, Wash. Others will follow immediately, with about the dates:

Puget Sound District Camp (Pinehurst, near Everett, Wash.), July 1-11, with Brother Kring, the District Superintendent, and wife and the Turner Brothers, assisted by others of the vicinity.

Portland Centre, District Camp, Portland, Ore., July 15-25, where Doctors H. Orton Wiley and J. G. Morrison will be ably assisted by help from that vicinity. Oak Harbor, Wash., (Whidby Island)



T. W. WILLINGHAM ELECTED PRESIDENT OF OLIVET COLLEGE

Rev. T. W. Willingham, A. B., B. D., was elected President of Olivet College at a meeting of the Board of Trustees for a term of three years, June 10, 1926. It has been Brother Willingham more than any other who has successfully guided the institution through the financial crises in the department of debt of the institution.

He is a product of Olivet College, having spent some time before coming to Olivet at Ruskin Cave College, and also some years in the McCormick Theological Seminary at Chicago, Ill. He was pastor of Danville church for six years and has served in the capacity of Treasurer and Financial Secretary of Olivet College for the last three years.

The Board of Trustees feel that in Brother Willingham we have a man who will stand for the ideals and the policies that are demanded by our constituency in the Middlewest. It is the thought of the new President, as well as the Board of Trustees, to put on a spiritual program and keep spirituality the main issue. While it is also the thought of the Board of Trustees to have a College curriculum second to none, yet in all of our planning it is the thought of the new President and the Board of Trustees to put the Nazarene stamp of old time religion on our ministry.

Brother Willingham is a humble brother and seeks the prayers and co-operation of the constituency of our denomination and our friends. While a young man, yet it is the opinion of the Trustees that we have in him the making of a great leader in our educational program for our denomination.

The next semester opens Sept. 14th. For particulars write President T. W. Willingham, Olivet, Ill. COMMITTEE, N. B. HERRELL, E. O. CHALPANT.

Camp, July 29-Aug. 15. Evangelist Harry J. Elliott and a host of others to help both in ministry and song.

Cottage Grove, Ore., July 30-Aug. 8 Mrs. Wallace and Turner Brothers, assisted by District Superintendent and Mrs. Edith Whitesides.

Beaverton, Ore., Aug. 12-22, same workers as above.

Marshfield, Ore., Aug. 20-30, Theodore and Minnie Ludwig.

Anacortes, Wash., Aug. 22-Sept. 5, Mrs. Wallace and Turner Brothers.

Definite dates not yet fixed for meetings at Kalama, Kelso, Hoquiam and Van-Zant, Wash., Rainier and St. Helens, Ore., and in British Columbia.

In addition to these, a summer campaign is on at Grants Pass, in charge of Sister Arnold, and Holiness Association meetings at Ferndale, Tacoma and Portland, where our folks are to be participants.

Nor is this all. Our churches are all like the multiplying onion of which our late Dr. Bresee used to compare us. So we cordially invite all our friends from anywhere east of the Cascades and south of the Oregon-California to come see us "while the hunting and fishing is good." D. L. WALLACE, District Superintendent.

NORTH CALIFORNIA ASSEMBLY

The twenty-first Assembly of the Northern California District closed Sunday, June 6. It was an Assembly marked by a spirit of harmony and by the peculiar presence of God. A number of times the business had to be postponed, that the people might have time to pray and shout the praises of the Lord.

General Superintendent Goodwin brought us a number of timely exhortations relative to the various departments of the church. He especially emphasized the necessity of keeping blessed as a church if we were to accomplish the work that God has called us to do.

Frank B. Smith was re-elected as District Superintendent. He received a unanimous vote on the nominating ballot.

The reports of the pastors indicated a good, healthy growth in membership over the district.

The direct method of handling the General Finances was decided upon by the Assembly.

The presence of a number of visitors added much to the enjoyment of the Assembly. Rev. C. J. Kinne represented the work of the Bresee Memorial Hospital in China. Dr. Wiley, the new President of Pasadena College, preached twice. J. C. Henson, the financial manager of Pasadena College, presented the needs of the College. Rev. U. E. Harding was present for one day and brought an inspiring message that night. Rev. E. M. Graves, who joined our District this year, also preached a good sermon one evening.

We feel sure that each pastor and delegate went back to his church with a warmer heart, a clearer vision, and a greater determination to be true to God and the church, than he had ever before possessed.

L. A. WHITCOMB, Reporter.

Holiness is the architectural plan on which God buildeth up His living temple. —SPURGEON.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

This month just closed has been one of progress as well as activity. Many times we have been just as active but the results have not been as obvious. It was my privilege to organize a splendid band of Nazarenes at Jackman, Me., the fruition of Sister Mabel Manning's earnest labors. With a splendid nucleus they have already broken ground and are proceeding with a building program. God has marvelously blessed in the far northern Maine town. Jackman is on the main road to Quebec, only a few miles from the Canadian border, one of the playgrounds of the nation. In spite of the intense opposition of both worldly and formal religion God hath wrought marvelous things in this part of the field.

Building enterprises are also going on at Milo, Me., where the church is taking new strides forward under the consecrated leadership of Sister McLeod; here they are developing plans for a new and commodious place of worship. At Springfield, Mass., Brother Washburn is marching forward in the building of a parsonage.

The past four weeks have been spent at Union, Me., a beautiful spot in the Pine Tree State. God has given us the victory in the organizing of a splendid little band, the cream of the town into a Church of the Nazarene, another spot of holy fire. Here again we found the intensest of opposition from both organized church and Lodgism. We were boycotted in every way possible but God gave us access to some hearts and there is a splendid beginning and the fire is spreading. These dear people are being ministered to weekly by Brother L. E. Mann, pastor at Bath. As this report goes to press we will be entering once more the activities of our District campmeeting. Don't forget to pray for us.—Howard V. Miller.

WATERVILLE AND BELVIDERE, VERMONT.

Having received a call to the churches at Waterville and Belvidere, we took up the work here on May 2nd. We find ourselves among a people who are filled with faith and with the Holy Ghost. This loyal company who follow the lowly Nazarene, pray Holy Ghost prayers that reach through the skies and touch the great heart of God. Our dear brother George M. Young has accomplished a great deal here. He has won for himself a place in the hearts of the townspeople. Former prejudice has been broken down and we are received very cordially into the homes where ofttimes hearts are melted and tears flow before we leave. God has verified His promise in filling His house with glory. We feel the heavenly atmosphere in our meetings and sometimes it seems that the earth is no longer our pathway for we walk on air. As we lift up our eyes and look on the field, it seems ripe already to harvest and we

believe that we shall come rejoicing bringing in the sheaves. We are holding on to the horns of the altar and looking with expectancy for a mighty tide of salvation, when many shall be swept out into the ocean of God's great love.—M. K. Moulton, Pastor.

WOLCOTT, VT.

In reporting for our church at Wolcott, Vt., we are glad to say that God is indeed blessing us. Coming here shortly after our District Assembly to assume the pastorate we found a good company of loyal Nazarenes on fire for God. Our hearts were made glad at once by the excellent spiritual atmosphere. We had been in town only a few days when some of the folks began to show faith for a revival. The people have been very kind to their new pastor; and are standing by us well. Being so far north and among the high hills of this beautiful country we feel that we are indeed on top of the world. The Devil is after us as usual, but that is a sure sign he does not have us, and we are determined to "never let the Devil win." The attitude of the outsiders has been very friendly, and the prospects for our Nazarene work here are good.—Ray Haas, Pastor.

CLINTONDALE, MASS.

We have recently closed a brief, yet most blessed series of revival services, with Rev. G. E. Waddle of Cambridge, Mass., as evangelist. The services ran for ten days, but they were ten days of feasting on spiritual things. From start to finish Brother Waddle was greatly helped of the Lord and his ministry was an inspiration to the people. We could not imagine anything much better than having him come again. We held an all-day service in connection with these meetings on May 20th. Brother Waddle preached morning and night, and in the afternoon Rev. K. Hawley Jackson brought the message. It was a glorious day throughout. In fact all of these meetings have greatly increased the spirit and faith of our people, and we are encouraged to press on.—J. Glenn Gould, Pastor.

LEICESTER, VT.

Since the Assembly God has surely blessed us. The past year was one of victory. We paid all of our bills and raised our budgets in full. The W. M. S. raised \$75.00. We had a number of marvelous conversions and the end is not yet. We began a revival the 16th of May with Rev. Philip Geiter as the evangelist. Brother Geiter preached the old time salvation with no decorations. The whole church was blessed. Some were sanctified and a number converted. Brother Geiter gave us a splendid meeting and God blessed us in our labors together. Finances came easy and over \$275.00 was

raised for the campaign. We are expecting in the near future to baptize a number and to add some to the church in full membership. We are looking forward to nothing but victory. We are soon to organize a young people's society. We give God all the glory for the splendid way in which the work is prospering in this place.—F. D. Reynolds, Pastor.

EVERETT, MASS.

We are praising the Lord for victory. He is in our midst with power and blessing. The first Sunday of May we began revival meetings with President F. W. Nease of Eastern Nazarene College as the evangelist. His messages were a great blessing to the church. Brother R. V. DeLong was our song leader. With Brother Ralph Schurman at the piano, we were given most excellent music. God surely does bless the singing of these two young men. There was not the number of seekers we had hoped for. In fact at times, our faith was tried greatly. However, we remember that it is God who gives the increase. We can but do our part in sowing the seed and we do not intend to be slack in our efforts to reach the lost all about us.—D. M. French, Pastor.

IDAHO-OREGON DISTRICT ASSEMBLY

The fourteenth annual District Assembly of the Idaho-Oregon district has come and closed but not gone. The fragrance of this assembly remains with us yet and serves as an impetus or incentive to succeed and achieve for God and holiness. It was at this gathering our souls caught new fire, human information and divine inspiration. The Assembly convened in the college chapel at Nampa, Idaho, where our Northwest educational institution is located. Dr. Reynolds was the presiding superintendent. It is an apparent fact that even though he is far ahead of many of us in age he is far more keen intellectually and excels in physical strength. He very seldom misses a service. He is certainly rightly termed, "The grand old man."

Wednesday morning of June 2nd the Assembly was called to order and in a very short time the organization perfected. Fifty-nine responded to the roll call. The sessions were times of blessing and refreshing from the presence of the Lord. The business was expedited and interspersed with songs and amens. Rev. Wallin and wife of the Northwest District sang to the delight of all and District Superintendent Sprakes of same district was present and sold a good number of books.

The educational rally was marked by divine approval. On Thursday afternoon Dr. J. G. Morrison the successor of Dr. Wiley, had charge of the program, and I. W. Dodson, field secretary, gave a li-

nancial report and a brief but stirring address. Dr. Wiley, the retiring president of Northwest Nazarene College, is beloved by the people of this section of the country. He carried away with him the love and esteem of many friends. He is indeed a school man. A large group stopped him about a mile out of town when he was leaving for San Francisco Assembly and gave him a real serenade. Songs were sung and prayer offered. Dr. Morrison, president-elect, has already greatly endeared himself to the hearts of our constituency up here in the Northwest. We are expecting great things as president and faculty attempt great things for God.

The Sanitarium service conducted by our own Dr. Mangum was one of the finest of this character we have ever witnessed. The message given with fervency and urgency was confirmed by the good Spirit that rested upon both speaker and congregation. His skill in surgery coupled with the power and blessing of God furnish sufficient proof that the institution is a valuable asset to our connec-

tional interests. The first unit of a sixty thousand dollar hospital is under construction at the present. The doctor is a man of faith and as "Uncle Buddie" would say, "A Christian gentleman of the first magnitude." God bless Dr. Mangum and his staff of workers in the hospital at Nampa, Idaho.

The foreign missionary service reserved for Friday afternoon was a time of unusual manifestation. Rev. Joseph Bates gave the principal address. His burning, heart delivered message gave us a new spiritual thrill as the story of the gospel's power upon the people of darkened and paganistic China was again retold. Almost all eyes were moved to tears. Our hope of this great work is Christ and men and women of strong crying and tears. Our Senior Superintendent concluded the service with a few pointed remarks concerning this worthy enterprise of our church. One special feature of this assembly was the preaching by Dr. J. G. Morrison each day at eleven o'clock except one day. The Sanitarium service had on a full head of steam and ran past

the hour and Dr. Morrison did not get to give his special lecture on "Unused Resources or Achieving Faith." This course of procedure was owned of the Lord. There were four elected to elders orders and two received from other denominations and one deaconess consecrated. Rev. A. E. Sanner was unanimously re-elected District Superintendent. In this election there were 105 ballots cast. He understands the work of the district and is well qualified for the arduous task that devolves upon him in this capacity. He loves the people who compose the ministering force of his district. May the Lord give us more men of his caliber.

Rev. Joseph Bates did the preaching in the evangelistic services and a goodly number sought and obtained victory. There were not many changes of pastors. Sunday night, June 6th, closed one of the most beautiful and harmonious assemblies we ever attended. Souls were saved during the year, membership increased and entire budget raised. To God be all the glory.

J. E. KIEMEL, Reporter.

NEWS AND NOTES FROM EASTERN OKLAHOMA

WANN, OKLA.

Wann church recently closed a revival with Rev. Ray Davis as evangelist, and Brother C. E. Smith (our pastor) as song leader. While we did not see the results for which we had hoped and prayed we are standing on God's promise in Isaiah 55:11. Brother Davis brought some good messages which were greatly appreciated by all. A few knelt at the altar and were blessed. God has given us a good pastor for which we praise Him. He and his wife have the burden of lost souls upon their hearts and we are enjoying sweet fellowship together and are looking forward to a fruitful year together.—Mary P. Harris, Reporter.

CITANDLER, OKLA.

Evangelist Wade L. Nelson just closed a three weeks' revival here. On account of rain and bad weather the first few days of the meeting the crowds were not very large but the weather cleared up and the last week of the meeting was a great success. About twelve either saved or sanctified and many under conviction at the close of the meeting. Sunday school and Young People's Society were organized, and at the close of the revival a Church of the Nazarene was organized with sixteen members with more to follow soon. About \$90.00 was raised for the evangelist. Brother Nelson is an experienced preacher and a good evangelist. I most heartily recommend him to any who need evangelistic help.—Miss Bessie Lee, Reporter.

LULA, OKLA.

These are fine days for the Church of the Nazarene at Lula. We are on the

top round spiritually, glory to God. Finances are coming fine on all lines. The Devil is doing his best as usual but we have him on the go and folks are getting saved or sanctified in nearly every service, for which we give God the glory. We have some of the finest Nazarenes in Lula, Okla., church as there are in Oklahoma, and some of the best workers I ever saw. We have one of the finest Sunday schools in the country and Young People's Society. Thank the dear Lord for that. Every service is like a revival meeting service. Last Sunday was our regular preaching day and our pastor, Brother L. H. Ritter, was with us, and we had three fine services, and eleven were united to the church, most of them adults. Brother Ritter is a dear good man and one of the best preachers in Oklahoma. God bless him. He preaches good old fashioned sound gospel, and with the glory of God upon him, and the people all love him. Our young people are as fine as you find anywhere. They will sing, pray and testify to the glory of God, and get right in and help to push the thing over the top for God. God bless them. Pray for us.—Doc Stratton, Reporter.

HOMINY, OKLA.

It has been some time since we sent in a report, but we are happy to say God's blessings have been upon us in a very great way. When we came here three and a half years ago we found, though few in number, a very fine people worshipping in a small building which was very badly in need of repair. As our attendance began to increase at all our services our building was found to be entirely too small to take care of them.

We began to pray and plan for more room which God made it possible for us to have. We thought we had sufficient room to take care of our needs for some time, but it was not long until our congregations had increased until we were unable to house them conveniently. At this time we felt an urgent need of separate classrooms for our Sunday school and an auditorium large enough to serve our needs during our revival meetings, etc. As before we took the matter to our Heavenly Father for guidance and help, and we felt that it was His will that we undertake the matter, and now we have the job completed at a cost of about thirty-five hundred dollars, which gives us ample auditorium space and a basement for our Young People's services and separate classrooms for our Sunday school. This has been made possible by the loyal, self-sacrificing spirit manifested by our people. Truly they are numbered with the greatest of "all people that are upon the face of the earth." They do pray and pay, and stand by their pastor; and the sweetest spirit of harmony prevails among the entire church. Our finances are being taken care of in a systematic manner; our budget is paid in full to date; the blessings of the Lord are upon our services, and souls are finding God in the old time way. To God we give all the praise and glory. Pray for us.—W. H. Barlow, Pastor.

Grace is but glory begun, and glory is but grace perfected.—JONATHAN EDWARDS.

NORTH PACIFIC ASSEMBLY

Our eighth annual Assembly, as a District, was hailed on all sides as the best yet held. There was not a dry moment in either the business sessions, or in the great evening services, given over almost exclusively to the dynamic ministry of Dr. J. G. Morrison, the new president of the Northwest Nazarene College. God did use him to lead the saints out and up into new and almost staggering conceptions of the possibilities of faith.

But the greater the vistas opened up to their vision, the more inspired and exhilarated they became. There is no reaction to the most daring flights of this doughty champion of the omnipotence of faith, for he keeps one's mind coupled onto God incessantly.

And when did we ever see our dear Dr. Reynolds so wonderfully in the Spirit as during this Assembly, and though important discussions delayed the business seriously at times, yet we came through on schedule time with the glory of God crowning the whole Assembly. His messages were really marvelous.

DeLance Wallace was elected to succeed E. J. Lord as District Superintendent. The writer was re-elected as Secretary and Dr. F. D. Luse succeeded himself as treasurer. Mrs. Edith Whitesides became president of the W. M. S., Mrs. L. N. Lord having declined reelection.

The statistical reports showed gains in nearly every department of the work.

Rev. Ralph C. Gray and his splendid flock of Centralia, Washington, saints outdid themselves on the line of Assembly entertainment, and words of appreciation were on every lip. We are looking up for a great year of building and soul-saving.

D. RAND PIERCE, *District Secretary.*

CHURCH NEWS

PASTOR FLOYD HONCHILL, Louisville, Ky., First Church—"We are marching on to victory. Every department of our church has doubled within the last eighteen months. During this time we have had a number of our very best evangelists with us. I want to speak of the Rev. J. A. McClintock of Richmond, Ky., who held our last meeting. I speak of him particularly because he has recently come to our church. I believe him to be one of the very best I have ever heard. His messages from the first to the last had the unction of God on them. He appeals to all classes of people. If you want an old fashioned revival, call him. Brother McClintock will be with us again in August. We are now in a tent meeting and expect to keep it going all summer in different parts of the city. Please pray that God will help us in this great city."

PASTOR E. L. LOOMAN, HOLLIS, OKLA.—"We are moving on slowly, but making the grade. We are not setting the world on fire, but are getting our feet down where we can move things for the Master. We have just closed as fine a meeting as has been my privilege to be

in in many years, with Sister Emma Irick and her two boys and Miss Eunice Yancy as special singer. They were greatly used of the Lord. Brother Irick dropped in on us and gave us two fine sermons that brought great results. There were about twenty saved, reclaimed or sanctified, and on the last night of the meeting we took a fine class of nine into the church. Our church would not accommodate the people who came. We have a fine Sunday school and a good N. Y. P. S. that was organized eleven months ago with four active members; now we have fifteen. We have taken twenty-two members into the church since Assembly. Pray for us."

NOME, ALASKA—"The past six months including April, we, wife and I, directed by the Holy Spirit, have preached and taught in the Eskimo M. E. and the Federated Churches and Sunday Schools and given ourselves to the ministry of the Word and prayer as in Acts 28:30, 31. God is mightily answering and is giving and establishing souls, both native and white. We are still praying and working much for the Bible regeneration of the preachers of the churches who teach "a sinning religion" and who with their families, workers, and members are faithfully practicing the unscriptural doctrine (with few exceptions). And we believe that if these pulpit and pew holders are not soon visited with a heaven-born conviction for sin, and a mighty heart searching, stirring revival of Holy Ghost religion, that we

holiness folks will be compelled to open up a mission or church to properly care for and scripturally feed God's children here. Oh! how sin separates. Conditions in the so-called Church of Jesus Christ here in Nome are deplorable, and with the "isms" and Catholics, scores are deluded and are dropping into hell. You sanctified, established holiness preachers and workers, 'Come over into Macedonia and help us!' (See Matt. 9:37-38.) You who would do missionary work, who have salvation, and would be willing to fight and bleach your bones on the home field without a salary, but as Dr. Bresee used to say, 'go out under the stars, and pray the glory down, and win souls,' and walk by faith fully trusting the Holy Ghost to provide, keep and lead, and not be afraid to soil your hands in the doing of manual labor, why, let us hear from you, at once either by wire or post. Pray for us."—F. R. Mathews.

PASTOR J. E. KIEBEL, Ontario, Ore.—"The past few weeks preceding the District Assembly have been an earnest of what is prepared by God for those who love Him. The attendance has been good in both Sunday school and preaching services. Ninety persons have moved away, greatly reducing the forces but regardless of this we have had fine audiences, and 184 enrolled in Sunday school. On May 2nd which was educational day we were especially favored by having Dr. Wiley and quartet down from Nampa. Professor Bouchard is director of orchestra and they were well trained and gave us several splendid pieces. We appreciate what our schools are doing and particularly what Dr. Wiley has been enabled to accomplish at Nampa in ten years. Scores of students have gone out from this school to bless the world. A brief statement of the financial condition was given and report showed the people of (this section of country have responded nobly with their gifts. May God bless our schools and keep the hallowed glory upon them. We closed the year and our pastorate here May 30th with a good degree of victory and two souls in the altar. They obtained the blessing sought. We did not quite succeed in raising our budget but our superintendent and district treasurer made some transfers of monies giving us credit for same and with this assistance we reached the goal. The Lord has given the people a fine location and plant here free of debt, hence the church starts the new Assembly year without any indebtedness. During the year we preached seventy-seven times, made 500 calls, wrote several church letters, but closed the year with a decrease of only one. Salary paid in full. A fine band of people here. Rev. G. A. Finch of Jamestown, North Dakota, will assume the pastoral duties here, taking charge in August. The present pastor and wife will take the work at Ogden, Utah, and Salt Lake City. Our anchor holds and the armor is sufficient equipment for us to enter the fray and attempt the task that lies before us. God is on the throne and we are to approach the battle undismayed."

EVANGELIST WM. WERKHAUSER—"The Lord has blessed us and given us a harvest since last we reported. We spent a

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week with the newly adopted child, the Ottawa, Ill., church, where my old friend, Wm. Pherson, very ably leads the host to victory, and found a real progressive people who are anxious to follow when led aright. We'll hear from Ottawa in our next Assembly, when the year old baby will surprise us all by its size. Then a week with First Church, Racine, Wisc., where God richly blesses Sister Hansche with her loyal band, where we learned to love them more than ever. 'Filling in' (very much needed at times before applying a coat of paint) in different pulpits delayed the trip east, but we just now returned and praise God for the opportunity to have been able to preach to the old home crowd in Bellmore, Long Island, where our Brother Bingler, a very able young preacher, and his wife fight the good fight of faith to the crowd that can get along without God very nicely. God helped us to train the 'heavy guns' on them and we fully expect to find results in days to come inasmuch as I was the only fruit in a campaign years ago, when a little holiness lady evangelist left the town heavy-hearted, little dreaming that God got 'His man' and then the family to follow, all in the battle front. Brethren, let's fight on, leaving results with God. We are beginning now in Brentwood, Mo., our first interdenominational tent campaign, expecting to raise the blood stained banner of Jesus Christ higher than ever. Pray for us in this battle, for we intend to do harm to the kingdom of Satan."

CLAREMORE, OKLA.—"I came out here from Palisades, Colo. We were engaged in two meetings near Claremore among the hills, in which a few souls professed salvation, for which we thank God, and it was said that much good was done in the way of enlightenment and encouragement among the people of God. There are no churches of the Church of the Nazarene here, nearer than Tulsa. These are a mixed people, Indians and whites, some negro folks. We have good street meetings almost every Saturday night, also preach twice a month at Verdigris, Okla., in the M. E. church."—Rev. Joseph M. Brown.

GLENDALE, CALIF.—"We are still on the map and doing things for the Lord. Evangelist Wm. Ellis was with us in a revival meeting from May 18 to June 6. A great deal of good was accomplished during this meeting, some saved and sanctified and others under conviction who wouldn't pay the price and go through to God. Rev. Scheideman, our beloved pastor, has been called for the fourth year and has accepted it. We had our Children's Day program yesterday (Sunday, June 6). Had 134 in our school, which was the record attendance. We had aimed for 125 but are looking for a great year in our N. Y. P. S."—Doty L. Anderson.

PASTOR S. W. BEERS, NORFOLK, VA.—"After four months of prayer and four prayer meetings each week; one day of lasting each week with secret prayer the Lord graciously answered. In due time He sent to us J. Warren Lowman, for two weeks as evangelist. His

sweet singing and tender spirit, and unctuous preaching under God's blessing gave us two hundred seekers. The city was stirred, our church was packed with people from night to night. We took in a class of forty with many more looking our way. Praise the Lord. The church was greatly blessed, a sweet spirit of harmony prevails. Finances came easy, we were able to pay our evangelist substantially. A nice offering to Miss Gladys Beers, pianist, and the pastor was also remembered generously by a love offering. We are looking forward with greater vision for the future. The day of revivals is not past. God is working marvelously in Old Virginia. All glory be to the Christ that bought us."

EVANGELISTS V. W. AND MARGUERITE LITRELL—"The writer and wife, working as singers and preachers have just closed two good campaigns. The first was with our Brentwood, Portland, Oregon Church. Sister Sadie McCoy Lewis, is the efficient pastor. This was a hard meeting, crowds were small, yet some prayed through to victory. The pastor was given a good pounding. One came into the church. The next meeting was at Minot, North Dakota, Rev. Geo. Mowry, the hustling pastor. Our crowds were good here and there were fifty-two seekers at the altar of prayer, about forty of these adults. Some were taken into the church. We enjoyed working with both of these pastors, be-

cause they are working at the job. We are getting a good start here in Winnipeg, Man., Canada. M. J. Jones is the good pastor. Brother Jones is determined to see things move for God. Our crowds are good, and twenty-five have prayed through to date. We have one more week of the meeting. Closing here we begin at Emporia, Kansas. Remember to pray for us."

UNION GAP, WASH.—"Last year our church here was partially destroyed by fire, which started after midnight Monday morning after Christmas. It had just been newly painted, after having stood nearly four years with but a priming coat, and thoroughly renovated within. A new piano being purchased by the splendid young people's society graced the platform. Then came the blow. But thanks to God's all-sufficient grace it did not even stagger the saints. All arose splendidly above the disaster, and rallied to the cause. Their faith took wings and mounted heavenward, and God was not unmindful. New Year's eve seven hundred and fifty dollars was pledged out of the church. For the next three months, after prayer and figuring and planning, we attempted to borrow money to rebuild. Time after time we met disappointment, but would not be discouraged. Finally about April 1., we obtained enough material to rebuild our structure, with one year in which to pay. Then, with little money on hand, with which to pay workmen, we got busy. The result was, with donation labor, and what means we could obtain to hire mechanics, we were enabled to hold a "jubilee" meeting in the new church the last Sunday of the year before our assembly. To Jesus be the glory. Wife and I terminated our labors there, leaving the dear folks with a fine building 30 x 60 feet, with accommodations for eight or nine Sunday school classes. The bill for material put a shout in our souls when we received it, and found it amounted to less than \$700. This amount is outstanding in pledges to be paid in June and December. Rev. Walter D. Smith of Nampa, Idaho will serve the Union Gap church as pastor for the next year. We are now at Troy, Idaho, as pastor. Being the first Sunday of our stay here, we had a full house to preach to. When we voted the congregation it appeared that we shall not be without material to work upon. We are believing God for a great year here.—O. A. Crofford, Pastor.

EVANGELIST H. A. GREGORY—"We have just closed a great revival at Sherman, Texas, with Rev. W. F. Farmer and his good church. Rev. Farmer is a great pastor, loving and lovable, and you cannot find a better true yoke fellow to work with. He has and is doing good work in Sherman. In the revival there was very little skimming but the work was deep and of the better type. Sixty souls claimed to find Jesus; many were sanctified, one man a lackslider for sixteen years and had not been to church for thirteen years, was reclaimed a few nights later. He was gloriously sanctified and the last night he, with seven others, came into the

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church. The eight members are good, dependable folk with good employment. This means financial strength to the church as well. The crowds were large, conviction was deep. Miss Ruth Lanier of Dallas First Church was the song leader. She is a great soloist, a fine director. She surely knows how to put the singing over. The church was strengthened and greatly blessed."

EVANGELIST C. J. GARRETT—"I am now in a meeting at Dearing, Kansas, with Wm. A. Menneke, our pastor at Coffeyville, who, with his church, put on this pioneer campaign and battle away into the third week and called me to give a week at the close. We will get a new church from this meeting. I came from Illinois here. While there I had some new experiences. I preached in five different towns and cities in the M. E. Church South. Some of them told me that they enjoyed the preaching of the Nazarene Evangelists, as they were always spiritual. We found many hungry souls for full salvation. At Wolf Lake we had a great revival—saw more drunks than I had seen in years, took some of them home and prayed for them in their home when they sobered up. I took a walk one afternoon out in the woods with my Bible and came across eleven men in a poker game. They looked up in surprise, one started to run and another started to follow. I called them back, they came. I asked them all to stop the game for a little while, which they did. I read from Luke 15: 11-24 and commented and applied it to them, asked them to get on their knees for prayer. About five of them got on their knees, the

others bowed. I prayed for them and their homes and asked God to save them from cards, whiskey, sin, the Devil and hell. All gave me reverence, shook hands, they made up a cash offering and gave it to me. It was sacred money to me after I received it. Some of these gamblers and drunks came to church and to the altar, got saved, quit cards and drink. Pray for me. The Holy Ghost still abides."

PASTOR FRANK MANHEW, ARNOLD, NEBR.—"Again we have seen demonstrated the fact that the old rugged gospel not only saves but interests the public in these days when the love of many shall wax cold. Our meeting though fraught with difficulty and hardship was a success. On account of graduating and memorial exercises we had to dismiss several services. Both morning and evening services of one Sunday were broken into. We had to begin again. The last week was one of real getting ahead. Conviction settled down and crowds increased. Souls began to seek and the last service closed with the altar full of seekers, and a large and appreciative audience. We received a nice class into the church with more to follow. Much good was done. Rev. Mack and Ethel Anderson of Hutchinson, Kansas, were our evangelists. Brother Anderson is a decisive and effective preacher of the old fashioned gospel. He is spiritual, affable and congenial. He wins friends for the church. Sister Anderson is a musician. Her specialty is solos with guitar accompaniment. She also plays the piano or leads the choir. They have a great line of songs which hold the people. As

a church we are winning our way into the respect of the town and community. Evangelist Roy Hollenback was with us for a week some months back. He did us some good service. A revival was in sight, but his time was limited. We have been advancing. The church mortgage is well in hand, we have a good piano now, and the 40x50 ceiling has been plastered. Interest is increasing. The ice is broken, the chariot of salvation is moving and praise the Lord I have the victory."

PASTOR PAUL SNYDER AND WIFE, GRINNELL, KANS.—"Since our last report we have held one more revival meeting. We held it in a tent out in the country, by the parsonage, twelve miles south of Grinnell. Rev. W. R. Cain was our evangelist, with Rev. R. E. Dunham of Hutchinson in charge of the singing. God sent convicting messages each night. Some turned to God, but large numbers scorned, and sneered at the idea of salvation. Many were under deep conviction, yet the Devil seemed to have them bound in such chains that nothing less than sledge hammer blows sent from God could burst the chains asunder. We thank and praise God for what was done, for much good came out of this revival. The saints were built up and strengthened. Those that found the Lord are really 'hand picked fruit,' and our prayers are that they will make stalwart soldiers of the Cross. We see so much of this reconsecration, and reclaiming of backsliders from one meeting to another, that we believe that God wants his work done thoroughly, and that his soldiers be such as will stand the 'fiery trials.' Our church, we believe, is stronger spiritually than a year ago, to God we give all the glory, for without Him we would be utter failures. On the last Sunday night of the meeting our tent was filled to its capacity of three hundred people, and many more were on the outside. It was reported that there were one hundred Catholics in and around the tent; we were glad for this. Other Churches were represented and responded and helped with their means. A sufficient amount of food products was contributed by different parties, to feed the workers during the meeting. This was not solicited, but came in answer to prayer."

EVANGELIST J. N. HAMPE — "The writer left Los Angeles, Calif., March 11, to assume his duties as Field Superintendent for the United Holiness Association of Pittsburgh, Pa., and seven surrounding counties, for the second summer campaign. Our first convention was in Johnstown, Pa., in the Garfield Street Evangelical Church, with the Cambria County Holiness Association. Our co-worker in this meeting was Evangelist John E. Hewson of Indianapolis, Ind. a strong second blessing holiness man, and a good preacher of full salvation. Our next campaign was with Rev. Joseph H. Smith, President of the National, and Dr. Chas. H. Babcock, in a Regional Convention, which convened in the Smithfield Street Methodist Church, Pittsburgh, Pa. This was a wonderful meeting, as those who know

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the ability of Brother Smith to teach, and Brother Babcock to preach, would readily conclude. From this meeting all three of us went to Chicago, Ill. to attend the annual convention of the National, May 25-30, at which meeting Brother Joseph Smith was re-elected President. Our next meeting will be with the First Church of the Nazarene, R. J. Kiefer, Pastor, Pittsburgh, Pa., and our co-worker will be Evangelist Paul S. Rees, of Pasadena, Calif., June 13-27. Our next work will be at camp meetings, at some of which we are advertised to conduct the "School of the Prophets" each morning. After these camps we return to the City for the closing Campaigns of the season—one in September, and one in October. We mean to do our best for God, and holiness and ask the prayers of the holiness folks that we may please God, and win many precious souls for whom Jesus died, Amen!"

B. F. NEELY, EVANGELIST—"My last ministerial activities were at Spokane, Wash., in connection with the District Assembly. The assembly was entertained by Rev. H. B. Wallin and his splendid people. To those who know Wallin it is enough to say that he is the host if you want to brag on the entertainment. Every arrangement was made for the greatest efficiency and everything ready to begin on the minute. Dr. Reynolds was the presiding officer. It is common to say a superintendent was at his best. But if he was not at his best this time I would pity the man who would be called on to compete with him when he was at his best. Here is what he did: he gave me for two thirty-minute addresses daily until Saturday, and on that day he allowed one hour each to the speakers, and voted one extension of time to one of them (He was lecturing on the Tongues Theory), and told the other one to stay with it as long as he wished. But he cleared the "docket" and gave the assembly a vacation in the afternoon on Saturday. Dr. Reynolds attended every evangelistic service, prayed and boosted for the evangelist, worked in the audience during the altar call, and in the altar with the seekers and shouted when they got through. Dr. J. G. Morrison, President elect of N. N. C gave daily addresses on 'Achieving Faith' which were enjoyed by all. The evangelistic aspect of the assembly was owned and blessed of the Lord. The revival spirit increased from the start. The Sunday night congregation was estimated at from twelve to fourteen hundred. The long altar was lengthened at both ends to accommodate the seekers. A preacher of twenty years' experience in the ministry and three years a backslider was brought to the altar and was reclaimed. A consideration of the 'Unpardonable Sin' seemed to put a hell scare on him. The beautiful spirit of our Senior General Superintendent was a great blessing to us all. May it please the Lord to spare him to us for many years yet!"

PASTOR R. I. METCALP, HOLLENE, NEW MEXICO—"Just closed a real good

meeting with Rev. C. C. Burton of Delmer, Ky., as the evangelist. We were rained out quite a bit, but in spite of this we had sixteen to pray through to definite victory. Others seeking. Seven new members were received into the church. Brother Burton is one of the best preachers that I have ever heard. Anyone in the city or the country will make no mistake when you secure him for your revival meeting. Write him at Delmer, Ky. Twelve subscriptions were received to the **HERALD OF HOLINESS.**"

SALEM, OREGON—"We have just closed a very blessed year in our church, and we were able through God to report at the Assembly victory on all lines. Every

department of our work had an increase last year, and our people are greatly encouraged. We have perfect unity and Christian fellowship among our members. They stand right by their pastors, and hold up their hands and pray them through. Two years ago when we came here to take up the work we found a very much discouraged people, and about ready to give up the battle, but God came to our rescue, and through prayer and faith, and a united effort we can report a glorious victory. We are now making extensive repairs on the church building, and our people are looking forward to a gracious year in the salvation of souls. Let the good work go on. Amen."—C. H. and Mrs. Hopkins, Pastors.

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PASTOR E. H. WILLIAMS, CHASE, KANSAS—"We began our revival May 13 with the pastor as the evangelist and Miss Elsie Snowbarger of Sylvia, Kansas, as our special singer. This was a good meeting in many respects. However, not much visible results, but seed was sown that we trust will bring a harvest in the end. Miss Snowbarger did some wonderful singing. The last Sunday of the meeting was a good day for us at Chase, good service in the morning. We took seven into the church and closed with a good crowd in the evening."

ANNOUNCEMENTS

NOTICE—Wife and I have accepted the call as pastors of the Church of the Nazarene at Rockford, Ill. If there are those having relatives or friends in Rockford whom they wish us to call upon, we shall be glad to do so, if they will supply us with their addresses.—J. H. Morgan and wife 1309 Rural St., Rockford, Ill.

NOTICE—I have some open dates for meetings, August 5 to 15 and September 10 to October 15. I would be glad to

arrange for meetings in the north on these dates as I already have a meeting in northern Kansas which closes Sept. 5.—B. F. Harris, Evangelist of Dallas District 216 E. Brockett St., Sherman, Texas.

NOTICE—I am now making dates for tent meetings. Can furnish tent, books and preach the full gospel. Anyone desiring my services address me at Alexander, N. D.—W. F. Herbig, Evangelist.

WEDDING BELLS—Miss Dorris Fleming, daughter of Rev. and Mrs. E. J. Fleming, was united in marriage to Mr. Stanley Zook, by the bride's father, assisted by Rev. A. M. Bowes, in the presence of a large congregation, at the conclusion of the morning service in First Church of Kansas City, Sunday, June 6th. A delightful reception was given the happy young couple Monday evening in the home of Rev. and Mrs. Fleming. Mr. and Mrs. Zook are employees of the Publishing House, and Mrs. Zook is pianist at First Church.—A. M. Bowes.

NOTICE—We will close a meeting at Snyder, Texas, Sept. 13, and have a date following this meeting from Sept. 16 to 26 which we would like to give one of our churches on the Hamlin District, or one between Snyder, Texas, and Moody, Texas.—H. A. Gregory, 903 Greenville St., McKinney, Texas.

NOTICE—Ohio District Young People's Societies: Rev. Donnell J. Smith, National President N. Y. P. S., was forced to cancel engagement at Dayton, Ohio, for June 18th. Consequently this special service for the District N. Y. P. S. is canceled. Govern yourselves accordingly. The District N. Y. P. S. Convention will be held in Columbus First Church, September 4, 5 and 6.—Millard R. Fitch, District N. Y. P. S. President.

WEDDING BELLS—Mrs. Anita M. Fitz of Los Angeles, Calif., well known to the Nazarenes of her city, and whose sacred verses have appeared in the HERALD OF HOLINESS from time to time, was married to Mr. J. Howard Knapp, a well known business man of Long Beach, Calif., on June 1. The wedding took place at the parsonage of the Church of the Nazarene in Long Beach, our pastor, Rev. L. A. Reed officiating. Mr. and Mrs. Knapp will reside at 1104 Rose Ave. Long Beach, Calif.—Editor.

NOTICE—Rev. Geo. S. Owen, an ordained elder and commissioned evangelist of Carthage, Mo., has had a nervous breakdown and bronchial pneumonia. His condition is such that he will be unable to resume his evangelistic work. In fact he will be confined to his bed for many weeks. We ask for special prayer for this good brother's speedy recovery.—N. B. Herrell, District Superintendent, Kansas City, Mo.

REQUESTS FOR PRAYER—"Please pray for the healing of my body. I have a severe stomach trouble of a catarrhal nature."—R. T. P., Texas.—"Pray for my dear mother who is very sick."—L. M., Ohio.—"Please pray earnestly for my brother who has had two hemorrhages."—Mrs. W. B. D., Minn.—"Please pray that my boy may be healed from the after effects of a gall stone operation and that he may surrender his life to God."—Mrs. T. E. D.—"Pray for my husband who is backslidden, also my son who is unwed and a married son and his wife."—Mrs. W. W., Neb.

TELEGRAMS

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

BALTIMORE, MD.

Organized new church in Cumberland, Md., June 11, with splendid membership. Placed Nile Webb as pastor. He was formerly a Methodist minister in Norfolk. Revival, two hundred professions and forty new members.—J. T. Maybury, District Superintendent.

All is holy where devotion kneels.—O. W. HOLMES.

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CAMPMEETING CALENDAR

June 27 to July 11. Tenth annual campmeeting, under the auspices of the Churches of the Nazarene, convenes on Trevecca College Campus, Nashville, Tenn. Special evangelists: Dr. O. G. Mingledorff, Dr. C. E. Hardy. Other workers: Dr. A. O. Henricks, Rev. J. A. Collier, Rev. Lige Weaver, Rev. Rob Pawls, Rev. G. M. Hammond, Rev. H. H. Wise. Free entertainment for all preachers and their wives. For further information write T. C. Young, 953 McClurkan Ave., Nashville, Tenn.

July 1 to 10. Campmeeting at Ashburn, Ga. For information write Revs. Chas. and Emma Morrison, Ashburn, Ga.

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

July 1 to 11. Syracuse Campmeeting, sixth annual session, under management of Syracuse Holiness Campmeeting Association. Workers: Rev. J. C. Long, Rev. E. El. Shelhamer, Rev. John and Emily Thomas, Rev. C. I. Armstrong, and others. For information address Rev. C. H. Cox, President, Rt. 8, Syracuse, N. Y., or W. H. Shipman, Secretary, 605 E. Raynor Ave., Syracuse, N. Y.

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

July 2 to 12. State of Maine Nazarene Campmeeting, Old Orchard, Maine. Special workers: Evangelist G. F. and Byrile Owen of Colorado Springs, Colo., assisted by Maine Nazarene pastors. This meeting takes the place of the National Holiness Association meeting. For particulars write Rev. Lealle Mann, 1 Union Court, Bath, Maine.

July 8 to 18. Fifth Annual Campmeeting, Yakima Valley Nazarene Campmeeting Association, State Fair Grounds, Yakima Wash. Workers: Evangelists C. B. Fugett, Ashland, Ky., and M. G. Jobe, Walla Walla, Wash. Music in charge of Rev. and Mrs. H. B. Wallin, Spokane, Wash. For further information address Weaver W. Hess, 814 N. First St., Yakima, Wash.

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

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

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

July 9 to 19. Smith Mills Holiness Campmeeting, Tucker Rd., No. Dartmouth, Mass. Preachers: Rev. A. Gordon Crockett, Rev. Mabel R. Manning, Rev. E. E. Angell (Bible teacher) and others. Song leader and soloist, Rev. Mabel R. Manning; Children's leader, Miss Lottie Furbush; Young People's

leader, Mrs. E. E. Martin; Pianist, Miss Gladys Beers. Rev. Tom M. Brown, president of camp, in charge. For further information write Abram Doomer, Jr., Superintendent of Grounds, 70 Ocean St., New Bedford, Mass.; or Miss Annie M. Cunningham, 191 Tremont St., New Bedford, Mass.

July 14 to 25, Spring Park Holiness Campmeeting, Racine, Wis. Rev. Theo. and Minnie Ludwig, evangelists; Mr. and Mrs. Kirby Fields, singers. For further information address Mr. F. C. Hilker, Secretary, 1825 Clayton Ave., Racine, Wis.

July 15 to 25, Freeport, Long Island, N. Y. Annual Campmeeting of the Long Island Holiness Campmeeting Association. Workers: J. C. Long and John Thomas and wife, evangelists; Robert L. Simpson and Howard S. Hurd in charge of the music. For information address H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

July 15 to 25. Manitoba-Saskatchewan District annual campmeeting and Assembly, Regina, Sask. Workers: Dr. H. F. Reynolds, Rev. Bud Robinson, Prof. L. C. Messer. For information write Rev. A. C. Metcalf, District Superintendent, 2030 Cameron St., Regina, Sask.

July 15 to 25. Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: Rev. J. C. Long, Rev. and Mrs. John Thomas, Robert L. Simpson and Rev. H. S. Hurd. Send for booklet to H. J. Cornell, 109 Burling St., Flushing, L. I.

July 15 to 25, a camp in the Ozark Mountains, Bentonville, Ark. Jarretto and Dell Aycock, evangelists. Good camp sites, fine water, cool climate, a spiritual feast. For information write Rev. Joe M. Pyson, Bentonville, Ark.

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

July 22 to Aug. 2, Ohio District Camp, Columbus, Ohio. Workers: Rev. R. T. Williams, D. D.; Rev. Floyd Nease, President Eastern Nazarene College; Rev. and Mrs. Haldor Lillenas, song directors and in charge of music. For information write Rev. O. J. Nease, 146 King Ave., Columbus, Ohio, or Rev. Chas. A. Gibron, 118 King Ave., Columbus, Ohio.

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July 23 to Aug. 1. Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swaney of the North Pacific Coast; Rev. Joseph E. Bates of China; Mr. John J. Douglas of Dallas will be in charge of the singing. The Berachah Gospel Band of twenty-five pieces directed by Mr. Arthur Wilber Upchurch, will furnish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 36 cents, free camping grounds. For further information address J. W. Berrysford, Waco, Texas, or J. T. Upchurch, Business Manager, Arlington, Texas.

July 29 to Aug. 8 St. Croix Falls Camp, Wisconsin Holiness Association. Workers: Rev. Theo. and Minnie Ludwig. Rev. E. O. Chalfant, Miss Stella Adams, Miss Lillian Birkley. For information write Mrs. Grace Smith, St. Croix Falls, Wis., or P. A. Dean, Ashland, Wis., President.

July 29 to Aug. 8. Portsmouth, R. I. Workers: Rev. Seth Rees, Isaac N. Tootle, A. Cora Stocum, G. Arnold Hodgkin. Dr. Mary Stone and Miss Jennie Hughes will represent the missionary cause. Adda M. Trout and Elizabeth Purdy will be in charge of the young people's work. For further information, address Andrew B. Starbuck, Newport, R. I.

July 29 to Aug. 8. Dallas District campmeeting will hold its 31st annual session on the above date. Rev. J. W. Short, District Superintendent of the Indiana District of the Church of the Nazarene, will be the evangelist and Rev. Kendall White and wife will lead the music. For further information address E. C. DeJernett, Secretary, Peniel, Texas.

July 29 to Aug. 8. Annual Alfalfa County Holiness Association will meet at Cherokee, Okla. Workers: Miss Clara Mecker, evangelist; Rev. Carl Byrd, song leader. Mr. Robert Scroggs, President; J. P. Rudy, Secretary, Ingersoll, Okla.

July 29 to Aug. 8, Cambria, Ill., Camp. Workers: Dr. Neely, Oklahoma; Rev. McKay, Springfield, Ill.; Rev. John L.

Moore, Los Angeles, Calif.; Miss Rebecca A. Cruse, Pianist, Cambria, Ill. Secretary A. C. Wolfe, Carterville, Ill., Rt. 1.

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

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

July 30 to Aug. 8, Park Lane, Va., sixth annual holiness campmeeting (Nazarene). Dr. N. B. Shude, Rev. C. B. Jernigan and family, workers. One mile from Washington, D. C., on the Lee Highway. Write Rev. Chas. R. Mateer, Rosslyn, Va., Route 1, for all information.

July 30 to Aug. 15. Hallelujah Campmeeting, Oregon, Wis. Workers: Rev. W. E. Hawkins, Jr.; Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Large tabernacle, dormitory and conveniences of every kind. Board and room \$1.00 per day. Address for information, Rev. Jack Linn, Oregon, Wis.

July 30 to Aug. 15. The Batesville, Ark., annual campmeeting will be held at the Batesville fairground tabernacle. Mrs. Eupha D. Bensley of Hugo, Okla., and Mrs. Agnes W. Difco of Durant, Okla., will be the workers. E. H. Mashburn, Secretary.

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

Aug. 2 to 12, Ramsey, Ind. Preachers: Roy L. Hollenback, of Cambridge City,

Ind. and W. A. Vandersall, of Findlay, Ohio. Song leader, George Moore of Somerset, Ky. For information write John C. Gray, Pres., Blocher, Ind.

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

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

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

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

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

Aug. 13 to 22, annual campmeeting of the Pilgrim Holiness Church of Michigan will be held at Owosso, Mich.

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

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

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

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

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

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

Aug. 19 to 29. Fifteenth annual session Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: Rev. W. R. Cox, Dr. C. W. Butler, Rev. Joseph H. Smith, Rev. Chas. Slater, Mrs. Fred De Weerd, Miss Lillian Scott, and others. Entertainment free to ministers and wives. Write Dr. L. E. Hoasley, Secretary, Grand Rapids, Mich., Rt. 9; or Rev. A. Buege, President, Wayland, Mich.

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

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

August 20 to 29. Circleville, Ohio, "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For information address Rev. E. A. Keaton, 431 N. High St., Chillicothe, Ohio.

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

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

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

Aug. 27 to Sept. 5. First annual Campmeeting of the Columbus Holiness Association, held at Columbus, Ind. Workers: Rev. Bud Robinson and H.

N. Dickerson; L. C. Messer, Song leader. For further information address Courtney Moore, Secretary, Columbus, Ind.

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

Aug. 30 to Sept. 6. Indiana Campmeeting and District Assembly at Deulah Park, Alexandria, Ind. Workers: General Superintendent H. F. Reynolds, Evangelist C. H. Babcock, over one hundred preachers and singers. Free entertainment for ministers and their wives. For information address Rev. Fred Rouse, Alexandria, Ind.

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Manitoba-Bask. (Regina, Sask.).....July 14 to 18

FALL ASSEMBLIES

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Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
Montana (Dickinson, N. D.).....August 18 to 22
Iowa.....Aug. 25 to 29
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Young People's Convention (Buffalo Gap, Tex.)...
.....July 1 to 4

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Kansas (Newton).....Sept. 1 to 5
Eastern Oklahoma (Ada).....Sept. 20 to Oct. 3
Western Oklahoma.....Oct. 6 to 10
Louisiana (Lake Charles).....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

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Missouri (Des Arc, Mo.).....Sept. 15 to 19
Kentucky (Lexington, Ky.).....Sept. 22 to 26
Tennessee (Chattanooga, Tenn.) Sept. 20 to Oct. 3
Arkansas.....Oct. 6 to 10
Dallas (Fritch, Tex.).....Oct. 13 to 17
Hamlin (Lubbock, Tex.).....Oct. 20 to 24
San Antonio (San Antonio, Tex.).....Oct. 27 to 31

EVANGELISTS' SLATES

JARRETTE AND DELL AYCOCK
Crowley, La. (Ebenzer Camp).....July 1 to 11
Bentonville, Ark. (Camp).....July 14 to 25
Boise, Idaho (Camp).....July 30 to Aug. 8
Prescott, Ark. (Main Springs Camp).....
.....Aug. 12 to 22
Durant, Okla.Aug. 26 to Sept. 5
Norman, Okla.Sept. 9 to 19

ERNEST C. ALLEN
Garden City, Kans.June

C. H. BARCOCK
North Reading, Mass.June 25 to July 5
Rehring, Ohio.....July 15 to 25
New Albany, Ind.July 20 to Aug. 4
Mt. Vernon, Ohio.....Aug. 5 to 15
Clerleville, Ohio.....Aug. 20 to 29
Alexandria, Ind.Aug. 30 to Sept. 15
Lowell, Mass.Sept. 16 to 26
Minneapolis, Minn.Oct. 3 to 24

A. F. AND LEONORA T. BALSMEIER
Tahoka, Texas.....July 10 to 30
Grassland, Post, Texas.....July 31 to Aug. 15
Hillcrest Camp, Kampsville, Ill. Aug. 19 to 29

MRS. CARRIE BARDEUR
Muncke, Ind. (Tent).....July 4 to 18

GEO. BEARNES
Indianapolis, Ind. (2nd Naz. Church).....
.....June 13 to July 4

P. P. BELLEV
Bentleyville, Pa. (Camp).....July 15 to 25

W. G. BENNETT
Ellendale, Mont.June 20 to July 4

BEULAH QUARTET
Detroit, Mich.June 12 to Sept.

LAWSON BROWN
Abilene, Texas.....July 2 to 14
Eula, Texas.....July 10 to 28
Buffalo Gap, Tex. (Camp) July 30 to Aug. 12

Prescott, Ark. (Main Springs Camp).....
.....Aug. 13 to 23
Kansas City, Kans.Aug. 25 to Sept. 12

MRS. MAE BUDD AND PARTY
Metropolis, Ill.July 1 to 25

C. C. BURTON
Tularosa, New Mex.June 21 to July 4
Zwolle, Ia.July 7 to 18
Florine, La.July 19 to 28

M. M. BUSSEY
Youngstown, Ohio.....June 17 to July 4
Berkester, N. Y.July 18 to Aug. 1

W. R. CAIN
Windsor, Ont.July 4 to 18

H. C. AND MARY LEE CAGLE
Merkel, Tex.July 4 to 15
Quanah, Tex.July 18 to 28
White Falls, Tex.July 30 to Aug. 8
Landerstville, Ala.Aug. 13 to 20

JAMES E. CAMPBELL
Bucyrus, Ohio (Camp).....June 20 to July 4

LOSCOE E. CARRELL
Cisco, Tex. (700 Ave. A) July 30 to Aug. 15
Howie, Texas.....Aug. 14 to 29

JACK AND RUBY CARTER
Troup, Texas.....July 10 to 18
Kouma, Okla.Aug. 1 to 15
Snyder, Texas.....Aug. 24 to Sept. 5

F. P. CASHIDY
Patrickburg, Ind.June 28 to July 17
Kewanee, Ill.July 18 to Aug. 15

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Herick, Pa.June 20 to July 4
Blouensburg, Pa.July 5 to 18
Shelbyville, Ind.July 23 to Aug. 8
Felliety, Ohio.....Aug. 13 to 29
Carthage, Ky. (Camp).....Aug. 20 to 29
Hamilton, Ohio (At home) Aug. 30-Sept. 18
Lockland, Ohio.....Sept. 2 to 10
Crothersville, Ind.Sept. 10 to Oct. 3
Sidney, Ohio.....Oct. 5 to 17
Laweater, Ohio.....Oct. 10 to 31
Coshoto, Ohio.....Nov. 7 to 28

C. C. CONLEY
Bentleyville, Pa. (Camp).....July 15 to 25
Ludlow Falls, Ohio (Camp).....July 29 to Aug. 8

J. V. COOK
Ohio District.....July
Perryville, Ohio.....Aug. 1 to 15
Ohio District.....Aug. 18 to Sept. 30

ERNEST CORYELL AND D. L. HOLTZMAN
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Pingree, So. Dak.July 15 to Aug. 15

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F. W. COX
Hughesville, Pa.July 22 to Aug. 2

STELLA B. CROOKS
Alexandria, Minn.June 16 to 30
Chicago, Ill.July and August

A. F. DANIEL
Cricker, Mo.June 16 to July 4
Hawley, Texas.....July 15 to 25
Stonewall, Okla.Aug. 1 to 15

WILHAUD B. DAVIS, SINGER (See Owen and Darls)

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Geneva, Neb.July 11 to Aug. 1

H. N. DICKERSON
Detroit, Mich. (1st Nazarene) June 27-July 11
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Hennessy, Okla.Sept. 18 to Oct. 3

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Cabot, Ark.Sept. 1 to 12

J. L. GLASCOCK
Murphyboro, Ill. (Camp) June 20 to July 4
New Carlisle, Ohio (Camp).....July 15 to 25
West Union, Ohio.....Aug. 3 to 15

A. W. GOULD
East Palestine, Ohio.....June 20 to July 4
Lincoln Place, Pa.July 11 to 25
Moore's, N. Y. (Camp).....July 30 to Aug. 13
Cape May, N. J. (Camp).....Sept. 10 to 19

JIM H. GREEN
Leicester, N. C. (Tent).....June 27 to July 18
Connellys Springs, N. C. (Camp Free).....
.....July 20 to Aug. 8
Fig. N. C. (Camp Fig).....Aug. 18 to 27

H. A. GREGORY
Troup, Texas.....July 10 to 18
Pritchett, Texas.....July 20 to Aug. 1
Whon, Texas.....Aug. 6 to 25
Snyder, Texas.....Aug. 24 to Sept. 11
Moody, Texas.....Sept. 29 to Oct. 10

LEE L. HASBICH
Hickory Plains, Ark.July 4 to 11
Butlerville, Ark.July 15 to 26
Webb City, Mo.Aug. 1 to 16
Post, Texas.....Aug. 22 to Sept. 5

J. C. HAPLEY
Caddo, Okla.July 30 to Aug. 15
Sallisaw, Okla.Aug. 18 to Sept. 5

C. E. HARDY
Nashville, Tenn. (Camp).....June 27 to July 11
Pasadena, Calif. (Camp).....July 15 to 25
Alexander City, Ala. (Camp) July 29 to Aug. 3
Lealle, Md. (Camp).....Aug. 13 to 22
Madill, Okla.Aug. 20 to Sept. 12

R. F. HARRIS
Valdosta, Texas.....July 1 to 11
Shiloh (Klondike, Tex.).....July 18 to Aug. 8
Morrowville, Kans. (Camp) Aug. 20 to Sept. 5

JOHN T. HATFIELD
Eqs Holmes, Iowa.....July 9 to 18
Independence, Nebr.Aug. 6 to 15
Greenfield, Ind.Aug. 26 to Sept. 5

A. O. HENRICKS
Jasper, Ala.July 1 to 18
Alexander City, Ala. (Camp) July 21 to Aug. 1
Tuscaloosa, Ala.Aug. 4 to 15
Beulah Heights (Millport Camp) Aug. 19 to 29

L. HIBNER
Corona, Ala.July 15 to Aug. 1
Star Lime Works, Ky. (Star Camp) Aug. 4-22

ROY H. HOLLENHACK
Cedar Rapids, Iowa (400 F. Ave. W.).....
.....June 25 to July 11
Ramsey, Ind. (Ramsey Camp).....Aug. 13 to 22
Alexandria, Ind. (Assembly).....Sept. 1 to 5
Cambridge City, Ind.Sept. 6 to 28
Atlanta, Nebr.Oct. 9 to 21
Venus Nebr.Oct. 28 to Nov. 7

- IRAL T. HOLLENBACK
Cincinnati, O. (12th and Symamore) July 13-18
- OSCAR HUDSON
Gary, Ind. (Glenn Park) June 28 to July 11
Indianapolis, Ind. (551 W. 31st St.) July 12 to 25
Nauvoo, Ala. (Camp) Aug. 1 to 15
Wood Ind. Nov. 12 to 28
- J. M. HUFF
Sidney, Ill. June 25 to July 12
Oregon, Wis. (Camp) July 30 to Aug. 15
- JAMES AND JESSIE HUNDLEY
Danbury, Conn. May 23 to June 30
- J. ROSS HURST
Jester, Okla. July 16 to Aug. 1
Hed, Okla. Aug. 2 to 15
- H. U. JACOBSON
Devil's Lake, No. Dak. (Camp) June 23-July 4
Woodworth, No. Dak. (Camp) July 7 to 18
Rusholt, So. Dak. July 21 to Aug. 1
- A. H. JOHNSTON AND WIFE
Indianapolis, Ind. (2nd Church) June 21-July 4
Dayton, Ohio. July 15 to 25
- LAM JONES
McKinney, Texas. July 2 to 18
Grand Saline, Texas. July 20 to Aug. 1
Chillicothe, Texas (Hayhurst Camp) Aug. 5-15
Howe, Texas. Aug. 16 to 20
Calamie, Ark. (Camp) Sept. 3 to 12
- ALICE B. LEWIS AND MRS. HAZEL M. SCHOCKE
Ohio District July
- V. W. AND MARGUERITE LITTLELL
Emporia, Kans. June 20 to July 4
- S. A. LUGAN
Maysville, Tenn. Aug. 6 to 22
Elin, Tenn. Aug. 27 to Sept. 12
- W. W. LOVELESS
Warsaw, Ohio (Camp) July 22 to Aug. 1
Wadsworth, Ohio (Tent) June 28 to July 18
- J. WARREN AND MAYBELLE LOWMAN
South Bend, Ind. June 28 to July 11
- M. M. LOWREY
Dallas, Tex. July
Greenfield, Okla. Aug. 3 to 15
Breiton, Okla. Aug. 18 to Sept. 5
- THEO. AND MINNIE LEUWIG
Warline, Wis. (Camp) July 15 to 25
St. Croix, Wis. July 20 to Aug. 0
Marshfield, Ore. (Camp) Aug. 20 to 30
Eglin, Ill. (Tent) June 29 to July 11
- ERNEST B. MARSH AND GEO. H. WAIRD
Pittsburgh District June 10 to Aug. 21
Butler, Pa. Aug. 22 to Sept. 12
- REV. AND MRS. J. B. McBRIDE
St. John, N. H. Can. (Camp) July 2 to 11
Mt. Olivet, Ky. (Camp) July 16 to 26
Mt. Lookout, Ohio (Camp) July 29 to Aug. 8
Findlay, Ohio (Camp) Aug. 12 to 22
Holls, Okla. Aug. 25 to Sept. 8
Tishomingo, Okla. Sept. 12 to 27
- J. A. MARCLINTOCK
Irish, Ky. June 15 to July 4
Augusta, Ky. July 11 to 25
Franklin, Ohio. Sept. 5 to 19
Lexington, Ky. Sept. 21 to 26
Olive Hill, Ky. (Camp) July 31 to Aug. 15
Louisville, Ky. Aug. 18 to 31
- L. C. MESSER
Conventions. June 14 to July 1
Calgary, Alta., Can. (Dist. Camp) July 2-11
Manitoba-Sask. (Dist. Camp) July 16 to 25
Boise, Idaho (Ida.-Ore. Dist. Camp) July 30 to Aug. 8
Jacksonville, Texas (Conrention) Aug. 14 to 22
Columbus, Ind. (Camp) Aug. 20 to Sept. 5
Pontiac, Mich. (Conrention) Sept. 8 to 12
Rochester, N. Y. (Conrention) Sept. 15 to 19
New England District (Conrention) Sept. 22 to Nov. 7
- JAMES MILLER
Albin, Neb. June 16 to July 4
Chicago, Ill. (11155 Fairfield Ave.) July 11 to Aug. 1
Decatur, Ill. Aug. 8 to 29
- W. H. MINOR
Linton Grove Camp, No. Dak. July 2 to 11
Flasher, No. Dak. July 12 to 25
Atwo d, Okla. Aug. 1 to 15
- HARRY MORROW
Chandler, N. D. (Camp) July 25 to July 4
Bloomfield, Iowa. July 5 to 18
Hope, Mich. Aug. 1 to 15
Morroville, Kans. Aug. 18 to Sept. 5
- R. F. NEELY
Mangum, Okla. July 13 to 25
Carterville, Ill. July 29 to Aug. 8
Dixon, Okla. Aug. 9 to 22
Antlers, Okla. Aug. 23 to Sept. 5
Norman, Okla. Aug. 8 to 22
Thomas, Okla. Sept. 9 to 10
- Knowles, Okla. Sept. 20 to Oct. 3
Altus, Okla. Oct. 6 to 10
- WADE L. NELSON
Dareport, Okla. June 25 to July 11
Jester Okla. July 16 to Aug. 1
Reed, Okla. Aug. 1 to 22
- WILL H. AND LILLIE B. NERRY
Lamar, Mo. June 23 to July 7
- G. F. AND BYRDIE OWEN
Lorilla, Iowa. July 18 to Aug. 1
Lacota Iowa (Mason Camp) Aug. 8 to 22
Iowa Assembly. Aug. 5 to 20
Charlton, Iowa. Sept. 5 to 19
Kenesaw, Nebr. Oct. 10 to 24
- GEORGE S. OWEN AND WILLARD R. DAVIS
Elk City, Kans. July 1 to 18
Cherryvale, Kans. July 23 to Aug. 8
Lafontaine, Kans. Aug. 13 to 20
- FANNIE PAYNE EVANGELISTIC PARTY
Danville, Ind. June 24 to July 11
- L. M. PAYNE
Wister, Okla. Aug. 19 to 29
Kennedy, Okla. Sept. 3 to 12
- DWIGHT M. PEFFLEY
Ohio District July
Perryville, Ohio (Camp) Aug. 1 to 15
Westport, Ind. (Decatur Co. Holliness Camp) Aug. 20 to 29
Ohio District September
- HELEN PETERS
Griggsville, Ill. Aug. 2 to 22
- J. E. AND ADA REDMON
Anderson, Ind. July 2 to 18
Chenango Fords, N. Y. (Care Lily Lake Camp-ground) Aug. 5 to 15
Calfornia, Ky. (Cartiase Campground) Aug. 20 to 30
- LAWRENCE REED
Carrollton, Ohio (Tent) June 30 to July 11
Sebring, Ohio (Camp) July 15 to 26
Mowers, N. Y. (Camp) July 30 to Aug. 15
- LEWIS J. AND EYDIE RICE
Menominee, Wis. (Mt. 9) June 20 to July 11
Rock Island, Ill. Aug. 1 to 15
Kingston, Okla. Aug. 20 to Sept. 5
Chicago, Ill. (Assembly) Sept. 8 to 12
Richland Center, Wis. Sept. 29 to Oct. 17
- CHAS. C. ROBINSON
Erick, Okla. Aug. 1 to 15
Paleo, Kansas (Camp) Aug. 19 to 29
- J. A. ROUGEIS
Pittsburgh District. June 23 to July 14
Lisbon, Ohio. July 18 to Aug. 1
Indiana District. Aug. 4 to 24
Omaha, Nebr. Aug. 20 to Sept. 12
Corydon, Pa. Sept. 10 to Oct. 3
Mitchell, Ind. Oct. 5 to Oct. 24
Salem, Ohio. Oct. 31 to Nov. 11
- PERRY R. ROOD
Shady Side, Ohio (Tent) June 18 to July 4
Geneva, Ohio. Aug. 15 to 20
Beresville, W. Va. Oct. 17 to 31
- C. W. RUTH
Sebring, Ohio. July 16 to 25
Wilmore, Ky. July 26 to Aug. 1
Indian Springs, Ga. (Flovilla P. O.) Aug. 5-15
Normal, Ill. Aug. 20 to 20
Rochester, N. Y. Sept. 3 to 12
- N. B. SHADE
Park Lane, Va. (Camp) July 29 to Aug. 8
- MR. AND MRS. R. A. SHANK
Allerton, Iowa. July 1 to 11
Mt. Olivet, Ky. July 16 to 26
Hallsville, Tex. Aug. 4 to 15
Morroville, Kans. Aug. 20 to Sept. 5
- RUH. SPAIKS
New Philadelphia, Ohio. July 1 to 12
Princeton, Ind. July 14 to 24
Hazelton, Ind. (Wheeling Camp) Aug. 6 to 15
Delanco, N. J. (Local Preacher's Camp) Aug. 27 to Sept. 6
- K. E. SHELHAMER
Syracuse, N. Y. July 1 to 11
Cattaraugus, N. Y. July 15 to Aug. 1
Houghton, N. Y. Aug. 12 to 22
Waimeta, Neb. Aug. 26 to Sept. 6
Plattsburg, N. Y. Sept. 10 to 19
Brooklyn, N. Y. Oct. 20 to Nov. 7
- MRS. JULIA A. SHELHAMER
Mariou, Ohio. June 17 to 27
Freeport, Pa. June 28 to July 8
Apollo Pa. July 9 to 14
Cattaraugus, N. Y. July 15 to Aug. 1
Centerville, Pa. Aug. 3 to 22
Imperial, Neb. Aug. 26 to Sept. 5
- C. K. SPELL
Manchester, Texas. July 17 to Aug. 1
Raleigh, Miss. Aug. 2 to 30
- D. M. AND EVA SPELL
Norman, Okla. August 8 to 22
- E. H. STILLING
Ellet, Ohio. July 7 to 18
Pittsburgh District. July 21 to Aug. 8
Warren, Ohio. Aug. 11 to 29
Warwick, Ohio. Sept. 1 to 10
- B. D. SUTTON AND WIFE
Care, Mich. (Camp) June 24 to July 4
Webb, Ky. (Glenview Camp) July 15 to 25
Little Rock, Ark. (State Camp) July 31 to Aug. 3
Beebe, Ark. (Camp) Aug. 10 to 22
Kingswood, Ky. (Camp) Aug. 27 to Sept. 5
Chicago, Ill. Sept. 7 to 12
- H. W. SWEETEN
Arlene, Texas (Camp) July 2 to 14
Eola, Texas (Camp) July 10 to 29
Buffalo Gap, Texas (Camp) July 30-Aug. 12
Cartiase, Ark. (Camp) Aug. 20 to 30
Huntington, W. Va. Sept. 1 to 20
Vincennes, Ind. Oct. 3 to 18
- E. C. TAYLOR
Clinton, Tenn. June 29 to July 18
- ELWOOD TAYLOR
Chicago Heights, Ill. June 27 to July 11
Louisville, Ky. July 18 to Aug. 1
Highway Ky. Aug. 8 to 22
- W. A. TERRY
Leakey, Tex. July 15 to 25
Lorenzo, Tex. Aug. 5 to 18
Ropesville, Tex. Aug. 22 to Sept. 5
Toklo, Tex. Sept. 8 to 18
- FREDDIE THOMAS
Monterey, Tenn. July 11 to 25
East Liverpool, Ohio. Aug. 8 to 22
Alexandria, Ind. (Assembly) Sept. 1 to 5
- JOHN AND EMILY THOMAS
Mitchell So. Dak. June 25 to July 4
Syracuse, N. Y. July 5 to 11
Lima, Ohio. July 20 to Aug. 8
Findlay, Ohio. Aug. 12 to 22
Woodburn, Ind. Aug. 28 to Sept. 5
Freeport, L. I. July 15 to 25
- J. E. THREAGILL
County Line, Tex. July 1 to 18
Bonham, Tex. July 14 to 27
Altus, Okla. July 28 to Aug. 11
Duncan, Okla. Aug. 13 to 29
- C. E. TONEY
Delta, Colo. July 23 to Aug. 8
Shawnee, Okla. Aug. 13 to 22
Post, Tex. (Grassland Camp) Sept. 3 to 10
W. Okla. District Assembly. Oct. 6 to 10
Holtville, Calif. Oct. 14 to Nov. 7
El Centro, Calif. Nov. 11 to 28
- JOSIAH TUCKER
Mansfield, Ark. July 16 to Aug. 2
- N. H. VANDALL
Bloomington, Ind. July 11 to 25
Hollow Rock, Ohio (Camp) July 20 to Aug. 8
Findlay, Ohio (Camp) Aug. 12 to 22
Omaha, Neb. Aug. 27 to Sept. 12
- MRS. DE LANCE WALLACE
Pinehurst, Wash. (Camp) July 1 to 11
Ferndale, Wash. (Camp) July 15 to 25
Cottage Grove, Ore. (Tent) July 30 to Aug. 8
Beaverton, Ore. (Tent) Aug. 12 to 22
Anacortes, Wash. (Tent) Aug. 25 to Sept. 5
- WERKHAUSER EVANGELISTIC PARTY
Hecksville, Ohio. July 4 to 18
Fort Wayne, Ind. July 25 to Aug. 8
Paris, Mo. Aug. 15 to 29
- KENNETH AND EUNICE WELLS
Mt. Lake Park, Md. July 1 to 11
Sebring, Ohio. July 16 to 25
Romeo, Mich. July 20 to Aug. 8
Wichita, Kans. Aug. 12 to 22
- H. F. WHITEHURST
Kalamazoo, Mich. June 16 to July 4
Lancaster, Ky. (Gunn's Chapel) July 11 to Aug. 1
Donaldsonville, Ga. Aug. 8 to 20

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Christ's sermon on the mount

ST. MATTHEW, 6

hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

6 CHAPTER 6

1 *Sermon on the mount continued.* 33
Seeking the kingdom of God.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That *thine* alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For *thine* is the kingdom, and

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