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# HERALD of HOLINESS

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WHOLE NO. 797

## YOUR ROSES MAY HAVE THORNS

By HALDOR LILLENAS

Life's sunshine may be checkered with its shadows,  
The pleasant valleys meet the rugged hills;  
The quiet sea may change to raging billows,  
But all is well if so the Father wills.

### *Refrain*

Your roses may have thorns but don't forget,  
Your thorns may have some roses too;  
The Lord of great compassion loves you yet  
And He will never fail to see you through.

The peaceful days may change to raging tempests  
But know that after tempest comes the calm;  
And know that after night must come the morning,  
And after sad bereavement, healing balm.

The withered flowers hold the seeds of promise,  
The winter days are harbingers of spring;  
The trials that may often seem most bitter  
May bring to you the joys that make you sing.

The sorrows that have come to you unbidden  
Have often brought a peace before unknown;  
The Maker of your destiny is striving  
To fit your heart to be His royal throne.

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# HERALD OF HOLINESS

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

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## LECTURING THE EDITOR

HE is a thoughtful brother and loyal beyond question. That is the reason we were impressed by his "curtain lecture." There were no shorthand notes made of his words, but as near as we can recall them they were about as follows: "The HERALD OF HOLINESS has a wonderful standing with our people and is read with enthusiastic interest by thousands who are not members of our denomination. In the main you strike the line pretty well. There is only one matter which I think seriously needs remedy, and that is the news department.

"In the first place: there are the telegrams. It costs money to send these telegrams and not more than one in ten of them is really of sufficient urgency to justify the extra cost. If people would send telegrams only when some prominent person dies, when a new church of unusual proportions is organized or when some item of interest in a General or District Assembly is involved, it would be a good thing. But as it is, it would be better not to have that department at all than that it should be abused as it is. Evangelists use it to 'boost,' and pastors use it as advertising, and there is not really news in one telegram out of ten. The paper would be better if this feature were eliminated.

"Then there are the 'recommendations.' Preachers who announce for evangelistic work are 'recommended' until it has ceased to mean anything. In fact the impression is becoming rather general that these recommended men are not much in demand, and that that is why they are recommended; and so now recommendations—formal recommendations—hurt rather than help.

"I understand you do not publish 'resolutions' any more. That is a good thing. I have known churches to pass resolutions commending the pastor to the skies, when the truth was they did not and would not recall him at the close of the pastoral year.

"And there is much in the reports which does not savor of sanctified humility. Evangelists boost themselves over their own signature. Pastors tell what a hopeless state of things they found when they arrived on the field and then go on to tell how they have brought everything out since their arrival. They are

not only unfair to their predecessor, but they are guilty of 'tooting their own horn' in a manner that is unbecoming to the profession of holiness, and disgusting to just common good taste.

"Modesty and humility are virtues that certainly go with holiness and when they are violated our testimony is reflected upon. We are thankful when God blesses and uses us, but we must not allow success to become our end or permit our good to be evil spoken of.

"Mr. Editor, I am not finding fault. But I know there are many people who look at these matters just as I do, and we are depending upon you to keep the character of the paper so unimpeachable that when we want to prove our argument we can simply say, 'I saw it in the HERALD OF HOLINESS.' I do not know just what you can do, but can't you at least discourage this telegram business, advise the reduction of the 'recommendation habit' to the minimum, and encourage our preachers and people to be sane and sober and unimpassioned in reporting anything in which they had a considerable part, where such report can easily be understood as being a reflection upon modesty and humility? Can't you encourage the process of 'deflation'? Can't you use your influence to encourage greater care in the matter of self-advertising?"

## THE PROSPECTS FOR A STRONG, UNITED HOLINESS CHURCH

THIS editor was converted and sanctified in an independent holiness meeting twenty-eight years ago. His ecclesiastical pedigree does not go back of that. And all these years his evaluation of churches and movements has depended upon their relation to holiness and its propagation and conservation. Denominational traditions have little force with him, and matters of mere personal preference and questions of secondary reformatations and devotion to certain human leaders are entirely null.

We offer this brief paragraph in explanation of the fact that we have all these years constantly and consistently contended that "holiness" is the issue and that it justifies the separation of the people who have the blessing and seek to propagate the doctrine from those who oppose it or are indifferent toward it. And also as an explanation of our claim that holiness should be the touchstone, and that other doctrines and reformatations which are not necessarily involved in the experience, doctrine and life of holiness should not be lugged in and made the occasion of the separation of the holiness people. There is a demand for a holiness church which is a holiness church indeed and which is sufficiently defined by the statement that it exists "For the purpose of promoting and conserving the experience, doctrine and life of holiness as these were defined by John Wesley and his coadjutors." This must not be a Methodist holiness church, a Baptist

holiness church, or a holiness church of any artificial limitation. It must be a church so clean-cut on scriptural holiness that none can mistake its position there, and yet so liberal on ecclesiastical and other incidental matters that people of any and every tradition who have been born of God and sanctified wholly and who want to devote their lives to the task of spreading holiness can feel at home in it. This will, of course, require some sacrifice on the part of many, but those with whom holiness is "the fundamental of fundamentals" will find it easy to make the required adjustments.

We have been outspoken on our views of this subject all the years that we have been editor of the *HERALD OF HOLINESS*, and we are more confirmed in our conviction that there should be a union of all the churches and movements in which holiness is the paramount issue than ever we were before. And besides this, we are quite confident that we hold and express the views of the rank and file of the Nazarene leaders and people. We speak as an individual, but we believe we express the sentiments of the Nazarenes as a whole.

And yet when we are asked, "What are the prospects for the union of the principal holiness churches?" we cannot speak as hopefully as we wish we could. In its recent General Conference, The Free Methodist Church re-affirmed its historic position on the use of musical instruments in the services of the church, and this can only be interpreted as meaning that the leaders of that church believe that Free Methodism should stand out on questions which are secondary with others, and in the end this means that the Free Methodist Church is and designs to remain a restricted holiness church; for it is a holiness church indeed and in truth. We are not discouraged, for we still believe we are right, but we know and realize that we must wait and pray and co-operate. And this is a lot better than competition and argument. Godspeed to the Free Methodists!

And the editor of *The Pilgrim Holiness Advocate* in the issue of June 23, gives expression to his views as follows:

"There are rumors persistently circulated by interested parties to the effect that the Pilgrim Holiness Church will soon unite with the Church of the Nazarene; or, that many of the leading Pilgrim Holiness preachers are about to do so and, for this reason, the rest of the people may as well prepare to follow their example.

"It is true that occasionally there are preachers and laymen of the Pilgrim Holiness Church who do go to the Church of the Nazarene or to other churches. It is true also that some preachers and laymen of the Church of the Nazarene and other churches come to the Pilgrim Holiness Church. But we believe that it is only fair to all concerned to repeat substantially what we have said before, that, to our knowledge, there is no movement on foot for the uniting of these two denominations; and that, in our opinion, there is less likelihood than ever before of such a union.

"There are some, doubtless, in both denominations who see so little difference between the two that they believe organic union would be an advantage. But there are many who rec-

ognize differences which they deem very important—differences which make organic union, in their opinion, unsatisfactory and undesirable.

"As a body our preachers and people have an unalterable conviction that the Pilgrim Holiness Church was born of God and raised up by Him to stand for a combination of essential truths and vital experiences and a type of living not sufficiently emphasized or exemplified by others; and to carry on a work of evangelism at home and abroad in fields not adequately occupied by others. We feel that we have a mission to perform as a distinct denomination—a responsibility to God and man which we cannot shift—and a work which we cannot do to advantage by amalgamating with any whose stand may be apparently similar, but is in reality different from ours, on matters that we regard as essential.

"We do not insist that all must agree with us; but feel that all should have definite convictions and be true to them, and we pray God's richest blessings upon all such. What we wish to insist upon is that having convictions as above stated, we have a right to them, and must be true to them. We deplore, therefore, the continual agitation of the subject of organic union, and the circulation of false reports such as are mentioned in the opening of this discussion, the tendency of which is to disturb the minds of our people and hinder their settling down to the steady effort which is necessary for the accomplishment of the work which we have been raised up to do. We also deplore and protest against many other methods that have been resorted to to persuade our preachers and people to abandon our God-given standards and forsake our divinely appointed tasks.

"It may be true that as a denomination we have come short in many respects of the ideals that we have endeavored to reach; but this is no sufficient reason for our abandonment of those ideals or for our adoption of lower standards. These are days of testing and trial for us as individuals and also as an organization. But it is no time for discouragement and failure. May God help us to realize that this is the time for clear vision, for courageous faith, for firm determination, for steady effort, for united action, for glorious achievement. Many will yield to the subtle temptations of the enemy to seek an easier way; and some may so betray their sacred trust as to sell the cause of their Lord for personal advantage; but those who stand the test will come forth as gold; those who are faithful unto the end will receive eternal reward. Whether it is possible or reasonable to expect in these latter days of lukewarmness and apostasy, to see our ideals realized in a church organization that is to the fullest extent Pentecostal in its purity and Apostolic in its zeal, may be a question. But that it is our absolute duty to do our best, by God's grace to reach that ideal, there is no doubt. Obstacles may increase and temptations to lower our standard may become more and more subtle and powerful; the majority, even of those that seem to be God's very elect, may be deceived and go the popular way; yet it is our privilege to fight the good fight of faith and be among the remnant that shall be found true and faithful at the coming of the Lord."

Perhaps some will say, "That's enough. You see there is no hope of union, so why mention the matter further?" But hold a moment: I am an editor myself. And I know that an editor can express his personal views and still not have the full sanction of those whom he is supposed to represent. And I chance to know that Brother Stone does not express the views of ALL his brethren in The Pilgrim Holiness Church. He may express the view of the majority, but I am not just sure of that. The Pilgrim Holiness people are a genuinely religious people and it is difficult to believe that they would all line up to oppose any proper move for the promotion of oneness among people of "Like

precious faith." The holiness people in general believe that so many separate churches in our movement is inconsistent with the prayer of Jesus for the oneness of His sanctified people, as expressed in the seventeenth chapter of John. I do not know The Pilgrim Holiness people specifically, but I know the holiness people generally and I know how they feel and what they desire.

Now there are certain incidental advantages in having a number of weak, competitive holiness churches. This arrangement makes it possible for a larger number to be General Superintendent, or District Superintendent, and for a larger number of local leaders to be "bell sheep." And it makes it possible for disgruntled people to pass around from one body to another, claiming in each case that they are hunting "a hot crowd." And it makes it possible for people who are unable to distinguish between their personal opinions and the revelation of the Lord to put their pet notions into effect. And really if a man will just go out alone, he can have his own way entirely. So there are some arguments for utter independence.

But we think there are more and more weighty arguments in favor of doing away with distinctions which do not represent vital differences. Ecclesiastical machinery is expensive in both men and money, and a united holiness church would turn a lot of "officials" loose to preach the gospel, and it would reduce the "overhead" costs of schools, missions, publishing houses and other necessary institutions to the minimum. This economy of money may not appeal to preachers and church officials; for many of us "do not mind expenses when another man is paying the bills," but we believe it appeals to the sacrificing laymen of the holiness movement who want their dollars to save souls, and not be consumed on belts and machinery and useless motions.

"What are the prospects of having a united holiness church?" Well, I still think there are such prospects. It may not come about as we had hoped it would, but we believe in the prayer of Jesus and in the grace and wisdom of the rank and file of His people, and we are still voting for the union.

"And won't this agitation unsettle the Nazarenes?" No, it encourages them. Our people were never more united and aggressive than now. "Is the union coming?" Well, it won't hurt us. "Is there no union coming?" Well, then we shall drive on with the spreading of holiness throughout the world. If there is to be one, strong, united holiness church in this country the Church of the Nazarene will be included in it. If there cannot be such a church, it will not be the fault of the Nazarenes, for we are in favor of it and are praying and working for it. We shall win in any case, because our attitude is scriptural and right. And really, the sentiment is growing, and the last word has still not been said. Here is a great opportunity to "keep sweet," and pray on and work on.

Perhaps, without being considered unkind, we may venture to say that churches which assume a position which makes it necessary to define them as "holiness and" cannot become the nucleus of the holiness movement, and those which occupy the position of "and holiness" (in keeping with Heb. 12:14), will find themselves in such close agreement with the Church of the Nazarene all along that organic, as well as spiritual unity is quite likely to take place. And we repeat here what we have asserted in the past: "All things considered, the Church of the Nazarene presents the best opportunity there is for those who want to devote their lives to the spreading of scriptural holiness." And we speak for ourselves when we say that our hearts are so fully in this matter that we stand ready to enter into an alliance, offensive and defensive, with every man and every movement which holds holiness as the central tenet and its spread and conservation as the supreme and prevailing objective. We are even willing to brook some fads in the orthodox holiness man, just so he does not force us to make his fad an essential in our own creed, and we shall hope that he will overlook any fad which we may espouse, and in that hope we promise not to force our personal notion upon him. But on the central proposition, the doctrine, experience and life of holiness, there must be complete agreement. We like the Church of the Nazarene as it is, but we would like that church no less which included in its membership all the orthodox holiness people of all the holiness churches; for the propagation and conservation of holiness is our specialty—our consuming passion and all-inclusive task.

### EDITORIAL COMMENTS

I can stand up in any congregation of devout laymen and say that with the preacher it is preach or go to hell, "Woe is me, if I preach not," and I will get a chorus of earnest "Amen's." But I wonder if I could get so many and so hearty responses if I stood up in the same place and said, "It is the layman's duty to support the gospel with his money, and with the layman it is give his money or go to hell." And yet supporting the gospel with money must be the outstanding obligation of the layman just as much as preaching is the outstanding obligation of the preacher. And the fact that many laymen think they would rather preach than to give their money does not mean any thing. Many preachers believe they would rather give money than to preach. In fact our tendency is to want to do what we cannot. One old fellow said, "If I just had money like I ain't got it, I would pay all the bills myself." The laymen would preach and the preachers would pay, only they cannot. But the preachers can preach and the laymen can pay, and they must, if they are to be comfortable when they appear for the rendering of accounts in the Day of Judgment.

# THE MAN OF SIN

By Rev. W. B. Walker

**L**ET no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. And then shall that *wicked* be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:3, 4, 8).

We are to study the most interesting and yet the most misunderstood phase of the subject of prophecy and the coming of the Lord. We must bear in mind that there have been Antichrists in every age; John tells of them in his day. Any agency, whether of men or institutions, which opposes the work of Christ and His church is Antichrist. But we are taught in the Word of God that all evil of men and things will reach a climax in a great personality.

This poor sin-cursed world is ripening for the oncoming Antichrist. He would not be so universally received and adored if he were to come before his time. But this world is fast becoming the resting place for the Man of Sin. Things are fast developing into a condition that the Antichrist will be welcomed and praised. Paul says in the words of our lesson, "That day shall not come, except there come a falling away first." No doubt such a time is here. Every careful Bible reader, and close observer of the times will readily admit that we are now in the time of the end.

Backsliding is on every hand. A cooling off; forsaking the faith of our fathers; a departure from the things that are fundamental. Jesus says, "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Old fashioned religion is looked upon with a frown and disapproval.

There are many conditions now existing, but time and space forbid our considering them at length. But things are rounding up so that such a tremendous personality as the Antichrist will be accepted and welcomed as a great leader. We shall consider:

## I. WHO IS THE MAN OF SIN, AND WHERE IS HE FROM?

He is called in the Bible, "Man of Sin," "the son of perdition," "the beast," "the king," "the prince," "the self-willed man," "the idle shepherd," and the "Antichrist."

No doubt he will be a great personality. All power, wisdom, and craftiness of Satan will be headed up in him. He will be fairer than Absalom to look upon, and wiser than Solomon in his administration; he will tower above all that were ever born of woman—aside from the Man of Galilee. According to the Scriptures, the Antichrist will be the culmination, the

climax of all the sin of the universe, bound up in the one bundle of a living man.

From what we glean from the holy Scriptures, this terrible personality will be a Jew. It is he that the Jews will acclaim as their Messiah. The best writers on the subject are not agreed as to who he will be. Some seem to think that he will be Saul, Israel's first king. While others seem to think he will be Judas, the betrayer of Christ. We are not deeply interested as to who he will be—Jew or Gentile—but we are concerned to know where he hails from.

It is said in two places that the Man of Sin, or the Beast, ascendeth up out of the bottomless pit. "The beast that ascendeth out of the bottomless pit shall make war against them." Again, "and shall ascend out of the bottomless pit" (Rev. 11:7; 17:8). The bottomless pit is, in the Greek, *abyss*, which means the hollow place in the center of the earth.

The Bible teaches that there is a trinity of hell corresponding to the trinity of heaven. There is God the Father, God the Son, and God the Holy Ghost. Satan attempts to counterfeit these. In the Book of Revelation, Satan is described as coming down from the air, in the Great Dragon, and the Antichrist is described as coming out of the sea, and the false prophet is described as another beast, coming out of the earth. There is wonderful significance in these three places from which these personalities come.

The Antichrist is described as coming from the bottomless pit. Ordinary men do not come from thence. One who hails from that place must be either a dead man brought up again from the dead, or some evil spirit which takes possession of a living man.

As things are now it is impossible to find all the qualities of the world in one man. But in the Antichrist will be found the philosopher, the poet, the warrior, the inventor, the scientist, the leader, the man of policy, the orator; in fact, he is the genius of the ages.

## II. THE TIME AND NATURE OF HIS REIGN

The Bible is very clear in regard to a coming tribulation. Daniel in speaking of it says, "And at that time shall Michael stand up, the great prince which standeth for the children of the people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

Jesus in speaking of the same thing said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). It is clearly seen from these two passages that there is coming a time of trouble, such as the world has never seen. The Jewish tribulation has been, and thousands of Jews perished. During

the last three years and six months of the Gentile Tribulation the Antichrist will reign supreme.

There is one thing that hinders the Man of Sin from being revealed at present. Paul says, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way" (2 Thess. 2:6, 7). According to these statements of truth there is a hindering cause of the Wicked One not being revealed. And without doubt that cause is the Holy Spirit and the Church of God that is still in the world. As long as the Spirit-filled Church is in the world the Antichrist cannot be revealed. The flood could not begin until Noah and his family were shut up in the ark. Sodom could not be burned until Lot made his escape; in like manner the saints of the Lord must be first called away from the earth to meet Christ in the clouds before the great tribulation begins, and the Antichrist takes up his reign. These statements are verified by Jesus and Paul (1 Thess. 4:16-18; Matt. 24:40, 41).

Now as to the nature of this reign of terror and bloodshed, it is something terrible to contemplate. It seems that this terrible reign will be about the time of the returning of the Jews to Palestine, or after they are in full possession of their native home.

It has been prophesied that Jerusalem shall be rebuilt, and that the Jews shall return thither. Daniel says, "And he [the Man of Sin] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abomination he shall make desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27). This week covenant literally means seven years according to the best authority on prophecy, or the length of the tribulation. But the last three and a half years of this time will be the time of "Jacob's trouble." During this time will be the verification of what Jesus quoted. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. 24:15).

In the beginning of the hellish reign of the Antichrist, he will secure for himself a kingdom. Perhaps a revival of the old Roman Empire. It will be called Babylon, or just as a figure, we are not sure. Some Scriptures such as Isaiah the 13th chapter seem to indicate the rebuilding of ancient Babylon. It is a noted fact however, that a celebrated engineer is now being employed by the Turkish government, and has been for several years, cleaning up the ancient site of old Babylon, removing the debris from the canals. The ten crowns on the beast are ten kingdoms of which the Man of Sin will be dictator. Daniel says of him, "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed

great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (Dan. 8:9-12).

This great personality will be exceedingly attractive, fascinating, and bewitching. He draws upon himself the interest, admiration and homage of the world. John beheld, and, "all the world wondered after the beast." Mankind are represented as so struck, captivated, and entranced by the contemplation of the wonderful qualities and powers, and they willingly render homage to him. They conceive of no one like him. The adoring cry is, "Who is like to the beast? and who is able to war with him?"

He will have a hellish character. He is an imprudent boaster. "There was given him a mouth speaking great things. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:5, 6). He is also a great warrior and a conqueror of many. "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. 13:7). The saints referred to here are what are called the tribulation saints, those who suffer the tortures of the tribulation. The same class of saints are heard crying from the altar at the opening of the fifth seal. It is those who will give their lives for the testimony they have, and for refusing to have the mark of the beast placed upon them.

During this dreadful time commerce and industries will be forced to secure license from this hellish personality, to operate their business. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six" (Rev. 13:16-18).

### III. WHAT WILL BECOME OF THE MAN OF SIN?

He will be consumed by the "breath of His mouth" and the brightness of Christ's coming. John the beloved got a glimpse of the overthrow of the Antichrist while on the lonely Isle of Patmos. He says, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

This text expresses the final doom of the Man of Sin, and his deluded followers. He deceived the nations of the earth by reason of his miracles and wonderful healings and other things, but now he will re-

ceive just punishment for his deception. He had the two witnesses put to death that caused him so much trouble, and now his punishment is the harvest of the seed that he had sown.

It behooves us to believe and accept the truth of God. For to them that disbelieve the truth, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Oh man it is dangerous to disbelieve the truth! Beware, oh, sinful and disbelieving soul, lest God send upon you strong delusion, that you might believe a lie and be damned! Make ready for the coming of God's Son. Fight on burdened-hearted, sorely-tempted, and misunderstood saints, for there is a glad tomorrow! But, remember, oh, soul without God, that sad and terrible reckonings await you! Flee to Christ for mercy, that you may have part in the first resurrection. Beware, lest that day come upon you as a thief!

TEXARKANA, TEXAS

## ORTHODOXY VERSUS HETERODOXY

By REV. J. L. GLASCOCK

**F**OR some time now from the pulpit and through the religious press we have been emphasizing the indispensable necessity of preaching the fundamental doctrines of the Bible. This is necessary lest those who are supposed to be indoctrinated should forget, and that those who are ignorant of them should be informed what they are.

In treating the subject of doctrine, one needs to distinguish the difference between doctrine and dogma. Because this distinction has not been made, sometimes people have been confused, and doctrine has been in ill repute. Hence, when doctrine has been discussed, persons have sometimes been accused of being dogmatic.

Not so long ago we held revival services with a pastor whose father was one of the leading physicians in a large city in the Middlewest, and whose mother is a prominent official in the Woman's Home Missionary Society of the Methodist Episcopal Church. The mother of this pastor visited her son during our revival, and in personal conversation with the writer stated that the Woman's Club of her city invited a resident Bishop of said city to deliver an address to them. And that in the course of his address he told them that he meant to make a statement that they would not like, but that he would make it anyhow. The statement was that in the future the preaching would be on brotherhood rather than on doctrine. The preface of his statement indicated that he made the statement after mature thought, and not without deliberation. We were not so much surprised at the Bishop's statement, since it had been made in sub-

stance before by others, but were greatly grieved that one occupying such an exalted and responsible position in an orthodox church as that Bishop occupies, should give expression to such a statement.

But without doctrine, how would we know anything about the eternal existence of God; His creative power in the making of the material universe; His creation of man; His fatherhood; His provision for the redemption of man from his fallen state, etc.? Without doctrine, how would we know about the divine conception of Jesus Christ; His virgin birth; His atonement; His miracles; His tragic death; His resurrection; His ascension; His promised return; Christian brotherhood; and all the other things predicted of Him in the inspired Word of God? Without doctrine, how would we know anything of the depravity of man and the condemnation, pollution, and degradation of sin? How would we know of sins forgiven; the nature of regeneration, the heart made pure, the judgment of God, or future rewards and punishment? Why, to eliminate Christian doctrine would mean to destroy forever the very foundation upon which rests the Christian's faith and hope for salvation in this life and the life to come.

Another palpable error is that we must have a re-statement of the fundamental doctrines of the Bible. That the times are changed, and that the people are changed, and that a new statement of doctrine must be made to conform to these changed conditions.

If these changes are to be made, the question very naturally arises, what shall be the character of the changes, and who is to make them? Not so long ago we noticed in one of the official papers of one of the largest and most influential Protestant churches an editorial under the caption "Doctrine Indispensable." We were delighted with the caption of the article, and flattered ourself with the thought that in the article we would find something both informing and edifying. The first two paragraphs of the article were orthodox to the core, but the balance of the article contained the most veritable statements of Modernism. In order to give the reader some idea of the heterodoxy of the article we will give a few quotations from it. "When, therefore, we are taught that we are facing a demand for the restatement of the whole field of doctrine and dogmatics, let us not become alarmed. We are in the midst of a new life and a new period of mankind. Out of this new life and new period must come a new statement of our interpretation of life, and upon this must be based our new doctrine of God, Christ, and immortality. The nations themselves have received a new experience in their spiritual lives. Humanity has had a world experience, and thereby has entered into a new spiritual life. The Church of Jesus Christ must have a new world experience and thereby enter into a new spiritual life. Upon this must be based the new message of tomorrow. By this must stand



the new prophet and the new interpreter of the coming day," etc., etc.

Not being able to decide what the new statement of doctrine would be, and who would write that new statement, we called upon the editor personally to answer these questions; but he gave us no satisfactory answer to them, we presume because he was unable to give any answer. We do not believe that there is any need of a new statement of the doctrines of the Canonical Scriptures, or that there is anyone capable of making any better statement of them than has been made.

Then let us go forth to preach with power and authority, the Spirit-inspired doctrines of the Bible that have stood the tests of the ages. Let no preacher put on the soft pedal, or touch the keys lightly. It is to be feared that some preachers have been betrayed into preaching a compromising message, and that some laymen have encouraged that course for the sake of popularity. When holiness is made popular it will be assassinated. But the past history of the holiness movement is that it has never been more prosperous and potent than when it was preached without compromise.

If the holiness movement is to have a future as glorious as has been its past, it must be by the preaching of the same doctrines, and the employment of the same methods that have characterized it in the past, and that are time-honored. Though the statement, "Back to the Bible," may seem to some trite, and an indication of progress in the wrong direction, let us emphasize it by underscoring it with big black lines.

CINCINNATI, OHIO

## DOCTRINE OR EXPERIENCE

By REV. R. PIERCE

**T**HANK God for the clear, sound, scriptural doctrines of the Church of the Nazarene. They tell us what we ought to know, and also incite us as to what we ought to be. They stand out in their rugged clearness like the mighty Rock of Gibraltar; and the man that gets the experience that these doctrines call for is a "tough guy" for the devil to tackle.

But the Church of the Nazarene does not stand for or depend on these doctrines alone, but as these doctrines become incarnate with divine power and life and experience in its members. In this alone is our safety. When doctrines call for and eventuate in experience they are a grand foundation, but when doctrines take the place of experience, and stand alone they become an empty shell.

Doctrines are a matter of controversy, but experience is the end of all controversy and the proof of doctrines. Doctrines are the basis of belief, and often cause controversy; but when a man gets a heart knowledge of the doctrines his head knowledge is no longer of great importance to him.

Of course we can have both doctrine and experience, and ought to have; but when doctrine is relied on, and not experience, for church membership, then that member becomes a mere fossil and a dead load for the spiritual members to carry. A dead fruittree is a cumbrer of the ground, because of its lack of life. It may be surrounded by many good trees that bring forth fruit, and perhaps receives the same cultivation as the good, but it is dead and needs to be "plucked up." The orange groves of Southern California are the wonder of the world, and if any trees in the grove do not bear as they should, they are "dealt with" by fertilizer and irrigation; and if at the end of a given time they do not produce fruit, they are not permitted to call themselves "orange trees" but are displaced and replaced by trees of vigorous growth.

Unless we have men and women in greater numbers "born again and sanctified wholly" in our churches—and that is the standard we aim at—mere joiners endorsing our doctrine will be a "dead load." If the day should come—and it is knocking at our doors—when the Church of the Nazarene bows to culture, position or riches, and admits such to membership without a clear witness to salvation, although they subscribe to the doctrines of the church—they may be a material or official help, but a spiritual hindrance to the work for which we exist.

It may perhaps be deemed a presumptuous thing to do, to put the claims of our church to the very highest of Christian experience alongside the statistics of our District Assemblies; but that is the real test of progress. With such an experience—filled with the Holy Ghost—in active operation, we ought to be showing some mighty things that would convince a gainsaying world that our work is of God, and put a fear upon all opposers. We may not reach the "thirty, sixty, and one hundred fold," but no one can put a limit to what God would do, if He could get holy channels to flow through unhindered. Oh, for the God of Abbott, Cartwright, Redfield, and Finney to come amongst us in His slaying power.

Oh, for a mighty revival on the inside of our churches, to bring up the indifferent, careless and lukewarm members to a definite experience! We need three months of red hot Holy Ghost preaching on what it means to be a Nazarene in church life, home life, prayer life, witness life, service life, and passion for souls, showing the emptiness of mere form, however true intellectually to the doctrines, so far as moving men toward God is concerned.

LOS ANGELES, CALIF.

If a man is as devoted to God and as faithful to the church as he should be, he will have no time or money to waste on secret societies, and these things will pass from his life as naturally as one's "old friends" pass when he marries the "one" of his heart.



# UNCONSCIOUS DETERIORATION

By A. M. Hills, LL. D.

*Ephraim, he mixeth himself among the peoples: Ephraim is a cake not turned. Strangers have devoured his strength. And he knoweth it not: yea, gray hairs are here and there upon him, and he knoweth it not (Hosea 7:8, 9).*

THE reign of the second Jeroboam was followed by turbulent times. Every kind of wickedness was rampant. One king after another took the throne, only to be displaced by another ambitious and plotting rival, who seemed eager to outdo all that had gone before him in sinfulness.

They invited and practiced all the abominations of the godless heathen around them, and gloried in their shame. In spite of all the prophet could say by way of pleading and warning, the whole nation was madly rushing on to doom, *and knew it not*.

Ephraim was a case of arrested development,—"a cake not turned,"—only half-baked. Its strength was "devoured by strangers," i. e. by the vices of the heathen. Gray hairs are a sign of physical decay, the approach of old age and death, and they come on unconsciously. So the upper Kingdom of Israel was decaying and dying, and was not aware of it. The vigor that virtue always gives to a people was gone. They were unconscious of their hopeless decline and national ruin. Every nation on earth should lay this lesson to heart, and guard against *moral decay*, the sure prophecy of national ruin.

I. The normal development of a religious life may be suddenly arrested. The cake may not get turned! This is sad in the case of a child in the home, whose physical development is arrested. We knew of an instance, which ultimately killed the mother. But sadder still is the case of arrested development in the life of a soul!

II. As gray hairs presage physical decay, so certain things are signs of declining piety.

1. A loss of relish for and absence from the sanctuary.
2. Lack of relish for the place of prayer, and secret devotion.
3. Loss of appetite for the Word of God.
4. Unconcern about the spiritual welfare of others.
5. Unconcern about your own soul, or the souls of others.
6. An increasing relish for pleasures and self-indulgent amusements.
7. A keener devotion to worldly fashions.
8. A feeling at home with the world.
9. A growing spirit of criticism and hostility to the church.
10. A growth of evil habits.
11. A growing familiarity with sin and a decreasing abhorrence of it.

12. An enjoyment of evil associates and associations.
13. A spirit of excusing sin, instead of rebuking it.
14. An acquiescence in its presence.
15. An absence of all passion for souls.
16. A loss of sensitiveness of conscience.
17. Being wholly engrossed in business and worldly things.
18. Increasingly indifferent to heavenly and eternal things.

What a collection of gray hairs!

III. This change may come on gradually and unconsciously. People can read the literature of Evolution and Higher Criticism, and Christian Science, and Pastor Russelism and Modernism until they wake up to find that the faith of childhood and early piety is gone. A loss of watchfulness over speech and conduct; of relish for the society of God's people; of interest in all revival efforts may be unnoticed, like the multiplying of gray hairs.

This situation is more perilous than that of the open sinner; noticed by all others, but not by the backslidden person himself. One may be on the very borders of final apostasy and know it not.

"It is strange! but life's currents drift us. So surely and swiftly on,  
That we scarcely notice the changes. And how many things are gone,  
But the contrast of by-gone hours comes to rend the veil away  
And I marvel to see the stranger who is living in me today!"

IV. There is a remedy.

1. The Bible—the chart and compass. It measures us not by the world's standards, but by Christ. It tells us how to live.
2. Prayer and communion with God. Matthew Henry observes: "Apostasy from God generally begins at the closet." When dimly conscious that one is not right, secret prayer is often neglected, but that is the very thing needed to steady the stumbling feet.
3. The baptism with the Holy Spirit to cleanse the heart from inbred sin and cause one to love righteousness and hate iniquity.
4. A resumption of neglected duties and service.

Some have argued that the head or mind is the heart in Bible language. But this is a mistake. In the Bible, "heart" is the word used to describe the ability to feel. It is the moral organ of love and hate, the emotional organ of grief and joy. The cold, calculating, speculative, intellectual, argumentative religion which is common now days is a million miles from Bible salvation.

## SOME VITAL FACTS ABOUT TREVECCA COLLEGE

By GENERAL SUPERINTENDENT WILLIAMS

It is fairly well known throughout the church and fully known within the Southeastern Educational Zone that Trevecca College is in the midst of a struggle to free herself from a fifty thousand dollar debt. One man, Mr. John Benson of Nashville, a long and ardent supporter of the college, has generously offered to give one dollar for each dollar raised toward this indebtedness up to twenty-five thousand dollars. This is a most wonderful offer and if the people let the opportunity pass to meet this offer, it will be a tragedy indeed, and will, I fear, spell the doom of the college. If the people will give twenty-five thousand dollars, Brother Benson will give a like amount. The results will be fifty thousand dollars, and the liquidation of the entire indebtedness of the institution. The school could come up to our next General Assembly with her debts all paid and a beautiful campus, and some splendid buildings and other physical equipment all free from debt. This would mean much, not only to Trevecca College, but to the entire Southeastern Zone and to the general church as well.

Brother Benson has placed a time limit on this offer. He insists that he will withdraw the offer after a certain date, which he has a perfect right to do. In the face of this fact, and the fact of the generous offer made by him, every pastor and every layman in the educational zone supporting the college should become immediately aroused to his opportunity and responsibility. Indifference has damned more souls and destroyed more good movements than all other forces on earth combined. We are able to raise this small sum of twenty-five thousand dollars, and for us to fail and let this offer pass and the school come to an end will be a sad affair, and result in many a terrible loss and regret across the tomorrows.

I appeal to our preachers in this zone to arouse themselves to desperation, and lay this matter upon the hearts and consciences of their congregations. If the matter is rightly presented, the people will respond to this appeal. It is a just and righteous cause and must find a ready and hearty response everywhere.

I appeal to our laymen in this section of the church to awaken to their responsibility before God and the coming judgment day. Will you stand by and see this day of opportunity pass? Will you stand and look on with indifference and see this school close? You can see that if this offer by Brother Benson is treated with unconcern, there will be little hope to arouse interest in the school again or by any other method. If this offer is lost, fifty thousand dollars will have to be raised, or the school closed. This is no light matter. It is a crisis in the school's history. Will you respond with some of the consecrated money God has given you, or will you read this article and forget the appeal? Which will you do?

While I have no legal right to appeal to the entire church for help in this matter, I would venture to suggest to everybody everywhere, that you have an opportunity to render to the whole church at this time a service that will be felt around the world. Trevecca is a splendid school with very valuable property, and a strong and promising student body. It is our only school in this great Southeastern territory from the Ohio river to Florida, and from the Mississippi to the Atlantic Coast of the southern line. This section of the church needs and must have a school. Will we help them to have such a school? We all know that the southern states have suffered awful losses this year from floods and storms, which have cut down the resources of this section. In helping this school we can have the consolation of coming to our brother's help in time of need and distress. Will we do it?

Dr. Henricks, the president of Trevecca, writes me that he has worked day and night to get the full amount collected, but he has been unable so far to reach the goal, that he will need at least ten thousand dollars more to get the twenty-five thousand dollars offered by this one good brother. The time will soon be passed and opportunity will soon be gone. Personally, I am distressed over the situation and feel exceedingly anxious that our people stir themselves immediately and send in this amount even if some might have to make deep sacrifices or borrow a reasonable amount to lift this school out of embarrassment and free it from debt.

Write Dr. H. O. Henricks, President Trevecca College, Nashville, Tennessee, and tell him what you will do.

Let the entire church stop for a moment and pray for the success of this effort. God wants it done, and we must do it.

Our one outstanding problem at this hour is that of our schools. If we will pay off the school debts and then see to it that the schools all balance their budgets every year and be safe, going concerns, it will be a great and glorious victory.

The debts of Trevecca are not accumulated deficits from operation, but they represent the cost of necessary improvements and the original debt in the purchase of the school property. They are legitimate debts and must be paid or the school will be closed and its glorious work cease. What shall we do? All agree as to what should be done, and all agree as to what can be done, but what *will* we do and what *will* we do *now*?

Yours for a church out of debt and on a sound financial basis.

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Someone has very fitly said, "We can do nothing more than pray until after we have prayed."

## Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

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

#### I. Read Your Bible Through Section

1. For the Morning Watch, The Book of Galatians.
2. For Personal Meditation, Isa. 47-56.
3. For the Evening Devotion, 1 Sam. 5-14.

Although we are finite, dependent and limited creatures, yet eternity alone can satisfy our hearts. An eternal ocean without a shore with a fullness that cannot be exhausted lies before us. This world's philosophies will not satisfy us. Only a revelation from God can give us a satisfactory solution of our problems for time and eternity. As thus said the Lord, is the needed direction. The New Testament writers used in their arguments, *It is written*. More than fifty times the term occurs in these books. Jesus thrusts them in the face of the enemy in His day of temptation. Paul uses the term repeatedly. He says, "They were written for our admonition." The last one that occurs in the Bible is, "Because it is written, Be ye holy" (1 Peter 1:16). How can we live the Bible unless we know what is written. Spend some time with it today.

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

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

#### *The Purpose of the Church of the Nazarene* (See page 28 of Manual)

Sunday, 1. To seek holy Christian fellowship, Acts 2:42.

Monday, 2. The conversion of sinners, Acts 2:38.

Tuesday, 3. The entire sanctification of believers, 1 Thess. 2:13.

Wednesday, 4. The upbuilding in holiness of believers, Acts 4:31.

Thursday, 5. The preaching of the gospel to every creature, Acts 13:2.

Friday, 6. To seek the simplicity and Pentecostal power of the primitive New Testament Church, Acts 4:32.

Saturday, 7. For the same, 2 Thess. 1:4.

### PART TWO. THE VISION OF OUR LORD

#### *The Prophets See Jesus as a Branch off of Israel*

"Let us get up early to the vineyard; let us see if the vine flourish, whether the tender grapes appear" (Song of Solomon 7:12).

From the earliest times the grape vine was used symbolically. Its first use in this manner to be found in the Bible is by the prisoner in the cell with Joseph. Joseph interprets the three branches of the

vine in the prisoner's dream as the three days until he would be restored to his place. How beautifully this points to the three days that Jesus was a prisoner in the grave before He was restored to His former place of glory after the resurrection. It is of very frequent occurrence in the Scripture for God to represent Israel as a vineyard. The Gospels record the parable of the vineyard, which represents God's kingdom on earth. The grape vine was cultivated in Palestine from the earliest days. It was in use in the days of Noah. Every ancient site of civilization had its winepress.

*Israel as God's Vineyard.* The Vineyard of Jehovah was planted of the choicest vine (Isa. 5:2). It was a noble plant (Jer. 2:21). He brought it out of Egypt (Psa. 80:8), and planted it with His own right hand (v. 15). God did all He could for this vine. He fenced it, and gathered out the stones; He built a tower and made a winepress in it. This represents what God had done for Israel. But notice how they failed God. It brought forth wild fruit. He warns them of destruction. Read the song of the Vineyard of Jehovah in Isa. 5. Compare it with the parable in Matt. 21:33-44. They are rejected and the Gentiles are chosen as God's people. Paul uses the figure of an olive tree to represent the same thought. The olive branch is cut off and the wild olive (the Gentile church) is grafted in (See Rom. 11). Israel had become a degenerate plant of a strange vine (Jer. 2:21). They had backslidden, according to the preceding verse. The little foxes of their sins had spoiled the vine.

*Jesus was a Plant out of Jehovah's Vineyard.* God chose the fallen race as the means of incarnating the Savior, and it was from Israel that He came. "For it is evident that our Lord sprang from Judah" (Heb. 7:14). He claimed to be the True Vine. The prophets did not have a full revelation of all the glories of our Lord; they saw Him as a Branch off the True Vine. Jesus the Prophetic Branch is described in a fourfold way in the Old Testament. We quote on this subject the following extract from Soltan, "Four prophecies are found in the Old Testament of which the Lord is described as *The Branch*. It is interesting to note how these four have an apparent connection with the four Gospels. In Jer. 23:5, we read, 'Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and He shall reign as King, and deal wisely, and shall execute judgment and justice in the land.' A similar passage is found in Jer. 33:15. 'In those days and at that time will I cause a Branch of Righteousness to grow up unto David: and He shall execute judgment and righteousness in the land.' This prophecy had a partial fulfillment in Matthew, but awaits fulfillment.

"Then in Zech. 3:8, we find these words, 'Behold I will bring forth *My Servant the Branch*.' This fits

over St. Mark's portrait of the patient, diligent Servant of God.

"In Zech. 6:12, again, 'Behold the *Man* whose name is the *Branch*, and He shall grow up out of His place.' This prophecy is in accordance with what St. Luke portrays in his gospel—the wonderful man amongst men, growing up from infancy, and moving amongst men.

"Lastly, in Isa. 4:2: 'In that day, shall the *Branch of Jehovah* be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel.' The glorious Son of God shall return, and reveal Himself as the Son of God from heaven, in the eyes of His ancient people, who, at His first coming, rejected Him and refused to own Him."

"He is the Root and offspring of David; He is the Rod out of Jesse; and the Branch out of His roots" (Isa. 11:1). "He is the Root out of dry ground" (Isa. 53:2).

*Jesus, the True Vine Becomes an Example to His Branches.* In the fifteenth chapter of St. John what we as branches should be Jesus is. It is required that we be as He is. He is a striking contrast with Israel as the vine. 1. He abides in the Father as we should abide in Him. 2. He kept His Father's commandments. 3. He was cut off, and was perfected (as the Messiah) by suffering as we need to be purged to bear more fruit. 4. His life was fruitful. 5. He gave His life for us as we should give our life to Him.

The last time the vine is mentioned in the Bible is a Judgment scene where the angel thrust his sickle into the earth, and gathered the vine of the earth.

#### THE LESSON ILLUSTRATION

In a Sunday school class a teacher was trying to show the dependence of the branches upon the vine,—for if the vine dies, the branch dies also,—and said, "Jesus is the vine: we are the branches of the vine, and derive all our comfort and happiness from Him." "Yes," said a bright little fellow of eight years, "Jesus is the vine, the grown up people are the branches, and we (the children) are the little buds." This shows that the parable is so simple that even a child can comprehend it.

### WARRIORS NEED SHARP SWORDS

By REV. H. M. CHAMBERS

**R**ECENTLY I spent an evening at a special function in a college of another denomination. I enjoyed the occasion much. It affords me an opportunity to sense the spirit, and to note again the ideals and standards prevailing in institutions of this sort. In cultural influences, and scholastic advantages this school certainly ranks high.

Incidentally, my visit revived old memories of the good days which I spent twenty-five or more years ago in a like institution, moved by the same impulses and caught by the same enthusiasm. Ah! the strong mystic influence of school life. The dreams of future achievement. The peculiar charm and strength of the friendship ties formed then. Then on the heels of these memories comes the earnest wish, Would God that in all such schools these great social and cultural advantages might be safely and proportionately balanced by adequate

attention to the development and training of the spiritual life. No educational system which fails to do this is a success.

My conviction is that in our own church the time is not far distant when the spiritual status of our schools will determine that of the church. The church is the circulatory system in which our schools are the heart. The schools must constantly pump the red blood of sound doctrine and holy inspiration into the arteries of church activity if spiritual health and vigor are to continue and increase. May God help us to keep this vital vision ever before us, and help us to man and equip our schools in accordance with this ideal.

As a church we have the one task only, to "Earnestly contend for the faith once for all delivered unto the saints." So occupying the time while Jesus carries that increasing numbers from the great world field shall confess their sins, and possess this priceless faith heritage.

Devitalized or vitiated spirituality loses its right to the name. Our educational centers are fine so long as they do not turn dentists and extract the teeth from salvation truth. What good would dynamite be with the explosive element removed? The answer is obvious. This is the error of those who, according to the Scripture, have a form of Godliness but deny the power (Greek, "dynamite"), thereof. Possibly some may desire a religion with the "kick" taken out of it, but not I. It is a mistake to proceed in the fight against evil on the lame theory that if we kick sin we must in wisdom do it with a felt boot on the foot, instead of a hob-nailed brogan. Neither the devil, nor his eldest born son, carnality, is susceptible to the beautifully worded reproofs of mere culture nor alarmed at the padded platitudes of pusillanimous preachers.

Arm me with a sharp sword when I am to fight God's battles. Give me not a blunt blade, nor one with an apologetic button on its point.

*"Fight on my soul 'till death,  
Shall bring thee to thy God;  
He'll take thee at thy parting breath,  
To His divine abode."*

HASTINGS, NEBR.

### MY OBJECTIONS TO A DISTRICT PAPER

By REV. C. E. CORNELL

It is not a prime necessity.

It is not worth the financial expense.

It cannot possibly publish *all* the news.

Those overworked men and women who get it out must labor extra.

In most cases, sooner or later, it will "fizzle out."

It will hinder the circulation of the **HERALD OF HOLINESS**.

Its free circulation is a menace. Something for nothing.

A small subscription price will not pay for the publication.

Let one district begin and other districts will be sure to follow.

It will furnish a substitute for our splendid Official Organ the **HERALD OF HOLINESS**.

A number who care but little for the **HERALD** will substitute the district paper for the **HERALD**.

It burdens the district with added financial responsibilities. Most districts are already burdened to the limit.

At this particular period the **HERALD OF HOLINESS** needs the united effort of every one if we reach the 40,000 subscription mark. Nothing should divide our strength or interest.

Let us avoid an experiment that is of no vital importance. That adds a financial burden, that will divide our efforts, that will be of limited benefit in a local or general sense.

We can publish the choice news in the **HERALD** and thus assist in making it representative, helpful and intensely interesting. Too many irons in the fire and something is bound to burn.

## THE MINISTER'S HANDICAP

By T. RICHARDSON GRAY

**T**HIS title of Wilbur Chapman's book expresses a condition in many a minister's life, to whom these lines are directed. Handicapped by age limit, bodily infirmity, lack of funds, or opportunity: yet one may have ability to accomplish much good if he has the urge, and will adopt new channels of service.

One's thoughts travel back to earlier days, of crowded churches, revivals, conversions: his days are slipping, he would make the remaining ones count. The average minister is not easily reconciled to retirement; he would toil on until he "cease at once to work and live." Conditions and times have changed, yet he prays for an extension of time. The picture of a captive turtle interested me. It was five hundred years old, and weighed fifteen hundred pounds. What longevity for a cumbersome useless creature, while a human, capable of infinite worth, is limited to a pitiful "few days and full of trouble." One longs for fifty years of the turtle's time, even though a soul lives more in one day, than a turtle does in five hundred years. Is there not a law of compensation applied to ministers by a just and faithful Creator? Handicap turns many into channels of usefulness hitherto undiscovered. Instead of measuring success by conversions, accessions, sermons, travels, as in earlier ministry, one may, in latter life, calculate worth in tender sympathies, weighty admonitions, and winsome influence.

*"E'en children follow with endearing wile,  
To pluck his gown, and share the good man's smile."*

This precipitates the thought of a minister's growing love for children. As a minister's work accumulates rather than diminishes, he specializes in visiting schools. I confess with regret that my early ministry was barren of school visitation, another reminder that those days also had their failings, to be repented of in "remember not past years." What mature minister can resist this open door, where glad welcome and uniform courtesy greet the visitor? Where the child mind awaits seed truth as a garden in spring; and the additional result of his wholesome example may be religion caught, rather than taught.

As president of the Iowa "Shut-in Society" I am often impressed by the heroic spirit of its patient members, to carry on in some Christian activities despite handicap. I am reminded of this illustration: At the building of a modern church, the old bell, no longer considered necessary, was thrown into a scrap heap. To some this was like sacrilege, a ruthless ignoring of a sacred past; for it recalled happy memories when it chimed with the hymns they had sung with childish voice. Unlike the bell, many handicapped folks refuse to be "cast-aways," cut off from wanted pursuits, they discover new talents and channels of service.

The minister's handicap often deprives him of leadership, and thus discouraged he fails to make a substitute place for himself. Like a small boy, who, with a lot of children, was taking "time about" playing traffic cop. With policeman's cap, gloves, and star, this lad of ten stood on a crossing directing traffic with dignified and commanding authority. Boys on ponies, bicycles, wagons; small girls with doll-buggies; others wheeling baby brother or sister; and grown ups, all obedient to the diminutive cop's whistle and beckon. Later a change in officers was made. A little girl now wore the uniform, and just as proudly kept traffic on the move to safety. But the lad, divested of official insignia, sat with listless, downcast expression. Said a voice, "Well, my boy, so you are no longer traffic cop?" to which the lad sadly replied, "No, I'm nothin' but a common human bein' now." Thus also, some ministers, deprived of leadership, too easily give up.

What a stimulus is the example of Rev. A. B. Churchman, Bethany Reformed Church, New York. He gets about in a

wheel chair, cannot walk ten inches; is lifted into his pulpit by two men; preaches twice and superintends church school each Sunday; directs numerous weekly meetings; has served this church twenty-seven years, the last eight as just described. He writes, "Ask no odds because of handicap; stand on your own feet. Cherish friendships; cultivate childhood, their happiness will infect you; find the best in men;—no one knows better than a cripple the kindness that dwells in most human hearts."

This is typical of many who carry on despite great handicap. I may be pardoned for a personal allusion. Ten years ago I felt that my best ministries were over. I prayed for renewed strength and extension of time and was heard in that I prayed. New channels of service opened up, my work with children, shut-ins, bereaved, added to my regular pastoral duties, have steadily increased and these last ten years have been the most fruitful of my ministry. About that time too, by a seeming chance, a nurse in Mayo's hospital handed me a poem "The Gathering Place;" from that I conceived the plan of extensive use of exceptional poems for sick, bereaved, friendship, church, school, and nothing has brought me more satisfaction than this helpful service. I encourage ministers and others to procure my cards of verse and duplicate them in quantities for use.

And what a ministry is this—"Binding up the broken hearted," a ministry that engrossed the Savior's thought, and one the angels might well covet to do. And thus does the God of all comfort prepare for His ministers in later years, some mediums of heavenly ministrations through which their longing hearts give tender expression, and find satisfaction as loving compensation for "The Minister's Handicap."

GREEN RIDGE, MO.

## THOUGHT GEMS

(From sermons by G. B. Williamson in the revival at Grand Island, Nebr. Selected by WILLARD B. DAVIS)

There must be humility before there can be unity.

No one can be well acquainted with the Lord and not study His Book.

The modern religion of self-righteousness and good works is as old as Cain.

All the religion of the Pharisees lacked was the touch of the divine.

The righteous are the preserving salt that saves the world from destruction by God's wrath, which is commensurate with His love, power and wisdom.

Final rejection of God's call to repentance seals destiny, and all men unwilling to settle for their sins at the mercy-seat, must meet them at the Judgment-seat.

The man who permits hypocrites to bar him from salvation must spend eternity with them.

The curse of God rests upon every man having a hypocritical pretense of religion.

Truth properly presented will produce conviction for sin. No power in earth or hell can destroy the testimony of a righteous life.

Truth is a ladder over which man can climb to heaven—or the rock of offense over which to stumble into hell. The most serious thing in the world is to live in the light of truth and reject it.

The Modernist movement is a proper child of rejected truth.

Only as we walk in the light of truth will the blood be cleansing us from sin.

The soul that drives its roots deep in the love of God will never dry up.

Man is either exalted or debased by the object of his worship.

## WORLD WIDE NEWS

By C. E. Cornell

W. E. Humphrey, federal trade commissioner, is authority for the statement that "fake" industrial and correspondence schools take \$35,000,000 a year from the public, and that the Government is planning action to put these frauds out of business. Addressing a meeting in Chicago of representatives of correspondence schools, Mr. Humphrey commended the legitimate institutions, but pointed out that there is practically no co-operation between them.

A plan to start the building of model tenements in the congested areas of the east side in New York City has been launched by a group of about forty men, who now own nearly \$1,000,000,000 worth of real estate, but who had only a few hundred dollars a generation ago when living in the tenement district. August Heckscher was named to act as chairman of the committee which is to raise at once \$1,800,000 for the erection of a tenement in which apartments may be rented on the basis of \$5 a room.

While the regular crater of Vesuvius resumed activity, sending down the mountain a stream of molten lava 20 feet wide and 6 feet deep a new crater 200 feet in diameter shot flames and white-hot material toward the sky. As the flow of lava approached farms and villages there was great excitement but experts assured the peasants that there was little danger.

In spite of the campaign by the Soviet government of Russia to suppress religion, an increase of religious sentiment has been observed with the building of many new churches. Such churches are generally built by common contributions from factory workers and others. The hearts of the people reach out after the true God.

What is believed to be the world's railway speed record was made recently by an express train which traveled between London and Birkenhead, England, at a speed of 92 miles an hour. The powerful engine hauled steel coaches having a total weight of 250 tons.

*Old friends, old scenes, will lovelier be,  
As more of heaven in each we see;  
Some softening gleam of love and prayer  
Shall dawn on every cross and care.*

—JOHN KEBLE.

French soldiers will in the future be khaki clad. The famous horizon blue, which during the war replaced the baggy red trousers and blue tunics with white gaiters in which the troops of Napoleon III, fought against the Prussians in 1870, is to be discarded. The khaki is to be of the American tint. This year's budget will allocate \$10,500,000 for the purchase of khaki cloth.

About half an hour after the giant French airplane had left Croydon, England, the other day and was in full flight, it was noticed that the petrol pipe was broken. The mechanic, a man named Richards, immediately crawled out on one of the wings of the airplane and tried to mend it, but finding this was impossible, he held the two ends together with his hands.

"Worship" grows out of "worth." It really means thinking deep down in your heart how worthy God is; how full of power in making the world so beautiful, and in sustaining life so constantly, even in those who leave him out; how full of love in giving His only Son to die; how patient, and gentle, and winsome, and motherly. It's blessed to do it in the church service. It's yet more blessed to do it in between times.—Luke 4:16-22.

Secretary of commerce Hoover's annual report declares the

present year one of the most prosperous on record and says our standard of living is now the highest in the country's history.

The phrase "to show the white feather" means to turn back or to prove cowardly. It is a relic of cockfighting and arose from the fact that a white feather in the tail of a game-cock is a sign that the fowl is not a purebred and is of crossed or mixed breed.

Dairy products in the United States in 1925 sold for \$2,720,000,000, according to the National Dairy Council. This means that the milch cow brings nearly three times as much money to the farmer as does the wheat field; nearly twice as much as does the corn field, and almost as much as both of them together. Dairy products have been marketed from day to day with a little or no surplus, and from the funds thus derived the farmers in many instances have been able to live and finance other farm operations. In addition to providing the cash the cow has maintained the fertility of the soil.

## QUESTIONS ANSWERED

Q—Please explain the meaning of the "white stone" and "the new name" found in Revelation 2:17.

A—I think the white stone refers to pardon, being an allusion to the custom of ancient judges in giving in their decisions, using white and black pebbles in indicating their suffrages. The white stone being the indication that the prisoner was absolved, and the black stone that he was condemned. The new name is the name child of God, which no one can know save those who have received the witness of the Spirit.

Q—Is there a scripture which says that "In the last days it shall come to pass that you cannot tell summer from winter except by the budding of the trees"?

A—There is nothing even approaching such a statement in the Bible, and we can rest assured that there is nothing to it. For the trees would not bud if it did not get warm, and if it gets warm, other things will grow.

Q—Why did Jesus tell Peter to feed His sheep and did not give the same commandment to the other disciples?

A—The Bible does not give us an answer to this question, so I can only say that I think it was to reassure Peter, after his fall, that he was restored, not only to the favor of his Master, but also to his office as apostle. And the same command, "feed my sheep," belongs to all the apostles and to their successors in the Christian ministry throughout the age.

Q—Amos 6:5 seems to condemn the use of musical instruments. Does this condemn their use in our public worship?

A—This is a part of a general summary concerning the indifferent estate of the people against whom the prophet spoke. There is no special reference to the use of musical instruments in the public services of the church, as a careful reading of the whole passage will plainly show.

Q—I see an eastern publisher advertising a book called "The Lost Books of the Bible." What kind of a book is that and what is its value?

A—It is a collection of apocryphal books written in the early centuries of the Christian era, and does not have much value. It is being circulated under the sanction of certain Modernists as an effort to assist in liberalizing theology. This is unfair and unscholarly and reprehensible. The contents of this book are on a level many stages below our inspired Bible and should not be mentioned in the same category at all. Properly understood, these "lost books" have some value as giving side lights and illustrations on the life and interpretations of some who lived near the times when Jesus and the apostles lived and wrought. But, all in all, we had better give our attention to the circulation and to the reading and study of the Bible—it throws lots of light upon these other books.

# FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

## "IF ANY MAN OFFEND NOT IN WORD, THE SAME IS A PERFECT MAN"

(James 3:2)

**N**O, don't stop your work; I just ran in with the sugar you let me have a few days ago," said Mrs. Carter. She sat down while Mrs. Gray emptied the cup, then said, "Have you heard anything more about Hugh Evans? I don't know when—"

"Just a moment," interrupted Mrs. Gray. "Dick," she called.

"Yes, mother," answered Dick from the next room. The boy closed the book he was reading and came to the door. "Good morning, Mrs. Carter. Something you want me to do, mother?" he asked.

"Yes, if you will step down to the grocery and have this order filled it will be quite a help," said his mother, handing him a slip of paper. When he was gone she turned to her neighbor. "Excuse me for interrupting you, but you see Dick doesn't know anything about this trouble. He is just home from school for the week end, and will go back again Monday, so I didn't want him to hear what you were about to say," she said.

Mrs. Carter was evidently greatly surprised. "Do you mean that you and your husband haven't mentioned it before him?" she asked.

"No, we haven't; there was nothing to be gained by doing so," was the answer. Mrs. Carter shook her head. "I am not so sure of that. Hugh is a young man who has been active in Christian work in the church. He has prayed in public, testified, worked at the altar. Our young people have had confidence in him, and justly so, for no one doubts that he has been a sincere and earnest Christian. But now it turns out that recently he has fallen into sin, grievous sin, and I don't believe God wants us to try to cover up such things," she said.

"No, but neither does He want us to spread them abroad by doing a lot of unnecessary talking," said Mrs. Gray.

"Well, we have discussed it before our children with perfect freedom. I have always believed it is best for them to know the truth about things," said the other woman.

Mrs. Gray was silent a few moments, then she said, "My heart has been heavily burdened for this young man, so that I have prayed very earnestly for him. And the more I have talked with God about him, the less I felt like talking to people."

"Well, I suppose he is truly repentant," said Mrs. Carter.

"Oh, there is no doubt of that. He has confessed fully, keeping back nothing. And though he has been in the depths of shame and despair, he has dared to believe that the God who put away David's sin still lives, and is unchanged. He has the assurance of God's forgiveness,

but realizes, of course, that he has a long hard road to travel as far as his fellow creatures are concerned. How glad I am that he didn't give up and just plunge into a life of sin. Many do under the same circumstances," she concluded.

Several years passed by. Hugh had moved to another city, and was humbly and bravely doing his best to walk blameless before God, and do what he could in a quiet way to help those about him. Dick, now eighteen years of age, had entered a business college in this same town. He was glad to see Hugh's familiar face among the many strange ones and soon formed the habit of dropping in on him one or two nights a week for a friendly talk. Hugh's room was pleasant; there were many books, a good reading lamp, and easy chairs, and the two young fellows read, and had long interesting talks on various subjects. It followed very naturally that Hugh got pretty close into the heart and confidence of the younger man, and that he learned more about his spiritual condition than the boy's own mother knew. He had been converted as a child; Dick told him one night, and had gone back to the altar several times later in revival meetings, but had never seemed to get established. He had become discouraged, and felt there wasn't much use for him to try to lead a Christian life. Hugh began to pray for him and invited him to go to the little holiness mission which he himself attended. One night Dick went forward after the sermon and was reclaimed. And the next night he was at the altar seeking sanctification. He was desperately in earnest. "This is what I need and must have if I am ever to stand," he told himself. A bitter struggle followed. Dick wept and prayed, and others prayed for him. He put his all on the altar, and tried to have faith, but the victory did not come. The enemy did not want this young heart and life to be given to God, and he was contesting every inch of the way.

"Oh, I don't know what is the matter. I have come up against a rock wall and I can't get over it, or through it, or around it," cried Dick, almost in despair.

Hugh had been kneeling near, praying silently for his young friend. But now such a burden of prayer came upon him that he felt he would die if Dick was not swept out into the fullness of God's love and perfect will. Instantly the enemy whispered, "Don't dare to pray out loud for this boy. He knows about your fall, and cannot have confidence in your prayers. You will only injure him if you try to help." Poor Hugh. He dropped his head and tears rained down his face. Then, realizing that it was the enemy, and that he must obey God at all costs, he lifted his head again and began to pour out his very soul in intercessory prayer. And God answered. The Holy Spirit came upon those gathered at the altar, and before long Dick sprang to his

feet laughing and shouting, "I am over! I am over! And Hugh, God used your prayers to do it! I felt them lift me up and carry me right over that wall!"

Later when Dick's happy mother, herself a sanctified woman, was thanking Hugh for helping her boy, Hugh told her how and why the enemy had tempted him not to pray out loud that night. "It was not so much that I thought Dick would look upon me as a hypocrite. No, I didn't believe he would really think that. But knowing what he did about my past, he might feel that it was very much out of place for me to be praying that God would sanctify him," he said.

"But, Hugh, I question very seriously whether Dick knows anything at all about your sad experience," said Mrs. Gray.

Hugh was greatly surprised, "How could that be?" he asked.

"Well, my husband and I don't do much talking before Dick, or even to one another," said Mrs. Gray. "Somehow the Lord has dealt very clearly with us on this subject and the closer we get to our heavenly Father the more we seem to understand that He is pleased when we keep rather quiet as far as people are concerned, and do our talking to Him." She wiped the tears from her eyes as she exclaimed, "How thankful I am that back yonder I wasn't careless and un-Christian in my words about you, Hugh. I didn't know, of course, that you were the human instrument God was going to use to get my boy fully saved, and while I did believe that you were deeply repentant and that God had restored you, yet Dick was pretty young, and probably would have been more impressed with the fact of your sin than of God's forgiveness, had I talked before him. You can see then that I would have spoiled in his eyes the very instrument God was going to use to answer my prayers for him."

Do you get the lesson about these tongues of ours? How thoughtlessly, how carelessly, how disobediently, we use them. We don't hesitate to criticize preachers and workers, Sunday school teachers, Christian friends and fellow church members. And in so doing many times we pull down the very influence God wanted to use to help us get our children saved. We will have another talk on this subject soon.

I wish to say a word in regard to the HERALD OF HOLINESS. It certainly is a great paper. I enjoy reading it, and I always find so many things in it that are such a great help to me. I enjoy the editorials. May God bless our editor and all the contributors and helpers. I admire the stand that our editor takes for a clean gospel, a clean church, and a clean holiness paper, and for the fearlessness with which he takes his stand. —C. N.



## Uncle Buddie's Good Samaritan Chats

### BELOVED SAMARITANS:

This past week has been one of interest to this old soldier. On Monday, June 27, Professor Charles Allen McConnell, Rev. John F. Sanders, and this old sub hustler went to the ocean deep sea fishing, and we had a fine time baiting and casting our hooks into the briny deep. But strange to say we came back with our sacks empty, and our stomachs as empty as the sacks that we took along to put the fish in. But right here let me stop and change the date, for on Monday the twenty-seventh we went to the Palisades to hear Dr. Will H. Huff preach and we had one fine time. Brother Huff brought a great message. He is a mighty preacher. So it was Tuesday, June 28 when we went deep sea fishing. But I read somewhere in an Old Book where another fellow said, "Master, we have toiled all night and have taken nothing," and the blessed Christ said to him, "Cast the net on the right side of the ship and ye shall find." The man answered and said, "Master, at thy command we will let down the net," and to his glad surprise they caught the net full, the Book said, of great ones and for all there were so many the net was not broken.

Wednesday found me getting ready for my short trip to San Diego, California, where I was to spend the week end at the University Avenue Church of the Nazarene. Rev. Joseph E. Bates is their fine pastor. I had one of the best times of my life. We had five great days. On Wednesday night we had several hands raised for prayers, and in the next four days we had thirty-two at the altar, and I think that almost everyone of them got the victory. I am of the opinion that there has never been two finer people on earth than Brother and Sister Bates. They are nothing short of two sacks of salt for the hungry sheep to lick at. I preached four week nights and three times on Sunday. Brother I. F. Metcalf and little mother, and their fine son, Dwight, a return missionary from Japan, were there. Brother Dwight is very fine on the trombone, and with the other members of the band we had some very fine music. The singing was in charge of Brother Scott May. After working the nation I have found but few that were his equals as a choir leader. He is as fine as you will meet in a lifetime's travel. Brother Scott is a local preacher in our church and he does lots of work for the Master, but as a rule he makes his support in business. As you readers will remember, the great apostle Paul worked day and night for the Master, but he paid

his expenses by making tents. In that respect Brother Scott May is like the greatest preacher that ever lived.

In the next few days Brother and Sister Metcalf and Brother Dwight, are starting east. They have some meetings booked in Iowa and should have their slate full all the rest of their lives. Their daughter, Garnet, lives in Sioux City, Iowa, and their daughter, Dorothy, lives in Buffalo, New York. Miss Dorothy married a fine young man by the name of Rich, and I am of the opinion that Sister Dorothy will soon have a Church of the Nazarene going in Buffalo. I have heard that she is in correspondence with our beloved Brother Ward on that great district, so you may expect a good Church of the Nazarene going in that great city before long.

We had a number of preachers with us during the convention. Our beloved Brother Drake from First Church was with us a number of times, and also Brother Settle from Escondido, Brother I. M. Mathis from Santa Ana, and we had in one service the Free Methodist pastor, and several preachers from other denominations. My home was with Brother and Sister Winson at 4036 Fortieth Street, and I call the president of the United States that he was never better entertained in all his life than this old globe trotter was in the home of Brother and Sister Winston. We had a fine drive every day, and it is perfectly lovely around San Diego. I am of the opinion that San Diego, California, has the best climate on the great western coast, and yet I live in beautiful Pasadena, and that joins great Los Angeles, and that joins the great old ocean. Yet I think that San Diego has the most beautiful climate that I have ever seen. It is as lovely as May every day in the year, and Brother Howard Eckel would say that Miami, Florida, had June all the year. Well, all of these places are simply great, but I still think that San Diego is in the lead when it comes to every day in the year.

Well, let me thank the Lord that He is still in the soul saving business. Bless His dear name. By the time that this letter is on the press the gospel tents of the United States that are operated by the Nazarene boys will be in full swing, and I am expecting them to have tens of thousands of precious souls saved this coming summer and fall. We have one of the best fields in the world, no finer field on earth than the United States that is open to us from ocean to ocean, and from the lakes to the gulf, and but few

people are desiring to do the kind of work that we are doing. The great bulk of the holiness people want to stay in the old churches and in the work of holiness they desire to do interdenominational work. That means that they will never organize a church and never build one, and never build a parsonage, and as a rule stand out against organized holiness. I think I can speak correctly that I know of hundreds of places where if it had not been for the work of the Church of the Nazarene that today there would not be a clear cut second blessing man or woman in the town or city, where twenty years ago there were hundreds of them. They stayed in their churches and paid the bills and were not allowed to testify to their experiences, and were often told to live it and say nothing about it. They tried to do it and today they have nothing to testify to for long since they dried up and lost out. We must have churches and places to preach red hot second blessing holiness or, beloved, it will be driven to the wall. Let our boys keep red hot. In love,

UNCLE BUDDIE.

### MANITOBA-SASKATCHEWAN DISTRICT

Greetings from this great north country. We have been busy for several months in the Master's work. During the winter months we conducted special meetings at Brandon, Man., Mortlach, Morse, Shekleton, and Bestville, Sask. We had a goodly number to get through in these meetings. Rev. V. W. and Marguerite Littrell conducted campaigns at Winnipeg and Regina, with good results.

Rev. A. C. Metcalf our pastor at Regina is having a successful year there. They have the "baby church" well organized and all departments are doing good work. Brother Metcalf is assisted by his wife who is an elder and deaconess. The Sunday school is making very satisfactory progress under the very able leadership of Brother Simpson.

At Winnipeg they have as pastor Rev. W. O. Fisher who came to us from the Northwest District. The work there is making some progress. They are now making plans to dispose of their present property which has been such a heavy burden. A new location will be necessary. The Sunday school has made advancement under the superintendency of J. R. Steinmann.

Rev. F. W. MacDowall is our faithful pastor at Morse. The church is suffering from effects of so many of the members moving away, but in spite of this there is genuine progress being made. Brother Ed Meckling is leading the Sunday school to success and Sister MacDowall is doing a very great work among the children and

the young people. They have recently organized a N. Y. P. S. and I am pleased to note that they are having much success in the meetings.

On the circuit of Bestville and Shackleton we have as pastor Rev. Wm. Peterson and his good wife. God is blessing these dear people in this field of labor. They both spent the winter at Calgary in the Bible School which is being conducted by the Alberta District. The church at Shackleton owns its property and is planning to have the pastor move there this winter. They have a live Sunday school and W. M. S. At Bestville we have a parsonage in which the pastor is living at the present. We have just closed a series of meetings at Bestville and the church was revived and a number found the Lord in pardon or purity.

We have a church at Luseland and a good building, but no pastor yet. We are hoping to be able to send someone there to look after the little flock.

At MacDowall, Sask., the most northerly church on the district, Rev. R. E. Roe is the good pastor. Brother Roe is a real pioneer, is not afraid of 60 below weather nor does he fear the powers of darkness which would drive the spiritual life down to zero. He is preaching at St. Louis and Deer Park in addition to the church at Donny Brook. The people have bought a Ford and he is using it effectively during the summer. Then during the winter he uses a sleigh.

I am now at Mortlach where Sister Opal Good has been the faithful pastor. She has recently resigned and is soon to be engaged in mission work among the Japanese in California. They have a good Sunday school and a live N. Y. P. S. here. Sister N. B. Welch is supplying here till the Assembly.

At Wood Mountain we have Rev. Carl F. Collinson as pastor. The work there is scattered and is somewhat difficult to handle. They are having a campmeeting there beginning July 6 and closing the 17th. The writer is called as evangelist and Brother Collinson and his wife will have charge of the music.

Sister N. B. Welch conducted the Home mission work in Brandon, Man., from December to April. We have some good friends there and they have invited us to come back. We hope to be able to strike in at Brandon again and continue the effort until there is a church established.

We are in great need of Home Mission money in this field. We have a good sister in Minnesota who has helped us during this year but as yet we are not able to put on extensive campaigns and stay long enough to establish a church. There are many towns in this field that have no holiness work at all and we feel that we must do something to get this wonderful gospel of full salvation to them.

We are looking forward to our District Assembly which convenes with the Regina Church July 27 to 31. We are expecting that this will be the largest assembly ever held in this district. I am delighted with the Nazarene way and I very much appreciate the kindness of the people on my district. I have had, with little exception, wonderful co-oper-

ation with the different pastors on the district and have enjoyed very much the work with these loyal people.

M. J. JONES, District Superintendent.

### RAMBLING IN TEXAS

The writer had the privilege of spending a few days on the Hamlin District. Dropped in at the Preachers' meeting and Young People's Convention held at Post City and found they had about two hundred delegates in attendance. There were some interesting papers and addresses, with Dr. Goodwin delivering two powerful sermons each day. Brother Cagle, the District Superintendent, and his wife, Mrs. Mary Lee Cagle, were in attendance. Mrs. Eschols, pastor, had secured a beautiful place for the encampment and Bro. Hocker, President of the District Young Peoples' Society, who presided at the convention, is also pastor at Plainview. One of the marked features of this Convention was the number of people who were saved during the evangelistic services. It was a real salvation occasion.

The Hamlin District has made no mistake in electing Brother Cagle, District Superintendent for he, and his good wife, pioneered most of the work on this District and they are looking after the interests of the District as faithfully as consecrated parents would their children. Several churches that had been closed for a number of years have been revived and now have pastors and a steady growth in membership. They have devoted a great deal of their time to re-establishing these churches and building up the weaker congregations on the District. Another wise move in this District this year was the election of Rev. B. F. Neely as President of the Nazarene Academy in Hamlin. The people of the District and other parts of the state are delighted with this election and are very much encouraged over the outlook for the school.

From Post, I went over with Brother and Sister Cagle to Buffalo Gap to preach twice on Sunday. We had fine crowds and splendid services.

It has also been my privilege to see something of what is occurring on the Dallas District. Rev. F. E. Wiese is kept pretty busy covering the immense territory occupied by this District. A number of good revivals have been held and some are in progress at this time.

I had the pleasure of attending the Young People's and Sunday School Workers Convention while in San Antonio in May. Brother Hatfield, the District Superintendent, was very much encouraged over the good attendance and the enthusiastic interest manifested in this convention. Dr. E. P. Ellyson delivered a number of great addresses which quickened the pulse of the convention and awakened enthusiasm in the hearts of the young people. On with the revival.

Plans are progressing nicely for a great Holiness Convention in the Southwest next spring. Texas is growing rapidly and is slated for the next great influx of people and we need a powerful holiness revival through the southwest in order to overcome the evil influences sweeping this way.

J. T. UPCHURCH.

### NEWS IN BRIEF

District Superintendent Wm. Nelson of the Louisiana District, announces that the convention which his District has scheduled for July 27-31 has been postponed for the present.

Rev. and Mrs. Arthur Nutt held a reception for their daughter Naydine Maxine at Olivet, Ill., June 27. The little Miss weighed nine pounds.

Prayer is requested for Rev. Mrs. J. A. Pruitt of Texas, that she may be healed; also for Mr. Fred Hodgen of Maine that he may recover his health.

Rev. B. M. Kilgore of Hamlin, Texas, who has been in the ministry for twenty-nine years, can give some church or campmeeting a date in August, also one the latter part of September.

Evangelist George Beirnes has recently sold his home in Kingswood, Ky., and has removed to Red Deer, Alberta, Canada, and will continue in the evangelistic work in the western provinces. Persons desiring his services please communicate with him at Red Deer.

Evangelist C. J. Garrett, 835 Princeton St., Ottawa, Kansas, invites any one in any town or city of any size where a vacant church can be rented with the privilege of buying to communicate with him. He says he will come for a campaign with the purpose of organizing a Church of the Nazarene, buying the building and staying until a good pastor can be installed. This is a real, genuine home mission proposition, and we suspect Brother Garrett will get some letters right away.

Evangelist F. W. Burleigh of Fairmont, Montana, will be glad to hear from any one in his section who may desire his services for a meeting. He also requests prayer that Brother George I. Rider, home missionary on the Minneapolis District under E. E. Wordsworth, may secure a new automobile for use in his work. His old machine is practically gone.

Miss Glennie Sims, our missionary recently returned from China, may be addressed at 612 Pine St., Norfolk, Va.

Rev. M. J. Jones, 420 Agnes St., Winnipeg, Manitoba, Canada, who is at present Superintendent of our Manitoba-Sask. District, will be glad to consider a pastorate after August 1.

Mrs. Bickle of Minnesota, a subscriber for the HERALD OF HOLINESS, requests prayer for the healing of her husband who has been sick for several months.

Rev. W. B. Woodrow says the campmeeting at Fletcher Grove, N. J., for 1927, was eminently satisfactory. The preachers were Will Hill of Atlanta, Ga., and P. E. Kennedy of New York. There were good crowds, many seekers at the altar and the finances were easily raised.

## NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

### NOTICE TO PASTORS OF WASHINGTON-PHILADELPHIA DISTRICT:

Will the pastors whose churches have paid for their Minutes of the District Assembly please mail me a postcard to that effect? Your co-operation in this is desired and will you not mail it to me *at once*? This will save me the trouble of writing unnecessary letters, as well as of you receiving same.—District Secretary, 7 Wickham St., Richmond, Va.

### OVER THE DISTRICT

The spirit of revivals is alive on this district as evidenced by a number of tent meetings and other special services.

Pastor Higgs at Baltimore as usual is busy in the harvest field and held a month's tent meeting in East Baltimore, assisted by Pastors Parker, Ford and Nielson. A number of seekers were at the altar and the attendance was fine.

Our Laurel, Del., church employed E. A. Lewis for a campaign. He furnished his own tent and preached and sang in his characteristic way, resulting in fifty seekers and eleven accessions to the church.

We have appointed Rev. F. W. Koehler to succeed Hattie Goodrich in this place.

Other successful meetings at Millinville, North East and Wilmington.

A number of holiness people in Reading Pa., are asking for a Church of the Nazarene. We spent a very enjoyable week-end with them and arranged for a tent meeting in August when we hope to organize a fine company.

We have toured a portion of the district and visited E. N. C. during the month.—J. T. Maybury, District Superintendent.

### BARTON HEIGHTS CHURCH, RICHMOND, VA.

Have just closed a wonderful meeting with our beloved Brother Heslop. The people here fell greatly in love with him, and with much earnestness besought him to return again this fall. We hope and pray that he may be able to do so. Words are inadequate to express our pleasure and delight in listening to the messages brought by Dr. Heslop. Needless to say his expositions of the scriptures, his explanations of hitherto hidden mysteries of the past, his unfolding of the events looming ahead for us and this old world in the future, his picturizations of the stories of the worthies of old, of the Christ in the types and shadows nestled away in the Old Testament, as well as of the Bride, of salvation, of the second coming of Christ, were powerful, gripping, lifting and stirring. It was a rare privilege we had in hearing these wonderful inspiring edifying messages, for the message he brings is "something different" from the usual run of sermons, the same old gospel story presented in a rare, distinctive telling way. Our work here is

progressing nicely, and we have every reason to be thankful to God for His power in our midst. We can say with one of old, "Best of all God is with us." The Sunday school, under Clyde Nuckols, the superintendent, and the junior church which meets every Friday afternoon, under the care of the junior pastor, Mrs. Byron H. Maybury, are both centers of interest and departments that are growing. The latter has recently organized a woman's missionary society, and we look forward for good things from these departments of our work. Our motto is that of Wesley's, "All at it and always at it."—Byron H. Maybury, Pastor.

### INDIAN HEAD, MD.

Praise the Lord for old fashioned salvation. We accepted a call to this field of labor, and worked with these people for four weeks. Certainly we find it a delight and pleasure to work with such loyal Nazarenes. There are three churches and one Sunday school on the circuit, but at the latter place we are contemplating building a church in the near future. They bought a fine parsonage with four large rooms. Since we didn't have any furniture, they furnished the house in fine style. After we were here two weeks they gave us an increase in salary, also gave us fine things from the gardens, groceries, butter and eggs, and gave my wife a fine surprise. We certainly appreciate their kindness to us. The last Sunday in June we had our Children's Day exercises. The church was filled and we had the best missionary offering on a Children's Day that they ever had. Certainly it is not surprising to me that the Lord blesses. If we do our part He surely will do His part. This program meant hours of hard work because the most of these children never had a part in such a program. However, through the faithful work of the officers of the Sunday schools and the Lord's blessing to the work they certainly rendered a splendid program. We certainly appreciate the blessings of the Lord, enjoy good old fashioned salvation, and the abiding presence of the Holy Ghost. We feel like pressing on, doing all we can for the Master and for lost souls.—H. E. Heckert, Pastor.

### LANSDALE, PA.

Some get cold (spiritually) in the hot weather and hot in the cold weather, but none of us in this wonderful borough see any stopping or letting down place. Prayermeetings, open air services, and good attendances on the Lord's Day with the fire burning are part of our hot weather program. Thus we are keeping a cool head and a hot heart—the best combination in the world. A goodly number of us attended the commencement of our fine Eastern Nazarene College at Wollaston, Mass. We were favorably impressed by

the faculty, student body, commencement program and the layout in general. What an inspiring place to study, dream dreams and forge ahead toward commencement—situated as the school is in this historical section and on Quincy Bay with Boston plainly seen just over the way. President Nease and trustees and faculty are to be highly commended for the present satisfactory status of E. N. C., which has also a very promising future as we see it. A "Gymnasium" is now in the course of construction. We had obligated ourselves at our recent annual assembly to secure fifty new subscriptions to the *HERALD OF HOLINESS*. Launched the campaign in this month of roses and June brides with the result that we are close to the mark and will put it over the top. Co-operation is the keynote that does things in Lansdale—plus the Holy Ghost. We will hold a number of open air services this summer on Saturday nights in surrounding villages and towns. God will reward and give the increase. We are giving "Achieving Faith" talks at our prayermeetings.—C. E. Ryder, Pastor.

### CUMBERLAND, MD.

Since our last report the work has been steadily moving forward here in the Cumberland church. We received a great boost onward in our revival the first of May, when the church was helped, and a number were saved and sanctified. Although the revival has closed the revival spirit is still on and souls are finding God in our regular Sunday services. Since our coming to Cumberland we have taken in thirteen new members making a total of thirty-seven members for this baby church which celebrated its first birthday this month, and the end is not yet, praise the Lord. Our cottage prayermeeting every Friday night in different homes in the city is a great blessing, and the means of getting into new homes, and oftentimes we have souls seeking God in these services. We recently visited a family who were members of the Church of the Nazarene in Texas before coming to Cumberland, and they are attending our services. The Sunday school is on the increase, under the leadership of Brother W. C. Morgan, our superintendent, and has taken on new classes and teachers. The Sunday school has ordered two dozen more chairs to be used in the classes and other services. We do not have enough room in the church for all the classes which makes it necessary to use a room in the parsonage for the Bible class. The Children's Day missionary program was a great success, the church was crowded to its greatest capacity. It being necessary for the members living close by to furnish chairs to accommodate the crowd. The service ending with hands up for prayer and souls praying through at the altar. The N. Y. P. S. is progressing under the leadership of Brother Oates,

our president. The young people are spiritual and take an active part in every department of the church. They often-times hold services in the jail where they are used and blessed of God. Just recently a young man was reclaimed in the jail who had spent seven years in a Bible school studying for the ministry. The church has had all the rooms in the parsonage nicely papered, which we very much appreciate. There is a beautiful spirit of unity and co-operation between members and pastor, and everyone is working for one purpose; and that is the salvation of souls, and seeing the work built up. We are looking forward for future success and blessings in the Lord. —H. I. Basham, Pastor.

#### TRENTON, NEW JERSEY

The Lord is blessing in this corner of His vineyard. The Holy Spirit has manifested Himself in a remarkable way in our services lately. We have taken in three members since the assembly. Our hearts are encouraged in God. The members of the church manifested their love for their pastor by surprising him with a donation of groceries on Wednesday evening after the prayermeeting. Look out for Trenton, we are gaining ground. We will begin our tent meeting on the seventh. —G. W. Andrews, Pastor.

#### WILMINGTON, DELAWARE

Our work here is progressing very nicely. Since coming home from the assembly we have been very active in the Lord's work. We have had an increase of two in the membership. About the middle of May the Christian and Missionary Alliance Church here loaned us their six hundred dollar tent which is nearly as good as new, and is 40x60 feet, holding from three to four hundred people. They also loaned us some folding chairs and also the big lot free. We held our first services in the tent on May 22, and the Lord gave us good crowds. We held five weeks of services every night except Saturday and twice on Sundays. Our attendance was not always large, but God wonderfully blessed and helped us. One evening we had eight children as seekers, each claiming to get through. Last Sunday, June 26, we had two men seekers, one in the morning and one at night. The last one got clearly reclaimed. Praise the Lord for a real break. We are working hard, had some outside help, but did most of the preaching ourself. On July 19 to 31 Rev. Ural T. Hollenback is to give us a meeting. Let all who read these lines pray for a mighty outbreak of old time revival fire here in Wilmington. We need it. District Superintendent Maybury has stood by us most loyally and has preached for us several times. So we are moving on. Pray for us here. Vincent B. Persing, Pastor.

#### BRIDGETON, NEW JERSEY

The Lord has been with us in a very gracious way since coming to this fine little city. Through the efforts of our beloved District Superintendent, Rev. J. T. Maybury, the door was opened for us after which we were given a unanimous call as pastor. We have indeed found a field of opportunity awaiting us and have purposed to do our best in establishing a

strong Nazarene work here. In spite of the fact that there are some difficulties to surmount, we are delighted to report real victory in our services. Especially during the past month, the attendance was excellent and best of all, the Holy Spirit was with us in blessing, carrying the truths to the hearts of the people, which resulted in some real conversions and sanctifications. Our financial needs are well taken care of, and all obligations are met on time. Praise the Lord. However, a new location for our church would be much in our favor for greater success and victory. Pray with us that we might soon locate some place more ideal. Our N. Y. P. S. is at its best. The services are bringing good results and as a society, it has proved itself a valuable asset to our church. Plans are under way for a revival in the near future, while prayer is being made daily for the same. Will you not join with us in our petitions for the same and in behalf of this back-slidden city? We are believing God for success and victory.—F. D. Ketner, Pastor.

#### FIRST CHURCH, WASHINGTON, D. C.

We have been reminded that we have failed to send in a report for some time. However, we have not been idle but going forward in the work of the Lord. As we review the past six months we praise the Lord for His blessing on all departments of the work. We believe the growth and development has been steady and permanent. A new Nazarene Sunday school has been started in Virginia through prayermeetings being held in the homes twice a week. These meetings have been very evangelistic with seekers at the altar each service. One night we recall as many as fifteen knelt for prayer and quite a few are testifying to full salvation. The gospel plow has been going deep and God has been marvelously working. These good people are seeking a church home among us. Though our financial burdens are heavy, we praise the Lord we have been enabled to meet all obligations. We desire the prayers of God's people that His name may be honored and cause advanced among us. —Reporter.

### Sunday School Lesson

July 31, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: David and Jonathan.

LESSON TEXT: 1st Sam. 18:1-4; 19:1-7.

GOLDEN TEXT: *There is a friend that sticketh closer than a brother.* (Prov. 18:24).

Following the killing of Goliath David was taken into the court of Saul and then began the devoted friendship between David and Jonathan which is the subject of this lesson. When Abner brought David into the king's presence Jonathan was there and it was friendship "at first sight." There must have been something exceedingly winsome in David for he made friends so easily, and his friends were ardent and devoted to him.

But of all that history records, this story is the most charming on account of its unusual aspects and also its most pathetic termination. The difference in the position of the two young men, one a prince, the other, a shepherd lad, puts a charm into the narrative that is very fascinating. Seldom in real life are such friendships met with at this. The rank of the individual usually determines the type of people who will be counted as friends. The covenant made between these two is one of the most extreme. Eastern royalty does not give away personal articles, clothing, etc. One would consider herself fortunate indeed to possess anything worn by a queen in her girlhood if it were no more than a pin-afore. In this covenant Jonathan strips himself of all his princely apparel and gives it to David, even the weapons that distinguished his military standing were handed over. Nothing was too valuable to bestow upon this friend of his soul for he loved him with a warmth and tenderness. David said, when lamenting Jonathan's death, "surpassing the love of woman." Another feature of this covenant which characterizes it as extreme, was that it was a blood covenant. This too was an eastern custom, signifying that the two participants became brothers. All that was binding and enduring in covenant making was entered into in this friendship pact.

Jonathan had most to give as far as outward things were concerned, but the important gain in friendship is not the gifts but the soul of the giver. The man who has most in himself to give is the one after all who gives the most. True friends have all things in common and each enjoys his own possessions most when his friend shares them.

Jonathan saw in David those splendid characteristics that are an essential part of love. There must be true worth, real goodness before there can be real love, for how can one love another unless there be qualities manifested that are worthy of esteem. So the goodness that was pre-eminent in the characters of both of these young men, was the basic principle that from each the deepest, fondest, and most enduring affection possible, each for the other.

True friendship is always brought to the test sooner or later, because it reaches down into the heart life, and must become a part of all the affairs and concerns of both parties. This was true in the case of our two heroes. Though Saul did not permit David to return home, yet upon slight provocation he became insanely jealous and sought his life. This hostility arose over the song of victory sung by the women of Israel rejoicing over the slaying of Goliath and the flight of the Philistines. When a man is hunting for some occasion to become suspicious, he will soon find one. This was the case with Saul, for Samuel had informed him that his kingdom should be given to another better than he. These women had ascribed unto David ten thousands and to Saul thousands. From that day onward Saul was controlled by the "green eyed monster."

Hate makes a circle of contagion and infects everything. The envy that possessed Saul, drove him to a murderous

frenzy. This man like many another though capable of nobility of character, and of great service to his kingdom, defeated his own interests by lack of self-control. It is sad but too true that we often tear down the structure we have labored so hard to rear, by giving way to a passion, and the impulse of a moment tarnishes the work of a lifetime. To become envious of another is one step toward seeking his downfall. May God preserve us from the terrible harvest of envy. Henry Robinson Palmer wrote:

*"From bitterness preserve me, Lord:  
From jealous thoughts protect my day;  
Against the stroke of envy's sword  
Help me to hold my way.  
And grant my soul sufficient grace  
To gladden at another's prize,  
And look upon his eager face  
With sympathetic eyes."*

Saul's attitude toward David was a sore trial to Jonathan. The test of loyalty had come to this magnanimous man, who must be loyal to his father and loyal to his friend. No harder task could come to him than this. Such an effort is too great a task for most people and usually ends by their allying themselves with one side or the other. There can be no real love and heart loyalty to one if he be allowed to proceed with a course of action that will tarnish his soul, by committing so flagrant a wrong as Saul revealed to Jonathan. By all means his father must be prevented from incurring further the wrath of God. Then the interests of his loved David must be protected as well.

David was now in the royal family, having married Michal the youngest daughter of Saul. He was now raised to the position of prince, and was second in rank to Jonathan. His popularity was increasing, and it was evident that he would eclipse Jonathan. But this did not dim the luster of Jonathan's affection, on the contrary he rather rejoiced in David's lot. Beautiful constancy! Wonderful fidelity, resplendent with a devotion that was unmingled with selfishness or worldly ambition!

One cannot be a true friend unless he be a promoter of his friend's accomplishments and helps him to do and to be the best that it is possible for him to be and to do. Give lavishly of yourself without thought of any returns for if you stint your heart's offerings, you are a failure as a friend. Do not expect more of your friends than you can be yourself. If you throw into the trash-heap everybody who may have a blemish, you will surely be a lonesome person unless you become honest enough to toss yourself in too, which is not frequently the case.

Make friends of noble souls, and in their presence you will become noble too. Then perpetuate such a friendship by genuine devotion and lasting fidelity through all the vicissitudes of life, for true and lasting friendship does not just happen, it is a plant to be cultivated and nourished and at times pruned, if its growth is steady and its fruit perfect. But let us not forget that of all the friendships we should cultivate, is the friendship of Him who sticketh closer than a brother.

## CHURCH NEWS

EVANGELIST C. B. FUGETT, Ashland, Ky.—"This is my first report since coming home from California. My last meeting in California was with Brother Ingram at Stockton. God gave us a good revival, many said that it was the best that they had ever had in the church. Twenty-seven new members were taken into the church. Prof. Gould of Rhode Island, had charge of the singing. He is a fine singer. Our next meeting was at Hutchinson, Kansas, in the state camp. Our co-laborers were Brother Bud Robinson and the Edwards Quartet. The blessings of the Lord were upon the entire campaign and there were about five hundred at the altar. Brother Balsmeier, the District Superintendent, was the sponsor of the meeting. He is a wonderful District Superintendent and a great campmeeting preacher. From Kansas I came to Princeton, Indiana, with Rev. L. O. Green. This was a good meeting, with seekers at the altar from the beginning and closing out on the last Sunday night with forty-five at the altar. At the present I am with Rev. Harry Carter in a tent meeting at St. Bernice, Indiana. The fire is falling and the end is not yet."

EVANGELIST C. O. MILLER AND FAMILY—"It has been a long time since I reported, but we are still in the work of the dear Lord, and He is blessing us beyond all we can ask or even think. We have recently had a much needed rest at our home in Los Angeles, Calif., for a few weeks, but are out in the field of evangelism again now. Our last trip covered a period of two years lacking one week, and the dear Lord only knows when we will see home again if ever. The tent we are using here in Clarence, Mo., seats one thousand people, and we are having it filled to its full capacity from night to night, and God is wonderfully blessing in the services, and we look up expecting to see a good strong Church of the Nazarene here again soon. I have just returned from a little walk over to the spot where a few years ago we had a Nazarene school with an enrollment of about one hundred pupils, and as I stood there by the tumbled down pile of bricks that marked the place where the buildings stood before the fire that destroyed them, I got blessed in praying for the teachers and scholars who had fought battles, and won victories on and around the campus. Then my heart cried out again and again, Oh, God revive us again, and give us a year of jubilee, here in Clarence in which we will have a restoration of the territory that has been lost, and taken by the enemies of our God. If there is one place that needs a revival more than another, this is the place, so those of us who can pray will be working overtime at the job for the next few days. Our meeting here will come to a close before this is in print, but I want to urge our friends to pray for this place, and also pray for us that we may indeed be at our best for God, and the church. I might say that we have an open date just before the Eastern Oklahoma Assembly (Sept. 7 to 18), that we could give to some church on or near

that district, if you will correspond with me at once, see slate in HERALD OF HOLINESS, for address at time this is in print, always address mail, General Delivery."

PASTOR D. A. GLAZE, Marion, Ind.—"Just closed a fine tent meeting with L. G. Milby. We had one of the new tents that the district has purchased and we had it packed night after night. L. G. Milby is a good evangelist. I don't believe I ever heard better preaching and it was the kind that grips the hearts of men; conviction was strong and many found their way to an altar of prayer and found God. He is not the kind of evangelist that leaves the church in worse condition than he found it, but works for the good of the church and pastor and leaves them loving each other better. The finances came easy and the evangelist was well cared for and the pastor was given a fine suit of clothes. Some united with the church and more to follow. Marion church is not going to take a back seat much longer, we are coming to the front. Thirteen have united with the church in the last few weeks and others are ready. There never was a finer spirit on any church, God is blessing our souls, sinners are getting saved, believers sanctified and we are giving God all the glory, Hallelujah!"

EVANGELIST CLYDE T. DILLEY—"The Dilley Band,—myself and wife and my son and his wife, have just closed a fine meeting in Brownsville, Texas. The Spirit of the Lord was manifest from the beginning. The church was prayed up and in good shape for a revival. The pastor, Brother Dennis had everything in good shape, the tent stretched and seated, the lights in and all ready to go. It rained every week for the three weeks we were there, but God gave the victory. The congregation was small on account of the weather, but there were eighteen that prayed through at the altar, and we had some wonderful cases of divine healing. We enjoyed the fellowship of the pastor and people very much. My son and wife are song evangelists and go to Waco to help Brother Gray in a meeting beginning the 6th."

PASTOR E. JOHNSON, Monroeville, Alabama—"Just closed a gracious revival at Excel. Evangelist J. M. Kemp of Selma, did the preaching. There were several saved or sanctified, and five joined the church, with others to follow, and the church is built up. Thank the Lord. Brethren of the Alabama District, you will do well to get Brother Kemp to hold your revival."

LAUREL, MISSISSIPPI—"God has wonderfully blessed our work here this year. Sister Florence Thornton is our pastor, and a more suitable pastor for this work could not have been found. She watches over her flock as a mother over her children. Although our membership here is small, yet we have our church entirely out of debt. We have it painted and are ready to ceil it. We have our piano and chairs. We owe only four dollars on furniture for parsonage. Our missionary work is a real live wire for God. Our Sunday school numbers more scholars



than ever before. Brother R. H. M. Watson, our District Superintendent, just closed a meeting here. The Lord blessed greatly. We may be small but we're still on the firing line."—Mrs. Edgar Parker, Reporter.

**EVANGELIST JOHN T. HATFIELD**—"Again we are confronted with the duty of making another report. However, it is requiring much grace for the undertaking. We have just closed an eighteen day meeting at Pasco, Washington, with Rev. Lute Kohnenburger as pastor. She has no organized church, but she has a very nice church house with a parsonage attached and a good bell to announce the time for service, and all paid for. Pasco is in a desert, the soil is sandy, and its production is sage brush, and hot enough for mercury to stand at a hundred degrees. It is a railroad town and its population is three thousand. It is well blessed with churches, but they have gone out of business, or on a vacation for there was nothing doing. It's a great place for shows and while we were there we were favored with a Chautauqua and a carnival. Neither one of them had any interest in revivals and they lasted the biggest part of our meeting. The attendance was large and all the churches were well represented and we were left to hold the empty sack. We scattered bills, and rang the bell, we sang and preached, and shouted but the merry-go-rounds and ferris wheels, and big snake show took the crowds. 'They that are after the things of the flesh do mind the things of the flesh, and they that are after the Spirit the things of the Spirit.' We never preached to so many empty seats and as little crowds in our life. One night we preached to four adults and one baby, and it was asleep in its mother's arms and did not hear what we said, the little snoozer didn't bother us, it was under the blood. But its mother and one other person were tintured with some newism, and the other two were religious cranks. Now we will leave the reader to figure on the statistics. However, we will state the proposition. Multiply 0x1, and you have the result."

**WANN, OKLAHOMA**—"We just recently closed a most gracious revival with Brother Earnest Armstrong as evangelist, and Jack and Ruby Carter, song evangelists. They were surely a great team. Sister Carter's solos were simply wonderful. Brother Armstrong is a young preacher, a graduate of Bethany-Peniel College and we do praise God for a school where young men can get such training and go out and bless a lost world. The Lord helped him to bring some of the greatest messages we were ever privileged to hear. While we did not see as many souls get to God as we expected some prayed through in the good old fashioned way and we feel that much good was accomplished. We think we have the best pastor and wife in the world almost, and wish very much that we might be able to keep them, but don't know yet if we can or not. Anyway, Brother C. E. Smith is a man of God and if he does not see fit to remain with us another year we are sure God will make him a blessing wherever he goes. Sister Smith is pres-

ident of our N. Y. P. S. and has a good society, and has been doing a great work in holding our young folks together and training them in the work of the Lord. The Lord has blessed us wonderfully along financial lines this past year. We have raised our pastor's salary ten dollars per month and kept it paid up, also all our district and general expenses are paid for this assembly year. We give God all the glory and all the praise, for we are only few in number and realize that it is not by might nor by power but by His spirit. Amen.—Mary P. Harris, Reporter.

**EVANGELIST J. M. KEMP**—"We rejoice at the results being accomplished by the Holy Ghost under God through our humble efforts. Beginning April 4, running eight days at Plantersville, Alabama, we gathered a host of friends about us and out of large crowds we acquainted many with our Savior's full salvation. Winding up the loose ends of resignation from six years continual and successful pastoral service without a single vacation, we hastened to join people and Pastor J. W. Heathcock at Parrish, Ala., May 12 to 29. Satan posted a stubborn resistance but our God led pastor, people and evangelist on to victory, several praying

through satisfactorily. June 2 to 12 we joined Pastor J. E. Smith and wife in a pioneer effort at Talladega, Alabama, a beautiful town of about ten thousand. Many hindrances were extended us as to introduction, location and conflicting meetings near, shortening our time and opportunities. After witnessing many professions and making friends and enlarging our extended welcome we just drove down a stake promising to return later with tent and well planned effort. Surely we drove an effective entering wedge for our work in the near future. Our last and most successful meeting from human viewpoint closed last Sunday night, July 3, with our year-old baby church of Excel, Alabama. It was 'planted' by District Superintendent H. H. Hooker a year ago, 'tutored' by Evangelists W. R. Platt and wife six months ago, 'watered' by our faithful pastor, E. Johnson, continually, 'revived' by the Holy Ghost recently. God gave us a splendid increase, five adult accessions to the church, and about eight fair considerations to follow later, scores in the fountain. This baby church apparently the greatest prospect on the district, thriving indeed on spirituality. We are now opening a campaign at Saragosa, Alabama, with Pastor J. M. Martin, large congregations, splendid interest,

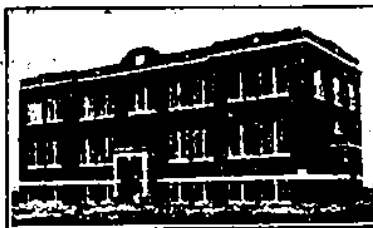
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beautiful prospects for a great revival. Pray on. Hold on. Great and mighty things ahead. Praise the Lord."

**EVANGELIST J. E. BRASHER**—"I have recently been in meetings at Childrens Home, Fla., Cottonville, Fla., and Goodwater, Miss., where the Lord blessed the preaching of His Word, and there were scores up for prayer at each place. The sainted John Wesley urged the young preachers to preach holiness, that it would bring sinners under conviction as well as believers unto holiness. Beloved, I covet your prayers."

**PASTOR IDA M. ATTEBERY**, Minneapolis, Kansas—"Just closed a tent meeting with Arthur Morgan and Reuben Bridgewater. We worked against great opposition, but a number were saved or sanctified and some additions were made to the church. I wish to recommend these young men for revival work. In calling them you will secure splendid talent. They are on fire, enthusiastic, earnest, and workers that will help your church. The young people's societies that are putting on revivals could not do better than to call these boy evangelists. We feel that Minneapolis is gaining ground, and trust that God will do great things for us in coming days.

Would like to solicit the prayers of friends for the work here."

**EVANGELIST B. M. KILGORE**—"We are now in a great revival at Hereford, Texas. Souls are praying through in the old time way. The service continued last night until after twelve o'clock, five prayed through last night. We have been here twelve days already and will stay until next Sunday, making seventeen days for this place. I think I can set a church in order next Sunday with a nice membership. Brother Luther Pryor is with me and God is using him in the salvation of souls. He is extra good with the young people. If any church or camp needs a preacher you will not make any mistake in calling Brother Pryor. We begin at Portales, N. M., the fifteenth to run over three Sundays. Please pray for us. I have an open date in August, and one in September. If you need me let me know."

**PASTOR G. R. DOSIER**, Goldthwaite, Texas—"Revival meeting closed Sunday night with victory, and about fifteen souls finding God during the meeting. This was one of the best meetings Goldthwaite has had in many years. Rev. Ralph C. Gray was the evangelist. I

have never listened to better gospel preaching than Brother Gray did, and not many that carry a burden for souls as he does. His shining face tells his hearers he has been with Jesus. That is the best recommendation one can have, to know God. Sister Gray sings with the spirit of God in her singing, and she also plays the piano. We never have worked with people whom we learned to love as with this dear man and woman of God. If you want real spiritual gospel preaching and constructive work done, just call these good people, stand by them, and you will not be disappointed in them. We had the best co-operation with all the churches and preachers that we have ever had since we came here two years ago. Well, we give God all the glory, he is blessing us here, our work is building. The offering came easy for the evangelist, and he was well pleased. On Sunday night he took a love offering for the pastor and the people responded with seventy-seven dollars, for which we praise God. You will not find a man who will stand by the pastor any more than Brother Gray. He works to make the church and pastor love each other better and more able to pull the grades than ever."

**NEWTON, KANSAS**—"Our spring revival was held by Rev. E. C. Allen of Hutchinson, Kansas. He is a real Holy Ghost preacher, not preaching man's theories and ideas, but adhering strictly to the Word of God. He is tender in spirit, and uses most excellent judgment in all details of his services. The church very wisely voted to recall Rev. Wm. Lambert to serve them another year. We are enjoying his ministry very much these days. He is doing a constructive work at this place, and is loved generally by the membership and townspeople. We are marching on with confidence in God, in our pastor, and in one another. Mrs. Lambert has recently had a very serious operation, but is slowly recovering at this writing. Will her friends remember her in prayer at this time? Many good things might be said about all our members but time and space will not permit, so in conclusion we wish to say that at Newton 'Jesus is all the world to us, our life, our joy, our all.'—Thomas A Brooks, Reporter.

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**EVANGELIST J. L. GLASCOCK**—"Recently Rev. E. O. Rice of Upland, Indiana, organized an evangelistic party, consisting of himself, the writer, and Rev. M. V. Lewis of Wilmore, Kentucky, the latter having charge of the song service. The first meeting was held in DuQuoin, Illinois, June 19 to July 3. It was the plan to hold the services in a tent, but not being able to secure the tent in time for the meeting, the way opened to hold it in one of the churches of DuQuoin. At first the attendance was not so large, but after a few services were held it increased, and the interest grew, until an intensely hot spell of weather came, and immediately after that a Chautauqua opened up which divided the attention of the people. Some of the pastors of the city, and a goodly number of the members of the different churches attended the services, and lent a helping hand to promote the work of



salvation. Also a goodly number of pastors and people from other towns and the surrounding country attended, and all expressed themselves as well pleased with the manner in which the work was promoted, and the messages given in sermon and song. The wife of Brother Rice was with us a part of the time, and delighted the people with the special pieces she rendered in song from time to time. On all sides we learned that DuQuoin is considered a very difficult field in which to promote revivals of religion, no extensive revival having occurred there for many years and that the people are noted for non-attendance upon religious services. Rev. Carroll, pastor of the Methodist Episcopal Church, was especially interested in the work we sought to promote, was present in many of the services, lending a helping hand, and invited the writer to preach in his church on a Sunday morning. He and his people were most hearty in their approval of the message we gave them on perfect love, de-

claring that it is the sort of preaching needed for our times. Favorable mention ought also to be made of Mr. Essick, a prominent official in the Baptist church, the leading one of DuQuoin, and the editor of the daily paper there, who was present in a number of the services, and published extensive daily reports of our meetings. By the hearty invitation of the management of the Chautauqua being held in DuQuoin, our evangelistic party held its closing service in their large tent, all of the pastors and their members uniting with us in a union service. It was said that the tent would seat eight hundred people and it was almost full. We had a good time preaching to the assembled throng, and a very fine musical program was put on, led by Brother Lewis, who sang effectively a special number, as did Mrs. Rice and another lady of the Baptist church whose name we did not learn. Altogether the meeting closed in a fine spirit, and the people seemed delighted and blessed. Brother Rice gave a fine exhibition of his characteristic business ability in his management of the meeting, taking charge of all of the preliminary work, and preaching one helpful and timely message."

PASTOR L. O. GREEN, Princeton, Ind.—"The Lord in His goodness has seen fit to send us one of the most gracious revivals we have been in for a long time. It has been the custom of the church here to hold a tent campaign each summer and this year Rev. C. B. Fugett of Ashland, Ky., was the evangelist. He is a brother beloved in the Lord and a truly great evangelist. He is a man of prayer and his preaching is under the anointing of the Holy Ghost. A number in the church who had lost the victory were reclaimed, confessions made, wrongs made right. A wonderful spirit of unity and fellowship prevails. Many were at the altar during the meeting seeking God and on the closing night there were forty-five or more seeking God and many were happy finders. We are truly praising God for what it has done for us. The work is moving nicely along all lines. Budgets all paid up to date, attendance good in all departments, and we are looking forward to better and greater things for the Lord. Pray for us."

EVANGELIST JAMES MILLER—"When I sent in my last report I was in a meeting at Grand Junction Colo., with Brother L. T. Corlett and his good people. I believe it is very safe to say that we had a good meeting here. Brother Corlett and others have written me since that the influence of the meeting goes on. Our next field of battle was at Modoc, Ind. Brother B. F. Wininger is the shepherd of this flock. I was slated for two weeks here but arranged to give them four instead. A long meeting is always preferable on my part as it always seems to prove out to do the most and best good for the church and pastor. I think we preached a week or ten days before making the first altar call and then only had a few. But during the four weeks we had four all-night prayer meetings and the people fasted which brought real results, in the way of conviction; hence old fashioned cases of justification and

sanctification. We had only about thirty-two seekers in all but the church received some twenty members from the same. A Sunday school teacher of another church was sanctified about 2:40 a. m. in one of these all-night prayer-meetings and shouted all about the church. I still believe we can have old fashioned meetings if we can find the people that will pay the price. Brother Wininger and wife are fine people to work with and are mighty people in pray-

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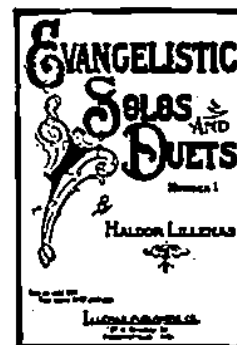
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er and the Scriptures. My next stop for a meeting was at Kendallville, Ind., for eleven days. I frankly confess I don't know very much about how to hold a meeting in these days in eleven days. But we do our best when called for this space of time. We have a small class at this place, just about one year old, worshipping up stairs in a hall over a pool-room. The hall is on the main street in the center of the city. A young man by the name of T. F. Bowers is their pastor. This is his first work but he is doing splendidly in every respect. During these eleven days we had a number at the altar and closed with it full. The pastor writes me since he has taken a number into the church and that the meeting had a good influence in the town for our church. Brother and Sister Geil from Frankfort, Ind., were our co-workers here. They sing and Brother Geil plays his xylophone. Many were brought into the meeting on account of their good singing and playing, and among them some of the best people in the town. We then visited the Olivet Camp for a few days, feasting on the good things we found there, after which we went to St. Louis, Mich., for Brother S. D. Cox the

Superintendent of that district, in a two weeks' Home Missionary meeting. During this two weeks we had a number of seekers. Brother Cox came to us the last Sunday and helped us finish the job. In the afternoon of this Sunday Brother Cox preached about an hour, organized the church, made an altar call and had six people to respond. The writer preached that night and had the long altar lined with people from the age of seventy down. It was a great closing and God's approval was upon the work. After a few days at home we came to this place, Elmhurst, Ill., which is a suburb of Chicago. This is another Home Missionary campaign being put on by the Chicago Central District. The crowds are small but the interest is good and we have found a few of God's choicest people here. Some have asked for prayer, we haven't made an altar call yet. It is slow work here as it always is in a Home Missionary meeting in and around Chicago, but we are believing God for some good results. Just what the final outcome will be we cannot say but we will do our best to sow the seed and get all through we can and give them a Church

of the Nazarene if they desire it. Let all the people say Amen!"

**PASTOR I. D. FARMER**—"I took this church (Cleveland, Okla.) after the Assembly last fall, had twenty-four members and three of them in Illinois, one in Kansas, and one in Texas, but God has been in the lead and we have taken in five new members, making a total of twenty-nine at present. We have been hindered somewhat in our revival effort on account of our evangelists failing to get to us, but we have had two short meetings. Brother and Sister Rice came by and were with us for one week and God honored their work. We have made some improvements since we have been here which are paid for. Our Sunday school is doing fine work under the efficient leadership of our Superintendent Brother Chamber. God gave him to us since we took the work. Our budgets, both general and district, are paid in full and we have some left in the treasury. To God be all the glory. My friends outside of the church have made that possible. We have been called back here for the next year and by the grace of God we are going to do our best. We have taken on another preaching point, Gypsy Camy, south of Cleveland six miles. It has become a Nazarene mission, and I preach there twice on two Sundays in each month and my wife preaches the same time here at the home church. Pray for us."

**EVANGELIST F. P. KERST**—"On the twelfth day of May we opened up a Home Missionary meeting in Columbus, Ind., in a tabernacle with a seating capacity of better than six hundred. This building was turned over to us absolutely free of cost. It is owned by a man by the name of Thomas Fivecoat, he is as fine a Christian gentleman as you would ever care to meet. For several years he said he had prayed for the Nazarenes to come to Columbus to stay. From the very start we had a very hard fought battle. The weather was against us, for twenty some days it rained every day without a break. And some times right at service time it would simply pour. Nevertheless, some of the good people would come through the rain to meeting. The Lord would bless in every service. On account of the prolonged inclement weather, we were obliged to hold longer than we would otherwise. After the weather cleared away the crowds increased and we finally organized a Church of the Nazarene. We had with us during the meeting, Brother and Sister Wines who came in and stayed with us over the week end and they preached with power the everlasting gospel and souls were blessed. We also had our beloved District Superintendent with us about three times during the meeting. We were also blessed by having some of our good people with us from Seymour and Shelbyville, also three of our good Nazarene Evangelists with us some to help push the battle. Brothers Bevers, Thornton, and Jewell all live in Columbus and put their best into the services while at home. Brother Sparks one of our good singers was also with us one Sunday and our hearts were blessed as he sang the beauti-



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ful songs of Zion. Miss Nellie Dodd is the singing Evangelist from Vincennes Ind. who was with myself and family in this place. We believe Columbus will soon have a strong Church of the Nazarene. Please pray for them. Not great numbers were at the altar, but God was with us. We are now in a tent meeting at Madison, Indiana, where we also hope to establish a good church. Madison is a beautiful little city of about 7,000 on the Ohio river, in Southern Indiana, surrounded with so many beautiful hills and valleys that it makes one think of some of the beautiful cities of the great western country. We need a good holiness church in this place. When you read these lines please breathe up a prayer to God for this place and work."

## TELEGRAMS

### IOWA CITY, IOWA

First holiness campaign in history of Iowa City, Ia., closed Sunday night with altar lined with seekers. Sunday a good day in all the services. Holiness planted in this great educational center to stay. Quite a few people want a Church of the Nazarene. Campaign sponsored by Union Prayer Circle.—J. E. Gaar, Evangelist.

### NEW BEDFORD, MASSACHUSETTS

Opening service Smith Mills Campmeeting greatest ever. Special drive first night, attendance great success, nine hundred on the grounds. Stirring message by Rev. Martha E. Curry. Eight seekers at altar—Tom M. Brown.

### JUNCTION CITY, KANSAS

The Edwards Evangelistic Ladies' Quartet will broadcast from Milford, Kansas, Friday, July 22, six to six-thirty. Station KFKB. Wave length 242. Engaged in home mission campaign at Junction City, Kansas. Co-operate in prayer.—H. O. Lytle.

### WASHINGTON, PENNSYLVANIA

Four weeks' tent campaign with Lula Kell, Marsh, Ward. Closed Sunday with decisive victory. Downtown church assured. Two thousand dollars raised in short time, pledges. 150 seekers. Pittsburgh Zone Ministerial Association meeting here June 30. Wonderful success.—H. B. Schlosser.

### GLENDAL, CALIF.

Dr. Matthews in a critical condition following a serious operation. Please pray.—Mrs. John Matthews.

### NEW PHILADELPHIA, OHIO

Just closed best revival of our history. Seekers almost every service. Tent filled regularly and overflowed at times. Lawrence Reed, evangelist, Haas and Anderson, singers. These workers are unexcelled for effective genuine old time evangelism.—J. C. Albright, Pastor.

### NEW BEDFORD, MASS.

Great camp at Beacon, New York. District subscribes twelve hundred dollars toward Jerusalem church building.—A. H. Kauffman.

## ANNOUNCEMENTS

**SPECIAL NOTICE**—The Arkansas District Nazarene Campmeeting will begin July 28th, and continue over August 7th. Workers: Rev. John and Bona Fleming and Prof. C. C. Rhebarger, with local help to keep everybody busy. Located on our new camp grounds two miles out of North Little Rock, on the Little Rock-Fort Smith highway. Five acres of as pretty camping grounds as you ever saw. Plenty of good water and shade. Tents for the entire time \$5.00. Cafe will be run by the campmeeting, but meals reasonable. Our friends all over the country who will be spending their vacation at this time are invited to meet with us and enjoy this feast of good things with us. And those who may be passing through the state are likewise invited to spend as much time with us as they can. Our new tabernacle is just completed and hundreds of people will hear the full gospel one more time. You are also invited to join us in importunate prayer that God will bless at least 1,000 souls. It can be

done for they are here. If you come on railroad, notify me and you will have conveyance to the grounds. Let me see you at the Arkansas Nazarene State Campmeeting, July 28th to August 7th. —John W. Oliver, District Superintendent.

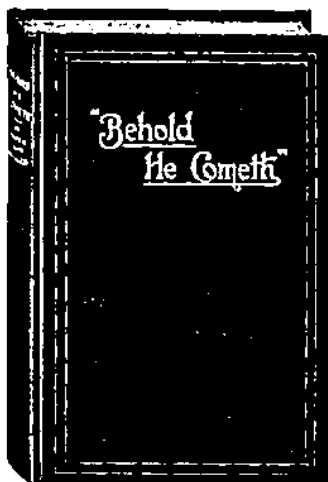
**NOTICE**—Tilden, Illinois, Church of the Nazarene will be dedicated Sunday, July 24. Rev. R. L. Morgan, evangelist, and District Superintendent E. O. Chalfant will be present and speak. All southern Illinois Nazarene pastors are urged to be present. For particulars, write Rev. Mrs. F. L. Jones, Pastor, Tilden, Illinois.

**SPECIAL NOTICE**—Georgia, Florida and Alabama Nazarenes: You are especially invited to be present at our campmeeting at Sale City, Georgia, August 11 to 21. Rev. C. A. Gibson, District Superintendent of Ohio District, and Rev. O. Nease, pastor of First Church, Columbus, will be our preachers. Rev. Frank Watkins of Marion, Ohio, First Church, will lead the singing, and his wife will preside at the piano. Uncle Buddie is our

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new president. The Vaughn Radio Quartet will be a great attraction at this camp. Board and lodging can be secured at \$1.00 per day. Make your arrangements to come.—W. W. McCord, President.

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## DEATHS

**BLUM**—Wm. F. Blum died June 19, 1927, age fifty-seven years, early Sunday a. m., in Garden City. He had been Sunday school superintendent seven years, at the Church of the Nazarene chapel, always at his post when his health would permit, being often a sufferer from asthma. Last winter he had a spell of pneumonia, from which he seemed to recover and we thought he would stay with us years yet, but God called him after three days' illness. He left his testimony at church that if God called him he was ready to go. He was a carpenter by trade. We expect to meet him at home in glory. The body was taken to Newton, Kansas for burial.—Mrs. Caltha Brush.

**WAGNER**—Flora Ropp was born at Mapleton, Stark County, Ohio, May 4, 1862, married to Urbanus J. Wagner April 8, 1884, at Canton, Ohio, and came to Kansas soon afterward, where they resided until her death which occurred June 20, 1927, at Buffalo, Kansas. It has been the privilege of the writer to know Mrs. Wagner for a number of years, and words fail to express the homage due this good woman. She often testified to the marvelous grace of God

that reached her weary sin-sick soul, and snatched her from sin's awful despair unto the glorious light and liberty of a child of God. Later she was sanctified wholly and never has the banner of King Jesus been held higher than by this faithful pilgrim and never did she waver or compromise. She has been affiliated with the Evangelical church and Methodist Episcopal church, and the last five years has been a member of the Church of the Nazarene of Buffalo, Kansas, at whose altar she saw her husband pray through to victory just a year before her death. The church has lost a faithful member, who was always ready to fight when the battle was the hottest, and always ready to give of her means as God prospered her. Her husband is bereft of a faithful wife. Her boys, Charles T. and Will J. and daughter, Mrs. Cora Price, have lost a mother whose love for them was unwavering and whose prayers will rise as sweet incense to the throne of grace in their behalf. Mrs. Wagner suffered intensely during her last hours, but was conscious most of the time, and often expressed an eagerness to go to her eternal home, not that she shrank from the will of God, should it have been otherwise, but because she could with the eye of faith catch a glimpse of the glory awaiting her. While our hearts are made to bleed because of our loss, yet we rejoice to know another soul is safe in its final retreat, and heaven will be sweeter and dearer because our dear Sister Wagner is there. The funeral was held in the little brick church she loved so well, conducted by her beloved pastor, B. F. Lehman, assisted by Rev. Platz of the Evangelical Church of Yates Center. Interment in Yates Center Cemetery.—Gertrude L. Jefferson.

**NORRIS**—Holland Arthur Norris, son of Rev. and Mrs. J. W. Norris, was born at Breeding, Kentucky, October 25, 1906, and departed this life to be with Jesus, July 3, 1927, at eight-thirty p. m., at the age of 20 years, 8 months, 8 days. Holland has lived with his parents almost all of his life, where he has had the influence of godly parents, who by godly example and with prayers and tears lived before him until they have had the blessed assurance that he has

passed to yonder better home. He was married to Jenny Shearer September 18, 1924. Their lives together have been beautiful, for they have been lives of purest love and faithfulness to each other. He first professed faith in Christ April 21, 1925 in a service at Columbia Church of the Nazarene, held by Bud Robinson. All his life has been one of temperance, morality and truthfulness. Attending church was his chief delight. Since the organization of the Church of the Nazarene in Columbia he has been a faithful attendant. If Jenny and Holland were not at church we knew there was a good reason. During his last illness he realized that he had not been as true to his Christ as he should have been. In earnest prayer he continued until he was beautifully saved and sanctified several days before his spirit took its flight. Sunday, June 26, he was baptized by his father and received into the church by Rev. Nancy Galbreath. His desire and prayer to shout before he died was granted for the night God sanctified his soul, his shouts of praise rang out through the night until neighbors were awakened from their slumber. His last days were an inspiration and blessing to all who came in his presence. All day long and through the restless hours of night he prayed and testified to the goodness of God. He spoke much of his good wife and her faithfulness to him, also thanked God for his praying father and mother. He longed to see Elam and Darus and prayed much for them. His spirit left his frail body without a struggle and winged its flight to that sweet realm where pain nor death can ever enter. Funeral services were held at the Church of the Nazarene in the presence of a large audience. Several of his choice songs were sung, among which were "When They Ring Those Golden Bells for You and Me," and "Safe in the Arms of Jesus." The message was delivered by his pastor, Mrs. Nancy Galbreath, from the text, "Blessed are the dead who die in the Lord." Rev. Smith, a Methodist minister, also assisted in the service. The body was laid to rest in the Columbia Cemetery. He leaves to mourn their loss, a dear wife, father and mother, two brothers Elam and Darus, a sister, Kate and a host of friends and relatives. He cannot return to them, but they to him may go.—Rev. Mrs. Nancy Galbreath, his pastor.



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**CAMPMEETING CALENDAR**

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

July 8 to Aug. 8, Missoula, Mont. Workers: Evangelist E. Arthur Lewis and Co-operative Evangelistic party, Rev. Sadie M. Lewis, Rev. Hattie Goodrich, Rev. Mrs. E. J. Hollowell, soloist, Acollan Quartet, Rev. E. J. Hollowell and others. For information, write Rev. Hattie E. Goodrich, Secretary, Box 4, Missoula, Mont.

July 10 to 24, Minneapolis District Campmeeting, St. Paul, Minn. Dr. J. W. Goodwin, evangelist; Mrs. Leta D. Anderson, soloist; Miss Nina Johnson, pianist. Minneapolis First Church orchestra. For further information ad-

dress E. E. Wordsworth, 1911 East 36th, Minneapolis, Minn.

July 10 to 26, Minneapolis District Camp, Bates and Hastings Avenues, St. Paul, Minnesota. Workers: Dr. J. W. Goodwin, J. W. Henry, J. O. Schaap, W. H. Dietzman, Earl Strong, J. W. Gruver, Ben and Eva Mathison, Julius Miller, Mrs. Leta D. Anderson. For information write Rev. E. E. Wordsworth, 1911 East Thirty-sixth Street, Minneapolis, Minn.

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

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

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

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

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

July 19 to 31, Hattown, Missouri, twenty miles west of Springfield, Mo. Workers: C. B. Fugett and Wear Evan-

gellistic Party. For further information, write G. W. Wilson, Hattown, Missouri.

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

July 21 to 31, Fifteenth annual campmeeting of the Miami Valley Holiness

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Association. Special workers: Rev. and Mrs. A. H. Johnston, Jesse Whittecot-ton. For further information write Rev. J. L. Konnett, 33 North Kilmer Street, Dayton, Ohio.

July 22 to 31, Vilonia, Arkansas, Holiness Campmeeting. Workers: C. C. Cluck, evangelist; C. W. Johnson, pastor. For further information, address L. S. Thompson, Secretary Campmeeting Board, or Mrs. J. E. Gray, Route 3, Vilonia, Arkansas.

July 24 to August 7, Erick, Oklahoma. Workers: J. Walter Hall, T. C. Leckle, pastor; Ernest Hall. Free entertainment for preachers and their wives. For information, write T. C. Leckle, Erick, Oklahoma.

July 28 to August 7, Fourth Annual Campmeeting of the Ohio District, Columbus, Ohio. Workers: Rev. F. W. Nease, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, Rev. Charles A. Gibson, Vaughn Radio Quartet. For further information write Rev. Orval J. Nease, 146 King Avenue, Columbus, Ohio.

July 27 to August 7, Wheeling Annual Campmeeting, Hazelton, Indiana. Workers: J. A. MacClintock, Miss Ethel Baldwin. For further information, write Miss Stella E. McRoberts, Secretary, Hazelton, Indiana.

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

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

Ind., or Mrs. J. E. Carder, Letts, Ind.

July 29 to August 7, Northern California District Campmeeting, Santa Rosa, California. Workers: E. J. Lord, H. Orton Wiley, Mrs. I. W. Young, Mrs. J. W. Farr. Manager in charge, F. B. Smith, District Superintendent. For information, write Rev. E. J. Ewell, 767 Mill Street, Santa Rosa, California.

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

July 29 to Aug. 7, Portsmouth, R. I. Workers: Chas. H. Stalker, W. R. Cox, Cora Slocum, Alvin Young, Mrs. Chas. H. Stalker. For further information address Andrew B. Starbuck, Newport, R. I.

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

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

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

Aug. 4 to 14, Peniel, Texas. Workers:

Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wieso, P. O. Box 88, Arlington, Texas.

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

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

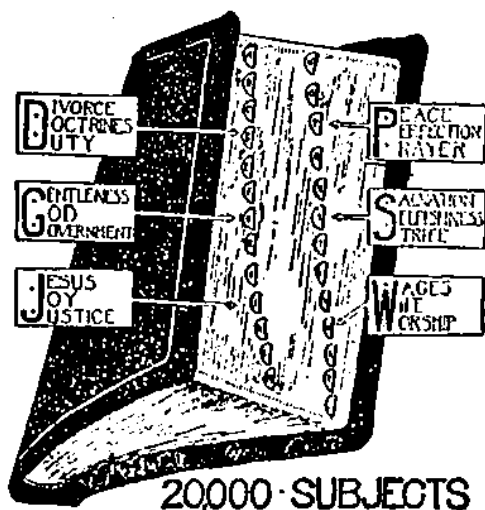
Aug. 4 to 14, Lily Lake Camp, twelve miles north of Binghamton, N. Y. Workers: Rev. Herbert Moore and others. For information write Rev. R. Dyer, 12 Home Ave., Binghamton, N. Y.

August 5 to 14, Twenty-fifth Annual Campmeeting, Pearl, Texas. Workers: Ralph C. Gray, Mrs. Gray, Mr. Clyde Dilley. For information, write Rev. G. R. Doster, Pastor, Goldthwaite, Texas, Box 135.

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

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

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

August 11 to 21, Annual Campmeeting Southeastern Michigan Holiness Association, Maybee, Michigan. Workers: Edna Banning, J. C. Walker and wife, the Douglas brothers. For information write Mrs. Clara Palmer, secretary, 644 Thompson Street, Ann Arbor, Michigan.

August 11 to 22, Thirty-fifth annual holiness campmeeting of Beebe and Arkansas Holiness Campmeeting Association. Special workers, Josiah Tucker, Willard B. Davis. For further information, write Mrs. Callie Harrison, Secretary, Box 12, Beebe, Arkansas.

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

Aug. 12 to 21, Ramsey, Ind. The 24th

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

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

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

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

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

Cain, Secretary, 616 South Vine Street, Wichita, Kansas.

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

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

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

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

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<i>Vision of the horns.</i>	<b>ZECHARIAH.</b>	<i>Redemption of Zion.</i> 833
trees that were in the bottom; and behind him were there red horses, speckled and white.	B.C. 928	fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.	CHAP. 1.	
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.	1 ch. 6. 2	
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.	2 Or, say.	
	1 Pa. 91. 11.	
	Heb. 1. 14	
	1 Pa. 163. 20	
	1 Pa. 102. 12	
	Rev. 8. 10.	
	1 Jer. 23. 11.	
	Dan. 9. 2.	
	ch. 7. 3.	
	1 Jer. 32	
	10.	
	1 Joel 2. 18.	
	ch. 8. 2.	
	1 Is. 6. 4.	
		CHAPTER 2
		I LIFTED up mine eyes again, and looked, and, behold, 2 man with a measuring line in his hand.
		2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.
		3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

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

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

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

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

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

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

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

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

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

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

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

August 27 to September 5, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers:

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### I. CHRONICLES 6 *The singers appointed by David. Aaron's office*

24 Ta'-bāth his son, U'-ri-ēl his son, Uz-zī-āh his son, and Sha'-ūl his son.

25 And the sons of El-ka'-nāh; A-mā'-sai, and A-hi'-mōth.

26 As for El-ka'-nāh: the sons of El-ka'-nāh; Zō'-phai his son, and Nahath his son.

of Ba'-ā-sai-āh, the son of Mā'-chi-āh,

41 The son of Eth'-ni, the son of Ze'-rāh, the son of A-dāi-āh,

42 The son of E'-than, the son of Zimmah, the son of Shīm'-ē-I,

43 The son of Ja'-bāth, the son of Gēr'-shōm, the son of Levi.

or, 24a.

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

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

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.....July 27 to 31

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Minneapolis (Jamestown, N. D.).....Aug. 9 to 14  
Iowa (Marshalltown).....August 17 to 21  
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Indianapolis (C. J. Quinn appointed to act as  
chairman).....August 24 to 28  
Eastern Oklahoma.....September 21 to 25  
Western Oklahoma.....September 28 to October 2  
Alabama.....Oct. 28 to 30



## Idaho-Oregon District Campmeeting Nampa, Idaho, August 4-14, 1927.

**WORKERS:** Rev. Bud Robinson, Revs. Jarrette and Dell Aycock; Miss Aycock, pianist.

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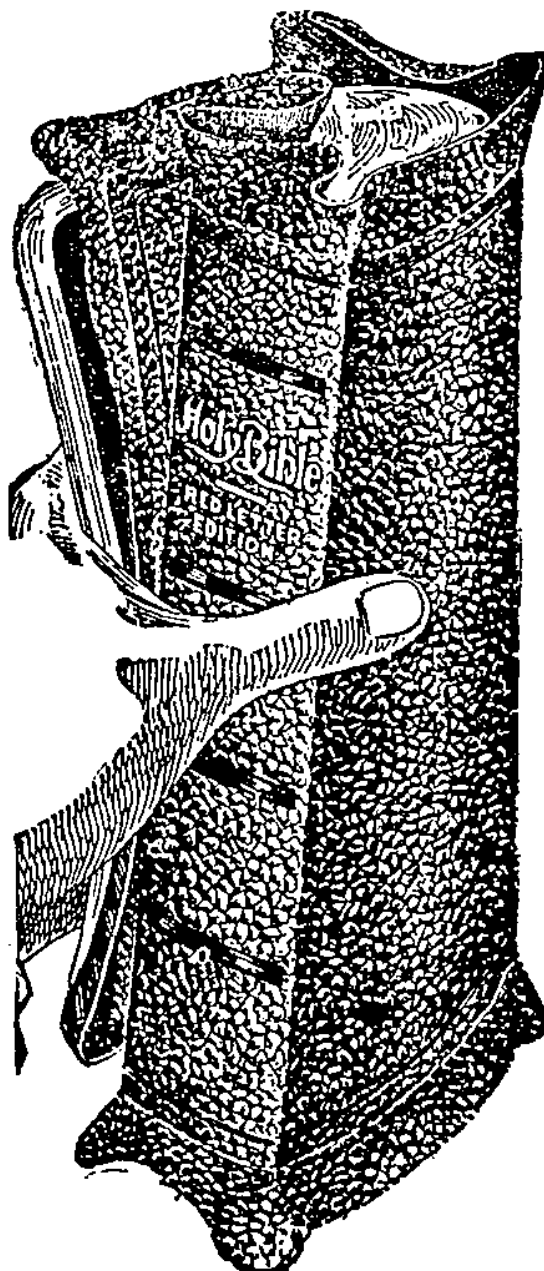
All the usual services, also three special children's services conducted by Mrs. Aycock, and several young people's services conducted by Rev. Aycock. Rev. Robinson and Rev. Aycock will alternate in three preaching services daily, and a people's service will be conducted daily by the pastors of the district.

Meals served cafeteria style at the Club of Northwest Nazarene College, and rooms for rent in the dormitories at the rate of \$3.00 for the ten days, or 50c a day for less time, roomers to furnish their own bedding. Campers bring their own equipment, and will be furnished free camp sites in beautiful Kurtz Park, where the camp is to be held.

For information, write A. E. Sanner, Chairman Camp Committee, Nampa, Idaho.

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## St. Matthew 27

## Christ accused before Pilate—He is crucified

silver in the temple, <sup>a</sup> and departed, and went and hanged himself.

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

A. D 88

d 2 Sam. 17.  
21.  
Acts 1. 18.

will ye that I release unto you? They said, Bâ-râb'baa.

22 Pi'late saith unto them, What shall I do then with Jê'gus which is called Christ? They all say unto him, Let him be crucified.

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