

HERALD of HOLINESS

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WHAT THE BIBLE TEACHES ABOUT THE SPIRIT WORLD

THE Bible teaches that man possesses an immortal spirit at present tenemented in a corporeal body, but capable of existing apart from it, limited in its apprehension of persons and things because of its incarceration in the flesh, but with capacity for communing with God and of thinking His thoughts after Him and of learning of Him and from Him forever more.

The Bible teaches that there are myriads of spirits good and bad in the unseen world, that some of these are angels created of God for His own purposes, and that others of them are men, made in His own likeness and now disembodied, awaiting the resurrection of their bodies.

The Bible teaches that God is in essence pure spirit, and that the third person in the adorable Trinity of the Godhead is by nature and office, as well as by proper appellation, the Holy Spirit.

The Bible teaches that in the will and at the command of God, or by the permission of God angel spirits can commune with men in the form and in the language that is comprehensible to men. It teaches that such angel communication may be on the part of good spirits as a blessing or warning, or by evil spirits as a means on the part of the Prince of Darkness of leading those who have rejected the light of God into further and grosser darkness. But it teaches that efforts to set up communication with the spirits of dead men is wickedness, and that the office of medium or professional leader in the supposed communication with the spirits of the dead is gross wickedness.

The Bible teaches that the only necessary spirit communion is that which the believer can and should hold with the Holy Spirit, and that this may be continual and sufficient, as bringing essential things of the past to one's remembrance, giving to the individual soul the witness of present acceptance with God and of His imparted holiness within, and also make all essential revelations of things to come. It teaches that the relations between the purified human spirit and the divine Holy Spirit is the only true and righteous spiritism.

The Bible teaches that when the righteous human spirit is ejected from the body by death it immediately goes on into the presence of the Lord, and that when an unrighteous human spirit is dismissed from the body it enters immediately into a state and region of remorse and sorrow, and that the fate of all human spirits is decided upon the basis of their willing choices while they are still in the flesh, and that there is no change in state or fate or destiny after death has taken place.

The Bible teaches that the immortal, spiritual essence of man is undying, so far as dying has reference to annihilation or unconsciousness, and that every individual human spirit, having found the fate and destiny for which the choices made during the career in the flesh have prepared it, will live on in endless light and glory and happiness with God and holy angels and redeemed men forever and forever, or else will exist on in a conscious state of sorrow and remorse in darkness and in despair with the Devil and his angels and lost men while the cycles of eternity roll. Oh, "Where will you spend eternity!"

HERALD OF HOLINESS

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SPECTACULARISM IS NOT SPIRITUALITY

THE Roman Catholics have recently concluded in Chicago, what is likely the largest gathering for religious purposes that has been held in modern times; and it is doubtful whether ever before in the history of the world so many people from such great distances ever came together for a religious demonstration. Of course many Protestants will smile at the credulity of the millions who have taken part in a mere formal gesture, but there is no doubt but that Catholicism has succeeded in her purpose of binding her own people more closely to her hierarchy and of making an impression on this country and on the world which will assist her in gaining the political, economical and social ends which her program requires. For Protestantism is weak when it is negative only. And a great percentage of Protestantism in this country is but weakly and negatively opposed to Catholicism, without being positive in their adherence to the doctrines, experiences and life for which Luther, Knox and Wesley suffered and wrought. No mere anti-catholic propaganda can fill the bill. Only a genuine, fundamental, vital, Pentecostal Protestantism can meet the need.

So while there is little to be accomplished by a crusade against Catholicism as such, and little to be gained by attacking the spectacular exhibition made at Chicago, everything for the life and good of ourselves and the nation is to be gained by a positive, wide-spread, Holy Ghost revival.

And this reminds us that in the midst of this age which has been designated as "an age of doubt," there are indications that the pendulum is swinging again toward superstition, as it always does when the age of skepticism passes. Spiritualism is growing apace in this country and in Europe. And while this is the most positively demoniacal heresy that possesses any degree of respectability in civilized lands today, it nevertheless, has that element of spectacularism for which it is evident many are becoming hungry. In Spiritism men can have their appetite for mystery and spectacularism satisfied without being troubled about moral standards, and there is no wonder that

it is popular with those who are unwilling to meet the conditions for genuine Bible salvation.

And every healing cult in the land is prospering wonderfully. If there is some sort of a creedless spiritual movement connected with it, so much the better for the popularity of the affair. But still the healing, speaking in unknown tongues, and evidence of temporal prosperity are what draws the crowds and induces the following, and not a few who have once professed the grace of perfect love get infatuated with these surface movements. So the fight is on, and no mistake, and it is not likely to become easier in the days which are immediately before us. It is but a step from the lengths to which many spectacular movements in this country have gone to the place where men revere the bones of martyrs, worship at a shrine which celebrates a vision of angels, or make sacrifice to a snake of brass. May God deliver us!

The essential things of Christ are, none of them, spectacular. "The more excellent way" is the way of perfect love. The fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and all these are subjective and incapable of full expression in any words or deeds, and we are soundly warned by the Master Himself against supposing that the "kingdom of heaven cometh with observation." Let us not be deceived by anything new, no matter how spectacular it may be; for the "old way" of the saints and sages is the way of personal, vital, subjective, inwrought holiness of heart and life.

MYSTICISM AND HOLINESS

A MINISTER recently wrote the editor as follows: "I have a friend in New Jersey who is a minister in the Protestant Episcopal Church. We were both formerly members of the New Jersey Conference of the Methodist Protestant Church, but he went into the Episcopal Church and I came west and finally united with the Church of the Nazarene. Notwithstanding the difference between us ecclesiastically, we have maintained a warm feeling for each other, and have kept up a friendly and brotherly correspondence all these years. We often differ in opinion, but we agree to disagree agreeably. Sometime ago my friend introduced the subject of 'Mysticism,' and I wish to quote from his letter.

"Perhaps you will think that Mysticism is a hobby of mine, but by Mysticism I mean to express that type of religion which puts emphasis on the immediate awareness of relation with God, or the direct and immediate consciousness of the Divine Presence. It is religion in its most acute, intense and living state!"

"To this I replied that if he would substitute 'holiness' for 'Mysticism' in the above he would express

what we believe and experience by the term 'holiness'; that this is obtained by grace through faith, and is, as a religion, 'most acute, intense and living' (and satisfying). I told him it was what the old Methodists used to call 'The witness of the Spirit,' and 'assurance,' which, of course apply both to justification and sanctification.

"In his last letter my friend says: 'Now about Mysticism and holiness; they appear to be two different things to me, and I have come into contact with both. A mystic, such as I have in mind, is lovable, has close communion with God, and is such that he wins admiration, respect and even love from others. As a rule it is a matter of experience, rather than a scholastic theory. It is the love of God, living with God, and becoming like God. It is more than assurance, of which I have known and taught something. Mysticism could not be regarded as synonymous with holiness, because mystics never call themselves such. So far as I know, it is not a self-professed state, nor is it a theory. Rather it is a word used to describe those who we feel sure have seen God, and though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory.'

"Now I think I know how I would answer the brother, but wish to take counsel with you before doing so. Will you kindly give the standing of both Mysticism and holiness as viewed in the light of the Scripture, and describe the difference or agreement between them?"

Our heart was blessed in thinking of this interesting correspondence between two somewhat elderly men who, from a common beginning, have separated rather widely in ecclesiastical matters, and we find ourselves somewhat in agreement with them both, though perhaps not fully in accord with the views of either on the subject of their discussion.

To us, holiness and Mysticism are not full synonyms. Accepting the definition of Mysticism given by the brother in the East, and endorsing the definition of holiness which we know the brother in the West would give, we would say that holiness is both the antecedent and the consequent of true Mysticism. That if Mysticism is "religion in its most acute, intense and living state," then the only way to fully attain to it is to obtain the baptism with the Holy Ghost and fire by means of which, first of all, the heart is cleansed from all inbred sin and made the properly prepared abode of God, of whose indwelling presence the sanctified believer is fully aware. And yet on the other hand, holiness is not only an experience in the sense of a crisis instantly obtained by faith, but it is a life to be lived, and in the living of that life, the most conscious, subjective fact is the continual presence of God within, which in turn is true Mysticism.

Speaking somewhat metaphorically, we may say-

that Mysticism is the *meat* of holiness, and holiness is the *skeleton* of Mysticism. And if we were compelled to choose between a shapeless mass of meat and an unsightly skeleton, we would be at a loss to know which to prefer; for we want that upright, well-formed, well-fed, well-proportioned religion which results from a proper uniting of the elements of both.

Historical Mysticism has had its Thomas a Kempis and its Madam Guyon who undoubtedly personally arrived at the station of Full Salvation and enjoyed that glorious communion with God which is the right and heritage of the true saint. But although these made their way through the wilderness to the desired resting place of the soul, they did not blaze a path sufficiently clear that others could intelligently follow. Hence true Mysticism owes a great deal more to John Wesley than to a Kempis or Guyon. For although one would scarcely think or speak of Wesley as a Mystic, nevertheless he taught men definitely how to follow the path which leads to full fellowship and communion with God and how to know when they have reached the goal.

And modern Mysticism is characterized by uncertainty and indefiniteness. A man may groan after holiness and keep his ecclesiastical standing, but let him profess to have "arrived" and immediately an out-cry is made against him. A man may be supposed to have possessed the "Canaan" experience just so he will not attempt to describe its "metes and bounds." A famous preacher said he had a man in his church who he thought was sanctified until he heard him say he was and then he knew he wasn't. And all Christians are encouraged to suppress, counteract, and by every possible means reduce inward sin to a minimum, but if they find complete deliverance from it they are branded as pharisees or fanatics. In modern Mysticism anything may be approximated, but nothing must be definitely attained, and this is one of the greatest hindrances to true Mysticism that was ever manufactured by earnest, but misdirected men.

And even in the holiness movement, and occasionally in our own church, we see manifestations of this modern and erroneous Mysticism. It usually begins when some preacher preaches the experience of holiness plus forty years of growth as the normal experience of the newly sanctified. But some seem to think they are licensed to preach any sort of a standard of human perfection, just so they do not claim to have attained it themselves. So pretty soon they are urging the people to cast away their definite faith and profession and go in for "something that is just right out there, which few if any of us have reached, and which I do not claim fully to have reached myself;" and the misled people follow their leaders' advice, and profess and "un-profess" and go to the altar and then stand up and make professions with about as much actual depths of concern as they would feel

over a slight cold or a trip to the grocery. Such preachers are in the same class, though less in error, as the mystical Modernists who would have us discount all the progress of Christianity and put Christ, Buddha, Mohammed and Confucius in the same category, and cast all religion true and false into the same pot and then go in and draw out whatever of truth and consolation we can.

Is there no dependable word of promise? Is there no definite condition which any man may meet that will bring him into fellowship and communion with his God? Our answer to these questions is an emphatic yes, and we resent the efforts of those who would confuse us, be-dim our path markings, and set us to groping in a damp and foggy wilderness. There is nothing better than the old Pauline, Wesleyan, Nazarene paths, and there is no attainment of grace beyond the experience of entire sanctification obtained by the baptism with the Holy Ghost and retained by such a life of obedience as will enable that Blessed One to dwell within continually. These are plain facts, but they constitute all that is essential in true Mysticism.

THE PERILS OF THE PREACHER

NO DOUBT the Apostle James, by that rather peculiarly translated verse, "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (James 3:1), meant, in a more currently literal sense, "Do not desire to be preachers, for they are exposed to the greater perils."

Today a former soldier of the World War told me that when his company reached "the front" the Captain removed every mark which distinguished him from a private soldier and forbade his men to salute him or in any way to give the slightest intimation that he was different from them. In doing this he explained that his purpose was to protect himself against the special efforts of the enemy to "pick him off."

And undoubtedly the Devil has a special grudge against preachers and on that account multiplies their perils. Just take the matter of finances: if the preacher is careful and wise and saves anything out of his income, it is soon reported around that he is rich. If he is not so fortunate or wise, but runs into debt, it is said that he is extravagant, if not dishonest. If he asks for money, people say that is his purpose in preaching; and if he does not ask for it, they take it for granted that he does not need it, and so withhold it. If he and his family dress as well as his members, they are said to be worldly; and if they do not dress so well, they are said to be shiftless.

Then take the matter of temper and methods: If the preacher uses tact, he is dubbed a compromiser; and if he preaches unpopular truth he is called a fanatic. If he is meek, he lacks initiative; and if he is zeal-

ous, he is presumptuous and vain. If he does not build up his work, he is a failure; and if he takes in lots of members, he is sold out to popularity. If he raises lots of money for missions, he is not interested at home; and if he builds a good plant for his own church, he is an enemy to the heathen. If he won't have evangelists, he thinks he is a great preacher himself; and if he does have evangelists, it is in order to get out of preaching for a few Sundays in the year. If he is an evangelist, many of his advisors think he would suit better in the pastorate; and if he is in the pastorate, many think he is really called to be an evangelist. If he won't take a District or General position he is selfish and shuns responsibility; and if he does take such a place, he does it because he loves honor. The preacher is heir to about all the temptations of the ordinary mortal, and some which are never wasted on others.

But aside from all these considerations, there is the outstanding responsibility which arises from the fact that the preacher is to speak for God to men, and that while others may be good even if they are fools, a little error on the part of the preacher may result in heresy that will damn a thousand souls in perdition.

Do you ever pray for your preacher? Do you really sympathize with him and try to help him? Did you ever try to encourage him by making occasional "Love offerings," with the instruction, "Do not report this on the salary?" Do you lend your influence to the movement for granting the pastor an annual vacation? Do you ever shake your pastor's hand and tell him that you believe in him and the work he is doing and that you would like to help him, if he ever feels that there is anything you can do? When others are criticizing, have you got grit and backbone and religion enough to stand up for what is right in his defense. If you are one who makes a specialty of being hard on preachers, rest assured that you and the Devil are agreed on this proposition.

Let us not generalize on a "world-wide revival," let us give ourselves to prayer and labor for an outpouring of the Holy Spirit upon our own hearts, upon our own local church and upon our home community. And let us not forget that we "Must win them one by one."

It is better to obey God's will than to do wrong, even though you later make confession. It is better to obey God than to possess any possible type of emotion, or than to have ever so much self-chosen devotion. "Obedience is better than sacrifice, and to hearken than the fat of rams."

INFINITIES OF GRACE

"JOY UNSPEAKABLE"

By BASIL W. MILLER, S. T. M.

THE exceeding riches of His grace, the infinitudes of His benedictions, include joy unspeakable. The unfathomableness of the free gifts of God to the human soul abounds in joy that leaps and riots in glory, that shouts in the might of the Redeemer. When God abides in the soul in all His majestic fulness, all His graces thrill the human heart, and in these graces is that joy which is wondrous in storm, electric in enrapturing bliss. This joy pierces the sky in days of gloom, unveils the sun in the dark hours of the dismal fogs of doubts, and makes nights starlit with heavenly hope.

Christian joy makes the heart calm in time of discouragement, soothes it in upheavals of the soul, and is peaceful even when all else fails. Joy, bursting forth on the soul with uncontrollable feelings, in sweet bewilderments, riotous in its prodigality of rapture, tumultuous in waves of sweet emotions, is an anchor to the soul steadfast and sure which billows of trials cannot move. When Christ floods the soul with His glory, frees it from the entanglements of sin, burns out the dross of the character, cleanses the nature through the refinery of trials, and with the baptism of fire removes the tarnish of sin, He brings in majestic oceans, flooding rivers, rushing seas, lofty heights of "joy unspeakable."

Bubbling springs of holy glee ripple over the soul atune to the infinite. The face reflects this halo of celestial waves of joy. Rolling rills from off the mountains of Beulah, the sun kissed heights of holiness, surge through the soul, until emotions flash over the countenance like the sweep of sun rent clouds over a tranquil landscape, and the eyes become luminous with shekinah brightness.

Each moment is painted with iridescent tints fresh blown from the zephyrs of the uplands of grace. Murmuring nightingale voices, softly singing redemption's song of the blood-washed ones, carol through every storm, rejoice in every trial and cheer the soul in the bloody battle against sin, and the inhabitants of doom. Joy fires the heart with divine courage for holy conquests. Sweeping cascades of delightful, bewitching emotions of holy joy, leap and lash in the soul that has plunged beneath the crimson tide of Calvary's flow of blood. Torrents of glory, waves of elevating rapture sweep the soul, and mightily move the sanctified heart.

Dwelling in Beulah where once trod the saints of the earth, causes one to be happy, and elated though all the world rejects, and makes him to rejoice though friends forsake. Here in the Canaan land God's man smiles in the face of brewing ills of life and is merry making in circumstances sufficient to downcast the hardest soul. The carols and anthems of Canaan are

only those that rejoice the heart. Here one is raised on mighty wings of purity to the mountain top experience where dwells Christ, and where the Holy Spirit fires the inner man with flames of heavenly energy.

This soul is jubilant though the cares of the world press heavily on the life, and he rolls in the favor of heaven's King even at the side of the open grave. He is able to hold celestial jubilees when cares and worries and ills and glooms are cast off. Angels shout in the soul. The inhabitants of the heavenly choir sing the glory anthem of the sky. The celestial harpists sweep their fingers across the strings of their golden harps, evolving mighty symphonies, majestic harmonies and hallelujah choruses.

In the soul of the sanctified joy changes the outlook, pierces through to the sunlight of heaven and lifts one above all clouds to the azure glory of holiness. Birds warble their glory harmonies; seas, lashing their shores with turbulent waves, sing of the expectant hope of the future; suns sparkle and burn with the love of God; flowers are fragrant and redolent with the perfume of heaven; every day is a new creation fresh from divine hands in which to serve some soul, to light some heart to the realms of bliss.

When the soul is thrilled with the power of the Sanctifier, deathbed songs, lamentations, weepings and wailings, are forever past. As the sunlight expels the shadow of night, so joy drives out the shadow of sadness, the gloom of tears, the darkness of frowns and the knells of sorrow. Moans and murmurs are strangers to heaven's pilgrims. Floods of joy surging through the heart sweep away all that is sorrowful and downcast. Days of deep mourning are transformed into jubilees of praise and thanksgiving. The joyous sanctified heart is no longer as a serpent struggling in the claws of the vulture-like Devil. He is free in the infinities of God's grace.

Divine joy is a light shining through the clouds of this troublesome way of life, guiding one across deep chasms, down into the valleys of emotions, up the lofty peaks of trials, and finally into the portals of glory. This hero of God exults in the saving efficacy of Christ's power, rejoices for the sanctifying dynamite of the power of the Spirit. In the Savior's conquering grace he triumphs daily.

No night becomes too dark but joy can sing anthems of praise. No valley is too low, too fog beset, too dismal, but joy is able to gather flowers from the gardens of God's love. No mountain is too steep, too lofty, too hard to scale, but joy can see the glory of triumphing in spite of trials, winning in face of discouragements, climbing though rough and rocky the way. Joy tunnels through unsurmountable difficulties

to the secrets of the Lord. It fights to victory, blessed faith given victory, that it might win in the battle of Immanuel. The joy of the Lord keeps the soul encouraged when no results are seen, fires the heart to conquests of personal holiness, lifts the soul to heights, above the miasma of ills, where the fresh air of the Father invigorates the life.

Joy forms trials into stepping stones to higher peaks of grace and power. Thrills of joy, flashes of praise, waves of holy emotions, give fortitude to the stranger in the foreign land of the sinful world. The eternal joy of God, inspiring even angels to conquests of love, celestial victories, elevates the saints to faithfulness, moves them to fortitude, raises them to that plane where as victors of the Lord they triumph gloriously.

The joy of the Lord is never failing. Though life is devoid of friendship, and ills betide, though visions of personal greatness, ambitions of service to mankind fade as the rainbow, this joy never falters, never fails. It is the essence of the rapture, the bliss of heaven, the emotive capacities of God, made the legacy of the saint. Human strength falters, man's ingenuity falls short of victory, mind becomes enfeebled, logical and accurate faculties of the intellect waver, friendships blossom as spring's flowers, but they also fade; but love as inspired by the joy of the Lord, the divine love of the saint, enraptured by joy, thrilled by joy, fails never. Suns may fall from the dome of the heavens as stars; light may grow dark; moons may pale into blood; seas may dry up; mountains may be eaten away by time's slow fire; but joy, holy joy born of purity, will be as age-long as heaven, as eternal as God.

No joy or pleasure of life measures in greatness with this "joy unspeakable." Place into one emotion all the culminations of the raptures of earthly friendships, the pleasures of sensual enjoyments, the ravishes of sweeps of love, the fire of pleasant passions, the glory of kisses of departed loved ones, the sweet feelings of fair lovers, the blessedness of heroes in victorious battle—still all cannot be compared to the magnitude of "joy unspeakable and full of glory" that Christ brings to the redeemed.

Place therein the joy of the possession of knowledge, of literature, science—the joy of delving into nature and unearthing its hidden secrets, of measuring and weighing and charting the heavens—of the artist when the masterpiece is completed, of the musician when the symphony is composed and played by the greatest orchestras—of the author when the work of literature is written—the joy of power, soul power, power of personality, ability, affluence or position—but "joy unspeakable" far outshines, surpasses and outlasts it all.

The joy of heaven is more ravishing to the heart, more lavish in its free bestowals of blessedness, more copious in its sweetness and glory, more abundant in

satisfying, more inexhaustible in its fulness of supply and more eternal in its lastingness than all the combined joys, ravishes, emotions, pleasures, soul-thrills, electric feelings of man. Of its greatness to last and live, to move and bless, the half has not been fathomed.

This wondrous supply of God's joy is abundant. Though other pleasures grow old, and fail to thrill the emotions, still God's joy lasts and satisfies as long as the world shall stand. This source is a spring from which all may drink to their heart's satisfaction. It is an artesian flow, bubbling up, rushing through the dry lands of human waste, the deserts of soul needs.

Celestial joy is more lasting than all the mountains of the earth. It will shine when the stars are carried out to burial 'mid the funeral torch of burning worlds. It is as eternal as the water of life, as everlasting as God's grace. The supply is unfailing in all the uncertain hours of life. It is deathless amid the scenes of decay and death, endless amid the ceasing, changing order of this world. Amid life that falters, life that blooms as a flower in springtime's morning, and is burnt by the winds of summer's heat, joy blossoms and is fragrant in the spring of life, and when days of summer's trial of life come, its perfume is as sweet as ever.

The flash of the moment, the burst of the hour, the momentary pleasures of the day have no part in this endless flow of joy coming from the Father. This amplitude, this luxuriance and copiousness of joy satisfies the soul in all times. In days when the perfumed flowers of life are withered, this joy blossoms and lives on. It is joy affluent in pleasure, abounding in raptures and unexhausted throughout all the days of the life.

In joy the tides of love sweep the soul from regions afar from the world of wreck and destitution of soul life. Though storms may blow, typhoons of hopelessness whirl with destruction, blessedness of rest, unmoveableness of soul, fixedness of peace, abide for the man anchored to the "rock of ages." Here bloom all the flowers of the graces of God, fragrant and perfumed. Every emotion is surcharged with the glory of joy. Deep in the soul it abides and burns. It is ecstatic, extremely delighted, to all the life. In its enrapturement it flows over to the blessing of others. Here is joy unspeakable, rapturous, heart-expanding. In storms it is racy to lift above the winds. In nights it is luminous to light. In all times it is swelling to the soul. It enlarges the life, amplifies the emotions and stirs the heart to a life of hidden soul greatness.

In the infinities of God's grace this joy is unspeakable. All the particles of the soul, emotions of the heart are flooded until the message, in its sweet flow, must remain felt but untold, inexpressible. Flights of fancy in the highest swells of the imagination cannot tell of the greatness, the upliftingness of "joy unspeakable and full of glory." Reveries and rhapsodies and

phantoms, daydreams and chimeras, cloudlands of thought and fairy lands of the imagination cannot express in their most fervid states the wonders of the soul filled with the rivers of the joy of the Lord. The greatest coinage and imagery and fantasy of the brain, but touch the border of joy, the joy of caroling the anthems of Beulah. Happy valleys and visions of the soul cannot explain the sweeps of joy, joy born in the heights of grace, the mountains of Canaan.

Soul joy, the essence of God, an infinity of grace, is more boundless, shoreless, endless, illimited, incalculable, measureless than all the flights of human fancy. This joy is unspeakable, for it as a river flows through time and eternity unfathomable by the deepest dyed sinner and the purest saint alike. It is beyond the capacity of man to measure or tell of, for it is sumless, uncomputed by all men, sinners and redeemed. It is indescribable, for the limits of its blessing mercy are unapproachable by all the sons of Adam's race. It is beyond the comprehension of man's finite mental machinery, incomprehensible in its saving and elevating and rapturing bliss.

Master of hearts, through Thy joy teach me Thy way in the sea! Reveal Thy path in the deep! Reflect Thy light in the waters! Put Thy music for my soul in the rolling billows! Through the joy of Thy salvation make the grave clothes to become the earth's royalest robes. In Thee turn our sorrow into joy, our defeat into victory, our death into life! Give me the morning star—the star ere my work begins! Give me the light of Thy countenance while yet undeserving! Create within me a new heart. Take us captive by the beauty of Thy joy. Let us catch the spell of Thy loveliness, and be thrilled at the sound of Thy footsteps. Then may we mount up with wings as eagles, upward to the heights of Thy celestial domain!

SAN BERNARDINO, CALIFORNIA.

"ONLY THIS STRANGER"

Luke 17:18

By REV. C. I. SCOTT

IS there not a note of tender sadness mingled with the expression of appreciation for the one who returned to worship Him and render praise. The others "went their way" being blessed, but this "stranger" turned and laid the cleansed body and soul upon the altar of devotion, and offered the "sacrifice of praise," presenting his body a living sacrifice.

Note the ratio: nine to one. Is it not ever so? The nine would feast with Him, only one to suffer with Him, the nine would be recipients of His bounties, only the one came back to adore the Giver, the nine were feeling "just fine," the one

*"So enchained his spirit's vision
Lost sight of all else beside."*

Here is the larger crowd, the greater number.

What good times they had together. How lonely the one, but ah, the one had something that the nine knew not of. What courage, and faith, and vision, and purpose, and firmness it must have taken—courage to be so distinct, to start out alone, to break with the crowd. How the influence of the crowd pulled, ah, but he had caught sight of the Christ, and what allurements were there! Which will it be with us, the crowd or the Christ? Make your choice, nothing compulsory, either may be yours, but not both.

*"My all to Him I've given
My talents, time and voice,
Myself, my reputation,
The lone way is my choice."*

Note again, this one was a "stranger." Marvel of marvels! Here we find the beauties of grace where we really did not look for them. We thought sure the place where the sweetest and most fragrant flowers, or the richest fruits would grow would be in "our garden" so well tended. Isn't it strange that the most beautiful flower of praise that the Savior found that day was outside the fence, in the wild, unattended. How He appreciated it. How His heart rejoiced. Dear Lord, help me too, to be sufficiently instructed and wise in spiritual botany that I may be able to recognize a flower of grace, or well enough informed in spiritual horticulture that I can recognize spiritual fruit wherever I find it, and thank God for it.

Note, there was no severe censure, or harshness, or condemnation on the part of the Savior toward the nine, only the heart cry of disappointment, "Where are the nine?" Oh, how many times since then has He been grieved and disappointed in His own. More than once has He found unbelief where there was every reason to expect faith, but sometimes His heart has been cheered as He discovered faith flowering so luxuriantly where ordinarily He would not look for it and it brought the words, "Oh, woman great is thy faith, be it unto thee as thou wilt," and to the centurion, "As thou hast believed so be it done unto thee."

We have no hint or record that the nine ever lost the blessing of healing, but no doubt there was never any progress in their life. Here they rested, here they camped, around this point they revolved all the days of their life, never got away from the "spot." Better this than nothing, but ah, what they missed! The one "stranger" found the Christ, and to him would be given to know "hidden treasures of wisdom and knowledge," "heights and depths," "riches in glory," "fulness divine," "completeness," a life of service such as never entered the hearts of the nine.

My brother, which class will you "join," the nine or the one?

MILFORD, NEBR.

A SERIOUS MATTER FOR THE WHOLE CHURCH

By General Superintendent Williams

THE report from Brother M. Lunn, General Treasurer, Kansas City, that we are running a heavy deficit in our general funds should attract the attention of the church with feeling and conviction. You noticed that we are already about thirty thousand dollars behind and the year is only half gone. At this same rate of giving on the part of the general church, we will have a staggering deficit this fall of eighty or a hundred thousand dollars. To overcome this annual situation, the General Board about one year ago, reduced its program to the amount of one hundred thousand dollars. This was certainly a wise act on the part of the Board and the church commended them for this action. But in spite of this reduction in expenses, the deficit is again piling up.

It was the wise plan of the General Board to cut the overhead and reduce its program to the minimum in order to prevent the necessity of annual drives, and also to provide for a good liberal surplus or sinking fund. By having this surplus they could tide over the dull seasons without borrowing huge amounts of money thus saving large sums in interest. Interest on forty or fifty thousand dollars is no small item. This money thus spent should be saved and placed into God's work. Think of the missionary work it would do and the souls that could be reached with this good consecrated money that is being lost each year in interest? This simply must be stopped.

There is only one reason for this present situation, namely, the general budget is not being paid. The budget that has been asked of the churches throughout the connection, if all paid, would fully provide for

every need within the program of the year, and also provide a respectable surplus. Thus we can all see that the problem is simple if every church will do its plain and God given duty. The amount of money asked of the general church for missions and other general interests is very conservative indeed. We could not undertake to do less and have the blessings of God upon us. The Holy Ghost will not smile upon us if we get self centered and selfish. And this will mean disaster. Our only hope is God and His approval and presence.

Shall we have another drive this fall? That is a question for the church to answer. If the budget comes in, there will be no drive, if it does not come in, we will face shame, disgrace, and humiliation, and will be forced to put a drive so called throughout the connection. May this not be necessary!

I trust that every pastor and church board will immediately ascertain the exact facts about their general budget and if it is not paid up to date, see to it that the amount is paid up in full to July first and do it at once. This will place us in fine condition for the summer, and stop hundreds of dollars of interest. The churches plan to pay their budgets in full before the year is out, then why not pay at least one half of it to date and lift the General Board out of debt and embarrassment? This can be done and it should be done immediately.

We would like to get a postal card from every pastor saying that his budget is paid up to date or that he will pay it at once. What joy this would bring to the heart of the church.

GENERAL TREASURER'S REPORT

FROM JANUARY 16 TO JUNE 30, 1926

<i>General Funds</i>	<i>Balance</i>	<i>Receipts</i>	<i>Total</i>	<i>Disbursements</i>
	JAN. 15, 1926			
Foreign Missions	\$ 2,947.57	\$55,254.75	\$58,202.32	*\$ 88,586.66
Home Missions		2,017.42	2,017.42	2,650.00
Church Extension	8,217.14	2,623.34	10,840.48	3,330.00
General Superintendents		3,494.52	3,494.52	5,999.94
Ministerial Relief	868.81	2,015.74	2,884.55	3,809.00
General Contingent	974.95	461.94	1,436.89	1,050.00
General Assembly Expense	309.75	357.68	667.43	— —
Administrative and Publicity		815.28	815.28	1,187.11
Administration Expense				
Total	\$13,318.22	\$67,040.67	\$80,358.89	\$111,375.41

*Includes August Foreign Mission Disbursements.

M. LUNN, General Treasurer.

THINGS THAT CONCERN ZION

By General Superintendent Reynolds



The three districts of the Church of the Nazarene, namely Idaho-Oregon, North Pacific and Northwest, whose territory embraces the states of Idaho, Oregon, Utah, Washington and the larger portion of the province of British Columbia, which may be considered equal to about one thousand miles square, beginning on the south at the Northern border of California and extending north into British Columbia, and from the Pacific Ocean to a line east taking in all the state of Utah, or an area of about 700,000 square miles on which there are approximately 3,000,000 people. If we were to set apart each square mile of territory and if we were to divide up the population so as to make four persons to each square mile there would be 160 acres of real estate to each individual for self-preservation. This great portion of United States and Canada has a capacity for and is producing or could produce annually approximately \$275,000,000 in manufactured products, \$800,000,000 in minerals and lumber from the greatest forests in the world amounting to \$900,000,000. This would make a total annually for the territory of about \$4,250,000,000. This wonderful country has millions of acres under irrigation systems enabling its occupants or owners to produce in fabulous quantities about everything necessary for the sustenance and conveniences of man and all other creatures. That the said products of land, water and factory may find ready sales there are four great rivers and several lesser ones together with 20,000 miles of well equipped railroads to transport to the home and foreign markets of the world. The climate will average with that of equal territory in any of the other states north of latitude 35 and has variety of scenery such as ocean, lakes, rivers, plains and mountains which cannot be excelled in any other country in the world. This territory is as healthful as any part of the United States or Canada. This territory with its three million people has an annual educational budget of over \$35,000,000. No Nazarene need fear entering this vast zone of unlimited opportunity.

To evangelize this great zone we have about 4,500 Nazarene members, organized about as follows: 100 churches, ministers and evangelists, over 9,000 Sunday school officers, workers and scholars, 1,500 N. Y. P. S. live and active members and 900 members of the Woman's Missionary Society. These lovers of our Lord Jesus Christ and believers in this great plan of World Wide Evangelism have an annual budget of over \$200,000 to help our people to be active and aggressive that we might fulfill our great command to preach the gospel to every creature. Those of the

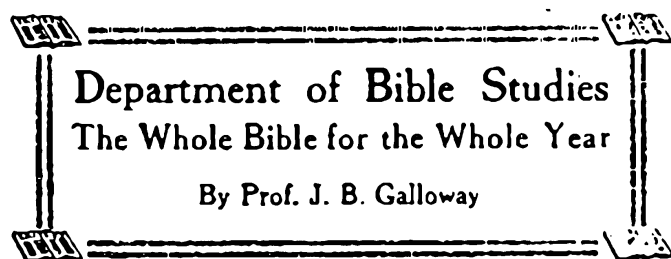
readers of the HERALD OF HOLINESS who have been reading the reports from the several districts as appear in the church organ will not find it hard to agree with the writer when he states that each of the district assemblies were characterized as being times of great spiritual refreshing. The Chairman found that by prayerful and careful manipulation of the time allotted for assembly business it was possible to have evangelistic services every night and also a sermon every forenoon and at the Northwest District Assembly we practically had preaching three times a day, in the morning at eleven o'clock, afternoon at two-thirty and at night. The presence and power of the Holy Ghost was very manifest. With one or two exceptions and those exceptions being caused by having missionary anniversaries at night, at all the other night services the altars were well filled and sometimes greatly crowded with earnest seekers which proved in many cases to be happy finders. At the day preaching God's Spirit was so gloriously manifest that many times the preachers could not go on until they had given the people a chance to praise God and rejoice. Many stated that they believed the revival interest in the assemblies got such a splendid start that the people would return to their home fields to press on and see greater revivals than any previous time in their history. Among the many visitors were District Superintendent Speakes, Rev. De Lance Wallace, Mrs. Wallace, Evangelist J. E. Bates, Rev. Neely, Rev. L. A. Dodson and a goodly number of other preachers and prominent laymen.

All the departments of our church work were represented and due attention given to the same—the Woman's Missionary Society, the N. Y. P. S. and Sunday School Departments. All three districts adopted the amount asked by the General Board for the General Budget and each voted to send money for General purposes direct to the General Treasurer. The Northwest Nazarene College and the Nazarene Sanitarium Institute also put on a strong illuminating, soul-stirring enthusiastic anniversary program, which were times of unusual interest. The reports of the same were carefully prepared and statements definitely and clearly made and the proposed programs for the future of these institutions were so safe and sane that they were met with great response on the part of the assemblies. This assured our new president Dr. J. G. Morrison, and Dr. Thomas E. Mangum the recognized heads of these institutions that the people were going to stand with them and for them not only by their prayers and students and patients but by their money so much that not only Dr. Morrison and Dr. Mangum were rejoicing greatly but the members of our local church and the many friends of

the city greatly rejoiced, and the members of the assembly returned to their respective fields of labor feeling greatly encouraged with reference to the success of our great institutions.

The local churches who had invited the assembly to their cities were very considerate and made ample provision for entertainment of its members and visitors so that all the assemblies expressed themselves as being willing to come back for the next session of their assembly if invited.

I am sure that the readers of this article will join the 4,500 Nazarenes in prayer that God will bless them in their determined efforts to do their part of *our job* and that this may be the best year of successful Christian work in that great territory.



LESSON TWENTY-FIVE.

"This book will prove itself if you let it; there is living power in it."—D. L. MOODY.

THE TWENTY-FIFTH WEEK'S ASSIGNMENT. Read Ecclesiastes and Songs of Solomon

PART ONE. Both of these books are written by Solomon and are poetical in form, but differ from the other poetical books of the Bible.

The Book of Ecclesiastes. There are difficulties in the contents of this book which have puzzled both reader and expositor. It has been branded as pessimistic and unworthy of a place in the Bible. Infidels have praised it as the most valuable and charming book of the Bible. In spite of all the difficulties it has a definite place in the message of God. Many quotations from it have passed into current use and others occur throughout English literature.

The author is stated in the first verse, also the 12th verse of the first chapter. It was probably written near the close of Solomon's life. It is the conclusion of his philosophy after having passed through the long and varied experiences of his life.

The Message of the Book. The author is inspired to give the conclusions of human reasonings. Such expressions as 'under the sun,' 'I perceived' and 'I said in my heart' are characteristic of the book. The theme is, All is vanity. The key verse is 2:12. Some see a kind of dramatic biography of the author. It shows us what the natural man is, the life he lives,

the vanity of this world. It is the experience of one trying everything there is in this world and yet not finding happiness, but only, 'vanity of vanities.' It is a sermon preached on the text, 1:2-3. He begins by reviewing the different objects men pursue, labor, wisdom, wealth and pleasure, showing the vanity of all. He attempts to show how to escape the disappointments and vexations of life, and then comes to the great climax of the sermon in 12:13, Fear God and keep His commandments. The book shows that this world apart from God cannot satisfy the needs of man. We must look away from the things "under the sun" to the Son of Righteousness. A careful study of the book will show us the emptiness of earthly cisterns to satisfy the heart and point us up to the Fountain of Living Water.

The Book of Songs of Solomon. Other titles are Song of Songs and Canticles. In 1 Kings we are told that Solomon wrote 1005 songs and this is the best of them all. It is an expression of the deepest affection between two persons in the most touching language, in the form of a dialogue and accompanied by beautiful descriptions of pastoral scenery. The vivid picture of the doves hiding in the clefts of the rocks, the deer leaping upon the hills, the mountains of myrrh, and the beautiful trees and flowers almost make us think we were present with the shepherd lovers. The Jews called it the "Holy of Holies." Bernard preached eighty-six sermons from the first two chapters.

Some critics see in it no more than a string of love songs from Jewish folk-lore, others see the story of a maiden true to her shepherd lover in spite of the king trying to win her. Both these we reject. It is the story of Solomon's love for his Shulamite bride. This points to the love of God for His people. It is interpreted in a twofold way: 1. Of Israel and God; 2. Of Christ and His heavenly bride, the Church. A description of the bridegroom is a Rose of Sharon, and the Lily of the Valley. Many pictures of His love to the bride occur. Compare 4:7 with Eph. 5:27, 5:2 with Rev. 3:20, 5:10-16 with Rev. 1:13-15. The persecution of the bride occurs in 5:7. The wind of 4:16 might be used as a type of the Holy Spirit. The last verse reminds us of the last invitation in the Bible. See Rev. 22:20. Other striking verses are 2:2, 4, 15, 16; 3:4; 4:6; 5:1; 6:10; 88:5, 6, 7.

PART TWO. THE BIBLE, HISTORY OF ITS USE

From the time that God spoke to Adam in the garden until the days of Moses, God's voice was heard but not recorded. Collett calls attention to the fact that more than one-third of the history of the human race was without the Bible. For the first 2500 years there was no written revelation. And we have had the Bible only about 3500 years. We are not apt to remember that more than half of the history recorded

in the Old Testament to the time of Christ was without the written Word. Moses was commanded to write the Word of the Lord and give it to the people that they might observe and keep it. They were not only to have it in their hearts but to teach it to their children, and to write it upon the posts of their houses (Deut. 6:6-9). The reading and study of the Word of the Lord held a very important and essential place in the Jewish history. Schools of the Prophets were raised up. King Jehoshaphat sent out priests, "And they taught in Judah, and had the book of the law of the Lord with them" (2 Chron. 17:9). It was publicly read at their feasts. Ezra made the people to understand it. Dean Stanley says, "The Bible and the reading of the Bible as an instrument of instruction began on the sunrise of the day when Ezra unrolled the parchment scroll." Paul bids Timothy to give attention to reading and directs that after the Colossians had read his epistle to them that it should be read in the Church of the Laodiceans (Col. 4:16). In the time of Christ it was read daily in the Synagogue. Justin Martyr says they were read regularly in the church (about 160 A. D.). Constantine in about 330 had Eusebius to prepare fifty copies for the use of the church at Constantinople. Through the Dark Ages they were studied in the monasteries, and the revival of Bible study was the chief cause for the Reformation. Bibles were chained to the desks in England that the devout who were not able to afford a Bible might read.

The Roman Catholics have taken a different attitude to the Bible. From the beginning of the Church Bible reading formed an essential part of worship. The great leaders of the church, as Chrysostom, and Augustine were constantly urging the people to Bible reading and study. But early we hear of protests against the abuse of the Scripture. And in 1080 Gregory VII ordained that only Latin should be used in worship and soon the laity were restricted from reading the Scriptures and this has continued to be their position since.

Wherever the Protestant thought and the missionaries have gone the people are given the Bible in their own language. Soon after the Reformation almost all of the countries of Europe had their version of the Bible. The French was the work of Stapulensis at Antwerp. The Dutch was complete in 1526. The German was the work of Luther, who is said to have had a sheep killed and a butcher to tell him the different names that the common people called the parts so he could accurately translate the text about the offerings, and his version Revised is still used today. The Italian was produced in 1471 and the Spanish in the 15th century. In Asia we may note that the Arabian Version of John Bishop of Seville was produced in 750, the Turkish occurred in the 16th century and an Armenian version the work of Mesrop of

the fifth century. In India many dialects have had their own version following the work of Cleary. The translating of the Bible into the Chinese has taxed the patience of Christian scholarship, but through the labors of such men as Dr. Marshman, Morrison and Bridgeman many dialects have occurred. The American missionaries prepared a version for the Japanese in 1888. In Africa the Arabian, Coptic, Abyssinian and other versions are known. The Islands of the seas are not without their version. Elliot was the first to give the Bible to the American Indians and now more than a score of versions are found among the Indians in the United States and Canada, and several occur among those of South America. Three versions are named among the Esquimaux. This work was begun by Hans Egede in Greenland. Through the agency of the great Bible Societies thousands of copies in hundreds of dialects are distributed every year. The First Jewish commentaries were the work of Philo and that of the Mishna. The leading interpreters are Hillel, Shammai and Gamaliel. In closing this study we can only mention the different stages of the history of Bible interpretation: 1. The Patristic Stage represented by Clement of Rome, Justin Martyr, Irenæus and Origen. 2. The Mediæval Stage from Bede to Erasmus. 3. The Reformation Stage represented by Melancthon, Luther and Calvin. 4. The Modern Stage represented Semler, Schleiermacher, Baur and Ritschl. This last stage has developed into the movement that is undermining the faith of so many today.

PART THREE. QUESTIONS FOR FURTHER STUDY.

1. How many times does the expression, "vanity," and "under the sun" occur in the book of Ecclesiastes? Wisdom in this book means science, while in Proverbs it means piety. Find a picture of old age in the last chapter.

2. Compare the contents of the Song of Solomon with Psalm 45.

WORLD NEWS, NOTES AND COMMENTS IN TABLOID FOR BUSY READERS

By REV. C. E. CORNELL

A new cult, a split-off of Christian Science, calling themselves "The Christian Parent Church of the New Generation," attacks Prohibition in a large display ad in the *Los Angeles Times*. This sentence will give the reader an idea of their misrepresentation and unwarranted attack: "Prohibition has brought to the nation far greater evils than those identified with alcoholic beverages." This seems to be a new attitude for Christian Scientists to take.

The Tobacco Merchants Association, an organization of millionaires, with headquarters in New York City, is spending a million dollars a week to teach the American people to use tobacco. The Devil is neither dead, asleep nor inactive. He is right on the job.

At White Hall, Ill., William Wilson, 86 years of age, was recently baptized by immersion at the New First Baptist Church. He is said to be the oldest man ever baptized.

Alarmed by the continuation of a severe drought in the Philippines, the Catholic hierarchy of the Islands has instructed all Catholic clergy to pray for rain. Manila has had practically no rain for five months, there is a shortage of fresh water; excessive heat has accompanied the drought.

The *Tobacco Record* says that in Burma "A mother often transfers her lighted cheroot from her mouth to that of the wee child in her arms, and no lady would start on a dress parade, without her necessary stock of smokes." The *Record* recently said that a million dollars a week is being spent to advertise tobacco in America. It evidently hopes to make American women as ignorant as Burmese women. God pity us, and save us from ourselves!

A \$1,385,000 gift by the Carnegie Corporation for the establishment of a graduate library school at the University of Chicago, was announced yesterday by President Max Mason. While the new school will be housed for the present in one of the quadrangle buildings, a special building may be devoted to it in the future. The school will emphasize the broad principles of library work and its relation to society, as well as the technical fundamentals. Opportunities for study and research, leading to advanced degrees, will be offered to library students. There will be part-time courses for experienced librarians.

More than 9,000 children from twenty-three public schools of Dayton, Ohio, receive instruction in week-day schools of religious education. Since its inception four years ago the movement has grown rapidly, and in the eighteen centers maintained in the city, 4,441 children are enrolled; and in seventeen county centers 4,774 are enrolled. The work is under the direction of a supervisor and fourteen full-time teachers, all of whom have had special training for their work. Religious instruction is very desirable for children when it is properly given. We greatly need more of it the country over.

There are now 17,000,000 telephones scattered over the North American Continent and the island of Cuba. These 17,000,000 phones are interconnected so that communication can be established between practically any two of them. Europe has all told about 7,000,000 telephones, but a large proportion of them are not capable of being put into communication with one another.

Charm doctors are still at work. It is said that in the outlying sections of Florida there are still remnants of voodooism. Sickness is treated with a series of incantations and strange practices, such as hanging beads, dirty rags and snake rattles about the patient's body. In these communities where the voodoo doctor still works, almost every other man owns an automobile.

American railways surpass European roads in speed, quality of service and safety. Records show that only one passenger loses life in this country for every 242,220,000 miles traveled, while in England every 124,004,000 miles of railway travel shows a death. England's railway system is by far the safest in Europe.

A party of intrepid Canadian mountain climbers reached the summit of Mount Logan in July of 1925. Mount Logan is the loftiest mountain in the Dominion of Canada, 19,850 feet high. It ranks second only to Mount McKinley (20,300 feet). It is the highest point on the North American conti-

nent, and is situated in the extreme southwestern corner of Yukon territory, only twenty-one miles from the Alaskan boundary. The thrilling story of the "climb" is graphically told by H. F. Lambert B. Sc., D. L. S. in the June number of *The National Geographic Magazine*.

The Sahara Desert is conquered and some day shall blossom as the rose. From Algeria to Madagascar, a fifteen thousand mile trip has been accomplished in nine months by the use of Caterpillar Motor Cars. The party—all experienced in Saharan travel—secured 90,000 feet of extraordinary motion pictures and 8,000 unusual photographs while crossing the great Continent. The story, worth reading, is told in the June number of *The National Geographic Magazine* by Georges-Marie Haardt.

Here are staggering statistics enough to paralyze the brain and make the blood run cold. The World Almanac, which is neither pacifist nor militaristic, but simply statistical, is authority for the following. The war debts and the interest of the nations engaged in the Great World War will amount to the staggering sum of \$740,000,000,000 (Seven Hundred and Forty Billion). This does not tell the whole story of the foolishness of militarism. Since the Civil War, the United States has paid in the way of pensions more than *twice the original cost of that war*. Reckoning at the same rate, the pension bill of the nations will amount to \$750,000,000,000. Figuring the total losses including the industrial loss, the Great World War cost the world \$1,600,000,000,000 (a Trillion, Six Hundred Billion dollars). Think of the deaths directly or indirectly, estimated at 40,000,000; think of the inexpressible anguish and sorrow and suffering of the innocent; mothers, fathers, wives and little children, all on account of war. No wonder *war is hell*.

"What the churches need today," says Rev. Dr. Gordon H. Baker, "is not more machinery but more power. The churches were never so well organized, never possessed so much wealth, had so many members, never such education, and yet we instinctively feel that something is wrong with the present situation. Our churches need *power from on high*. They need the Baptism with the Holy Ghost."

Dr. Henry Howard, noted Methodist minister of England and Australia, has accepted a call to the pastorate of the Fifth Avenue Presbyterian Church of New York City. He is said to be a brilliant and spiritual preacher.

Halsey Hammond, one of the best known Y. M. C. A. workers in America, has retired as general secretary of the Bedford branch in Brooklyn, after serving the organization for thirty-three years. He recently celebrated his 60th birthday and so reached the age limit for "Y" secretaries.

The wonders of man's inventive genius continue to multiply. The following will so indicate. A commercial radio picture service has been inaugurated between London and New York. Scores of pictures are now received in each city. Despite a storm in mid-Atlantic, the pictures reproduced in American newspapers were successful. Not only the transmission of photographs for the newspapers but advertisements and sending of money and dress designs between Europe and America. All this will be accomplished very soon on a commercial basis.

A popular pastor of a church of several thousand members is described as active in community work, identified with the Chamber of Commerce, a York Scottish Rite Mason and holds numerous club affiliations. But there is nothing said of his

deep spirituality, his devoted prayer life, his godly walk and conversation. I wonder how "great" he is in the sight of God.

Addressing the Bishops of the Methodist Episcopal Church at the White House, President Coolidge uttered these significant words:

"It was in accord with basic truths of the universe that the signers of the Declaration of Independence declared their reliance upon the protection of a Divine Providence. Founded upon religion, our Government has derived strength and stability from the religious nature of its people. If we are to maintain our national existence we must continue to foster and cherish this spirit which underlies all enduring achievements. So long as we adhere to the eternal verities of religion we shall not fail to keep that inspiration which has carried us through nearly 150 years."

John D. Rockefeller, Jr., is widely noted for the good use to which he gives his vast fortune. He has recently purchased an entire block in the northern section of Harlem in New York, and has under consideration a plan to erect there low-rent homes for negroes. The property was valued at \$300,000. This plan is a part of Mr. Rockefeller's program in providing low-rent and low-cost homes in various parts of New York. He already has under construction a \$2,000,000 group of modern homes for workmen in the Bronx.

Dr. Charles M. Sheldon the author of many books, the most noted, "In His Steps," writes illuminatingly of modern Palestine and Jerusalem. He says that the Palestine of today is a far better land than it was twenty centuries ago. There is more and better food in Palestine today than ever before. People are living in better houses, there is sanitation where, in Jesus' time there was none; there are hospitals and schools in Palestine where in His time there was nothing; more attention is paid to the welfare of womanhood and childhood than the people of Jesus' time ever dreamed of.

Within six years the Jews have accomplished wonders. They have founded flourishing agricultural settlements in the Esdraelon Valley, the Jezrael Plain and Jordan Valley. Modern suburbs and garden cities have been called into being. Modern sanitation has been introduced. A large educational system has been developed.

The present population of Jerusalem including tourists demand 1,045,000 gallons of water a day. Within the next twenty-five years the population of Jerusalem is estimated to be 150,000 who will need 2,190,000 gallons of water daily. When the water problem is solved, the land will be irrigated and become as fruitful as Southern California. Palestine is a wonderful country, and there are great possibilities ahead.

The rumites are having a hard and disagreeable time bucking the prohibition law. New and more stringent orders have been sent to the dry agents and administrators on the west coast by Gen. Lincoln C. Andrews. These instructions direct the administrator on the Pacific coast to make more strenuous efforts to apprehend the "higher-ups" in rum-smuggling both along the coast and across the Canadian and Mexican boundaries. Full authority has been given Al. Oftedel, special agent on the west coast, to use the full authority of the Treasury Department in dealing with Mexican and Canadian officials.

Frederick W. Vanderbilt and Harold S. Vanderbilt have given \$500,000 for the rebuilding of the Vanderbilt Clinic, established in 1886 by the Vanderbilt family and which is now a part of the great medical center being established in New York City by the Presbyterian Hospital in co-operation with Columbia University.

QUESTIONS ANSWERED

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

Q—In a certain Sunday school there was a membership contest between two classes, the prize was a banquet to be given and paid for by the loser in the contest. Is this not a form of gambling and a wrong example to set before the world?

A—I do not believe such methods should be employed. In the first place, they set a form of temptation before the contestants themselves, and then whether this is really gambling or not, many people will think it is, and will have their own conscience in such matters wounded, or if not wounded, what is worse, compromised. Wholesome and holy rivalry is all right, but even at its best, rivalry is dangerous and when connected with a prize, etc., it is doubly so. And while we sympathize with the earnest efforts of those who would increase the attendance of the Sunday school, we believe it would be better to confine rewards to banners and other such symbols and to forego any and everything that savors of personal, intrinsic, loss or gain.

Q. Do you think our pastors should perform wedding ceremonies, using the wedding ring?

A. No. A good many Methodist preachers, including at least one of the bishops refuse to use the ring ceremony on the ground that it is out of harmony with the letter and spirit of the Methodist Discipline to do so. And our Manual is as strong on the wearing of jewelry as the Methodist Discipline, and our preachers and people ought to be as consistent as the Methodists—the best Methodists.

Q. If a man is making just enough to keep his family in food and clothing, what should he do about giving?

A. He should at least tithe his income and live on the remaining nine tenths. One of the very fair things about the tithe is the fact that if one does not make much it does not cost him much. And then again, if he makes a great deal, he will have plenty left after he pays the tithe.

Q. Do you interpret Mark 10:20, 30 to mean that we are literally to forsake our unchristian relatives and have no dealings with them whatever?

A. No, I believe it means a much deeper forsaking than is necessarily implied by literal isolation. Go on dealing with them in all things which are not sinful, in order to lead them to Christ. But draw the line on the standard of God's Word and "forsake" them utterly in their spirit and practice of worldliness and sin.

Q. Is it wrong to lend money and to give assistance to people who condemn religion?

A. No, by true Christian kindness and helpfulness you may be able to "heap coals of fire" upon the heads of Christ rejecters and thus turn them to God.

Q. Prov. 23:6 says not to eat bread with him that hath an evil eye. Does this mean that we are not to sit at the table with unbelievers?

A. It means that we are to avoid social alliances with those who do not love and serve God.

Q. Does the Devil have power to heal the body?

A. He has power to work "lying wonders," so that he is able to deceive many people, but I do not believe this includes actual miracles. Miracles constitute one of the two main branches of divinely given evidences of the truth of Christianity, and if the Devil can work miracles, then this branch of evidences loses its value entirely. Prophecy is the other branch, and the Devil has no power of prophecy. All supposed "fortune telling" and communion with spirits regarding the future and all the other things claimed by godless people who profess to look into the future are naturalistic or false. God alone heals the body or does other miracles, and He alone is the author of true prophecy.

A WORD OF APPRECIATION TO THE SUPPORTERS AND FRIENDS OF OLIVET COLLEGE

By GENERAL SUPERINTENDENT WILLIAMS

The Church is well aware of the fact that we have just gone through one of the most desperate and hard fought battles in our history to save Olivet College. When the final records of the church will have been written, this struggle just over will constitute one of the interesting and vital chapters.

There are many reasons why this is an outstanding victory. First, it looked at the beginning and even up to ten days before the final day of sale that the school could be saved only by a miracle. And we will all agree that the results finally were no less than miraculous. In the second place, this fight was characterized by the most heroic giving and sacrificing on the part of the people I have ever witnessed. More prayers went up for Olivet than have been prayed for any other one interest, perhaps since the founding of our church. It was strictly a cross proposition. All the way through, there were sorrows, tears, heartaches, disappointments, grief, travail, anxiety and, everything else that goes into tragical events.

Indifference and unconcern on the part of many for a long time threatened to overwhelm us. Some thought that perhaps it was not as bad as pictured, but some of us on the inside knew that it was as dark or darker every moment of the time, than we were able to describe.

God wanted the school saved, the name and the honor of the church kept from disrepute. The victory means far more to us all, than we may ever know. New courage and hope is now in every breast that prayed and hoped for a glorious victory. We will have more courage to pray for the solution of other problems that may arise from time to time.

The interest of the general church and of the friends of the church was heart touching. Many letters came from members of other denominations pledging prayer, and many sent in liberal donations. The sacrifices were not confined to the Olivet zone. The President of the Eastern Nazarene College, and the pastor, Brother Nease and Brother Angell had prayer in the school, and raised an offering right in the institution in which the faculty and students took part. The news of the saving of Olivet brought the school great joy which was evidenced by tumultuous shouting. This was beautiful. The brethren at Vilonia, Ark., announced to the District there, that they would suspend their own building program that the people might help Olivet. President Bracken, of Bethany, took the same kind of stand. I am told that the faculty and students of John Fletcher, University Park, Iowa, had special prayer for the school. God bless this kind of spirit. Brother Higgs, pastor of our church in Baltimore, and Brother Slocum and wife and daughter were at the campmeeting, all of whom gave liberally indeed to help save the school. Others from other places did likewise. God bless them.

Brother Willingham contended from the beginning that the problem could be solved. His faith and courage did much, if not more than anything else human. Brother Chalfant worked like a slave. His wisdom and labor were wonderful. Brother Short of Indiana, Brother Gibson of Ohio, Brother Cox of Michigan, Brother Fogg of Iowa, Brother Herrell of Kansas City, were loyal to the end.

Michigan was the banner state for hilarious and free-giving. God bless old Michigan. They are a wonderful crowd. All did well, thank God.

Outside of God, our hope was in one thing finally, namely the loyalty of the pastors in the zone to stand by us in the fight, backing our plans to the limit. The most of them were real heroes. They stood in the front line to absorb the criticism and bare their breasts to the guns of the Devil, and they fought all through like true soldiers, that do not count

their own lives dear. The shirkers were the exception and not the rule. Praise God!

As long as our preachers and people believe in the leadership of the church, believe that the leadership is sincere and honest, believe what they are told about conditions, and then rally to the plans that are outlined, we can succeed. When we fail to stand together, the cause is lost. This must ever be true.

Permit me to thank Dr. Chapman our editor for his co-operation. He gave us unstinted publicity. He went into this fight beyond the limits that have been set for him in such matters. He ran risks of criticism, but in it all he was unselfish and helped a needy cause. God bless him.

I wish to thank every pastor, District Superintendent, and every layman or evangelist in the church for the co-operation these dear brethren constituting the committee had from you. I also wish to thank the friends of the church, both the children of God and the unsaved who helped.

Dr. H. C. Morrison, Editor of the *Pentecostal Herald*, made some beautiful statements in his great paper that had wonderful results for us. God bless Dr. Morrison, this great prince of preachers and champion of truth for his unselfish spirit and co-operation. May he live long, and may his great paper widen the circle of its influence.

WHO WON THE VICTORY? God. The Lord of Hosts was in the battle and when He appears on the field of battle, who can doubt the outcome. May we all bow at His feet and give Him all the glory, and pledge to Him better service, and deeper sacrifice in the future.

Let the church pray for Rev. T. W. Willingham, who has been elected President of Olivet. May this young man, educated, consecrated, and a product of the holiness movement, live many years and see his efforts crowned with success.

SECRETARY'S STATEMENT CONCERNING THE GENERAL SITUATION AT OLIVET COLLEGE

IT HAS always been the policy of the present Administration of Olivet College to keep the people fully informed as to the facts concerning every Department of our Institution. During the past few months—owing to legal entanglements—we have been unable to make complete statements. We are now ready to give anyone any information that we may have concerning any phase or Department of the Institution.

It is needless for me to say that for the past year we have been in the most perplexing condition of any time in our history. About a year ago the school was thrown into bankruptcy, through circumstances over which the management of the Institution had no power, and in order to do what we considered most expedient to all of our creditors, we went into voluntary bankruptcy. During the past year we have run the Institution under a lease from the Trustee who had control of the property. This gentleman has shown us every courtesy and kindness. Through the wise management and careful oversight of our former President N. W. Sanford, we had what I consider the best school year in our history.

About February 1st, as is generally known by the readers of the *HERALD OF HOLINESS*, we had order from the United States District Court that the school was to be sold on June 10th. We put on an intensive campaign to raise the money. It is generally known that we had the co-operation of our General Superintendents, Dr. J. B. Chapman, Editor of the *HERALD OF HOLINESS*, Dr. H. C. Morrison, editor of the *Pentecostal Herald*, our District Superintendents, and in fact the prayers and co-operation of our entire denomination and of

hundreds of friends outside of our denomination. We could not have wanted for better co-operation from the leadership of our denomination. We entered this most, humanly speaking, impossible proposition with prayers from around the world back of us.

It has always been the thought of those who were closest to the situation and carrying the burden more especially that our only source of help was God. And now, as this most desperate fight is over, I am sure that I voice the sentiment of the two men—Dr. Williams and T. W. Willingham our new President, who carried more responsibility than did any others—in giving God all the glory. It was through the special Providences of God that this matter was put across. Humanly speaking we are indebted to Dr. R. T. Williams, President T. W. Willingham, former President N. W. Sanford, District Superintendents J. W. Short of Indiana, N. B. Herrell of Kansas City, S. D. Cox of Michigan, C. A. Gibson of Ohio, E. C. Dees of Missouri, L. N. Fogg of Iowa, the pastors of the Central Educational Zone, and the leaders, pastors, and friends around the world. There is no way in which the Board of Trustees can fully express their appreciation for the co-operation and prayers and the financial assistance of all those who have helped in this campaign.

Our entire indebtedness at the beginning of this campaign was \$110,000. During the campaign we raised \$73,168.38. With the money raised we have paid our \$31,000 Building and Loan mortgage in full, and also our \$35,000 mortgage on the Administration Building, and the chattel mortgage, and nearly all other legal claims. After making some necessary repairs, the school will have a total legal indebtedness of not to exceed \$10,000.

There are other obligations which as a result of Court procedure and sale of property, are no longer legally binding, and in the eyes of the law are not debts. However, we recognize these as moral obligations, but as the Board of Trustees did not have its discharge and confirmation of sale at its last meeting, it was unable to officially discuss what disposition was to be made of this unsecured indebtedness. However of this we are morally certain:

1. The Board of Trustees has no intention of ignoring any just obligation.
2. The Board of Trustees has no intention of taking advantage of any unsecured creditors.
3. The Board of Trustees expects to make as early, as satisfactory, and as complete settlement of these claims as they possibly can make under existing conditions. You may trust them to manifest in this matter a true Christian and Nazarene spirit.

As soon as the Board of Trustees takes definite action with reference to these unsecured claims we shall be glad to give you a statement of their decision. In the meantime we have no authority to make any official statement concerning them, as any statement from us would be purely personal and unofficial.

WHOEVER MAY READ THIS REPORT, WE WANT TO APPOINT YOU AS A COMMITTEE OF ONE TO INFORM EVERYBODY EVERYWHERE THAT OLIVET COLLEGE IS NOT OUT OF DEBT.

Now as to the future of the Institution, it is known by the readers of the *HERALD OF HOLINESS* that we have elected Rev. T. W. Willingham to be our President. No young person ever faced a greater responsibility than is this young man facing. I say it humbly—yet I believe I can honestly say—that here is a young man who will die by the Institution. If there ever was a person who needed our prayers and sympathetic co-operation in every way, Brother Willingham is that person. So please pray for him.

There might be a tendency on the part of some to think the fight is over. However, the truth about the matter is that the fight has just started. We do not run Holiness Schools without a tremendous sacrifice and tremendous expense. Please lend this young man every assistance you can.

Personally I have great faith for the school. I have been

connected with it for ten years. We are in the best shape financially that we were ever in. We have the confidence of the surrounding country and especially of Danville, Illinois, and Vermillion County in which county the Institution is located. The outlook for the future with a fine student body is good. Anyone interested in attending the school will please communicate with Rev. T. W. Willingham, President, Olivet, Illinois.

E. O. CHALFANT.

HOW WILLIAM COLGATE GAVE TO GOD

MANY years ago a lad of sixteen years left home to seek his fortune. As he trudged along he met an old man, a captain of a canal-boat, and the following conversation took place: "Well, William, where are you going?" "I don't know," he answered; "I must make a living for myself." "There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely." William told his old friend that the only trade he knew anything about was soap and candle making. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They kneeled down upon the tow-path and prayed, and then the old captain gave him this advice: "Some one will soon be the leading soapmaker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man." The boy arrived in the city. Lonesome and far from home he remembered his mother's words and the last words of the canal-boat captain. He was led to "seek first the kingdom of God and His righteousness," and united with the church. The first dollar he earned brought up the question of the Lord's part. In the Bible he found the Jews were commanded to give one-tenth. So he said, "If the Lord will take one-tenth, I will give that." And so he did; ten cents of every dollar were sacred to the Lord. He engaged in the soap business, made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with his Lord, and carry one-tenth of all his income to that account. He prospered, and grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. This is the story of William Colgate, who gave millions to the Lord's cause.—*Wesleyan Methodist*.

A FEW CLOVER BLOSSOMS

By REV. C. E. CORNELL

Fault finding like weeds grows without cultivation.

The man who can see no good in anything or anybody is usually very defective himself.

Cheerfulness is catching. It blesses the one who is cheerful and others who otherwise might be sad.

"Hopeth all things," simply means that you hope it is better than represented.

Grumbling has no spiritual virtue. It is detrimental to soul development.

"Pray for them that despitefully use you." This is delightful spiritual exercise and is worth the effort.

Don't be satisfied with a mediocre experience. Strive for the very best that God can give. Be a multi-millionaire in grace.

"Will a man rob God?" Any kind of a thief is reprehensible. To rob God of time or money is calamitous. Why be a robber?

Transformation brings reformation; but reformation does not always bring transformation.

To love the unlovely is a product of grace, beside is is healthful soul exercise.

PASADENA, CALIF.

SELECTIONS FROM THE CURRENT RELIGIOUS PRESS

THE LEADINGS OF PROVIDENCE

"A Swiss hunter crossing the Mer de Glace, fell into one of the large crevasses in the ice. He fell a hundred yards without receiving any serious injury, but yet how hopeless was his situation! He could not climb out and to remain would mean freezing to death. A little stream of water flowed down the crevasse and following it by wading, stooping, crawling or floating, he at length reached a vaulted chamber from which there was no visible outlet. The water heaved threateningly, but it was impossible to retreat and he knew delay would mean death. Commending himself to the care of God, he plunged into the whirling waters. A moment of darkness and terror followed and then he was thrown up amid the flowers and hayfields of Chamouni. What a good illustration of the way God delivers a soul in the dark hours of human experience!"

"LEST" IN HEBREWS

Chapter 2:1: Therefore we ought to give the more earnest heed to the things which we have heard, *lest* at any time we should let them slip.

3:12: Take heed, brethren, *lest* there be in any of you an evil heart of unbelief, in departing from the living God.

3:13: But exhort one another daily, while it is called today; *lest* any of you be hardened through the deceitfulness of sin.

4:1: Let us therefore fear, *lest* a promise being left us of entering into His rest, any of you should seem to come short of it.

4:11: Let us labor therefore to enter into that rest, *lest* any man fall after the same example of unbelief.

12:3: For consider Him that endured such contradiction of sinners against Himself, *lest* ye be wearied and faint in your minds.

12:13: And make straight paths for your feet, *lest* that which is lame be turned out of the way.

12:15: Looking diligently *lest* any man fail of the grace of God; *lest* any root of bitterness springing up trouble you, and thereby many be defiled.

12:16: *Lest* there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.—MABLE E. CAMPBELL in *Gospel Banner*.

A FEARFUL RIDE

THE following was handed to one of the workers in a revival meeting. The young man who brought it said that he had written it as told by an eyewitness of the incident:

A young man of twenty years was working on a construction crew. They were putting a railroad trestle across the Red Bud Gulch, a branch of the Grand Canyon in Colorado. This young man claimed to be an infidel.

He had worked one month and had made all manner of fun of a young minister who worked with him. One day the minister said:

"Brother, what would you do and what would you say if the Lord called you? Are you ready to meet God?"

Laughingly the young man answered, saying:

"I am as good as I need to be, and as for God, why do I have to fear Him. I don't fear anything, not even the Devil."

Looking up he saw a car loaded with ballast coming down a long curving track supported by cables.

He watched it as it came rushing on and said, "Here is my chance to take a ride to hell on ballast." As the car came by, he climbed aboard, and started on his downward ride.

While yet three hundred and sixty feet from the ground and on a curve, the cable parted, and the car left the track, in its rapid flight to destruction.

Some workmen saw the car as it crashed to earth carrying with it the young man.

He had kept his word. He had got a ride on the ballast. He died as he had lived—without God, without hope, and was lost, eternally lost. "*Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap.*"—*God's Revivalist*.

IF YOU ARE WELL BRED

You will try to make others happy.

You will never indulge in ill-natured gossip.

You will never forget the respect due to age.

You will not swagger or boast of your achievements.

You will not measure your civility by people's bank accounts.

You will be scrupulous in your regard for the rights of others.

You will not forget engagements, promises or obligations of any kind.

You will never make fun of the peculiarities or idiosyncrasies of others.

You will never under any circumstances cause another pain if you can help it.

You will not think that "good intentions" compensate for rude or gruff manners.

You will be as agreeable to your social inferiors as to your equals and superiors.

You will not have two sets of manners, one for "company" and one for home use.

You will never remind a cripple of his deformity or probe the sore spots of a sensitive soul.—*Selected*.

THE GIDEONS AND HOW THEY BEGAN

At a hotel in Beloit, Wis., in the year 1882, two travelers, strangers to each other, arrived at the same time.

Each was tired, hungry and sleepy, and each asked the clerk for a room for the night. They were informed that there was but one vacant room. Although each was loath to sleep with an entire stranger, they agreed to share the room.

As he was about to retire, one of the men, with fear and trembling, informed his companion that he was a Christian, and invited him to join him in his evening devotions. His joy was great when he learned that his fellow traveler was also a follower of his Lord.

Instead of sleeping, these men, now brothers in the faith, spent most of the night praying and talking of the things of the Kingdom, and how the traveling men might be won for Christ.

The next morning at the breakfast table they continued their conversation, which was overheard by a third traveler, also a Christian man, who joined their company.

The three agreed to form an organization, which after prayer they named the "Gideons"—motto Judges 7:21. This organization has grown through the years and has been used by the Spirit of God to win many souls for Christ.

Several years ago the thought came to them of putting the Bible in the guest rooms of the hotels throughout the United States and Canada, and today a quarter of a million Bibles are within reach of hotel guests in the two countries.

RALPH W. GIBBON.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. S. CORLETT, GENERAL SECRETARY

A JUNIOR NAZARENE YOUNG PEOPLE'S SOCIETY

A JUNIOR Nazarene Young People's Society will in some ways solve the problem for the needed expressional activities for the Juniors. A Junior N. Y. P. S. is an organization of the boys and girls of the local church for the purpose of developing them along spiritual lines; instructing them in the simpler forms of Bible study; and for the building of Christian character. It need not duplicate the work of the Junior Department of the Sunday School, but rather supplement that work by placing emphasis upon expressional activities.

AGES INCLUDED IN A JUNIOR N. Y. P. S.

Naturally the Junior N. Y. P. S. should include those ages of the Junior department of the Sunday School, which are from nine to twelve. But as a rule in our churches we are so crowded for room and we also lack the necessary number of young people that we will not be able to have more than two societies; the Senior and Junior. So in this case the Junior N. Y. P. S. should include the children and young people until they enter High School. Upon entering High School they should be promoted to the Senior Society. This will include the ages ordinarily embraced in the Junior and Intermediate departments of the Sunday school. But where room and attendance will permit it would certainly be to an advantage to have both a Junior and Intermediate N. Y. P. S. as well as the Senior Society.

HOW TO ORGANIZE THE JUNIOR N. Y. P. S.

In order that the work of the N. Y. P. S. might be properly correlated and united in the local church, the Senior Executive Committee should appoint or elect the Junior N. Y. P. S. Leader or supervisor who shall be responsible for the entire activities of the Junior society. The pastor who is the ex-officio chairman of the Senior Executive committee together with the Senior president should nominate some capable person to the executive committee who they feel should be elected as Junior Leader. This Junior Leader will be a member of the Senior Executive Committee, thus uniting the activities of both societies in the executive committee of the Senior society. (The duties of the Junior Leader will be given in a following article).

The Juniors under the leadership of the Junior Leader should be permitted to elect the officers for their own society. The following officers should be elected: President, vice-president, secretary, treasurer, chorister, and pianist. The duties of these officers shall be those usually pertaining to these of-

fices. These officers with the Junior Leader shall appoint the chairmen and personnel of the committees necessary for the proper functioning of the society. The officers and chairmen of the different standing committees shall constitute the Junior Executive Committee with the Junior Leader as ex-officio chairman. The opening services of the Junior society meetings should be in charge of the officers. The president presiding and the other officers taking their necessary places on the program. The secretary and treasurer should be instructed in accuracy.

The term for which the officers are elected should be determined by the local conditions. But very seldom would it be advisable to elect them for a longer period than six months, and no doubt it will be advantageous to elect them for a period of three months.

This is the great period of their life for the receiving of definite impressions. This being the case they should be impressed with the value of a thorough organization. This is the time to place before them a proper appreciation for organization. These impressions and habits formed will be carried with them through life. So care should be taken that the Junior organization is all that it should be, and that it functions properly.

"A Junior N. Y. P. S. in every Church of the Nazarene" should be our slogan.

ILLUSTRATIONS

Great men are thoroughly upright, even when it is expensive. David Livingstone had built his boat, "Lady Nyassa," at the cost of 6000 pounds of his own money. He was recalled and was not permitted to set it afloat on Lake Nyassa. He had an opportunity to sell it to the Portuguese government to be used as a slaver. "The Portuguese would have bought it to use as a slaver," he wrote in a letter to his daughter, "but I would rather see her go down to the depths of the Indian Ocean than that." He took it 2500 miles to Bombay and sold it for a third of its cost.

*"God's will is sweetest when
It triumphs at our cost."*

But one cannot be spineless and be upright. "A certain man, in 1812, owed a ground rent to a Quaker, whose bitter opposition to war and everything connected therewith was well known. The debtor had been engaged on board a privateer (war vessel owned by individuals to capture enemies' vessels). Bringing a crony with him as a witness they called upon the Quaker by appointment, to liquidate the debt, and he paid over the amount, and remarked that the amount had been gained by helping to capture a British vessel upon the high seas, supposing that the conscience of the Quaker would forbid his acceptance of money thus gained, and having an eye-witness to the legal tender of the money, in case of refusal, he would be released from payment. The Quaker counted the money carefully, and after locking it in his safe, looked complacently at the sailor, remarking, "Friend, I have come into possession of this money honestly; if thee did not, thee must answer for it."—J. HYCENA.

SKETCHES FROM LIFE'S SCRAP BOOK

By D. SHELBY CORLETT

"I loaned my eyes to the Devil."

SOME time since I was in conversation with a young man. During the course of our conversation he remarked that he had been a Christian "one time, but he had backslidden. Upon asking the reason for his backsliding he merely remarked; "I loaned my eyes to the Devil, and he got me." The statement is significant. "I loaned my eyes to the Devil." What a tragedy. Yet how many are doing that very thing, and are losing out in their souls.

Eve is the first example of a person who "loaned their eyes to the Devil." The tempter succeeded in getting her to gaze upon the forbidden object. "When the woman SAW that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." She loaned her eyes to the Devil and thus gave him the opportunity to rivet her attention upon the thing of which God had definitely commanded they were not to partake. Had she not looked, the Devil would not have gotten her attention; had she not given her attention, she would have had no desire for it; had she had no desire, she would not have fallen. But she fell because she "loaned her eyes to the Devil."

Achan is another striking example of a person who was defeated because he "loaned his eyes to the Devil." The definite command had been given to Israel that they were not to partake of any accursed things of the heathen. They were to give all the gold, silver, brass and iron into the treasury of the Lord. But during the victory of Jericho Achan had taken a wedge of gold; two hundred shekels of silver, and a goodly Babylonish garment from the spoils and hid them under his tent; with the result that Israel was defeated in their second conquest in Canaan, the conquest of Ai. It is interesting to note the steps Achan took in his downfall. His own confession contains them. "I saw," he said, then "I coveted" which led him to the next step, "I took;" and then not knowing what to do with them, and in order to conceal his sin he said, "I hid." I saw, I coveted, I took, I hid; four steps downward in the life of a sinner. Had he not looked, or "loaned his eyes to the Devil" he would not have coveted. Had he not coveted he would not have taken. Had he not taken Israel would not have been defeated. Israel was defeated because Achan "loaned his eyes to the Devil."

David is also an example of one who "loaned his eyes to the Devil." "He saw a woman washing herself; and the woman was very beautiful to look upon." This statement is the cause of David's sin, more than one, for he committed the sins of adultery and murder. But he "loaned his eyes to the Devil" and the fires of lust began to burn within him. He followed a very carefully laid plan to gratify the cravings of desire stirred because of this lustful look; and in order to cover up his sin had Uriah, the husband of the woman, killed. But

one says, "How could he help but see?" It is not so much WHAT we see, but HOW we see that counts. This is brought out in the statement of Jesus; "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Hence we see from these Bible examples the folly of "loaning our eyes to the Devil."

The sight like the other senses is the gateway to our minds. It is through these senses that our knowledge is conveyed to the intellect. So if we are to keep the mind clean we must guard the gateways to the mind, our senses. The mind is a very strategic point in the life of a Christian. There is scarcely a channel through which Satan operates with greater success than through our minds. Paul realized this when he made the statement; "I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ". ((2 Cor. 11:3). So it is of utmost importance that our minds be yielded to Christ, and kept guarded through the guarding of the gates, or our contact with the world. "Keep thy heart with all diligence, for out of it are the issues of life" is the Bible injunction. If the heart is to be kept, the gates must be guarded. We are told that over eighty per cent of the knowledge we receive comes through the "eye gate" or the sense of sight. This being the case this gate should be especially guarded.

The young man of this story had been a habitual attendant at the "movies" before he was converted, and as I understand it was because he looked upon the pictures advertising some show, which aroused a desire to see the show, that caused him to yield to temptation and backslide. It is certainly a foolish thing for one to do. He may have will-power strong enough to look without even having a desire to enter; but how much better it is to have eyes looking for the good, the elevating, and the better things of life. To say the least we are giving the Devil an advantage in our lives which may some time in the future cause a break with God. Very few look with the purpose of sinning. Eve, beyond doubt, had no intention of partaking of the forbidden fruit when she "loaned her eyes to the Devil" and "saw the tree was good for food." But that look caused the fall. We hardly suppose that Achan intended to break the commandment of God and take the accursed thing as he entered Jericho. But that look caused his sin. We cannot believe that David intended to commit the sins of which he was guilty when he went to the housetop; but he "loaned his eyes to the Devil" and that look caused it all. So to avoid the fall let us not "loan our eyes to the Devil."

It is much like the ancient fable of the Arab and the camel. Upon one cold wintry night the camel put his nose in the Arab's tent and asked if he might be permitted to put his head into the tent to keep it warm. The request was granted. But the camel was not satisfied with having his head in merely, and before long asked that he might have his fore feet inside. This request was

granted. And little by little he got into the tent until the camel occupied the tent and the Arab was out in the cold. To "loan our eyes to the Devil" gives him a "lead" to occupy our entire lives. So let us be careful and guard the gates to our soul that Satan may have no opportunity to cause our downfall.

As a means of prevention our minds and thoughts should be occupied with the nobler, the purer, the higher things of life. We should be so busy working for God, thinking of Him, and seeing the beauty and glory of the works of His hands about us that we will not have time to "loan our eyes to the Devil." Will power is not sufficient in itself. Nor is the Christian left to guard the gates to his mind by will-power alone. We are definitely commanded to "seek those things which are above, where Christ is." And to "Set your minds upon things above, and not on things which are on the earth." A person who is thus occupied will have no time to "Loan his eyes to the Devil."

GROWTH IN HOLINESS

By REV. C. E. CORNELL

John Wesley declared that one perfected in love will grow far swifter than ever before. This we believe is the teaching of all who teach this delightful grace. After one is sanctified wholly, the soil of the heart is love, pure love. This is admirable soil out of which to develop all of the delightful graces of the Spirit. Increased love, increased joy, increased long-suffering, increased gentleness, increased faith, increased temperance. Thus the character grows into God-likeness. This must be so, or else there will be stagnation and retrogression. The soul cannot just hold its own. The soul must gain new spiritual territory with every passing day. Let the thought of the heart be continually:

"There is much land ahead to be possessed.

I'm going on."

HOLINESS COLLEGES MAKING MEN

By REV. C. E. CORNELL

These remarkable institutions are making well-rounded men and women. Not only do they furnish brains, but heart. The love of the Bible is fundamental, and deep spirituality an absolute necessity. Someone has written:

*"Give me men to match my mountains,
Give me men to match my plains,
Men with empires in their purpose,
Men with eras in their brains."*

Young men and women with their hearts on fire for God, can and will think larger, nobler. They will catch a gleam of God's greatness, and His matchless purpose for His redeemed children. They will have an ideal somewhere in the altitudes, and strive for it. Our holiness colleges are in mighty business, that of making men.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

BILLY AND THE ROBINS

WHAT's that in your cap, Billy?" asked Mrs. Allen of her small son as he came across the yard.

Now, Billy had hoped to slip around to the back for he had something in his cap which he didn't want his mother to see. But when she called to him from the front porch, there was nothing to do but answer.

It had seemed great fun when Ted and John came over with their sling shots and asked him to go bird hunting, but now, as he faced his mother and held out his cap for her to see what was in it, he did not feel so very comfortable.

"O Billy Allen, where did you get those eggs? Surely you haven't been robbing a bird nest?" asked mother. Billy hung his head, for small as he was, a little voice inside had told him that it wasn't right to touch the eggs. You little boys and girls have often heard that small voice inside telling you when things are wrong, haven't you? That is what we call *conscience*, and it is one of the ways in which God speaks to us. Billy had listened to it at first. "I don't believe I will take any of them," he had said to John and Teddy. They laughed at him. "That's silly," they declared. "All the boys are making collections of eggs. They punch a hole in each end, and blow out the inside, and put them on a string. Don't you want to make a collection too?" And Billy had not been able to resist this temptation.

But how sad his mother looked, as she took him on her lap. "Billy, I am going to tell you about the dear baby robins that would have come out of these very eggs, if you had not broken their nest up.

"Last fall when it commenced to get cold, Father and Mother Robin knew it was time for them to leave the home where they had been so happy all summer, and go on a long, long journey to a part of the country where it would be warm and sunshiny, and where they could get plenty of food. So they left their mud lined nest, and started. Now their uncles and aunts, and cousins and all the kin, in fact quite a large company felt just the same way about it, and they all went together.

"You wouldn't think such tiny birds would know the way to such far off places, would you? Often they travel thousands of miles. If it is a mild winter, they do not have to go so far, but if it is a cold, disagreeable one, they may even go as far as the West Indies or to Central or South America."

Billy's eyes were big with wonder.

"To South America? That is farther than most folks have been, isn't it? And how do such little birds ever find the way?" he asked.

"Our heavenly Father, who made and

loves birds, has put a wisdom in their tiny hearts which teaches them what to do," answered mother.

"Well, here they go, dear little gray brown creatures with their small black heads and cunning little red vests. On and on they fly, stopping late in the afternoon to break their long journey, to rest their tired wings and to get something to eat. In the early morning, they again rise high in the air, and hurry on their way, and at last one day, they come to a place where it is lovely and warm, and here they stay till the cold winter is over at home.

Now, you would think that people would be glad to have such sweet little visitors, and that they would protect them from bad boys with their sling shots and slippers, wouldn't you? Well, in some places, they do have laws for this purpose. And in such places the robins become very friendly and quite gentle. They will build their nests in the low trees right in the yards, and in the shrubbery in the parks. They hop around on the grass, cock their little heads on one side and look at you out of a knowing eye as much as to say "I'm not afraid of you. If you will only be kind to me, I'll sing songs for you, and do a lot of useful work as well."

"And do they sing?" asked Billy. "O, yes, the Robin is known as 'The bird of the morning,' and 'The bird with a joyous heart.' Men have written poetry and music about him because he has such a sunny disposition and such a cheerful song."

"But how can they work, mother? You know birds can't really work," said Billy. "But they do, Billy Boy. Why Father and Mother Robin destroy and kill thousands of grubs and worms every year of their lives." "How does that help?" asked Billy. "It helps a great deal. You see when we plant a garden in the spring, or put out lovely flowers, or try to raise delicious fruit, the very first thing we know, there is a regular army of bugs and grubs and worms eating on our garden, and flowers and fruit. Then it is that Mr. and Mrs. Robin do valiant work. They more than repay us for our protection and care of them, by eating just as many bugs and worms as their little stomachs can possibly hold! And you have no idea how many that is. But worms and bugs are not the only enemies we must fight if we would have nice gardens. The weeds are just about as bad and it is hard work to get rid of them. Again Robin Red Breast comes to the rescue and many a meal he makes off of the seeds of these troublesome weeds. And every time Mr. Robin eats a seed, it means there will be just one less naughty weed plant next year. One man who knows lots about birds tells us that

during their stay in the South, the Robins gather at night in places sheltered from the cool night breeze. They come for miles in every direction to these roosts, and return to them night after night, as long as they stay in that part of the country. Sometimes men and boys find the robin roosts and creeping up on them after dark, slaughter these innocent song birds by the thousands. Most states forbid the killing of robins and other useful birds. But there are still many ignorant people and others who will not obey the law, and go robin hunting in cane brakes, where the birds are roosting. They reach up and pick them from the low branches, crush the small heads between the thumb and fingers and drop them still fluttering into a bag."

"Oh, mother, that is terrible. How can they be so cruel," asked Billy.

"Yes, son, it is cruel. But have you stopped to think that you too were very cruel in taking the robin's eggs this afternoon? Father and Mother Robin had come back to spend the pleasant months with us after a long winter in the South. This is home to them, you know, and they were very happy to be home once more. We were glad, too, and when we heard them singing so joyously we knew that spring had come for the robins were here! Then they set out to find themselves a nice place down in the pasture where they could build a safe and comfortable home. Mrs. Robin helped Mr. Robin collect the bits of straw and sticks which they needed for the nest. Indeed, she worked as hard as he did. They both were as busy and as happy as they could be. They lined the nest inside and out with mud, for robins like a plastered house." "A plastered house? How funny!" laughed Billy. "Yes, and it was not long after it was finished before there were some lovely little eggs in it. They were delighted over these eggs, and Mrs. Robin was careful to keep them warm and dry with her own soft breast. Mr. Robin brought food to her, the choicest bugs he could find and the plumpest seed. And when he was through eating, he would perch in a nearby bush and sing his most joyous song. Pretty soon there would have been a nest full of darling little babies and then Father and Mother Robin would have been busy indeed. For they must hunt enough food to fill those hungry little mouths and they must teach them to fly when they were old enough and how to find food for themselves.

"So the summer would have passed very happily and in the fall they would have started on their long trip South, their family of young Robins with them."

(Continued on page twenty-two)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week as we had reached Little Rock. Well, the last day of the campaign we spent with Brother M. Edward Borders, pastor of the First Church of Little Rock. We had one great day. Brother C. C. Rinebarger preached in the morning and I had the afternoon and night services. We had great crowds all day and the glory was on the saints. We had much rejoicing, some old fashioned shouting and crying and laughing all over the house. Well, thank the Lord, it is so easy to get blessed when the Lord comes, and preaching and singing are a holy delight. Brother Borders is building up a great work in Little Rock and they have bought one of the most beautiful lots in the city to build their new church on, and in the next year or two Brother Borders will have a church in Little Rock. Now, beloved, we believe that we have the best thing in the whole world, to preach to lost humanity, and if we have then we ought to have a place to preach this glorious doctrine to lost and suffering humanity. If we get out to the edge of the woods to keep the people from finding our church how on earth will we ever get them saved and sanctified? The time has come for us to profit by the mistakes that we have made, and it is now up to us to get a good place in town and build a place large enough to take care of the multitudes that want to hear about full salvation. There is no use for any Nazarene preacher to tell us that nobody will come to hear about holiness, for if we put fire in the pulpit we will have lots of people to come to warm by our fire, and fire in the pulpit means fire in the pews. Somebody has said, if we put a polar bear in the pulpit then we will have icebergs in the pews. That looks reasonable, for a polar bear has to have ice. Well, when we pronounced the benediction on Sunday night of May 23, in the First Church of Little Rock we had closed the campaign in Arkansas. We made thirty-two towns in twenty-three days and covered the most of the state, and our band disbanded and got ready to press the battle harder than ever. Brother Lee Hill and wife left us Thursday, May 20, and had gone to Vilonia to start the meeting and run until about the next Wednesday, when the preachers' meeting and the closing of the school would be in session.

Well, nobody ever had a more faithful band than we had on this trip. There is no way to improve on Dr. John Oliver and his good wife; and their baby girl, now just about grown, is a great girl. And Brother Lee Hill and his little wife are as fine people as walk the earth, and of course everybody knows that

C. C. Rinebarger and Bud Robinson are both strictly up to date. Dr. John is a fine general and Rinebarger is one of the singers of the nation. In fact, Brother and Sister Rinebarger ought to have a good church for they are as fine singers as you will find in a year's travel, and Sister Rinebarger is a fine pianist, and Brother Rinebarger is a great preacher. Many don't know this but he was first called to preach and started out as a preacher, but good singers were so scarce that he drifted into singing more than preaching, but he is doing both now. He can hold a fine meeting and preach and sing both.

After the closing of the last service we drove to North Little Rock and spent several hours in the home of Brother and Sister Oliver. We left their home after midnight and drove to the depot, and at 2:10 a. m. Monday, the 23rd, Riney and I boarded the train for St. Louis and pulled into that great city about 11:15. We checked our baggage and got dinner and breakfast at the same time, and at twelve noon we were now headed for Olivet where we arrived about five o'clock. Then for six days I made my home with the Rinebargers. The man that hasn't stayed with Riney and little Ida has missed a lot. They have five of as fine children as you ever saw. We found the camp in full swing with Dr. R. T. Williams and Dr. T. M. Anderson and Brother Watkin in charge, with scores of other good workers. I have never heard better preaching done in my life than was done by Dr. Williams and Dr. Anderson, and also we had the closing of the school in connection with the camp-meeting. All the trustees of Olivet College were there and the District Superintendents from Iowa and Michigan and Ohio and Indiana and Chicago-Central were all on hands to press the battle for God and full salvation. President Sanford had a most beautiful closing. So many fine young men and women graduated and on the last Sunday it was my misfortune to get to preach at the eleven o'clock hour, and in the afternoon Dr. Williams and at night Brother Anderson. All the week plans had been made to put on a great rally for the Olivet College, and Dr. Williams made the greatest appeal for the school that I ever heard from any living man. He raised a large offering and it will be all known long before this letter goes to the press, and by the time you read this letter we will know just what was done and I am expecting God to help us and save the school. I did my best when I preached and I also did my best when I was working for the *HERALD OF HOLINESS*. I sent in 136 subscriptions from Olivet, and on the last Sunday in May closed up my six years work for the *HERALD OF HOLINESS*. Of course, I have no thought of stopping, but I began work the last of May of 1920, and the last of

May, 1926, I have sent into the office 12,134 subscriptions. That is just a little more than 2,000 per year. Well, if we had ninety-nine other men that would secure 2,000 subscriptions per year, in one year we would place the *HERALD OF HOLINESS* in 200,000 homes. I am looking for the other ninety-nine; who will make one of them? Why not do the thing? We have a great paper and a great people and a great country and a great God to back us up and take care of us, and why not rise up and do the job? When I left Olivet Chalfant and Willingham were at work like beavers to save Olivet, and they had to their aid Dr. R. T. Williams who is worth at least one hundred men in a great battle like they were fighting. Well, may the blessings of heaven rest upon all the Good Samaritans, is my prayer. I am leaving Olivet for the great camp at Cincinnati.

In perfect love and all for Jesus,
UNCLE BUDDIE.

Sunday School Lesson

July 25

By M. EARLY ELLYSON

LESSON SUBJECT: The Passover.

LESSON TEXT: Exodus 12:1, 2, 21-28.

GOLDEN TEXT: *For even Christ our passover is sacrificed for us* (1 Cor. 5:7).

IN THIS lesson, as in the few preceding lessons, we are slowly, but surely, seeing the great plan of God unfold. There was not an event in the lives of the rugged old patriarchs but figured something in the plan that God was working out for His people, and their redemption from Egyptian bondage, as well as their ultimate entrance into the land of promise. Signs and wonders had been wrought in the sight of the idol worshippers of Egypt for a witness against them, and to the truth of the Hebrew faith.

Our lesson this week is a description of the passover feast. The death of Egypt's firstborn had long been foretold, for it was this, the most terrible of the plagues, that would break the stubborn will of Pharaoh and allow Israel's posterity to go free.

In the obtaining of money and jewels, as well as other things necessary to their journey, and the establishment of a nation, which their previous owners must give to them, we must bear in mind that a very great obligation was upon the Egyptians for the years of service rendered them by the Israelites. God directed the Hebrews to ask for this, which can hardly be considered a just compensation for the valuable service they had rendered. The word translated "borrow" would be much better translated "ask" or "demand." Years of

labor had been enforced, to say nothing of the cruel treatment endured by the Hebrews at the hand of the Egyptians.

The feast of the present lesson was the only ordinance given to Israel while they sojourned in Egypt. And it was to be observed in that country, for it was vitally connected with their deliverance from bondage. Other regulations, both religious and civil, were given at Sinai. In all future generations this feast was to be observed as a memorial of their redemption by blood, and, as our Golden Text states, was the type of Christ's atonement for the sins of the world which He made on Calvary. A part of this feast was brought over into the church age and is observed as a memorial of Christ's death in the sacramental service.

The institution of the family was distinctly recognized in the passover feast. Two small families could unite where one was too small to consume a lamb. But no part of the animal was to be left until the morning. What could not be eaten must be burned for decomposition must not be allowed. Otherwise this type would be imperfect.

We note here the antiquity of family religion, for this was a religious ceremony acknowledging God's goodness, His love and protection for them. But only those were safe who remained inside the house that was sprinkled with the blood. Thus God's first great religious lesson to Israel was redemption by the blood and preceded the organization of this crowd of serfs into a congregation of worshippers. In these modern days when men are seeking to discard the blood it is well for us to remember this, and also the position that it occupied in the plan of God. For "without the shedding of blood there is no remission."

We cannot fail to observe how God honored the faith and obedience of His people. Not one blood-sprinkled home was visited by death. We are sometimes tempted to think that God forgets us. But not so. Faith will surely be rewarded. Then let us not hesitate to step out by faith. The hour may be dark, the time may seem long, and our opponents may be numerous and strong, presenting many reasons why we need expect God to take note of our appeals, but if, concerning any problem we are facing, we get the mind of God and His assurance that we are right in the position taken by us, let us not fear nor hesitate to press our claims. He will honor our faith and be true to His promise. Then hold steady, be obedient, and close your ear to the jargon of tongues, for "this is the victory that overcometh the world, even your faith." Stay in behind the blood sprinkled lintel and you may smile at seeming impossibilities and cry *it shall be done*.

We see also in this lesson God's plan for the perpetuating of this memorial. This was to be accomplished through religious instruction of children. As preachers and teachers our obligation does not cease when we have delivered sermons to the adult life of the church. The child life must be made to understand God's truth. And here is where we have grievously erred. We have ruled out even the catechism, to say

nothing about preaching to children. We see here that every succeeding generation is to be instructed in spiritual truth. In this way only will our holy faith be preserved. We often hear the question asked, Why do our churches become so formal? We would reply, It is because the young are not instructed in spiritual things. If the Roman Catholics can hold their children so closely to a system of pomp and pageantry, so complicated that an adult mind can scarcely understand its meaning; and a Jew can be known as a Jew in every land under the sun, and bound to a purely ritualistic method of worship, why may not our Protestant child-life be held to the beautiful simplicity of Christianity, through proper instruction and guidance in the doctrines and truth of our most holy faith?

Do not think for a moment that we are putting religious education in the place of conversion. We are only seeking to place it where God placed it. A sane and intelligent understanding of the principles of Christianity should precede conversion. We fear that much of the wavering and fluctuating condition observable in the modern church, is due to a lack of proper instruction in early life. If parents in the home, around the table and at the fireside, followed carefully the divine plan, and would instruct child-life, as God has given command, we would have a more settled and stable church life. As children would come on into mature years we would have a church membership who really believed and practiced their beliefs.

CONQUEST AT EASTERN NAZARENE COLLEGE

On June 16, Eastern Nazarene College closed a most glorious year. This Commencement season was wonderful throughout and was climaxed by a splendid address by Dr. R. T. Williams on "Conquest and its Goal." He did a splendid bit of work in giving his advice and challenges to our graduates, students and many friends.

Our students have scattered to their homes filled with a great enthusiasm. Banded together for a great "Student-Get-Student Campaign" they are spreading the good news of the unsurpassed opportunities in our College for the Eastern Educational Zone, and their well-founded talking points are numerous.

The past year has been unequalled in our history. Spiritually the constancy of our victorious life has been beautiful; numerically our increase has been substantial; financially our students have been diligent and our College finances are in a commendable condition; in student employment this has been by far our best year, every diligent, capable student had work to meet the fullest extent of his time and energy. Our scholastic work has been of a very high order and our graduates have every right to be proud, not only of their own attainments, but of the progress of their Alma Mater.

Yet next year promises to greatly surpass the one just closed. We are now building. A new dormitory of fifty-

four rooms has now reached the third floor and the workmen will have it fully completed before the opening next September 7. Furniture is already selected and this new structure will splendidly house our ladies next year.

Our new central heating plant is well under way and will be completed long before cold weather in the fall. New classrooms are being prepared, and two of them are to be splendidly furnished by the Alumni Association. The physical equipment of our College is advancing by leaps and bounds and will, we believe, be second to none in our movement when College opens in the fall.

Our faculty is the strongest in our history. These men and women are scholarly and splendid Christian leaders. They have proved their ability to place an indelible stamp upon students placed under their care, one which tells in terms of the highest Christian character.

An excellent group of new young people are registering with us for next year. This section is the center of educational work for America and far-seeing students everywhere recognize the unparalleled advantages of studying here. Our new catalogue is ready now for the mails and full information will be sent to any interested friend upon request.

And don't forget that "Uncle Buddie" is to be with us shortly after the opening in September. This will be but the beginning of the good things in store for us during the year.

FLOYD W. NEASE, A. M., S. T. M.,
President.

COLORADO-WYOMING DISTRICT ASSEMBLY

The eighteenth annual Assembly of the Church of the Nazarene of the Colorado-Wyoming District convened in Florence, Colo., a town of about 3000 people. The people of Florence did everything they could to make the members of the Assembly feel at home. More homes were opened for guests than were needed, the business men displayed "welcome" cards in their windows, and the daily newspaper offered her columns for all the space we wished to use. The Methodist church opened her doors wide, allowing the Assembly the use of the entire church building, including the auditorium where the business sessions were held and the souls were fed, and the basement where the physical man was fed.

On Tuesday night, June 15, an evangelistic service was held. Rev. H. N. Land of Trinidad, Colo., led the singing and Rev. C. W. Davis, District Superintendent, preached an inspiring and helpful sermon with the result that one young lady knelt at the altar for sanctification. Evangelistic services were held each evening, and from two to six knelt at the altar each evening.

On Wednesday morning, June 16, at nine o'clock the Assembly was officially called to order by District Superintendent Davis. Rev. J. E. Robinson, pastor of the Methodist church, gave the address of welcome. Rev. Davis responded to this address of welcome, expressing

the great appreciation of the members of the Assembly for the hospitality shown for her visitors.

Before starting into the business of the Assembly, General Superintendent Goodwin gave a half hour talk, in which he exhorted all to be at their best and let the Lord bless them so that this Assembly may be the best ever held in Colorado.

Just before each business session Dr. Goodwin gave a fifteen-minute talk to the pastors, which was of great help to the pastors and delegates alike.

Wednesday evening at 7:30 Rev. B. W. Miller, of Pasadena, Calif., brought a message from the text, "God is Able."

On Thursday evening Rev. J. C. Henson, business manager of Pasadena College, preached on Eph. 1:22-23, the subject being the church as the body of Christ and Jesus Christ as the head of the body or church. In the afternoon he told the Assembly about the needs of the college and what they were planning for the future.

Friday afternoon Rev. C. J. Kinne, returned missionary from China, gave us an insight into his work. At the evening service he showed the Assembly the pictures of the building of the Bresee Hospital. After this service Dr. Goodwin blessed the congregation with his message from Isaiah 40:31. Florence, Colo., being only a few miles from the Rocky Mountains, the Assembly was dismissed in the afternoon to give all who wished a privilege to visit the Royal Gorge. Saturday evening Brother B. W. Miller preached.

Sunday, of course, was a great day, with a love feast at 9:30. Dr. Goodwin preaching at 10:30. In the afternoon Rev. Frank Ashba, who comes from the Friends Church, Rev. Z. H. Baxter and Rev. Loyd Lavan, were ordained.

Sunday evening closed a very spiritual Assembly with Rev. D. I. Vanderpool pastor at Denver, Colo., who spoke on the "Healing of the Blind Man" (Luke 18:35). All Colorado is proud of Brother Vanderpool and always glad to hear him.

The reports from the various pastors were encouraging, and showed that the Church of the Nazarene is advancing spiritually as well as in membership. Several times during the week a wave of glory would sweep over the Assembly and everyone would be moved to shout, sing, cry, or testify. It was a glorious time, and one to be long remembered. —H. F. Miles, Boulder, Colo., Press Reporter.

BILLY AND THE ROBINS

(Continued from page nineteen)

Billy's face was very sad now and there were tears in his eyes.

"But oh, mother, I killed them, didn't I? I'll never be mean and unkind to the birds again. If I could only bring them back! Do you think she would sit on the eggs again if I could build her another nest?"

"No, dear, the eggs are cold now, and the baby Robins dead. The sad hearted little father and mother are probably looking for another home, where they will be safe from little boys like you."

"I will never be that kind of boy again, mother, no bird will ever have cause to be afraid of me any more, for I am going to be the best sort of friend to them that I know how," said Billy earnestly. And he was. Wouldn't you too like to be a friend of the birds?

CHURCH NEWS

PASTOR LAWRENCE ANDREWS, MIDDLETOWN, OHIO—"We have just recently closed one of the most gracious revivals that it has ever been my privilege to be in. About four or five months ago, I was strongly impressed by the Holy Spirit, to secure the Asbury College Trio for a meeting. Accordingly, I secured the Gordon Theater, one of the largest in the city, and for two weeks the battle raged hot against sin and the Devil. Asbury College has turned out some great preachers in its time, but it can be justly proud of Alex. Reid and Donald Householder. I have never seen two preachers work in sweeter harmony than these two did. There was no picking out the best preacher like we see in camps and other meetings where two or more preachers do the preaching, but each was able to fill the great theater night after night. Their messages were deep and full of the old gospel truth. There was no deviation from holiness, and a number of believers plunged into the fountain and were cleansed from the last traces of inbred sin. A low estimate places the number of people attending the meetings at five thousand and the total attendance at nine thousand. We were somewhat disappointed at the visible results as there were only one hundred and ten who were saved. From this number however, we will receive a good class into the church. John Furbay, a graduate of Asbury College, had charge of the music. He is one of the best songleaders that I have ever seen. He uses the trombone, cornet, guitar, handsaw, a whistle, and other instruments in his song service. Besides all this, he has several features that are uncommon with songleaders. First among them is, he does not wear the people out by exhorting them to sing with lengthy speeches each night. He lets the preacher do the talking. Second, while possessing a voice of excellent quality, he does not try to save it for solo work, but uses it in leading the singing. He is a marvel with the children. Hundreds came out to his day services, and a number of them were converted. He gave an excellent talk one night, illustrating it with acids, etc., that resulted in a number of souls finding the Lord. Paul Wood, also a graduate of Asbury College, presided at the piano. To those who have heard him play, we need not tell how much his playing helped the meeting. This meeting has done more to open the eyes of the people, and to break down the prejudice against our church than anything that has been done for some time. A number of people from other denominations were sanctified and are coming to our church now to get their spiritual food. We are going over the top."

EVANGELISTS LEWIS AND EDDYTHE RICE—"We have just closed a good meeting at Mattoon, Wis. This was a good meeting. God came on the scene the first night and we had an altar service every night but two. There were seventy prayed through, and only one repeater. We enjoyed very much to labor with Brother Gough and his good wife, who stood by our side at all times. Brother Gough is doing a fine work, the church gets blessed and he is leading them on to victory. We took in on the last Sunday thirteen good members, also raised \$350.00 to clear the church debt and had a good pounding for the pastor. We are now in a meeting for the Tri-County Holiness Association at Menomonie, Wis., which starts out well, people coming for fifty miles around. Pray for us that God will use us in His work. We have some time open after October we could give some church wanting a revival meeting. Will go anywhere. Address us at 2923 Troost, Ave., Kansas City, Mo."

MISSOULA, MONTANA—"We are glad to report good news from the hard fought battle field of the city of Missoula, Montana. Evangelist E. Arthur Lewis has just given us a three weeks' tent-meeting which resulted in the conversion and entire sanctification of quite a number of souls, and a real refreshing of a little flock of holiness people. The definiteness with which people got through to God was marked. We consider Brother Lewis a specialist in the matter of bringing messages on entire sanctification. One of the features of the meeting was the children's choir. Brother Lewis succeeded in quieting and interesting the children by gathering them about him on the platform and teaching them bright and beautiful gospel songs which he accompanied with his sweet toned instrument. As many as about seventy-five children were heard in the choir one evening. Expenses were met and the evangelist paid, also a love offering and "pounding" was made to the pastor and wife Rev. and Mrs. George L. Cheshmore of the college of Olivet who have been here doing pioneer work the last year. We are almost too small to think of ourselves as an organization but have been endeavoring to promote the cause of holiness in Missoula. God is with us and we feel like pressing on. Brother Cheshmore cannot remain with us another year; and we are praying that someone may hear the Macedonian cry and come over and help us."—Orpha Millier.

EL PASO, TEXAS—"Through the providence of God our church at El Paso, Texas, has been prospered in an unusual way through the ministry of Stephen S. White of Bethany, Okla. His message stirred our people as well as our friends to the tremendous task that lies before the Church of the Nazarene. We were particularly impressed with his sermons on sanctification. He is a man who has been endowed with an exceptional personality. By all means he should have a full schedule in his evangelistic work. We feel that the time for a larger program than we had ever anticipated, has

come and under the leadership of our new pastor and wife, Brother and Sister L. M. May, we expect to attempt great things for God and His kingdom. It is our desire to build a real church for God in this city of over one hundred thousand people. Ours is the only holiness church in the city and although it has not been easy to build a permanent organization, nevertheless God has blessed and today we have a regularly organized church with all departments functioning. El Paso is a border city with all modern facilities usually found in cities of this size. Our climate is absolutely unsurpassed and without a doubt it is the greatest place in the United States for the treatment of tuberculosis. We feel that God has called us to a definite piece of work in this city and by His help we expect to accomplish it as far as lieth within us."—Dewey W. Swihart.

EVANGELISTS JARRETTE AND DELL AYCOCK—"It has been over a year since we made a report of our work, however we have not been idle but from January to December we have been continually on the go, and have crossed our great country a number of times preaching this blessed Gospel. We are overjoyed this summer to have our little daughter Maridel a student of Bethany College to preside at the piano, which makes us a trio just among ourselves. Our last meeting was the Ellis, Louisiana Camp. This is an interdenominational camp run by the Holiness Association. They have beautiful grounds and a good shed, and considerable money was raised for the equipment of the camp next year. The committee said the crowds were the largest and the order the best they had ever had, and the spiritual side the best for years. We are glad they feel that way, but to us, it was a hard meeting but we are thankful for the number who found the Lord. We were well taken care of during this camp and appreciate everyone connected with it. Our next meeting is the Ebenezer Camp, located at Crowley, Louisiana. This is an old camp and some of the older generation of present day preachers and others who have passed on have held it in other years. There is something inspiring to the preacher or at least to me, to have the privilege of working where others have battled and fought, and by His grace won, long before we ever heard of the holiness movement. May God help us to 'Wave the banner high and wave it to the sky.' Pray for us in our summer campmeeting work."

PASTOR W. F. RUTHERFORD, CLARKSVILLE, TENN.—"We closed a very successful meeting June 27th, with Rev. M. E. Borders, pastor of First Church, Little Rock, Ark., as evangelist. This was in many respects one of the best meetings held in this church for years. Splendid crowds, and many found their way to an altar of prayer and received the desires of their heart. At one service there were sixteen professions of entire sanctification. Brother Borders is one of the safest, sanest and strongest preachers in our church. He is almost

unique in his preaching. He is a friend to his Ministerial Brethren, and knows how to leave a church more strongly united to pastor and the great cause of holiness. We received some very fine people into our church as a result of this meeting with others to come in Sunday. We are closing our third year as pastor, and last evening the pastor was recalled with a unanimous vote for fourth year. This was by far the largest vote cast since we have been pastor, and is an expression of the unity that prevails in this splendid church. There are stronger churches numerically in our movement, but none more thoroughly consecrated to the cause of full salvation. We have a splendid Young People's Society, and they are moving forward, and contributing their part to the success of the church. Our male Quartet is adding to the regular and special services, and they are in demand by other churches, both in Clarksville, and out of town. We thank God and take courage. We hope to begin our new church in a few weeks, which when completed will be one of the finest in our movement. It will have a seating capacity of one thousand, and will be fully equipped with Sunday school department in basement. It will be worth at least sixty thousand dollars. Pray for us that His smile may rest upon the work in Clarksville. There has been a steady salvation tide on the church for months. Many have found the Lord at our regular services. We are happy in our work, and delighted with this noble people. The Woman's Missionary Society is doing splendid work and is working in blessed harmony with church and pastor. In fact every department seems to be moving forward with a new vision of the possibilities of this work. God is opening the way before us in the town and our church has a better recognition than it has ever had. The pastor had the honor and privilege of preaching the Commencement sermon for the Clarksville High School, this year, being chosen by the Ministerial Alliance. God gave blessed victory, and in every forward step we thank God and take courage."

PASTOR FRED R. WHITLEY, ROSWELL, N. M.—"Have just closed a very successful revival meeting with our good brother, Rev. C. C. Burton, of Delmer, Ky. Brother Burton is a fine revivalist and does his best to win souls. Interest was good from the beginning, a few sought and found God, while others would not pay the price. It burdens our heart when people turn away and say no, especially when under conviction. Several came into the church to help us push the battle against sin. The evangelist received a nice offering, also a nice love offering was taken for the pastor. We feel much encouraged, praise the Lord. Pray for us."

PASTOR WM. A. MENNEKE, COFFEYVILLE, KANSAS—"We are still alive and in the fight. We are closing up our fourth year in Coffeyville. It has been four years of victory. The Lord has poured out His Spirit upon us in a marvelous way. We have enlarged the tabernacle twice in order to take care of the people. Our attendance is large. Many have found God in saving and sanctifying power. Our membership has grown from thirty to 130. We have organized one new church and furnished the pastor. We have over one hundred fine young people in the church. We are organizing an old-fashioned campmeeting to be held in Coffeyville every year. This year the date is July 16 to 25. We have a good spirit in our church. After much prayer we feel a change will be good for pastor and church. We are praying that God will send the right man to Coffeyville, and also put me where God can use me to build up a strong work. Pray that God will have His way. I love the Church of the Nazarene and you can count on me for I'm going through. Glory."

WAYCROSS, GA.—"On the third Sunday in May began a revival meeting at Crawford St. U. B. Church, Rev. J. N. Dell, pastor and W. E. Melton, evangelist, which resulted in the partial organization of the Church of the Nazarene, which consists of sixteen members. The meeting was a success from start to finish. Many souls blessed and several were saved and sanctified. Brother Melton is a man of God with a burden for lost souls. Any people would do well to secure Brother Melton's services. Brother A. B. Anderson was with us on June 21, and completed the organization. We are moving along nicely and the Lord is blessing us wonderfully."—Mrs. E. P. Walker, Reporter.

PASTOR G. R. DOSIER, GOLDTHWAITE, TEXAS—"Our work here is growing, our prayermeetings are well attended, and the revival spirit is on the people, and we are looking for better days in the church here. We give half time to the Pearl church. The saints there are true, and we are looking forward for a great revival meeting which begins July 31 and continues to August 8. This is a campmeeting. We are expecting a good number to camp. The writer has been called to conduct this camp. We will also hold a meeting at Coleman, Texas,

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August 13 to 22. Trust that God will give us a great time. Pray for us. Come if you can and help in these battles."

PASTOR A. E. HOOVER, BETHUNE, COLO.—"We want to send a note of victory from Calvary Church, Bethune, Colo. Husband and I arrived on the charge February 23 and found them just completing the church basement with living rooms. Two united with the church the first Sunday. As I had held a revival for the pastor on the work before us the church wanted us to hold a revival. God gave us a full house from the beginning. We held it five weeks, took in fifteen members, and also had a two weeks' meeting at a schoolhouse where we have another appointment. This whole country seems moved by the Spirit of God and we plan to begin a tent meeting about July 18. We covet your prayers for this place.

ANDERSON, INDIANA—"With wife and family we motored through from Canon City, Colo., and here I am in Anderson, Ind., filling out the unexpired year of Brother Albea who has been called to the pastorate of Newport Church. As the newly called pastor of this church,

Rev. Towns, cannot be here till September, we are supplying the pastorate. We found a people full of faith and fire with a good appetite for the 'meat of the Word.' Sunday was a good day with us with blessing on the saints, conviction on sinners and uplifted hands for prayer. Next Friday Brother and Sister J. E. Redmon come to us for an old fashioned tent meeting. We have labored before with this good couple and anticipate a gracious time together and a good harvest of souls. We are in the East again to labor for souls and covet the prayers of our old friends and the people of God."—W. H. Parker.

GREENFIELD, OKLAHOMA—"We are worshipping in a tabernacle 32x40, built a year ago and lined with wall board this spring. It is very neat and we feel that God has given us a place which we can call our own and where we can worship Him in the beauty of holiness. The spirituality of the church is in fine condition and the faith of the membership is increasing under the wise leadership of our spiritual pastor, Rev. Minnie Mannin. We have a good sized class of young people, the majority saved and sanctified, all of whom take part in the Sunday evening young people services. We have a progressive little Sunday school conducted by Brother Carl Uerkvitz as superintendent. The church has two fine local preachers, Brothers Sanders and Coconouer, who both have appointments at schoolhouses. The battle has been long and hard at Greenfield but we are expecting God to get to us in the summer when Brother M. M. Lowry and family will conduct a revival, beginning August 3. We are praying to that end, and it grieves our hearts to see the people of the little town go on in sin, and we request the readers of the *HERALD OF HOLINESS* to pray for us."—Mrs. Carl Uerkvitz, Reporter.

PASTOR W. F. MILLEN, ASHTABULA, OHIO—"We give God all the glory for what has been accomplished here in our church the past year. It has been one of glorious victory. There have been 304 seekers at our altar. We took in thirty good members, and our present membership is 140, not counting several children. We raised for all purposes nearly \$800.00 and thirteen times I did not get to preach, as the Spirit would come upon the people and break up our program. The spiritual condition at present is excellent. Last Sunday morning during the song service God came on the people and they shouted, cried, sang, and one man was healed while sitting in his seat. Preaching was clear out of order. It was no doubt a foretaste of what heaven will be like. Our Sunday school is spiritual. We have a fine superintendent in Brother Neely. We all love him, and he has a vision. Our young people are coming along nicely. They had a fine jail service recently when eight prisoners were saved. I bespeak a great future for the Ashtabula Church, as the members are willing to work. In all my travels, home or abroad, I have never found a more appreciative people to preach to. They know how to take care of their pastor and they are careful to see that he has

no financial burden so he can carry the burden for the church and lost souls.

I do not mean to leave an impression that we have no battles—of course we do, but we are learning to toot our horn and break the pitcher, and let our light shine and God takes care of the enemy. Any time any of the family are passing through we will be glad to have them stop over. We covet your prayers."

JONESBORO, ARK.—"We closed one of the greatest revivals in the history of our church on Sunday, June 27, 1926. Rev. Chas. C. Robinson of Bethany, Okla., was our evangelist and his son-in-law, Brother Lawson Brown, directed the music. We had two fine pianos. Sister Brown played one and her younger sister, Ruth, played the other and their brother, Threadgill Robinson, played the saxophone. Sister Robinson was also with them. So from the first to the close of the meeting we enjoyed good music. Brother Robinson is deeply spiritual and very enthusiastic and comes from his knees to the pulpit. Therefore he preaches right out of his heart and quotes so much of the blessed Book during his sermons that he easily holds his audience almost spell-bound. People were saved or sanctified at almost every service. Sometimes the altar was filled in a few minutes after the sermon was ended. There were fifty-two either saved or sanctified during the meeting. Oh, how marvelously the Lord did bless us. Often we could feel the power of the Holy Spirit sweeping over us in waves of glory. On Sunday morning the altar was full and five prayed through to victory, and on Sunday night six more precious souls were blessed on their knees at the altar until they shouted for joy. Glory! Glory! Large crowds attended the meeting from the very first and on the last night of the meeting but little more than half of the great audience could be seated. Brother Robinson can truly preach old-fashioned Holy Ghost sermons. He preached four nights in succession on sanctification and made the Bible doctrine of second blessing holiness or entire sanctification clearer than anyone whom I have ever heard. It is wonderful how God could

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bless a people so, without a pastor. During the entire meeting many were wishing that Brother Robinson might be our pastor. On Sunday night after the meeting closed the entire board was called in extra session and they voted unanimously, asking Brother Robinson to become our pastor. Brother Robinson had been praying over our pastorate here and he answered very positively in our favor. So it will be only a short time until the First Church of the Nazarene at Jonesboro, Ark., will have a real pastor again to lead on to victory."—H. T. Nutter, Church Board Secretary and Treasurer.

EVANGELIST C. C. MONTANDON—"We just closed a wonderful meeting at Hereford, Texas. This is a new field for the Nazarenes, but there are many holiness people there. We organized a holiness Sunday school and there is an opportunity for a good new church there soon. There were several converted and sanctified and two baptized Sunday evening. Our next meeting will be Alton. We hope to get two new churches in Lamb County."

PASTOR LUTIE M. KOHNENBERGER, CHELAN, WASH.—"We have recently closed our four years of pastoral work at this place. God truly blessed our labors while here and best of all we have seen many souls bow at an altar of prayer to be converted or sanctified wholly. During these four years a nice church building has been erected, centrally located on the best corner lot in the town. Plans are being made to build a parsonage soon. Having served the Church of the Nazarene as pastor for a period of thirteen years we feel that the Lord is leading us into the evangelistic field to preach a full gospel to answer any call where God may lead. We believe in the old time revival where folks pray until they find God. Nothing satisfies so much as to hear the cry of new born souls. Those desiring our service for meetings may address us at Chelan, Wash., for the present."

BATESVILLE, ARK.—"We have just closed a gracious revival, with Prof. C. C. Rinebarger and Rev. Lee Hill as evangelists. A goodly number were either regenerated or sanctified. A class of ten was received into church membership on the last Sabbath. Many others are looking our way and we expect to receive another class soon. Prof. Rinebarger sang with power, to the delight and edification of all, and his strong unctuous sermons were fruitful, especially so were his expository messages to the church. The Lord bless him and send him our way again. And our own Brother Hill (Pres. Ark. Dist. N. Y. P. S.) preached with power, capturing the people with his earnest unctuous messages. We believe God has for this young man a great evangelistic ministry. He should be kept busy in the Church of the Nazarene. Any church, especially in Arkansas District, will be blessed by calling this young evangelist, Brother Hill, for revival services. Let us keep him in Arkansas as long as we can. We need the ministry of our own evangelists more largely in our own churches. These

brethren brought their influence to bear toward strengthening the church and did not seek to build around themselves. We do not intend as pastor to ever engage any other kind. God bless them. Our new church in Batesville has been greatly strengthened by their coming. It was a time of harvest—souls were saved and sanctified. It was a time of cultivation, there was growth in grace. It was a time of sowing, which fruitage will be harvested in days to come. The Batesville church, not yet one year old, has a steady growth. There have been seekers and finders at our altar in the regular services. The Sunday school, N. Y. P. S., Midweek prayer service, Young People's Friday night prayer meeting, Ladies Cottage Prayer Circle, Young People's personal workers band, Junior Workers Band all are producing results. We praise God, who giveth the increase. —Miss M. Stewart, Pastor.

PASTOR RICHARD A. KISSEE, CARL JUNCTION, MO.—"Just closed a very successful revival here with the Nerrys as singer and evangelist. Truly it seemed that Rev. and Mrs. Nerry were at their best. It seemed evident from the very start of the meeting that God had sent them here on purpose; and that to send a much needed revival of old time religion to our little city. God wonderfully blessed Sister Nerry in song and oh how our hearts were made to praise Him who was upheld in the singing continually. God has certainly endowed Sister Nerry with wonderful talents and she is giving Him her life. Brother and Sister Nerry surely make a splendid team. He surely preaches the "truth" without fear or favor; and there is no mistaking his conclusions. He has the gift for the task, and God uses him in a marvelous way to uncover and discover sin in every form. He does not spare the Devil or sin. The good Lord gave us a number of souls to really pray through—over

thirty different individuals—many to both works of grace. The church is encouraged to press on with ten new members and others to come soon."

EVANGELIST PERRY ROOD—"This is the second meeting since I came to this great church of the Holiness Movement, here at Shadyside, O. We just held a three weeks' home missionary tent meeting in the city of Moundsville, W. Va., a nice town of eighteen thousand population where Rev. A. W. Gould assisted as song leader and helped out otherwise. He is a fine spirit and splendid help, educated and deeply spiritual. Brother W. E. Johnson furnished us the music at the piano and was a wonderful help with his sweet spirit and deep consecration. Some twenty-five were at the altar and most of them got through to real victory. Here we had about the hardest pull of our ministry, but the Lord was on our side and we saw great victory. We got two or three subscriptions to the HERALD OF HOLINESS and some other permanent good for Holiness was done we believe, though no church could be organized here now. Moundsville is the home of Brother C. H. Hood, President of Mountain Lake Camp, also Brother "Jim" Brafford, President Belmont County Holiness Association. These brethren were a great help to us. Now we are here in Shadyside, O., in the first week of the meeting. God is blessing greatly. Ten persons have been saved and ten sanctified and the victory is nigh. We are expecting greater things here yet for His glory. Praise the Lord! We are to be here till July 4."

PASTOR D. W. SWEENEY, CAPITOL HEIGHTS, MD.—"We have just closed a very spiritual and successful revival at this place. The Devil fought it from every angle, but God was for us and gave victory. Amen. This was not a

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protracted effort for about two weeks and then a few nights of revival, but it was a real revival all the way through. Rev. Marvin S. Cooper was our evangelist, his messages were fragrant, sweet, and filled with divine unction. The service on the closing Sunday morning, was one that will not easily be erased from our memories. The glory of God swept over the congregation, until the saints laughed, shouted, and cried the praises of our God. Surely it did seem like a return of Pentecost. Sunday night the church was filled, and deep conviction was upon the people, and many responded to the altar call. The people came from Washington, D. C., Baltimore, Indian Head, Hollywood, and Park Lane, Va. Quite a number of seekers prayed through and a number were added to the church. Surely God has visited his people and we give Him all the glory. We are looking forward to a great work at this place. Pray for us here that God will give victory, grace and glory."

PASTOR H. W. CORNELIUS, BEDFORD, IND.—"Our church here is moving on victoriously. We just closed a meeting with Freddie Thomas which was a success in every respect. About ninety at the altar, 220 in Sunday school, a number of new members, and the best attendance we have ever had in this place, house crowded and many turned away. The blessing of God was upon the meeting from beginning to end. Freddie did some fine preaching. We solicit your prayers that the work here may move on prosperously."

PASTOR VERLIN E. ROBINSON, LANCASTER, O.—"Just closed a good meeting with Rev. Z. T. Thacker of College Corners, O., as the evangelist. Brother Thacker is a strong preacher of the Word. He is a safe and sane evangelist. We had a few folks saved and sanctified, took in four new members and four more coming in soon. The Devil gave us a hard fight about half of our own members sick, my wife included in the sick list, besides several big storms just about church time but Thacker preached just the same to the small crowds as he did to the large ones and the glory would fall and the saints get blessed, so in spite of all the handicaps it was a good meeting. Pray for us in this new field of labor."

EVANGELIST C. B. JERNIGAN—"Since my last report we closed a fine meeting at Wilmington, N. Y., and took a vacation trip to Bethany, Okla., my old home. We came by Dover, New Jersey, to attend the New York District Young People's Convention, which was a great success. Brother Bingler knows how to push our Young People's work in his District. We left Dover the next morning—that is myself and wife and two daughters, in a Chevrolet car, and drove from New York City to Bethany, Okla., in five and one-half days. Johnny at the wheel. Our stay here is interesting as well as profitable for us. At Bethany the town of Bethany-Peniel College, we have a church with 650 members and a church building that will seat 1400 people, with Rev. A. L. Parrott, pastor.

This is a great church. In July, 1910, I organized this church under the shade of a tree (as we had no building then) with sixteen members. Truly God has worked wonders here. I preached three days at the Nazarene Rally at Stuart, Okla., with Rev. L. H. Ritter, pastor, and Rev. S. H. Owens, District Superintendent. Brother Owens is now serving his eleventh year as District Superintendent. I also attended the Eastern Oklahoma District Young People's Convention, with Brother Corlett in charge. Myself and family began a revival in Lawrenceburg, Tenn., with Rev. L. C. Parsons, pastor, on July 7, to continue three Sundays, then we go to the Park Lane, Va., campmeeting, just across the Potomac River from Washington, D. C., where we were last year. This is a fine camp. At Lawrenceburg, Tenn., we are to be assisted by the Vaughn School of Music, with its great Broadcasting Station, and arrangements are being made to have the services broadcasted each evening. Tune in and join our revival."

PASTOR L. E. WRIGHT, NEODESIA, KANSAS—"Our annual summer revival has gone into history. We were disappointed in not having the evangelist planned for, Brother Geo. S. Owen, but God supplied the need in sending evangelist Mack Anderson to do the preaching. We could see God's plan from the very first service. His messages blessed the saints and brought conviction on the sinners. The meeting was fruitful in the salvation of sinners and sanctification of believers. We truly appreciate Brother Anderson's ministry, and commend him to all our people as a safe, sane man of God, and a real builder and soul winner. Brother Willard Davis was on hand as planned to take charge of the music. This was his second engagement with this church, and we will gladly welcome him back again. His work, not only as a singer, but as an artist on the piano-accordeon has won many friends to our work. The meeting closed last night with a glorious altar service. The church is in excellent spiritual condition, the pastor's back salary raised in cash, and the evangelists well paid. Truly God has been good to us, and we look into the future with renewed courage and zeal to fight the battle to the very gates."

PASTOR GEORGE D. McDONALD, PLATTE, S. D.—"We have just closed a blessed revival in our little church at Platte. The church was revived and much encouraged. It was a short meeting but beautiful in results. Seventeen seekers, and as far as we know, all were finders, and all were new seekers but three. Brother Leon Sturtevant and wife of the Faith School at Mitchell, South Dakota, were the evangelists. They are young people but preach, sing and pray to the glory of God. Our street meetings were wonderfully blessed of God, and hundreds heard the gospel there, who seldom, if ever, hear a message freighted with the power of the Holy Ghost, elsewhere. Sunday following the revival there were four seekers so the revival spirit is still on and we're expecting great things from God."

COLUMBIA RIVER NAZARENE CAMP MEETING

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D. D., Rev. H. Orton Wiley, D. D.,
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PASTOR FAIRY CHISMI, BAKER, OREGON—“Rev. Fred Kimsey, a humble, unassuming and faithful man of God came here with nothing but a little money and a conviction from God that there ought to be a Church of the Nazarene in Baker. Through sacrifice, toil, persistence, patience, and faith he built the church without a Nazarene in town. When it was ready for occupancy, God gave the Nazarenes. After two years or more here he felt led to other fields of labor. The heroic little band of sixteen members honored the writer with a call. After a month here I find most of them are real Nazarenes who are praying, sacrificing and working that the cause of holiness may become firmly established in this place. With the district back of him our highly efficient and much loved District Superintendent, A. E. Sanner, has given valuable help to the church. Second, I wish to ask the Nazarene family to place Baker on their prayer list. Baker is one of the oldest places in this part of the west, with a population of 10,000, and as far as I know there has never been a holiness church here. The opportunities are great. Sometime when you have the King's ear will you not speak a word for us?”

TELEGRAMS

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

HOT SPRINGS, ARK.

Just closed great campmeeting. Rev. R. E. Gilmore, evangelist and Prof. Ed. Simson and wife as musicians gave good service. Crowds exceedingly large. Last night altar filled, several members to come into church. Present pastor unanimously recalled for another year, finances came all right, nice love offering for pastor. Great future for Hot Springs Nazarenes.—Rev. D. C. Reynolds.

KANSAS CITY, MO.

The Big Brown Tent revival continues an extra week to July 17, in Kansas City with Richard Headrick, the “Little Minister,” a beautiful and wonderful child of nine years, a child of almost unheard of talent, his mother, Mrs. Hazel Headrick, Rev. U. E. Harding, and James Campbell. The crowds greatly increased and many seekers every night. The Party begin services in the City Auditorium, Denver, Colo., Sunday, July 18.—A. M. Bowes, Pastor.

RICHMOND, VA.

Preached first anniversary sermon for Richmond church July 4. Miller live wire. Doubled membership twice since Assembly. Evangelist E. C. Tarvin in fine revival there. Souls praying through in great numbers, and a good class uniting with church. God is mightily using this splendid young man. Healthy baby church born in state capital last week, Pastor Oney, Ashland and Evangelist MacClintock, Richmond conducting meeting. District moving forward. Our slogan, every soldier in the battle. Let

there be no slacker. Only two and half months in which to raise General and District budget. District Treasurer Goodlander resigned. Rush all district funds to Rev. J. L. Logsdon, Mt. Sterling, newly appointed treasurer, at once. Send general budget direct to Treasurer Lunn.—J. W. Montgomery.

ANNOUNCEMENTS

NOTICE—Any pastor needing assistance in meetings but unable to guarantee any remuneration for services, please write me. I have had quite a bit of experience in evangelistic work. Am at present pastor of Beulah Church of the Nazarene, Minneapolis District, but can spare some time to help my brother pastors.—F. W. Burleigh, R. 1 Fulton, S. D.

NOTICE—Rev. Charles A. Brown of Pittsburgh, Pa., is no longer an elder in the Church of the Nazarene, neither is he a member of said church.—Advisory Board Pittsburgh District, O. L. Benedum, Secretary.

RECOMMENDATION—We are glad to announce that we have received Rev. Roy Jacobs into the Church of the Nazarene, and he tells me he will be ready for calls any time after July 15th. I have been acquainted with Brother Jacobs for ten years and know him to be a very fine man and a good plain humble preacher. He will hold you a good meeting.—F. R. Morgan, Pastor, Tulsa, Okla.

NOTICE—Owing to an unavoidable change in my slate, I have an open date, Aug. 17 to 30, following my engagement at Nauvoo, Ala. See slate for address.—Oscar Hudson.

NOTICE—Having given several years to evangelistic work, and then taking the pastorate and serving in this capacity for eleven years, we feel we know the needs of the church and the burdens and problems of the pastor. Evangelistic work has always pulled on my heart, and now having resigned the pastorate for the field of evangel-

ism, I am ready to assist the pastors and churches in their revivals. Brethren, I stand four square on the doctrines of full salvation. I have been commissioned by the assembly of the Alabama District.—W. L. Shell, Brewton, Ala.

RECOMMENDATION—Any pastor or evangelist in need of a song evangelist of ability would make no mistake in securing Prof. C. C. Scott and wife at Hamlin, Texas.—Mrs. Lucy Davis, Hamlin, Texas.

NOTICE—I have open dates after Aug. 8th. Address Rosslyn, Va.—N. B. Shude, evangelist.

NOTICE—Notice is hereby given that a special meeting of the Department of Foreign Missions of the Church of the Nazarene will be held at Headquarters, 2923 Troost Avenue, Kansas City, Missouri, September 21-22-23, in the Department Office Room 303 at 10:00 A. M. Very important business is to be presented to the Department at that time and it seems imperative that all members of the Department should be at the opening meeting that the fullest attention possible may be given to the essential business. Members of the Department will please take note that a meeting of the General Board has been called to convene at Headquarters beginning September 23, 1926. The Department of Foreign Missions called their meeting for the Twenty-first of September that it might be fully prepared to present their reports and requests to the General Board for their careful consideration.—H. F. Reynolds, Secretary Department Foreign Missions.

WANTS

WANTED to go to Pasadena, California, with someone who will drive through during the latter part of July or early in August. Leaving anywhere near Ottumwa, Iowa. Paul Marleam, 710 Ellis Ave., Ottumwa, Iowa.

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CAMPMEETING CALENDAR

July 14 to 25, Spring Park Holiness Campmeeting, Racine, Wis. Rev. Theo. and Minnie Ludwig, evangelists; Mr. and Mrs. Kirby Fields, singers. For further information address Mr. F. C. Hilker, Secretary, 1826 Clayton Ave., Racine, Wis.

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

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

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

July 16 to 25, a camp in the Ozark Mountains, Bentonville, Ark. Jarrette and Dell Aycock, evangelists. Good camp sites, fine water, cool climate, a spiritual feast. For information write Rev. Joe M. Tyson, Bentonville, Ark.

July 16 to 25, Davison, Mich.: Twelfth annual campmeeting of the Flint River Interdenominational Holiness Association. Rev. Frank E. Arthur of Chicago, evangelist. Special singing at each service. Mrs. Alma Coon, Secretary, Davison, Mich.

July 16 to Aug. 1, Yates Camp ten miles southwest of Hillsboro, Texas. Workers: Dr. W. T. Givens and wife, evangelist; Prof. Robert Mathus song leader, with other home helpers. Free camp ground. For further information write Dr. W. T. Givens, Hillsboro, Texas, Box 35.

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

July 22 to Aug. 1, Georgia District Camp, Adrain, Georgia. Workers: Dr. E. P. Ellyson Mrs. Emily Ellyson, A. B. Anderson, H. J. Mason, and others. Free entertainment for ministers in active service. Tents and meals furnished at very moderate price. Write Rev. Fred Floyd, Merce Station, Macon, Ga.

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

July 23 to Aug. 1, Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swaney of the North Pacific Coast; Rev. Joseph E. Bates of China; Mr. John J. Douglas of Dallas will be in charge of the singing. The Berachah Gospel Band of twenty-five pieces directed by Mr. Arthur Wilber Upchurch, will furnish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 15 cents, free camping grounds. For further information address J. W. Berrysford, Waco, Texas, or J. T. Upchurch, Business Manager, Arlington, Texas.

July 23 to Aug. 1, Villona Campmeeting, Villona, Ark. Workers: J. E. Gaur, evangelist; E. D. Simpson and wife, song evangelists. Free camping grounds. For information write to R. C. Reedy, pastor.

July 25 to Aug. 5, Eleventh annual campmeeting of the Randolph County Holiness Association, Winchester, Ind. Workers: Rev. Theodore Elsner and wife of Brooklyn, N. Y. Address Win. E. Barr, Secretary Rt. 2, Winchester, Ind.

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

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

July 29 to Aug. 8, Dallas District campmeeting will hold its 21st annual session on the above date. Rev. J. W. Short, District Superintendent of the Indiana District of the Church of the Nazarene, will be the evangelist and Rev. Kendall White and wife will lead the music. For further information address E. C. DeJernett, Secretary, Peniel, Texas.

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

July 29 to Aug. 8, Cambria, Ill., Camp. Workers: Dr. Neely, Oklahoma; Rev. McKay, Springfield, Ill.; Rev. John E. Moore, Los Angeles, Calif.; Miss Rebecca A. Cruse, Pianist, Cambria, Ill. Secretary A. C. Wolfe, Carterville, Ill., Rt. 1.

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

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

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

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

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

July 30 to Aug. 28, Conneautville, Pa. Workers: John Paul, C. M. Dunnaway,

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

July 31 to Aug. 15, Olive Hill Campmeeting. Workers: Rev. J. A. McClintock of Richmond, Ky., evangelist; Rev. and Mrs. Joe M. Tyson of Bentonville, Ark., in charge of music and singing. Free camping grounds. For further information write Willis French, pastor.

Aug. 2 to 12, Ramsey, Ind. Preachers: Roy L. Hollenback, of Cambridge City, Ind. and W. A. Vandersall, of Findlay, Ohio. Song leader, George Moore of Somerset, Ky. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 3 to 15, District Campmeeting and Assembly at Flint, Mich. Rev. I. G. Martin, evangelist; Dr. H. F. Reynolds, presiding. For particulars write Rev. C. P. Roberts, 210 W. 8th, Lansing, Mich.

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

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

Aug. 5 to 15, Cleveland, Miss., Campmeeting. Rev. C. C. Cluck of Texarkana, Ark., will be assisted by Rev. Calle of Wilmore, Ky., who will have charge of the music. For further information address Mrs. M. J. Beovers, Cleveland, Miss.

Aug. 5 to 15, Annual Plains Campmeeting, Wray, Colo. Workers: Rev. I. M. Ellis, Pasadena, Calif., evangelist; Miss Esther Fisher, Bethany, Okla., singer; Rev. Mrs. Florence Davis, children's worker. Assistant workers: Rev. Paul Dodds, Rev. E. O. Walden, Rev. H. W. Courtney, Rev. J. H. Thomas, Rev. Loyd Levan, Rev. Mrs. A. E. Hoover, Rev. Mrs. Elsie McGaughey. Preachers and families entertained free. For information write J. A. Phillips, 242 W. 4th St., Wray, Colo.

Aug. 6 to 15, Frankfort Pilgrim Holiness Campmeeting, Frankfort, Ind. Workers: Rev. T. H. Gaddis of Cincinnati, Ohio; Rev. T. M. Anderson, Wilmore, Ky.; Rev. C. C. Mourer, trombonist and soloist of Cincinnati, Ohio; Rev. C. D. Jester of Indianapolis, Ind., song leader; Dunkelberger sisters and Moser sisters and other special singers, also a strong brass band and orchestra. A good live camp, good preaching, good singing, good accommodations and railroad connections. Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind., Camp Secretary.

Aug. 6 to 16, Campmeeting at Atlanta, Texas. Workers: Rev. S. S. White and Prof. J. V. Reed, musical director, with other local workers. Mary E. Perdue, Atlanta, Texas, Secretary.

Aug. 12 to 22, 37th annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers, Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D.

Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman.—W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kan.

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

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

Aug. 12 to 22, Pilgrim Holiness Church annual campmeeting of the Nebraska District will convene at Madrid, Nebraska. The annual Assembly August 12 to 14. Workers: Rev. Seth C. Rees, evangelist, assisted

by the preachers of the District. Rev. Chester W. Carty, pastor, Madrid, Nebr. Rev. Edwin W. Reed, Secretary, Box 154, Waunona, Nebr.

Aug. 13 to 22, annual campmeeting of the Pilgrim Holiness Church of Michigan will be held at Owosso, Mich. Workers: Rev. Geo. B. Kulp, Rev. I. N. Toole and the pastors of the District. L. W. Sturk, Secretary, Owosso, Mich.

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

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

Aug. 13 to 22, Wheeling, Ind., Camp. Workers: Rev. Charles Dye and Rev. H. N. Dickerson, preachers in charge. Song leader, Burl Sparks. For information



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Aug. 13 to 22, Ramsey, Ind. Preachers: Roy L. Hollenback of Cambridge City, Ind., and W. A. Vandersall of Findlay, Ohio. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 13 to 22, Twenty-Second Annual Campmeeting of the Harrison County Holiness Association. Workers: Roy H. Hollenback of Cambridge City, Ind., and W. A. Vandersall, of Findlay, Ohio. Song leaders: Kirby Fields and wife of Anderson, Ind. For information write Geo. F. Pinaire, Secretary, Ramsey, Ind., or Rev. John C. Gray, president, Blocher, Ind.

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

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

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

Aug. 19 to 29, Annual campmeeting of the Pilgrim Holiness Church of West Kansas District will be held at Winona, Kansas. Workers: Rev. R. G. Finch and Rev. R. E. Dunham. Board and lodging will be provided as usual without charge. Expenses to be met by free will offerings. Bring your bedding. For information, write Mrs. C. F. Berhgreim, Secretary, Monument, Kansas, or J. J. Cash, Colby, Kansas.

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

Aug. 19 to 29, Fifteenth Annual Session Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: Rev. W. R. Cox, president Greensboro, N. C. College; Dr. C. W. Butler, President Cleveland Bible Institute; Rev. Joseph H. Smith, president International Holiness Association, as evangelists; Mrs. Fred DeWeerd, leader of young people; Rev. J. E. Williams, song leader, Miss Lillian Scott, pianist; Rev. Chas. Slater, all others. Entertainment free to ministers and wives. Write Dr. L. E. Hensley, Secretary, Grand Rapids, Mich., Rt. 9; or Rev. A. Buege, President, Wayland, Mich.

Aug. 19 to 29, Hartselle, Alabama, Campmeeting. Workers: Revs. O. H. Cullis, J. D. Carter and Harry Blackburn. Write L. O. Waldsmith, Secretary, Hartselle, Ala.

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

August 20 to 29, Circleville, Ohio, "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For information address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Aug. 20 to 30, Carthage, Ky., Holiness Campmeeting, California, Ky. Workers, C. C. and Flora Chatfield, J. Warren and Maybelle Lowman, J. E. and Ada Redmon, O. E. Shelton and wife. Many

visiting preachers and workers. For information address J. R. Moore, California, Ky.

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

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

Aug. 26 to Sept. 16, Franklin County Holiness Campmeeting. J. W. Lowman and party in charge. Mrs. Bonnie Edgin, Secretary, Ozark, Ark.

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

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

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

Sept. 2 to 12, Fifteenth Annual Interdenominational Holiness Campmeeting of Springer, Ill., will be held at Jacob's

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Camp. Workers: Rev. Elmer McKay of Ipana, Ill., and Julia Hayes of Springfield, Ill. Song leader, Frank Doerner of Norris City, Ill. For further information write Jacob Fleck, Enfield, Ill., president, or Frank Doerner, Norris City, Ill., Secretary.

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

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

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

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Louisiana (Lake Charles).....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

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Kansas City (Pittsburg, Kans.).....Sept. 8 to 12
Missouri (Dea Ave, Mo.).....Sept. 15 to 19
Kentucky (Lexington, Ky.).....Sept. 22 to 26
Tennessee (Chattanooga, Tenn.) Sept. 29 to Oct. 3
Arkansas.....Oct. 6 to 10
Dallas (Houston, Tex.).....Oct. 13 to 17
Hemlin (Lubbock, Tex.).....Oct. 20 to 24
San Antonio (San Antonio, Tex.).....Oct. 27 to 31

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