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WHOLE NO. 740

THE ENGULFING PERIL OF THE PRESENT AGE

T HIS is an age of unparalleled progress and prosperity. A man can enjoy more comforts in his home, can travel farther abroad, and can draw more deeply upon the treasures of nature than his fathers ever could. Never since the time that Adam left Eden has human life been so full of blessings or has possessed so many immunities as at the present time. Steam and electricity and gasoline have practically obliterated space and taken the drudgery out of life. And despite the many menaces of modern life, including homicides, suicides and accidents, the average span of mortal, human existence is being steadily lengthened. Not since the day when sin transformed pleasant work into sweaty toil has man been so nearly "monarch of all he surveys" as he is now. And the man who is industrious, reasonably frugal and properly temperate never had a better chance to eat freely of his daily bread and to lay in store against the day of illness and age than he has today.

But men instinctively know there must be a lurking evil somewhere. They know that immunities have their price and that that price must be paid somewhere, sometime. Once they told us that the population of the earth would soon be too large and that old Mother Earth would soon be unable to sustain her numerous progeny and that men would starve. But intensive farming has dispelled this cloud, and learned economists now calculate that our country can support at least ten times its present population. Then war clouds loomed and some said that civilization would collapse by way of the armies and navies of the world. But at least the darkest of these clouds have passed, and because the nations are so war-weary, the world seems in no immediate danger of destruction by armed conflict. And such scientists as prophesy a world that is cold and barren or dry and parched through the failure of the functions of nature are kind enough to postpone such catastrophes for at least a million years. So this seems to be the very most appropriate time for saying "peace and safety."

But the intuitions of men are correct. The danger does lurk, the evil does impend. The engulfing peril of the present age arises from the fact that moral and spiritual progress is not keeping pace with material gains. The greater the privileges the better the generation is required to be. But ours is an age of moral and spiritual degeneration. This increase in crime and lawlessness are out of all proportions to the increase of the population, while the lukewarmness and spiritual effeminacy of religious professors are so nearly universal as to no longer elicit comment. Material success has befogged the thinking of men and has beclouded their spiritual vision until nothing which cannot be measured with a rule, weighed in a balance or computed in dollars is considered worthwhile. And because of this bedimming of spiritual ideals and the consequent break down of spiritual forces our splendid civilization is fast approaching the edge of the precipice of ruin, and nothing short of a deep and widespread revival of old time, Pentecostal salvation will save us from the most ignominious fate that has ever overtaken the pride of men.

HERALD OF HOLINESS

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SPIRITUAL HOLDOVERS FROM THE PAST

FOR more than thirty years, following the Civil War, our country had been at peace; and then of a sudden the announcement came that we were at war with Spain. Thousands of young men were instantly ready to volunteer for service, but the government wisely called upon the men who had served during actual war thirty years before to general the armies. And many an old veteran who had not seemed to be needed was called from his seclusion to lead armed forces to the field of battle and to victory.

And they tell us now that we are in a new day regarding spiritual things. The very vocabulary of the churches has changed within fifty years. Conversion has given way to "religious education," the mourner's bench has surrendered to handshaking and church joining, revivals have stepped aside to make way for "decision day," missions have been re-christened as "world service," and programs have taken the place of spontaneity and Holy Ghost irregularity.

But the mere human program which has become the vogue is found to be utterly insufficient. Church and state and business and society all show unmistakable signs of approaching deterioration for want of the mighty gospel which was preached by apostles and martyrs in ages gone by. The weary world itself is surfeited with the shallow, weak and meaningless gospel which is weakly proffered by our modern contemporaries. The time for a general forward movement is upon us. The heavens are big with blessings ready to be poured out. The earth is thirsty to receive the showers. God and the people must be brought together.

And now again there is a cry for leadership, and it is fortunate that there are still a few of the "old guard" with us. A few of those who lived and wrought in the "days of God among men." A few who have fixed their purpose to go through on the old time line. They may be marked as spiritual "hold-overs from the past generations," but they are the seed of a new reformation, the harbingers of the breaking day. They are the seed corn upon the mountains, the generals for a new crusade. They may themselves feel a little old fashioned in this day of things so different, but they were never more needed than now, and there never was for them such an opportunity as the present. "Forward," then, "The Old Guard," and may we all fall into line for the most aggressive campaign for Christ and primitive Christianity that has been waged since the day when one hundred and twenty fire baptized disciples came down from that upper room in Jerusalem to enter upon the task of preaching the Gospel of Full Salvation to all the world.

WE NEED OLD-FASHIONED FATHERS AND MOTHERS

S soon as we mention our need of old-fashioned fathers and mothers, someone goes to talking about hickory shirts and hoop skirts and to asking if these are what we want. But this shows but shallow thinking on the subject. What we have in mind is something much more fundamental than some passing style of dress; it has to do with the very most essential qualities of character and life.

Judge Samuel D. Levy, speaking in a juvenile court in New York, as reported by the New York Graphic News, said:

"Lack of proper home training and parental control is one of the contributing causes to delinquency among high school students.

"Absence of religion in many of the homes indicates that few parents attach sufficient importance to the vital need of spiritual training for children that are to grow up to be good men and women.

"They fail to realize that religion should be a basic and fundamental part of the training of children at home and should not be left to the clergy and law workers of Sunday schools and churches attended by the children—if any. Few modern parents, in fact, measure up to their responsibilities in this direction.

"Too many mothers have allowed a peculiarly modern buoyancy of spirit to displace the old-fashioned and serious-minded responsibility that parents used to show toward their young.

"In an effort to develop responsibility and initiative in their children many of the parents allow them too much of the wrong kind of freedom—freedom that enslaves them by wrong associations made at an impressionable age.

"There never was and never will be any propriety in raising girls as they are being raised today in numerous homes in the atmosphere of lip-stick, rouge, automobiles, exposed limbs, easy money and lack of proper supervision.

"Children are naturally creatures of desire, and what they see the old folks indulging in they want to try themselves. They are not discouraged as they should be when they show propensities for smoking and drinking, and disrespect to their parents follows in the wake of too many liberties.

"What we want to remedy much of the evil of juvenile modernism and liberalism are more good, old-fashioned mothers, and, thank God, there are still enough of these left to make us hopeful."

We endorse all the judge says, but think that it is

not fair and right to apply the lash simply to the mothers. Fathers have an equal responsibility, and they are weak and cowardly if they leave the hardest job there is in the world—that of properly rearing the children—to the "weaker vessels."

We need fathers and mothers who will take their task seriously and who will meet its responsibilities courageously. And when we say that they are to be old-fashioned fathers and mothers, we mean that they are to be like the Christian fathers and mothers of earlier days—for there have always been shirkers and dodgers in the home building business. We need fathers and mothers with convictions and with courage to make their convictions effective in their own families.

THE PROGRESS OF OUR GENERAL FUNDS

I N THE issue of June 2, we printed in the HERALD OF HOLINESS the General Treasurer's report of cash received and disbursed during the period from Jan. 16 to April 30, and in this issue we are printing his report for the period from Jan. 16 to May 31. This gives the man who is really interested a chance to make comparisons.

From the total shown in receipts, a deduction of \$13,000 must be made because there was a balance of that amount on hand at the beginning of the period. Allowing for this, it will be seen that the general average for the five months is just a little above \$10,000, while the actual receipts for the month of May amounted to over \$12,000, and the deficit (shown by the difference between receipts and disbursements) which was almost \$37,000 at the close of April was reduced to practically \$34,000 by the end of May. This is encouraging as showing the trend, but it is not sufficient by any means. It will take \$15,000 every one of the seven months which remain of the year to bring the General Treasurer to the end with enough to balance, and even that makes no provision for the reserve which the General Board is anxious to build up, and which positively MUST be built up before it will be possible for us to enlarge the work at home or in Foreign Fields.

We have proved our ability in times past to rally in time of crisis, but a greater test is upon us; for now we must prove that we can do a nobler thing, and that is to rally in order to *avoid* a crisis. Of course it is more spectacular to get up in a public meeting and make a large donation in response to an appeal to help "save the church;" but as E. O. Chalfant says, "It is time for us to reach the perseverance of the saints." It is time for us to do our paying and giving in an orderly and regular manner and to do it in time to make it possible for our General Board to operate our general program on an economical and safe plan.

We are coming along, we are improving. At this time last year our deficit in the General Treasury was over \$79,000. We are on the right track, but we are just not going fast enough yet. And look at the situation as you will, there is no time to waste. June is one of the seven months during which we must overcome a deficit of over \$34,000 and do whatever we can toward the surplus which will determine the size of next year's program, and already more than half of this month is gone. But still two Sundays remain for presenting the claims of our general program to the people and two whole weeks remain in which to remit to the General Treasurer. What will these two Sundays and two weeks reveal?

Mr. M. Lunn, the General Treasurer, plans to report the situation at the end of each month. So early in July we will know what was done in June. Keep this matter in mind and do not fail to pray and give and induce others to join you in this noble work. This year is a telling year, because it will determine whether we can really do our financial business on a regular basis, or whether it is necessary for us to revert to the "drive" which has been our dependence in the past.

CO-OPERATION IN SUNDAY SCHOOL WORK

The Free Methodist, in the issue for June 1, contains the following item in the "Personals" column:

"Some months ago Rev. E. P. Ellyson, editor of the Sunday-school publications of the Church of the Nazarene, called at the Publishing House and conferred with Rev. B. J. Vincent relative to the possibility of the two churches harmonizing on text-books for use in teacher training in the Sunday-schools. It was suggested that possibly several of the holiness churches might unite on such texts with mutual profit. As a result of the conversation unofficial representatives of the Sunday-school boards of the Wesleyan Methodist, Nazarene and Free Methodist churches met at the Publishing House, Tuesday, May 25. Those present were: Rev. I. F. McLeister, Sunday-school editor, and Rev. J. S. Willett, publishing agent, of the Wesleyan Methodist Church, Syracuse, New York; Rev. E. P. Ellyson, Sunday-school editor, Rev. E. J. Fleming, denominational secretary and Mr. M. S. Lunn, general treasurer, of the Church of the Nazarene, all of Kansas City, Missouri; Revs. B. J. Vincent, J. H. Whiteman, G. W. Griffith and W. B. Rose, of the Free Methodist Church. A very helpful conference was held and prospective comity in texts outlined for presentation to the General Sunday School Boards of the respective denominations."

This is a splendid undertaking and its adoption will make for both efficiency and economy. The production of proper text books for the training courses of those who are to teach in holiness Sunday schools is a HERALD OF HOLINESS

difficult work, and we need the service of the men of ability in all the holiness churches, each in his special field, to do this work in the best way. And then the publication of these text books, seeing the field for distribution is not large, is quite a drain upon our Publishing Houses. But by distributing the work among the Publishing Houses of the various holiness churches, and by extending the field of distribution for each book until it occupies four or five churches instead of one, the burden is largely lifted.

We shall be glad to see this co-operative plan of producing and publishing the Sunday school teacher training text books for holiness churches carried into full effect.

AN OLD-NEW SUPERINTENDENT

On Friday, May 21, the North Pacific District of the Church, of the Nazarene elected Rev. DeLance Wallace as Superintendent to succeed Rev. E. J. Lord, who has served the District so faithfully for several years.

Brother Wallace's return to the District Superintendency after so many years (he served in that capacity in the Northwest as far back as 1908) is the more interesting because his election took place on the 37th anniversary of his wedding.

Of course it would be ungentlemanly in us to call attention to the fact that Brother Wallace did not remember that it was his wedding anniversary until after the Assembly was over. And then it would be only a painful reminder of the fact that this very editor missed his guess on his own wedding anniversary by a month and a day once when he was posing as "the ideal husband."

There are no better or more loyal Nazarenes in the world than Brother and Sister Wallace. Sister Wallace is one of our most successful pastors and evangelists and the two of them will give their best to the North Pacific District and, under the blessing of God and with the full co-operation of their brethren, will make history for the Kingdom of God in that wonderful country.

DON'T FORGET REST COTTAGE

R EST Cottage, a home for erring girls and outcast children, located at Pilot Point, Texas, has made a wonderful success during the twenty-three years of its existence. And although under the general direction of the Church of the Nazarene, its greatest asset is Rev. J. P. Roberts, its indefatigable and invincible founder and superintendent. He has literally lived with and for this work for these twenty-three years. He has built an institution that has the confidence of the religious, professional and business institutions of his own town, and which has the love and support of our people and friends wherever the character and success of the work are known. It is therefore little less than a calamity that Brother Roberts has been incapacitated for many weeks of late. First, he was occupied for many weeks in connection with the final illness and death of his father, and in the midst of this, and following on after it, has been his own strange and persistent ailment.

In November of last year he strained the ligaments in his right hand. For more than two months, in spite of severe suffering, he refused to think the matter was serious; but in February he consulted a specialist who pronounced his trouble nerve infection and placed the hand in a plaster of Paris cast. But after a month he became so ill that he was confined to his bed, and finally lost the use of his hand. After spending forty days in Dallas under the care of specialists, and after having all his teeth extracted in the hope of helping to get rid of the infection, he made some improvement. But he is still taking treatments every other day and the doctors think it will take months at least to recover him, and in the meantime he is suffering more than ever.

Sister Roberts and her co-laborers are working very hard to carry on the work of Rest Cottage, but the duties of the home are so many and so heavy that no one can be spared to visit among the churches and solicit funds for the support of the work, and at our last word funds were coming in very slowly and there seemed no method by which the extreme needy aspects of the situation could be brought to the attention of our people and friends.

Rest Cottage has thousands of devoted friends and earnest supporters, many of them read the HERALD OF HOLINESS, some of them will read this editorial, and it is in the hope that they will repond most liberally with prayer for Brother Roberts and with money and provisions for the work that we are writing. Several of the Southern Districts either have made provision for Rest Cottage in their budgets, or have agreed to devote a service to the interests of the work during the year, and now is a good time to redeem that pledge, whatever it is. If a hundred pastors would present Rest Cottage to their people within the next two or three weeks and end by taking up a liberal offering for the work it would greatly help out in this time of special need. And there are many individuals, some of them old friends of the work, and some of them just now becoming interested, who can sit down at once and send an offering large or small to Rest Cottage, Pilot Point, Texas.

God has seen fit to take his servant through a seven times heated furnace of affliction, but while the worker is incapacitated for the moment, let us not forget the work or allow it to suffer. God's eye has been upon Rest Cottage for all these years and He is sure to see and remember in mercy any who come up to the help of the Lord in this hour of present and pressing need. JUNE 16, 1926

"THE PRECIOUS BLOOD" By EVANGELIST JOHN THOMAS

For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? (Heb. 9:13-14).

O FULLY understand the force of the 13th verse in the present passage one must study carefully the 19th Chapter of the Book of Numbers. The sacrifice of the red heifer prefigured the death of Christ. (1) It was without blemish. (2) It never had come under the yoke. (3) It was slain outside the camp. (4) Its blood was sprinkled seven times before the tabernacle. (5) The burning ashes removed. All these pointed to the fact that Christ was without blemish, had never come under the yoke of sin, crucified outside the camp—the sprinkled blood proving the perfect satisfaction and power to purge away sin, the pile of burning ashes being a witness that our sins had gone forever.

Now if under the old economy men's consciences were purified in view of the coming Savior, "How much more shall the blood of Christ who through the eternal Spirit offered Himself without spot to God purge your conscience, from dead works to serve the living God."

If one would be permitted to enter the land of spirits and ask Gabriel what is the most precious thing there, it would not be the glassy sea, the gates of pearl, the jasper walls and the streets of gold, but the most precious thing, in heaven above and earth beneath, in the estimation of Almighty God, the holy angels and the millions of redeemed, is the precious blood of Christ. This speaks of the great mystery of the incarnation, God manifested in the flesh, walking among men, healing the sick, raising the dead, forgiving sins, suffering humiliation, giving His life a ransom to redeem a lost race. Regarding the blood of Jesus let us consider:

1. Its value. It is so precious that it cannot be obtained for gold, neither shall silver be weighed for the price thereof. No mention shall be made of pearls. "The life is in the blood." When a man gives his life, he gives his blood. The blood of a man is of more value that the blood of a sheep; the blood of a king or a president is of more value than a common soldier. Think of the dignity of the one who gave His life. He said that He would die, and He did die—not as a martyr—the beautiful life of Jesus could never have saved us—He poured out his soul as an offering for sin—He offered Himself with-

out spot to God. On the cross, mercy and truth met together, righteousness and peace kissed each other. Christ was without spot, yet was treated as a sinner. He kept the law but the full penalty of the law fell upon His head. He was a man but more than a man. We see Him asleep on a pillow as a man, but then He rebukes the storm as God. We see Him weeping at the tomb of Lazarus as a man, but He calls forth the dead to life as God. We see His submission to be nailed to a tree as a man, but when He arose from the dead He manifested Himself as God.

2. Its accompaniments. The first blessing we receive through the precious blood is the forgiveness of our sins. "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace."

> He died that we might be forgiven, He died to make us good; That we might go at last to heaven Saved by His precious blood.

The battle was over and the stretcher bearers were busy at their work. A party of them came upon a soldier badly hurt whose life was fast ebbing away. As they lifted him tenderly he was heard to say, "Which is the way to God?" The man was known as a scoffer of religion in the regiment. The stretcherbearer was a Christian and answered "Jesus Christ is the way to God." "Can I find Him?" murmured the dying man. "Yes, He is not far away. He has been looking for you for many a day. Just say to Him, Lord Jesus, forgive all my sins and take me to God." The hands were folded together and the lips were seen to move and the dying soldier prayed, "Lord Jesus, forgive all my sins and take me to God." Then he opened his eyes and said in a loud voice, "Thank you Jesus"-and he passed away. Thus we have another accompaniment of the precious Blood which is Peace. "Having made peace through the blood of his Cross"-no penance or pilgrimage will bring peace to a guilty conscience. The world is full of unrest. Very few among the thousands that we meet have found peace with God. In one of the military hospitals a soldier was dying. He had lain out in the open some hours before being rescued, and memories of the past had been crowding upon him for he had been a heavy drinker before he "joined up." Then came a period of unconsciousness and he opened his eyes in the hospital. The Christian nurse who waited on him saw on his face a distress that told of a deeper trouble than his physical pain. She spoke to him of the Savior and knelt by his bed and prayed

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that, the blood shed for him might cleanse his soul. A look of peace on his face told that the prayer had been answered. A visitor coming into the room just then and on being told of what happened, said to the soldier: "You have no need to worry over your sins. Anyone who gives his life for his country as you have done is all right." The dying soldier shook his head and said "Ah Lady, that is a great mistake. When I lay out there in the open I knew that I had done my bit, but that did not help me to face God. I was not ready to die, but when I heard the nurse pray I saw Jesus had died for me that I might go free and such a peace came into my soul."

3. The third accompaniment of this precious blood "How much more shall the blood of is cleansing. Christ purge your conscience." We all know what conscience is. A conscience cleansed from sin by the blood of Christ is delivered from insincerity and double mindedness and can look into the face of God without a cloud. The promise in Isaiah 1:25 is: "I will turn my hand upon them and throughly purge away thy dross and take away thy alloy." In Ezekiel 36 the promise is "From. all your filthiness will I cleanse you." The cleansing is an eliminating process freeing the soul from pride, envy, malice, jealousy, backbitings, criticism, etc. The purging is from all that is contrary to perfect love.

4. The fourth accompaniment of the precious blood is access into the presence of God, "Having therefore boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). The high priest in order to enter the most holy place was required to be clothed in white linen raiment and carrying with him the blood of sprinkling, had boldness to enter into the very presence of Jehovah. We too, in order to commune and have fellowship with God, must be pure in heart, claiming the efficacy of the blood of Christ and by faith we enter into the secret place of the Most High. Alas, there are many today who are simply outer court worshippers. They view the cross from a distance and receive the forgiveness of sins, but there are others who are *inner court worshippers*. They walk with their God in such intimacy and divine communion that their days have become days of heaven upon earth.

5. The fifth accompaniment of the precious blood is Victory. They overcame the Devil by the blood of the Lamb and the word of their testimony. These are the weapons of the sanctified—the precious blood and a holy testimony. We are called to publish the news of victory. A godly man was asked—"Are you getting the Victory?" His reply was, "No, I am celebrating the victory!" The victory is already won on Calvary—it makes all the difference in the world to be expecting a victory some time in the future and celebrating the victory already won. When the news of the relief of Mafaking, during the South African war reached London *police* regulated the traffic, but when the Armistice was signed the *pcople* regulated the police. They were celebrating the victory. Why cannot we celebrate the victory won on the Cross?

> "There is victory, always victory Jesus lives his life in mc. I am victor, always victor Jesus bore it all for mc."

6. Its results-Saved from dead works. In the Sardis church there were dead church members. The saddest thing in the world is to see a dead man in the pulpit, dead men in the pews, dead formality in the home, but when the precious blood cleanses the conscience, we are saved from dead works and service becomes a delight instead of a duty-the Holy Ghost will give a-touch of life to everything that is done in the church, in the home, in the office, at home or abroad, on earth and in heaven. There is a day coming when we shall sing "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and plessing. . . For thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people. and nation."

WILMORE, KY.

GOD'S POWER AND OUR CHOICE

By CHARLES ALLEN MCCONNELL

God teaches and warns, gives light and direction, but He is eternally and uncompromisingly against sin. He gives His messengers divine credentials of authority and safety. He places the forces of nature in the hands of mortal men for His own-glory, asking only implicit faith in His work. He unites with a single follower and overcomes a multitude of foes, but His strongest power is not in the greatest demonstration, rather it is in the silent voice of the heart. God holds the final scales of justice for the affairs of this life. Men may give unrighteous judgment, and even execute wrath upon the innocent, but no man. be he king or commoner, may get by the balances of Jehovah. God is more concerned for the welfare of a faithful widow than for a faithless king. When faith by the word of God, empties the meal barrel that a prophet may be fed, God, by the word of the prophet, replenishes without measure the meal. It is God's pleasure to give good, so His message is that good is found by the way of goodness. It is not necessary that our eyes should always be open to see the mountains full of chariots of fire, but it is necessary that our confidence in the care and protection of Jehovah be unshakable. Lové, watchcare, warning promise, forgiveness, cleansing-and judgment, all are offered, and all are sure. The choice is ours.

THE HONOR AND PURPOSE OF WORK

By REV. W. D. SHELOR

Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have to give to him that hath need (Fph. 4:28.)

ORK is the exertion of strength, or faculties, for the accomplishment of something; physical or mental effort directed to an end. To some any kind of work is irksome, toilsome, and drudgery. To others work is pleasure, affording opportunity of accomplishment. With them work is not just "toil and labor," but it is "production and accomplishment." Three men were engaged as stone masons. One was asked, "What are you doing?" His gruff answer was, "Working six days a week." The second was asked the same question to which he answered, "Making eight dollars a day." The third man was asked what he was doing, to which he replied, "Building a Temple." He was thinking of accomplishment.

There are four suggestions in this text to which we call attention.

I. THAT IDLENESS IS CONDEMNED: "Let him that stole steal no more." Thieves come from the crowd of young men that loaf on the street corners, the corner store, etc., and not from the industrious, constantly and regularly occupied young men. "An idle mind is the Devil's workshop," and, remember that "an idle mind" produces an idle life. Hence, we account for "him that stole." He was out of work, probably by choice of his own, and this occasioned his stealing from others. Jesus condemned idleness, both physical and spiritual, in the parable of the householder (Matt. 20:1-16). The marvel of the parable seems to be the fact that men actually stood in the market-place all day until the eleventh hour (5:00 P. M.), talking about the weather, discussing politics and what not, while there was a vineyard nearby that really needed laborers. There is work for every man that will go after it. Paul was much concerned along this line when he wrote his letter to the Thessalonians, and he reminded them that when he was there in person his commandment was, "if any would not work, neither should he eat." His contention is this, That every man should be worthy of his bread and butter, which is opposed to idleness.

11. THAT WORK IS COMMENDABLE: "But rather let him labor." Let the idler go to work. The fellow that has habitually gotten his living from others without labor, "let him steal no more." Stealing is low, base, mean, but "working with his hands" is honorable and pleasing to God. Jesus blest and honored labor by working in Joseph's carpenter shop at Nazareth. Had Joseph been a farmer, grocer or banker, Jesus would have fitted Himself into either of those pursuits. He smiles on any kind of work so long as it is clean, honest, and has His glory as the end. He is interested in your work, if it is worthy of your time, and if you deem your work worthy of your best. "Whatsoever thy hand findeth to do, do it with thy might!" "Not slothful in business, fervent in spirit, serving the Lord!" Jesus said to His mother, "Wist ye not that I must be about my Father's business?" The Father's business for you may not be preaching or teaching, but molding, plowing, reaping, painting, clerking, etc. God does not want all His children in the pulpit, or on the mission field. He needs many of them in the industrial plants, stores and offices of the world; for there are souls hidden away there that pastors and evangelists can never meet and influence for God. Work well, live well, talk well, and some will rise up in judgment and call you blessed.³ Work is necessary to the best interests of mankind. There are more happy people found among "workers" than all others, and there is far less crime here. Children should be taught some practical lessons in work while young. This can be done in the kitchen, the laundry room, and almost any room of their own homes. Work is no disgrace and it will save boys and girls from a lot of evil things in life. Wholesome work benefits the body, the mind, the soul, and aids in the development of character, sturdy and strong. Yes, "Let him labor, working with his hands the thing which is good."

III. THAT WORK SHOULD BE WITHOUT A QUES-TION: "Working . . . which is good." All work is either good or bad. You are to make your choice, but the Apostle recommends that you choose "work which is good." What is good work? Any work that is clean, healthful, honorable, at which an honest living can be made. Money is not the criterion or test by which a position is to be judged. The bootlegger makes "big" wages for his work, but the big money is no proof that his work is good. A man says, "I have a good job," when he means, "I make big money." Another may say, "I have a good job," when he means, "I have short hours." His short-hour day's work may be selling tobacco, selling Sunday newspapers, or doing some other unnecessary Sunday labor. This is sinful work, but called good because of the short hours and the big pay. Christians must not sacrifice the good for the ease and the pay. You cannot determine the virtue of your position by the size of your pay envelope, but you can by its cleanness, honorableness and productiveness of good. You can afford to work for less rather than do the questionable thing. Better work longer hours than break the holy Sabbath. Better have a soul made fat with the smile of God than have a fat pocketbook at the expense of

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your spirituality, and of your influence for God and the church. The laymen's work should be of such a character throughout the week as would merit the blessing and favor of God, as much so as the minister's work. This would be *good work*. Work that results in good; (1) To the cause of God: (2) To the cause of business: (3) To the cause of the employee: and (4) To the cause of our fellow men.

IV. THE TRUE END OF WORK: "That he may have to give to him that needeth." What is the most potent incentive in most workers? Is it not the remuneration received? And the Bible does not condemn working for wages, but it does condemn working greedily for wages to be hoarded up, or to be wasted on one's self in an effort to satisfy pride and the desire for luxury. The highest ambition of some is to make all the money they can to be put into fine homes, fine cars, fine clothes, fine eats, fine trips and fine times. Their aim is, "Make it and spend it" on self. Others have ambitions for making money and saving it. Their aim is, "Make all I can and Can all I make!" One is a spendthrift and the other is a miser. Both of them are wrong! Paul didn't say that we should work to make money to hoard, keep, waste or misspend, but "that he may have to give to him that needeth." "It is more blessed to give than to receive," said the Lord Jesus Christ. God calls the ministry away from manual labor to give their time and strength to the ministry of the Word (Acts 6:2-4). He also calls the laymen to work to support the ministry and the various institutions of Christ's Church. The ministry and the Church can only succeed as they draw upon the laymen for their financial resources. The preacher must study, pray and give the layman of the Church the very best there is in sermon and service while the layman works and gives his means for the promotion of the cause of full salvation. Paul had no use for either laymen or preachers that were lazy and would not work. In the text he exhorts laymen to work and give and he sets the example for preachers in "labors abundant." God has given our people positions and has blessed them with salvation, health, revivals and churches, and He is pleased when we turn our money into His treasury for the spreading of full salvation unto the uttermost ends of the earth.

"Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth"! LANSDALE, PA.

When men begin to explain away the substitutionary character of the death of Jesus Christ and the effective power of the Holy Ghost to regenerate and sanctify the heart, you can count on their going on to apologize for and explain away the turpitude of sin; for only a petty sinner could find a diluted salvation sufficient.

GENERAL TREASURER'S REPORT

FROM JANUARY 16 TO MAY 31, 1926

Receipts	Disbursements
Foreign Missions\$45,684.03	*\$77,881.31
Home Missions 1,557.08	1,940.00
Church Extension 10,256.27	3,300.00
General Superintendents 2,767.13	4,999.95
Ministerial Relief 2,551.81	3,245,50
General Contingent 1,361.50	1,050.00
General Assembly Ex-	
pense 588.09	
Administrative and Pub-	
licity 680.70	1,044.92
Administration Expense	6,078.77
Total \$65,446.61	\$99,540.45

*Includes July Foreign Mission Disbursements. M. LUNN, General Treasurer.

STANDARDIZING THE SUNDAY SCHOOL By Rev. E. P. ELLYSON

HE purpose of a standard is to set out before an individual or institution an ideal toward which they strive. Standards are necessary as an objective and as an inspiration. We only attain to that which is excellent as we have that which is somewhat excellent before us toward which we may purposefully reach; we do not attain excellency by hit or miss processes.

In order to encourage our Sunday schools to reach toward the best things and accomplish the greatest things, the General Sunday School Committée has arranged a Standard for Nazarene schools consisting of ten points. Each point carries a value of 10 per cent and when all points are perfect the grade is 100 per cent and that school has a standing of A-1. A failure in any part of any one point reduces the grade proportionately, a full failure in any one point reduces the grade 10 per cent. Each school reporting to the General Committee is given a card indicating the standing of that school.

The first of the year we sent to each of our 1200 schools a pamphlet explaining this standard and a survey blank covering the different points. After five months 478 of these survey blanks have been returned. It is a bit discouraging when the local schools do not co-operate with us more largely in our efforts to enlarge and increase the efficiency of this important work. We are hoping that many more reports may yet be received. Wake up, superintendents, and let's put this job over.

We did not expect the results of this first survey to show any high marks of standardization, as our schools had no previous knowledge of the points required. On this account we have been quite lenient in this first grading. This is but a beginning, a getting located in order to begin reaching toward the standard. We will expect much improvement another year. The results from those reporting is as follows: We have no A-1 schools. There are 12 with a standing of A; 44 with a standing of B; 99 with a standing of C; 227 with a standing of D; and 96 with a standing of E.

We are hoping that next year we may have a full report from all of our schools. If all will work with us in this effort to enlarge and increase the efficiency of our schools we will see rapid improvement. Do not excuse yourself because you are now so far down in the scale and see so little chance of becoming an A-1 school. It is probable that we will have but few A-1 schools for a long time yet, but having the standard we can all be climbing toward the top and thus getting ahead. Start just where you are and with courage press toward the goal as rapidly as possible.

If for any reason your school has not received a copy of the pamphlet on Standardizing, or the copy received has been misplaced, we will gladly send you another. If you are interested, see your superintendent, and have him send for a half dozen copies for distribution among your Sunday school workers.

A BRIEF SURVEY

By REV. W. S. KETCHESON

M Y name will be unfamiliar to most of the readers of the HERALD OF HOLINESS; but it is thirty-three years since the Lord transformed the from darkness to light in an old time holiness revival in the Methodist church of Canada.

Recently I came to this fair republic and united with the Michigan District Assembly of the Church of the Nazarene.

It is my pleasure to give expression to the harmony of the different holiness bodies. I have had opportunity to become acquainted with holiness sects on both sides of the Atlantic and from coast to coast on both the Canadian and the American sides of our continent. I have been astonished at the harmony and uniformity of holiness meetings everywhere. God's blessing on His people is the same in every clime. When God pours His Spirit out the universal result is, the old time shout of victory with heart felt hallelujahs accompanied with a spontaneous outburst of joyful tears and holy rapture. This is identical, east, west, north and south, wherever God has holy people. We stress the blessing, for it is the earnest of our eternal inheritance, and foretaste of everlasting glory.

It seems to me that the holiness people may spend the first thousand years in heaven laughing at their folly in allowing a few paltry excuses to cause them to remain in separate denominational organizations on earth. To my mind the differences are largely a matter of terms, and technicalities. The Nazarenes are the largest, though not the oldest, of the holiness bodies. They have a splendid, common-sense manual. In the past, it has served to unite a number of holiness churches with the Nazarenes, and we see no reason why it should not continue in this great work of union. I earnestly hope that all our sixty thousand Nazarenes will join me in making a special study of our discipline and in both life and experience, measure up to the standard it designates.

I also compliment the church on its general unity. United, we stand and progress; divided, we fall. There is splendid general good will to the church organ, the HERALD OF HOLINESS. We know of no enemies or rivals to this paper, for which we thank God. Our common practice, too, of spreading all kinds of holiness literature, is in itself an inconceivable power and factor to promote our holy cause.

It may be a trial to preachers and others to become book agents at times, but it is a cross that should be cheerfully borne, as much of our success depends on the spreading of the printed page.

Many people believe what they read, when they do not believe what they hear preached, and others read, who do not attend church. Another good quality among us, that God can bless, is our congregational singing, it is lively, expressive and spiritual; may^{\dagger} it ever be such.

I am also delighted to hear very frequently in our services the term entire sanctification or its equivalent. This seems to be common property to both pulpit, and pew. I cherish this old Wesleyan doctrine, and the experience, also the terms that express it.

In getting this experience, let us not rest on the experience. If we do we will stop there and finally lose out. But let us rest and depend on God, the Giver of the experience and He will give us fresh unction and power to accomplish with every day's responsibility.

The blessings of yesterday will not suffice today, any more than our natural food of yesterday will satisfy today.

Holiness is a good start in exploring our spiritual inheritance and accomplishing for God, and getting blessing and power to accomplish with. "Be strong in the Lord and in the power of His might."

Let us not be like many of the churches of history which have minimized spirituality and over-stressed intellectuality.

"Oh! to be like Him, Wondrously like Him."

Let us keep in the happy medium, half way between formality and fanaticism, and we will generally be safe.

903 Division St., LANSING, MICH.

"THE LINE'S BUSY"

By Evangelist Roy L. Hollenback

HO among us sadly remember times when the inward call to "the secret place of the Most High" was unheeded, or obeyed only after hesitation; and on this account our souls lost the blessing which they would have received if we had made haste to pray? Our delay cost us a blessing, an anointing, and an open reward.

Busy in Conversation

Perchance some neighbors came just at the expected hour of prayer, and of course out of courtesy to them we omitted our season of prayer. Or while we were praying they came, and we overheard them in an adjoining room talking of some subject upon which we were well informed, and our desire to join in the conversation caused us to say, "Amen," before we had hardly started to pray. We came out and joined in the conversation-to feel no more that day the "pull" to pray. Sometimes courtesy to friends who are not common visitors in the home might demand an abrupt closing of our prayer hours, and in this case the spirit of prayer will abide; but if we sacrifice communion with God simply out of curiosity to "talk" with every-day friends God (who is jealous, you know) may hang up the receiver.

Busy Pampering the Flesh

On awakening in the morning the Spirit strongly calls the soul to prayer. But we were a little later getting to bed than usual, and so we turn over for a little longer nap. Then when we do get up our minds are dull, the day is partly gone, breakfast is 'now ready to serve, and we "pass up" the hour of prayer. Truly, in spiritual things as well as financial, "A little more slumber, a little sleep, a little folding of the hands again to sleep: so shall thy poverty come!" A little needless indulgence, a little pampering of the flesh when the air is cold, loses for the soul the victory of a whole day. Sacrifice the morning watch, with its freshness and vigor, and the loss cannot be repaired the whole day long.

Busy Worshipping Mammon

Ah, how cruel is the god Mammon! No tyrant is like unto him. All of the best things of life will be crowded out by him if we allow him sway. He will squeeze out all the juice of life and leave us only the pulp. He would work us long hours, allowing us no time to be spiritual or holy. He would run us from four in the morning until eight at night, permitting no time to pray or read; and would so crowd us with work that the very momentum of the week's toil carries us over the Sabbath without permitting us to rest or worship. Thus by degrees, but most surely, he will rob the last atom of our grace.

Do not think that because work is honest and hon-

orable it is right for you to thus crowd out God. Nothing is, in the truest sense, legitimate which forbids us communing with God as much as we should. You can better afford to hire help than to sell your soul's best interest to lust for gold.

Busy with Religious Matters

It is not at all impossible that *religious things* can crowd out prayer. A preacher may lose the spirit of prayer in the making of sermons. Often the impulse to pray comes to us when we are in the midst of an interesting chapter in a book. Or perchance we are just ready to steal away with Jesus when the carrier brings the HERALD OF HOLINESS, so we hesitate just to read the telegrams; but we become absorbed and spend an hour looking into its news, only to find the spirit of prayer fled away. How truly has one said in verse:

> "I was working in the temple With the Savior by my side, Where the multitudes assemble In their misery and pride; Glancing upward from my labors I just caught his distant smile: 'You have placed your work between us, Come and talk to me awhile.'"

If we would pray more our testimonies, prayers, sermons, and in fact our whole lives would be more unctuous.

If we would pray more our hearts would be more tender, our spirits more mellow, our joys more deep and abiding.

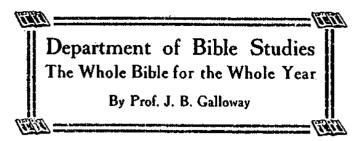
If we would pray more we would have more commonly the "open reward" which Jesus promised. God would bless us publicly, and our works would not be mechanical. We would not run into ruts and grooves of religious habit, our religion would not be always the same size, our profession would not be so stereotyped, and our lives would not be a monotonous "hum-drum."

If we would pray more we would know more of the Lord's "present help" and not do so much feeding upon past experiences. We could do our works in the confidence that God was anointing us. There would be more of the operations of faith and less of planning—less human manipulation.

Baul's expression, "Continuing instant in prayer," is appropriate. Keep the line to heaven open. Never be too busy, too overcharged, to pray whenever God calls. One great secret of a victorious inner life is instant attention to the call of God to pray. Never let it be answered in God's ears, "The line's busy!"

CAMBRIDGE CITY, IND.

Mere religion, even though it be true religion, will not save the soul, sustain the home, or preserve the nation. It takes real, vital divinely bestowed salvation to do these things.



LESSON TWENTY-ONE

We are to listen to the divine word, not to corrupt it. We must not play tricks with it by fanciful interpretations."—MELANCHTHON.

THE TWENTY-FIRST WEEK'S ASSIGNMENT.

Read Psalms 73 to 89.

This assignment is shorter than usual and this will give us more time to meditate upon these beautiful verses. Only one Psalm in this group is attributed to The first eleven are from Asaph, one of David. David's chief musicians (1 Chron, 16:4-7). The templessingers have given us much in the third section to correspond to the third book of the Bible. Leviticus was a book of regulations on worship, and almost every Psalm of this section mentions the holy sanctuary of Israel. The Companion Bible divides this section as follows: The Sanctuary in Relation to Man, (Psa. 73-83). The Sanctuary in Relation to Ichovah (Psa. 84-89). This may be a little departure from the usual exegesis of these Psalms but we think it would be helpful to collect all that is said about the tabernacle, the sanctuary and God's dwelling places and apply them to your own heart as God's abiding place. In the New Dispensation Paul says, "The Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). "Ye are God's building," the temple of the Holy Ghost. In Psalm 73, the first of this section contains the experience of one who by looking at the prosperity of the wicked had almost fallen to infidelity, his steps had well nigh slipped until he went into the sanctuary of God (v. 17) then he understood. In the 74th Psalm he calls God to remember His congregation for the enemies had cast fire into His sanctuary, defiled the dwelling places and burned up all the synagogues of God. Psalm 76 locates God's tabernacle in Zion, and the 77th says God was in the sanctuary. Psalm 78 says Israel was led from Egypt to the sanctuary. Psalm 79 says God was provoked to jealousy and He forsook His temple and the heathen came in. Psalm 84 says, "how amiable are thy tabernacles," and that it is better to be a servant in thy courts than anything the wicked can offer. In Psalm 79 His temple is called holy and in the 87th it is said that God loves His dwelling place. Continue this study.

The Message of the Psalms. Ambrose said, "Sweet beyond all others is the Book of Psalms." Luther called it the Bible in miniature. The Jews used it continu-

ally in their temple worship. The Psalms not only reveal Jesus as no other book in the Old Testament but He frequently quoted from them while on earth. He uses them in speaking to His disciples and in silencing His enemies, in prayer at Gethsemane, while suffering upon the cross, after the resurrection to the women and to the disciples on the way to Emmaus and in His message to the churches in Revelation. The Psalms are quoted more often than any other book by the Holy Spirit in the New Testament. About fifty Psalms are alluded to by the writers of the New Testament. The Book of Psalms is pre-eminently a prophetic book. The New Testament writers frequently quote it and show that Jesus was a fulfillment of many of them. The most important prophetic themes are: 1. The Messiah, His sufferings, triumph and kingdom. There are more prophecies of this nature in the Psalms than any prophetic book of the Bible. 2. Israel, their sorrow, suffering, coming deliverance, restoration and glory. 3. The future glories in store for the redeemed. Other great messages are on: sin, its heinous nature, its confession and forgiveness, and having victory over it. Our attitude to the wicked. Communion with God. God our refuge. God in nature His word. Exhortations to trust, praise, joy and worship. The Psalms record many of the personal experiences of the writers. They were Jews and under the Old Covenant, yet their words point to future events and anticipate some of the experiences of the saints of all ages. The Christian may find many passages of comfort and blessing, however the experiences of the saint in the Holy Ghost dispensation should be much higher than theirs. The Imprecatory Psalms those that express hatred and invoke terrible judgments upon enemies, as Psalms 25, 59, 109 have troubled many. The explanation is that it is not the personal hatred of the writer but they are prophetic and express God's attitude to wickedness. The imperative mood is often used in Hebrew for the simple future. Some of the Psalms are instructive, some are devotional, some are expressions of praise, some are prophetic and some are historical.

PART TWO, THE BIBLE, ANCIENT VERSIONS OTHER THAN GREEK

After the Greek the next important translations of the Bible were in Latin, as this was the official language of the Roman Empire, and was adopted in the church services. There are many fragments of Old Latin Versions but the history of their origin is completely lost. Jerome began a revision of these versions but soon saw that a new translation was necessary. In 390 A. D. he began his first translation and spent fourteen years of almost incessant labor to produce a faithful rendering of the original, only to be met with the sharpest antagonism from the church. He endured a storm of criticism, and died at Bethlehem where he had labored so long, almost broken-hearted. The Vulgate, his translation, is found by the thousands in the great libraries today. Northeast of Palestine there grew up a great Christian civilization after the destruction of Jerusalem. Ruins of it remain today. They used a language, Syriac, similar to the Hebrew. A translation was made in this language, the Peshitta (simple) possibly as early as 150 A. D. Other translations are the Coptic of Egypt in three dialects, the Ethiopic by the Abyssinian Christians, the Gothic the work of Alfilias. In this translation he omitted the books of Kings for fear it would encourage the war spirit among the Gothic tribes. The Gregorian of the fifth and sixth century. The Slavonic, the translation of two brothers, Cyril and Methodius. The Armenian that Conybeare says is one of the most beautiful and accurate versions. And lastly the Arabic Version.

When scholars began to compare the different versions it became necessary for them to adopt' some standard, this was known as the "Textus Receptus," received text. But later study and the discovery of older manuscripts proved it to be inadequate. Westcott and Hort, though at first greatly criticized, have given us the best Greek text of the New Testament ever published. "By a careful comparison of the texts they can rub off the excrescences of the original and almost give us the polished shaft of the original, the writings of the apostles themselves." This branch of research is called, *Textual Criticism*, a study of the text to find out the very words of the original; this is to be distinguished from Higher Criticism which challenges the writings themselves.

PART THREE, QUESTIONS FOR FURTHER STUDY

1. Compare the titles of the Psalms of this section. Find what you can about Asaph and the Sons of Korah in the Bible.

2. Is the 88th Psalm the experience of a saint? Is it the experience of Jesus?

3. Compare- the 89th Psalm with the Davidic covenant of 2 Sam. 7:8-17.

4. Compare the trouble of the author of the 73rd Psalm with that of Job and Jeremiah.

5. What same plea is made in three different verses of Psalm 80?

LATE NEWS, NOTES AND COMMENTS IN TABLOID FOR BUSY READERS

By REV. C. E. CORNELL

The Bible is having an unprecedented sale in Japan. The American Bible Society reports sales of 896,867 copies of the Bible for 1925. An average of 74,739 copies a month; 2,491 copies per day and 104 copies per hour. Eight of the leading colporteurs sold as follows: Mrs. Suzuki 63,754 copies. Mr. Kamiyama 62,403; Mr. Seki 61,261; Mr. Suzuki 60,131 copies. The remaining four of this special group averaged 50,633 copies. This is a most wonderful achievement. General Chang Chih-Kiang, one of the commanders of General Feng's army, has bought from the American Bible Society 8000 copies of the Bible and Testaments. They were shipped—forty-two cases in all—to Kalgan and in due time a check of \$5,700 came in payment of the bill. The cover inscription in Chinese characters is "People's Country, Fourtcenth Year. This, under all heaven, is the greatest classic. Chang Chih-Kiang gives it." China is reading the Bible. That sooner or later means Christian civilization.

Judge Alton B. Parker, once Democratic candidate for president and a leading figure in National politics for years, died the afternoon of May 10, while driving through Central Park, New York. He was born in Cortland, N. Y., May 14, 1852.

Methodist laymen and preachers who do not believe in a living personal God and the divinity of Jesus Christ and the virgin birth, were invited out of the church by the College of Bishops. It was the quadrennial address of the Methodist Episcopal church South, the General Conference meeting at Memphis, Tenn. The address was read by Bishop Collins Denny of Richmond, Va.

Licutenant Commander Richard E. Byrd U. S. N., and Floyd Bennett, his pilot, returned May 9 to King's Bay, Spitzbergen, after fifteen hours flying in their three-motored Fokker plane, and announced that they had flown to the North Pole. If their claim is substantiated by scientific checking on instruments and data, they will have brought America signal honors.

In the United States by the latest census there are 104 men to every 100 women, although in Baltimore, for instance, there are 12,000 more women than men. In the District of Columbia also the ratio is eighty-seven to every 100 women. Other states where there are more women than men are Alabama, Georgia, New York, North Carolina, South Carolina, Massachusetts and Rhode Island.

London uses less water per capita than most American cities, but its daily consumption would fill a canal ten fect wide, two feet deep and 375 miles long.

Radio is having a tremendous influence upon the entire world. A recent writer says: Until radio became a part of American communication service this country was, in effect, reliant upon foreign countries, especially in time of war. Since radio has been developed, however, the United States has taken its place in the sun, so to speak, and within the last six years has, through its private and public enterprise and initiative, given America direct communication with Great Britain, France, Italy, Germany, Holland, Poland, Sweden, Norway, the Argentine, Japan, Java, Hawaii, Brazil, Chile, the Philippines, China, French Indo-China and Australia. The American radio "network" is comparable only to the cable network of Great Britain.

The first factory in Czecho-slovakia for the manufacture of watches and wrist watches has been established at Prague.

Requiring less floor space and doing more work than any such device now in use, a machine invented by a New Jersey man measures, cuts, assembles and counts 200 dozen handkerchiefs an hour.

The solitary wasp is said to have its reasoning facultics developed to a high degree. It is said there is no animal found to have animal intelligence superior to the wasp, demonstrated principally by its method of providing a fresh caterpillar for its young just at the time when they come from the egg. She does it by paralyzing, with a sting, the caterpillar prey, instead of killing it outright. The caterpillar then recovers from its paralysis about the time the eggs hatch.

Emerson once said, the truest test of *civilization* is not the *census*, nor the size of the cities, nor the crops; but the kind of men the country turns out.

President Coolidge, on May 1, signed the \$19,000,000 Spanish War Pension bill, putting the veterans of that war on a pension parity with those of other wars of America.

Explorers have found more than twenty varieties of wild rubber trees and vines growing in the jungles of Liberia, where American interests plan to devote 1,000.000 acres to rubber production.

Dickens' daughter is yet alive. Her name is Mrs. Kate Perugini of London. She recently celebrated her eighty-sixth birthday. She is the last surviving child of the famous novelist, Charles Dickens. She is proud of the fact that she never attempted to do any literary work of any kind.

Lieutenant Richard E. Byrd with Floyd Bennett, his pilot, crossed the North Pole in their big Fokker plane on May the 9th. Now comes word that on the night of May 12, Captain Roald Amundsen, Norwegian, with Lincoln Ellsworth, American and Major Nobile, Italian navigator, in their big dirigible Norge, crossed over the North Pole also. They completed an air flight over the North Pole from Spitzbergen across the Arctic wastes of ice. For the first time in the history of the world an air plane has flown over the North Pole. At 1 a. m. according to press dispatches the dirigible Norge carrying Amundsen-Ellsworth-Nobile Polar expedition, roared over "the top of the world." No land was found or seen, nothing but vast stretches off-ice. Great is the achievement of man!

To the shame of this fabulously rich American nation, we spend something like \$15,000,000 annually on luxuries or things not essential to existence. And only \$2,000,000,000 is expended for public schools. Teachers are poorly paid. We could easily lop off a billion spent on luxuries and use for the advancement of education. Pay teachers commensurately with their valuable services.

The Sierra Club, a nationally known organization says that there are 61 mountain peaks in this country more than 14,000 feet high. Of these 47 are in Colorado, 13 in California and one in Washington.

California has the highest peak-Mt. Whitney, 14,501, as well as the lowest place—Death Valley, 280 feet below sea level. There are more than 60 unnamed peaks in California 50 named peaks which are higher than 13,000. Here are some of the highest mountains. Mt. Ebert 14,420, Mt. Massive 14,404, Mt. Harvard 14,399, all in Colorado; Mt. Williamson Cal. 14,384; Blanca Peak 14,363, Gray's Peak 14.341, Torrey's Peak 14,336, and LaPlata Peak 14,332—also all in Colorado. Many mountain climbers regard Mt. Ranier in Washington as the most beautiful and dominating peak of them all. It towers 14,408 feet in height.

Recently there have been several Hall of Fame additions. The busts of nine noted Americans were unveiled in the Hall of Fame at the New York University. Those honored are Daniel Boone, frontier hero; Edwin Booth, actor; Jonathan Edwards, theologian; Augustus Saint Gaudens, sculptor; Daniel Webster, statesman; George Peabody, philanthropist; Eli Whitney, inventor of the cotton gin; Roger Williams, colonizer of Rhode Island, and James Kent, jurist. There were over 4,300,000 autos manufactured in this country in 1925, an increase of nearly 20 per cent over 1924. This according to the Copper and Brass Research Association.

The high cost of investigating alleged rascals is apparent. Since last June there have been 3300 different government investigations that have cost the nation \$50,000,000, according to a writer in the *Washington Post*. The services of over 25,000 federal employees were said to have been required. Think of the rascals who were not investigated.

QUESTIONS AND ANSWERS

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

Q. A Nazarene preacher in Ohio, preaching on 1 Peter 4:17, 18 said that the "righteous" are the sanctified, and the "ungodly" are the justified. Who do you think these two classes mentioned by Peter are?

A. I take wide exceptions to this brother's interpretation. The "righteous" are those who are right with God, having walked in all the light they have, and include both the justified and the sanctified. The "ungodly" are the ungodly, i. e. people who are without God—by strict classification, the negatively good, but unregenerate. "Sinners," the other class mentioned by Peter, are of course, also ungodly, but they are law breakers as well and are therefore positively as well as negatively bad.

Q. Please explain Eccl. 3:19-22: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all are vanity. All to one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" The Seventh Day Adventists use this passage to disprove the eternal punishment of the wicked.

A. The trouble about this from the Adventist's standpoint is that it proves too much. It not only does away with the eternal punishment of the wicked, but it does away with the eternal happiness of the righteous, undermines morality, nullifies religion and leaves man on a level with the beasts in this and in the world to come. The fact is, Solomon was here giving the philosophy of life as it must be without taking God and the Bible into consideration. This is the philosophy of the Atheist yet today and is practically the philosophy of the Agnostic. But thank God, there is a better way. Christ has come and has revealed the way to the Father and to everlasting life and even Solomon did not hold to this heathen philosophy to the end of his life as you will plainly see by reading Eccl. 12:13, 14 where he reached his real conclusion regarding life and eternity, and this conclusion agrees exactly with the conclusions of the New Testament and with those of orthodox Christians throughout the ages.

Q. Please tell us the origin and significance of the texts, "Buried with him by baptism into death" (Rom. 6:4), and the equivalent expression in Col. 2:12.

A. In his notes on the former passage, John Wesley says that it probably refers to the primitive mode of baptism, and Adam Clarke says emphatically that it probably refers to immersion. But we think that the grand point is that baptism, which is the outward sign of the inward work of regeneration, presupposes and requires that one receiving it shall be entirely changed from his old sinful habits and that he shall walk in the new Christian life.

THE KIND OF EVANGELIST I WANTED WHEN I WAS A PASTOR

By REV. JOHN C. PATTY

A man personally regenerated, baptized with the Holy Spirit, definitely called of God to do the work of an evangelist, and who was blameless in life and character.

One who was an interesting, unctuous gospel preacher, whose language was always chaste, and who if he touched on delicate matters did so with rare prudence and knew when to quit.

One who did not regale his hearers with vivid accounts of his unchastity and rascality previous to his conversion.

One who was not finicky or fussy about heat, cold, ventilation, late comers, carly goers, or fretful babies.

One who under testing conditions maintained his balance, kept sweet, exhibited no petulancy, and publicly scolded nobody, not even the Devil.

One who had had sufficient pastoral experience to have learned how to direct a church successfully and therefore could comprehend and appreciate a pastor's problems.

One who could conduct a revival without calling in carpenters and electricians to remodel the church.

One who had discovered that people need sleep and therefore did not make his sermons unreasonably long.

One who preached as earnestly to the small day congregations as to the large night ones.

One who in the matter of his personal financial offering was modest and trustful, having little if anything to say on the subject except when asked to do so by the pastor or finance committee and accepted what was raised with equal grace, whether it were little or much.

One who was tasteful and tidy in his personal appearance and good for refined people to look at as well as listen to.

One who had little to say about his sweet wife, dear mother, darling children, unprecedented revivals he had conducted elsewhere, or how much more money he could make at some other business.

One with a musical director who could sing a solo without making half a dozen speeches between stanzas, who would allow a congregation the rare privilege of singing a hymn through without interrupting with explanations, advice, and corrections, and who would do less talking than singing and much less talking than the evangelist himself. (I realize that it would be hard to find such a singer.)

One who was not peculiar, cranky, or temperamental but full of common sense, tact, and soul-winning resourcefulness.

One who was more conscientious about getting sinners converted and backsliders reclaimed than reporting numbers to the church papers.

One whose sermons were not composed of worn-slick sob tales but rather the great doctrinal appeals of the Bible.

One who did not wander around town filling up on gossip and scandal with which to make sensational statements of doubtful verity and no value at the evening service.

One who knew that sin in the heart is a greater evil than all of its manifestations in conduct and therefore preached far more repentance and regeneration than upon the so-called popular evils of the day.

One who when he arose to preach did not waste fifteen or twenty minutes talking about various and sundry matters more or less wandering and irrelevant but plunged at once right into the heart of his message.

One who had the rare gift of knowing how to lead sinners and backsliders to Christ after he got them to the mourners' bench.

One who when conducting children's services exercised extreme caution in order to lead them into a genuine experience of religion, knowing that most children will accede to any proposition a leader would make.

One who never gave the impression that any church or

community was too insignificant for the labors of a man of his ability.

One who when the meeting had closed left the church on a higher plane of Christian experience, the pastor more loved and appreciated by his people, no regrettable reactions, and almost everybody sincerely hoping to secure his services another year.—Sent to HERALD OF HOLINESS by Rev. H. H. Wise.

CARRIE NATION THE WOMAN WITH A HATCHET

A Reminiscence

By Rev. C. E. CORNELL

While holding a series of evangelistic services in Sioux City, Iowa, several years ago, Carrie Nation, then in her prime, came to town. She then had a national reputation for she had been attacked, misrepresented and slandered by the daily press, so that, when it was noised abroad that she was in the city, the people desired to hear her.

We were in the First Methodist Episcopal church where there is a tablet to the immortal Haddock. I arranged to have Mrs. Nation speak to the people in the afternoon. The great church was crowded to its utmost capacity. Then we put the overflow in the Sunday school room, and this too, was full. Mrs. Nation first addressed the audience upstairs, and then followed with another address to the throng downstairs.

I sat close beside her and listened intently. The newspapers called her "crazy and a fool," and I was half prejudiced against her. She had not spoken a dozen sentences when it was clear to the writer that she was no fool, but that she was sane, intelligent, logical and fearless. But better still, she was a woman of God and knew well the rich experience of perfect love.

She dealt the whiskey monster some telling blows, slashed the old parties for fostering and continuing the liquor traffic. She spoke "right out in meeting" and called things by their right names. This was not pleasant to hear on the part of the Republicans and Democrats, and some hooted and others hissed. I stood by her and said Amen! for she was telling the unvarnished truth. Her appeal to put the saloon out of business was tremendous, her logic was unanswerable, and her fervency unequalled. Her righteous soul was stirred to white heat and God was with her.

Several years later I heard her again in the First Church of the Nazarene, Chicago, under more favorable circumstances. Her manner was quiet, her address careful and pointed, but her arraignment of the liquor crowd was just as severe. She was given a hearty welcome by this church, because all of the men vote against the saloon and pray as they vote. Her scathing language was none too strong for that bunch. They hate the whiskey traffic with a God-given hatred.

She was a woman of prayer, piety and purpose. She no doubt, made some blunders, but she saw no consistent reason why the legalized saloon should live and thrive. It had wrecked her home and was relentlessly doing the same for others. Her hatred was born of suffering and adversity caused by the saloon, and her conviction that the saloons of the country ought to be smashed, God-given. She had the courage of her convictions which but few have.

Her name will live as having a part in the great plemicr reform. She helped to put an end to, the saloon, and historry will record and remember her as the "great agitator," or the "woman with a hatchet," and as the distance increases there will be added luster to her name.

PASADENA, CALIF.

"Lost! the Bible, Lost! Its teachings, Lost! Its help each day in seven, Lost!—to live by, Lost!—to die by, 'Lost! What's lost?' The way to heaven."

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS: I left you in my last letter just as I was leaving beautiful old Kentucky. I had a lovely trip f r o m Science Hill, Ky., to St. Louis and from St. Louis down through the beautiful mounten Miscouri and north

ains of southeastern Missouri and northern Arkansas. I reached Newport, Ark., at five p. m. on Saturday of May 1. and 1 was met there by Brother John Oliver, our good District Superintendent, and Brother Lee Hill, the president of the N. Y. P. S. of this state. They drove me to Batesville some twenty-eight miles from Newport. This was through a most lovely country, a very great farming country. We had to cross the beau-tiful White River twice on a ferry boat. The White River comes down from Missouri into Arkansas and makes a long trip into Arkansas and then makes a horse shoe bend and goes back up into Missouri and then makes another horse shoe bend and comes back into Arkansas. You see, it is hard for the White River to tell just which one of these beautiful old states that it would rather stay in.

We reached Batesville in time for supper and there I met the rest of the party, Sister Oliver and Miss Lorane and Brother Hill's wife and Brother, C. C. Rinebarger. Rinebarger and Robinson had a most lovely home with Dr. Gray's nice family. They were kindness personitied. Dr. Gray is a fine doctor and a heautiful brother beloved of the Lord. He and his good wife and at least a part of the family are Nazarenes. Our church in Batesville was just organized last August but they are doing things up there for God. Sister Stewart is our fine pastor at Batesville and also at Calamine.

We had a great crowd on Saturday night and on Sunday morning and afternoon we all went to Calamine except Brother Lee Hill. He stayed at Bates-ville and preached in the afternoon and we drove some twenty miles to Calamine This is an old campground that was organized by Dr. W. B. Godbey over thirty years ago. We had a fine crowd and a beautiful service, and drove back to Batesville in time for supper and met a great crowd at night. All of the Batesville services were held under the big tabernacle that was built some time ago by the holiness people. I judge that from Saturday night till Sunday night we altogether preached to at least 3,500 people. I preached three times and Dr. John Oliver once and Brother Lee Hill once, so you see we were on the job and all hands were at their best. On Sunday night I gave the story of my life to a very large crowd, probably 1.500 people.

After a good night's rest Monday morning came crawling over the eastern hills of Arkansas all too soon for a tired bunch, but we were up early and on the way to Jonesboro, where we arrived late in the afternoon. Here Brother R. A. Thornton has been the pastor but has Just resigned to take the church at Richmond Hill, N. Y. He is at this writing either on the way or is probably on the job over there by this time. He had arranged to hold the services in the First Methodist Church, as it is much larger than the Church of the Naz-arene. We had a fine crowd to preach to and Brother Rinebarger and I stayed in the home of Brother Thornton while the rest of the party stayed with other friends

We were up early on Tuesday morning and headed for Light, Ark., where Brother J. E. Moore is pastor. We had a fine crowd in the morning service and dinner on the ground and a most lovely time. We had all that we could eat and plenty left over. After dinner we made another run to Beech Grove and here also Brother Moore is the pastor. Brother Rinebarger and I had a lovely home with Brother and Sister Breckenridge. We had the house packed to the overflowing and the services were most interesting.

Before I get too far along in this letter don't let me forget to say that the object of this trip is to raise money to buy gospel tents to evangelize Arkansas. Dr. Oliver has laid out the state in five zones and is planning to put one tent into each zone with a fine band of workers, and evangelize that zone, and if possible organize a good church out of each meeting, or come as near to that as possible. We are making fine headway in raising money for these tents. We must put Arkansas on the map for God as she has never been. Last year Dr. John had a net increase of 505 members and this year he wants an increase of at least 750 or one thousand members.

Our next run from Beech Grove was to Oakland. Here we have a nice country church and Brother Tapley is pastor. We had supper with Brother Stewart and all drove to the church and found a packed house. We had a beautiful service and everybody seemed to enjoy it. After preaching we thought best to make our run that night into Searcy, where Rinebarger and Robinson got a fine room in a good hotel and the rest of the party roomed out in the city with the good Nazarenes. Next morning when Rine-barger and Robinson came down to breakfast behold, we had a fine bowl of strawberries and here we just had to give thanks twice, and we told the Lord out loud that we thanked Him twice for strawberries. It was quite amusing to Prof. Rinebarger. After our good breakfast the cars drove up to the hotel

and we were off for Pickens' Chapel, a good country church. Here, also, Brother Tapley is pastor. After preaching we had dinner on the grounds that were about as fine as you will find in a year's travel. Here we met many old triends of many years' standing. Brother Jim Manney was with us from Heber Springs, and he preached his first sermon in one of our meetings many years ago. Brother Jim has a good Methodist church there. Also, we had a fine Southern Methodist preacher from the same city, Brother Galloway, who is the brother of our good Brother Galloway at Orange, Calif., and he is the uncle of our Prof. Galloway who writes the Bible Studies in the HERALD OF HOLI-NESS. He has a large church in Heber Springs. He is Southern Methodist while Brother Jimmy Manney is in the M. E. Church. We had with us also Brother and Sister Sanders, old friends of mine. Sister Sanders is a sister to Mattie Lawrence of Bcebe, Ark. I have known them for many years. They are among the best people that have lived on earth in the past thousand years.

From Picken's Chapel we drove back to Searcy. Here Brother Lambert is our fine pastor. He has a fine people and a beautiful church. We had a most delightful service. God was on hands to bless us and we had a glorious time. We spent the night with Sister Burkett and her good husband. After a fine night's rest we left for Beebe.

At Beebe Brother Whitehurst is our fine pastor. He is a beautiful young man and has a most excellent people. We had a fine morning service there, and after a good dinner at the hotel fur-nished by the good lady that runs the hotel we were off again for another run and reached Vilonia in time for a little rest. Here we had a fine crowd to preach to and a very interesting service. Here our good Brother Reedy is pastor. I think he has been here for several years. They have a splendid school at Vilonia. This year Brother M. Edward Borders is their president, and he runs out once or twice a week from Little Rock and looks over the work. Brother Wharton is the active president and in charge of the school. They are doing well this year. There I met many old friends and

cnjoyed my, short stay to the limit. From Vilonia we made a run to Greenbrier. Here we have a fine pastor, Brother Lankford, and here we had another great dinner on the ground. We had with us Brother Lum Jones and Brother L. C. Messer from Morrilton, where they are in a fine meeting with Pastor Henry, but as they had no morning service they drove to Greenbrier to be with us here. Rinebarger and Messer did some great singing, and our tent proposition is coming up fine, More later.



FOR ALL THE FAMILY

By Mrs. J. T. Benson

Dear Boys and Girls:

How many of you have ever seen a ship, a real ocean ship?

Those who live on the coast can answer yes very quickly, and you whose homes are inland have seen so many pictures of ocean vessels that you have a very good idea how they look.

Did you know that all ships are built pretty much after one pattern? No, you didn't know that. "Where did shipbuilders get the pattern?" you ask. They got it from a very old vessel which we call Noah's ark. "Noah's ark!" you exclaim. "Why surely the ark wasn't built at all like a ship. Every picture I have seen of it made me think of a big, ungainly barn afloat." Yes, that is true. But, boys and girls, where do you suppose the artists got their idea of a big floating barn? "From the Bible I suppose," is your answer. Inoced they didn't. The Bible says nothing which would lead us to suppose anything of the sort. I want you to read the sixth chapter of Genesis (it isn't a long one) and find out just what the historian does tell us about the ark. Well, you have discovered several things.

I. That the ark was 300 cubits long, 50 cubits wide and 30 cubits high? This means that it was built on long, slim lines for it was six times longer than it was wide and ten times longer than it was high. That sounds much more like the plan of a ship than of a barn, doesn't it?

2. Noah was diffected to build it with lower, second and third stories. It may be that the hull of the vessel, that part which was below water, formed the lower story. But some Bible students think the language means that three full stories were built above the hull. This certainly reminds us of the various decks of our modern vessels.

3. It was to be divided into rooms, and since Noah knew how many passengers he was to have and the nature of them all, we may suppose that it was divided in the way which was most convenient and suitable for them. Shipbuilders of today call such divisions staterooms, or cabins.

4. It was covered inside and out with a hard, slick coating of what was called pitch, which made it waterproof and sanitary.

5. Last of all, we come to the question of how this large vessel was to get light and air. Many people reading the account carelessly, suppose that there was one small window, one cubit square, in the very top of the structure. To begin with such an opening would have looked like a mere pin point of light in a vessel the size of the ark. If it was in the top and was left open, it would not have admitted enough air to ventilate even one room in the upper story, but it would have let in a steady trickle of

rain which would amount to a good deal of water in the course of forty days dewnpour. The darkness, the dampness, and the thick, unwholesome atmosphere would have been unbearable unless God worked a miracle to sustain the life of the creatures housed inside. He could have done that easily, but there is no suggestion that He did. Certainly they were to be féd in the ordinary way, as Noah was directed to store up all sorts of food necessary for animals and human beings during their stay. Well, then, you ask, how do you think the ark was lighted and aired?

First of all, dear young people, let me say this, and I hope you will always remember it. No one can read the Bible thoughtfully without léarning that our God loves cleanliness, wholesomeness, health, sanitation. The laws He gave the Jews over 3000 years ago, are the finest sanitary laws the whole world has ever known. We don't begin to live up to them today. We may be sure then that the arrangement of the ark was sanitary and wholesome.

People who read the Bible account carefully notice several things about the window. No width is given for the open-ing. The expression "Thou shalt fin-i.h it a cubit from above" is peculiar and is used in connection with the plan for three stories. It is thought that the directions given to Noah/meant this. Beginning at the top of each story or "from above", he was to make a window a cubit in depth (about one and half feet) running all the way, around the vessel. Steamboats have two or more rows of such windows, called cabin or sky lights. If the ark had openings of this kind, were they covered with glass is a question which comes to our minds at once. That we cannot tell. The Bible speaks of the window as finished, so we may conclude that it was complete. Let us remembervalso that the ancients had a lot more mechanical skill than we suppose: They did some things we haven't yet learned how to do ourselves.

Summing up the things we have discovered in the sixth chapter of Genesis, we find that the ark, as it floated upon the rising water was a long trim vessel, well proportioned as to its length, breadth and height, furnished with plenty of deck space, divided into cabins, with enough air and light for all inside. We won't ever think of it again as a clumsy barn-like structure, will we?

THE SIZE OF THE, ARK

A cubit is longer than the twelve inch foot which we use in measuring. Indeed it is equal to some eighteen or twenty of our inches. If we reckon on the eighteen inch basis, which you school children know is equal to a foot and one half, we can work out something like the size of the ark very easily. It would be 450 feet long, 75 feet wide, and 45 feet high. Each deck would have a floor space of 22.500 square feet. It has been estimated that all animals and their stores of food could be easily accommodated on two floors, leaving the upper story for the human beings and the birds. Have you any idea how much room this would make for Noan and his wife and his three sons and their wives? Perhaps we can understand more clearly if we divide it up into lots 450 feet is as long as many city blocks you know. And we could divide this block into nine building lots, each of them fifty feet wide, and seventy-five feet deep. "O," you say, "that would have been floor space enough for nine modern hungalows with a nice yard around each one of them." Certainly. We can see then that the four families were not crowded up together: they had plenty of room for their own separate living quarters. And by the time they fed and cared for the animals and walked the length of the vessel several times daily, they would have all the exercise they needed to keep them in good condition.

A FEW ILISTORICAL FACTS

Very early in the history of the human race, men began to build rafts, and rude cances which would bear them across streams and bodies of water. As years went by the cances were made larger and after awhile the first ships were built. But men were very slow in learning how to design their vessels. They would get them too broad for their length, or so high as to be top heavy. In other words, they did not understand how to proportion them as to length, breadth and height. The ship might do very well in good weather but a sudden storm meant that a great number of them would sink or be overturned. Ship losses were enormous.

In 1607, that is just a little over three hundred years ago, a Dutchman by the name of Peter Jansen began to study the plan of the ark very carefully. "There can be no question but that God knows more than men about the way to build the safest and most suitable structure for use in the water," reasoned the pious Peter Jansen. And he determined to build a ship on the plan of the ark. It was to be much smaller but have exactly the same proportions. His 120 foot vessel then, would be twenty feet wide and twelve feet high. How the people laughed at him! The long, slim thing Peter Janson was building was the queerest looking ship they had ever seen. But when it was launched and thed out, the builder found that it would carry one-third more freight and sail faster than any ship of the old type. The "ark-ship" as it was called, brought about an entire change in the business of ship building. By the year 1830

t¹ cre was hardly a ship afloat but was built on the general outlines of the ark. More freight was carried and the losses at sea were greatly reduced. In the last thirty-five years some ship builders have added to the length of their vessels to increase their speed. But it hasn't made them safer. In the course of their history the Hebrews had three different measurements for the cubit. Because it is easy to count with it, we used the eighteen inch measure in estimating the size of the ark. It is far more probable, however, that the long cubit was the one meant in Genesis. This would make the ark 525 feet long, 87 feet wide and 52 feet high. But whatever way we count the ark was a very large vessel. It is said that at the present time there are not more than twenty-five ships afloat which are larger than this vessel of long ago.

The story of the ark is very amusing to some people. "Believe it? O, no. Every learned person knows that such a thing never happened; it is merely an allegorical story," they tell us. Well, in our talks on evolution we

learned that many leading scientists deciare that our earth was once deluged by such a flood as the story described. And we have discovered in our talk this week that in a very real sense, every ship which sails the seas today is the cutcome of the architecture of the vessel which the story describes. But if, as these wise folks tell us, there was never a flood or an ark; if the whole thing is meant to be an allegorical story, then boys and girls, all we can say is, that it is assuredly the most matter of fact allegorical story the world has ever known Don't you agree with me?

> Sunday School Lesson June 27 By M. EMILY ELLYSON

LESSON SUBJECT: Review. Golden Text: We know that all things work together for good to them that love the Lord, to them who are the called according to his purpose (Rom. 8:28).

> ENESIS is the book of begin--nings or originals. Without Gen-Lesis we would have no authentic history of the beginning of the world and all things pertaining thereto. Before man was created, God, the Creator, laid out the beds of oceans, and reared the great mountain peaks, as well as clothed the fields with verdure and beauty, and adorned the heavens with their glorious lights. But the crowning work of the Almighty was the crea-tion of man. And in this book of Genesis we are shown a few outstanding characters who are worth our study and imitation.

We will for a review of the quarter just closing, give a few practical thoughts on each lesson. The first lesson of the quarter was the Easter lesson and dealt with the appearances of Jesus to the disciples. On one of the occasions He convinces Thomas of His resurrection. At another time He has that

memorable conversation with Simon Peter, relative to the feeding and care of the lambs and sheep. We are impressed with this thought, that they who love the Lord Jesus will feed, and not shear and punish His lambs and sheep. Ye who profess to be ministers and lovers of the Lord, take heed how you treat the flock of God.

The Creation story constitutes the next lesson. This shows to us that God's power is unlimited in all realms. He who created all things has power over the work of his own creation. All things were good and beautiful when they came from the hand of the Creator. Man's surroundings could not have been anything but conducive to his highest and strongest development. But the third lesson shows us the sad consequences of harboring temptation. We find the carth itself, and not man alone, suffered from the terrible results of man's disobedience. Everything was blighted and wrecked and the lord of creation became a slave and dragged all of the human race down with him.

How deadly is sin, and how tenaciously it clings when once it gets a place in the heart and life. But not only so, there is also a rapid development. So we find from one man's disobedience we soon have a murder. In the incident of Cain and Abel the awful fruitage of icalousy and hate springs from the virus implanted in the heart of man by Adam's disobedience.

The fifth lesson shows us that God even in judgment will remember mercy. The judgment of the flood was not only a punishment for the awful evil condition of the race, but it was also a method of cleansing, which was an act of divine mercy toward all future gencrations.

A study of lesson six shows to us a side of Abraham's character which is as necessary as the faith side so frequently emphasized, namely, works. The father of the faithful is here seen to possess remarkable qualities as a warrior. God had a good man to do sheriff work for Him. And Abraham staggered not at the task, any more than he staggered at the promise of God. But the motive that prompted Abraham to go on this expedition was much different from that which usually prompts men to enter carnal warfare.

In the seventh lesson we also get a glimpse of the domestic life of Abraham. and the gracious hospitality which he extended to strangers. This reminds us of the New Testament injunction, "Be not forgetful to entertain strangers for thereby some have entertained angels unawares." This doubtless has direct reference to the incident of this seventh lesson. It is in the ordinary conduct of everyday living where we find true greatness revealed.

In lesson eight we are taught how to deal with aggressors. The conduct of Isaac in dealing with the Philistines is one of the most remarkable incidents of this quarter's lessons. That which makes it so remarkable is the unusual spirit manifested under such provocation. But it is often a sign of greater courage to surrender one's rights, than to fight for them. To "overcome evil with good"

is the teaching of the gospel of God's Son.

Jacob at Bethel teaches us that we may have in our pilgrimage divine companionship, and receive from God in our time of need and failure the assurance, that if we will allow Him to have His way in all of the affairs of our lives, all responsibility will rest with Him, But we must walk in the light of the vision that He gives us, and lean not to our human understanding.

The meeting of Jacob and Esau teaches us a lesson in reconciliation. With God's blessing we can successfully meet situations which it would be impossible to meet otherwise. Let us ever remember that prayer is a mighty factor in achieving a righteous victory.

The last two lessons of the quarter are taken from the life of Joseph, that marvelous man whose soul was the arena of conflict, where the evil attributes of human nature spent their force without avail. The envy of his brothers might sell him, the evil desire of Potiphar's wife might imprison him, the ingratitude of the butler might neglect him, "but the Lord was with Joseph" and "If God be for us who can be against us." If the Lord is with us we can

"Trace the rainbow through the rain, And feel the promise is not vain That morn shall tearless be."

READ THIS SLOWLY AND THINK

Does my life please God?

Is there any one I can not forgive?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul to Christ?

How much time do I spend in prayer? Have I ever had a direct answer to prayer?

Am I trying to bring my friends to Christ?

Is there anything I can not give up for Christ?

Just where am I making my greatest mistake?

Am I doing anything I would condemn in others?

How does my life look to those who are not Christians?

Is the world being made better or worse by my living in it?

Have I ever tried giving one tenth of my income to the Lord?

—Canadian Churchman.

A LITTLE FELLOW FOLLOWS ME

"A careful man I ought to be,

A little fellow follows me.

I do not dare to go astray,

For fear he'll go the self same way.

- "I can not once escape his eyes,
- What'er he sees me do, he tries.

Like me he says he's going to be

The little chap who follows me.

"He thinks that I am good and fine, Believes in every word of mine.

The base in me he must not see,

That little chap who follows me.

"I must remember as I go-

Through the summer sun and winter's SDOW.

I am building for the years to be,

The little chap who follows me."

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

OLIVET COLLEGE CAMPMEET-ING AND COMMENCEMENT

We have just closed what is considered by most people to have been the best campmeeting and commencement in the history of Olivet College. When I say "best," I mean above everything else that God was most graciously pres-ent. We also had the best attendance of any time in recent years. The finances were more easily provided. The preaching was of high order. The sing-ing could not be excelled.

We were blessed in having a fine corps of workers. Dr. R. T. Williams was at his best in preaching and in helping in every way to make the campmeeting a success. He never preached better. His God, at this place, than at this time. Our own Uncle Bud Robinson was with us for the closing week. Uncle Bud preached, shouted, and I think received 135 subscribers to the HERALD OF HOLI-NESS. Rev. T. M. Anderson of Wilmore, Kentucky, was a new worker at the camp. He brought his great messages which produced conviction, edification, and a general uplift to the people. His Baccalaureate sermon on the first Sunday morning was acknowledged by everyone to be one of the very best ever de-livered at the College. The music was in charge of Rev. Frank Watkin, our good pastor at Marion, Ohio. Brother Watkin knows how to get everyone to singing, and to weave in all the special singers, as well as anyone can do. His work was most acceptable. Dr. Jerrett, pastor at Detroit, Michigan, preached for us the first Sunday afternoon.

The Commencement exercises were blessed and honored of God. Rev. W. G. Schurman, pastor of First Church, Chicago, delivered the Commencement address to the delight and good of all. We had about fifty graduates from all departments.

The closing day of the campmeeting was one of great power, victory, and blessing. At the afternoon service, with Dr. Williams in charge, we raised about \$14,000.00 on the College debt trust fund. Eleven persons gave \$1,000.00 each.

We can honestly say that the past year has been one of the very best in the history of the institution. President Sanford proved that with the aid of the district apportionments the school can be run practically without deficit. He brought to the trustees a most encouraging report, and according to his records the finances of his department are in fine condition.

The College certainly appreciates the prayers and co-operation of all those who have helped in this their greatest crisis. Brother Willingham, our good financial secretary, has done a great work. By the time this report is read you will have known the outcome of the debt proposition. Remember to pray for Olivet College.

E. O. CHALFANT.

WASHINGTON PHILADELPHIA DISTRICT

May rally of Washington Zone N. Y. P. S. Washington-Philadelphia District was held May 28 at Washington First Church. Good attendance, splendid interest and a fine spirit were manifested. Societies represented were Park Lane, Capitol Heights, Indian Head, Washington First and Second. The rostrum was very prettily and tastefully decorated with spring flowers.

Rev. C. R. Mateer, our faithful and enthusiastic zone leader, presided. He called on Rev. D. W. Sweeney, pastor of Capitol Heights Church to offer the opening prayer. W. J. Comstock, presi-dent of Washington First Society, read the scripture lesson, after which he very cordially welcomed the visiting societies. Brother Marvin Cave, president Park

Lane Society, brought us a very inspir-ing message based on the words of our zone motto, "See Only Victory." We were again blessed with the Park Lane male quartet in a stirring song "Goodby Old Pharaoh, Goodby."

Everett McCowan, representing Wash-ington Second, pled for more wholehearted service in rally programs. Miss Doris and Mr. Asa Williams sang a duet, "You May Have the Joybells Ringing in Your Heart." Mr. Gene Sheely, of the Metropolitan M. E. Church, a vis-itor, gave us a stirring talk on "Exalt-ing Jesus in Young People's Work."

Misses Mabel Davis and Irma Warder, of the Indian Head Society, sang a duet "On the Sunny Side of Life."

Dr. Martin and Chester Williams, of Washington First, gave a fine duet on guitar and mandolin. Mrs. Jessie Heath sang a solo "'Tis God's little While." The Junior League gave us a very pleasant surprise in a short sketch written by Naomi Floor and acted out by herself, Corrine Comstock and Rachel Bell. The story of two little girl playmates, one of whom invites the other to the Junior League meeting to her great delight. Such splendid talent is indeed remarkable.

We were indeed glad to have with us Miss Alice M. McClellan, recently from the Kansas District. She encouraged us greatly with reports of young people's work. She left with us the thought of being positively good and not negatively 50.

Brother Mateer, in keeping with the Memorial Day season, invited the different societies to place a vacant chair on the rostrum for any who had passed on. There were eight chairs placed in memory of members and friends:

We were fittingly dismissed by singing "We'll Never Say Goodby in Heaven" We are all looking forward to a splendid rally at Park Lane, June 25. Mary L. Speake, Reporter.

BAY GROUP RALLY NORTHERN CALIFORNIA DISTRICT

A special pre-assembly group rally was held at San Jose, Calif., Friday night, May 25. The societies participat-ing in this rally were San Francisco, Oakland and San Jose. Representatives from Berkeley and East Oakland were planning on attending but were detained. The meeting opened at 7:45 p. m. with a rousing song service led by Brother George Cramer of San Francisco. Following the song service we were favored with brief talks from Sister Lowe, pres-ident of the Y. P. S. at San Francisco Brother J. B. Diesenroth, president of the Oakland Y. P. S. and from Brother Crewson, newly elected president of the Oakland Society for the coming Assembly year. During the service we were favored with special songs from Sister Young of San Francisco and Brother and Sister Graves of San Jose. Rev. J. R. Hunter of Oakland brought the message of the hour. The theme of the mes-sage was "Courage." The main thought brought to us was that we must have courage to win out for Christ. It was a real feast to us to listen to this good message. About seventy-five were pres-ent for the rally. It was good to see the interest manifested by our young people in this rally. May we be able to see a like rally held every month in this group of cities. I am sure it will be a means of seeing our societies progress up the Royal Highway. Friends pray with us that God will give us more such Y. P. S. rallies.—LeRoy O. Peck, Pre-ident San Jose, N. Y. P. S.

KANSAS DISTRICT

The work of the N. Y. P. S. is progressing nicely on the Kansas District. Our District is divided into four groups. the southern, central, southwestern and northwestern. Just recently group con-ventions were held in the first three groups. Good reports came to me of the one held at Eldorado, which I was unable to attend. Although the attendance was small at the rally held in Hutchinson it was a helpful meeting. Plans were made to have the next meeting for this group at Windom, with several evanchurch.

The rally in the Southwestern group was held at Ford and was well attended and seemingly much appreciated. Mrs. F. D. Hackley was elected president, and plans for a convention at Garden City in June were enthusiastically entered into.

These group rallies are a real source of inspiration and blessing to our Societies. We appreciate the work our group presidents are doing. We also appreci ate the co-operation and attendance of our pastors and others at these conventions, for it is our desire as a District organization to work in close harmony with our pastors and churches. We are gtad that God is blessing and leading us on.-Mrs. A. L. Hipple, District Presicent.

THE CENTRAL NEBRASKA GROUP

Our fourth N. Y. P. S. Group Meeting was held at Hastings, May 14, 15. Brother Smith, of Grand Island, brought a good message Friday evening. Good papers were read by Miss Sylvia Ramsey, Miss Crystal McFerren, Paul Doty, and Miss Lydia Wilke, and readings were given by Alice Hawkins and Vera Ramsey. Special music was furnished by members of Kenesaw N. Y. P. S. The newly elected officers are Miss Loreen Chambers, President; Mrs. Frank Bohlke, Vice President; Miss Crystal McFerren, Secretary and Treasurer. Our next meeting will be held at Kearney, Nebr .- Mrs. Frank Bohlke, Reporter

HEART TALKS THAT INSPIRE By BASIL W. MILLER The Price of Success

F ALL the world's possessions, riches, of fame, gems of friend-ship, success is the highest priced. None has ever achieved success without consecrating to it all his powers, capacities and abilities. Success is a hard taskmaster. She demands labor, the enduring of hardships and of privations, years of struggle, before she garlands the brow of any with the victor's crown.

Success cost Napoleon his life on St. Helena. Daniel Webster, for his great success, the power of public address, paid daily for fifty years twelve hours of hard labor, twenty years being spent in a diligent study of the dictionary alone. Success cost Adam Clarke in writing his immortal Commentary on the Scriptures, forty years of strict study and laborious writing. In preparing his dictionary success cost Noah Webster thirty-six years work in gathering his material and writing his results. In composing that wondrous poem, Than*alopsis*, success cost Bryant the struggle of rewriting it one hundred times.

Columbus, what is the price of your success? He responds, "I was declared insane and deserted by my friends. On my memorable voyage my crew astailed and chained me on board my ship. I was imprisoned by my fellow men." Yes, and he died neglected and broken hearted. Copernicus, pray tell us the price of finding out that the earth revolved round the sun. "Twenty years

gelistic services to help boost the local were spent in gathering my material and writing The Revolutions of the Celes-tial Bodies. Then for fear of being cast In prison, or being burned at the stake, I was unable to print it." Galileo, what was the cost of inventing the telescope? "At seventy-two years of age I was im-prisoned for this."

Historians, what levy, we beseech thee tell us, was placed on your success? Gibbon responds, "I was twenty-six years writing 'The Decline and Fall of the Roman Empire.'" Bancrolt say-, "The same number of years I spent in preparing 'The History of the United States.''^h Motley answers, "Ten years were spent in study before I ever began to write 'The History of the Dutch Republic?"

Noble orators, what was the price of your silver toned cloquence? Henry Clay speaks, "For years I spoke to the cattle, the woods and the cornfields, practising oratory." Henry Ward Beecher answers, "For three years in the woods for hours every day, rain or shine, I exploded the vowels." Demostheres affirms, "One half of my head was shaved to insure seclusion in a cave nearby the sea. With mouth full of pebbles I spoke hours daily to overcome stam-mering and stuttering. Up a hill close by I ran and recited poetry, to develop lung power and endurance. To cease shrugging my shoulders, I practiced speech with a sharp sword suspended above my shoulders, where every shrug meant blood. Eight times I copied the 'His-tory of Thucydides' and finally I memorized it. The hisses of the populace kindled the flames of my eloquence." Cicero, Rome's most beloved orator, admits, "For thirty years before a friend or a critic I practiced to perfect my public address."

Seven years Grey spent in writing his famous "Elegy in the Country' Church Yard." Pericles never went on the streets of Athens save on his way to the senate or the forum. He never dined out in his life. To him time was too precious. But he became the greatest statesman of the ages. For eleven years Virgil was writing his Aencid, and then he thought it imperfect. But through all these centuries the Aencid still lives! Massillon, the famous French Court preacher, recopied many of his sermons as many as twenty times. But his im-mortal influence lives on in these sermons.

Watt labored thirty years on the con-nsing engine. Stephenson worked densing engine. fifteen years in perfecting the locomotive. The first pulpit of Wesley was his father's tombstone. The first Quakers were imprisoned. Lincoln, loved today as no other American, paid dearly for his place in our hearts. Sixteen miles he would walk for a book. In his spare moments he studied, even while resting form rail splitting and ploughing.

Young men, young women, the hope of tomorrow, the empire builders of the future, the masters of the coming ages, before you lies success to be achieved. But only will you win the hand of success after you have scaled the mountain leading to that peak over which the sun of success, all glorious in prospect, atises. Choose the goall Be it the train-

ing of your voice to thrill massive audiences with the glory of your beautiful song, or to inflame them to action through the fire of your eloquent pleas, or to move them to righteousness by your gospel appeals, or whatever it may, but pay the price demanded by success! Would you write immortal odes, poems of word picture beauty to stir the emotions, dissertations on history, science, or the Bible? Then write, rewrite, polish, labor to form sentences of rhyming beauty, struggle to perfect thought and structure. Scale the heights by laborl

Would you lay bare the intricate mechanism of nature, delve into the labyrinth of science, explore the unexplored atom, chart the unknown heavens, read the rock history of the universe, map the trail of life through biological developments? Then labor until you forget time ard self and see only your goal! Would you build massive bridges, construct lofty buildings, plan beautiful gardens, tunnel into the earth after her hidden treasures of silver and gold and diamonds. Then build, plan, construct, design with all the fervor of your soul, all the fire of your mind, and every fiber of your being. And the future will hail you as a master builder, a successful architect of the soul, a renowned ruler of life.

If you would write, then write! Paint, if you would paint! If you would know, then study! Success is a gem to be discovered, and it is never found until the debris is taken away, the rocks are crushed and removed, and tunnels are dug to its hidden places. Success is gold, but it must be mined, struggled after with pick of determination and dynamite of will power! Success lies only at the top of the peaks, but the mountains must be scaled, ascended by climbing the rocks of difficulties and mounting the ledges of impossibilities. To achieve success demands the concentration of your mind on the one object, the dedication of your capacities to the one goal and a lifetime spent in constant effort to win!

Lincoln won, and so may you! Webster scaled the heights of renown, and you are able to do so. Edison invented, if Edison, then you! Raphael and Michael Angelo painted, Milton and Shakespeare wrote, Beethoven and Chopin composed majestic music, Wesley and Luther preached, Clay and Webster spoke—if they won, then by the dynamite of determination so may you win1

Drive yourself toward the one goal, the ultimate aim, the guiding star of your ambition with all the fire of your immortal mind, with the strength of your impregnable will power, with all your indomitable energy against inexorable vicissitudes of unbending fate, and you will achieve success! Climb until the last peak is scaled! Fight until the last battle is won, the last enemy is over-come1 Then the victory of success is yours!

Man is greater than a world-than systems of worlds; there is more mystery in the union of the soul with the body, than in the creation of a universe.---HENRY GILES.

JUNE 16, 1926

OLIVET COLLEGE SAVED GREAT VICTORY WON



Next Semester Opens

Sept. 14, 1926

Faculty provided

Expecting greatest student body in history of institution

Particulars later

Olivet College, Olivet, Illinois

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT Compiled by W. D. Shelor

LAUREL, DEL.

After our District Assembly last April, the undersigned was called as pastor of this church. He found a nice little bunch of holiness folks here. We have not yet taken the town by storm, nor have we turned the world upside down, but pastor and people are getting under the burden for a genuine, Holy Ghost, heavensent revival to break out in our midst, and spread over this community. A few souls have been at our altar so far, and our faith is mounting up. We mean to pray until we see the "Showers of Bless-" descend upon this parched ground. ing A Young People's prayer-service is being held around the altar every Sunday night preceding the Young People's meeting and preaching services, and the young folks here know how to pray. God is blessing us in all our services. We expect to erect a church building this summer on one of the main highways of the state. Pray for Laurel.-Howard T. Stahl, Pastor.

SECOND CHURCH, WASHINGTON, D. C.

We are glad to report that we are still on the "Firing Line" for God. Since last reporting we have been in the midst of a revival with Rev. N. Mulhollan. The saints were blessed and the church cdified, for which we give God the glory. The special hymns of Brother G. O. Myers our song leader were greatly blessed by God and we believe that the gospel was in this manner carried, to some who otherwise we would have failed to reach. The church in general as a result of this revival has felt a call to walk closer with God than ever before and have determined by His helpto do so. Sister M. Harrell our beloved Sunday School Superintendent is keeping our school 100 per cent for holiness, a place where the young mind will find a start in the right direction. Rev. C. I. Harrell, like the faithful shepherd he is, continues to lead the "flock" into the "green pastures" and beside the "still waters." Rev. N. Mulhollan returned on the 23rd and brought us two fine messages, both of which bore the ap-proval of the Holy Spirit. The Young People's meeting in charge of Brother McCowan of the Park Lane Society was very much enjoyed. The special songs in the ravius for the parther and in the revival services by Brother and Sister Todd from Washington First Church were greatly appreciated. The Young People's Society is progressing nicely and we believe that the revival has been a wonderful help in the Chris-tian lives of our members.—Hilda Bur-ton, President Y. P. S.

LANSDALE, PA.

How I do praise the dear Lord for a safe and pleasant journey to this place

and gracious services all along the way I My summer's work here began with a missionary rally under the auspices of the Woman's Missionary Society, on June and. The attendance was good and the offering given meant real sacrifice for some of these faithful people who re doing their best to stand by all the interests of the kingdom. It is not widely known, but they more than doubled up on the General Budget last year. In many respects this is a typical and representative Church of the Nazarene, for it is not only well organiz d in all departments but it is functioning as a whole and the attitude of the people is "What more can we do?" The ord has greatly blessed and honored His word during the more than four years of the faithful ministry of Brother Shelor. The church is in a good normal Falthful condition with good prospects for vigorous growth. I, personally, consider it a great privilege to labor with and become better acquainted with these precious saints of God. I am anticipating the very best chapter of my life .p to the present time .- Alice M. McClellan.

NEWS AND NOTES

Since our last report we have visited a number of the churches of the district and a forward move is on in every direction.

Trenton had a revival with thirty seekers under Brother Cooper and Baltimore enjoyed a real visitation of God and had 125 seekers at the altar with M. M. Bussey evangelist. Norfolk began revival meetings May 23rd with Evangelist Lowman and Brother Higgs held a week's meeting at Rio Grande, closing with victory and seekers.

closing with victory and seekers. May 23rd we installed a new pastor at Trenton, the Rev. Geo. Andrews coming to us from the Pilgrims. We found the people in love with this young man and encouraged to hope for good success. He moved into the parsonage May 26.

Pastor Higgs has gone to Cincinnati and Olivet in company with E. S. Slocum in his auto. They will visit the camps at these places.

We begin tent meetings at Allentown, Pa., July 4, with Brother and Sister Heslop and later will have with us Evangelist Jno. Hunt, the fearless Son of Thunder. We look forward to a great meeting. A new home mission tent will be placed in East Baltimore about June 2eth and manned by the Nazarene preachers of this city. We hope for a new church as the outcome. Washington, D. C., is advertising a revival May 30 to June 13 with M. M. Bussey and Capitol Heights will have meetings beginning June 13th with Evangelist Marvin Cooper.

On with the fight; down with the Devil and up with the banner of holiness.—J. T. Maybury, District Superintendent.

ILLUSTRATIONS, NOTES AND COMMENTS FOR GOSPEL NIMRODS

By REV. C. E. CORNELL

A HOLY LIFE.

Study to be quiet when the storm is on. Study to be patient when others are impatient.

Study to be loving when others are unkind.

Study to be active when others are lukewarm and inactive.

Study to be sweet when others are sour.

Study to be holy when all environments are just the opposite.

Study to please in every day life, pleasing Him your happiness is assured.

IMITATE THIS

Among all the beautiful letters written by the matchless Paul, none are more vivid or instructive than those written to Timothy. Every young preacher ought to memorize them. Here is a sample:

"Be thou an example of the believers, In word,

In conversation,

In love,

In spirit,

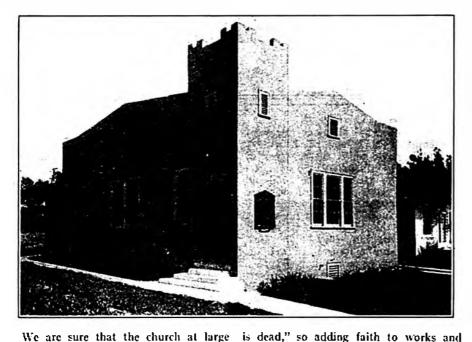
- In faith,
- In purity." 1 Tim. 4:12.

NEW THOUGHT

This is a common expression and much is said and written about it. "New Thought" must have reference to some modern interpretations of the Word in relation to Christian experience. "Thought" of itself is a very flimsy reed upon which to lean. That which changes the moral nature of man is more than thought. It is a supernatural work of the Holy Spirit that changes the entire purposes of men and women. This change is so marked that it is self-evident, witnessed to by the Holy Spirit.

"New Thought" has a preponderance of skepticism in it, and might be termed as purely humanism or head religion. It's fearfully shallow to say the least. The "faith of our fathers" has to do with a heart experience that completely satisfies the longings of a hungry soul. Seek the genuine.

THE CHURCH OF THE NAZARENE, EAGLE ROCK, CALIF. filled with seekers in these services and



We are sure that the church at large will rejoice with the Nazarenes of Eagle Rock, Calif., at the completion of the building, a cut of which appears above.

Rev. R. J. Dixon and his precious wife came to our city, the city mid the shadows of purple hills where the Dahlias grow, feeling that they were led of God in starting a Nazarene work here.

There were a few Nazarenes living here at that time who had felt the same way for a number of years." Brother Dixon started to work and gathered such of like faith around him-to help hold up his hands while he started to pilot the way.

The Bible says "Faith without works

very much prayer our pastor trusted God, and God honored his faith and the faith of the little band of workers. Eternity alone can tell of the heroic sacrifices of both pastor and people, such a loyal band of devoted Christians would encourage any pastor. There were many times when all had to get encouragement from above and then *pray more* and work on. Although we had a brave leader the fight was a hard one.

We are glad that Eagle Rock Nazarenes are on the map. With the district and general obligations all met and our records clean, Sunday was a great day in our church. God is with us, hallelujah.—Margaret H. Prater.

NORTHWEST DISTRICT AS-SEMBLY

The Twenty-Second Annual Assembly of the Northwest District convened with the First Church, Spokane, Wash., May 26-30 and was greatly enjoyed by those who were privileged to attend. The opening service was Tuesday evening when Dr. B. F. Neely was the preacher of the hour, as he was each evening of the assembly. His messages were timely and full of scripture references backed with the blessing of God. He also lectured at δ_{130} a. m. each day bringing messages especially to preachers.

Dr. H. F. Reynolds, our senior General Superintendent presided at all ses sions to the satisfaction of all. Even with three sermons each day the business was out of the way early Saturday afternoon and these who wished to do so went out to see the city. We were very glad to have this man of God with us and shall never forget his manifested desire to keep the blessing of God upon the Assembly, which he did.

The Nampa Nazarene College was represented by Dr. H. O. Wiley, outcoing president; Dr. J. G. Morrison, elected president and Rev. L. W. Dodson, field secretary. Brother Wiley made a report of the school for the past years. Brother Morrison brought a message each afternoon on the subject of faith which we believe was used of God to the good of many.

Rev. C. J. Kinne delivered a message telling of our work in China. Rev. D. L. Wallace, Superintendent of the North Pacific District and also Sister Wallace were present a part of the time.

Rev. Jos. N. Speakes was re-elected District Superintendent. His report showed three new churches and a progress on all lines throughout the district. There were rog present and voting. Rev. A. O. Crofford was re-elected secretary and John Witt is our Treasurer for the coming year. The reports of pastors, N. Y. P. S. and Sunday schools were very encouraging.

The Spokane Church and their pastor, Rev. H. B. Wallin surely know how to care for an Assembly. We received the best of care and an invitation back next year. However as there was a number of invitations a vote was taken and Moscow, Idaho, is to entertain the next assembly. The local church had charge of the evening services and accompanied Brother Neely's preaching with the best of singing and playing. The altar was filled with seekers in these services and a goodly number were saved or sanctified according to their needs.

Sunday was a great day indeed. Dr. Reynolds preached with power in the morning at First Church while several of the other preachers were invited out to fill other pulpits, which they did. Sunday afternoon there was a memorial service followed by an ordination service, at which time Mrs. Fred Samm and A. P. Gilliam were ordained as elders. The assembly closed with a great evangelistic service following which many seekers were in the altar when the writer was obliged to leave. We look forward to the new year with new interest and with determination to make it better than any previous year.

W. M. IRWIN, Reporter.

PASADENA COLLEGE

Pasadena College closed her sixteenth year of history, May 28th, Commencement Day. Throughout the entire Commencement season, we were delighted with excellent programs. A total of seventy diplomas or degrees were granted.

The Baccalaureate sermon was preached by President Widmeyer. The service was held in the Bresee Avenue Church of the Nazarene. This beautiful new church was quite well filled, and the blessing c) the Lord was upon the service. Monday night was devoted to a program given by the School of Music. Tuesday morning graduation exercises were held for the eighth grade graduates, the number of the class being thirteen. On Tuesday night, Rev. Paul R. Helsel, of the Free Methodist Seminary gave an address in the graduating program of the Lible College. At this time four young people were given diplomas. Thursday night the program was given by the High School seniors, when a class of twenty-three were graduated.

The Commencement address was given on Friday morning, May 28th, by Rev. Lincoln A. Ferris, D. D., pastor of the First Methodist Church in Glendale. It was a masterful address and the hearts of many were made glad. The total number of degrees conferred this year was thirty-two, divided as follows: Bachelor of Arts—Lillie Mae Beach. Hazel Borbe, Laura Brown, Grace Cavett. Mrs. Esther Daniel, Leroy Daniel, Frances Dinnick, Mrs. Virginia Grisham, Felix Grospe, Carver L. Kilgore, John W. Marbut, Maude Murray, Mrs. Alice Owen, Helen Parks, Henry Rock, Louise Sanders, Willie Sewell, Royal Snelling. Mrs. Bertha Shrader, Mary Tullis. Myrtlę Will, and B. C. Winegar. Bachelor of Theology—A. E. Belk, Mrs. A G. Hadley, Maude A. Murray, Felix Grospe, Elsie A. Mickey, Nettie W. Neil. Bachelor of Divinity—S. D. Athans. O. E. Croy, Olive F. Crane, and Myra Vernon.

The year has been one of blessing and encouragement. We have labored hard, and rejoice in what has been accomplished. This year marks the closing of my three years as President of Pasadena College. During these three years it has been my privilege to confer a total of eighty-nine Baccalaureate degrees. We find upon examination that for the previous thirteen years of the School a total of ninety baccalaureate degrees were conferred, thus making the last three years almost equal the former thirtcen. It all goes to show that the College is rapidly developing and coming to the forefront. Out of a total of 286 graduates from the High School Dcpartment, 117 have completed the work ouring the past three years. To be sure there has been a faculty standing back of the President and co-operating in ali of the plans for the progress of the school. Dr. H. Orton Wiley, of Nampa, Idaho, has been elected as my successor and I bespeak for him the greatest success. Dr. Wiley is well known and needs little introduction, but I do ask that you will pray for him in this great undertaking. Mrs. Widmeyer and I will remain with the school, having been elected as members of the faculty for the coming year.

C. B. WIDMEYER, President.

CHURCH NEWS

PASTOR H. J. BEAVER, CHADRON, NEBR. -- "We have recently closed a fine meeting with Rev. Roy T. Hollenback as coangelist. The church was very greatly blessed by his ministry among us. There were about forty different people who received a definite experience of either justification or sanctification. Fourteen were received into the church and others no doubt will come in soon. The work here looks very encouraging and we hope to see a strong church here in the mear future. Brother Hollenhack wawell liked and made many friends for the church. A good offering was freely given the evangelist and a nice love offering to the pastor. Ten subscriptions were secured for the HERALD OF HOLINESS. Many things might be said in favor of the evangelist but the fact that he recrived a unanimous call to return next year for a tent meeting is sufficient."

OMAHA, NEBR.-"Rev. A. McNaughton and Rev. Billie Baskin of Los Angeles, Calif., have just closed a very line revival meeting for us in the old Hope Mission, 1316 Dodge St. God was with us in great power, and after the first night we never had a barren service. but every night for nearly three weeks God gave us souls at every service. Backsliders were reclaimed, sinners were s-ved and believers were sanctified, and some families were united. The community was stirred. I was for five years with the old Nazarene Mission in Los Angeles, Calif. These brothers worked with me in that mission, so I know that these men are men of prayer, good preachers, good singers, sound in doctrine, strong in faith, real soul winners, There were seventy-five or more seekers curing the meeting. I will be glad to recommend these brothers to anyone wanting help. The blessing of God is in them, and you will make no mistake in calling these men."-S. J. Service.

PASTOR J. W. BRUCE, CARNEGIE, OKLA. "We have just closed a fine meeting in the Spring Valley Church with Rev. R. E. Armstrong of Bethany, and his



PASTOR E. T. COX, PARIS, TENN.

We have closed a good revival at our church. A good work was done, some eight or ten saved and sanctified and five united with the church. We never heard more wonderful gospel messages than those Rev. G. M. Hammond brought us during the meeting. The preaching that he did while in this meeting was as logical and spiritual as can be found in the Church of the Nazarene. I am now closing my fifth year's work in this church. I found a fine little band ot Nazarenes, and we began to work together like brothers and sisters in the Lord. God helped us to at once erect a parsonage, and in a few months moved in. We later remodeled the church, all of which was done at the cost of about \$6000.00 but thank the Lord we are leaving the church out of debt. The membership has nearly doubled. The Sunday school had about seventy-three on the roll, but we now have an enrollment around two hundred. We had no N. Y. P. S., but now have a fine society with all at work, and do as good work as could be expected. We have under-gone some very hard competition but God has helped us to keep sweet and move on, bless His dear name. We pray that God may send the man here that He can use best. As to our field of labor for another year, God only knows where it will be. Wherever it may be I want to be in His will. We would be glad to correspond with any church that feels that God would have us serve you. For reference I refer you to General Superintendent Goodwin, Dr. E. P. El-lyson, or W. F. Collier, District Super-intendent of the Tennessee District.

good wife and Sister Thelma Morris as singers. This makes a fine team. Brother Armstrong preaches the old time gospel with power, God blass his heart. He preached, we shouted, and the Spirit fell, and there were about twenty-five in the altar. Eighteen prayed through. Thanks be to God. We came here four years ago. There were seven members,

a school house, a union Sunday school with eighteen members. Today we have a nice church building with twenty-four members and a Nazarene Sunday school with forty-five average attendance. Go t is blessing and we are giving Him the glory. Amen and amen."

EVANGELIST OSCAR HUDSON-"I am

now in my third meeting in Mississippi,

The first engagement-was at Hattiesburg where Rev. H. E. Redford, a former student of Trevecca College, is accomplishing the phenomenal. With little in sight to encourage him, but a conviction that God was leading him, he accepted this pastorate recently. As they had no place to worship he astonished the little congregation with the suggesion that they put up a church building. A neat, commodious building arose as a monument to his self-sacrifice, faith and dogged tenacity. Our crowds were not large, but we had a goodly number to pray through, some good material came into the church, systematic financing was instituted and the church otherwise strengthened. From Hattiesburg we went to McComb, where my old friend, Rev. H. F. Tate, whom I received into the church at Peniel, Texas, when the college was in operation there, is pastor. For four years he has poured out his life here, coming in contact with and winning the confidence of all classes, This meeting was in a tent which was filled to overflowing most of the time and resulted in scores of professions of salvation. The long, altar was usually filled and often all the front seats were converted into a mourner's bench. Some hard cases were saved, confessions made and difficuties settled. Rev. J. F. Starnes of Purdy, Miss., a prominent pastor and music publisher in the Baptist Church, was my co-laborer in these two meetings, He had charge of the music end of the work and preached twice at McComb. Unlike most ministers in his denomination he enjoys the experience of entire sanctification and preaches it straight and uncompromisingly. A change in church relation is all that would be necessary to make him a real Nazarene evangelist. We opened at Laurel last night. Rev. H. Milligan took this work a lit-tle over a year ago. They were few in number and no place to worship. He bought a nice corner lot, has it paid for and is finishing up a neat, commodious tabernacle, which is also free from debt. We are expecting the Lord to give us a revival here. Rev. R. H. M. Watson, the sensible, self-sacrificing superintendent of this District, is putting on a program which spells success. There is nothing sensational nor superficial, but steady solid work that gains the confidence of the people, and with proper leadership, which he is introducing as rapidly as circumstances will permit, there is progress and development."

EVANCELIST[®] GEORGE BEIRNES—"Closed a real good meeting in the Woodstock Nazarene Tabernacle with Rev. A. Nielson. We had quite a battle from the beginning. However, interest increased gradually. A few were at the altar through the week night services. The last Saturday the church fasted and prayed and the glory came on. Some got scared and ran, but they were back again Sunday, and we closed Sunday night with eight at the altar, most of them praying through. Sorry we were limited for time, as it just seemed like the revival was well on when we had to quit. We commenced in London, Ont., last night in a tent. A splendid crowd greeted us and listened to us preach on old time religion and said, amen. This is a new field for us. A beautiful city of 75000. Ontario is a great open held for the Church of the Nazarene. We are planning on giving several months of home mission work to Ontario this summer. Pray for us."

PASTOR H. P. BURCH, ESHCOL VALLEY, OKLA.—"We have just closed a good short meeting with Rev. John Bates of Bethany, Okla., as evangelist. Several were saved and sanctified, and seven were taken into the church at the close of the meeting. The Lord is blessing us here this year. Our Sunday school is good and growing all the time. Our average attendance being sixty This is a rural district with a number of other churches around us. We are looking to God and expecting gracious times here this year and many souls for our labor. Pray for us."

PASTOR E. E. WORDSWORTH, MINNE-APOLIS, MINN.—"We have just closed a most successful revival campaign in Minneapolis, Minn., with Rev. Stella B. Crooks of Chicago. This is the second time that Sister Crooks has served the church as evangelist. She is a very practical preacher of the Word of God and her messages strike home to the heart. The truth proclaimed by this faithful servant of God stirred the church and she captivated the outside folk. She has a magnetic personality, very forceful, and under the anointing of the Spirit is mightily used of the Lord. We believe that some truths were uttered in this revival campaign that will bear fruit in the tomorrows. She gave one address to women only which was greatly appreciated by those present. Also, Sister Crooks gave an inspiring address on foreign missions. Oh, how the audience was melted to tears and we felt that if we had a thousand lives we would offer them for the foreign field! \$165.00 was raised for foreign missions. Her work on missionary lines will not soon be forgotten. During the revival the altar was lined with seekers again and again. Many entered the land of Canaan and others were gloriously converted in the good old-fashioned way. It was not a surface revival but one that went deep and when people came through at the altar they had real victory. Seekers did not have to be coaxed to pray but conviction was on the meeting and they came through shouting. We had two all-day prayer and fasting meetings, and the evangelist was in them and under the burden of the work, and we believe that prayer and fasting brought the glorious results. Sister Crooks is always welcome in Minneapolis. We say thank God for such holy women. This is our last report as pastor of this church. During the

STEWARDSHIP SERMON "Not how much of my money must I give to God, but how much need I use for myself."

past five years and more we have had a glorious time with the Lord and the people of this church. We left the superintendency of the Ohio District to assume the duties of this newly organized church. The membership has grown to almost the two, hundred mark. The church is doing nicely financially and in less than a year will have possession of the warranty deed to their property when halfs the purchase price of the building has been met. We take up the duties of the District Superintendency again on the Minneapolis District. Dr. Morrison, my efficient predecessor, has become the president of Nampa College. We request your earnest prayers for the work of the District."

BARTLESVILLE, OKLA .- "This church is going over the top. Since Brother and Sister H. H. Hooker were with us in April, the Devil has been contesting every foot of ground. But God has been with us and the church has made a steady advance. Some real battles have been withthe old man, who would destroy every Church of the Nazarene if he could, but glory to God, the victory is ours Brother Hooker is a great preacher and Sister Hooker also brought some very sweet and encouraging messages.- They know how to help the pastor and the church. It was a great blessing to have these precious people with us, especially at this time. The results were gratifying, though not all that we expected. However, the church has been marching on and May 23 saw a marvelous breaking through and the climax was reached on Tuesday night when Brother T. C. Savage came by and gave us a service. Confession and restitutions were made and God blessed, the saints shouled and harmony prevailed. The parsonage has been painted and papered inside and the pastor given a much needed vacation. He will start June 1 for a month in the southland. They will visit New Albany, Miss., and Jasper, Ala., and re-turn in time for the big Fourth of July meeting. This is a red letter day here and all pastors and people in surrounding towns are invited to participate in this all day meeting. It will be held in Johnstone Park and a basket dinner provided. A good time is expected."— Reporter, Mrs. Mary A. Levan.

EVANGELIST J. L. BATES—"Upon entering the evangelistic work the first of April my first meeting was at Wickes, Ark., where Rev. R. L. Brown is the efficient pastor. Brother Brown is loved by his people and is doing a good work among the great people of the wonder state. From Wickes I went to Seetree, Okla., where Rev. H. L. Ritter is leading the host of God on to victory. Rev.

Ritter is one of our most efficient pastors and evangelists and is held in high esand evangelists and is held in high es-teem among his people. From See-tree I went to Hobart, Okla., for the preachers and Sunday school workers' convention, where we en-joyed very much the excellent papers read by the different pastors, and especially the good messages brought by our most beloved District Superin-tendent, J. Walter Hall. His messages were full of the unction of the Holy Ghost, and I think each worker left the convention with a greater determination to do things for God. From the convention I went to Eshcol Valley for a two weeks' meeting, where Rev. H. P Burch is the much loved pastor. Here we found the enemy entrenched and ready to give battle, but after much prayer and waiting on God some of the opposition at least gave way, and we had some to pray through in the old fashioned way and gave clear testimony to the saving and sanctifying grace of God. I certainly enjoyed being in the home of dear Brother and Sister Burch, for they surely know how to make the evangelist feel at home. Brother Burch is one of our most efficient pastors, and has almost worked a miracle at Eshcol Valley in building up the Sunday school and church The singing was led by the pastor's wife, who did her part well. Also, we had some very fine duets, sung by the pastor's wife and daughter. am now in a revival at Spring Bluff, Mo. Brethren, let us keep the holy fire burning? On with the battle."

PASTOR EUGENE MOORE, ARDMORE, OKLA.—"We have just closed a revival with Rev. W. H. Minor as evangelist and Brother and Sister Johnnie and Jackie Douglas as singers. These make à real team, and the glory of the Lord was on the church from beginning to end. Cold and rainy weather hindered the first week of the meeting, but when the weather cleared up large crowds came and the messages both in song and preaching found their way to the people's hearts. Brother Minor is a rad-ical, God-sent, Holy Ghost filled preacher, one of our best. He stands by the pastor, makes the people love their pastor better, and the pastor love his people better, and one of the best things of all he makes Nazarenes. Twenty-four prayed through to victory and twelve came into the church. Three of these twelve were men who have the blessing, one is a Methodist preacher, and one is a plaster and stucco contractor. We feel that this is the beginning of great things in Ardmore. Glory to God! we're going on. We have our plans drawn up for a stucco bungalow church, also a loan promised, from a building and loan association, and we hope to begin work in a few days. Pray for us here."

PASTOR GEORGE L. MOWRY, MINOT. No. DAKOTA—"The Church of the Nazarcne has just closed a two weeks' revival campaign with the Littrells as evangelists. Good crowds attended All were blessed and helped by Mrs. Littrell's Spirit-filled singing. Rev. Littrell preached the old-time gospel of full salvation with the unction and power of the Holy Spirit. Over thirty different souls made their peace with God. I do not hesitate to recommend the Littrells to any pastor who wants a good revival. Brother Littrell appreciates the problems of the pastor and works with him. The Minot church is in a better condition spiritually and financially now than it has been for several years. Thank God for victory."

PASTOR R. E. TABOR, CHANUTE, KANsas-"The Southern Kansas City District Group of ministers and Christian workers convention met with us May 23-30. Twelve of the churches had a good representation, both of pastors and delegates. Evangelist D. M. Spell and daughter gave us a fine advance meeting beginning Sunday May 23, remaining over the entire group meeting Evan-gelist B. H. Edwards, of Wichita, also came by and gave us two most helpful and inspiring messages. All of the preachers seemed at their best, but best of all the glory of the Lord was with us from the very first, reaching the climax Friday. God gave us twenty-two souls testifying to some definite work of grace and when we separated many said that it was one of the best group meetings that they had ever attended. The Chanute church has just had its board niceting and with a unanimous vote called their present pastor for a term of ave years. The spirit and harmony of this church attracted not only attention this church attracted not only attention but brought frequent comment during the group sessions. We wish to express gratitude to both Rev. Edwards and Rev. D. M. Spell for their wondrous and gracious split and messages; also Rev. E. B. Sheek who was there Rev. E. R. Shook who was there in behalf of the N. Y. P. S. work. The next group was voted to be held at Webb City, Mo, dates from Sept. 20 19. Get. 3, 1926, with Rev. Blystone pas-

EVANCELIST A. O. HENRICKS-"We just closed our evangelistic campaign in Northern California, which embraced meetings with Rev. Thes. Murrish and his noble band of people at Modesto; Rev. Grimsley and his splendid people at Arvin; and Rey. A. F. Laing and his enthusiastic standbys at Porterville. All of these churches are young, being only about a year old, but all of them are well manned, which gives credit to the noble District Superintendent, Rev. Frank Smith, who is one of the choicest spirits in our movement, and is doing a wonderful work. We enjoyed our work with these noble and self-sacrificing pastors and people, for they have caught the vision of progress and spirit of selfsacrifice and self-denial, and are marching on to gracious victory. The Modesto people, with Rev. Murrish at the helm, have just completed a beautiful and well built church, excellently located for our work, and everything speaks of progress. Our beloved brother, Rev. Green, is the live, wide-awake Sunday school superintendent and this school had the banner of the District for new scholars. The Arvin pastor and people, though hard pressed financially, are pushing on and paying for their property and laying the foundation for a great

PRAYER AND FASTING LEAGUE

Joshua 1:5,"I will not fail thee nor forsake thee," wonderful, wonderful words. I am proving them these days. Out of twenty letters that came this past week not one held a discouraging note, instead all were victorious. Eleven letters from our Nazarenes and attendants, nine letters elsewhere, all the Lord's children and the ages ranged from 23 to 84. They having seen the item written in the HERALD OF HOLINESS in behalf of the Praver and Fasting and native workers, their hearts were touched. One soldier of our Lord nearly 80, years old sent a check, and the others said they would be glad to help us on this native work if we would accept it and they would begin at once a fund for such. As our pastor gave us a wonderful ser-mon on Zechariah 4:6, "Not by might nor by power, but by my Spirit saith the Lord of hosts." What have we to fear. Hosts of our God, push on and believe God, for He also says, "Lo, I am with thee."

> MRS. H. F. REYNOLDS, General Secretary, Prayer and Fasting League.

work. The Porterville church is about the livest and healthiest year-old haby we have seen for some time. Here God gave us a glorious revival and twenty new members united with the church the last Sunday, and the Sunday school num-bered 128. These people are worshiping in a tent on one of the finest corners in the city, one block from the main street. They have purchased this excellent property of three lots and will procced to erect a commodious tabernacle immediately. Rev. Laing, the noble young pastor, is a former student from Pasadena, and is a live wire for God. He with his noble wife and people are sure to build a great work for God in this growing prosperous city. We are now leaving the evangelistic field and taking up our work at Trevecca College, Nashville, Tenn., and we ask an interest in your prayers that God will make u. a real blessing to that growing and promising institution. Anyone desiring to communicate with us can reach us from now on, care Trevecce College, Nashville, Tenn. Send your young people to us, and we will take good care of them.

PASTOR ARTHUR T. NIELSEN, WOOD-STOCK, ONT .--- "On May 9 we started a special offensive campaign against the

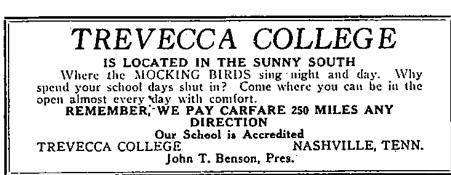
enemy with our District Superintendent, Brother Cox, who preached for us four nights when Evangelist George Beirnes came on the scene. Brother Cox gave some splendid messages as a foundation for a revival, and those of you that have heard Evangelist Biernes will know the deep, rich, Spirit-filled messages that came from this humble preacher of the gospel. Brother Beirnes, who has spent several years on the foreign field and in the United States but who is a Canadian by birth and was converted in Canada, was well liked by these conservative people who move slow but sure We had some scekers during the week, but it seemed as though the enemy had all his forces arrayed against us to prevent a real break. However, God gloriously blessed us Saturday night in praying through and the glory came down upon the saints and Sunday witnessed a great day when the break came and eight souls were at the altar, most of whom prayed through and we feel the revival will continue on. Glory to God! There is no field that I know of that is as open for the distinctive type of preaching that the Church of the Nazarene is blessed with, and we see several open opportunities where we think new churches will soon be organized in this wonderful land. The General Board has commissioned Brother Beirnes in mission work on this field for four months this summer and we are praying for God to put it on the hearts of the people to give us a tent which is the effective ways of opening up new work."

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choice. Rev. L. L. Pickett, Wilmore, Ky.



If God puts it on your heart to de some home mission work for Canada please help us to provide this tent. Send contributions to the Department of Home Missions, 2023 Troost Avenue, Kansas City, Missouri and be careful to specify "For Ontario Tent Campaign."—E. J. Fleming, Secretary Department of Home Missions.

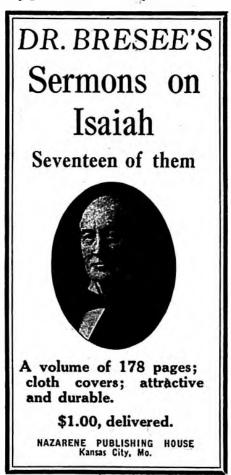
DES MOINES, IOWA-"Once more we raise our heavenly Father for the victery our church is in possession of, as well as the continued strides of progress we are making for the kingdom. We desire to inform those who prayed recently in response to our special requests that God has graciously answered prayer. in particular we report concerning Brother and Sister Austin Kindred, whose evangelistic efforts have been almost centinuous, resulting in twenty souls being born into the kingdom. Let all Jowans continue to pray that he may be used much. We are preparing for the Iowa Assembly which has been decided upon as honoring Des Moines. The messages left by Brother and Sister Ellyson in our Sunday school convention resulted in the organization of two teams of Sunday school brigadiers who shall hunt out all the children not attending any Sunday school. Our faithfu! pastor. Sister Agnes Frye, continues to be a constantly increasing blessing as we go forward with quite a few added members in complete unity experiencing full salvation and enjoying the second blessing. Cur beloved District Superintendent, L. N. Fogg, stopped here on the way home from Olivet Campmeeting and preached two good sermons. We are happy in Jesus and all is well with our souls, graise the Lord."--Victor L. Abbey, reporter.

EVANGELIST W. A. TERRY-"Since the first of the year we have been very busy holding revivals. Our first revival was with the County Line Church of Texas, of which Rev. Luther Pryor is pastor. God gave us some great services. Next was at Post, Texas, Sister Minnie Echols, pastor. We yoked up there with our dearly beloved District Superintendent, Allie Irick and wife. God gave us a great revival. Next was the Lynn Chapel church, W. G. Shelton, pastor. Brother Shelton is a great man and knows how to make an evangelist feel free. God gave us a few souls there. Next we went to a new place near Brownsheld, Texas. There we met as fine people as live on the great plains of Texas. God gave us a great revival and we organized a Church of the Nazarene and left them ready for life's work. I believe in setting a Church of the Nazarene in order at every place where we can find material. Next we went to Ropesville, Texas, where there was no Church of the Nazarene, but we found a bunch of good Methodist folks who gave us a hearty welcome. And oh, how God did bless the writer in preaching second blessing holiness to those Methodists and Baptists. God gave us a good revival. We go back in the future and organize a church. Pray for us."

ROANGRE, VA.-"We have just closed

what I consider a very successful revival in our church. The preachers were Rev. R. G. Flexon, our District Superintendent, and President of Beulah Bible School, and Rev. James W. Waddell, pastor of the P. H. Church at East Radford, led the singing for the meeting; also Brother Kirtman, pastor of Christo P H. Church, and Miss Hattie Hickman from the West Virginia District, spent several days with us, and helped us pray the fire down. The congregations were good from the beginning, and constantly grew, and for a number of evenings the church was filled, sometimes crowded. A goodly number were at the altar, and were graciously blessed of the Lord; some were saved, some sanctified, some reclaimed and many revived. It was indeed a time to be remembered because of the presence and blessed work of the Holy Spirit. Many prayed through in their homes and came back to the meeting reporting victory, and they are still praying through. Praise the Lord. Rev. R. G. Flexon is a man of deep piety and with profound insight into the deep. spiritual meaning of the Scriptures. His sermons are unusually clear and forceful, and withal, remarkably convincing. He is a delightful brother. To be with Brother Flexon is to grow in grace. Those acquainted with Brother Waddell know that he is a most excellent leader of song services. He was ably assisted by a large choir, and a number of musical instruments. The singing was most ex-cellent."—G. H. Butner, Pastor Pilgrim Holiness Church.

EVANCELIST J. T. WILLIAMS—"We are engaged in a tent meeting at Tullahoma,



Tenn., and are just about to get started off well. The Lord is blessing and precious souls are finding the Lord. A goodly number have been saved already and we believe that the Lord will save many more. Five were born of the Spirit last night, and we thank God for saving these souls. We are tooking up and believing God and expecting Him to touch other lives and bring them to Himself. Pray for the meeting."

EVANGELIST MARVIN S. COOPER-Since resigning our pastorate at Washington, D. C., we have been doing some special evangelistic work. Our first meeting was with our church at Trenton, N. J. The church was without a pastor, and though the meeting was burriedly arranged, yet the Lord gave us a blessed time. About fifty souls sought God during the eleven days, forty-eight of that number professed to find soul satisfaction. From Trenton we went to South Port, N. C., where we were met by our Missionary Superintendent Chas. M. Harrison who had every arrangement ready for the battle. He made no mistake in selecting Brother Kirby Fields and wife as singers. for they are not only among the best ingers in our movement, but they know how to carry a burden for the revival. Truly the Lord honored our labors in this little seaport city. More than a hundred people bowed reverently and scught God carnestly for heart purity. Their prayers were heard and they rejoiced with special victory. The business men of the city have arranged with us for a month's campaign during September, at which time we contemplate organizing a strong church. We are at this time in a campaign at Statesville. N C. God is blessing His word, and we can see a great future for our work in this boautiful Southland. With the many calls coming for revival meetings. if appears that the Lord would have us remain in the evangelistic work for the present. Our next meeting will be with our church at Capitol Heights, Md."

PASTOR T. M. SCOTT, SOMERTON, ABI-ZONA-God is still with us and giving victory. Praise His name. We have just closed one of the best meetings that was ever held at this place. It was reach-ing. People came for twenty-live to thirty miles around-such praying and confession and making things right. It cost some as high as \$700.00 to \$800.00. to get to the Lord, but when they did how their faces would shine. The old time gospel still has power to save and sanctify. We had Rev. C. E. Toney of Bethany, Okla., as our evangelist and he is a fearless preacher of the old time go-pel like we had when I first heard holiness, that reaches the hearts of the peo-I consider him one of the best. He ple. preaches so straight and yet so kind and tender until it brings results. It was marvelous what God did for us. People would begin to come to the altar before the preacher would give the altar call, and such scenes of praying and confession and then the heavens would open and then such shouts of victory. One man said he had been in holiness meetings over a big part of our country but never saw

anything like it. Well, thank God, old time praying and fasting will bring things to pass. We have some of the best people here that know how to pray the heavens open and get the glory down."

PASTOR JAMES N. TINSLEY, COLORADO SPRINGS, COLO.—"We closed a good revival here last Sunday night. Rev. J. B. McBride of Pasadena, Calif., and Jay and Virginia Rice of Farnam, Nebraska, were the evangelists. Brother McBride certainly proved himself master of the situation on this occasion. His preaching was sound and biblical, the masterful way in which the messages were delivered brought conviction to the unsaved, and usually resulted in seekers at saved, and usually resulted in sceners at the altar. Brother and Sister Rice did their part well. They are a young couple just starting in the work as evan-gelistic single and should be kept busy. The Y. M. et A. arranged a down town meeting in the Rialto Theater for Sunday afternoon at three o'clock, in which Brother McBride brought a good gospel message to about five hundred people. We were especially favored with having the quartet from the Denver Church to jurnish the music for the afternoon meeting, and also for the evening service at the church. There were a number of out of town Nazarenes in attendance at different times during the revival, Brother Vanderpool and wife our much loved pastor at Denver and Brother Dunn and wife pastors at Golden drove over and spent one night with us, and added much to the inspiration of the meeting. Rev. Joe Bates came by on his way to Nampa, Idaho, and helped out in three services with his prayers and testimonies. There were also visitors from Pueblo, Lajunta and Canon City-No record was kept of the number of seekers, as we left that for the recording angel to look after, however there were many professions of reclamation, conversion and sanctification. We are closing up our first year here as pastor, and vhile we have not seen as much accomplished as we have prayed and hoped for, yet we are encouraged to note a gain along all lines, a very nice increase in membership in the church, also in the average attendance in Sunday school, and N. Y. P. S. Our church recalled us for another year, and we have accepted it. Pray for us that God may continue to bless us here.'

TAMPA, FLA.—"We are praising God that we are able to report the First Church of the Nazarene, Tampa, was organized last evening, Monday, June 1. 1926, at the Y. M. C. A., Tampa. The charter members are: Rev. Warren Brown, Rev. E. McGhee, Rev. Emma Turbeville, Mrs. J. A. Parrish, Mrs. H. A. White, Mrs. S. M. Dismukes, Mrs. S. M. Dismukes, Mr. D. E. Davis, Mrs. Ida M. Lindsay. We expect to erect a tabernacle in the near future, and we invite those who are permanently or tumporarily located here in Tampa, and are, seeking holy Christian fellowship to worship with us. For information write Mrs. Ida M. Lindsay, 2313 Florida Ave... Tampa, Fla."

FT. LAUDERDALE, FLA .- "We wish to

report that the first mid-year preachers meeting of this, the Florida District, was a success. With one exception all churches of the District were represented. The reports of the pastors were helpful and instructive. The evening strvices were blessed of God with seekers at the altar. We thank God for the fellowship of the saints who have come lucre from the east, west, north and south to push the battle for God and holiness."--Mrs. Ida. M. Lindsay, Sectedary.

SAN FRANCISCO SUNDAY SCHOOL recently conducted a Bible reading contest the results of which I thought would be of interest to Sunday school workers. The rules of the contest simply required each scholar to turn in to the Superintendent each Sunday the portions of Scripture read for the week with his or her name signed to the slip. The contest ran for the entire month of May. They could not read the same portions twice unless they read the Bible through. There were 14 pupils that entered, their total number of chapters read being 0.550. The five highest for the month are Doris Maither age 14, reading 2316 chapters, I rancis Durloo, age 13-1818. Cynthia Norris, age 17-1535, Pearl Conine, age 14-055; Alden Stock, age 14, 805 Adults were not permitted to enter the contest. The award for the scholar reading the highest number was \$5.00. The writer has been Superintendent of the local Sanday school for many years dur-

ing which time many and varied contests were held, but never felt quite so pleased with results as I have with the gbove mentioned Bible reading contest. If a contest is necessary to create interest in the reading of the Bible by our Sunday school scholars, then I am prepared to vote for more such contests.---Geo. Kramer, Supt.

REV. C. E. WORDSWORTH, pastor of First Church, Minneapolis, Minn., has been appointed District Superintendent of the Minneapolis District succeeding Dr. J. G. Morrison, now president of Northwest Nazarene College, Nampa, Idaho. He terminates his pastorate in Minneapolis, July 10th This church is five years old and through his efficient and faithful ministry he has built up the membership from twenty-five to 187. Brother Wordsworth has the pravers and best wishes of his entire constituency in his new field.—S. S. Bright, Reporter.

WANTS

Big Reduction in Song Books for 60 days, "Soul Redeening Songs" and "The Harvest Call." Two good church, Sunday school and revival books. Each 160 pages; old and new songs. Formmer price \$2,75 per doz. Now offered at \$1.92 per doz. Sample coples at 18c-each, postpaid. J. E. Melvin, Cannte, Okla.

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Fellow Soldiers! We are at war with the powers of hell and lock horns with the very devil himself. How are we going to win unless we are properly armed and prepared for the battle. The U. S. government did not send our boys over to France until she had drilled and prepared them for the battles to come.

had drilled and prepared them for the battles to come. Fifteen minutes each day with this method and you can take unto you the whole armor of God.

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ANNOUNCEMENTS

NOTICE—Rev. Lum Jones will hold the meeting 'at Grand Saline, Texas, from July 20 to Aug. I. The church extends an invitation to all who will to come and camp. Reasonably good camping ground, wood and water. For further information, write L. S. Redwine, Pastor.

SPECIAL NOTICE—At the Kentucky As sembly which is to convene in Lexington, Ky., Sept. 22 to 26 we will hear such men as R. T. Williams, T. M. Anderson-John Thomas, J. A. MacClintock and others. We look forward to our greatest gathering so far on the Kentucky District. Plan now to be on hand, prayed up and ready for a pentecostal shower. Dr. J. B. Chapmah and Rev. Short have already been secured for the Spring Convention of 1027. We like to have the best occasionally, same as grown up districts.—J. W. Montgomery.

MARRIED—At the home of the bride near Backus, Minn., April 4th, Theodore Friday and Miss Einey Sawyer, by their pastor, Mrs. L. A. VanKirk.

BORN-TO Song Evangelist Willard B. Davis and wife a fine nine-pound boy. John Paul, on May 27th.

OPEN DATES-C E. Toney, Bethany, Okla., July 1 to 18, prefer Colorado or Kansas.

REQUESTS FOR PRAYER—"Please pray for my mother who has been in bed neariy four weeks following an operation and is in a very weak condition."—E. H., Wis. . . . "Please pray for our boy that God will heal him."—Mrs. S. A. B., Ark.

NOTICE—I am closing my pastorate at Dodsonville, Texas, with this Assembly year. Great things have been accomplished within the two years I have spent here. There is a membership of about seventy-five fine people. They will need a preacher who is wide awake and filled with the Holy Ghost, and whose record is clean. They believe in a red-hot and clean ministry. Write Mrs. Georgia Owens, Dodsonville, Texas. -Mr. and Mrs. W. E. Ellis, Pas.ors.

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 Hollness. Messages reaching us later than that time must be held over until the next issue.

LAUREL, MISS.

First Sunday night in new house of worship at Laurel. House packed, score at the altar, many saved. Oscar Hudson effective with gospel dynamite. Great conviction on the unsaved.—H Milligan, Pastor.

MISSOULA, MONT.

Bud Robinson's voice was in such a weakened condition after months of continued labor that he found it impracticable to put his sermon "Why I believe in Second Blessing Holiness" on phonograph record as advertised in HERALD OF HOLINESS. However, in near future he expects surely to make this record.—E. Arthur Lewis.

TOPERA, KANSAS. Closed splendid revival with Bona Fleming May 30. Filty seekers, counting as they came. Almost all received definite experience. Church greatly blessed. Good offering for evangelist. Love offering to pastor. Brother Fleming greatly loved and appreciated-by pastor and people.—L. T. Wells.

DEATHS

MAT-Mrs. Irena Lovina May was born January 17, 1862, at Sandwich, Illinois. At four years of age she was brought to Kansas by her parents, Dr. and Mrs. Lyman Brown. At an early

"The Nightingale of the Psalms"



Jarrette E. Aycock

This is an exposition of the Twenty-Third Psalm by Evangelist Jarrette E. Aycock. It is an excellent booklet to give to people in need of spiritual encouragement, and will be convicting to your unsaved friends.

Evangelist Bud Robinson says: "I think Brother Aycock has the most beautiful description of this Psalm I ever read, it ought to sell by the tens of thousands for it will bless every heart that reads it. Buy them by the dozens and give to your neighbors; it will bless your heart to do it." JUNE 10, 1920 age she gave her heart to Jesus and hade the "straight and narrow way" her choice forever. On February 28, 1883, she was united in marriage to George Otis May at Moscow, Kansas. To this union were born eight children, three having preceded mother to that and of pure delight. At Coffeyville, Kansas, in 1921, at a Nazarene revival, she received light on entire sanctification and making her way forward kneit at the altar of prayer and made her consecration complete, obtaining the witness of the baptism of the Holy Ghost. She lived a very successful Christian life which came to a close May 24, 1926, at 11:15 a. m., when God said "It is enough so come up higher." It was a beautiful passing. Her last request was "Raise me up" and after being raised to a sitting posture in bed she pointed out her sainted old mother and talked to her two bables who died in infancy, then her dear old face took on a new light as the Savior drew near; the lifted her arms heavenward and her last words on this earth were take me homs" and He took her on to that more excellent glory while a smile services were held at the Grant Chapel at Arkansas City, Kansas, with our pastor, obtachting. Burial was made he liverview Cemetery at Arkansas City, kansas, Her husband and five chi-

dren remain to mourn her departure. dren remain to mourn her departure. TARRACTER-R. M. Yarbrough of Morfan Mill, Texas, was born October 22, his teens he was converted and united with the M. E. Church. He was a lover fe was almost a constant sufferer for the larger part of his life, suffering with something like tuberculosis of the bone, null one lower limb was shorter than the other, but through it all he was one of the most patient sufferers I ever met, and many times when confined to his bed, he would spend much time in singing and praising the Lord. Something the thirty years ago, when the holinessy movement first came to Erath County, brother Yarbrough was sanctified under Key. B. W. Huckabee's preaching, ind later united with the Church of the when he left to be with Jesus, May 5, 1926. Rev. J. T. Upchurch, Superintrodent of Berachah Home, Arlington, two her Kindent of Berachah Home, Arlington, two her Kindens Association, and sang brother Yarbrough was one of our brother Song evangelists, was licensed brother. Bud Robinson, A. G. Jeft fres, E. W. Huckabee and others, and somether Song. He would take his sont who has for the guidance of the Spirit hy the Holiness Association, and sang to some in song. He would take his sont wife and two daughters, a large numbrother song with power. He leave of the selection of songs for the service he as for the guidance of the Spirit hy the selection of songs for the service he as for the guidance of the Spirit hy the selection of songs for the service he as for the guidance of the Spirit hy the selection of songs for the service he as for the guidance of the Spirit hy the selection of songs for the service he as for the guidance of the Spirit hy the selection of songs for the service he as the and two daughters, a large numbrother be and two daughters, a large numbrother be astern gate. St. Woot.

BROWN-Mrs. W. E. Brown, Roswell, New Mexico, left home to visit her son. Elmer Brown in California last August. It February she took the "flu" and on April 15 she slipped out of grief and pain and sorrow to joy and peace and happiness of the Great Beyond. She was a member of the Church of the Nazarene, a loyal Christian worker and the organizer of our Missionary Society. She was a mother of noble deeds and almost her last words were, "Glory to God, it will soon be over." She leaves to mourn her husband, W. E. Brown, two sons Elmer Brown and Stanley Brown; a daughter, Marie Brown and four grand children, and many friends.

Price, 25 cents. 5 copies for \$1.00.

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DIRECTORIES

GENERAL SUPERINTENDENTS

SPRING ASSEMBLIES N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11 Manitoba-Sask. (Regina, Sask.)....July 14 to 18 FALL ASSEMBLIES

J. W. GOODWIN......Pasadena, Calif. 1350 N. Slerra Boulta Ave. office, 2923 Troost Ave., Kansas City, Mo.

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FALL ASSEMBLIES

 FALL ASSEMBLIES

 Karkas (Newton)......Sept. 1 to 5

 Fastern Oktahoma (Ada).....Sept. 20 to 0ct. 3

 Western Oktahoma......Ort. 20 to 0ct. 3

 Western Oktahoma......Ort. 20 to 10

 Jussissippi.....Oct. 20 to 24

 Mississippi.....Oct. 27 to 31

 Abbama.....Nov. 3 to 7

 Georgia.....Nov. 10 to 14

 Fordida.....Nov. 17 to 21

R. T. WILLIAMS unite, 2023 Troost Ave., Kansas City, Mo.

CAMPMEETING CALENDAR

June 20 to July 4. Fifth annual tampmeeting of Epworth Holiness As-sociation located two miles north of Murphysboro, Ill., on Logan Highway, Rt. 13, in new tabernacle in a benutiful shady grove. Workers: Rev. J. L. Glas-ttek, of Cincinnati, Obio, Rev. Orvan Keller and wife of Carrolton, Ky., and others. For information write A. A. Chamberlain, Secretary, Murphysboro, Ill.

June 23 to July 4. Wilmington, N. Y. Amuai campmeeting of the Wilming-ton Hollness Association. Workers: Fred Suffield and wife, H. C. Stebbins, Tible McNutt Albright, Geo. N. Buell. Miss Bessie Elss in charge of Young People's and children's meetings. Ad-dress Mrs. Frank Warren, Haselton, N. Y.

June 24 to July 4, Sawyer, North Dakota. North Dakota District Camp. Shelby Corlett and J. B. Chapman evangelists. For further information address Rev. L. E. Swaney, District Superintendent, Devil's Lake, No. Dakota.

June 25 to July 5, Mitchell, S. Dakota, Annual Camp of the South Dakota Holiness Association. Workers: Dr. H. C. Morrison of Louisville, Ky., Rev. John Thomas of Wilmore, Ky., Rev. H. W. Bleckburn of Spearfish, So. Da-kota. For information address Wm. Durkee, Mitchell, So. Dakota.

June 25 to July 5. North Reading, Mass. Sixth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Roy T. Williams, D. D., General Superintendent; C. H. Babcock, D. D.; C. C. Rinebarger in charge of the music. Rev. H. V. Miller, District Superintendent, In charge. For rooms, address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other in-formation, E. T. French, 10 Story Ave., Lynn, Mass. Lynn, Mass.

June 25 to July 5. Fletcher Grove, N. J. Workers: Rov. F. M. Brickley, Johnstown Fa : Rev Chas Welgele, Florida: George Lester Edie, Upland, Ind. Frank E. Perkins, Secretary-Trensurer, Delanco, N. J.

June 25 to July 5. South Dakota Holiness Association annual campmeet-ing, four miles east of Mitchell, So. Dakota, Workers: Dr. H. C. Morrison, Rev. John Thomas, Rev. W. W. Jeffers, Rev. John Thomas, Rev. W. W. Jeffers, Rev. H. W. Blackburn, Address A. A. Truax, President; or Wm. Durkee, Secretary.

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

July 1 to 10. Campmeeting at Ash-burn, Ga. For information write Revs. Chas, and Emma Motrison, Ashburn,

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

July 1 to 11. Syracuse Campmeeting, sixth annual acceler, under management of Syracuse Holiness Campmeeting As-sociation. Workers: Rov. J. C. Long, Rev. E. D. Sheihamer, Rev. John and Emily Thomas, Rev. C. I. Armstrong, and others. For information address Rev. C. H. Cox, President, Rt. 3, Syracuse, N. Y., or W. H. Shipman, Secretary, 605 E. Baynor Ave. Syracuse, N. Y. Raynor Ave., Syracuse, N. Y.

July 1 to 11. Red Rock Campmeet-ing. Red Rock Park, seven miles below St. Faul, Minn., on Highway No. 3. Workers: Rev. Joseph H. Smith, Rev. Wm. H. Huff, Rev. G. G. Vallentyne, Rev. Floyd Nixon, Mrs. Anna L. Nurphy, Howard Skinner. A. P. An-drews, Newport, Minn., care Red Rock Park, Superintendent of Grounds.

July 9 to 18. Aura Hollness Camp-meeting. Aura, N. J. Workers: Rev. Charles Wolgoie, Florida; George Les-ter Edie, Upland, Ind., assisted by vis-ling ministers. Miss Elizabeth R. Dilks, Secretary, Clayton, N. J.

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

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

July 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. Sinuson and Howard S. Hurd in charge of the music. For informa-tion address H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

July 15 to 25. Manitoba-Saskatche-wan District annual campmeeting and Assembly, Regina, Sask. Workers: Dr. H. F. Revnolds, Rev. Bud Robinson, Frof. L. C. Messer. 'For information write Rev. A. C. Metcalf, District Superintendent, 2030 Cameron St., Re-runa Sask gina, Sask.

July 15 to 25. Long Island Holf-ness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: Rev. J. C. Long, Rev. and Mrs. John Thonus, 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, Coffeyville, Kansas, Montgomery County Holiness Associa-tion Camp, Workers; Rev. C. I. De-Loard and Rev. W. I. Deboard, and others. The camp will be held in the hig tubernacle in Coffeyville. W. A. Menneke, Pastor and president.

July 23 to Aug. 1. Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swa-ney 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 furmish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 35 cents, free camping grounds. For further information address J. W. Berrysford, Waco, Texas, or J. T. Up-church, Business Manager, Arlington, Texas. Texas.

July 29 to Aug. 8 St. Croix Falls Camp, Wisconsin Holiness Association. Workers: Rev. Theo. and Minnle Lud-wig. Rev. E. O. Chalfant, Miss Stella Adams, Miss Lillian Dirkley. For in-formation write Mrs. Grace Smith, St. Croix Falls, Wis., or P. A. Dean, Ash-land, Wis., President.

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

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

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

July 30 to Aug. 8, Arkansas State Campmerting 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 Mag-nolla, North Little Rock, Ark.

July 31 to Aug. 8, Fell Gospel Camp-meeting twenty-five miles southeast of Stoux City, Iowa. Rev. Geo. B. Kulp, evangelist. For further information vrite C. G. Weathers, Pastor of Climb-ing Hill Church of the Nazarene, or L. W. Strong, Superintendent, Harnick, Iowa lowa.

July 30 to Aug. 15, Hallelujah Camp-meeting, 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, Otegon, 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. Diffee of Durant, Okla., will be the workers. E. H. Mashburn, Secretary.

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

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

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

Aug. 12 to 22, 37th annual campmeeting of the Kansas State Holiness Association, Bculah Park, Wichita, Kansas, Workers, Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zabniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman.—W. R. Caln, Secretary, 615 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. Muy, soloist. Specia, 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, exangelist; 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 Uncte Buddle give his wonderful messages. For further information write Mrs. Georgia Owens or W. E. Ellis, Dodsonville, Texas.

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 Hodgin and wife, California; Rev. Clara Boyd, Pitman, N. J.; Rev. Wm. Grum, Camden, N. J.; Mrs. S. J. Dorlin, Vineland, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

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

Aug. 13 to 23. Bonnie campmeeting, at Bonnie, 11. Workers: Revs. John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Wills. W. T. Lawson, Secretary, 1205 N. Maple St., Benton, 11.

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. Oisen, Rev. David E. Wilson, Rev. J. C. Brilibart and District preachers. All actively engaged ministers and their wives will be entertained free. Private tents may be secured at reasonable rates. For information regarding entertainment, tents, etc., write G. H. Butner, 610 19th St., Roanoke, Va.

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

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

August 20 to 29. Fortleth 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. Ashibrook, Secretary, 451 W. Allen St., Springfield, Ill.

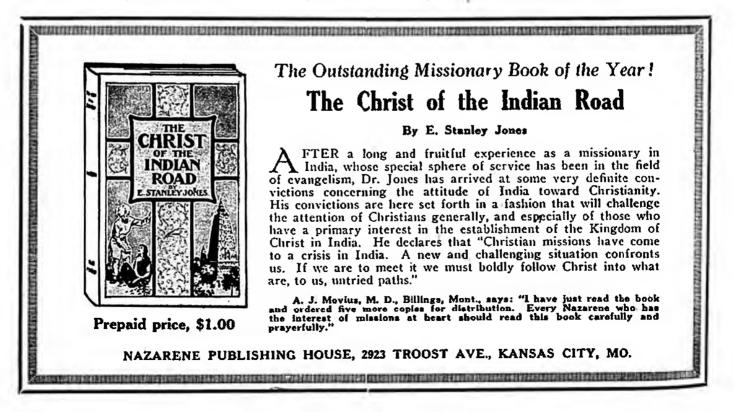
August 20 to 29. Circlevile, Ohlo, "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For information address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohlo.

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. Elisworth, Secretary, Greenfield, Ind., Rt. 9.

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

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





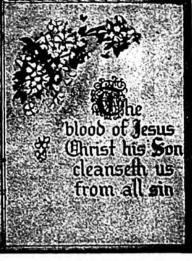
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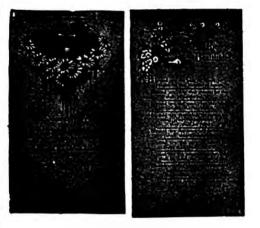
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TEXTS

- t. -See illustration. He that believeth on the Son hath 2.
- everlasting life. By grace are ye saved through faith
- and that not of yourselves; it is the gift of God.



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- Α.
- Texts-Order by letter. The One Hundred and Third Pealm. (Verses 1-11.) The One Hundred and Twenty-first В
- Psalm. The Thirty-first Psalm.
- The Beatitudes.

E

- Love never faileth. (1 Corinthians 13, verses 1-7.)
- The Twenty-third Paalm. The 24th Paalm. F. G,
- H.
 - Ho, every one that thirsteth.



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- 1. 1 the sheep.
- 2. The gift of God is eter-nal life through Jesus Christ our Lord,
- But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- Come unto me all ye that labour and are heaven laden, and 1 will give you rest.

No. 348. Texts as follows: Sold separately at 10c each or in packages of ten at 75c per pack-I am the good shep, age. When ordering less than a package be sure to specify text herd: the good shep, desired, herd giveth his life for

- No. 312. Texts as follows: I. If ye keep my com-mandments ye shall abids in my love.
- See illustration.
 The Lord is very piti-ful, and of tender
- mercy. Wait on the Lord; be 4.
- wait on the Lord; be of good courage, and he shall, etc. Watch and pray, that ys enter not into temp-tation. 5.

No., 319. Texts as follows: I. Bless the Lord, O my soul, and forget not all

- his benefits. See illustration.
- Sing forth the honor of his name: make his praise glorious. Praise the Lord, all ye
- nations: praise him all ye people. I will sing of the mer-
- 5. cies of the Lord forever.
- No. 341. Texts as follows: I. The Lord is good, a stronghold in the day of trouble and he of trouble and he knoweth them that trust in him. See illustration.
- Except a man be born again he can not see the kingdom of God.
- This is a faithful say-ing, and worthy of all acceptation that Christ Jesus came into the world to save sinners. The blood of Jesus Christ his 'Son cleans-eth us from all sin. 5.

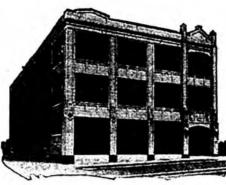
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JUNE 16, 1926

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