

HERALD of HOLINESS

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WHOLE NO 849

THE THREE WORD GOSPEL

SOMEONE has suggested that the essential principles of the gospel are comprehended in three words: "Come," "Tarry" and "Go."

The word "Come" comprehends the invitation of Jesus Christ to sinners. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The word "Tarry" comprehends the command of Jesus Christ to His disciples in the fulfilling of which conditions are met for their receiving the sanctifying baptism with the Holy Ghost. The word "Go" comprehends the commission of Jesus Christ to those who have "Come" and been born of the Spirit and who have "Tarry'd" and been baptized with the Spirit.

Who then is a genuine New Testament Christian? He is one who has been definitely regenerated, consciously sanctified and is now possessed with a true missionary spirit which compels him, as much as in him lies, to go unto the uttermost parts of the earth with the message of hope and salvation.

"Coming" to Jesus Christ involves the radical forsaking of every evil practice, the confessing of sins against God to God himself and the confessing of sins against men to those who have been injured by such sins, the making of restitution to the measure of one's ability, and the casting of one's self upon the mercy of God by faith in the sacrificial suffering and death of His Son.

"Tarrying" for the baptism with the Holy Ghost involves on the part of the believer in Christ the unconditional surrender of every will and wish to God and the full assumption of the perfect will of God in every plan and purpose of life. It involves, further, the active appropriating of the merits of the blood of Jesus Christ as a provision for the elimination of sin's pollution, and the full and definite acceptance of the Holy Spirit as the Sanctifier and Comforter.

The injunction "Go" involves the practical and international devotement of all one's talents, possessions and powers to the task of making Christ known to others. It involves affirmative assent to the age-old question, "Am I my brother's keeper?" It involves the acknowledgment on the part of the saved and sanctified Christian that he is debtor to all men to give them the gospel in the same measure that he himself has received it.

HERALD OF HOLINESS

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THE GREAT NAZARENE ADVANCE

THE Seventh General Assembly of the Church of the Nazarene was sanely aggressive in spirit and temper. It did not adopt spectacular methods, but it did vote for progress and advancement in every particular. It voted to adopt the recommendation of the General Board to set the foreign missionary budget for the present year at \$200,000, next year at \$220,000, and to increase \$20,000 each year during the quadrennium. This ought to be done and it can be done. Yea, we verily believe it shall be done.

Then the program for home missions was set on a sane and aggressive basis. We have been devoting from five to ten thousand dollars a year to the work of General Home Missions, but from now on it is planned that we shall devote \$25,000 a year to this purpose during the quadrennium. This is in addition to the amount that will be raised and expended by the various districts for work within their own borders. This general fund is especially for use in Canada, and in the special home mission districts of the United States. The amount is not adequate, but it represents a good advance and a splendid goal.

The new General Board was ordered especially out of consideration for the element of safety. It may therefore seem to many to be large. But the supervision of the foreign fields was placed under the Board of General Superintendents and one of the first acts of the new General Board was the election of a General Secretary of Foreign Missions. And other departments of the work have executive officers of one type or another, and there will be an Executive Board which will pass upon many matters of detail in regard to the promotion of the work. It will not, therefore, be necessary for the entire General Board of thirty members to meet oftener than once each year, and it may be possible to avoid having more than three meetings during the whole quadrennium. It seems to us, then, that the new General Board arrangement is conservative and yet progressive.

A great Nazarene advance is ordered for "all along the line." The home and foreign fields are both to share in it. Our schools and other institutions are to be included in it. Our Publishing House and the HERALD OF HOLINESS must contribute their share and

will receive their proportion of the advantages gained. It may be that not every move will be an advance, but the whole line of defense and attack will be moved ahead right along. A good day has dawned for us. We are a united people, and our unity is on the basis of fundamentals and essentials and is therefore of the type which is likely to endure. We have gathered potential strength by means of past victories and we are ready now for new conquests. This is a good time for every young Nazarene to fall into line and help push the battle. And it is a good time for every old Nazarene to gird up his loins a little tighter and go forth with a new stride to the conquests which lie ahead. The next four years will be a "Nazarene Quadrennium" in a degree that we have never known before.

THE EDITOR'S ADIEU

ON April 1, 1921, I became Editor of the HERALD OF HOLINESS. The first year I was associated with Dr. B. F. Haynes in this wonderful work. Then at the close of the year, when Dr. Haynes passed on into the "more excellent glory," I became the Editor-in-chief. The General Assembly of 1923 gave me a practically unanimous ballot in reelection to the editorship, and I have enjoyed this work all the way along. I have been gratified with the splendid co-operation of our preachers and people, and have rejoiced in the wonderful increase of the subscription list and the good reception the paper has found in many circles. We have been told by some who have made a study of the religious papers of the country that the HERALD OF HOLINESS is quoted as frequently as perhaps any other paper.

For more than seven years now I have thought and prayed and labored for the HERALD OF HOLINESS morning, noon and night. The paper has been on my mind early in the morning and I have often worked on material for its use until long past midnight. But all the way it has been a labor of love, and while writing this, my last formal editorial, I can truthfully say I have no regrets except that I have not been able to do more and better work.

I should have easily chosen to remain with the paper over the opportunity to occupy any office within the gift of the church. But, aside from the blessed unction of the Holy Spirit upon us, the greatest genius of the people called Nazarenes is their unity in service for God and the world. And since the church, through its regularly chosen delegates at the recent General Assembly, elected Dr. H. Orton Wiley, the well-known scholar, philosopher, theologian, preacher and college president to be Editor of the paper, and asked me to take a place among the General Superintendents of the church, there is nothing for me to do but to conclude that the voice of the people is the voice of God. So I am already in the midst of my duties as General

Superintendent and Dr. Wiley will take charge of the paper, beginning with next week's issue.

It is a pleasure to have such a man as Dr. Wiley for successor. I commend him most fully to any who may know me and not him. He is a man of maturity and experience and will not need to practice on us "to learn how." We shall all look forward earnestly for the appearance of next week's paper. We shall welcome the sound of Dr. Wiley's voice, and we shall follow him with increasing interest from week to week. There will be no interlude. His work will be accepted from the first and his influence will grow with the months and years.

And I must not fail to say that my association with the members of the editorial staff and Publishing House workers during these years has been most delightful and they have every one found a place in my heart where the memory of their kindness and co-operation shall abide while life shall last.

Through the kind invitation of Dr. Wiley, I am to be permitted to write occasionally for the paper. So, although I am leaving as Editor, I hope to meet you now and then as a contributor. May multiplied blessings rest upon you, my readers! Many of you I have never seen, but all of you I love. And may the holy unction of God rest upon Dr. Wiley, my friend and brother and successor, and upon all who labor with him to make the HERALD OF HOLINESS (which I love almost as though it possessed life) a greater blessing than it has ever been. And may ten thousand choice blessings rest upon the head and heart of Rev. Bud Robinson, "Uncle Buddie," whom it was my privilege to introduce at Columbus as "the biggest, best known and most loved Nazarene in the world." His untiring labors and unflinching co-operation have given me heart for my work and he is the best friend the HERALD OF HOLINESS ever had. He will continue to write his "Good Samaritan Chats," and to make the HERALD OF HOLINESS a blessing to multiplied thousands.

"And now . . . I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Amen.

EDITORIAL COMMENTS

Roger Babson, the famous statistician and financial adviser, writing on safe investments, says, "Every successful business man knows that his success is largely due to the fact that he was obliged to struggle in his early days. This struggle is what developed him and made him what he is. Yet many of these men are doing all they can to make it unnecessary for their children to struggle. Many of us, if we had at heart only the welfare of our children, would not necessarily retire from business and stop making money. But we would certainly stop accumulating money for our families. From now on our profits would go for benevolent work for the uplift of mankind. In so doing

we would not only be making enduring investments, but would be removing from our children something which surely will be a source of temptation and which might lead to their downfall." To apply these wholesome words to the majority of us who read these lines is to say that we should take care to educate our children and prepare them the best we can for their work in life, and then devote our income and our accumulations to the work of God. If we would actually do this, our schools could secure the needed endowment and our mission work could be greatly enlarged. Let's think of these words and see what they may mean to you and me.

It so happens that the word "democracy" has appeared a number of times lately in the columns of the HERALD OF HOLINESS, and at least one subscriber thought the word referred to the democratic party, and that subscriber immediately cancelled his subscription and said that if we are going to compel the Nazarenes to vote for Al Smith he is going to quit the church too. It scarcely seems necessary for us to say that there was no reference to a political party in any of the articles in question—the HERALD OF HOLINESS does not treat of party politics. But anyway, we are pleased to know that there are some people who do not propose, under any pretense whatsoever, to be inveigled into voting for a liquor candidate on any ticket.

And after all, our position on the party politics question is somewhat like that of the prospective juror who was asked if he was opposed to capital punishment, and he replied, "Not in this case." That is, we do not presume to say that it is not religious to vote the democratic party ticket, "Except in this case." The democratic party has nominated a liquor man and we do not believe any Christian man can be obligated to vote that party ticket "this time."

A correspondent suggests that a symposium on "How I Conduct My Prayermeeting" might be interesting to the readers of The Preacher's Magazine. And since I am to continue for a time as editor of The Preacher's Magazine, I would like to make use of this suggestion. Will not the preachers who read these words write a five hundred word account of "How I Conduct My Prayermeeting" and mail the results to "Editor of Preacher's Magazine," 2923 Troost Ave., Kansas City, Mo.?

The campmeeting season is now on in full blast. Let us not make the campmeeting a "vacation time," but let us make it a time for soul searching before God, and of soul travail for the salvation of others. The campmeeting, as an institution, has been greatly owned and used of God in the spreading of scriptural holiness, and there are evidences that it is yet to fill an important place.

THE ENCOURAGEMENT OF THE LORD

By Rev. W. B. Walker

But David encouraged himself in the Lord his God (1 Sam. 30:6).

DAVID had recently fled from the face of Saul. God had departed from Saul, and he sought the life of David. But David found protection among the Philistines. He showed his willingness to line up with the Philistines who were in a bitter struggle with Saul and his men. Achish, the Philistine leader, refused David's offer. David and his men returned to Ziklag, but found that the city had been burned with fire, and that all the women and children had been captured by the Amalekites. He and his men lifted up their voices with great weeping.

But David encouraged himself in the Lord, because he knew that nothing would befall God's people, unless it was permitted by the Lord. He had no other source to look for help. His men were about to stone him. Sometimes our best friends cannot encourage us. The people of Israel did not encourage Moses when he stood before the Red Sea. Moses had the sea before him, mountains on either side, and Pharaoh at his heels. The people murmured and complained against their leader, but he encouraged himself in his God.

Job had a similar experience. Satan was permitted to take his property, his children and his health away. His wife, and his best friends did not understand him. With property swept away, all his children in heaven, and misunderstood by his dearest earthly friends, it was then that he encouraged himself in the Lord.

In these closing days of the Gentile dispensation, we should greatly encourage ourselves in the Lord. The signs of His coming multiply. Backsliding is on every hand. Of this time Jesus said, "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Let him that thinketh he standeth, take heed, lest he fall. False teachers will continue to increase until the end. Paul says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2).

As we near the closing days of this age, wealth will increase in the hands of a few, while the masses go destitute of the things that life demands. Ninety-nine per cent of the wealth of this nation is in the hands of one per cent of the people. James says, "Ye have heaped treasure together for the last days" (James 5:3). There are more than 12,000 multi-millionaires in the United States. Nearly 1,200 of this number live in New York City. It is said that if Adam had accumulated 10,000 dollars the year that he was driven from the Garden—assuming the event took place 6,000 years ago—and had made the amount every

year since, and were still living, yet he would not be able to enter our big financial circles of Wall street.

The picture is still darker when we look at the mental derangement and the immorality of the times. Without God, men and women are fast tending to mental defection, and each year it is becoming more difficult to provide asylums to house the insane. Jesus says, "Men's hearts failing them for fear" (Luke 21:26). Dr. White, the superintendent of the St. Elizabeth Hospital, of the District of Columbia, whose authority is recognized throughout the country, says, "In all the beds throughout the United States *every other one* is occupied by a mental defective, a mental case. There are as many beds occupied by mental cases as by those afflicted with all other ailments put together." The director of asylums of the Canadian Department of Health, a few years ago said, "If nothing is done to stop the rapid increase in mental derangement, nearly the whole world will be either insane or on the way to insanity in the next quarter of a century."

The outlook of world conditions is certainly discouraging. But shall we become discouraged and give up? Shall we cease our relentless warfare against Satan? Shall we drift with the carelessness and indifference of the times? Shall we cease praying for old-time revivals? No, for the century is ours. Look up, there are better days. There is encouragement in the Lord. Of this very time, Jesus says, "When these things begin to come to pass, then look up, and lift up your heads; for your *redemption* draweth nigh." Yes, thank God, there is a silver lining in the low-hanging clouds!

Then, there are those who are sick and afflicted that need encouragement. Doctors have been asked for advice; medicine has been taken; long trips have been made; hot baths have been recommended; all to no avail. David said, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Will not God heal these afflicted and suffering saints? Healing has been promised, but all are not healed. The Lord has important lessons for us, and often we learn them better upon beds of suffering. Jesus learned obedience through *suffering*.

There are many sick and afflicted saints who are growing weaker in body, but stronger in spirit. These suffering ones are to be found almost everywhere you go. It is a benediction to visit their sickrooms. The story is told of a dear, bed-ridden sister, who had not walked for many years. A great revival was in progress in her city. The evangelist and his singer visited this shut-in sister. She said to the singer, "Please sing for me." "What will you have me sing?" said the singer. "'There Is Sunshine in My Soul,'" said the afflicted one. Think of this bed-ridden worthy who had suffered for years, and had been deprived of church services, and yet, having sunshine in her soul!

These bed-ridden worthies of the cross have such cheerful spirits; they possess such patience and contentment. Suffer on, faithful worthies, there is encouragement for you!

When the trials and misunderstandings of life come, we will have need of encouragement. Every child of God suffers temptation. Paul says, "Yea, all them that shall live godly in Christ Jesus, shall suffer persecution." Hard trials, terrific battles, and sore misunderstandings will come. Our own loved ones often misunderstand us. Those who love us most, and who ought to understand us best, often do not understand us.

But God has promised grace for every trial and misunderstanding in life. James says, "He giveth more grace." The harder the trial, the more severe the attacks of the enemy, the more grace will He supply. If it seems that you are tempted more than someone else, it is because the Lord wants to bestow more grace upon you, and to make you a greater shining light. Paul says, "There hath no temptation taken you but such as is common to man: but *God is faithful*, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). Again, the same writer says, "God is able to make *all grace abound toward you*; that ye, having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

He most graciously encourages us in Himself by letting us know that ere many days our trials and temptations shall be over. If a man were in a storm and word was given him that the storm would soon be over, of course it would mean encouragement. The storms of life will soon be over. Soon the last trial will be past. Ere many more battles we will exchange a world of conflict for a celestial city. When that glad hour shall come, there will be no more hard trials, bitter misunderstandings, and severe attacks from the enemy. All shall be over.

The good fathers and mothers of our land who are laboring night and day to train and educate their children need a word of encouragement. Often it may seem that you are unappreciated as you suffer, sacrifice and weep for your children. Your discouragements are many. If there is any one class of people that need encouragement above another, it is the fathers and mothers of our fair land. Many a God-loving, self-sacrificing and Spirit-burdened father and mother, have striven to give their children the very best of religious training, and yet they went astray. Often we are at our wits' end to know what is best. But, the wise man, Solomon, gave us a remarkable passage. It reads like this: "Train up a child in the way *he should go*, and when he is old, *he will not depart from it*." Many children depart from godly home-training in their youth, but return unto it in *old age*.

Only recently the writer talked to a young married woman who is living in a backslidden state. In tears,

she told of the godly life of her sainted father. One of the married children gave a dance near the old home. At the morning hour for prayer, the father took down the family Bible to read, burst into tears, and said, "I never realized before, as I do this morning, that I am a stranger and a pilgrim in the earth." Many years have elapsed since that morning, but that daughter has not forgotten those burning words. Neither will your children forget those words of warning, those words of exhortation, those tears, those days of toil and sacrifice, and those hours of earnest prayer for them.

There are those who have recently gone to the cemetery and left a newly made mound that need encouragement. Almost every one of us have loved ones in heaven. There is not a family whose circle is unbroken.

Death has entered our homes and taken a father, mother, brother, sister, son or daughter. We all know something of that vacant chair or crib. They told us "good-by" in this world, and their last words were "Meet me in heaven." One beautiful, moon-lit night in May, as we lay in slumber, we were awakened by the cry of our suffering and afflicted child. There had been no hours of anxiety before this cry. What could it be? Only a few hours and days of suffering and God took from us our precious child of eight short summers. We shall not soon forget those hours and days of suspense. Oh, those sad and lonely hours after returning from the cemetery! Our hearts were so torn and bleeding. Friends tried to encourage us, but their efforts were fruitless. But, as David of old, we encouraged ourselves in the Lord our God.

The story is told of a ship that left France for the East Indies on a voyage that extended over a period of several years. By and by, heavily laden, the ship was turned homeward. As the crew approached their native country, their joy was so great that they almost lost control of themselves. They climbed the rigging and peered into the distance, looking for the outlines of the familiar mountains and hills of their homeland. As they dimly loomed up in the distance, one cried, "Yonder it is." As they came nearer and nearer and the tops of the old hills and towers came in view, they could contain themselves no longer. When the vessel entered the harbor, and they saw their friends and relatives stretching forth their hands to embrace them, many of them leaped from the ship and literally swam to the shore and fell into the open arms of their dear ones who had looked and waited so long for their return.

Yes, beloved, there is blessed encouragement in the Lord. The old ship is now on a long voyage, seeking immortal gems with which to enrich the Master's imperishable crown. "Staunch are her timbers, brave is her Captain, trusty is her crew." She has made many trips and made them safely. She has landed millions, and they are waiting for us. The old ship

will soon bear us over the storm-tossed sea to the clime of our Fatherland.

The Lord has so graciously promised encouragement to His faithful servants in this holy war. He will encourage His chosen ministers on the way. Many of them have labored in difficult fields, and under trying circumstances. Many have had inadequate support for their families. Not many of this number will have a permanent home in this world. Your home is beyond the stars. Many of you have labored in the heat of the day, and your hair is frosted by the passing winters. Your face is wrinkled by ceaseless toil. Oft you need encouragement that does not come. When the calls are few, and your services are not sought after as in former days, it is then that you may encourage yourself in the Lord.

There is that noble crowd of laymen who have borne burdens, and carried financial loads until they have groaned and sighed under the load, that need encouragement. Perhaps they have looked for encouragement that never came.

Oh, thou faithful band of noble laymen, had you

failed, the church would have failed! Many of you are giving your life-blood for the cause of holiness. Too often you have been sheared instead of being fed. You are as loyal to God and the church as that grand army of martyrs who lived in past ages, who were burned, starved, buried alive, smothered, drowned, rent limb from limb by instruments of cruelty, torn into shreds by wild beasts and thrown into dungeons with hissing, poisonous, venomous reptiles.

Fight on, struggle on, give on, believe on, toil on, and pray on faithful ones, there is a reward for you at the end of the Christian race. Soon this holy war will be over. All the faithful, battle-scarred veterans of the cross will come from the fields of conflict to that home-coming over yonder. Yonder they come from smoke-covered battlefields of earth. What does it all mean? War is over. No more burdens, no more difficulties, no more misunderstandings, no more hard financial loads, and no more bitter attacks from the enemy. Look up, there is a glad tomorrow for thee!

TEXARKANA, TEXAS

REVIVE AND REFIRE THE DIVINE GIFT

By A. M. Hills

For which cause I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and a calm vigour of mind (2 Tim. 1:6, 7, R. V.).

THE great apostle was writing to his noblest convert. Timothy was destined to be a future bishop and a potential leader in the Church of Christ. He was no ordinary personage. He inherited unusual religious privileges. There was an unfeigned faith in God in the heart of his grandmother Lois; and it was repeated in his mother Eunice. It was not strange that it was reproduced in young Timothy also. Three generations of genuinely religious people, all having saving faith in God. How beautiful. No wonder the aged apostle's hope and love were wrapped up in this man's spiritual future and professional career. Probably there was no other young man in all the world of whom he expected so much Christian service, and who was so dear to his heart.

He writes, "I thank God, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee: which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded, in thee also" (R. V.).

I. It will be instructive to notice what the solicitous old saint wrote him. "For which cause I put thee in remembrance, that thou stir up the gift of God which is in thee, through the laying on of my hands." The Greek verb translated "stir up" is peculiar, compound-

ed of *ana*, again, *zoe*, life, and *pur*, fire, "*anazopurein*." The new version translates, "To stir into flame." Wesley translates, "To blow up the coals into a flame." Barnes, "To kindle up as a fire." Whedon, "Enkindle and arouse." Rotherham of Chicago University translates, "To kindle up God's gift of favour." Dear old Dr. Godbey translates best of all, "To revive and re-fire the gift of God which is in thee, through the laying on of my hands." This brings out the complete thought of the word, "Renew your life and your fire." "Keep in fresh vigor and power every grace that God has given you."

II. What was the gift and when was it obtained?

1. Some think, with Dr. Barnes, that it referred to the privileges and responsibilities and authority conferred upon him at the time of his ordination to the ministry, mentioned in 1 Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." It is possible that this was in part what was meant. We witnessed recently a very solemn and impressive ceremony, when Dr. John Goodwin, our General Superintendent, and the assisting elders, ordained some ten young people to the ministry. We received a fresh conception of what a serious and responsible trust was laid upon a person by ordination to the ministry. To be made an ambassador for Christ, to stand in His stead, and declare officially the terms of reconciliation, and plead with rebel sinners to be reconciled to God—what greater trust was ever committed to a mortal man? To be appointed as an official teacher of the mighty gospel of the Son

of God. What human being was ever worthy of such a commission, or could fully comprehend its stupendous importance? To be an under-shepherd of Jesus Christ, the Chief Shepherd; to lead and feed "the flock of God," and protect them from Satan's wolves, and his thieves, who live only "to steal and destroy," and to lead them to the green pastures and the still waters of divine love, what an honor and a privilege, such as God never conferred upon any angel in heaven.

2. But I think this was not all that was meant by the apostle. When he went to Ephesus he found there a little band of Christians. His first inquiry was, "Did ye receive the Holy Ghost when ye believed?" And they said unto him, "Nay, we did not so much as hear whether the Holy Ghost was given." This little church composed the converts of a preacher whose education was limited to a knowledge of the first blessing of regeneration. They had not heard any more gospel.

There are a multitude of such churches and such preachers. The writer of these lines preached twenty-two years and saw twenty-five hundred converts before he knew a glimmer of the truth of full salvation. Oh, the pity of it, and the shame of it!

Well, St. Paul had an altar service, and prayed with these young converts. "And when Paul had laid his hands upon them, the Holy Ghost came on them" (Acts 19:1-6).

In like manner, when the revival occurred in Samaria, under the preaching of deacon Philip, the church at Jerusalem heard of it and immediately "sent unto them Peter and John . . . that they might receive the Holy Ghost; (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17).

In like manner when St. Paul had been converted and was praying and waiting for the vision from God to be fulfilled, Ananias came and laying his hands on him said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way . . . hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost" (Acts 9:17).

Now, with these examples before us, it is reasonable to believe that St. Paul referred to something more than "ordination by the presbytery," when he begged him to "revive and refire the gift of God which is in thee by the putting on of my hands." We think he was referring to Timothy's vital experience of godliness or sanctification by the baptism with the Holy Spirit, which he had received some time before, when the dear apostle had laid his hands on him and prayed that the precious young man might receive the cleansing and special endowment of power which the Holy Spirit brings to the life.

III. Are we to suppose that Timothy was back-

slidden? which fact had called out this earnest exhortation? So Alford seems to think. But we cannot accept his inference. We believe it to be rather "a permanent reminder" of an ever-present fact of our spiritual life in this probationary state and world.

No great inventor has ever given us a machine capable of perpetual motion. Friction will in time win over the most cunning contrivance of man. An eight-day clock, or a thirty-day clock will run down. Energy is self-exhausting. Volcanoes become dead. Stars burn out and forget to shine.

Moreover, we are in a world unfriendly to grace, and there are limitations to life. The moral atmosphere of human society is malarious. It saps our spiritual energies and depletes our powers. Under the incessant assaults of the waves and surfs the rocks of the shore crumble into sand; so the relentless attacks of temptation tend to wear out our holiest energies and our most heroic resolves. The very touch and sights and sounds of a filthy, ungodly world tend to defile our moral sensibilities, and lower our ideals, and pervert our conceptions of what is right, and true, and pure, and holy.

Yet this is the very kind of world we are compelled to live in during the span of our earthly life, and what shall we do? Do? Do just what Paul told Timothy to do, "*Revive and refire*" all the gifts and graces that God has granted unto us. Let nothing perish for lack of nourishment. Let nothing of grace or spiritual beauty leap away by neglect. Let not the fire of love grow cold, or the passion for souls cool off, or zeal for the cause of holiness wane. Keep the life vigorous and the heart warm, no, *hot*. "Fervent in spirit" (Romans 12:11) (Greek, *zeotes*, boiling hot). "Serving the Lord."

IV. By what method can we "revive and refire" the divine life in the soul?

1. By a continual and increasing intimacy with Christ. Even as Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye, except ye abide in me." Fellowship with Christ, communion with Christ, talking with Christ, walking with Christ! "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

2. Life, all life, physical life, must be incessantly supported by food and drink and air. So must your soul life and mine be incessantly fed and nourished. And who but "Christ is the living bread that came down from heaven"? Who but He is the "living water," of whom "whosoever drinketh shall never thirst"? (John 4:10, 14). The Holy Spirit (*pneuma*—air, breath), is the life-giving atmosphere of the soul. Live in Him; be filled with Him; be led and guided and taught and inspired by Him, and you will breathe the vital air of heaven.

3. The fire of the Holy Spirit not only sanctifies, cleanses, but keeps cleansed. No past blessings can

suffice Timothy. He must replenish the fire in his soul by fresh infillings of the Holy Spirit. By earnest prayer and supplication and study of the Word he must keep feeding on God, keep drinking at the fountain, keep giving fuel to the holy flames. The old-time fireplace which St. Paul knew must be often stirred up, the burning embers put together, fresh wood piled on. So must the Timothys of today, by every revealed way, keep the fires of devotion and undefiled religion burning in the soul. God will not do it all. The agency of Timothy himself is needed to keep the fire aglow. However precious our gifts they do not grow of their own accord.

4. *The gift must be used*, even the holy fire, or it will go out. The arm unused will become helpless. The eye unused will become blind. The talent God has given, if not used, will be taken away.

Oh, Timothy, remember what gifts God has given you, and what a call! Open the draught and let the zeal and passion for Christ and souls wax hot! Fear not the hosts of hell, or the oppositions of men. "For God gave us not a spirit of fearfulness, but of *power and love and calm vigour of mind!*"

God can keep you safe and give you "holiness on fire." That is the need of the hour. A French writer says, "The chronic malady of the soul is *coldness.*"

He who has felt the sin-consuming fire of the Holy Spirit should burn with desire to spread the glad tidings of full salvation to a needy world.

Pierson said, "O for a greater passion for Christ and souls. The ministry of our land is dying for the lack of it."

"O for a passionate passion for souls,
O for a heart that yearns;
O for a love that loves unto death;
O for a fire that burns."

SOME LAWS OF PRAYER

By REV. R. E. GILMORE

Lord, teach us to pray (Luke 11:1).

WE MODERNS are conscious of two facts: First, that the world is full of energy, this is a dynamic world; second, this energy is available for man's use if its laws are discovered and complied with. Every waterfall is a veritable power-plant waiting man's understanding and control. The air is full of electricity that may be made to serve man. Scientists tell us that all matter is radio-active energy. It is said that one drop of water or one ounce of other matter is capable of giving off enormous amounts of energy. Scientists predict the time when the energy proceeding from the sun will be harnessed and put to work. Certainly there is enough energy coming from the sun to move the earth, but we are deficient in our understanding of its laws. In the future, when we understand nature's laws better, much energy will be directed to performing much of the drudgery of human life.

But the greatest power in the universe is spiritual, and prayer is the means of control in this realm. Prayer is man's method of moving God. But Omnipotence can be brought to our aid only under certain conditions. Jehovah's desire for law and order extends to the spiritual order as well as to the physical order. To pray effectively we must discover and make use of the laws operating in the spiritual world.

Humility is the first law we shall mention. Christ taught us the importance of observing this law. He saw two men praying. One was a Pharisee and the other a publican. The former, in his self-righteousness, made a long and bigoted prayer, in which he thanked God for his assumed superiority to other men. In humility the other man prayed, asking God to be merciful to him a sinner. Jesus taught His disciples that the latter received the answer to his prayer. The Bible makes its promises to the meek, those who comply with the law of humility. "Blessed are the meek," gives us an idea as to how to move God. The proud, arrogant, self-righteous person cannot have much influence before the throne of a righteous God. Lord, teach us to pray in humility.

Forgiveness and love of others is also a law governing effective praying. The condition for coming into divine favor is to forgive; certainly the condition for remaining in that favor is no less. This is because men are the special objects of God's love and we cannot expect to hate those whom God loves and at the same time receive help from Him in answer to prayer. In this world one child cannot have much influence with his father while hating his father's other children. In the human sphere a child learns not to approach his father for favors while hating and fighting another of the father's children. Just so, one must be reconciled to all of God's children before his prayers will have much weight with God. Lord, teach us to pray in perfect love.

Another law for effective praying is persistence. The Bible account of the unjust judge and of the importunate widow illustrates this law. We do not mean to say that every detail of this story is applicable to God and His spiritual universe. This parable does not mean to teach that God is unjust, nor that He dislikes to give to His children. The main point only is applicable: God wants us to persist in praying. However, the reason for this is with us and not with God. He does not withhold just to see us beg, but He withholds in order that we may have time to come into harmony with His will. It seems that God cannot trust us at all with most of what we ask for, and can trust us immediately with but few of our requests. Perhaps, prayers easily and quickly answered would affect us like money easily earned, we would misuse it. Abraham is a type of the intercessors. Through persistence he obtained a promise from God that Sodom would be spared if ten righteous persons could be found there. However, one wonders if Abra-

ham might not have obtained the promise for the sake of Lot had he chosen to so persist in prayer. Teach us, Lord, to persist in praying.

Submission to the will of God is the last law we shall mention. Jesus taught us to say, "*Thy kingdom come; Thy will be done.*" This model prayer should be remembered when we pray. It is not always God's will to heal the sick. In my estimation, it is not always God's will to prosper the tither, for prosperity might injure the man at a point in his life where God is more interested than in the man's physical prosperity. God does not desire that we suffer pain and hunger *per se*, but He prefers such suffering to our being lost forever. Therefore, we must submit to the will of God, trusting the promise that "All things work together for good." God is more interested in our highest good than we are, and He will not withhold any blessing that would make us more like Him and that would help us to get to heaven in the end. Live in submission to Him and you will not make the mistake a certain lady and her husband made when they quit the church because God had taken their only child away from them. They had thought wrong. They presumed to know what was best for them and their child, they would not trust Him who knoweth all things and doeth them well. Anyway, submissive praying is not always asking, not even for things we feel that we must have. We should not always go to God just to ask favors. God has a father heart and desires that we come to commune and to submit to Him. I have always hoped that my children would not come and climb up in my lap and put their arms around my neck just when they want to ask for something. The parent desires the child to have such love that he will come frequently just for communion and fellowship. Let us not always have the "gim'mes" with God. It is a bad indication when men pray only for blessings of a physical sort. When ye pray, commune with God; submit to Him; live in His fellowship, and know the inspiration that comes, together with strength for service, from such an hour.

In conclusion, we pray that God's people may observe the laws which exist in the spiritual realm. To do this will be to know the power of effective praying. To pray in harmony with spiritual law will be to release upon our own hearts and upon the world about us a torrent of spiritual power almost incalculable. The greatest power in the world is not physical nor human, but spiritual. Those who have changed the world most are those who have prayed best. In the final history of the world the heroes will not be Napoleon and his sort, but rather the mothers of men and the other saints of God who lived and prayed aright. In the end the greatest battlefields of earth will be found in the secret places of prayer. "Lord, teach us to pray."

BETHANY-PENIEL COLLEGE

BENEFITS DERIVED FROM TEMPTATION

By REV. E. E. SHELHAMER

NUMBER SIX

There is a blessing promised to him that "endureth temptation." It is God's design and your privilege to come out of every trial in a better state than when you went in. If this is not your experience then you have suffered defeat just to that extent.

While upon earth Jesus met and defeated the devil at every turn, and in like manner, everyone who is made partaker of His "divine nature" can do the same today. "Because greater is he that is in you, than he that is in the world" (1 John 4:4).

Rev. R. T. Williams says, "Jesus did not employ more divinity, more divine power in His own fight than He will give any poor, struggling soul in the fight with temptation. Heaven will be richer and sweeter to us for having been tried and tempted here."

"So long as faith turns everything to God, puts all in God, and takes all from God, Satan cannot carry the city of the soul by either strategy or storm. (Luke 22:31, 32. Rev. 12:11). Standing watchful and well-armed in the full panoply of heaven, verily, 'Should one chase a thousand, and two put ten thousand to flight' (Deut. 32:30).

"Unswerving fidelity to God and His Word is more essential than to know the extent of the enemy's power, or the subtleness and magnitude of the temptation. A perfect Christian would rather wrap himself in the blood-stained banner of the cross, and die on the field of battle, than to betray the glorious name of Jesus, by which he is called."

One benefit derived from temptation is an increase of humility. To look back and see the many different things which combined toward making a way of escape for you, while others more talented were drawn under, and to feel that but for the grace of God you would have been overcome; this will naturally produce a humbling effect upon the soul.

Another benefit derived from temptation, is an increase of watchfulness and prayer. Jesus said (first), "Watch and [then] pray lest ye enter into temptation." The more a soul becomes acquainted with the weakness of human nature and the power of the devil, the more it drives him to "renewed and redoubled watchfulness and prayer."

Another grand benefit to be derived from temptation is an increase of wisdom and ability to help others.

"It is a blessed thing to be able to assist immortal beings as they struggle through a thousand difficulties, discouragements, and besetments along the path of duty to heaven and eternal life. Happy indeed is the man who can speak the word which will put strength into the faltering feet. There are such people, and we have invariably observed that they are individuals who have been tossed about in many a spiritual storm, and walked in furnaces of fiercest moral trial."

"If the reader will turn to the biographies of the most devout men he will be struck with their description of sore temptation, and dreadful personal attacks of Satan upon their souls, which would have swept them from their feet, but for their steadfast looking to Christ and calling on God. Concerning the pre-eminent usefulness of these men, history leaves not a shadow of doubt. To such Christian characters we would rather go for help in time of great spiritual trial than any other class of God's people."

"The battle-scarred veterans of the cross, the men and women who have had frequent and awful fights with Satan, are the best counselors. Many and various temptations have prepared them to be helpers indeed."

"With every triumph on this line, comes not only a sweet and delicious inward joy but a realization of growing inward power. In this manner we go from strength to strength. In no way can we more quickly come into greater measures of spiritual vigor than by victory over temptation. It is the gymnasium where moral muscle is developed, or the campaign experience which makes the veteran."

We read that David first killed a bear, after that a lion, and later a giant. So it is still; we begin with small victories but grow mightier with every triumph and finally get to slaying giants easily.

Under such a progressive life, the things which moved us a few months or years ago, cannot do so now. Plains are traversed, rivers crossed and mountains climbed we once thought impassable and insurmountable. A wall is leaped over, a troop is run through or overcome and Satan's attempted bonds are snapped like thread.

Suppose it were so, that the strength of every conquered athlete should go into the victor; then by and by who could stand before him? And suppose that the physical force of every animal slain would go into the body of the hunter and slayer; what a marvel of physical power the man would become and nothing could withstand his onset.

Something like this takes place in the spiritual life. The force of the thing conquered becomes in a deep, wonderful sense our own. And with victory over every foe, we cry with John, "This is the victory that overcometh the world, even our faith."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

We are not saved by works, but we are saved to work.

Ability to work out our salvation depends upon the fact of God's working in us to will and to do of His good pleasure.

Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

Lesson Twenty-four

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for Week Twenty-four.*

First day, Job 35-39. Second day, Job 40-42.

Third day, Psalm 1-8. Fourth day, Psalm 9-17.

Fifth day, Psalm 18-22. Sixth day, Psalm 23-30.

Seventh day, Psalm 31-36.

2. *A Choice Morsel from the Week's Bread-Basket.*

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

We may divide the nineteenth chapter of the Psalms into three divisions indicating three methods that God uses to reveal Himself to us. Three books lie open before us to show us His glories. In the first six verses we have nature revealing the physical beauties. From the first verse we have the heavens talking of the glory of God; and the visible expanse revealing His handywork. Paul tells us that all things were created by Him, and for Him. The earth, sun and heavenly bodies each functions in its sphere to perform His blessed will. They both do His will and point to Him in shadows and types. But the glories of nature fall far short of giving us the whole truth about our Lord. In verses six to twelve we have His greatest book of revelation, His own word. The Scriptures reveal His spiritual beauty. The book of nature tells us that God is great and reveals His glory, but it is the Book of Divine Revelation that tells us that He is good and reveals His mercy and grace. These verses give us six different terms for God's Word; the Law of the Lord, the Testimony of the Lord, the Statutes of the Lord, the Commandment of the Lord, the Fear of the Lord, and the Judgments of the Lord. They give us six different epithets about His Word. It is perfect, it is sure, it is right, it is pure, it is clean, and it is true. Six different effects are mentioned as resulting from the Word of the Lord. It converts the soul, it makes wise the simple, it rejoices the heart, it enlightens the eyes, it endures forever, and it satisfies, being more desirable than gold, sweeter than honey, a warning and a reward. In the last verses we see how meditation reveals our need. Grace in our hearts reveals redemptive beauty. Everywhere we look we may see the beauty of the Lord. If we would spell out the problems of life and write our record as we ought, we should read God's open books.

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

Study Twenty-four, John 20.

1. *Build Your Own Commentary.*

What different terms are used for our Lord in this chapter? See verses 13, 16, 28 and 31. Note that they all indicate that He is divine.

Notice that Mary was weeping when she would have been in the greatest joy if she had had a little more discernment. Mistaken sorrow obscures our vision. Twice Jesus asked, "Why weepest thou?" before she understood the occasion. How like Mary we are. See verses 11, 13, 15. In verse one she approaches a seeming insurmountable difficulty and sees it vanish and in verse 16 she is rewarded with more than her faith could comprehend.

Connect the expression, "Peace be unto you" (vs. 19, 21, 26).

Compare Thomas' statement, "I will not believe" (v. 25), with his exclamation in verse 28, "My Lord, and my God." Connect, "Put my finger in" (v. 25), with "Reach hither thy finger" (v. 27).

2. *The Son of God Conquers the Grave.*

Volumes have been written upon the resurrection of Jesus and the importance of this event justifies all these many works. When the Son of God came forth from the grave He demonstrated to the world that what He had said and done was true. In this brief discussion it would be impossible to even review all the proofs that may be found in the resurrection of Christ from the dead showing that He is divine. We will confine our discussion to the different things that convince those who are mentioned in the chapter that Jesus had arisen from the dead.

What Convinced John that Jesus Had Arisen from the Dead?

The open sepulcher and the stone rolled away were probable evidences that Jesus had arisen but they did not necessarily convince, for the recent earthquake mentioned in connection with the crucifixion of Jesus could have burst open the tomb and the body could have been stolen by friend or foe. The report of the women made Peter and John wonder and seek further. According to verse eight, when John saw the way the clothes were lying he believed. They were not in the position that they would have been if someone had taken them off of Jesus. But John could not doubt that Jesus had risen when he saw the garments lying as if Jesus had slipped out of them and through them, leaving them just as they were. This is a mere detail in the narration but a convincing evidence to John.

What Convinced Mary that Jesus Had Arisen from the Dead?

It was not the empty sepulcher nor the presence of the angels that convinced Mary of the fact that Jesus was alive. Even the first words of Jesus did not satisfy her. But when Jesus addressed her personally by name then she cried out, "Master," and

was convinced. It was personal communion that made her believe.

What Convinced the Ten Disciples that Jesus Had Arisen?

They had heard of the wonderful things that had been happening on that glad day and the report of those who had seen their Lord had been given, but at even on the same day when the doors were shut, Jesus stood in their midst. His personal presence in their midst, even though all the doors were closed, convinced them. He was there and they knew it.

What Convinced Thomas that Jesus Had Arisen from the Dead?

He had said that nothing less than a personal touch of the body of Jesus would convince him. He must put his fingers in the nail-prints and thrust his hand into the wounded side of Jesus. Jesus gives him an opportunity to convince himself with the proofs he asks for but he fell before Jesus and admitted that he believed. Jesus said to Thomas, "Because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed." And many other signs did Jesus in their midst.

PART THREE. A MOMENT'S MEDITATION OF CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

We believe that Jesus rose again from the dead.

The resurrection of Christ holds a very vital place in Christianity. The Christian may appeal to it as an assured fact. And upon it all his faith depends. More than a hundred times it is mentioned in the New Testament. It is the great miracle of Christianity. Jesus spent forty days in establishing this fact.

What the Resurrection Means to the Christian.

1. It assures us that we may be justified in Christ. "Who was delivered for our offences, and raised again for our justification" (Rom. 4:25).

2. It assures us that we have a divine Christ interceding as a High Priest for us at the throne of God. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

3. It assures us of all the power we need. "That I may know him, and the power of his resurrection" (Phil. 3:10).

4. It assures us that Jesus is the Head of the Church. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, . . . and hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:20-22).

5. It assures us of our own immortality. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14).

THOUGHTS FOR THE DEVOTIONAL LIFE

By BASIL W. MILLER

"Come Ye Apart"

During the recent war on the high seas rode an army officer. More than thirty times he had crossed the Atlantic in duty for Uncle Sam. He had learned the needful lesson of submission to the will of higher authorities. In waters filled with enemy submarines, where grave dangers were constant, he stood on deck thinking of the thousands of men being transported to foreign soil for battle against the wrong. Recently having gone through the lines of the soldiers in England and France and having visited the front line of attack, he thought of the millions of men who waited for the word from one man, General Foch. He could hear him say "Forward," and these millions as one man started to advance. At the same time he saw a greater than a Foch, commanding an army of multiplied millions, the army of Christ the King. Seeing the battle rage against the enemies of right, led by the Captain of Sin, here some falling back, there other valuable workers of the Master falling in death, the officer said a sentence slipped from his mouth, "Oh, that every soldier in the army of the Lord would advance at the command of Christ to go forward, as did the men when Foch commanded."

Dr. A. C. Dixon, of faded memory, said that when he first started to preach on the streets in Baltimore a member of his church came to him and said that it was not dignified for their preacher to do such. Dixon replied that as far as he knew the word dignity was used in the Bible but once and that it was somewhere in Proverbs and read, "The way of the dignified is the way of the fool." "Away with ministerial and church dignity! The most dignified thing I ever saw was an Egyptian mummy over two thousand five hundred years old. If you want dignity, there it is. Put it down, brother, that the more dignity, the more death. We want hearts, we want life, and sympathy in our worship; and if our pride will not admit of such worship, we've got no business in the church, and the church, if it has religion enough left, ought to turn us out and start afresh. Society—social position and influence—is not what we want. This would elevate for awhile. We need power to save the lost, whether they be in the gutter or the palace."

No one that fails to meet the spiritual qualifications of witnessing laid down by John in the first three verses of the first chapter of his first epistle is capable of rightly telling of God and His transforming power. As the writer says he did, one must hear God. Many a man who has tried to bring others to the knowledge of salvation, from the kingdom of darkness to that of light, has failed because first he had not heard the voice of God. How different the mighty men of the past became when they heard God. Moses heard His voice and became a leader of his nation. David caught something of the majesty of His voice in the music of the spheres and became a transformed singer of righteousness. So it is. Luther in climbing up the stairs at Rome on his knees caught that same heavenly voice saying, "The just shall live by faith," and he shook the world. Then one must see God as John did. "Blessed are the pure in heart, for they shall see God." Many times we would like to make this scripture mean seeing God in heaven. But the pure in heart should do as David, see God in the tiniest things of the universe. It might have been a falling sparrow, but back of its falls the sweet singer saw the hand of God in protecting care. Or to him the hills and mountains, the deserts and plains sang of the glory of the Most High One. Livingstone saw God in the face of the dark-skinned men of Africa's heat. Grenfell, the doctor-preacher of Labrador, sees God under the dirt of the Eskimos, and fights on to victory. The man who can witness rightly of the saving power of Christ must see God in everything and all. Then finally John writes of declaring to others Him that he had felt. Ah, that's it—feeling God! An experimental knowledge of His presence and divine nearness and wondrous glory! Feeling the nearness of

Him in the hour of battle—having the emotions stirred by sweeping waves of holy joy—being moved with the rush of the tides of hope and glory to come. Isaiah felt the fire of His burning presence and became the prophet. Elijah heard His voice and went; Paul saw the shining light of His countenance and became the apostle to the nations of antiquity. These are the holy three that together fulfilled the requirement for prophetic witnessing. Moody said he felt the burning fire go through his being. Uncle Buddy heard Him say, "Go preach." And many the great one that in vision of glory has seen God. Yes, if we would win men to the Master we too must hear God—feel the touch of His Spirit—and see the Most High One as He fills with His shekinah the temple at the hour of sacrifice.

Through my mind had rung that passage all day, "They shall mount up with wings as eagles." The "old-timer" who had lived nearly to the three-quarter century mark in the ranges of Mount Shasta in northern California, the land of God's untamed play-ground, where deer leap from crag to crag, and eagles soar in the heights, and bears grunt after berries and the finest of trout swim the mountain streams, had been oiling and polishing his faithful rifle for some time. Finally he remarked, "'Old Baldy' has been a-gettin' my sheep o'late and I'm goin' git him this evenin'. Want to go along, preacher?" We climbed out that afternoon when the sun of August shone on the bare rocks with blistering heat, in spite of the fact that above us some thousands of feet towered Mt. Shasta snow-capped, a scene of beauty. Over canyon and up range after range bristling with burned pine spars, from ledge to crag, we went for some hours, toward the known haunts of the eagle, "Old Baldy." Late in the evening the old-timer sighted the eagle off to the north some half mile away. He said in his characteristic way through his tobacco juice besmeared whiskers, "Yander he is, a haf mile away. I could git him, but the wind is a-blowin' and it's hard to judge whar to shoot. Better clim' closer." At the quarter mark, the "old-timer" raises his rifle muttering about never missing at that distance. I saw him lay his finger on the hair trigger, I watched the distant mark to see it fall. Never lowering his rifle, he said, "Wal looky yander. Somethin' wrong. That thar eagle aint doin' right." I watched the eagle, he had faced toward a bank of clouds that had just arisen over the mountainside. Suddenly the trees began to be violently shaken as though seized by a paroxysm of fear. Limbs began to be broken off, and even boulders to crash down the mountain side. But "Old Baldy" just sat still watching the storm. The old-timer forgot that he had come to kill the eagle and stood watching it, with rifle lowered. Finally the eagle raised his wings as to test them, but sat still. The storm became more furious, even we had to seek shelter between the heavy rocks. At last when in all their fury the winds were raging, the eagle just raised its wings and without a move rode out on the wilderness of the storm winds. The last we heard of the bird was a scream of delight as it mounted up higher and higher, riding through the storm, until it had topped the last cloud and could sail out into the blue sunlight above. Then the text came back again, "They shall mount up with wings as eagles." I could see the storms arising, the most furious winds were raging, but with eagle wings the soul faces toward the storm, and rides out higher and higher to the sunlight of the land above. Then may storms beat, and tempests rage, and the wind clouds of hell blow in all their fierceness above the skyline of the soul's mountains. For their wings will but carry to the heart that waits, and trusts, to the highlands of grace, to the sunlight of heaven. Many a one has called on God to remove the storm that the light may shine. Not so. The wilder the winds may rage, the sooner the soul will be carried—he that faces them—to the sunlight that is marred by not a single cloud of gloom. Blow on, O winds, in your wildest fury, for you are but messengers to bear us higher into the

realms of delight. Rage then, fierce storms from hell, for the more uncontrolled your ragings, the sooner the clouds will be topped.

A man once arose in one of Moody's meetings and said, "For five years I have been on the Mount of Transfiguration." Moody at once asked, "How many souls have you led to Christ from the mountain top?" The reply slowly came, "Well, I don't know." "Have you led any?" asked Moody again. "Well I don't know that I have." Then Moody responded, "We don't want that kind of a mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong."

During one of Finney's meetings in New York city it is told how a friend had invited another to the revival. It happened that the friend was clerking in the store where the other one was the manager. During the service, Mr. Arthur Tappan, who sat across the aisle from the manager, noticed that he was moved. After the sermon, he slipped across the aisle and invited the stranger to stay until the after-meeting. But the reply was that he could not do so. Mr. Tappan took hold of the lapel of his coat and held on by the button hole. The man stayed, and was converted. Afterwards in giving his testimony he said, "An ounce of weight upon my coat-button saved my soul." Possibly thousands of others would be saved today had we been more zealous about putting the ounce of strength upon the button of their coats.

PITTSBURGH, PA.

CRISP WORLD NEWS BOILED DOWN

By REV. C. E. CORNELL

A fair yield of wheat is estimated at 1620 pounds per acre.

One out of every 11 persons in the United States works in a factory.

By careful selection of seed and care a Connecticut florist is producing pansies with blossoms four inches across, carried on 18-inch stems.

At least 365 kinds of cheese are known to be made in France.

With barely one-fifteenth of the world's population the United States has between three and four times as many telephones as all other countries.

The British empire covers about one-fourth of the habitable portion of the globe.

Refrigerator cars have been designed for Italian railways to carry fresh fruit or other perishables through Switzerland and Belgium and by car ferry to England.

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.—EMERSON.

The tallest reinforced concrete building in the world is being erected at Montevideo, Uruguay, a 28-story structure, 328 feet high.

Pupils in the elementary public schools of Berlin are taught the traffic and safety signals used in that city.

"Jehovah is my rock, and my fortress, and my deliverer;
My God, my rock, in whom I will take refuge."

(Psalm 18:2, R. V.)

To stimulate interest in aviation the Italian Chamber of Commerce is offering a prize of 500,000 lire for a flight from Italy to Sao Paulo, Brazil.

To control traffic at night Paris police are experimenting with clubs carrying red and white electric lights, controlled by a switch.

Contracts for a highway project of 705 miles of new road have been let in Cuba. The new road mileage will cost \$107,465 a mile or a total of \$75,870,000. Motorists will pay for it at the rate of a ten-cent tax for each gallon of gasoline they buy.

Oh, take this heart that I would give
Forever to be all Thine own;
I to myself no more would live,
Come, Lord, be Thou my King alone.

—G. TERSTEEGEN.

After a dozen years of research an American woman living in England is making a high class steel by the addition of titanium-bearing sand.

Believed to have been delivered every year for 300 years, a "gunpowder plot" sermon, lasting more than half an hour was preached in old St. Mary-le-Bow Church, London, by the rector, Rev. Gordon Ponsonby, who has given the discourse for six years. A congregation of only thirty, mostly men, listened to the warning against Guy Fawkes.

Because of the increase of interest in civil aviation in India the government will organize the necessary land establishments and ultimately have a landing field in every cantonment.

"Almighty God, I would have Thy counsel as I read the words and follow the deeds of helpful lives, that I may be inspired to nobler activities. Give me the desire to know more of Thy Holy Word, that I may have a better knowledge of life."

Proposal that a definite rate of speed be set for each of Glasgow's narrow streets, has been made by A. D. Smith, chief constable of the Scotch city. He would determine the speed according to the type of traffic carried. By keeping separate the speeders and the laggards, he says, much of Glasgow's traffic problem would be solved.

According to British experts the use of forty-three words makes up about half of the conversation of the average person.

"Sea Flea," the half-plane and half-boat constructed for flight across the Atlantic, recently crossed from France to England, covering the 21 miles in 26 minutes. It carried three passengers and the pilot. It is claimed that in its flight from France to America it will make an average speed of 75 miles an hour. It is designed to skim close to the surface of the water, and so constructed that if forced to land, it will float indefinitely.

Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

—SUSAN COOLIDGE.

Having a capacity of 10,000 lines, the Far East's largest automatic telephone system has been installed by Japanese at Dairen.

Through the introduction of machinery only sixty-seven men today are required to do the work of one hundred twenty-five years ago, and at the present rate of progress the number will be reduced to forty-five in 1950.

IS THE BOOK TRUE?

By REV. E. N. PITTS

IN McMurry's *Advanced Geography*, page five, we have the following statements made in regard to the formation of coal, and taught in the public schools for the truth:

"One of the most interesting periods in the history of the continent was that during which the plant remains were deposited from which our coal has been formed. At that time parts of the old sea bottom were raised above the water, forming extensive plains in the eastern part of North America. Those plains were so low and level that vast swamps were formed, in which vegetation grew. It was probably much warmer here at that time than now, and the rains were far heavier. In consequence, the vegetation was very rank, as in a tropical jungle. Possibly it was even much ranker than that found today in the Everglades of Florida or the forests of the Amazon. After the plants had grown in the swamps for hundreds of years, sometimes to a depth of many feet, the plains sank beneath the sea, and layers of mud, sand, and gravel collected over them. These have since been hardened into layers of rock, making sedimentary rock, and the vegetation beneath them has been changed, by the pressure of the layers of rock above them, into coal. After another long period the sea bottom was raised once more, and dense swamp vegetation grew again. After many more centuries the plains again sank, and the swamp vegetation was covered over as before. This rising and sinking of the land continued for ages, one set of layers of mud, sand, gravel and vegetation being covered up by another, until many such sets were formed, producing many seams of coal separated by layers of rock. These are usually only two or three feet thick, but some are as much as ten or fifteen feet in thickness."

If these statements in regard to the formation of coal were written, and taught as a fairy tale, and not as a scientific truth it would not be so bad, they are taught for the truth. Had Mr. McMurry showed that it was scientifically possible for vegetable matter to grow hundreds of years, without ever decaying, reaching a smooth, solid depth sufficiently thick, when pressed by mud, sand and gravel to make a seam of coal several feet thick, then he would have had grounds for one to believe his theory.

It will take fifty feet of vegetable matter before it is pressed down, to make a five foot seam of coal. This growing for hundreds of years, and piling up to that great depth without ever decaying is something we have no proof could ever occur. In France, there is a seam of coal one hundred and twenty-five feet thick (see encyclopedias on coal). It would have taken twelve hundred and fifty feet of vegetable matter to make this seam of coal. Who can believe that vegetation has ever grown on this earth to such a vast depth?

We know that vegetable matter decays as fast as it grows, and that the same sunshine and rain that grows it will also rot it. Much of it grows one year and rots the next. A tree that takes one hundred years for its growth, when it dies and falls to the ground in a damp, heavy forest will rot in ten years. Mr. McMurry would have us believe, without any proof, that vegetable matter grew here on this earth for ages and ages, without ever decaying, until it accumulated to the vast depth of twenty to twelve hundred and fifty feet thick. Mr. McMurry is now fixing to let it sink to the bottom of the sea. There must be no standing trees. For miles and miles over this stretch of swamp it must all be lying down, and of equal thickness at every point, for so it is in the seam of coal. I wonder how the water is going to get over it without some of its floating away? A sheet of vegetable matter of such thickness, with its miles and miles of water surface, would float in the sea with a layer of dirt on it a foot thick. But there is nothing on it, except it be an evolutionist, to press it to the bottom of the sea and hold it there for ages and ages until the surging waters can plow up enough sand and gravel to cover it a sufficient depth to convert it into coal. It must now rise, and let this great layer of earth produce another

vast crop of vegetable matter, and then go down again. Then up and down for every seam of coal.

I know of a seam of coal of which the lower stratum is four feet thick, the upper one two feet thick, with a gray rock lying between them from three to six inches thick. Now according to Mr. McMurry's theory, when the trees and plants had grown a sufficient quantity of vegetable matter to make this lower stratum of coal, it must be lowered to the bottom of the sea, to have the sand and mud spread over it to make this layer of rock, and then come up again for another great growth of trees and plants to make the top stratum of coal. We know that from three to six inches of earth spread on top of the lower stratum would not be sufficient soil to produce enough vegetable matter to make the top stratum of coal. Besides such a thin layer of earth spread over the lower stratum would not be sufficient weight to press it into coal; and if not, then the long time which it would take the upper stratum to grow, would be sufficient time for the lower one to decay and return to mother earth. Here Mr. McMurry's theory falls, and hits the ground hard.

Again, as much business as there may be in the proposition, I cannot persuade myself to believe that this continent or any other continent has made several business trips to the bottom of the sea for the specific purpose of converting its cargo of vegetable matter into coal. I know it took one trip, called Noah's flood, but God has promised to send it no more on such a trip. He has set the bounds of the sea and said to the mad waves, Thus far can you come and no farther.

OKLAHOMA CITY, OKLA.

HOW TO GET YOUR OWN WAY

By MRS. JULIA A. SHELHAMER

The day of securing one's own way by physical force is largely past among civilized people, hence, when we speak of getting our own way we refer to the refined method of influencing other minds. In order to do this one must prove himself to be worthy. To be cheerful and trustworthy at all times gives one such a hold on other minds that he is in part omnipotent.

If you are pessimistic train yourself to be cheerful. Secure a hobby or two—which will demand so much of your attention that you will not have time to dwell upon the cloudy aspects of life. This hobby should accomplish some kindly purpose so as to react upon yourself, friendly, joyful and hopeful thoughts. These are the character builders which when combined with physical vigor make a personality magnetic.

Many people think that only worry and fear have harmful effects upon the health and character, but according to science, all other disagreeable or irritating mental images have an equally disastrous effect. Unwholesomeness has many forms—anger, envy, jealousy, malice, hate, revenge, cynicism, sullessness, impatience, cruelty, fury, resentment and suspicion.

As soon as one of these sentiments centers in your brain, its irritating influence is carried by the nerves to every organ of your system. The beat of your heart, the digestive fluids, the functioning of the internal organs, the important flow of juices from numerous glands are adversely affected. As one has said, "When you are depressed mentally you are depressed physically and this physical depression sometimes remains permanently after the mental depression has vanished."

Buoyant thoughts have exactly the opposite effect—optimism, love, kindness, faith, cheerfulness, joy, contentment, sympathy, playfulness, devotion and enthusiasm. Now when such ideas center in the brain their influence is carried throughout the system by the brain invigorating the whole being. They not only benefit one physically but also mentally and spiritually and more, they give feminine charm.

Now in order to acquire this winning personality, you will need to practice a little each day. "Once you begin the exercise of a charming character, you must stick to it every minute of the day. What can we do to secure the hobby above men-

tioned—the hobby that will bar out unpleasant thoughts? It must be of a friendly, hopeful nature in order to arouse in you a train of kindly thoughts. Here is a little game that will serve the purpose and bring joy not only to others but yourself.

Play this Game

"This consists in learning to wind everybody in your family around your thumb. This is indeed a difficult task but if accomplished, it will enable you to do just about as you please with them. You are going to play the game of the exertion of power. Many a girl has gone through life single because she has never developed this power. She was of course, as a result, unattractive and unsought for.

"So begin now to play this game upon your own family by making them dote upon you. It is evident that you cannot do much in this direction until you first make them happy.

"It is equally evident that if you yourself are grouchy, nothing you can do or say, no matter how pleasing, can make them wholly happy."

Begin with a Smile

Possibly the best way to begin is to smile your very sweetest at the first member of your family who meets you. Do not get excited or horrified. This game is not being played in many homes and in others, only by mother. Impart sincerity to the smile by recollecting some good trait of character in the object of it. Doubtless that person will be shocked. If it happens to be little brother he will likely suggest calling the doctor to find out what is wrong with you. Mother may really become anxious and wonder if you are not getting ready to die. But it is your business to keep right on smiling for no one is going to be the worse for it.

Notice how your loved ones are affected. Very likely the first to succumb will be little brother who will begin to unfold to you some secret he has kept in his little heart or pocket—a top he has secured in a trade or a glass marble that is all his own. Next your older brother will allow his teasing spirit to soften into manliness toward you as he begins to feel the superiority of your gentle, sisterly character.

Mother, who has always had to put the brakes on regarding your diversions will naturally begin to trust you and allow more liberties, for she feels you are developing into a sensible, helpful daughter, capable of lifting her burdens and taking responsibility at home. The servants will all show their appreciation and the maid may some day confide to you the story of her disappointment in love. When such things happen you may know that your power to mold character is developing.

Now, try to say something nice to each member of the family every day—something that will show appreciation. Instead of grumbling about your lack of money and ability to dress as well as others, let dear, tired mother hear of the compliments you receive on the clothes that she has made you.

Next put your arms about that weary, lonely father of yours and let him know how you appreciate his love for you. Of course he may think you are preparing to ask for money but prove to his satisfaction that this is not the case.

Possibly you are not aware of it, but most fathers feel rather lonely and isolated for, after working very hard, day after day, about all they hear on arriving home is complaining or requests for money. So resolve that you who have been rather childish and dependent in spirit will blossom out into a womanly little miss just born to scatter sunshine through the home by your smiles and appreciation. Be careful to take father into your confidence as well as mother. Tell him your joys and sorrows and allow him to impart his wisdom.

It will require considerable will power to take the next step, viz—when little brother or sister litters the front porch or sitting room with doll clothes and material for making kites, instead of scolding, put on that sweet, smiling, sisterly air and sit down as though you were one with them in the fun and suggest and praise their ability to manufacture. You can make them feel that you are indispensable to their happiness and later you can ask almost any favor of them and they will

rush to your assistance. Try this game on everyone you meet. It will develop in you a lovely character for, in looking for the best in everyone and praising it, you become cheerful, refined and sympathetic, and will soon discover that you are no longer capable of being envious, sulky or cynical.

To appreciate, one need not flatter, but let spirit and manner be such that appreciation is inferred rather than expressed. This seems more sincere. This game will develop in you a subtle power, that of winning friends for, "he that hath friends must show himself friendly." Besides this your face will take on a peculiar beauty, the lips and eyes will have a new softness and tenderness. The mouth will lose its hard expression, your voice and manner will lose their severity and coldness. If bashful, you will discover that you have attained poise and a womanly ease in the presence of company you never thought possible.

AS WE SEE IT

By DR. C. E. HARDY

NUMBER SIX

The acme of holiness is love and it is best demonstrated when we can show that our delight is in God, who is love, in His purity, in His justice, His mercy and His truth.

Holiness has its seat in the affections, the inner man. There can be no holy love for the things which are opposed to God, but there can be a holy hatred. Our hatred is said to be holy when we hate "the abominable thing which his soul hateth" and steadfastly abhor iniquity.

With holiness in the affections, we should know that our hope is holy when it is "the anchor of the soul." It entereth that which is "within the veil," where God dwells and whither the Forerunner is for us entered; and it refuses to fix upon any earthly and shifting object. Fear has no place in the affections of him whose desire is made holy, only as he must "fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

Others desire to know whether we have within us the divine, the God nature, and can be convinced when they see our affections are holy. A further proof is seen when our distrust is shown to be holy.

Real holiness can be shown in its beauty, when placed beside that which resembles it. Holiness consists in our having the moral likeness of God imparted to our moral being. It consists in having not only the power of sin broken, but sin killed and the divine likeness stamped upon the heart, out of which come the "issues of life."

The outward life may be far from His in perfection, but nevertheless it is a copy of His, though the copy is faint, yet it is like Him and no other. The seal has been applied to the wax and the identical features have left their imprint.

There may be considerable ignorance in this country. But there is also much intelligence. It is estimated by the Federal Bureau of Education that more than 27,000,000 students are enrolled in educational institutions for the ensuing school year. This denotes that one in five of the nation's population is in a school of some description. A vast majority of those enrolled as students are found in elementary and public schools—some 21,000,000 of them. Enrollment in public schools is placed at about 4,000,000. Privately conducted elementary schools have 2,000,000 students, and private high schools and preparatory schools, 250,000. Nor is higher education neglected. In colleges and universities of the United States are approximately 1,000,000 students. About 300,000 are enrolled in schools for the training of teachers.

A Cairo to Cape Town airplane service has been proposed for the transportation of gold and diamonds.

THE DEAD SEA COME TO LIFE

By REV. C. E. CORNELL

According to McClintock and Strong's Bible Cyclopædia, the "Dead Sea" is a name applied since the second century to the asphaltic lake in Palestine from its supposed noxious properties. In the Bible it is called the "Salt Sea," the "Sea of the Plain," or Arabah or the "Front Eastern Sea," and it is also called the "Sea of Lot." It is the remarkable lake or internal sea formed by the filling up of the old basin of the Vale of Siddim (Gen. 14:3), on the southeast border of Palestine.

The Dead sea is about 47 miles in length, and its maximum width is 9½ miles. Its total area is 340 to 350 square miles. Its circumference is about a six days' journey.

It is long and necked or sickle-formed at the southern end, with a peninsula at the eastern side. The east and west shores are steep with naked limestone, but the southern shore ends in a marsh. On the southwest is a range of salt hills, and on the southeast a considerable plain.

The water, which lies far below the Mediterranean, is clear, and uncommonly salt and bitter, and of great density. It contains no living creature, neither fish, shells, nor sea-plants, and when fishes from the Jordan get into it they die and float upon the surface.

The shore is covered with a dark, offensive mud, upon which a strong saline incrustation forms, and is occasionally interspersed with lumps of bitumen, broken off from the cliffs or disgorged from the bottom. A pretty thick fog has been observed, especially in the morning, by travelers, as enveloping the lake; but, situated as it is in a deep caldronlike spot, the air is usually excessively sultry, and so filled with saline effluvia as to banish vegetation; and although it is not so detrimental to animal life as has sometimes been represented, a solemn stillness reigns around, unbroken by wind, wave, or animated cry.

The asphaltic vapors and floating substances give evidence of the plutonic catastrophe which covered the guilty cities of this plain; and it is popularly believed that their ruins may still be discerned beneath its waters through now sunk below their former level.

A modern writer, namely, A. B. Upham, writing in *The Watchman-Examiner*, calls attention to recent scientific discoveries and the potential possibilities of the Dead sea. Mr. Upham writes with genuine interest when he says:

"For unnumbered centuries the Dead sea has been all its name implies. There was no living thing in its waters. About it was dreary desolation. Its 350 square miles of area were worse than useless.

"Now that the Jews are beginning their return to their homeland, the waste places are beginning to blossom, the desolations of many centuries are rising from their ruins, the Jordan itself is being harnessed to yield its power, and chemists have discovered that the Dead sea is the richest spot on the face of the earth.

"It contains greater wealth than all the millions of the Fords, the Morgans, the Rockefellers and the Rothschilds. Its billions of dollars worth of valuable chemicals are almost beyond computation. A great corporation has been organized for the conversion of its dead waters into commercial products, and has secured a concession for this purpose. With the vast electric current to be obtained from the power plants along the River Jordan, both for aiding in the processes of extraction, and for the transportation of the products, the work should be eminently economical.

"While all this is of wonderful interest, an equally important finding for the Bible student is its bearing upon prophecy. In Isaiah 60, with its striking foretelling of the return of the Jew to his promised land, there is in the fifth verse the following expression: 'Because the abundance of the sea shall be converted unto thee, the forces [wealth, in the margin] of the Gentiles shall come unto thee.'

"That this does not say 'of the seas,' nor 'of the Great Sea,' but simply 'the sea,' it also says that this abundance has to be 'converted,' in other words, 'turned into' some other form. This could not refer to any wealth from fisheries, for the reason there were no fish in the Dead sea, and all other fishing grounds, aside from the little Sea of Galilee, were open to every nation, and there was no need to pay any one people for such a privilege.

"Hence, it appears more than probable that the prophet's reference was to the unknown abundance of the elements in the Dead sea which were to be converted into a form for which the Gentiles would eagerly exchange their riches.

"Among others of the many valuable chemicals stored in the Dead sea ready for the returning Hebrews, may be named the potash. The whole civilized world needs this for the fertilization of its soil, and will eagerly send its ships to obtain it. Further, this potash will make the land of Palestine itself blossom as the rose, and yield vast wealth in the products of its fields and in oranges and olives. Additional to the riches brought in through this potash, are the many other chemicals of almost equal value."

Rest assured, although the centuries may intervene, God's Word to the smallest detail will come to pass. Not one "jot or tittle" shall fail. Every prophetic utterance shall be fulfilled.

I SHALL NOT WANT

By MRS. M. E. BREWER

Thank the Lord I shall not want for rest, for he maketh me to lie down in green pastures and says, "Come unto me all ye that labor and are heavy laden and I will give you rest."

I shall not want for refreshments, for He leadeth me beside the still waters. I shall not want for forgiveness for He restoreth my soul. David said, "Blessed is he whose transgression is forgiven, whose sin is covered."

I shall not want for guidance. "He leadeth me in the paths of righteousness for his name's sake." "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye."

I shall not want for courage. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." I shall not want for comfort. "Thy rod and Thy staff they comfort me." Jesus said, "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you . . . and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." "O spread the tidings round, wherever man is found, the Comforter is come."

I shall not want for joy. "Thou anointest my head with oil; my cup runneth over." "Thou wilt show me the path of life." "In thy presence is fullness of joy." I shall not want for any good thing in this life for, "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in the life to come. "I will dwell in the house of the Lord forever." Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

For me the ties of earth are growing weaker and the ties of the life to come are growing stronger. There once was a large family of us gathered around one hearthstone. But now we are separated and some have crossed the river that has no bridge. Others are preparing to go. Now the family is parted. Will it be complete some day? "Will the circle be unbroken by and by in a better home awaiting in the sky?"

PRESNO, CALIFORNIA

LOOKING UNTO JESUS

By WILL O. SCOTT

*"A glory gilds the sacred page
Majestic like the sun;
It gives its light to every age
It gives, but borrows none."*

FOR quite awhile I have been accustomed to read my Bible daily and read it through every year. Each time, however, when we come to that beautiful verse in 2 Corinthians 3:18, we have failed to fully comprehend the spiritual significance of St. Paul's figures of speech: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

We are conscious of the fact that those who look upward see the stars by night and the glories of sunlight by day, lifted up far above the sordid things of earth, while those who look downward and earthward see only the slow movements of the mole with aspirations no higher than the diminutive hillock, the blind, groveling creature throws up at his feet.

We are aware also that the power by which our characters are perfected lies in "looking unto Jesus." We have all seen this in our earthly relations where habitual familiarity with parents and other dear ones stamps some tone of voice or look or gesture on a whole household.

It is a self-evident truth that we become unconsciously like those we love and with whom we are closely and frequently associated. Imperceptibly we imbibe the same likes and dislikes, the same sets of ideas and ideals, become imbued with the same principles, partake of the same prejudices, form the same estimates of persons, and are affected by the same elevation or depression of spirit. But how much more, think ye, must this be the case when we live in fellowship with Him who is the highest, the purest, and the best, in whom all the perfections meet. After long search we have at last found an illustration that is so satisfying and fastens the truth so firmly that we desire to pass it along.

Once upon a time there lived in a little hamlet in Japan a young couple to whom was born a beautiful girl baby. While the child was still quite young the father was obliged to take a journey to a far-off distant city. While there he looked into a mirror for the first time and wishing that his wife might have the pleasure of a similar experience purchased one.

Upon his return he held up the mirror before his wife's face and asked her what she saw. She replied, "I see a pretty woman. She wears her hair just like mine and she smiles and moves her lips just as if she were talking to me."

The husband informed her, to her glad surprise, that the glass was his gift to her and he wished her to use it every day. But the wife thought it too fine a present for constant use, so she put it away for safe keeping, only to be handled on rare occasions. By and by a great calamity befell that little household. The loving wife and mother was stricken with a dread disease and it soon became painfully evident that she must die. As she lay upon her deathbed she called her darling child and told her that her mother was going away, never to return. She had never been taught about the Christian's "home of the soul" beyond the grave nor the family reunion over there, but in the simplicity of her heart she did the best she knew.

She told her daughter about the wonderful mirror. "After I am dead," she said, "Take out that box from the dresser drawer. In it you will find a mirror given me by your father. You will there see my face, for everybody says you are just the likeness of me. And I want you to look into the mirror every day you live so you will never forget your mother and that you may grow more and more like me."

And so the mother died. The little girl did as she was directed. In the wonderful looking glass she thought she saw her mother's face young and beautiful, much like her own, not pale and distressed as she had seen it in death—but fair and fresh as it was before her fatal illness. As she looked daily into the mirror and thought of her dear mother and her many

lovely ways she became in time a perfect reflection of what she saw and loved; until she appeared to her father a faithful copy of his departed loved one.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

BUTLER, OHIO

LEADERSHIP TRAINING INSTITUTES

By REV. C. B. WIDMEYER

During the last year it was the privilege of the writer as District Sunday School Secretary to organize and conduct two Teacher Training Institutes on the Southern California District. One institute was held in Pasadena First church from January 26 to March 29, 1928, covering a period of ten weeks, meeting one night each week. The other institute was held in the Ontario church and covered a period of ten weeks from February 10 to April 13, 1928.

In the Pasadena school pupils registered from ten different Nazarene churches, also from the Free Methodist and Pilgrim Holiness churches. There were a total of thirty-five registered in the school and on the closing night a total of fifty-five grade cards were given out. Each pupil had the privilege of taking two courses during the institute. A young man who was not a Christian enrolled in the school and before the closing night he had been gloriously converted. He attributed it to the study of the course in "The Life of Christ."

The Ontario school had a total registration of thirty-three, with four Nazarene churches being represented and one Free Methodist church. On the closing night a total of forty-four grade cards were given out.

These two institutes were organized so as to conform to the standards of our denomination, also to the standards of The International Council of Religious Education. All of the teachers hold certificates from our own denominational headquarters, and almost all from International headquarters. The work was pleasant and enjoyable and very profitable. All pupils were enthusiastic for another session of the institute next fall. A registration fee of \$2.00 was charged and in addition to this the pupil paid for the text books.

IS HE A GENTLEMAN?

By EVANGELIST C. W. RUTH

The Standard Dictionary tells us a gentleman is "one who is polite, well-behaved, and courteous." My friend, if you were thirsty, and just in the act of taking a drink of water and I would thrust something into the water that would instantly pollute the water which you must drink, would you regard me as a gentleman? Or, if you were in the act of taking some necessary food and I would snatch that opportunity to give the food an offensive odor and pollute the same, would you regard me as a gentleman? Would you think of me as being "courteous and polite"?

Then, what about the person who pollutes the atmosphere by puffing and blowing cigarette and tobacco smoke into the atmosphere which others are under the necessity of inhaling? Although these tobacco fumes have passed through your filthy pipe and diseased lungs and nostrils, the children, delicate ladies, and perhaps some gentlemen, are compelled to breathe the atmosphere that you have so deliberately and persistently polluted—in restaurants, railroad trains, busses, hotels, and almost every public place where duty calls them. Is it "courteous"?

You insist on having what you esteem as your "personal liberty." What about the "personal liberty" of your fellow-men, to whom cigarette smoke and tobacco fumes are offensive, nauseating, and oftentimes injurious? Why indulge a useless, injurious, expensive and offensive habit? Are you a "courteous" and "polite" gentleman?

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I greet you this week with a heart full of love for my very own Good Samaritans. Well, the great General Assembly is now history, too big for me to try to explain to you dear ones that were not there. I noticed that a few people made too many speeches and that the ones who made the most speeches and got wrought up to the highest pitch did not carry their point but lost out every time. In the mountains of dear old Tennessee where I was born the mountain folks used to say that a still tongue makes a wise head. The stuttering man said that he only had trouble when he tried to talk.

This was one of the greatest gatherings that ever came together on the face of the globe; four hundred of as fine delegates as were ever elected to any assembly on earth, representing at least 75,000 people that don't chew, nor smoke, dance, play cards or belong to secret orders; that gathering cannot be surpassed. This was the law making body of the greatest church now on the face of the earth, and I don't mean that we have more members than other churches, for we haven't as many, and I don't mean that we have more money, for we have not as much, but I pray you tell me where you can find 2,700 preachers and 16,000 women in the Woman's Missionary Society, and 26,000 young people in the Young People's Society and 75,000 members and one great publishing house and eight colleges, all free from tobacco and cards, dancing and lodges, and thank God we are not out fighting lodges. We have a better business. We are out preaching second blessing holiness and we are so busy following the Lamb that we have no time to ride the goat. Everybody say, "Amen!"

We had a fine band of missionaries from all parts of the earth; as far as Palestine and Africa and China, India, Japan, old Mexico, all parts of Central and South America, and the far-off Cape Verde islands. Ten thousands of blessings on their precious hearts and lives.

Every one of our schools was well represented by the presidents and a number of the faculty. Our General Superintendents and all of our District Superintendents were there to represent the work of the various parts of the United States in which fields they labor. No finer set of men on earth can be found. We were blessed in having so many of our fine evangelists, among which were Dr. C. H. Babcock, T. M. Anderson, Raymond Browning, Brother and Sister Ludwig, Brother and Sister Aycock, Brother Lum Jones, Brother and Sister Mack Anderson, and I judge fifty others equally as good that I haven't space to mention.

Also had with us Brother and Sister M. G. Standley and Mother Knapp and all the Standley children, Brother Upchurch and his great band from Arlington, Texas. They did some as fine playing as you will hear in a lifetime. And when it comes to great singing, the Vaughan Quartet and Brother and Sister Sutton and Brother John E. Moore, Brother and Sister Lillenas, Professor Kenneth and Eunice Wells and their two sweet babies, and my very own, Professor L. C. Messer, Brother C. C. Rinebarger, Mrs. Williamson and Miss Roseland Steitz, and so many others that for goodness and talent are unsurpassed. Well, what a gathering that was! Can we ever forget it?

We had the honor of having Brother George Sharpe from Scotland and two other fine brethren and their fine wives, all the way from England and Scotland. We will not forget their love and friendship, but it was a real disappointment not to have Sister Sharpe with us. We had hoped she could come with Brother Sharpe. If it is my Father's will I want to visit that great old country a year from this fall and go on to the Holy Land, and see how our missionaries are prospering.

Well, we made many great plans for our church, to be carried out in the next four years. We must do more foreign missionary work and in order to do that we must carry out the great home missionary campaign. We cannot do much more on the foreign fields until we make the home base stronger; we must push out into every town and city and organize more strong Nazarene churches. We ought to have in the next ten or fifteen years at least five thousand churches, filled with folks who believe every word of the Bible and who would be willing to sell the shirts off their backs to keep the missionaries on the foreign fields. We can do it, and by the grace of God we will do it. We teach that nothing is too good for a Nazarene preacher in this country and I believe that, and if that is so we haven't anything that is good enough for one of our brothers or sisters on the foreign field. They have said good-by to friends and homeland and have crossed the mighty deep to carry the same gospel that we are preaching in this country. So let us do our best to support them in that far-off land, and one way to do more over there is to scratch gravel in this country and put on great home missionary campaigns and organize more churches, and have at least two hundred and fifty local churches that could spare their pastor for three or four Sundays and let his salary go on and let him get out and put on a great home missionary drive, have his District Superintendent come and boost and organize a good, strong church.

Beloved, that can be done and that will work no hardship on the Board of

Foreign and Home Missions. In this way in the next four years we could organize at least one thousand new churches and the pastor would be better off for holding the revival and his church would be better off for supporting him while he held a missionary campaign, and it would work well for the cause all the way around. And the pastor that can't see that ought to seek the same kind of a blessing that St. Paul got when the scales fell from his eyes. Suppose that forty of our districts were to organize only six churches each for a year, that would give us two hundred and forty a year and in four years that would give us 960 new churches. Who says that can't be done? Brother Charles Gibson on the Ohio District has organized sixteen in a year; others have done as well. It is up to us to do the job or disappoint God. What do you think? Can we do the job that God has raised us up to do? We can do it if we will.

I have just read my old *HERALD OF HOLINESS* of June 13th; it is full of good things. Dr. J. G. Morrison's great editorial on "The Church a Democracy" ought to be printed and circulated by the thousands. Brother H. V. Miller's great article on "The Sufficiency of Grace" ought to go into tract form, as well as the article by Rev. P. Wiseman on "Holiness in the Bible and Creeds."

In love,

UNCLE BUDDIE.

Sunday School Lesson

For July 29, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The First Foreign Missionaries.

LESSON TEXT: Acts 13:1-5, 13-15, 44-49.

GOLDEN TEXT: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (Matt. 28:19, 20).*

WE NOTE with deep interest some of the outstanding characteristics of the prophets and teachers mentioned in this lesson. They were men of prominence in the affairs of the world. Barnabas was a man of considerable wealth. We read of property disposed of by him, the proceeds of which went into the common treasury of the church. Manaen, probably a foster-brother of Herod, was reared in the same atmosphere of luxury, and enjoyed the same courtly privileges as did Herod. The others were also men of

standing to a considerable degree, but the great outstanding characteristic about them all was their uncompromising devotion to the cause of the early Church. They were well acquainted with God and believed in and followed the leadership of the Spirit.

The beautiful spirit of harmony that evidently prevailed among the members of the church at Antioch is worthy of our consideration. Co-operation, so essential to the progress of a church, cannot be unless harmony exists among the members. But wherever we find the love of Christ ruling in Christian hearts, we will find men of various degrees of talent, on a level with each other, and none will esteem themselves of more importance than the others. Each man has his work, his place to fill, and all are necessary to the carrying forward of God's plan and His work among men.

Christianity is a great forward and onward movement. In real vital Christianity there is the spirit of continuous progress. The birth of Jesus was hailed with the glad acclaim of joy to all people, and though nationally a Jew, His interest centered in a world of lost men, not just a little strip of country known as Palestine where His people were located. A universal gospel is the gospel of the Son of God. It is the only religion that can be adapted to all climes, kindreds and tribes of the human race the world over. It meets their needs and always, wherever it is permitted to have its way, lifts them from the slough of vice and sin, and the bondage of wrong philosophies and slavish beliefs that bind the souls of men, and retard progress, to heavenly altitudes of peace, liberty and purity of life. Christianity changes the thinking of men and thus removes those impediments that produce stagnation in both national and individual life. Thus we see its adaptation to be universal in its scope. It is God's great design that all peoples should find in the cross of Christ the panacea for all of earth's ills and solving of all world problems.

"He came to make His blessings flow
Far as the curse is found."

It is quite evident that the early Church believed that the carrying forward of this design was her mission in the world, and nothing should be allowed to interfere with the divine project. So desirous were they of the exact fulfillment and working out of God's program, that they would not trust human judgment in the choice of men for this work, but waited before God in fasting and prayer for His direction ere they would lay their hands upon any.

"Lay hands suddenly on no man," is a divine injunction to the church, when a selection of persons is being made to fill sacred office. The one upon whose shoulders shall rest the great responsibility of carrying forward God's plans, should be well seasoned, spiritually qualified, divinely chosen and prepared. These prophets and teachers in the church at Antioch, knew that their judgment in the matter of choice was not sufficient, so they fasted and waited until the Holy Ghost spoke. Then, and not until then, did they feel at liberty to take action in

the matter of setting anyone apart to such holy service.

The church having set them apart and laid their hands upon them, they were now vested with full authority for their work among the Gentiles. But the record declares that it was not the church that sent them forth but the Holy Ghost. There seems to have been no delay in starting and with the Holy Spirit directing their steps they reached the island of Cyprus, and did their first missionary work in the capital city of the island, preaching to the Jews residing there.

We note that these missionaries did not turn from preaching to the Jews until they were contradicted and blasphemed by the Jews and then they boldly told their adversaries that they were under divine orders to give the Gentiles the gospel. At first there was no lack of opportunity among the Jews and the crowds were immense. But the Jews became envious when the multitudes became interested in their preaching and proved themselves unworthy of further consideration. They had done their duty to the Antioch Jews and now the Gentiles had their turn.

We are impressed with the open doors of opportunity that these first foreign missionaries had, and when one door closed, that did not stop the work, for a larger and more fruitful opportunity for service opened before them. They did not have to force their way in; the people were glad to receive the gospel they brought them. Spirit-led ministers do not lack a place to preach nor a congregation to preach to. And whether the preaching be to Jew or Gentile, it matters not, just so the Word of the Lord is being published throughout all the world. Jesus said to "make disciples of all nations." Nothing can be clearer than that He meant the conquest of the world for our holy Christianity. God's promises are our fortification, our bulwark of defense, and the Holy Spirit is our guide. And though opposition may be terrific, since the Master has mapped out the world for His kingdom, if we faithfully attend to our business of publishing the Word of the Lord throughout all the regions of earth, we shall in the near tomorrow, hear the glad shout, "Behold the Bridegroom cometh!"

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom spread from shore to shore
Till moons shall wax and wane no more."

IDEALS AT BETHANY-PENIEL COLLEGE

Bethany-Peniel College has no desire to turn loose upon the world mere pedants, walking encyclopedias, or book-worms. We have no use for the person who seeks knowledge for its own sake, who strives to make a mere storehouse out of his mind. However, we are anxious for our young people to come to know, for knowledge is power today as never before. We cannot afford to permit students to come here and spend their valuable time without really learning something. In other words, Bethany-Peniel College does stand for a high type of scholarship. We must do this in order to keep our own self-respect and the

respect of our constituency and the general educational authorities. But with all of this we constantly keep before our young people the fact that knowledge is a means and not an end.

Bethany-Peniel College will more and more insist on true refinement, that refinement which accompanies real culture. We are desirous that the manner of act and speech may be imbued with a delicate gentleness and polish. Do not misunderstand us here. We are not advocating a mere polish, a beautiful exterior with a heart that is lacking in much. Never! This was what Laertes' father wanted for him. It is what one would have expected from a father who was far from what he should have been himself. We urge all to that which will develop beauty of manner in act and speech, but we want this polished exterior to proceed from a refined soul, a heart which is filled with the graces of the Spirit. This alone will save us from superficiality and hypocrisy.

Bethany-Peniel College emphasizes character, Christian character, holy character. This is the supreme value of life. One may secure money or fame or power, but if he does so at the expense of character, he is a failure. The old doctrine that character is the highest good and must not be forfeited for anything else is still true and all-important. We also hold as has already been intimated that true character can only be achieved through Christ. Its security and strength lie in Christianity, and Christianity at its best, or holiness. This implies a belief in the great fundamentals of the Christian religion, a belief which issues in a definite experience—personal and full salvation—through faith in Jesus Christ, and expresses itself in fitting conduct. We believe that the world's only hope is the realization of these ideals which we are trying to instill at Bethany-Peniel College.

Bethany-Peniel College stands against the tendencies toward immodesty which are manifesting themselves on every hand and in many ways in the present age. We insist that both sexes attire themselves in such a manner as to exemplify modesty and promote purity. And while we permit the young men and the young women to associate with each other rather freely, we demand that the old-fashioned ideals as to the relation between the sexes be upheld. We are a holy people and in this respect as in many others our young people must be different from the majority of those about them. If we are not careful at this point, the young people of our homes and schools and churches will be swept into the current of the times and indulge in those familiarities which can only result in increased immorality now and the destruction of the home-life of the future.

S. S. WHITE, President.

Doing nothing for others is the undoing of one's self.

With God, over the sea; without Him, not over the threshold.

The only relationship big enough for one man is all the rest of mankind.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

LAUREL, DEL.

Praise God for victory in my soul at this writing. The Lord is surely blessing us in our meetings and giving us times of refreshing. The devil is out in battle array against us, but I am glad the battle is the Lord's and He will give us victory if we but just trust Him. I am doing my best to give the gospel to the people, as I realize that is what they need, but I also realize that we must preach it in love for lost souls and not in an overbearing and sarcastic way as Jesus said, "Feed my sheep," not club them and skin them, but feed them. My flock here is showing the results of being fed and that blesses my soul. We are doing fine on our budget as we are farther ahead than ever before in the length of time. Our Sunday school is surely doing fine. Brethren, in closing let me say, let us hew to the old lines, but remember to preach it in love.—Walter Cheesman, Pastor.

HOLLYWOOD, MD.

We came here after the last District Assembly. This is our first pastorate in the Church of the Nazarene. Have done some evangelistic work in different districts, but this is our first regular pastorate since coming into the church four years ago. We have had, however, over thirty years' experience in preaching the blessed gospel and we love it more as the years go by. This circuit has not had any regular pastor for several years. Any experienced pastor knows what that means. Our flock has been widely scattered but we have rounded most of them up. Our three preaching places are more than twenty miles apart but we have made the rounds regularly, making a drive of nearly ninety miles. The work is doing nicely at all points but one, where our people have all either died, or moved to the great cities. We are hoping to open up some new work in the near future as the Holy Spirit may direct. We need your prayers that God's cause might be upheld and further developed in this neglected part of the Lord's great vineyard.—Fred C. Quinn, Pastor.

ALLENTOWN, PA.

In our last report we announced that the brethren had erected a tent. We began services June 1 and continued every night over three Sundays. Brother J. G. Chamberlin was the evangelist, and Sister Hyatt the special singer. God was with us and blessed our efforts with at least twenty-eight souls. Others were anointed and prayed for, and definitely healed. To God be all the glory, for He is the all-sufficient One to save, sanctify and heal. The last Sunday we had baptismal service at the Jordan stream, which flows through the city. Six were immersed, and others are ready to take the

step at some later date. When I review the efforts of the tent meetings, it seems to me like a great, long hill which we had to climb, for the enemy was on hand to oppose and defeat the work of God. After some nights of praying and holding on to God, victory would come and souls would go through in the old-fashioned way. It was a relief, but like on a steep hill "country road" it was only a breaker, and the climb was as hard as ever. But by the last Sunday we reached the top with sweeping victory. The service would not close on Sunday night, as the people just thronged the tent, and all around on the outside, to fill the tent again. And it was remarkable to note that not many old, or even middle-aged people were in the company; for they no doubt had heard many times and rejected the truth; but young men and women, boys and girls, at least a hundred or more, with earnest faces, hearing the gospel message as they had never heard it before. We are confident that good seed was sown, that we trust will spring up and bear fruit to the glory of God. We praise God for the souls He so marvelously brought through to a definite experience. Souls that had been seeking holiness for a long time, they died, yes hard, but were raised in the newness of life to the glory of God. Brother Chamberlain is a fearless preacher of Bible truths. Sister Hyatt is a good gospel singer, and an untiring worker at the altar. We trust they can come to us again, as their work is of a constructive kind; fruit that remains after they are gone. The good work is still going on; as we have no church building, we meet in the tent for our regular services. Brother Hand, our pastor, is well able to carry on the work. Brother Parry, our licensed preacher, is a stand-by. So together they work and pray. By trusting in the Lord, we feel the conqueror's tread, and see the victory ahead.—Mrs. J. F. Hilbert, Reporter.

LEIGHTON, PA.

Through some of God's saints it was possible for the pastor to attend the Seventh General Assembly of our church held at Columbus, Ohio, last month. It was a glorious privilege, and the memory of which will ever be cherished. I rejoice more than ever in the fact that I am a Nazarene and I think I'll be a better Nazarene for having been one of that great gathering of holy men and women in the interest of the Lord's kingdom. Upon our return from the assembly, the saints were rejoicing in some of the overflow of the pastor's heart with the great blessing he had received at Columbus. Someone prayed that as a result of the General Assembly there might be a thousand revivals and Leighton craves and claims one of them. We begin a series of meetings Friday, July 6. Three converted

Indians are among the workers. We are praying for a real, heaven-sent revival.—E. C. Krapf, Pastor.

WOODROW, W. VA.

Since sin began to grow in the garden of Eden, long-drawn battles between the hosts of righteousness and the hosts of darkness have been going on. One great battle was fought here against the hosts of darkness in a two weeks' line-up of the Church of the Nazarene with Rev. Oscar Ring as the evangelist. Not only did Satan line up the worst of sinners, who had never tasted of the heavenly fire, but an opposing element lined up in dazzling array, those who professed to know God. After all seekers found pardon and one sanctified—thank God forever—deep pierced the Sword of Truth, wielded by our valiant leader and good pastor, Rev. M. L. Bays, and praying Christians, that sinners could see the awful hell to which they were fast plunging and the church began to see new visions and their profound duty towards their God in whom they must put all their trust. We had fine crowds and the Holy Ghost kept us good order after first night—thank God forever. We recommend Brother Ring for his plain, common-sense way of preaching and the high standard of holiness he maintains.—J. A. Arbogust, Reporter.

PREACHERS' MEETING, MITCHELL, INDIANA

A meeting of the Stone Belt Zone of the Indianapolis District, was held at Mitchell, Indiana, July 2 and 3, 1928. Brother and Sister Atkinson are the good pastors of this church, and with the assistance of their good people, had everything in good shape for our entertainment, which was appreciated by all.

The Lord was graciously with us throughout the meeting. Rev. C. E. Pendry of Bloomington, Indiana, is our splendid chairman, who had charge of all the services. The meeting opened Monday evening, July 2, Rev. Loren Pendry in charge of the song service, Rev. George W. Gatecliff brought the message of the evening.

A splendid crowd gathered again Tuesday morning; Rev. Wesley Martin of Worthington, Indiana, led the devotions. Papers on the following subjects were read and discussed: "Evil Speaking," "Personal Work." These were inspiring and helpful. Rev. C. J. Quinn, our District Superintendent, brought the message of the morning from the subject: "Psychology of Prayer," which blessed and inspired all present.

Tuesday afternoon devotions were in charge of Brother Walters of Seymour, Indiana. The subjects discussed in this session were, "Tithing" and "Family Discipline." Preachers and laymen took part

in the discussions, making them very interesting. We are finding the zone meetings very beneficial.

The evening service was opened with song service in charge of Rev. H. J. Kahrar, Revs. Atkinson and Johnson favored the audience with a special song, which blessed the people in the old-fashioned way. Rev. Samuel Thomas, a converted Jew, gave the story of his life, and in spite of the hot weather the house was packed, and all but a few stayed to the close.

Our next meeting will be held at Bloomington, Indiana, September 24, 25.
H. J. RAHRAR, Secretary.

WORK IN THE WEST INDIES

The purpose of the Church under this dispensation is to evangelize the world. The great commission is, "Go ye therefore and teach all nations." The plan for evangelism is plainly given in Acts 1:8, and the purpose of such evangelism is to call out a people to compose the Bride of Christ. As one writer has said, "In the light of this truth is to be seen the real meaning of missions." I stood in my church last night and listened to nearly one hundred testimonies; the most of them had come up by the way of our altars. On the front seat were four old men, perhaps each one of them was past seventy years of age, their woolly heads were white, their bodies showed signs of the hard life they had lived. Three of the four have been saved in the last year. To hear them testify and to see their old, black faces shine with their new-found joy was enough to pay me for all the sacrifice to come to this field. I have just returned from Barbados where I have spent the last two weeks. The first Sunday there we held our quarterly meeting, after which we visited each one of the twelve organized churches on that wonderful island. The quarterly meeting Sunday began with a baptismal service in the morning and ended with a great evangelistic service at night. God gave us twenty-five precious souls during the day. Brother and Sister Surbrook are faithful workers. We enjoyed our two weeks' stay with them. They are very earnest missionaries and God has wonderfully blessed their labors on Barbados. We hope to be able to keep them another year on these islands. Pray about it. We have eight native pastors and assistant pastors, also several young local preachers on the Island of Barbados. It would have blessed your heart to hear them give in their report on the afternoon of the district meeting. They are certainly self-sacrificing pastors. God bless them!

One unmistakable sign of life is fruit, and one will note that fruit hangs on the new, tender, growing branches, there are in the West Indies District nearly one hundred new converts hanging on the Nazarene tree as probations. There must be life. A sign was hung on the front of the Port of Spain church during the entire week of prayer from May 20 to 27, saying, "Stop, come in, rest and pray." The church was kept open from four-thirty each morning until late at night—a real one week prayer meeting, many wayworn travelers were blessed.

I presume that each missionary field

has its customs that seem strange indeed to the missionary. We often find ourselves wishing that our folks at home could only know something of the things that we constantly see and hear. We had a great wedding in our church—two splendid young people, members of the church and choir. They moved to their little home. Many spoke of how well their home was furnished, so wife and I called to visit them. We made note of the furnishings of the front room as follows: room about 9x10 feet, furnished with two center tables, one victrola, ten chairs, including the rockers, one settee large enough for four, four flower stands, one large sideboard with mirror with 42 pieces of dishes and other things on it, ten pictures on the wall, ten images on one of the center tables, with one large lamp also on the center table, with cushions in each chair, and four on the settee—their idea of how to furnish a home.

When a couple is married the bride is not to leave the house for eight days. After this she is free to go as she desires. If an elderly person dies and there is a child in the family that they have been very fond of, the child is passed over the dead body three times in order to keep the spirit of the dead from coming back to visit the child.

The Indians of Trinidad observe annually what they call the fire pass, at which time their priest literally walks back and forth many times through live coals of fire many inches deep. You say it can't be done, but it is done each year and anyone can see it. Strange power these fire worshipers have.

At a recent meeting one of our pastors was leading in prayer, he began by crying out, "Deah Lawd, reside in our hearts and walk out through our lives." Good theology, after all.

South America is spiritually the dark continent of this day. The United States of Brazil is larger than the United States of America. Then there are Venezuela and Columbia, the Guianas, with many other states, and all that vast section is untouched with the gospel of full salvation, but steeped in Romanism and heathenism. There are over fifteen million Indians in this great territory alone, not including the millions of other nationalities that have never heard of our Christ. Think and pray about this great untouched field. You can stand on the beautiful Island of Trinidad and see the mountains of South America, the greatest missionary field in the world today. Trinidad is the gateway to this great field. The famous Orinoco and Amazon rivers are the channels of passage into the interior of that dark land. A small Christian training school in Trinidad, to train our native preachers and Christian workers of these islands would soon furnish missionaries for the South American field. These natives are used to the tropics and the customs of this people, hence, can live on much less than an American, and also being already on the ground makes it possible for our church to plant mission stations throughout this great field at a minimum cost. The ministerial course and Spanish is all that is necessary to teach.

A young girl came to our altar and got saved and gave her name for baptism, and the following is the story she came to our home and told wife and me: Her mother was very angry with her as she did not want her to become a Christian, but wanted her to live an immoral life. But upon the girl refusing to give up her salvation and live as her mother wanted her to, she, with the aid of a man, beat the girl with a rope doubled until she became unconscious, and then in order to bring her back to consciousness they beat her across the top of her naked toes. The girl left home that night at midnight and went to one of our church members' home to find shelter, for it was raining. She has never been back to her mother since, but is a regular attendant on all the services of the church. Our young people meet many trials, they need your prayers.

It comes to me quite often from different sections of the town that people say when they get into trouble or under conviction that they are going to the Church of the Nazarene and get saved. They seem to think that if they come to the Church of the Nazarene they must get saved.

Tunapuna, Trinidad, is one of the darkest towns on the island. There you will find heathen temples, child marriage among the Indians, fire worship, also devil worship with all its hideousness. Really if described one could hardly believe that such worship could exist, but, thank God, right in this dark town of the deepest ignorance and sin we have a Church of the Nazarene, with Miss Carlotta Graham, a real heroine of the cross as pastor. Miss Graham has lived thirteen years in America, and spent two years of that time in the Eastern Nazarene College at Wollaston, Mass. She is one of our most devout, as well as most able preachers.

Evangelism is the cry of this age; we must have revivals, great centers must be established, self-reliance must be taught to our natives, one of the outstanding features of this field is the growing numbers of native pastors and workers supported entirely by the native church, missionary work that relies solely upon the white staff for development of the field will sooner or later come to a standstill. One of the first duties impressed upon the West Indies Christian is that the love of Christ must constrain him to become a messenger of the gospel which has liberated him from the bonds of sin.

J. I. HILL, District Superintendent.

REGINA, SASKATCHEWAN, W. M. S.

The Regina W. M. S. is just closing a splendid year. The Lord has wonderfully blessed our Missionary Society this year; the membership has doubled, totaling twenty; interest is also increasing. We are thanking the Lord for the leadership and Christian example of Sister Nelson, the president.

We have been studying Latin America and are well pleased with the course of study published by the Nazarene Publishing House. We are supporting a Bible woman in China; have raised for foreign

missions \$55; home missions \$35. Also want to thank the Lord for the splendid work done by Mrs. J. McPherson, president of the Dorcas Society. The Lord has blessed this department of our W. M. S. Clothing, groceries, flowers and money have been given to the value of \$90. The Junior Missionary Band was organized last winter, Mrs. Denpe taking charge. Mrs. Nelson's health will not permit her to accept the presidency another year so Mrs. A. Denpe has been elected in her place. The ladies met June 21st at the home of Mrs. Metcalfe for the annual meeting and the following officers were elected:

President, Mrs. A. Denpe; 1st Vice President, Mrs. C. Collinson; 2nd Vice President, Mrs. L. Thorndick; Secretary, Mrs. J. R. Gayton; Treasurer, Mrs. T. Chamberlain; President Dorcas Society, Mrs. J. McPherson, together with various committee chairmen.

We close the year thanking the Lord for the past and looking forward to greater things in the future for His cause in this great Northwest.

REPORTER.

OUR PRESENT NEED IN MISSISSIPPI

While the Church of the Nazarene in Mississippi is yet very small, it is constantly increasing, and it is being builded on a firm foundation. We are no longer effecting little helpless organizations, leaving them stranded to die for the want of proper pastoral supply, or because of their inability to secure a place of worship, but we are building churches and strengthening the work as we go. Neither are we putting forth effort in the rural districts, as we used to do in this district, but we are getting into the centers, with the view of reaching the rural districts later from the centers, which will be easy enough after we are once securely established in the large towns and cities. This work cannot be accomplished in a day, any more than an oak tree can be grown in a night. If our progress here is slow, it is at least sure.

What we need most now in Mississippi is tents. There have been three tents given us in the last five years. The first of these was worn out by use; the other two were destroyed in storms. Since our last tent was destroyed by the storm in May, our work has been greatly hindered, as it is almost impossible to enter cities where we have no Nazarenes and hold successful meetings without tents. We have never had a tent in this district large enough for large campaigning. A forty by sixty tent is all right where you are not putting on a large campaign, but we need at least one large tent in a district like this, where you can employ the very best talent, both as ministers and song leaders, quartets, etc., and be able to entertain the congregations when they come.

Of course when we cannot get those things we need, we do not quit the field; we are still carrying on the war, and being blessed in spite of the devil and the way even gets brighter, but we could rout the enemy in much shorter time to the glory of God if we had what we need most. We realize that other

places and people have their problems and their needs, and it would be selfish for us to expect our brethren to neglect their own interests near and dear to them just to help us, but we must ask you to pray for us, that God will somehow supply our needs and give us a work here that will be a blessing to the whole denomination, and if possible the whole nation.

Having no tent of our own, I was forced to engage someone who had a tent as coworker, so I have with me now Brother M. L. Garrett and his wife. They are true saints of God and good, earnest workers; we are now in a campaign in Meridian, my home town and next to the largest city in this state. We expect to continue here several weeks if necessary to put the thing over. It cannot be said that the work here is easy, but, "The toils of the road will seem nothing, when we get to the end of the way."

I might add that we have the opportunity of engaging competent pastors when we can build good new churches, so our greatest need is not pastors nor evangelists, for we can get plenty of them, but we need tents. One large one and a couple of small ones, but one large one, anyway.

R. H. M. WATSON,
District Superintendent.

A NEW PROJECT IN LEADERSHIP TRAINING

During the recent District Assembly of the Northern California District held in Berkeley, Calif., the plan of holding a Teacher Training Institute for Sunday school workers in connection with the District Campmeeting was introduced. After some discussion it was unanimously voted that an institute be held during the coming summer in connection with the District Campmeeting which convenes in Santa Rosa, Calif., Aug. 2-12. The sessions of the institute will be from 8:30 to 10:30 a. m. There will be two fifty-minute class period recitations with an assembly period of twenty minutes. Three different courses will be offered during each period and individuals will have the privilege of choosing one of the courses. It will be possible to earn two units of credit during the institute. A registration fee of \$2.00 will be charged, and the pupil will pay for copy of text book. The undersigned has been asked to act as dean.

C. B. WIDMEYER.

A LETTER FROM A SEPTUAGENARIAN

Dear Editor: We are told that if we lack knowledge we are to ask of God who giveth to all men liberally. And we need knowledge that we may know how to rightly divide the Word of Truth.

There are two works of grace: the first is the birth of the Spirit, when we are justified and made children of God; the second is the baptism with the Spirit, when we are cleansed from all sin and the Holy Spirit comes in and takes up His abode in us.—Mrs. Jane Harwood (74 years old), Athens, Tenn.

Your Marching Orders

The late duke of Wellington once met a young clergyman who, being aware of his grace's former residence in the East and of his familiarity with the ignorance and obstinacy of the Hindus in support of their religion, gravely proposed the following question:

"Does not your grace think it almost useless and extravagant to preach the gospel to the Hindus?"

The duke immediately rejoined:

"Look, sir, to your marching orders! Preach the gospel to every creature."

On another occasion, it is said, that the duke gave an order to one of his officers who tried to show that what he was bidden to do was impossible.

"Sir!" said the duke, "I did not ask you your opinion, I gave you my orders." *Jesus orders you to go.*

Dr. Baedeker

Dr. Baedeker, the hero evangelist (with one foot in the grave and the other in heaven), said "My time is running out, I am seventy years of age and I wish therefore to stir up the holy ambitions of my younger brethren to take up the glorious work of carrying 'the Light' into the darkest places of the earth where sin rules over the hearts of men and where nothing but the gospel and redemption by the blood of Jesus can be of any avail."

The World

"A heathen got worried about his sins, and came to a priest, and asked how he might be cured. The priest said, 'If you will drive spikes in your shoes and walk five hundred miles you will get over it.' So he drove spikes in his shoes and began the pilgrimage, trembling, tottering, agonizing on the way, until he got about twenty miles, and sat down under a tree to rest. Nearby a missionary was preaching Christ, the Savior of all men. When the heathen heard it, he pulled off his sandals, threw them as far as he could and cried, 'That's what I want, give me Jesus! Give me Jesus!'"

A Soft Pillow

Rev. Jas. Stalker in one of his good books says, "For all men there is a day coming when any service they have done to Christ will be the memory of which they will be most proud. It will not be the recollection of the prizes we have won, the pleasures we have enjoyed, the discomforts we have escaped that will come back to us with delight as we review life from its close, but, if we have denied ourselves, borne the cross for Christ's sake, the memory of that will be a pillow soft and satisfying for a dying head. In that day we shall wish that the minutes given to Christ's service had been years and the pennies, dollars, and every cup of cold water and every word of sympathy and every act of self-denial will be so pleasant to remember that we shall wish they had been multiplied a thousandfold."

Though Love repine, and Reason chafe,
There came a voice without reply—

'Tis a man's perdition to be safe,
When for the truth he ought to die.

—R. W. EMERSON

Idolators

"But the fearful, and unbelievers, and the abominable, and murderers, . . . and idolators and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Lost in time! Lost in eternity! Lost in life! Lost after death! Dead while they live and sweeping on at terrific speed to the second death. Hopeless they live, hopeless they die, hopeless they go into eternity. Led, governed, controlled by sin and Satan on earth, down, down, down they go to a devil's hell to curse and kill and groan forever.

Enclosed find subscription for three years to the HERALD OF HOLINESS. I thought I would pay ahead, then I will not run out of a copy. I would rather fast each week to get the price of my subscription than to do without our church paper. It is the best in the land and that is what God has promised. The editorials can't be beat; it is well edited, and well printed, and well delivered, and I don't know what more we could ask.—Winfield Scott May, San Diego, Calif.

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My sister—Miss Alice B. Lewis
—of the Edwards Ladies' Quartet
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Stop Praying

"I have long since ceased to pray 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion on a lost world and now it is time for you to have compassion; I have given my heart, now give your heart.'"

*"We love the old story
Of Christ and His glory,
But where it has never been told
There are hearts that are weary,
And lives that are dreary,
And sheep that are out of the fold."*

*"For help they are crying,
They're languishing, dying,
In dark heathen lands far away,
Does nobody care
That they perish out there?
Oh, haste to the rescue today."*

World Vision

"Anything less than a world vision of a world need and a world Savior who bore away the world's sin can never satisfy our world loving God and Father. Anything less than this will dwarf our soul and dwarf our sacrifice and dwarf our service and dwarf our success."

God loved the world. Do you?

The World

"No man," said Archbishop Temple, "has any right to be called a Christian at all unless he is working up to the hilt to promote, by all means at his disposal, the fulfillment of Christ's command to evangelize the world."

Psalm 2:1-12—Some day man's opportunity will have had full run. God's patience will have endured the tangle of earth to the full for man's sake. Then the King will rise up from His seat. He will step into action anew on the earth. He will put an end to the control of evil, clean up the earth, right the wrong, and heal the broken-hearted. We hasten the glad day by being true now to the King.—S. D. GORDON.

To Young Men

W. M. Turnbull, of India, addressing some young men, once said, "Something will happen to you, young men, if you ever see a world lying in darkness; if the fact ever grips your soul that men are dying by the thousands, without a knowledge of the only One who can save from eternal loss and damnation."

A lowlier task on them is laid,
With love to make the labor light;
And there their beauty they must shed
On quiet homes, and lost to sight.
Changed are their visions high and fair,
Yet, calm and still, they labor there.
—Hymn of the Ages.

Though heralded with nought of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dewfall, heed it well—
Thy Father's call of love.

—WHITTIER.

Christ Is My Light

By Helen C. Williams

At morn He is my Rising Sun,
At noon my Light of Day;
At twilight He's my Rest Well Won,
At night my soul's Sure Stay.

For all the day He is my Shield,
My strong Abiding Place;
No weapon that my foe can wield
My Fortress can displace.

O Rest, O Stay, O Light, O Sun,
Give me while life shall last
Strength for my race of earth to run,
And joy in heaven at last.
New Haven, Conn.

Dying Gifts

*"Give while you live;
Your dying gifts may fail
To hush the world's sad wail,
Your gold laid up with care
An enemy may share;
The shameless prodigal
Perchance may waste it all.
Give, and the influence
May save from rank offense
The children of your love,
Lay up such wealth above
Since God gives back the price
Of all your sacrifice."*

When we in darkness walk,
Nor feel the heavenly flame,
Then is the time to trust our God,
And rest upon His name.

—A. M. TOPLADY.

I cannot afford to be without the HERALD OF HOLINESS. Its messages are wonderful to me.—Clara J. Creighton, Kansas.

You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment.

Let us fail in trying to do something rather than sit still and do nothing.

Nothing is eternal but that which is done for God and others. That which is done for self dies.

Bethany-Peniel College Campmeeting

July 26 to August 5

Dr. R. T. Williams, General Superintendent, and many others as special workers.

Rates reasonable, accommodations for all.

Plan now to attend fall term of school opening September 10th.

For particulars write

Rev. S. S. White, President, Bethany, Okla.

CHURCH NEWS

KEARNEY, NEBRASKA—"We have been greatly blessed and helped by the soul-stirring messages, both in sermon and in song, from our pastor, Rev. Victor L. Abbey. The church here was bankrupt and unable to properly support a pastor when Rev. Abbey came, but he put his heart and soul into the work and by his faithful and untiring efforts with prayers and tears, we have been enabled to pay off a number of debts long past due and to make a fair showing financially. There have been some divinely healed and others saved and sanctified. Our W. M. S. has had many gracious seasons of prevailing prayer for our missionaries and the missionary work. We are thankful for our faithful president. Our young people have been faithful and zealous in visiting the shut-ins and encouraging them with their songs and prayers. Our Sunday school is doing good work. We thank God for Rev. Abbey and his good wife and children and trust they will be the same blessing to others they have been to us who have labored and prayed with them."—Grace M. Miller, Reporter.

WEBSTER CITY, IOWA—"Have been very busy visiting in homes and praying with the sick and with many dear folks that are shut in and cannot go out to church. I have made over one thousand pastoral calls this assembly year and bought a number of good books from our Publishing House and read them, besides all my other work as a pastor. Well, we are still forging along here with some degree of victory in all departments of the church. Wife and boys are visiting in Missouri; will be home this week. Brother Dobson, our District Superintendent, was with us the 24th of last month. We had a good time together and will say to our brother, 'Come again.' Well, we are encouraged in the Lord's work. Jesus was never more real to our hearts than He is these days. He is so good to those who have pure hearts. We are looking up and trusting God to give us a great revival with the Ludwigs next month, beginning the 18th. Remember us, dear saints, at a throne of grace. We have some of the best people in the world in this church who stand loyally by us with their prayers and means. Yours for a clean work."—C. C. Sellards and wife, Pastors.

DELPHI, INDIANA—"The revival closed at the Pilgrim Holiness church June 3rd. We were highly honored by having dear Brother and Sister Edwards as our evangelists from Elmore, Ohio. The Lord was surely in our midst and helped Brother Edwards to preach the old-time gospel. One dear man of God saw his entire family fall at the feet of sovereign grace and come through with victory. We believe it is the best revival we have had in six years. There were thirty-eight professions."—L. Dale, Reporter.

OKLAHOMA CITY, OKLAHOMA—"After I left the pastoral charge at Slick, Oklahoma, I thought I would get on a farm and work until I could get a little better

fixed financially but I am getting farther behind. My wife is in the hospital and I am under a burden for a lost world. I am an old corn field boy, saved and sanctified and called to preach. I feel the call to the work of God. If there is anyone who reads this knowing of a little struggling church or some country place that needs an old-time revival, or any place where no one else will go, let me know and I will be there as soon as possible. I will ask that all who read this please pray for my wife that she may soon be with me in the work."—J. H. Vandiver.

ADRIAN, MICHIGAN—"The church at Adrian was unusually favored the last week in having our beloved General Superintendent Goodwin with us for two days, giving us two splendid services. The Lord was with us and I feel sure we are going to reap a harvest from his brief stay in our midst. Dr. Goodwin's presence meant much for this struggling church. A goodly number of friends, visitors and some strangers came and went away with a better feeling toward the Church of the Nazarene. Brother Jas. Miller comes to us in September for a meeting. We covet your prayers for the work here."—U. B. Arnold, Pastor.

CUSHING, OKLAHOMA—"While we have not reported for some time we have been busy just the same. Evangelist F. N. DeBoard of Carthage, Missouri, held us a good meeting just before the General Assembly, which I think will continue to reap lasting results. We now have the first unit of our new church, a brick basement with ten Sunday school rooms and an auditorium large enough to accommodate our present congregation. Also have on hand 20,000 brick as a beginning to finish the building. We have built, using as much of the material out of the old church as possible, a new six-room parsonage modern in every respect. Our church and parsonage face the city hall with its shrubbery and flowers, which gives us an ideal location. Our present indebtedness is \$4,400, which can easily be handled. After serving this church for six years we have decided to make a change, and go wherever God may lead. And the church here is anxious to get God's man to serve them."—L. A. Bolckjack, Pastor.

PASTOR V. B. ATTEBERRY, ADILENE, TEXAS—"Just recently our revival with the Cleghorn Evangelistic Party came to a close. The devil made the fight hard, but the God of our salvation came in answer to earnest, prevailing prayer, and the forces of Beelzebub were driven back and the church's triumph came. Old-fashioned scenes of repentance and confession were manifest and as a result old-fashioned cases of salvation were obtained. The burden of the church was such that all nights of prayer were engaged in, the groans of burdened hearts could be heard at all hours of the night. Not all that was hoped for was realized but there were fifty that prayed through at the altar, these coming from the various walks of life to the life in Christ Jesus. Early in the meeting our Brother Price, singer of the evangelistic party, was stricken with fever and at this time is in the hospital here with typhoid fever. His services were greatly missed in the meeting. Glad he is improving nicely now. It happened also during this revival that the Rev. Lon R. Woodrum, who is of the party, 'married him a wife,' the bride coming from Kansas City, Missouri. We bespeak a great future for this Spirit-filled and talented young couple. We predict for them that they will be a terror to the devil and be even greater soul winners for God and the church. We feel that they are among our very finest young Christian workers. They are great for stirring interest, especially among the young people. The meeting closed with a nice class coming into the fellowship of the church and a spirit of zeal that is going to help push the work here on to greater things. Our Sunday school is doing splendidly with Mr. J. S. Thomas as superintendent. He and his school are growing together. Surely he is a God placed man. Our Senior and Junior N. Y. P. S. work is growing in numbers and deepening in spirituality with efficient leaders at their head. Our prayer meetings are well attended and the blessing of the Lord falls in our midst. We are enjoying already some benefit from our "baby orchestra," babies for age but adults for activity, they are a

WANTS

WIDOW wants housekeeping position in Christian home. Mrs. M. J. Mabon, 123 W. Rouse Ave., Peoria Heights, Ill.

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An Exposition of 1 Cor. 13

By W. G. Bennett

A devotional meditation on the Love chapter—1 Corinthians 13. Full of inspiration and soul food. 24 pages, paper binding.

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great asset to our work. This great work of 'Nazareneism' is our delight. We feel that what we do must be done quickly, for we surely believe that our Christ is soon to make His return and catch away His Bride. Our prayer and aim is to stay on the job for God and holiness and with a loyal band such as God has here it is expected there will be trophies in that day to lay at His feet. If there are those in Abilene that you would like to have touched with the work of the church here, please write us their names and addresses and we will endeavor to reach them."

EVANGELIST P. P. BELEW—"Since last reporting we have been in labors varied and abundant. Eight days were spent on the Michigan District, campaigning for Olivet College. God gave us good success, and we very much enjoyed raising money to pay on the indebtedness of our school. The next engagement was with our church at Cornell, Ill. As it was the corn planting season and the attendance was small, the benefits of the meeting were chiefly to the church. Following this we were with our church at Auburn, Ill., in a two weeks' meeting. The battle was hard for awhile, but broke through well at the last. The Methodist pastor was present once and the Presbyterian pastor two or three times. Pastor L. C. Brown is both a good man and a good yoke-fellow. It was my privilege to raise \$89 for him the last night of the meeting. My last meeting was a four days' convention with our church at Ladoga, Ind., where Rev. Mertie Hooker is the good pastor. God gave us some good victories and we raised about \$40 on the pastor's salary. This was my third meeting with this church and my eighth with the pastor. Following this meeting we attended the great General Assembly at Columbus. I am now in Olivet at home with my family a few days before leaving for other meetings. Pray for me."

PASTOR G. W. ANDREWS, NORTH EAST, Mo.—"Glad to report victory. God is leading and the people have a mind to obey God. Rev. David Gannon, evangelist, just closed a revival meeting. Brother Gannon labored zealously among us. A number sought the Lord. There

were also three definite cases of healing. The pastor spent four pleasant days with Brother Nielson and his church at Darby, Pa., since last reporting. They evidently appreciated our efforts."

EVANGELIST N. E. TYLER—"We have been busy for a few weeks on the Hamlin District. We were at Memphis, Texas with our dear Brother Short the last part of May. We were sick the better part of the meeting, but God gave us a good meeting before the close. Brother C. V. Spell of Beaumont, Texas, was our helper. A finer, more consecrated man cannot be found. We enjoyed very much this dear man. We also met our old friend and brother, B. Helm, and dear Brother P. L. Pierce and wife. They came over from Wellington. We met and got acquainted with Rev. Hagemier, the father of the Hagemier preacher boys. We were nicely entertained at Brother and Sister McBrayer's home. We shall ever remember their kindness shown us while sick. May God reward them. We next went to Floydada, Texas, not a new field, but worse than a new field. Some sixteen years ago we secured the park for the meeting, running three Sundays, resulting in quite a revival with a new Church of the Nazarene, with some of the salt of God's earth coming in. They are now planning a building soon. We organized them into a tithing band of Nazarenes. We expect to hear great things from them in the future. We are now at Jacksonville, Texas, a point we served as pastor some fifteen years ago. Here we are associating with one of our superannuated brothers, S. W. Gregory. How it blesses our hearts to see him and his good wife nicely being cared for through our Ministerial Relief. I am praying God to speed the time when there will be no lack. We are in the second day of the meeting; good crowds and good prospects for a real revival. Pray for us that this may be the best summer of our evangelistic efforts."

CLEGHORN EVANGELISTIC PARTY—"We last reported from Slaton, Texas, where we worked with our dear Brother Phillips in a battle against many odds. This is a Catholic town, and quite a stir came out of our meeting there. A good many were saved and sanctified, in spite of the devil. From Slaton we went to Brownfield, Texas. There is no Church of the Nazarene there. There were some conditions that prevented the organizing of a new church there. However, Brownfield is a promising field. We went to Abilene from Brownfield to work with one of the finest men on the Hamlin District, Brother Vernon Attebury. We learned to love him greatly. At Abilene we had fifty professions and a fine class was taken into the church. One misfortune befell us at Abilene; Brother Price was stricken with a severe case of typhoid fever, and we had to leave him and his wife there. The prayers of the church are requested in his behalf. Also, while in this town, Brother Woodrum was married to Gertrude Haldiman of Kansas City. At this writing we are at Burkburnett. Here we

are in a battle. We miss our singers, and the devil is hammering us hard; but we know that God is not dead, or even sick, so we are going on."

E. D. AND WINNIE SIMPSON, SULPHUR SPRINGS, TEXAS—"We are glad to report that God is giving us a good meeting here; souls are coming to the altar and finding God precious to their hearts, for which we give Him the glory."

TELEGRAMS

LUBBOCK, TEXAS

Splendid opening day in the new church. Saints are encouraged. An increase of thirty-one students in Bible school at first service in new church. N. Y. P. S. well attended with a fine crowd of young men and women. We are determined to be true to Jesus and souls of men. Two precious souls sought God during the day. The outlook is bright for a great church at Lubbock.—S. H. Erwin, Pastor.

FREEMAN, SOUTH DAKOTA

Rev. D. M. Coulson of Loudon, Tennessee, with us in tent meeting. His messages are unctuous and powerful. Good crowds are coming. Conviction is settling down on the people. All the readers of the HERALD remember Freeman in your earnest prayers.—Rev. A. McNaughton, Pastor.

Five Hundred Bible Questions (With Answers)

By

Rev. C. B. Widmeyer, D. D.
Suitable for the Home, the
Sunday School and the
Young People's Society

During the year of 1923 the author of this booklet conducted a Bible Contest through the columns of the Youth's Comrade. A large number of people responded, taking an active part in the work. Some parties engaged in the contest were as young as nine years of age, while three people had passed the eightieth mile post. The youngest person to complete the work was eleven years of age, and the oldest person was eighty-three.

The preparation of these questions was not according to any set rule of order. In arranging the work for publication a little time has been taken to classify the questions, in order that they may be more useful.

25 cents

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A CORRECTION!

Dr. C. B. Widmeyer's new book "Five Hundred Bible Questions" through an oversight has been advertised at 50c a copy whereas the price is 25c. A few orders at 50c were received. If those who remitted this amount will drop us a card we shall be glad to refund the overpayment.

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ANNOUNCEMENTS

NOTICE—It gives me great pleasure to recommend Miss Zola Young and Miss Louise Cornell of Columbus, Ohio, as song evangelists. Their singing is of the highest order. Their lives measure up to their profession and they win wherever they go. They usually get repeat calls and have no need of this recommendation except to widen their acquaintance. Address them at 113 Chittenden avenue, Columbus, Ohio.—Chas. A. Gibson.

NOTICE—I am now exclusively engaged in the revival work. My wife travels with me as special singer, leader of choir and pianist. We are now ready to consider calls for fall and winter meetings. Our home address is: 1246 Waverly Place, St. Louis, Mo. I am now in a meeting at Hemet, California, and will continue until September 1.—C. I. Deboard.

REQUEST FOR PRAYER—A reader of the *HERALD* in Tennessee requests prayer that he may be reclaimed from a backslidden condition.

NOTICE—Please announce that my new address is 442 Drew Ave., Brooklyn, N. Y.—G. Howard Rowe, Evangelist.

The consecrated missionary church is not a cistern; but a living fountain.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.

The real question is not how much of my money will I give to God, but how much of God's money will I keep for myself?

SONGS FOR THE LAST DAYS

Have you heard Prof. Lowman sing "The Lost Sheep" from Book No. 1? or Prof. Kenneth Wells and wife sing "Yes I Know" from Book No. 2? Books sell at 65c each; two books for \$1.00.

Mrs. Anna Waterman
759 N. Orange Grove Ave.,
Pasadena, Calif.

DEATHS

TOMLINSON—Mrs. William Tomlinson, whose maiden name was Lillian Belden, was born at Mondovi, Wisconsin, December 5, 1879. She spent her girlhood days at Dawson, Minnesota, where the family moved when she was five years of age. She was united in marriage to William Tomlinson, May 26, 1900. Two years later they moved to St. Paul, Minnesota, where they have since resided. To this union four children were born: Percy (deceased), Mrs. Corn Chambers, Ethel and Gladys Tomlinson, all residing in St. Paul. Mrs. Tomlinson was gloriously saved and sanctified wholly in August, 1925, under the ministry of Rev. E. Coryell. Shortly after this she united with the Church of the Nazarene under the leadership of Rev. J. O. Schaap. Since that time her life has been sweetly blessed of God because of the Christ within, her wondrous hope of glory. In the evening of June 13, 1928, she made her flight to mansions in the skies, cancer being the cause of her departure. The funeral service was at the Church of the Nazarene, where she loved to be with the Lord and His saints. Special songs were sung, the message preached from Psalm 16:15 and 2 Timothy 4:7, 8, Evangelist Coryell officiating, assisted by the writer. God sweetly blessed in tenderness and comforting grace. Before her death she had the pleasure of seeing her family of husband, three daughters and son-in-law in the way of truth. Surely she has been a real wife, a good mother, a godly sister and a friend to all. Beyond a shadow of a doubt, she has entered the heavenly city and is now singing the song of Moses and the Lamb. Her memory is one that will be cherished because of her sweet spirit. We can say as John Wesley of old, "Our people die well."—Evangelist C. T. Corbett.

JAMESON—Ellen Mae, infant daughter of Claude Decosta and Anna E. Jameson, was born in her late home, 2619 Taylor street, Kenmore, Ohio, March 16, 1927, and departed from this storm-tossed life at the Children's Hospital at Akron, Ohio, Wednesday morning at 3:30 o'clock, April 4, 1928, at the age of one year and eighteen days. Measles leading to pneumonia and complications caused her death. Parents, relatives, doctors, nurses and friends did all they could to save her, but in vain. Left to mourn their loss besides these mentioned are her brothers: Richard Barton and John David Jameson, grandparents, Mrs. Minerva Ellen Jameson of Lakewood, John W. and Mrs. Mabel J. Barton of Lakewood, Cleveland, Ohio, miss

the joy that this precious little life afforded them. Many other friends and neighbors, also the members of the Kenmore Church of the Nazarene entered deeply into the sorrow of Mr. and Mrs. Jameson in the loss of this sweet little one. Funeral services were conducted at the home Thursday evening at 8 o'clock by the Rev. H. H. Davis, pastor of the Kenmore Church of the Nazarene. On Friday morning following the little form, so beautiful, was taken to the Riverside Cemetery in Cleveland and there tenderly laid to rest.—H. Harold Davis, Pastor.

SANDERS—Mrs. R. W. Sanders, 71 years old, a resident of Ward County and Minot since 1901, died in Minot hospital February 29, 1928, at 3:05 p. m. She had been an invalid since a paralytic stroke suffered over six years ago. Funeral services were held Sunday from the Church of the Nazarene at 3 p. m., with Rev. F. V. Itumanni officiating. Burial was in Roschill Cemetery. Survivors are two sisters, Mrs. N. K. Mehegan of Sacramento, Calif., Mrs. Christyann Spratt of Mellette, S. D.; two brothers, Jonas B. Kepner ofergus Falls, Minn., and Nicholas C. Kepner of Seattle, Wash. Mrs. Mehegan was the only survivor present for the funeral.

SUTTON—Rev. W. W. Sutton died June 19. Funeral services were held at McGregor, Texas, by the writer. Brother Sutton died in the faith, he left a good testimony to console his loved ones. He leaves two sons, one daughter, three brothers, two sisters, and a number of friends. Rev. Sutton has been in the work of the Lord for many years. His home was McGregor, Texas. All the children promised at the funeral to give their hearts to Christ. Pray for these who need your prayers.—G. R. Dosier, Temple, Texas.

FUDGE—On April 28, 1928, Jessie E. Fudge, at the age of forty-seven years, departed to be forever with the Lord. Sister Jessie was a Christian from girlhood and active in the Sunday school and other departments of the Methodist church of which she was a member. She grew to be an unusually bright, alert young woman. She always wore the worth-while smile. With this brave smile she faced in life many problems and many hard things, and won out. The care of aged parents fell on her so that she was early thrust into the business world. This gave her touch with and knowledge of people, and she made many warm friends in all the walks of life, among the high and the lowly, the rich and the poor. She also developed keen business ability. Whatever she did she put her whole self into it, so that when she came, some eight years ago, into the First Church of the Nazarene of Springfield, Illinois, she at once became a great asset. She was church secretary for six years. She had for years a great longing to be able to give all her time to the work of the Lord and in January, 1927, in co-operation with Brother A. S. Spaulding, formerly of Springfield but now of Long Beach, Calif., the way opened up for her to do so and she became our regular church worker. She was especially efficient in working with the children and under her supervision the primary department of the Sunday school more than quadrupled itself, and through the children many of the parents were won for Christ. She was very happy in this work and seemed almost invaluable to the church, when like a bolt out of a clear sky in the early fall of 1927, the news was whispered that she had cancer and the pronouncement of our best physicians was that it was too far gone for human aid. Earnest prayer was offered that God would heal her, but His ways are not our ways. Through all the weeks and months of intense suffering God's grace was exemplified as sufficient and her interest in the things of the kingdom never waned. She was vitally interested in the work of the Springfield Redemption Home and

Lectures to Professing Christians

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was president of the woman's auxiliary board of this institution. It was at a Thanksgiving service in this home nine years ago that she obtained the blessing of entire sanctification. As the end drew near, talking to friends, she left this beautiful testimony, "I know my time is at hand, but I have wonderful peace in my heart and I'm just waiting for Him to say 'come'."—Bertha C. Ashbrook.

ETIS—Elsie Etis was born near Cordell, Okla., Jan. 6, 1910, and passed to her reward to be with Jesus from her home near Dill, on June 17, 1928, at the age of 18 years, 5 months and 11 days. She leaves to mourn her departure a father, mother and three brothers and four sisters, beside a host of friends and relatives. Elsie had always been an exceptional child to obey and please her parents, and was very lovable and kind to all. She was converted last August and sanctified three weeks later and joined the Church of the Nazarene at Dill, of which she was still a member. She was one of the most devoted Christians we have ever had the pleasure to be pastor of. She was loved by all who knew her, and through her sickness she constantly prayed and asked her friends to pray and passed out in the triumph of faith. Her body was laid to rest southeast of Dill, Sunday, June 17, services being conducted by her Sunday school class and her pastor, Rev. Howard Hale.

ARTERBURN—On May 23, 1928, Samuel E. Arterburn departed this life to be with Jesus. His life was one of battles. While in the prime of life from the viewpoint of age, that dreaded disease, tuberculosis, fastened itself upon him and with the aid of the best physicians, and the prayers of God's people, he was unable to make the grade. While in his twenties the Lord laid his hand upon him to preach, and for awhile he attended Central Nazarene Academy, but financial conditions forced him to leave school and take up his former occupation—barbering. For months the people prayed and did their utmost to get relief for our suffering brother, but seemed to be of no avail. His life was spotless. No man ever held any higher ideal of Christianity than did Brother Arterburn. Some four or five years ago he was genuinely converted and afterward was sanctified, and united with the Church of the Nazarene at Hamlin, Texas, to which church he belonged at his death. He was loyal to the church and its institutions. He was a strict tither, and an ardent advocate of the doctrine of full salvation. We have lost a true friend and brother, but heaven has been made richer by his presence. In 1918 he was united in marriage to Miss Mamie Denton of this county, and to this union were born three children, Anne Belle, Maurine, and Earline, who are left to mourn their loss. He leaves a loving wife, the above mentioned daughters, a father and mother, six brothers and one sister. Funeral services were conducted in the Church of the Nazarene by the pastor and Rev. James N. Cooper, a former pastor, and Rev. E. A. Ramsey, an elder in the Pilgrim Holiness church. The life he lived was spoken of by the large crowd that filled the church to its seating capacity to view his last remains. Interment was made in the Edgewood Cemetery near Covington, Texas.—N. Edward Scott, Pastor.

HAMILTON—On February 3, 1928, Rev. J. O. Hamilton passed to his reward. While working in the Hillsboro Furniture Store Saturday morning, he was stricken suddenly with apoplexy, and before anyone could reach him he was gone. He was born Nov. 15, 1862, at Rome, Georgia, coming to Texas in his youth and locating near Whitney, this county remained here during his life. Brother Hamilton was converted at an early age and united with the Methodist church, and was steward in that church for twenty-eight years. In 1912, he received the experience of holiness, and from that time was an ardent exempli-

fier of the doctrine of perfect love. His closest friends and those with whom he was closely associated in his business dealings testified that he lived the life. The Church of the Nazarene in Hillsboro has lost one of her staunchest friends and supporters, but our loss is heaven's gain. In 1885, Brother Hamilton was united in marriage to Miss Nettie Tonahill, and to this union were born seven children, three girls and four boys, as follows: Mrs. J. L. Trammill of Waco, Mrs. V. W. Johnson of Dallas, Mrs. Sanford Tucker of this city, Mr. Edgar Hamilton of Houston, Mr. Walter and Mr. Oscar Hamilton of El Paso (these three are attorneys at law), and Mr. Rufus Hamilton of El Paso. After the death of his first wife, some fifteen years ago, Brother Hamilton was again united to Miss Beulah Lagrone of this city, on January 5, 1921, and to this union were born two children, James Wilburn and Norma Jean, ages three and one. Brother Hamilton united with the Church of the Nazarene in 1914, and since that time has been an official member of the church. Funeral services were conducted in the Church of the Nazarene, Rev. J. G. Petty and the pastor officiating. Those left to mourn their loss are numerous, and in that number are one brother and two sisters, a loving wife and nine children. The church was crowded to its utmost, and then would not accommodate the people who were at the funeral. His life speaks louder than our preaching.—N. E. Scott, his pastor.

CAMPMEETING CALENDAR

July 17 to 29, Sixth Annual Campmeeting, Cecil Union Mission, Cecil, Pa. Workers: R. G. Flexon, D. E. Wilson, Charles Embrey, Alvin Young. For further information address Cecil Union Mission, Cecil, Pa.—Jean W. Montooth.

July 19 to 29, Ohio District Campmeeting, North of Columbus on Moore's Road, between Cleveland Avenue and the "C. C. C." highway. Workers: C. A. Gilson, Raymond Browning, T. M. Anderson, F. M. Messenger, Rev. and Mrs. B. D. Sutton, The Vaughan Radio Quartet. For information address Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 19 to 29, First Annual Campmeeting, Woods County Holiness Association, Hopeton, Okla. Evangelist, Rev. Oliver G. Wilson; music in charge of Pilgrim Holiness church. For further information write Rev. John McGraw, Secretary, Alva, Okla.

July 19 to 29, Annual Campmeeting, Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: J. F. Knapp, Howard Sweeten, D. F. Brooks, Miss Florence A. Fairbanks, Woodford Taylor. For information write H. J. Cornell, Corresponding Secretary, 46-14 Burling St., Flushing, L. I.—John A. Duryea, President.



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Starting July 20, Hudsonville campmeeting, Hudsonville, Texas. Workers: Z. T. Thacker, Richard Felsburg, Oscar Felting. For further information address H. M. Curtis, Telephone, Texas.

July 26 to August 5, Arkansas District Campmeeting, near North Little Rock, Ark. Workers: Dr. A. O. Henricks, Andrew Johnson, and Miss Ruth Harris. For information write Mrs. Anna L. Oliver, District Secretary, 621 Olive St., North Little Rock, Ark.—John W. Oliver, District Superintendent.

July 26 to Aug. 5, Sixteenth Annual campmeeting, Warsaw, Ohio. Evangelists: Rev. W. V. Loveless, London, Ohio; Rev. W. H. McLaughlin, Canton, Singers: Ernest B. Marsh, Virgil Siberal. The association has no tents, but you are welcome to bring your tent and to camp the entire time. For information, write Adah Shepard, Secretary, Warsaw, Ohio.

July 27 to August 5, Annual Campmeeting, St. Croix Falls, Wisconsin. Workers: W. R. Cain, John T. Hatfield, E. O. Chalfant, Miss Daisy Dean. For information write P. A. Dean, Ashland, Wisconsin.

July 27 to August 5, Annual Campmeeting Arkansas Valley Holiness Association, Hartman, Colorado. Evangelist Paul W. Thomas. For information write Rev. Marion Hill, Wiley, Colorado.

July 27 to August 5, Park Lane, Virginia, Nazarene Camp. Workers: William Heslop and wife, Miss Christine Williams, N. B. Shade. For further information write Rev. Charles Mateer, Rosslyn, Va.

July 27 to August 5, Georgia District Campmeeting, Adrian, Ga. Workers: Oscar Hudson and wife, L. S. Huff and wife. For further information write Miss Aurelia Moore, Pavo, Ga.

July 27 to August 5, Decatur County International Campmeeting, Letts, Indiana. Workers: T. H. Gaddis, the Moser sisters. For information write Rev. Arthur McQueen, Westport, Indiana, or Mrs. Ernest Carder, Letts, Indiana.

August 2 to 12, Annual Campmeeting of the First Illinois Holiness Association, Sherman, Ill. Workers: Rev. Frank E. Arther, Rev. J. W. Dibben, Della B. Stretch. For information write Mrs. Julia Short Hayes, Secretary, 2217 E. Capitol Ave., Springfield, Ill.

August 2 to 12, Lily Lake Campmeeting, Binghamton, New York. Evangelist J. M. Hames of South Carolina. For information write Rev. R. R. Dyer, 12 Home Ave., Binghamton, N. Y., or Rev. C. J. McCallum, Tully, N. Y.

August 2 to 12, Thirty-third Annual Peniel Holiness Campmeeting, Peniel, Texas. Workers: J. W. Goodwin, Lum Jones, Wallace Swan. For further information write E. C. DeJernett, Peniel, Texas.

August 3 to 12, Northern California District Campmeeting, Santa Rosa, Calif. Workers: J. B. Chapman, H. Orton Wiley, F. B. Smith and family. Also a Teacher's Training Institute under direction of C. B. Widmeyer. For further information write Rev. E. J. Ewell, 767 Mill St., Santa Rosa, Calif.

August 3 to 12, Annual Campmeeting of Michigan District Pilgrim Holiness church, Seminary Park, Owosso, Mich. Workers: George B. Kulp, E. E. Shelhamer, Julia A. Shelhamer, Charles L. Slater.—Rev. B. O. Shattuck, District Superintendent.

August 3 to 19, Oregon, Wisconsin, Hallelujah Camp. Workers: Rev. Theo.

Ludwig and wife and other splendid people. Address Rev. Jack Linn, Secretary, Oregon, Wisconsin.

August 3 to 12, Washington-Philadelphia District Camp, North East, Maryland. Workers: J. G. Morrison, J. H. Parker, Mr. and Mrs. H. M. Hyatt. For information write Rev. J. N. Nielson, 212 Parker Ave., Collingdale, Pa.

August 4 to 14, First Annual Campmeeting, Southwest Holiness Association, Elkhart, Kansas. Evangelist C. B. Fugett. For further information address Rev. Cargill, Secretary, Hooker, Okla., or J. W. Youngman, President, Elkhart, Kansas.

Aug. 9 to 18, Ozark, Ark., Twenty-eighth Annual meeting. Workers: Rev. J. S. Wallace, Rev. Euland Simpson and wife. For information, write Maggie Knox, Secretary, Ozark, Ark.

August 9 to 19, Wisconsin Wesleyan Methodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Preston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lewis, and others. For information write Rev. J. B. Clawson, Wauwec, Wisconsin.

August 9 to 19, Annual Campmeeting of Indiana District, Pilgrim Holiness Church, Frankfort, Indiana. Workers: Paul S. Rees, R. A. Shank and wife. For rooms write Rev. Elmer Klopfenstein, 1436 W. 10th St., Muncie, Ind. For general information write Rev. D. E. Snow, 123 W. 24th St., Anderson, Indiana.

August 10 to 19, National Park Holiness Campmeeting, National Park, N. J. Workers: G. W. Ridout, Wm. Grum, I. S. Hackett. For information address G. W. Perkins, Delanco, N. J.

August 10 to 19, San Antonio District Campmeeting, Waco, Texas. Workers: Rev. A. L. Parrott and Rev. S. S. White.—O. F. Hatfield, District Superintendent.

August 10 to 20, Wheeling Campmeeting, near Hazelton, Indiana. Workers: Grover B. Wright, Mack Anderson and wife. For information write Miss Stella E. McRoberts, Hazelton, Indiana.

August 10 to 20, Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Arthur C. Tunnell and wife, Thurmond W. White.—Mrs. Lige Martin, Secretary, Prescott, Ark.

August 10 to 20, Holiness Campmeeting, Atlanta, Texas. Workers: Jarrette and Dell Aycock.—Mary E. Perdue, Secretary, Atlanta, Texas.

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 616 S. Vine St., Wichita, Kans.

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August 16 to 26, Fourth Annual campmeeting of the Armstrong County Interdenominational Holiness Association, three miles from Kittanning, Pa. Workers: T. M. Anderson, Raymond Bush, J. E. Walter, Leslie Conley, Mrs. G. R. Churchill. For particulars write Rev. Carl Hammerly, McGrann, Pa.

August 16 to 26, Sixteenth Annual Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: C. W. Butler, W. L. Surbrook, Mrs. Julia Shelhamer, Mr. and Mrs. A. H. Johnson, Miss Lillian Scott. For information write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., or Rev. A. Buege, Pres., White Pigeon, Mich.

August 17 to 26, Carthage, Kentucky, Holiness Campmeeting, California, Ky.

Workers: G. Howard Rowe, J. E. and Ada Redmon, Paul and Dora Gell. For information write J. R. Moore, California, Ky.

August 17 to 26, Thirty-sixth Annual Campmeeting, Beebe and Arkansas Holiness Association. Workers: John Fleming, Burl Sparks. For information write Mrs. Callie Morrison, Beebe, Ark.

August 17 to 26, the Forty-Second Annual Camp of the Central Illinois Holiness Association, Normal, Ill. Workers: Rev. A. L. Whitcomb, Rev. Harry Morrow, Clay Milby, Miss C. B. Cooley. For information write Mrs. Bertha C. Ashbrook, Secretary, 481 W. Allen St., Springfield, Ill.

August 17 to 26, Drainesville Holiness Campmeeting, Drainesville, Va. Workers: W. A. Grogg, Raymond Wilder, Mrs. Marion Birrell.—Anna L. Hyatt, Secretary, 163 Adams St., N. W., Washington, D. C.

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L. Slater. For information write Rev. E.

A. Keaton, 481 N. High St., Chillicothe, Ohio, Secretary.

August 24 to September 3, Twentieth Annual Interdenominational Hillcrest Holiness Association Camp, four miles west of Kampsville, Illinois. Workers: Charles H. Stalker, Allie Irick, Professor R. A. Shank and wife, Mrs. J. H. Ewers. For information write Charles F. Benz, Secretary, Kampsville, Ill.

August 23 to September 2, Twelfth Annual Campmeeting, Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: John Paul, U. E. Harding, Kendall S. White and wife. For further information write Mrs. A. L. Wright, 307 East College Avenue, Blackwell, Okla.—Mrs. A. L. Wright.

August 24 to September 4, Thirty-third Annual Campmeeting, of the Southern Indiana Holiness Association, Oakland City, Ind. Workers: George B. Kulp, C. B. Fugett, C. C. Rinebarger and wife. For information write Maude Yeager, 518 S. Hall St., Princeton, Indiana.

August 26 to September 3, Local Preachers' Holiness Campmeeting, Fletcher Grove, Delanco, N. J. Workers: Theo. Elanor and wife, R. G. Flexon, and A. J. Dolbow. For information address G. W. Perkins, Delanco, N. J.

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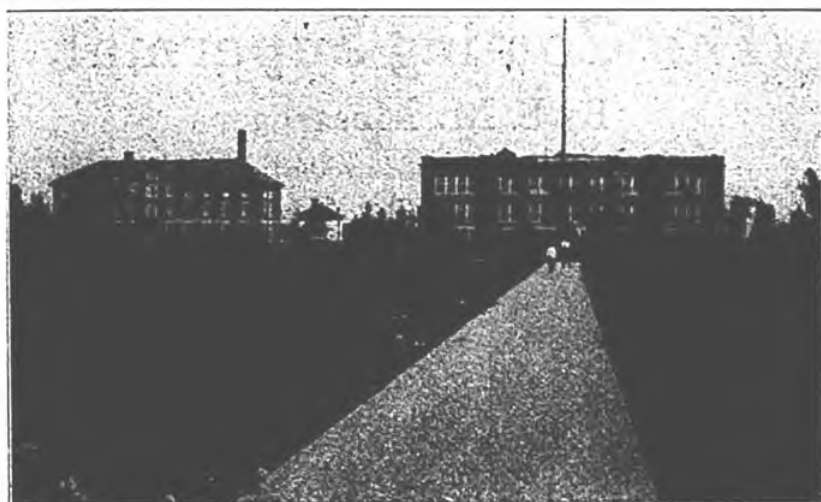
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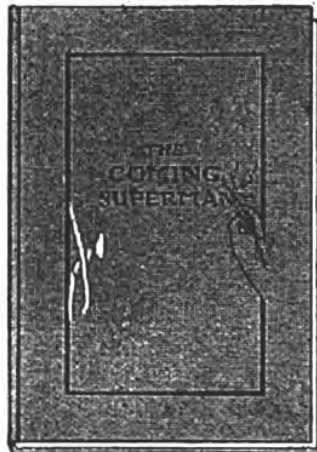
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By F. M. Messenger

Introduction by Rev. W. B.
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 World's Fundamental Associa-
 tion.

This new book of Mes-
 senger's has a vital message
 that is stirring preachers of va-
 rious denominations also prom-
 inent business men many of
 whom are greatly interested in
 interpretations of Bible proph-
 ecy.



A FEW TESTIMONIALS

I enjoyed your "The Coming Superman" very much.—Paul Rader.
 I read your late book, "The Coming Superman," with unusual in-
 terest and profit. I have not read anything of its kind that has so
 appealed to me from the standpoint of good sense and scriptural
 application. I have read it once, and shall read it again.—R. T. Wil-
 liams, D. D.

Charmed with the manuscript, and believe it to be a real contri-
 bution to the cause of truth, and one sadly needed at this moment.—
 Rev. W. B. Riley, President World's Fundamental Association.

F. M. Messenger's new book "The Coming Superman" is a splen-
 did contribution to that far too limited literature which deals with
 the subject of the Second Coming of Christ and themes relating to it.
 This book takes up a field that has hitherto drawn but little atten-
 tion and it covers that field as well as present developments make
 possible.—J. B. Chapman, D. D.

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 2923 Troost Ave., Kansas City, Mo.

Portello, Idaho	Aug. 20 to Sept. 9	J. E. GAAR	Steele, North Dakota (Sherman M. E. church)	July 11 to 22
Pain Falls, Idaho	Sept. 10 to 30		Alabama District (Address Jasper, Ala.)	July and August
Emmett, Idaho	Oct. 7 to 21			
JAMES M. DANIELS		PAUL AND DORA CEIL		
Concord, N. C.	July 20 to Aug. 19	Frankfort, Ind.	July 23 to Aug. 14	
Morhead City, N. C.	Sept. 2 to 30	California, Ky. (Carthage camp)	Aug. 17 to 22	
F. N. DEBOARD		Bloomington, Pa.	Sept. 10 to 30	
Sacramento, Texas	July 20 to Aug. 5	Toledo, Ohio	Oct. 4 to 21	
Bridgeport, Okla.	Aug. 6 to 19	GUSSIE MORRIS GILL		
E. C. DICKS		Lamesa, Texas	July 13 to 29	
Claymore, Ky.	July 12 to 22	Datesville, Ark. (Camp)	Aug. 9 to 19	
Mirkey, Ky.	July 23 to Aug. 5	Kingsdon, Okla.	Aug. 24 to Sept. 9	
Star Lime Works, Ky.	Aug. 7 to 19	J. L. GLASCOCK		
Holcomb, Mo.	Aug. 21 to Sept. 2	Centerville, Pa. (Route 4)	July 29 to Aug. 12	
M. E. AND NINA DE VOLL		Alexandria, Ind. (Deulah Park Camp)	Aug. 16 to 20	
Texas	July and August	Hurlock, Md. (Gen. Del.)	Aug. 20 to Sept. 9	
H. N. DICKERSON		HAILEY C. GRAY		
Mane, Ind.	July 10 to 29	Post, Texas (Grassland)	July 27 to Aug. 12	
Felicity, Ohio	July 31 to Aug. 12	Goldthwaite, Texas	Aug. 18 to Sept. 2	
Roswell, N. Mexico (District Camp)	Aug. 17 to 20	Merkel, Texas	Sept. 3 to 10	
Marcus Hook, Pa.	Sept. 30 to Oct. 14	H. A. GREGORY AND WIFE		
JOHNNIE AND JACKIE DOUGLAS		Portales, N. Mex.	July 10 to 29	
Wellington, Texas	Aug. 5 to 19	Howie, Texas	Aug. 3 to 19	
Compton, Calif.	Aug. 24 to Sept. 9	Abilene, Texas (Blitter Creek)	Aug. 22 to Sept. 2	
R. E. DUNHAM		J. C. HAFLEY		
Lincoln, Kans.	July 15 to 29	Idabel, Okla.	July 22 to Aug. 5	
CHARLES DYE		Bartlesville, Okla.	Aug. 10 to 20	
Shiloh, Ohio	July 6 to 22	Pawhuska, Okla.	Aug. 20 to Sept. 23	
Hamden, Ohio	Aug. 1 to 20	LEWIS E. HALL		
EDWARDS EVANGELISTIC LADIES' QUARTET		Salmon, Idaho	July 6 to 29	
Boulder, Colo.	July 19 to Aug. 12	J. N. HAMPE		
Trinidad, Colo.	Aug. 17 to Sept. 9	Conneautville, Pa. (Peniel Camp)	Aug. 3 to 7	
J. H. EDWARDS AND WIFE		Clinton, Pa. (Tri-State Camp)	Aug. 7 to 12	
Wellsville, Ohio	July 10 to 22	Struthers, Ohio	Aug. 10 to 26	
Nesell, W. Va.	July 23 to Aug. 5	Pittsburgh, Pa. (Whiteside Memorial Bible School)	Sept. 14 to 21	
Mallison, Ind. (Bryantburg Camp)	Aug. 17 to 20	Richmond, Va.	Sept. 30 to Oct. 14	
Toledo, Ohio	Oct. 4 to 21	LEE L. HAMRIC		
Nesell, W. Va.	Oct. 28 to Nov. 11	Stoneham, Okla.	July 20 to Aug. 3	
I. M. ELLIS		Canadian, Texas	Aug. 9 to 19	
Elk City, Okla.	July 18 to 29	Bentonville, Ark. (camp)	Aug. 24 to Sept. 9	
Hamlin, Texas (Mt. Zion Church)	Aug. 1 to 12	Hedley, Texas	Sept. 13 to 23	
Post, Texas (Lynn Chapel Church)	Aug. 15 to 20	W. H. HAINES		
Hooker, Okla.	Aug. 30 to Sept. 16	St. Joseph, Mo.	July 8 to 29	
THEO. ELSNER AND WIFE		B. H. HAYNIE		
Neponset, L. I., N. Y.	July 7 to 28	Witonske, Wis.	July 18 to 29	
East Wareham, Mass. (Camp)	Aug. 10 to 19	Findlay, Ohio (Camp)	Aug. 9 to 19	
Delaware, N. J. (Camp)	Aug. 25 to Sept. 3	Tyler, Texas	Aug. 20 to Sept. 9	
Ososno, Mich.	Sept. 30 to Oct. 14	Bloomington, Pa.	Sept. 10 to 20	
Elkhart, Ind.	Oct. 21 to Nov. 4	Derry, N. H.	Oct. 7 to 21	
Allamore, Ohio	Nov. 8 to 13	Kenmore, Ohio	Oct. 28 to Nov. 11	
DURRIS EVANS		N. J. HEDBURN		
McKinney, Texas (Ash Grove church)	July 6 to 22	Louisburg, Kans.	July 8 to Aug. 5	
McKinney, Texas (Route 4)	July 27 to Aug. 7	Dynumville, Mo.	Aug. 5 to Sept. 4	
C. D. FINCH		WILLIAM HESLIP AND WIFE		
Ann Arbor, Mich. (care Rev. Morningstar)	July 16 to 29	N. Dartmouth, Mass. (Smith Mills Camp)	July 13 to 22	
Maylee, Mich.	Aug. 2 to 12	Washington, D. C. (Park Lane Camp)	July 27 to Aug. 5	
BONA FLEMING		Cumberland, Md.	Aug. 12 to 26	
Reading, Pa.	July 20 to 29	Norfolk, Va.	Sept. 2 to 23	
Toronto, Canada	Aug. 3 to 12	Wilkesburg, Pa.	Sept. 28 to Oct. 7	
Bonnie, Ill.	August 17 to 30	Richmond, Ky.	Oct. 14 to 28	
JOHN FLEMING		Morristown, Ind.	Nov. 4 to 18	
Reading, Pa. (camp)	July 20 to 30	Coshocton, Ohio	Nov. 23 to Dec. 16	
Indianapolis, Ind.	Aug. 1 to 15	LEE HILL		
Beebe, Ark.	Aug. 17 to 20	Vilonia, Ark. (Camp)	July 20 to 29	
Andover, Ohio	Sept. 2 to 10	N. Y. P. S. Convention	July 31 to Aug. 5	
C. D. FUGETT		Leona, Ark. (Pickens Chapel)	Aug. 10 to 19	
Haltown, Mo. (camp)	July 10 to 29	Prescott, Ark. (Caney)	Aug. 24 to Sept. 2	
Cape May, N. J. (camp)	Sept. 7 to 18			

DOUGLAS CAMPMEETING

54th Annual Gathering at Douglas, Mass.

July 20 to 30, 1928

Preachers expected: Rev. C. H. Babcock, Los Angeles, Calif.;
Rev. George B. Kulp, Cincinnati, Ohio; Rev. H. P. Morgan, Ph. D.
and Rev. C. C. Rinebarger of Providence, R. I., and others.

Rooms with Double Bed, 50c to 75c a day. Board \$7.50 per week.
Tents, 10x12, furnished, \$2.50 and \$3.00.

This meeting stands for the whole Bible, and the New Testament
standard of faith and victory.

Come to the Meeting. A Cordial Welcome awaits you.

For other details write to Rev. N. J. Raison, 43 Colby Street,
Bradford, Haverhill, Mass.

J. ROSS HURST		Reed, Okla.	July 12 to 29	
		Mangum, Okla.	July 30 to Aug. 19	
HARRY M. HYATT AND WIFE		Frutland, Md. (Silom Camp)	July 20 to 29	
		Leslie, Md. (Camp)	Aug. 3 to 12	
ALLIE AND EYMA IRICK		Stillport, Ala.	July 12 to 23	
		Temple, Okla. (Bethel Camp)	July 20 to Aug. 6	
		Altus, Okla.	Aug. 6 to 19	
		Kampsville, Ill. (Hillcrest Camp)	Aug. 23 to Sept. 3	
		Erick, Okla.	Sept. 6 to 17	
		Hutchinson, Kans.	Sept. 23 to Oct. 7	
		Sioux City, Iowa	Oct. 14 to 28	
		Sapulpa, Okla.	Nov. 4 to 18	
A. H. JOHNSTON AND WIFE		St. Mary, Ohio	July 12 to 22	
		Hopkins, Mich.	Aug. 10 to 26	
LUM JONES		Bulphur, Okla.	July 19 to 29	
		Peniel, Texas (Camp)	Aug. 2 to 12	
		Iduncan, Okla.	Aug. 14 to 26	
		Canute, Okla.	Aug. 31 to Sept. 10	
CLIFFORD E. KEYS		Ventura, Calif.	July 8 to 29	
		Redlands, Calif.	Sept. 30 to Oct. 14	
		Pomona, Calif.	Oct. 17 to Nov. 4	
		Holtville, Calif.	Nov. 11 to 25	
FRANK AND HELEN LEHMAN		Warren, Ohio	July 10 to 30	
		Pittsburgh District	Aug. 2 to 20	
W. W. LOVELESS		Warsaw, Ohio (Gen. Del.)	July 28 to Aug. 5	
THEODORE AND MINNIE E. LUDWIG		Webster City, Iowa (tent)	July 18 to 29	
		Oregon, Wis. (camp)	Aug. 3 to 10	
		Palco, Kans. (camp)	Aug. 23 to Sept. 2	
		Richmond Hill, N. Y.	Oct. 4 to 21	
		Anderson, Ind.	Oct. 25 to Nov. 11	
OSCAR R. LYON		Arapaho, Okla.	July 29 to August 12	
		Elgin, Okla. (Mt. View M. E. church)	Aug. 13 to 26	
		Open dates, July, September, October, November		
JAMES T. MAFFIN		Lagrange, Indiana	July 9 to 22	
		Ironton, Ohio	August 5 to 26	
I. C. MATIIS		Wellington, Kans.	July 18 to Aug. 5	
		Seattle, Wash.	Aug. 12 to 29	
		Escondido, Calif.	Sept. 2 to 16	
		Ellet, Ohio	Sept. 23 to Oct. 7	
		Dayton, Ohio (First Church)	Oct. 14 to 28	
		Grand Rapids, Mich.	Nov. 4 to 18	
		Newton, Kans.	Nov. 25 to Dec. 9	
J. H. McBRIDE		Cincinnati, Ohio (Mt. Washington)	July 18 to 30	
		Itasca, Ind. (Campmeeting)	Aug. 9 to 19	
		Yuma, Colo. (Campmeeting)	Aug. 24 to Sept. 2	
		Somersel, Ky.	Sept. 9 to 30	
A. McNAUGHTON AND WIFE		Freeman, S. Dak.	July 1 to Aug. 1	
		Froid, Montana	Aug. 20 to Sept. 9	
		Homestead, Mont.	Sept. 10 to Oct. 7	
E. C. MILBY		Beaumont, Ky.	July 10 to 29	
		Hinton, Ky.	July 30 to Aug. 15	
		Normal, Ill. (Camp)	Aug. 16 to 29	
		Calamine, Ark. (Camp)	Aug. 30 to Sept. 9	
L. O. AND BERTHA MILBY		Lacona, Iowa (Mason church)	Aug. 1 to 19	
		Danville, Ill. (Box 327)	Aug. 18 to Sept. 1	
		Jonesboro, Ark.	Sept. 2 to 23	
		Taylorville, Ill.	Sept. 26 to Oct. 14	
		Cincinnati, Ohio (33 W. 85th St., Carthage church)	Nov. 11 to 25	
W. H. MINOR		Muskogee, Okla.	July 15 to 29	
		Woodward, Okla. (Interdenominational holiness camp)	Aug. 3 to 12	
ARTHUR MORGAN		Lubbock, Texas	July 12 to 29	
HELSCHER MURPHY AND WIFE		Santa Anna, Texas (Dee Branch)	July 18 to 29	
		Cross Plains, Texas	Aug. 3 to 19	
		Brownwood, Texas	Aug. 24 to Sept. 2	
		Bonham, Texas (Prairie Point)	Sept. 28 to Oct. 14	
NABORS EVANGELISTIC PARTY		Houston, Miss.	July 15 to 22	
AUGUST N. NILSON		Beacon, N. Y. (Campmeeting)	July 6 to 15	
		Norwalk, Conn. (Tent meeting)	July 16 to 29	
G. F. AND BYRDIE OWEN		Climbing Hill, Iowa	July 27 to Aug. 6	
DWIGHT M. PEFFLEY		Indianapolis, Ind. (West Side church camp)	July 22 to August 12	
		Portage, Ohio (camp)	Aug. 10 to 26	
		Payte, Ohio	Sept. 23 to Oct. 7	

LAWRENCE REED Bebring, Ohio (camp) July 13 to 22 Cohoes, N. Y. (Seven Oaks Camp) July 29 to Aug. 12	W. O. SHELTON Tipton, Okla. Aug. 10 to 26	Monongahela, Pa. (Box 852) ... Sept. 6 to 16 Warren, Ohio (care Rev. D. D. Palmer) Oct. 18 to 28
J. E. AND ADA REDMON Huntington, W. Va. (Gen. Del.) July 22 to Aug. 5 California, Ky. (Cartilage Holiness Campmeet- ing) Aug. 17 to 20	E. E. BIELLIAMER MerriU, Mich. (Camp) July 19 to 29 Owosso, Mich. (Camp) Aug. 3 to 12 Springfield, Ohio (Camp) Aug. 17 to 23 Greer, S. C. (Camp) Aug. 24 to Sept. 2	JOHN THOMAS St. Marys, Ohio July 12 to 22 Eaton Rapids, Mich. July 27 to Aug. 2 Conneautville, Pa. Aug. 3 to 12 Kearney, Neb. Aug. 17 to 26 Clarksburg, Ont. Sept. 7 to 16
LEWIS J. AND EDYTHE RICE Union City, Ind. July 18 to Aug. 5	E. D. AND WINNIE SIMMONS Blains, Texas (Camp) July 20 to 31 Ozark, Ark. (Camp) Aug. 9 to 19 Ains, Ark. (Camp) Aug. 20 to 27 Bentonville, Ark. Aug. 27 to Sept. 9 Morriston, Ark. Sept. 13 to 30 Searcy, Ark. (Dist. Assembly) ... Oct. 3 to 7	L. N. TOOLE Indianapolis (First church) July 6 to 22 Portsmouth, R. I. (camp) July 27 to Aug. 6 Indianapolis, Ind. (Westbrook church) August 19 to Sept. 2
J. A. RODGERS Warren, Ohio July 15 to 29 Cleveland, Ohio Sept. 9 to 23 Lowell, Mass. Sept. 30 to Oct. 12 Dorchester, Mass. Oct. 21 to Nov. 4 Cliftondale, Mass. Nov. 11 to 26	D. M. SPELL McKinney, Texas July 6 to 22	N. E. TYLER Pritchett, Texas (Route 1) July 19 to 29 Muhl, Texas Aug. 3 to 13 Open date Aug. 17 to 28 Mansfield, Ark. Aug. 30 to Sept. 9
G. HOWARD ROWE Kent, Ohio July 17 to 29 Columbus (Shepherd) Ohio. July 31 to Aug. 12 Carthage, Ky. (Camp) Aug. 17 to 26 Brooklyn, N. Y. Sept. 1 to 10 Butler, Pa. Sept. 17 to 30 Lincoln Place, Pa. Oct. 7 to 21 Dayton, Ohio Oct. 22 to Nov. 4 Mannington, W. Va. Nov. 11 to 25	BURL SPARKS Bebe, Ark. (Camp) Aug. 14 to 24	JESSE UHLER Osborne, Kans. July 1 to Aug. 5
MAE RUSSELL Barnhart, Okla. Aug. 10 to 31	E. H. STILLION Grafton, W. Va. July 15 to 29 Homestead, Pa. Aug. 2 to 19 Council Bluffs, Iowa Aug. 5 to 10 Amdor, Ohio (Cherry Valley Church) Sept. 2 to 16 Wadsworth, Ohio Sept. 19 to Oct. 7 Washington, Pa. Oct. 10 to 28 Portland, Maine Oct. 31 to Nov. 18	N. B. VANDALL Bentleyville, Pa. July 12 to 22 Findlay, Ohio Aug. 9 to 19 Mt. Lookout, Ohio (Camp) Aug. 23 to Sept. 2
C. W. RUTH Nebring, Ohio (Camp) July 13 to 22 Mt. Vernon, Va. (Camp) July 26 to Aug. 2 Moore, N. Y. (Camp) Aug. 3 to 12 Wichita, Kans. (Camp) Aug. 10 to 20 Wichita, Kans. (District Assembly) Aug. 28 to Sept. 2	B. D. AND MARQUERITE SUTTON Columbus, Ohio (Camp) July 10 to 20 Evansville, Ind. Aug. 1 to 12 Wichita, Kans. (Camp) Aug. 16 to 23 Shreveport, La. (Camp) Sept. 1 to 15 Thomas, Okla. (Camp) Sept. 20 to 30 Cincinnati, Ohio (First Church) Oct. 7 to 21	VAUGHAN RADIO QUARTET Columbus, Ohio July 19 to 29
J. O. SCHIAAP AND WIFE Alexander, N. Dak. July 10 to 22 Fairview, Mont. July 24 to Aug. 12 Kruger, Mont. Aug. 10 to 26	II. W. SWEDTEN Freeport, N. Y. (Camp Roosevelt) July 19 to 29 Toronto, O. (Hollow Rock Camp) Aug. 2 to 12 Alexandria, Ind. Aug. 13 to 16 Portage, Ohio Aug. 16 to 20	WATSON-FROST EVANGELISTIC PARTY Des Arc, Mo. (Camp) July 16 to 29 Meridian, Miss. Aug. 2 to 19 Montgomery, Ala. Aug. 23 to Sept. 16 Jackson, Miss. Sept. 19 to Oct. 7 Biloxi, Miss. Oct. 11 to 28
N. D. SHADE Park Lane, Va. (Camp) July 29 to Aug. 10	ELWOOD TAYLOR Charleston, W. Va. July 1 to 29 Williamson, W. Va. August 1 to 18 Calamine, Ark. (camp) Aug. 30 to Sept. 9 Danville, Ky. Sept. 16 to Oct. 7	E. W. WELLS Deport, Texas Aug. 5 to 19
G. H. SHAFER Yorktown, Ind. July 17 to Aug. 6 Omloo, Ind. Aug. 8 to 26	T. L. TERRY Terre Haute, Ind. July 5 to 29 Marshall, Ind. Aug. 5 to 26 Evansville, Ind. (Assembly) ... Sept. 4 to 9 Belgrade, Mo. Sept. 10 to 30	H. W. WELSH Mason City, Ill. July 9 to 22 Cooperdale, Ohio July 20 to Aug. 12 Lincoln, Ill. Aug. 13 to 26 Bloomington, Ill. Sept. 5 to 23 Columbus, Ohio (Third St. Mission) Nov. 11 to 25
R. A. SHANK AND WIFE Portsmouth, R. I. (Camp) July 27 to Aug. 5 Frankfort, Ind. (Camp) Aug. 10 to 20 Kampsville, Ill. (Camp) Aug. 24 to Sept. 2	FRED THOMAS Springfield, Tenn. July 22 to Aug. 6	II. B. WHITE Harrish, Ohio. July 8 to 22 Wauke, Ohio. Aug. 17 to Sept. 2

CAMPMEETING

Idaho-Oregon District Church of the Nazarene
Kurtz Park, Nampa, Idaho
August 2-12, 1928

EVANGELISTS:

Rev. Stella B. Crooks, Chicago; Rev. D. I. Vanderpool, Denver.

MISSIONARIES:

Rev. H. F. Schmelzenbach and family, Swaziland, Africa.

SINGER, Rev. J. F. Ransom, Pasadena.

CHILDREN'S WORKER, Mrs. J. F. Ransom.

These workers will help and bless all who wait on their ministry.

Nazarenes and friends of the Northwest, be sure to attend.

Rooms at reasonable rates in Northwest Nazarene College dormitory, or free space for tents in Kurtz Park. Bring own bedding. Meals in the college dining hall.

For information write A. E. Sanner, Nampa, Idaho