

# Herald Holiness

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## Preaching Entire Sanctification to the Multitudes

**A** BELOVED Brother came into my office this afternoon and introduced the question of sermon subjects. I told him that twenty years ago it was the practice of the majority of holiness preachers to preach on holiness in the evening as well as in the morning services and that the messages were blessed and the people were saved. I told him that people got converted and reclaimed more readily under the preaching of holiness than under the preaching of any other themes.

This brother, who is really a seasoned lay preacher and a great observer, as well as a successful soul winner, said, "I think there is a greatly mistaken idea among our people, even among our preachers. They think that because Sunday evening is the time when the people come out in larger numbers, and when the *world* is better represented that it is necessary to compromise the message in order to adapt it to those that hear. But the fact is that a wise hunter sets his traps for all kinds of game and the larger the range of his traps the more likely he is to take *something*. Now when the preacher preaches to sinners or to backsliders he limits his appeal to the class mentioned, but when he preaches on entire sanctification he appeals to every one who stands in need of a definite experience; for entire sanctification properly and logically includes every thing up to that state and experience; for sinners must get converted and backsliders must get reclaimed before they are proper candidates for entire sanctification and they all feel this quite sensibly. There is really a wider appeal in the sermon on holiness than in a sermon on any other subject and preachers should preach it, not only to the small companies of believers, but to the multitudes as well."

A good many preachers never seem to find just the proper conditions for the sermon on holiness, when the fact is, this theme is so vital and so fully adapted to the needs of men that we should preach it "in season and out of season." No I do not mean that holiness must of necessity be the theme of every sermon, but I mean that it is an appropriate theme for a sermon at any hour of the day or night and that when some other subject is not pressing, it should be understood that this will be the subject.

Even in a holiness church, we may sometimes take it for granted that the people who attend our services understand what we stand for and why we stand for it, so that we content ourselves by making passing references to holiness and we but rarely "lay a good foundation" and preach a convincing sermon on "Entire Sanctification," or other essential phases of the subject. But, after all, the "victorious gospel" is hard to beat. True many have rejected it, some have agreed to it who did not seek the experience which it requires, and some have professed it who did not live it; but for all that, there are thousands of people, sinners, backsliders and justified Christians, who know enough about

the power and tenacity of sin to be fully convinced that nothing short of full salvation will fill the bill, and they will rejoice to hear the old time message, "The God of peace sanctify you wholly . . . faithful is he that calleth you who also will do it." Preach it to them.

But holiness preaching to be effective must, of all preaching, be unctuous. Mere recitals of creeds and citations of authorities so soon become stale that people learn to dread the preacher who confines himself to them. But the preacher who gets sanctified wholly and then preaches it because he has it will not usually fail to get blessed and if he gets blessed he will hold the interest and attention of men, whether he is exactly brilliant or not.

To be both a minister and a witness of the gospel of full salvation is the most splendid thing in all the world. Apologetic men who are forever trying to "re-state" the Wesleyan doctrine of Christian perfection do not either find or give satisfaction; but to have the blessing and to burn with the flames of holy love and in such a state and experience to preach to men of the "uttermost" salvation is to interest more people genuinely and stir more people actually than can be done by the use of any other themes or methods whatsoever.

### What You Are Determined Where You Will Go

**I**T IS exceedingly difficult for us to get away from the commercial and legalistic notions of acceptance with God here and in the future. When you talk of righteousness men think you speak of a cause rather than of a result. They want to do some good thing that they may inherit eternal life on their own merits. This is the commercial error regarding salvation.

Then men attempt to compromise and extend the protection of innocence much beyond its actual scope. They say, "Oh, if I don't do any thing worse than that, I think I'll get through all right." They reason that if they are not positively bad, they must be negatively good and, therefore, that God will "give them the benefit of the doubt" and take them to heaven. They seem to think that salvation is by innocence (that is by the law) and that they are innocent until they are proved guilty, as the custom is in human courts.

But the truth is "God looketh upon the heart." The deeds of men discover their inner goodness or badness to their fellows, but to God the actual state and condition of the heart is already revealed and one's acceptance or condemnation before God is determined by *what he is*. True, "a good man out of the good treasure of his heart brings forth that which is good," but it is the "good man" back of the good brought forth that is the essential and causative factor.

## Herald of Holiness

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Good men are, first of all, men with good, true, holy hearts. They do good deeds and speak good words because the stream must be in keeping with its fountain head. Men are bad if their hearts are depraved, even though their conduct and conversation may be correct.

And destiny is determined by character. What you are determines where you will go after death. The wicked shall depart into everlasting punishment: "but the righteous into life eternal."

### TAKING HIMSELF TOO SERIOUSLY

**L**AST night at prayermeeting I heard two men and one woman stand up and talk for several minutes about trifling and ordinary experiences through which they had recently passed. There was evidence that each of these received some benefit from their own rehearsals, but for the most part the hearers were bored and grew weary. Personally, I was in a somewhat contemplative mood and so did not get tired, though I did sympathize with those whose turn it was to "endure" a lack of interest.

But I asked myself, "Why do these people recite these ordinary occurrences in such detail? These trials which they mention are really not very severe and these conversations which they repeat were far from brilliant, why then do they stress them as though they were not common to man? There are many people here tonight who have had a number of worse things to endure than these that they mention, some here who have engaged in conversations which were much more extraordinary than the ones we are hearing about now, why do these people think it so necessary to say all this over again?"

I think I found the answer in the conclusion that these "talkative" ones take themselves too seriously. If any one has said a disparaging word or done them an uncomplimentary deed, they magnify the meaning by overestimating their own dignity and worth. If any one has disagreed with them in a matter of judgment, they feel that that person is in a very grievous error indeed. If they have performed a task of any sort, they estimate that task as being much larger than it really was, because they take themselves too seriously.

I read once that one should never marry a person who is void of a sense of humor, for such a person will take the little inconveniences of life too much to heart and will be hard to get along with. And I am just sure that many a Christian would save his energy

for more fitting tasks if he would simply "forget" about nine-tenths of the things that are really intended of the Devil to be "trials and temptations." For instance, why should I take it very much to heart if some one is a little rude and uncomplimentary in the letter he writes me or the word he says to me? Who am I that men should be expected to compliment and honor me?

I once heard a debate in a religious meeting which, because of the spirit manifest, came very near to being serious. It started in this way: one brother brought in a statement of doctrine for the convention to adopt, another brother thought the statement would be clearer if a certain sentence were added. The first brother stood firmly for the original draft. At last the second brother said, "Well, now, talk is cheap, let's not sacrifice clearness for brevity, let's add this sentence and then we shall all be satisfied." The first brother took immediate exceptions and said, "Talk is cheap when it is just talk, but when the Lord gives a man any thing, he nor any one else has any right to revise it." Especially on the first brother's part, the feeling was quite strong, but as an on-looker and listener, I could not escape the conclusion that the whole trouble arose from the fact that the dear man took himself too seriously.

### DON'T YOU REALLY THINK HE WAS ABOUT RIGHT?

**T**HERE is one feature about the HERALD OF HOLINESS that I wish could be changed; it is with reference to the telegrams and reports from churches and evangelists. When I read one of these communications and it says something like this, 'Just closed a great meeting; large crowds, three hundred seekers, forty professions, seven joined the church, *fine offering for evangelist, nice love offering for the pastor, including a new suit of clothes, also a new dress for the pastor's wife,*' I feel embarrassed and ashamed. I feel that here is a confusion of important things and trifles, and I feel confident that many who read these things will have an idea that the authors of these telegrams and reports have motives that are not altogether unselfish in the making prominent of these things that are so very distantly related to spiritual matters."

Now the speaker was a man who thinks and feels and who has our work at heart. His idea in speaking to me was that I should some way remedy the fault. It occurred to me that it would be a little delicate for the editor to just set in to eliminate all these things from the telegrams and reports, lest some of the writers might object on the ground that we had eliminated "the principal part of the report" and think it unfair, after they had paid for the telegram, for us to do this. So I thought I would just report the words of this man whose name would not subtract from the weight of his words, should I attach the name, and ask you if you do not really think that he is right about this matter?

If our paper is to be a real "HERALD OF HOLINESS," petty things must not come to the fore. To be reading down the columns about sermons and souls and suddenly run out into love offerings, suits of clothes, groceries and new dresses is to experience at least in some mild degree the feeling that one has when he descends suddenly from the sublime to the ridiculous. I ask again, don't you really think this brother was right in his contention?

### HE WANTED A LONG SERMON

**I**N OUR campaign against preaching too long, we should be fair enough to admit that some people like long sermons. An "old timer" who said the people out his way seemed to be enjoying good health was indirectly criticized by being asked, "Did you ever know any one who enjoyed poor health?" His answer was, "Yes—the doctors." So it is quite probable that the preacher who preaches the long sermons enjoys his own long sermons, and that is something.

But I heard of another who enjoyed long sermons. The preacher was near-sighted, the day was rainy and he found but one man out to hear him, and that man sat quite well back in the church. But the preacher was faithful, and after hymns and prayer, preached a sermon of somewhat moderate length. By this time he had become somewhat fraternal with his lone listener and suggested that he had probably preached quite long enough. But the "audience" responded that he would be quite pleased to have the sermon continued for a much longer time. The preacher did go on for a while and at the close invited his friend to come down and shake hands before he left; and when the man was near enough to be recognized, the preacher found that he was the coachman whom he had employed to bring him to the church on that stormy day and that the contract was that he was to be paid *by the hour* for coming, *waiting* and going. This explained why he liked the long sermon.

### A RECORD FOR SUNDAY SCHOOL ATTENDANCE

"Miss Hazel Hardy, fifteen years of age, entered the Sunday school at the age of three and has not missed a Sunday since, except in case of illness which instances have been very, very few. Last year she was converted in our revival, a few months later she was sanctified wholly in the mid-week prayer-meeting and she witnesses for the Lord every where she goes. She is a member of our church and is to be made teacher of a class of beginners in our Sunday school very soon. We would like to know if there is another member of the Church of the Nazarene who has not missed Sunday school in twelve years and also if there is any one who has not missed a Sunday since they began at the age of three."—M. H. CAVE, Park Lane, Wash.

The editor of the HERALD OF HOLINESS would like to see the answers to these questions, should any be able to answer them.

## The Means Becomes the End

By GEN. SUPT. WILLIAMS

**A**NY life to succeed must take into consideration four facts:  
First, one must have a well defined objective.

Second, this objective must be worthy of the best efforts of one's life.

Third, one's time, talents and opportunities are to be absorbed in the accomplishment of this worthy end.

Fourth, the means, as well as the end to be reached, must be right.

Some people start on a journey but seem to have no idea as to where they are going. Others have a fixed idea as to the goal but the goal is unworthy of their efforts, even though reached. Others start for a point and one that may be considered worth while, but they are not willing to put their all into the effort, and still others work for an object that is worthy but they employ wrong methods to get there. In every case failure is the result.

But even though a man employ all the four conditions stated above, which conditions when met will result in successful accomplishments, there is still an outstanding danger, namely, that the means employed with which to reach worthy ends finally becomes the end and ultimately the end is lost from view and all efforts become concentrated upon the means.

This danger is apparent in government. The government of a nation is supposed to be operated for the prosperity and happiness of the people—the masses. The people are taxed for money with which to operate government machinery for the protection and welfare of the citizens. But how easy it is to lose sight of the people and their interests and finally operate the institutions of government as if the government itself had intrinsic value and in time have the people exist for the government instead of the government existing for the people. This has been the case with more than one nation in the world's history. Rulers are supposed to serve the people, but finally the people serve the rulers. At least this is true in many cases. This danger is facing us as a people in our own country today. "There was a time," said one man, "when we had a small nation, governed by big men. Today," said he, "the danger is that we will have a large nation governed by small men." Year by year one can see that the government is becoming more and more complicated and more and more expensive and the cost of operation a greater burden upon the tax payers of the nation. It looks as if we might face the danger of having so many officers, clerks, employees and others on the payroll of the nation that there will be few people left to pay the bills. Our legislators seem to feel that their main business is to make more laws, more rules, more legislation and more and more complicate the machinery of the nation. This becomes confusing and costly. The danger lies in the fact that we may lose sight of the object in view, namely, the happiness of the people, the liberty that is ours by right of the constitution, and become so absorbed in the machinery of

government that we will lose sight of the end we have in view.

The same danger exists in business in the making, ownership and use of money. Money is a means to an end. It is of value as an exchange. It is the servant of the owner, but one finally begins to make it not for what it will buy, not for the comforts it will afford, but for its own sake. It becomes an object, instead of the means to an end. This is where money becomes a snare. The love of money, not money itself, is the root of all evil. Wealth should never become an end, but rather the means to an end. The end is to bless, to lift, to do good and bring greater happiness to the entire world. When wealth becomes the end instead of the means it is a greater danger and will ruin the owner and jeopardize the peace and happiness of the community.

It is a serious question whether education has any intrinsic value. An education is to serve a purpose. It is to add to the sum total of one's knowledge, his wisdom, his manhood, but if it becomes an end within itself then the possessor is a bigot, a contemptible fool and of no value to society. If an education is to equip one to serve, to be a blessing to others by being himself great and enabled to render greater service to human society, then it is worth while.

This danger, namely; the danger that the means often becomes the end, is most apparent in religion. In the early Christian era water baptism was surely an outward expression of an inward work of grace. This is clearly the teachings of the Bible. It represented something greater than itself. Without the inward grace the outward expression was of no value, but more and more creeds began to lay emphasis upon the value of the water itself, until some have gone so far as to believe there is real virtue in the water used in different modes of baptism. In the beginning of the Christian church images and pictures were placed in churches to lead the mind to spiritual concepts, but many have come seemingly to worship the picture, the image, the crucifix. The mind seems prone to stop short of spiritual values and lend itself to material elements and emblems. Idolatry is the result.

God has surely called into existence organic bodies for the promulgation of His truth and the spreading of His kingdom. Organizations, with church laws, rules, ethics is absolutely necessary. The end to be served is the salvation of the world, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, the edification of the body of Christ and building up and establishment of Christian manhood. The danger is that such organization, which is supposed to serve as the means in the hands of God, may lose sight of its commission and become so self-centered as to feel its own importance and finally live for itself. Thus it becomes the end instead of the means to the end. Our business is to save souls and when we quit this business we die and die we should. It has been said that holiness does not need to be organized. This is a smart

saying, but without meaning. Any sensible person recognizes that holiness does not need to be organized, but who will deny the necessity for having a proper organization with which to promote holiness and conserve it?

In trying to perfect the system by which to operate our Church successfully, which is altogether necessary, we can easily become so interested in this matter as to forget that we are after results outside ourselves. We can get so taken up with the methods of accomplishing things as to feel unconsciously that we would rather not see the result unless that result is reached according to our fixed and determined methods. This is a danger without a doubt. Methods can not take the place of an end and machinery must not supplant heart and inspiration. Sam Jones said he did not care for theology and botany, but that he did love religion and flowers. Methods are not to be condemned. But let us not become so absorbed in botany as not to be able to smell the fragrance and see the beauty of flowers. Doctrine is necessary, but without the living Spirit it is dead. The theory of the second work of grace is good, but it can not take the place of the fulness of God, the manifestation of the Holy Ghost. The form of godliness without the power thereof is the curse of this age. Are we immune? Are we not human? Can we not fall into the same pit? Machinery, as we have stated, is useful, but we must not overlook the value of coal and steam. Power is the main thing. We should not become so absorbed in the beautiful machine as to forget that our business is to haul freight and passengers.

Just now we are having a wonderful manifestation of God and great revivals over the land. This is good. This is our hope. This kind of work will get the attention of heaven. We should raise money, but keep before the people the thought of souls. This is the incentive. This is the end and the giving is only the means. The body without the soul is dead. Doctrine without the Spirit is dead. Organization without the Holy Ghost is dead. Saving souls is the end we should keep in view. This is our business. Results are what we want. Therefore it is important to keep the end ever in view and use the means with which to reach that end. The means itself must not become the end.

One of the chief battles of every pastor, evangelist, superintendent and church officer is becoming so occupied with the multiplied duties placed upon him in the operation of his church, in raising money, in looking after the material needs and the organization through which he is endeavoring to save souls as to neglect his own spiritual life and the spiritual life of others. In other words his danger is letting the means become the end.

Dangers of this nature and dangers of all kinds can be avoided if we will arm ourselves against them. We should keep the Church spiritual. We should seek the salvation of the lost. We should endeavor to feed God's sheep and in doing this the Lord will help us in meeting the needs of our organization and we believe this can be done without losing sight of the end to be sought. Let not the means become the end!

## A Study of the Subject of Miraculous Gifts

By W. G. BENNETT

ARTICLE III.

I AM NOT writing these articles simply as a matter of caution. We are not in great danger of too great intensity in these days, even among holiness people. We are not suffering from the effect of too much prayer. We are not in danger from preaching that is over unctuous. Our danger is, discouragement, lassitude, indifference. It is very easy for us under these conditions to be turned aside to things and movements that are spectacular, but shallow.

The Bible abounds in a revelation of resources that are unlimited, either for an individual or a church. The devil is not an omniscient being. Hence I presume that years of experience have increased his knowledge and ability in his efforts to defeat the people of God. We certainly live in times when the subtlety and ingenuity of Satan have surpassed anything that former generations have had to deal with, but this is no surprise to an omniscient God. He has resources stored away that are all in readiness for us, and if we will persist in prayer, we will finally unlock the store-house with the key of faith, to find that all necessary equipment is all in readiness to meet every demand of this present awful crisis.

The New Testament points to greater privileges in Divine grace than were revealed in the Old dispensation. He that was least in the New was to be greater than John, the greatest of all prophets. The Apostle in describing the difference between the dispensations of Law and Grace says, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest," but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Surely then, there can be no less provision for us, than there was for those in the first dispensation, and far greater provision in respect to personal experience, and the fruit of the Spirit. Study Ephesians 3:14-21 inclusive. The Old Testament abounds in circumstances, illustrating the statement, that God never calls an individual, a church or nation to a task, no matter how stupendous it may be, without furnishing supernatural equipment sufficient to make them successful when they have gone to the limit of human endeavor. Praise God, it is for us. Let's have it. I say, glory!

A CAUTION. Before we begin the study of miraculous enduements as illustrated in the Old Testament Scriptures, we wish to call your attention to the fact that God has many ways of accomplishing things. However much we may deny the charge, we are naturally great imitators. Man makes a pattern, and then makes everything like it. But God's methods both in religious experience and accomplishments are always original. In all God's great book, there is but one Moses; but one Red Sea Crossing; but one Samson; one David; one Elijah; one Gideon. Only once "the sun went not down by the space of a whole day."

In studying miraculous occurrences and

gifts, we are likely to be diverted from the great lesson God would teach us, by wanting something exactly like that in every detail, when perhaps God may have something infinitely better for us. I know a humble woman that God gave the plan of a great revival. The task was herculean, the results marvelous, but hence forth everything she had to do with must go exactly according to that plan. That was her last and only accomplishment. I have to confess that my early experience and ministry were almost ruined because I tried to imitate a holy and gifted man that I loved dearly. There are lots of imitators, but only one Billy Sunday; one Whitefield; one Wesley; one Finney; one Evan Roberts. No one has ever been able to outline a course for one of God's cyclones. We are very fortunate to get out of the way when the thing starts to move. If we have learned that in grace, as well as in nature, God is the master of His own tempests, it is fortunate for us. If we can hold on for great revivals, mighty manifestations of the Spirit, without wanting to ride the King's horse arrayed in the King's robe; if we really can stand to be hid away without even hinting that we were responsible for the great movement, possibly we are in a condition where we may have some influence at the throne of Grace. If we can stand by and see the gifts fall on others, even upon some we or perhaps no one else even thought would be the Lord's chosen, and come in a way and manner entirely contrary to all our pre-conceived notions: then perhaps we are beginning to learn the secret of prevailing prayer.

You can read the book of Judges in perhaps an hour's time, but it covers a long and eventful period in the history of Israel. Yes, my poor skeptical brother, you may wonder why God is not fuller in the details of the historical accounts that He has written down in His book, and why He has not been more careful in some of the statements over which you see fit to quibble, but the real facts in the case are, that the thing that troubles you, after all, is the fact that Divine wrath is on your track and you much rather find fault with the way God does things, than to repent and give up your own way. But to the man with anointed eyes, these old books of history are crammed full of incidents which are both instructive and edifying.

Troublesome times for Israel in the days of Gideon, son of Joash! The Midianites and Amalekites over spread the land and drove the Israelites from the rich fertile valley back into the hills and mountains until they were fearfully impoverished. "And Israel was greatly impoverished because of the Midianites, and the children of Israel cried unto the Lord." Now the first thing that God sent was not deliverance, but a prophet with a message of stern rebuke. We can frequently find the cause of our afflictions in some secret sin, neglect of some known duty, or some unholy alliance with the world. There is no use to expect deliverance until this cause is removed. "And there came an angel of the Lord, and sat under an oak which is

in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites." God did not pick a great warrior for this undertaking. He did use them on other occasions. It would have been very difficult to make a trained warrior understand how God could win a battle with pitchers and candles. This farmer lad was simple enough to let God have His way. God frequently takes the uncouth and the untrained for displays of supernatural power, and if He does occasionally use the gifted and trained, He usually puts them through a training in the school of hard knocks, until they forget about all they ever knew, or thought they knew, and get back to the humility and teachableness of little children. "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" And his might was due to the fact that God sent him. Study this narrative recorded in the sixth and seventh chapters of Judges. The first thing to note is the deep humility of this man. The next thing is, he was not hurried. He wanted to be sure. He took time for worship. He prepared his sacrifice. He made sure the messenger was from God. He built an altar unto the Lord. He slaughtered his father's bullock. He threw down the altar of Baal, and cut down the grove. He started judgment at the house of God; instituted reform in Israel; and in his father's tribe. The people recognized his call and rallied around him. God does not call a man to leadership with no one to follow him. He put the call to a further test. No one is qualified for leadership until he is sure of himself, and of his call.

"And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand." A man that is full of conceit and brags of his exploits is a coward when put to the test. Deep humility and great courage usually go hand in hand. But the company was still too large. Men who would have courage to fight in a battle would be likely to show the white feather when they were ordered to march, armed only with lamps and pitchers into the camp of the enemy. Real courage and real faith, after all are very rare qualities. Of all the Old Testament worthies, how few have their names recorded in the eleventh chapter of Hebrews. And these had all been proven by great and severe trials. Great things are not accomplished by the multitudes, but by the few, whose hearts are perfect toward God. These shall be strong to do exploits. The company was thinned out, until there were only three hundred left, but these could be absolutely depended upon. There were no question marks in their loyalty, there was no hesitancy in their obedience, there was no doubtful element in their faith.

The Midianites dream. God has a way of

getting into the thinking of people, apparently beyond our reach. He troubled the Canaanites long before Israel crossed the Jordan. He troubled Ahasuerus in the night season. Many people are not only awakened, but kept awake in answer to prayer.

These are trying times, but already the evolutionists and higher critics are beginning to dream of a barley cake rolling into their camp. They may laugh at W. J. Bryan but they are uneasy just the same. The common people are waking up and beginning to investigate the other side of evolutionary teach-

ing. What we need now is not the display of the supernatural in a spectacular way. What we need is the supernatural unction upon our ministry, displayed as it was in the days of Wesley, Whitefield, and Charles G. Finney, in smiting, blighting, withering conviction, that will make men beat their breasts, "and cry, men and brethren what shall we do." And we can have exactly this. For Jesus said, "And shall not God avenge His own elect, that cry day and night unto Him, though He bear long with them?"

BILLINGS, MONT.

## Criticism and Slander

By PROF. A. S. LONDON

OUR church manual says on page thirty that all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, shall show evidence of salvation from their sins by a godly walk and vital piety and that they shall evidence this—By avoiding evil of every kind, such as: quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good name of others.

In thinking about many of the different kinds of trouble that arise in our work, I have decided that much of it arises from mere criticism of those who do not do and see as we think best. But in giving more thought to this matter, I have decided that the trouble is even worse than criticism—it is slander!

There are two kinds of criticism, *viz.*, constructive and destructive. Constructive criticism has for its objective the helping and building of the thing involved. Destructive criticism thwarts growth and tends to hinder progress. A modern writer says that nothing can flourish under criticism. I have always expected criticism to be given freely in the political realm of life, but I have never been quite able to harmonize these things with the Bible and the experience of Perfect Love.

Much of our so-called Christian criticism is nothing short of slander. Webster says that slander is to discredit or shame a person; to disgrace or offend; a report given to injure the reputation of another. I believe this covers most of the things we give out that causes so much havoc and wreck to churches, schools, and individuals and hinders the work of our church. Sometime ago I read a passage of Scripture that put me to thinking: "Speak evil of no man" is the way the passage reads and I have tried to reason out for some months just the meaning of this sentence.

I know all public leaders are targets for the public to show their skill in giving out abuse, insinuations, falsehoods and misrepresentations. But it seems to me that our church should be different. I have never thought it necessary to stir up a church racket and injure a preacher's reputation just because a few people thought he was not the man to pastor that church.

I heard our Editor say one time that almost any church could ruin almost any pastor and nearly any church could make a good pastor. I may not endorse all the ways, methods or actions of a man; but, as a Christian brother am I to slander him, or misrepresent him, in order to carry my points in moving him from

my church? "If a brother be overtaken in a fault, ye which are spiritual, knock him, talk about him, misrepresent his motives and hurt his influence." No! "restore him," love him and be a brother. Misunderstandings could easily be adjusted in many cases, if only both parties would be honest with each other.

I believe the lowest type of manhood is that type which deliberately causes division, slanders a brother, tears up a church, brings the cause into disrepute and always holds out suspicion and thwarts the plans and purposes of the leader. It does not take brains to cause disturbance. Criticism kills. It impedes growth. It saps physical and spiritual vitality and robs of inspiration. And the tragedy of this is, the best of men and the strongest men succumb to this kind of treatment. Some respond to it more easily than others, but all are influenced by it.

The private secretary of Mr. Wilson recently made this statement in a public address: "Mr. Wilson was killed by his critics." I heard a general officer of our church say sometime ago, that he was praying that God would set his nerves back a little deeper in his body, so he would not be hurt so much by public criticism. I do not expect to hear of his nerves being replaced in his body. I think criticism will continue to cause him to suffer.

I still contend that much love for each other will eliminate much of our talk about each other and save us from criticism, backbiting and slander.

There was a period in my life when I scarcely noticed criticism or slander. As a public leader, I have had my share both of praise and criticism. But I had just as well make an honest confession. Unjust criticism hurts. It hurts bad. A misrepresentation of my motives crushes. It discourages. I have never seen the day that I would not do anything on earth to adjust a blunder, or right a wrong. My heart is full of love for our work and the brethren. I love good people. I have never had a desire to misrepresent, or bring a faction that would hurt a friend. May God have mercy upon any man with a motive to crush a brother. I believe it was Emerson who said that if we could see the heartaches and sorrows in the heart of a person it would be enough to break our own hearts and drive all hostilities from our being. Almost every one has about all the sorrows he can carry.

I have two friends. They both love me. They are friends of years' standing. But they

affect me differently. When in the presence of one, I feel better, bigger and nobler. I have aspirations and inspirations to accomplish something worth while. I feel that God has made me for a big purpose in life. I grow in his presence. He knows my faults and weaknesses the same as the other friend. He opens doors in which I have greater fields of usefulness. He said to a friend on his own accord that I was worth five thousand dollars a year to a student body. He believes in me. He confides in me and makes me feel that I am somebody.

My other friend loves me. I know he loves me. But I feel less every time I am with him. I lose aspiration and inspiration. I feel that I can accomplish but little in life. I shrink under him. I have less hopes of my future while under his influence. He thinks he is helping me and really desires to do so. Many of those who criticize and hurt the influence of their leader say that they love him very dearly and at the same time they are sapping his very life and killing his aspirations to do in life what he feels he should do.

Our words about love should correspond to our actions. A writer says that the worst enemy a man has is the individual who makes him feel less of himself. Leaders need encouragement. I am not talking about taffy. I mean genuine heart brotherly love. It is said that Henry Ward Beecher at one time pastored a small church in the state of Illinois. A sister in his church wrote her sister in Brooklyn, New York of this promising young preacher. Through a few encouraging words about this young preacher, he was later called as pastor in Brooklyn and remained there for twenty-five years. It is possible that we would never have heard of this great preacher had this woman in the small church wrote a letter to her sister in Brooklyn and criticized her pastor. God save our people from the crime of nagging, gossiping, holding suspicion, slandering, backbiting and bringing division, breaking up churches, impeding progress in institutions, driving good people from our church and making our teachings repulsive to outsiders who stand and look at us cut and slash each other. "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

"A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow." "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness." "He that uttereth a slander is a fool." "Whoso privily slandereth his neighbor, him will I cut off." In the face of these Bible declarations, I do not see how any person can afford to indulge in a thing that has caused as much trouble as any other one thing.

Look for the best in others. Give the best you have. In so doing you will leave the world better than you found it. Your life will be an inspiration.

Solomon said that a lying tongue, a false witness that speaketh lies and he that soweth discord among the brethren are things that are an abomination to the Lord.

HUTCHINSON, KANS.

## Nazarene Young People's Society

"Let No Man Despise Thy Youth"

### "YE ARE MY WITNESSES"

By H. A. ERDMANN

**I**N the contest between right and wrong, between the forces of hell and the powers of heaven, God saw fit to place on man the responsibility, to a large extent, of the final outcome. Hence the words of the text, "Ye are my witnesses."

God wills and desires that we as His children should defend His claims by witnessing for Him. If we as Christians fail to do the witnessing, He would have none to witness unless He did as in a few cases; namely, either license a rooster to carry the message as in the case of Peter, or commission an ass to rebuke as in Balaam's case.

In order to be a witness that is worth anything, three things are necessary; first, you must know something about the case in hand. No second hand information will be accepted in any court. A few years ago the writer was summoned as a witness in a case at law. The first important question asked after taking the witness stand was, "Do you know anything about the case?" It is of the highest importance that the witness have first hand information, be an eye witness. Had the answer to the above question been in the negative, the court would have immediately dismissed the witness. A witness in court who is merely repeating what he has heard someone say will soon be trapped in his answers and the jury will know that he does not know what he is testifying about. So it is in the Christian life. Many start out with a profession, without a possession. Their testimony will sound well so far as words are concerned, but unless they have experimental knowledge of the thing to which they are witnessing, the jury will soon be aware of the fact. Their testimony will not only be thrown out of court, but will also have a weakening effect on the case. Every professor of salvation whose life does not prove that he is a possessor will thus bring reproach upon the fair name of religion.

The second important question asked in the above case was, "Are you willing to tell what you know?" A witness on the stand may know all the details of the case, but if he is not willing to tell it he is of no value as a witness. Many will witness for Jesus where it is popular to do so, but where it is not so popular, where there may be some reproach attached to it, they refrain from witnessing. It is possible that in that particular place is one in whose life the great debate is surging, and a clear definite witness might have won the case for God. But failing to be willing to tell what he claimed at other times to know about the saving grace of God has lost the case for God and the enemy has won the man.

The third and last important question the court asked in the above case before the witness was accepted was, "Will you tell the truth, the whole truth and nothing but the truth?" Or to put it in another phraseology, "Are you willing to tell it straight?" We have known professors of religion who were not afraid to use definite terms when in a red-hot holiness meeting but when they came to be where form was more the order of the day, they seem to have forgotten those clear terms, and thus failed to give a clear testimony; and by failing to give a clear testimony they failed to tell it straight. The need of the hour to win the case in hand is not a sentimental, indefinite, parrot-like testimony; but rather to make sure that we know first hand the facts in the case, then with a ready mind and a willing heart proclaim it in all clearness and earnestness to the ends of the earth, "wherever man is found."

The next question that might arise is, "How are we to witness?" There are several ways. There was Daniel who witnessed in the lion's den. There were the three Hebrew boys who witnessed in the furnace. One can witness both in word and in act, or by his life. That life that is lived every day speaks louder than words can ever witness. The Prophet Elisha, as he passed by was daily wit-

nessing and finally won the case, for we read that the Shunammite living by the road-side one day exclaimed, "Now I perceive that this is a holy man of God." O for lives that would convince those by the wayside of life that we are, not only holiness people, but holy people.

Again one may ask, "When shall we witness?" Paul declares, "Be instant in season and out of season." When the revival is on and when it is not on. When it is popular to do so and when it is not popular. When the world would proclaim it the proper time and when they would not. But let us everyone witness with that daily life that shall be convincing, even to the skeptic's mind, that Jesus' blood can cleanse from all sin.

In conclusion: Where shall we witness? First in Jerusalem. Your own home and household. Witness to the little prattler by your knee and teach him the story of salvation. Do not wait until your child is ten, twelve or fourteen years old; but begin when he is that many months old. Witness to him in word and then witness to him by your life in such a way that he will be convinced that you have first-hand information in regard to the things you have told him about the Christ. Next, witness in Judea. The community in which you live. Then in Samaria; among your enemies. Proclaim to them by a godly life that salvation is not a failure. And then in the uttermost parts of the earth, you can at least help send someone else to carry the message there. This involves upon everyone the responsibility of foreign missions. "Ye are my witnesses."

HAMLIN, TEXAS.

### DISCUSSION OF MISSIONARY TOPIC FOR JULY 27, 1924

By STEPHEN S. WHITE

Re-Mapping the World or Distance Measured by Need not Miles. Luke 10:30-37.

**I. THE WORLD WAR CHANGED THE WORLD'S MAP.**—War often re-makes the world's map. This was especially the case with the World War. There were so many territorial changes that one could hardly realize that he was in the same world. Germany was forced to cede territory to France, Belgium, Denmark, and Poland besides, giving up her colonies. "Austria-Hungary was dismembered, Austria being reduced to a petty domain with less than seven million inhabitants and Hungary to a minor state with about one-third its former population. Russia was reduced by the creation of new states, while Bulgaria was stripped of her gains in the Balkan wars. Turkey was dismembered. Eleven new independent states were called into being. Italy, Greece, Rumania, and Serbia were enlarged by cessions of territory, the last-named being transformed into the great state of Jugoslavia."

**II. THE PARABLE OF THE GOOD SAMARITAN CHANGED THE WORLD'S MAP.**—We generally think of our neighbors as being those who live nearest to us spatially. Distance is usually measured by miles. But Christ announced a new principle in the Parable of the Good Samaritan. It was epoch-making in its significance. It was to revolutionize the social and spiritual boundary lines as radically as the World War re-arranged the geographical boundaries. The new principle was that need and not miles is to determine spiritual distance and responsibility. The Samaritan gave first aid to the man who has fallen among thieves on the road down to Jericho. He also carried the injured man to an inn and provided for his continued care. He was the neighbor of the unfortunate man and not the selfish and self-righteous priest and Levite who passed by on the other side. If we would be neighborly, we must help the person who is in need; or, to reverse the situation, the person who is in need, to whom we may render assistance of any sort is our neighbor. This is true regardless of the individual's spatial or geographical distance from us. It holds in spite of the helpless person's racial distance from us. He may be yellow, brown, or black, but if he is in distress and we can come to his rescue, he is close to us, he is our neighbor. He may be separated from us socially by several strata, but he is still our neighbor if he is in any way poverty-stricken and we have that which will lift him out of his unhappy condition.

**III. OUR SLOWNESS TO APPREHEND THE TEACHING OF THE PARABLE.**—Man is born in sin and its effects still abide with him somewhat even after he is saved and sanctified. This has ever made it difficult for him to apprehend spiritual truth. The teaching of our lesson has been no exception at this point. It has not been easy for even the Christian to comprehend that spiritual distance is measured by need and not miles. The world that we live in is largely spatial in character. "Out of sight out of mind," has been too much the tendency with us. The history of Foreign Missions has been the history of a long fight against this difficulty. It has taken line upon line and precept upon precept to bring Christians into the light of the Parable of the Good Samaritan.

**IV. THE PARABLE BRINGS THE HEATHEN WORLD OF TODAY NEAR.**—How far is the heathen world from us today? To answer this question we have but to discover its need. If it is in great distress, and we have the capacity to help, it is so near to us that it is on our very front door-step. Surely this is the case. The need of the heathen world is limitless. Physically it is in a most wretched condition. Most of the heathen lands have nothing but the native witch or medicine doctors with the exception of a few scattering medical missionaries.

These native doctors are quacks and they aggravate disease rather than cure it: Their surgical equipment in one country consists of four little knives. They stick them in the body where the pain is, in order to drive the evil spirit out—the bigger the pain the bigger the knife. The knives are never cleaned much less disinfected. One who had been converted from heathenism bared his shoulders and breast to a missionary and the missionary declared that there was not a square inch of skin on that part of his body that had not been deeply scarred with knives or red-hot charcoal. This is terrible, but the condition of their minds and souls is more appalling. Most of the heathen are still beset with ignorance, superstition, immorality, and the worst forms of idolatry. *Doesn't their need bring them to our very doors?*

### BLACKWELL, OKLAHOMA N. Y. P. S.

We are having great times in our Young People's Society. God is with us every service and we receive a blessing. Our leaders are spiritual, always giving their best to the service. From five to fifteen take part in the services and none ever refuse to take part, for which we thank God.

We hold a missionary program the first Sunday of every month. Our leaders for such programs are those who feel the greater missionary burden. Every quarter we plan to hold a Missionary program, which is given at the evening worship hour. At this special time we try to bring before the entire church, the need of Missions and take special offerings for that work. At one of our special programs our collection amounted to \$38.00. We are supporting a native missionary in China and we feel deeply interested in sacrificing and tithing and doing our bit for God and His service.

Last year we gave a lengthy program, including the playlet, "Here am I, Send me." (Written by writer of these items. I have requested that it might be published for the benefit of other young people.) The blessing of God was upon our young people as they gave it. Another playlet for girls, "An Evening Bible Study" was given twice. This contains questions and answers in Bible quotations and is an eye-opener to the Christian people. (I will be glad to send a copy for publication if any young people are interested.)

We are now entering a contest which continues three Sundays. Two sides have been chosen: one the Busy Bees, and the other the Boosters. New members, paid dues, on time, present, and collections, are the main points for which the sides are working. The losing side will entertain the winners with a program, all numbers to be taken from the losing side. Our pastor helps to push the Y. P. S. along. Our average attendance is eighteen. The past few services we have had twenty and over. We feel that God is going to keep us blessed so good that we will not fall in attendance during the summer months. Every member has the "do something" spirit, and I trust that God will keep that spirit upon them. We find our young people not only at their services, but in the church services and prayer meetings, taking part there. Bless God for consecrated young people. May the Church of the Nazarene find the young people, get them saved and sanctified and doing something worth while for God.

We have a junior society of 30 children. These children are under the supervision of Mrs. R. G. Welge, a splendid missionary worker. They have learned the Commandments, and are starting on the Beatitudes. They have only recently organized, yet they are doing splendid work. They are the future N. Y. P. S. God bless the N. Y. P. S.

DOTT MORRILL, Pres.

# THE WORK OF THE WHOLE CHURCH

## The General Board

### MINUTES OF THE EXECUTIVE COMMITTEE OF THE GENERAL BOARD

According to previous arrangements the Executive Committee of the General Board met at General Headquarters, 2905 Troost Avenue, Kansas City, Mo., at 9:00 a. m. Monday, June 23, 1924.

Two members of the Committee were delayed in reaching the city, arriving in the afternoon. The following members were present: H. F. Reynolds, F. M. Messenger, E. L. Hawkes, J. T. Benson, E. J. Fleming, E. G. Anderson, J. W. Short, C. A. McConnell. Rev. C. B. Jernigan, who was engaged in a home mission revival campaign at Binghamton, New York, wired regrets at being unable to leave the meeting. This first meeting of the Executive Committee was one of such far-reaching importance that we regretted to have a single member absent, but realizing the excellent work that Brother Jernigan was engaged in we were glad to excuse his absence.

The sessions were held from 9:00 to 12:00 a. m., from 1:30 to 5:00 and 7:00 to 10:00 p. m., substituting meetings between the sessions.

We are pleased to introduce as visitors Dr. J. B. Chapman, Editor of the Herald, Dr. E. P. Ellyson, Editor of Sunday School periodicals, Rev. J. D. Scott, Missionary Superintendent of the Latin American Area, Rev. J. E. Bates, Missionary Superintendent of the Far East Area, Rev. W. A. Eckel, missionary on furlough from Japan, Rev. A. J. Vallery, superintendent of Bethany Training Home, Memphis, Tennessee, Rev. J. T. Upchurch, Superintendent of Berachah Rescue Home, Arlington, Texas, Rev. B. F. Neely, Business Manager of Bethany-Peniel College, Bethany, Oklahoma. We were also very much delighted to have the attendance of General Superintendent R. T. Williams until Tuesday evening, and General Superintendent J. W. Goodwin until Wednesday evening. Dr. Reynolds, the Chairman, was also in attendance until a few minutes before adjournment, when he had to leave to catch a train.

The Executive Committee was in receipt of a number of communications bearing upon the different phases of work of the church. The work of the missionary field came in for a large share of attention, owing to the fact that several missionaries were urgent to return to their respective fields. The church will be glad to know that Brother Scott will visit Peru and Argentine within the next few months and bring a complete report to the meeting of the General Board in February. Missionary Superintendent Bates will sail in a few weeks for the Far East where he will make a complete survey of the work in China and Japan. Missionary Superintendent George Sharpe of the British Isles will soon sail to the Near East visiting our mission stations in Palestine, India and South Africa.

One of the most interesting items of business was a report submitted by Mr. Mervel Lunn, Manager of the Nazarene Publishing House, in which he exhibited by the net earnings for the past eighteen months that the Publishing House is on solid ground. He also stressed the need of a Publishing House building from the standpoint of the present lack of room, and unsanitary and unsafe condition of the present building. A committee of five was appointed to make a complete survey of the situation and when this committee shall have completed its work a full report of the same will be published.

The operation of the new financial plan of the church came in for some measure of consideration and General Superintendent Williams addressed the Committee on the formation of district and general budgets and the diverting of funds from the intent and purpose for which raised. His statements were greatly appreciated by all the members of the Committee and in response thereto the following resolution was unanimously adopted:

### RESOLUTION

WHEREAS, Much confusion has arisen throughout the Church in the handling of district and general funds; and there has been such evident diverting of general funds from the uses and purposes for which donated or collected that many donors refuse to transfer their gifts, donations and offerings through the regularly constituted local and district channels; and

WHEREAS, It is manifestly a serious breach of trust to divert funds from the original intent of the contributor as expressed by his gift; and much dissatisfaction has already arisen because general funds have been diverted to district use thereby not reaching the general work for which contributed; therefore be it

*Resolved*, That the General Board request each District Assembly to prepare its budget for all district purposes separate and distinct from the general budget; and further, in accounting that all general funds be kept separate from all district funds; and

*Resolved*, That this General Board urge district assemblies to adopt resolutions clearly condemning such practices and expressly forbidding district officers and others responsible for the handling of funds to divert funds of any sort from the use or purpose for which intended by the individual contributor, or the local church; and

*Resolved*, That the General Board of the Church of the Nazarene by vote of the Executive Committee and the membership of said Board, and by virtue of authority vested in it by the Sixth General Assembly, and in harmony with the express desire of said General Assembly, refuses to countenance the use of funds in any manner contrary to the evident intent of the contributor, when that intent is clearly in evidence; neither will the General Board permit funds raised by local churches for general purposes to be diverted to district or other than general uses; and

*Resolved*, That this General Board will not consent to the borrowing, or loaning, by district officials, of the general funds received by district officers from local churches, or individuals, all such funds in the hands of district treasurers to be remitted at least monthly to the General Treasurer.

F. M. Messenger requested the privilege of stating that through some inadvertence no provision was made by the General Assembly for the remuneration of the General Secretary, Rev. E. J. Fleming, for his services during the quadrennium from 1919 to 1923, and also during the Sixth General Assembly of 1923. The matter was referred to a special committee and upon their recommendation the Executive Committee voted that Brother Fleming should be paid \$250.

A letter was read from the American Bible Society stating that there had been an almost total loss of Bibles and printing plates in the Society's plant in Japan at the time of the great earthquake, and requesting the Church of the Nazarene to assist in replacing the same. It was voted that the local churches at their pleasure might take a special offering for this purpose, the same to be forwarded through General Treasurer Anderson to the American Bible Society inasmuch as the General Assembly made provision for similar offerings. This matter will be presented as a definite issue at some later date when there can be concerted action by our churches.

From all reports received and all indications under observation there is a most hopeful outlook throughout the entire borders of the church. The reports already received from the spring assemblies warrant us in saying that these district assemblies have been among the most progressive, spiritual and aggressive that have ever been held.

There is but one thing to be desired above all other things which will mean more to our movement than plans and policies, and that is a mighty, sweeping, deep-seated, far-reaching pentecostal revival. Our whole movement seems pervaded with the conviction that the Church of the Nazarene is raised up for such a time as this, when the air is laden with an unusual spirit of worldliness, profligacy, immorality and criminality; when the nation is greatly agitated over modernism and fundamentalism, over pacifism and militarism; when we are in the midst of what will undoubtedly prove one of the greatest political struggles that has ever characterized American politics.

There is but one thing that can save society, the nation, and the church, and that is, without qualification, the gospel of Jesus Christ and the godly application of its principles of righteousness in the conduct of all people. The responsibility that rests upon the General Board of the Church of the Nazarene, having charge of the business interests of the church, was never greater. The responsibility resting upon the ministry of the church was never greater. The responsibility resting upon the rank and file of her membership was never greater.

The need of our church, the need of all churches; the need of our nation, the need of all nations; the need of this lost, sin-cursed world, is a mighty, sweeping, old-fashioned, God-honoring revival of Holy Ghost religion. Let us pray day and night, in our closets, in our homes, in our churches,—everywhere,—for God to give us an unprecedented revival!

### A WEEK OF PRAYER, JULY 13 TO 20

Several weeks ago an urgent appeal was made to all our pastors, setting forth the financial needs of our General Board. We rejoice to note that quite a few of our pastors heeded our call and presented to their people this urgent appeal. It resulted in some very splendid offerings, which have greatly relieved our General Board in her present distress. However, the response was not nearly as general as we had hoped it would be. But it may be that some who have not yet presented the needs plan to do so in the near future.

We feel, after prayerful consideration, that the time has come when we must call upon the entire church to set aside a week for special prayer and meditation, not only that our financial needs may be supplied, but that the great work which God has raised us up to do may go on unhindered. We all feel the need of a mighty outpouring of the Holy Spirit, and recent communications indicate that our pastors and people feel that the time has come when we should have a

united season of prayer throughout our entire connection, and before we issue this call for a week of prayer.

May we suggest that every pastor preach on the subject of prayer on Sunday morning, July 13th, and then plan for a special night of prayer within the week, urging the people to make every day during the week a day of special prayer for our general church interests. The midweek prayermeeting ought to be a season of prayer and waiting upon the Lord. Much of the night might be spent in prayer. It would be wonderful if twenty or thirty thousand members and friends of the Church of the Nazarene would covenant to make the week of July 13-20 a week of prevailing prayer. We send forth this request, trusting that every reader will covenant with himself and with the Lord to carry out this suggestion. God hears and answers prayer.

H. F. REYNOLDS,  
R. T. WILLIAMS,  
JOHN W. GOODWIN.



REV. H. A. SHIRLEY



MRS. SHIRLEY  
Africa



MISS LEONA FRANCES BELLEW



REV. WM. ECKEL



MRS. ECKEL

Japan

**READY TO GO**

THE PICTURES of seventeen missionaries appear herewith. Fifteen of them have been home on furlough for some time. These have served one term on the foreign fields, and some a longer period. Among the number five have the Marathi language, three have the Bengali language, two the Japanese language, two the Zulu language, two the Chinese language. Then there are two who are going for the first time, Miss Needles and Miss Bellew.

In addition to a thorough knowledge of the language these fifteen have proven by years of faithful service that they are qualified in every respect for the important responsibilities that will rest upon them when they return to the field. All of these seventeen have the spiritual qualifications and a divine call. Truly these seventeen are **READY TO GO**.



REV. GEO. J. FRANKLIN  
For Eastern India



REV. L. C. OSBORN  
For China

**SAILING ORDERS**

The Executive Committee of The General Board closed one of the greatest meetings in the history of our church. Careful consideration was given to our great missionary interests. The Committee were unanimous in voting that these seventeen should be sent as soon as possible. Mighty revivals are in progress in some of the fields to which they will go. Re-enforcement is needed, and the Committee felt we could not afford to pass up the great opportunity that presents itself to our church at this time. They voted to send them, trusting and believing that the Lord would lay it on the hearts of our people and our friends to supply the money needed. **PRAY EARNESTLY THAT THE FULL AMOUNT MAY BE SECURED.**



MRS. FRANKLIN  
For Eastern India



MRS. OSBORN  
For China

**FIELDS WHITE UNTO HARVEST**

A report appearing elsewhere in this paper states that Brother Smith, in charge of our work in China, on a recent visit to the mission stations baptized and received into full membership two hundred persons and received on probation one thousand persons. This is truly wonderful. A mighty revival is also in progress in Africa. The fields are indeed white unto harvest. We must send re-enforcements or lose the ground gained.



MISS MAUD VARHEDE  
For Eastern India



MISS MARGARET NEEDLES  
For China

**YOUR GIFTS AND PRAYERS NEEDED**

The sending of these seventeen will give us a force of 93 missionaries and over 200 native preachers and workers. We feel that the Executive Committee by the action taken, has fully demonstrated its faith in God and in our people. We believe the announcement that these are going will inspire the whole church to renewed zeal and effort to do the mighty work that God has called us to do. **DO NOT FAIL US AT THIS TIME. PRAY. BELIEVE, GIVE.** God will see us through. Bless His name.

E. G. ANDERSON, *Secretary.*



REV. A. D. FRITZLAN



MRS. FRITZLAN



REV. ROY G. CODDING



MRS. CODDING



MISS EVA CARPENTER



MISS EUGENIA PHILLIPS  
For Guatemala

For Western India

## The Sunday School Lesson, July 20

By M. EMILY ELLYSON

SUBJECT: The Baptism of Jesus.

LESSON TEXT: Mark 1:1-11.

GOLDEN TEXT: Thou art my beloved Son, in whom I am well pleased.—Mark 1:11.

Our lesson takes up the life of Jesus at the opening of His ministry. Thirty years of humble, submissive life have passed into history, years of honest toil, of holy silence and wonderful preparation. The calm untroubled seclusion of the home, together with the green fields and matchless scenery, was highly conducive to a life of meditation and spiritual communion. If Adam walking among the trees of Paradise in the cool of the twilight hours talked with the Father, surely these thirty years of obscurity must have been a glorious and supremely happy period of unbroken fellowship. O blessed hallowed years, years of soul expansion, years of learning deep lessons for all classes of men in every age, years of such marvelous adjustment to every phase and condition of life that the work wrought was perfect and called from the Father the commending words of our Golden Text: Thou art my beloved Son in whom I am well pleased.

With more yesterdays than tomorrows He now approaches a crisis in His life, the entering upon His public ministry. Probably for a period of six months before the baptism of Jesus, His cousin John, known as the Baptist, had been giving forth messages in the wilderness which were stirring the hearts of men everywhere. He had become the sensation of the time. He was practically emptying the cities and populating the wilderness with multitudes who came out to hear him, many of whom were baptized of him in the river Jordan confessing their sins. Here we have a rugged preacher, with a rugged message, but the times demanded such a character and God had His man ready. His whole personality, appearance, and manner of life was a sermon, no wonder that he is spoken of as a "voice." In solitude he had learned things unspeakable, the unseen world had become to him a reality. He had received a revelation not granted to ordinary men, and his spirit was aflame with truth not acquired in Rabbinical schools but alone with God. But is it not thus that real preachers of righteousness are made? We do not underestimate the value of schools and a thorough preparation for the work of the ministry; our advice rather would be, drink deeply at the fountain of learning, do not be satisfied with anything superficial, be what you profess to be professionally. Do not buy your way through, or skim your way through, but dig your way through. Nevertheless while you are doing this, remember that there is a deeper lore not learned at the feet of any human teacher but in the school of solitude alone with God. And does not the church in this age need a ministry superior to the common ambition of men, a ministry in whom we feel the power of a mighty Mastery, a ministry that lives on an eminence of peace and purity to whom truth is dearer than life? Yes, the need is great, and if the supply is to meet the need we must become dwellers of the secret place. Only thus will our wick become a self-consuming flame, not for our own glory, but that it might illuminate the pathway of the "coming King."

Centuries had elapsed since a prophet's voice had been heard, and now, in this age of transition, uncertainty and doubt,—when old things

were passing away and the new was not yet revealed,—a voice began to ring out in the wilderness which awakened the nation and startled them with the cry: "Repent ye, for the kingdom of heaven is at hand." His preaching was fearless, intensely practical and painfully heart searching. All classes, Pharisee and Sadducee, scribe and soldier, priest and publican, thronged to the great untenanted wilderness to listen to the message of this strange "voice" with accusing conscience and stricken hearts. He had chosen baptism as the symbol of their repentance and we are told "they were baptized of him in Jordan confessing their sins." Some did not submit to his baptism but even they were "willing for a season to rejoice in his light."

But he had another mission stranger than this and it was the announcement of this that affected them most. There was another One coming after him who is preferred before him, for He was before him, and he (John) was not worthy to unloose His sandals.—He too would baptize them, not with water, but with the Holy Ghost and with fire. One who would, with fan in hand, thoroughly purge His floor, gather His wheat into the garner and burn up the chaff with unquenchable fire (Matt. 3:10, 11). At last the time for their long looked for Messiah had arrived.

To this preaching and baptism one day there came a stranger. His sandled feet had traveled the long dusty highway with the sons of men, and though one with the crowd He was not of the crowd. His hallowed presence seemed to change the atmosphere around Him. There was something in His look, something in the sinless beauty of His ways, something so majestic and kingly in His well poised bearing that so over-awed and captivated the soul of the great Prophet of the desert, that he became like a timid and submissive child. He who could unmask with indignation the Pharisees and before whom potentates trembled and princes grew pale, bows before this simple stainless manhood, before he recognized in the stranger the Divine One of whom he was the forerunner, for he testified twice to the fact that "I knew Him not." He who had received the confession of all others now humbly makes his own. "I have need to be baptized of Thee and comest Thou to me" (Matt. 3:14). The answer given is the first recorded statement of Christ's public ministry: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness" (Matt. 3:15).

Some have asked, if John's message and baptism were unto repentance why did the Christ receive baptism at his hands? His own words tell us, it was to fulfill every requirement known to be the will of God (Psa. 40:7, 8). Then, too, the mission of John must be ratified as the great forerunner of our Lord and the last preacher belonging to the Old Dispensation. Also as the earliest herald of the New Dispensation it was a most fitting and humble inauguration of a ministry which came not to destroy the law but to fulfill. Jesus does not say I must, but "it becometh us;" He does not speak of needing baptism, but "suffer it to be so now." One writer says, "He submitted to it as the representative of a guilty race." However this may be, the unmistakable voice of God from the rent heavens said, "Thou art My beloved Son, in whom I am well pleased."

Now it may be a mooted question as to the degree of responsibility the state bears to religious education. It must be evident that the character of the government, especially the government's constitutional attitude toward religion, will have something to do with this. No doubt but the ideal for an un-fallen race would be the state and church identical, as was the case with Israel, but the fall has spoiled the present prospect for ideals in this world, as Israel's history clearly proves. In a government where church and state are separate and where, so long as the principles of the government are not interfered with, there is full religious toleration, but little particular religious education may be introduced into the public schools.

Some will question this, but let us study the question a bit more carefully. We do not say that the public schools are doing all they should, but we do say that the conditions are such that at best only general work can be done. While we are avowedly Protestant, we tolerate all other religions within our borders, we grant full liberty of conscience in all matters of religion. This may be toleration to a fault but it is the fact of present conditions. And yet more, within the pale of Christianity we have Catholic and Protestant, and among Protestants many denominations. This fully tolerant state, then, must either allow all religions and denominations to teach their beliefs in the public school, which would mean chaos, or allow no particular religious teaching. Even among Christians men do not agree as to the essentials, hence whatever is taught, there are groups that will object. Under these conditions the state has decided that it is wise to confine public instruction to the secular, sometimes even prohibiting the reading of the Bible and prayer.

The state is doing splendidly relative to the secular education of the children but no people can succeed without religion and the character of that religion will determine the true value of the people and their final destiny. Toleration may be carried to a fault, even to a crime. A Protestant nation may allow persons of other religious faith to dwell peaceably within her borders as citizens of another country are allowed a dwelling place, but certainly it is as justifiable to protect our religion in our public instruction as it is to protect our principles of government. The fundamentals of Protestantism are certainly as essential as those of Democracy and we should have no toleration that will exclude from our public school the teaching of these fundamentals. The very least thing we should do is to provide for the daily reading of the Bible and forbid all teaching detrimental to Protestant fundamentals. The state's great weakness is its neglect of religion, especially religion in child training.

But at its best the state cannot meet the full need, the home and church would yet have a large part to do if the state were meeting its full responsibility. The divergent denominational views will ever keep the state from introducing any particular religious instruction in the public school, only a bit of general work could be done. But the present government policy of neglect of all religious training now throws the entire responsibility upon the home and church and calls for other schools beside those supported by the state if religion is to be taught at all among Protestants. This may not be ideal but it is the situation in which we now find ourselves.

Is this secular education sufficient and shall we be satisfied with the work the public school is doing? Is there any need for special religious training and has the home and church any grave responsibility at this point? A quick answer will no doubt be given to both of these questions but our very haste may indicate the shallowness of our thinking, our failure to realize the gravity of the situation. The relative value of the secular and the religious life will determine the relative value of these two spheres of education. Certainly the religious life is of no less importance than the secu-

### OUR EDUCATIONAL PROBLEM WITH THE CHILDREN

By E. P. ELLYSON, D. D., Editor Sunday School Publications  
NUMBER II.

#### Placing the Responsibility

HAVING discovered the greatest weakness and something of the consequences, our effort next will be to place the blame and to see where the present great responsibility lies. This is necessary in order that the remedy be found and applied.

The guilt for this weakness, and consequently for the results, must be shared by the home, the church and the state, and all three will suffer for the neglect. The sphere of each of these being somewhat different, they cannot be responsible exactly alike; and there might be conditions which throw the

larger part of the responsibility upon one. And will we surprise you if we say that of the three the state is most fully meeting its responsibility and the home is most neglectful, and that the present situation leaves the greatest responsibility upon the church.

There is no doubt much just ground for criticism of the state, but the state is sometimes blamed for that which it cannot help. The state has shown a very great interest in the education of children and has established the great public school system with the compulsory education laws thus providing for the education of all along certain lines. By this the state seeks to produce good citizenship and efficient professional and vocational service, all of which is very commendable in its place. But this leaves that most important subject of religion untouched.

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you last week just as I reached Indianapolis. Well we had a convention under a tent, and had crowds to peddle. But after all I don't see how they came in such droves, for we had rain and cold until I had never seen so much cold in the month of May. The tent was stretched by the old church and the men that had taken the contract to build the new church were tearing the old one down. But Brother and Sister Lillenas had advertised the meeting well and had secured Prof. Kenneth Wells to lead the singing, and we had great crowds and fine singing. In fact, the people had to sing to keep warm. And after the song service was over, then I did my level best to make it warm for the crowd, but I was surprised to see the great crowds sit and shiver in the cold, and stay until the last word was said. As far as I could see they had no notion of leaving until the meeting was over.

Brother and Sister Lillenas have done a great work in Indianapolis. By next fall they will have a church that will seat at least seven hundred, and they will need it for their growing church and Sunday school. We have no finer pastors in our great church than they. They are true blue, loyal Nazarenes and all out for God and full salvation; in fact, they are typical Nazarenes. That means so much in these days, when the devil has gotten into the saddle of the great American church and is driving them like dumb driven cattle to their death. The average American church member doubts his faith and shouts over his doubts and whoops up what he doesn't believe and tries to make himself believe the thing that down in his poor heart he knows he does not believe. But God is still on the Throne and the government is still on His shoulder, and some day God is going to bring the American church to the Judgment Bar and give every man a fair trial, and judge the man that has done so much to undermine the faith of the poor dying multitudes in God and His word.

Well, after we closed in Indianapolis, we gave Brother Short four days on the district, and then went to the great Cincinnati Camp, and then came back on the Indiana District and gave him seven days more. We went from Indianapolis to Brazil where we found one of our young Nazarene preachers had just completed one of the most beautiful little churches that we have on the district. We had the house packed and a fine service. We left them the next morning to make our next run to Terre Haute, and here we found our people in a nice wooden tabernacle, but it would not seat much over half of the people. Here we had another fine service, and a fine night's rest. We made our way the next day across a most beautiful country, and reached Shelbyville for the night's service. Here we met one of our old Texas boys. We had a large cement basement that will seat several hundred, but it was not large enough to seat the crowds that came. In a short time our people in Shelbyville will erect a splendid church over

their large, fine basement. From Shelbyville we made our way across the country to Richmond, but we stopped at Cleveland and had dinner with Brother and Sister Wines. And after a good dinner and a fine prayermeeting, we went on to Richmond, and reached there in time for supper. At the service we again had crowds to peddle. They came from all parts of the country. The church could hold no more.

And on this lovely trip Bros. Short and Wells went with us. And we toured the state in a splendid closed car, we needed it for we were in rain. But Indiana has fine roads and Brother Short has a fine closed car, so we traveled in perfect ease and comfort. I never spent four days that were more delightful in all my travels. And on this trip for four days, don't you think that we forgot the HERALD of HOLINESS; for that work was cared for first and the HERALD got the first choice, and we took what was left. We did not for one minute overlook the importance of placing the HERALD of HOLINESS in the homes of the people.

From Richmond we ran up to the great camp at God's Bible School. Here we met people from many states and many countries. At six in the morning was a great prayermeeting, at six-thirty was a great healing service, closing at seven; and from seven to eight was a preaching service, and at nine was breakfast, at ten-thirty was preaching, and at one-thirty was a great song service, and at two was preaching, and at four was supper, and at six was a great song and testimony meeting, and at seven-thirty was the preaching service. This was the order of the day for ten days, with many other services sandwiched in, such as: children's meetings and missionary conferences. But someone may ask me how the workers could hold out. Well, that is not hard to explain. The regular called workers were George Kulp, Lou Standley, John and Bona Fleming, C. W. Ruth, J. B. McBride, Andrew Johnson, John Thomas, F. M. Messenger and one other fellow. And then Brother M. G. Standley and Brother John Knapp preached and shouted and worked all day and till late hours at night. We had the largest attendance there that I ever saw for the whole ten days, and such crowds and altar services can not be described. Brother F. M. Messenger came every morning from 7 to 8 with his talks on the book of Revelation and most of the time Brother C. W. Ruth gave one of his great Bible readings on Second Blessing Holiness in the morning from ten-thirty to twelve. I preached eight days in the afternoon at 2 o'clock, but the other two days were given to some other preacher. Well, none but God can tell just what the Cincinnati meeting will mean to this old world, for in this meeting they raised nearly ten thousand dollars for missions, and this has been kept up for the last twenty-five years. The Great Bible School building which is free from debt was dedicated at this camp.

Well Glory to Jesus!  
UNCLE BUDDIE.

pared and unfit for the proper religious training of the children. This leaves the responsibility for this work very largely upon the church. If the church fails it seems there is nothing left.

### MONTANA DISTRICT ASSEMBLY

According to previous announcements, the Second Assembly of the Montana District was held in our new church building in Billings, Montana, June 18 to 22, with Dr. Goodwin as our presiding officer. The Assembly was preceded by a rally of our N. Y. P. S. which was held on Tuesday night. The program was quite appropriate and each one did his part well. Prayer and study was emphasized as the all-important thing for our young people in preparing to lead in their meetings. Dr. Goodwin was asked to speak, and gave a very helpful talk on how our own God uses the weak and small things to bring to naught the things that are and seem to be, and all for the purpose of bringing souls to Jesus.

The delegates and friends from this new and small district came up with faith, hope, courage and expectation that the God of battles would set His seal to the effort, and put His special blessing upon the gathering. The local church had been praying that the stately steps of Jehovah might be heard, and that souls might find their way to the fountain of cleansing. Nor did we pray and expect in vain, for our own God who is faithful to keep all His promises opened His good treasure and poured out His blessing upon us. Billows of glory, and streams of holy passion swept in upon us. Tears flowed freely, groans for the lost and dying were in evidence, and shouts of blessed victory ascended to God on high. A few souls found the Lord, and our souls were refreshed and lifted up.

Beside Dr. Goodwin, who presided in his inimitable way, and to the delight of all present, we had to our help our Dist. Supt., Rev. W. G. Bennett, Sisters Whitesides, Hoy, Palmer, and Grove, the Woman's Auxiliary Field Secretary, Varnedoe, returned Missionary from India, Rev. J. T. Little, financial agent of the Northwest Nazarene College. Rev. Swim who has come on the District to take charge of two of our churches, Rev. Neese and wife from the Elmdale Circuit, Rev. Harris and wife from Laurel, Bro. Wayland, who is in charge of the Weather Bureau at Sheridan, Wyoming, Bro. and Sister Fuller, old stand bys of the Church at Billings, but now residing at Butte, Montana, the incoming pastor and his wife, Rev. L. T. Corlett of Pasadena, California, and others whose names are written in the Book of Life. But best of all God was with us in a very marked way, and surely none of us can walk in the light and the enlarged vision that came to us in this Assembly, and ever be the same again. Brother Goodwin's preaching was in the demonstration of the Spirit and power, and so helpful and instructive. The messages brought by Sisters Cove and Varnedoe stirred our hearts and made us determined to roll up our sleeves, and by prayer, fasting, giving, sweating, and sacrificing to push the battle to the gate of the enemy, and get this glorious gospel to the millions that are dying without God and without hope in the world. Hallelujah to the Lamb.

The budget for the coming year for the District is \$1,400.00 which by the help of God we expect to raise. The Missionary rally on the last Sabbath afternoon resulted in pledges to the amount of \$400.00 which is to be paid within the next sixty days, and is to be used for the summer campaign. This is in addition to the budget. The reports from the District show quite an increase during the past year. The pastors and workers have gone to their fields of labor determined, by the grace of God, to succeed for Jesus' sake. This scribe preached the closing sermon and was blessed in so doing. This Assembly closes my pastoral work for the present. We are now entering the evangelistic field. A thousand blessings on all the holy people everywhere.

J. A. KRING, *Assembly Reporter.*

### NORTH DAKOTA-MINNESOTA DISTRICT ASSEMBLY

The Fifteenth Annual Assembly met at Fessenden, N. D., June 18-22, and was presided over by Gen. Supt. Reynolds, whose vigor of body and mind are truly wonderful, and whose spiritual gifts are a source of blessing to all who wait on his ministry.

The report of the Dist. Supt., Rev. W. L. Brewer, showed some substantial increase on the district; four new churches having been organized during the year, viz., at Carrington and Larimore, N. D., and Duluth and Moorhead, Minn. Revivals have been held at many places by various evangelists, with a good ingathering of souls saved, sanctified

lar; the eternal life is as worthy of care as the temporal life, preparation for the "long home" is as necessary as that for this short home. The public school not only does not teach positive religion but being non-religious there sometimes slips into the teaching that which is contrary to orthodox Christianity and to truth, such as the modern theory of evolution; and the Catholics tamper with the history text books and at least insinuate against Protestantism. Also right within our borders other religious sects are conducting their schools and carrying forward their propaganda. The future safety of democracy and the Protestant church demands a much larger and more intense program of religious education, especially with the children. If this cannot be done through the public school it is the task of the home and church. And the responsibility as it now stands is not only the teaching of positive Christianity but the counteracting of certain religious influences that are coming through the public schools and other sources.

The modern home is a very great improvement temporally over that of a few years ago. The poor of today are often as well provided for as were the

rich of yesterday. Improved buildings and labor saving devices, gas and electricity, are within the reach of the masses. But it will be freely admitted that practically nothing is being done in the average home for the religious training of the children. The old fashioned family altar is largely disappearing from the Christian home, the hearthstone and nursery now mean but little aside from frolic, the catechism and catechumen have both gone. The children have more playthings, better clothes and a greater variety of food but less religious instruction. The demands of present society and business are taking both parents from the home, the commercial spirit and the high living of our age have filled life so full of other things as to leave no time for the development of real homes and the proper care and religious training of the children therein. This is a very great weakness and a crime against the rising generation, it is a seed of evil that threatens to wreck our civilization and destroy our church. Something should speedily be done to bring Christianity back into the home. There is great need for mothers after the type of the mother of Moses. But the majority of modern homes are utterly unpre-

and added to the church. The membership of the district is still small, but shows a good increase. The work has been hampered in the past by the lack of pastors, but at present indications are that the supply will be equal to the demand. The district has felt the pinch of the general business depression sorely, and it has been a difficult matter to finance the work of the church, and yet the financial reports showed that more money was raised than in the previous year, and some burdensome deficits were provided for during the Assembly.

The election of officers resulted as follows: For District Superintendent, Rev. L. E. Swaney, of Los Angeles, California, who has been engaged in evangelistic work on the district, and is the evangelist in charge of the district campmeeting at Sawyer, N. D., June 25-July 6. Rev. W. L. Brewer, the retiring Dist. Supt., having accepted a pastorate in Southern California, declined to have his name presented for re-election. For Dist. Secretary, Rev. H. F. Vogt, of Mohall, N. D., was elected. The retiring secretary, Rev. H. G. Cowan, was re-elected on the first ballot, but in view of a removal from the state resigned the office, and declined a re-election as Dist. Treasurer, also, to which office Rev. W. I. Gough, of Van Hook, N. D., succeeded.

The Assembly approved the adopted Constitution of the Church of the Nazarene by a unanimous vote, and similarly accepted the budget plan presented by the General Board of the Church, and all the financial work of the district will be operated on the budget system the coming year. There are two budgets, general and district, and these are apportioned to the churches on the basis of strength, but not as a per capita assessment. The churches should provide for the budgets by weekly or monthly payments, and thus avoid the necessity for frequent calls, drives, or strenuous efforts to raise deficits at the end of the year.

Constantly the need of revivals in all the churches and in new fields was urged, and that there will be a goodly number of tent meetings held during the summer, and evangelistic campaigns the year around, under the energetic efforts of the Dist. Supt. and pastors, and there is no doubt that floods of divine grace upon the dry ground will be given.

H. G. COWAN, *Reporters*.

#### ALABAMA DISTRICT

The last few weeks have been full of good things for the Alabama District. The major part of March and April was spent in the southern end of the District which resulted in much good to our churches there. We spent three days with New Providence and left the people greatly blessed and encouraged. God gave us a good revival with the Brewton church. Eighteen prayed through and five gave their names for membership in the church. Brother Medler and wife are making good pastors and are much liked by the people. They plan to entertain the assembly this fall. God blessed the faithful class at Pensacola while we were there and gave us some souls. We left them rejoicing over their new pastor—Rev. A. C. Watson. He writes the crowd is already increasing. The Robertsdale class is on the stretch for better things and they are delighted to have Brother Watson and his good wife as their pastor for part time. Our visit with them was blessed of the Lord with ten to pray through and four additions. Brother Watson and wife are fine young people and will be a great asset to our church.

Our District Preachers' and Workers' Convention with pastor Butler at Cordova was *par excellence*. The papers and talks seemed to be on a high plane and just what we needed. The lectures and sermons by Dr. Williams are unexcelled. Surely, God has given us this great and good man for just such a time as this. The spirituality of the Convention was pentecostal. Many times the program could not be followed and only the recording angel can report just what happened. The evangelistic services were very fruitful. The pastors of the town were present most of the time and showed a beautiful spirit of co-operation.

The revival campaign in Phoenix City resulted in seventy-five souls finding God and a class of ten was organized. Arrangements were made to buy two fine lots at a cost of \$700 and a temporary building to be erected within thirty days. This meeting was made possible by H. B. Cook, a successful business man of the city. He and wife joined the church and are in it to make it go. Our Columbus, Georgia church which is just across the river added much in every way to the success of the revival. God bless Brother Weir and his noble people. He takes the pastoral oversight of the Phoenix City church until the Assembly. Prof.

J. A. Romine was our colaborer in this great revival.

After our Phoenix City meeting we held one week with our Nauvoo church which resulted in forty-four praying through and twenty-one united with the church. Things that had hindered for years were swept out of the way and how the church did get together and work for souls! Some said it was the greatest revival Nauvoo had experienced since the days of Ed Ferguson. God has the glory. Rev. G. L. Studdard is the faithful pastor of this flock.

Evangelists Platt and wife have held meetings at Florence, Tuscumbia, and Empire with great results. They go in to succeed and by much prayer and personal work they come out with victory perched upon their banner.

Rev. C. J. Frost has conducted meetings at Huntsville, Jasper, Parrish, and Selma and at each of these places God has given him souls and he has taken well with our people and the public. He takes the pastorate at Jasper since Brother Smylie resigned. Our people at Jasper have faith for greater things under the ministry of this godly young man.

Evangelist C. E. Toney and wife with their singer have held three successful meetings on the district with many to pray through and at each place a fine class received into the church. Two of the meetings were with pastor Colvin and the other with pastor Blackburn at Oakman. They hold two other revivals for us before the Assembly. We are glad to have these efficient workers on our district.

Evangelists Allie and Emma Irick gave us two good revivals at Carbon Hill and Jasper. We are always glad to have them and our only regret was that they could not remain longer.

Evangelist W. E. Ellis is in the third week of his campaign in Florence and many are praying through and great throngs of people are attending.

By the time this reaches you we will have seven campaigns going in full blast on the district. Let every one take time daily to pray for the success of these meetings. We are doing our best and God is greatly helping us.

H. H. Hooker, Dist. Supt.

#### THE REMARKABLE SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

By REV. C. E. CORNELL

THE greatest District Assembly since the days of Adam," was the facetious comment of the presiding officer, General Superintendent, Dr. Roy T. Williams. Nearly, if not quite 300 delegates and members of the assembly, all intent upon serving the churches to the best of their ability.

Members of the assembly and visitors began pouring into Long Beach, Tuesday afternoon to be there in time for the preliminary meeting to be held Tuesday evening. When the Tuesday evening meeting opened the great church was practically filled. The opening song was sung, "The Fight is On," with a rapid-fire swing. Prof. Hutton had a large, well-trained choir with a half dozen slide trombones and cornets and saxophone that simply lifted the roof. Everybody was happy and everybody seemed to sing. These Nazarenes can beat the world when it comes to singing; they simply "git up and git."

Rev. J. I. Hill that "big" little man, the pastor, gave a comprehensive address of welcome. Hill is a whole team and the dog under the wagon. He took Long Beach church when it was down at the heel and he has transformed the church, built a commodious and handsome new building—the best in our denomination—and has otherwise turned things upside down. He stands well in Long Beach. District Superintendent Bates responded and then Prof. Hutton and his great choir sang till the rafters shook. It cannot be put on paper by cold type. It was exhilarating, enthusiastic, blessed, glorious.

Wednesday morning the delegates were in their places right on the dot. From the moment that Dr. Williams started the ball rolling there was not a dull minute. Intensity, activity, push and business with songs, shouts and spiritual fire—fireworks—and all characterized the sessions. To tell of the "high-spots" and do credit is beyond the ability of this scribe. Imagination must have full sway and then you will not reach some of the grand climaxes.

Dr. Williams is a presiding genius. Nothing slow about Williams. He senses the situation, rounds the corners, plays with parliamentary technicalities like a boy plays with his marbles. You can never catch him napping, always awake, right on the job

and best of all happy and remarkably sweet in spirit. Williams is a great man.

The assembly ran on schedule time and reached the end of all business at 5:30 Saturday evening after grinding through a big lot of business. There was not a jar, not a drastic speech, no acrimony, nor "old man" but love, consideration and perfect fellowship.

I'll give a few interesting facts:

Mayor Buffum gave us a hearty welcome address Wednesday evening.

Rev. J. I. Hill, the hustling pastor at Long Beach was elected District Superintendent. I predict that he will make a good one.

We gave Rev. J. E. Bates our Missionary Superintendent for China and Japan a rousing send-off. "Say it with flowers," and we did. Joe has served the district four years and has acquitted himself nobly. The district has gained over 1700 members and now has 4454. Seven new churches organized the past year, Anaheim, Glassel Park, Monrovia, East Pasadena, South Pasadena, Hermosa Beach and North Long Beach. The district now has 45 churches.

There are 27 Women's Missionary Societies on the district that have a membership of 866, a gain of 267 the past year. They raised for the Breese Memorial Hospital the neat sum of \$2,605.68. Mrs. Paul Breese is the energetic president.

The total amount raised for all purposes on the district the past year is \$316,276. How's that, for high?

First Church Los Angeles, "The mother church" invited the assembly to meet in Los Angeles next year. We'll all be there.

Rev. Frank Stevens who has lately come to us, Rev. Charles H. Babcock the silver tongued orator, and Rev. C. Edward Roberts national evangelist, and one of the best in the field, and U. E. Harding the assembly wit when he is not serious, all preached powerfully and brought things to pass.

Dr. Williams' Sunday morning sermon was climactic and his ordination address tore up the earth. The preachers will never forget it, neither will the audience. Say, my preacher brother, don't you wish that you could preach a "little?"

There was an unusually large class to be ordained as elders. Here they are: Mrs. Cordelia Robbins, Albert M. Blackmon, Charles O. Miller, James A. Kirkham, Brooks A. Russell, William M. Baskin, Fay Prince, Ernest Johnson, Oscar J. Finth, Orrin C. Swain, and Ira P. Bowen. Two deaconesses were consecrated: Mrs. Louise Reinhart, and Mrs. Nettie Wood.

Reports showed that there had been over four thousand seekers the past year.

Missionary offering for all purposes over \$28,000.

The ladies of the Long Beach church served light lunch in the basement which was highly appreciated by tired delegates.

The expense of the assembly for breakfast and lodging must have reached fully \$1,500.

Mrs. Paul Breese is district secretary and Mrs. C. E. Jones is the district treasurer. Both unsurpassed in efficiency. Wonderful women.

It was hot all around but Long Beach was cool and delightful.

It was voted to begin next year's assembly on Tuesday morning.

It was also provided that churches must prepare to pay \$5 each for delegates and members of the assembly to cover entertainment expenses. This will save the "hard pull" for money at the assembly.

This district has more superior singing talent than any other district in our movement. Soloists, duet and quartet. They sing the glory down and then some. So many sang that I cannot remember them all. The Aeolian Quartet were greatly appreciated.

The reports of some of these self-sacrificing ministers and their triumphs in spite of all hardships, thrilled the great audience time and time again. We have a lot of real heroes.

The Sunday morning love feast was a mighty time of refreshing from the presence of the Lord.

J. F. Sanders, the Financial Manager of the Pasadena College gave a glowing report showing that when all available assets are collected in, the college will be completely out of debt and own a 20-acre campus unincumbered, beside all buildings. Sanders has virtually worked a miracle the past three years. Dr. Widmeyer and Prof. L. A. Reed are to be heartily commended for their ability and faithfulness.

Rev. A. G. Crockett of Denver has been called to Long Beach church and has wired his acceptance. Hurrah for Long Beach; Crockett will make it go!

#### KENTUCKY DISTRICT

It has been some time since we have reported the work of the Kentucky District, but our preachers have eaten no idle bread since our last report. For the last three months they have done the most

beautiful work I have ever seen them do, and the Lord seems to bless every effort.

Rev. W. I. Smith is closing two of as fine years' work as one could do at Mt. Sterling, Ky. He leaves the field in fine condition for his successors, as he feels he ought to change this fall. Rev. Floyd Honchell has done splendid work at Olive Hill, Ky., and leaves a beautiful brick structure as a lifetime monument to him in that city, as he takes charge of Louisville First Church after the assembly. Rev. and Mrs. H. H. Lee have almost shed blood to put Georgetown on the map, and are now pressing toward the front ranks in Sunday school attendance, and many other ways. How God does bless their hearts! Rev. C. R. Pollard has made real progress at Huntington, W. Va., the past few months. Rev. Chas. F. Pegram and his people at Owensboro are forcing both commercial and religious leaders to ask "How on earth did you do it?" They have not only purchased the best lot available in the city and got ready to build, but have more than doubled the membership within the last eight months, and organized a Sunday school, W. M. S. and N. Y. P. S., all of which are doing splendid work. Rev. C. E. Green reports 75 in attendance at mid-week prayer meeting, a growing Sunday school, working N. Y. P. S., live W. M. S., and substantial gain on all lines at Newport. The Ashland church is in better position to make real strides under the leadership of Bro. and Sister Mason than it has been for months! Rev. Elwood Taylor has built a strong work in Science Hill, and has one of the best Sunday schools on the district. He is also called for the third year. Carthage reports a great year under the leadership of Rev. E. O. Shelton. Wurtland has had a hard year financially owing to closed shops, etc., but has grown spiritually under the leadership of Bro. and Sister Stoyer. The Stovers go to Mt. Sterling after Assembly.

Our country work has not grown so rapidly during the winter months, as it is difficult to put on revivals during the rainy season. All the country churches plan to have special meetings this spring and summer.

Our home missionary work did not do so well during the month of May, owing to bad rainy weather, but is coming on nicely this month. We have organized four churches to date, and have provided good places of worship for three of them, and have plans under way for the other one.

At the rate we are going we ought to be able to report 1200 Nazarenes in Kentucky and \$40,000 raised for all purposes at the Annual Assembly in September. It is hard to hold the membership we have while reaching out after more in this tobacco district, but the Lord is going to give us a strong work in Kentucky if all continue to work as they have been.

Yours for aggressive evangelism.

J. W. MONTGOMERY, Dist. Supt.

## REVIVAL AND CHURCH NEWS

"REVS. CHESTER AND ARTHUR MORGAN and I have just closed a meeting at Pekin Hall, near Hutchinson, Kans., in which there were four people converted and seven sanctified wholly. Meeting closed with splendid interest and there is prospect of a Nazarene Church here."—Harry L. Rogers, Song Evangelist.

"MARTINTOWN, WIS., CHURCH OF THE NAZARENE had a season of refreshing from the presence of the Lord." Bro. Julius Miller and wife of Oconto, Wis., came to us on May 5th for a revival. Sister Miller won our hearts with her singing and Bro. Miller gave out the Word of God with no uncertain sound. He is a real Bible preacher and hews to the line. Saints and sinners received their portion. There were seekers, finders and great rejoicing among the people of God. 'Maybe you don't believe that is in the Bible—well I will read it to you.' Thus Bro. Miller clinched the truth as he gave it out"—Marittá Shake, pastor.

EVANGELIST V. W. LITRELL and WIFE report as follows: "We have just closed a very gracious two weeks' meeting at Arnold, Nebr. The Lord came on the scene from the very first and souls prayed through in the good old way. There were forty professions and we closed out with eleven at the

## TWO HUNDRED BAPTIZED IN CHINA

By Rev. A. J. Smith

I have been at all the stations and almost all the outstations the past month and have found the Lord's work progressing on every line. We have baptized over two hundred and received them into full membership and also taken in over a thousand on probation. We organized a church at Pu Chow station and also one at Kuang Ping Fu. In the vicinity of the latter we also opened four outstations. Also we organized two outstations in the Ta Ming Fu district. There are now over a hundred Chinese workers in our employ, and we ought to have a good many more, seeing there are so few foreign missionaries left on the field.

altar. Dist. Supt. Chambers was with us the last two days and brought good messages Sunday morning and afternoon. We left the people much encouraged. Sister Daniels is a minister and this will enable Bro. Daniels, the pastor, to give some time to evangelistic work in which field he has served many years. He will render good service. Write him for a date for a meeting. Our aim: more souls; more Nazarenes."

"MIRA, LA., has just closed a splendid revival conducted by Sister Mary Pardue in the Baptist church. Sister Pardue is a great preacher and gives out the gospel of full salvation without fear or favor. There were some forty or fifty at the altar, a goodly number praying through. Sunday morning was the crowning service when there were fifteen at the altar, some praying through to pardon and two to entire sanctification. The saints were greatly encouraged and are saying 'on with the fight.' We certainly thank the Baptists for extending to us the use of their church."—W. H. Swearingen, reporter.

"QUINDARO BOULEVARD CHURCH OF THE NAZARENE, KANSAS CITY, KANS., held its annual meeting June 21 and called E. D. Russell for pastor for the third year, with an increased salary. Bro. Russell is founder of this church and has given himself to its service with splendid devotion. Bro. Ray Davis of Bethany, Okla., recently closed the best revival this church has ever had. Bro. Kendall White was leader in song and the Lord was with us to save and bless the people."—Mrs. N. B. Stewart, secretary.

"WASHINGTON, PA., CHURCH OF THE NAZARENE has just closed a wonderful revival with Evangelist Lawrence Reed of Mannington, W. Va. Washington is a city of thirty-seven thousand and is a hot bed of false religions. Has everything from Eddyism and soul sleeping to Russellism and spiritualism. We secured a lot in the center of town and opened fire in the name of Jesus. The battle was hot, but we held on and God answered by fire. About fifty were at the altar and we closed in a blaze of glory and victory. Received three into the church and there are more to follow. Raised over \$225.00 for the expenses of the meeting. Bro. Reed did some splendid preaching under the anointing of the Spirit. We are glad to recommend him to churches and camp meetings wanting a good evangelist."—A. H. Vaughan, pastor.

"FIRST CHURCH, SPOKANE, WASH., is making splendid progress. Sunday school program June 15 was a success. 268 present, offering \$155.00. Budget has been adopted and is working. Souls are finding God at home and in the parsonage. Crowds are increasing. Prayer meeting audiences larger than ever before. We are greatly heartened for the work of the new assembly year."—Henry B. Wallin, pastor.

ZION HILL CHURCH, ST. LOUIS, MO., through Pastor C. F. Transue reports, "A successful revival with Dist. Supt. Dges and the Edwards Evangelistic Party, closing June 8. Large crowds were in at-

tendance, so that all could not be accommodated under the tent. Twenty-five prayed through to either pardon or purity. A liberal offering was given and the Evangelistic Party was called back for our annual tent meeting next year."

EVANGELIST P. A. DEAN, writing from Balsam Lake, Wis., says, "Just closed a successful meeting here with Evangelist B. T. Flancry. Organized a church with twenty-eight members and more will come in soon. This is a new and needy field in the northwest part of the state. Pray for us here. We shall be glad to correspond with people any where in Wisconsin who want the full gospel preached. I have had a number of years experience as pastor. Bro. Dean's home address is St. Croix Falls, Wis."

"JUST CLOSED A REVIVAL AT GREENBRIAR, TENN., in which there were fifteen professions. At the close of the meeting thirty-three banded themselves together to stand by a holiness mission, and as it is only seven miles from Springfield, I expect to give them regular services on Sunday afternoons. The church here at Springfield is moving along nicely. We now have a tent up in South Springfield, and will begin a 'home talent' meeting there tonight."—J. D. Savon, pastor.

PASTOR FARGO OF FRANKLIN, IND., says, "Sunday night, June 22, we closed a good meeting conducted under great difficulties on account of unfavorable weather. The people were hungry for the truth and Bro. F. P. Kerst of Indianapolis, who was the evangelist, preached fearlessly and effectively. He broke down a great deal of prejudice in his preaching. He is one of the best evangelists and we recommend him to any one desiring a meeting with real results. God was with us and there were several seekers who mean to go through with the Lord."

"FIRST CHURCH, SAN FRANCISCO, CALIF., had Dist. Supt. Smith and family for both morning and evening services on June 22. Brother Smith is a strong, unctuous preacher of the Word, and our hearts were encouraged while we felt our feet firmly established on promised ground.—'To a personal knowledge of God,' he said, 'there should come a knowledge of the needs of the work to which we are called. Then a vision for greater things and a faith that laugh at impossibilities and cries it shall be done, a courage that meets every obstacle with holy boldness and determination, a fidelity to God that is unchanging, an optimism that knows no failure, a persistency that remains on the job and cannot be swerved, and last of all a burden for lost souls.' Brother Smith dwelt on each of these topics at length, and the people were blessed. In the evening Brother Smith emphasized the need of preparation to meet God—of the new birth to enter the family of God. 'The church has joined about everything there is in the world to join,' he said, 'but God must have a separated people.' The altar call brought two penitent souls who prayed through to victory. A number of sinners who had probably never been in such a meeting before were in the congregation, and needless to say, their hearts were touched, and heaven above knows what the ultimate result will be. We welcome our Dist. Supt., and we feel like standing shoulder to shoulder with him and helping him organize new fields and plant new churches in Northern California."—Reporter.

DIST. SUPT. MONTGOMERY, of Ky., assisted by the male quartette of Trevecca College conducted a revival meeting in Paris, Tenn., recently. Bro. Montgomery's messages were very effective and God did wonderfully use him in the salvation of the lost. His discourses on sanctification were very clear and definite and were delivered in power and unctious. A goodly number were saved and the last Sunday a class of fourteen were received into church membership; others are expected to follow. Finances came easy and the last night of the meeting Bro. Montgomery took up a nice love offering for Bro. Cox, the pastor. The quartette was quite a drawing card to the meeting. These young men are thoroughly consecrated to God and the Lord has crowned their labors with success. At different times as the quartette sang the glory came down and the saints shouted. We praise the Lord that He made it possible for us to have this quartette to take charge of the singing, and we would consider any church fortunate to be able to secure

them. During the meeting they held services at the L. & N. shops, the county infirmary, and the jail.—Mrs. G. W. Smith, reporter.

**PLEASANT HILL CHURCH, SYLVIA, KANS.**, had a great day June 22 when Dr. London and family were with us in the interest of Bresee Theological College. Dr. London's natural gifts, special training and many years of experience in the training of young people qualify him to be a successful College president; and with him at the head, Bro. F. E. Lang as Business Manager and the united support and efforts of all our people, Bresee Theological College has a great future. Having worked with Dr. London in our schools for a number of years, we gladly recommend him to our people in this educational zone. To our way of thinking, he is the greatest leader of young people in the Holiness Movement. May we all rally to him for the building of a school at Hutchinson that will be adequate to our needs in this field.—S. H. Erwin, pastor.

**PASTOR WADE L. NELSON** filled his appointment at Clarieta, Okla., the first Sunday in June and continued with us for a few days revival. Bro. Nelson is a splendid pastor, evangelist and singer. He will begin a meeting in Wapanucka, Okla., a town of 2000 in which there is no Nazarene Church, Aug. 7.—Birtie Clifford, reporter.

**THE SUNDAY SCHOOLS OF THE LOUISIANA DISTRICT** show the following gains for the first quarter of 1924: Enrollment Jan. 1, 498. Enrollment March 31, 667. Average attendance during the quarter 395. Visitors during the quarter

183. Raised for the support of the schools \$136.13. Raised for Missions \$42.59.—J. J. Thompson, Dist. Secretary.

**THE CHIPPEWA HOLINESS ASSOCIATION** held its eighth annual camp at Montevideo, Minn. May 30 to June 8. John E. Hewson and C. H. Jack Linn and wife were the evangelists. The preaching was of a high type and was wonderfully blessed of the Lord. Sister Linn rendered good service in the singing of the Gospel and in the children's meetings which were held every day. There were many clear conversions and some got rid of "the old man" and were filled with the Holy Ghost, while the fire was re-kindled in many a cold heart.—Karl Disinger, secretary.

**PASTOR W. A. HUFFMAN, MORIARTY, N. M.**, says, "We have just closed a two weeks meeting with Rev. M. M. Lowrey and wife in which there were seven or eight who sought God, most of them getting victory; and we feel that the results of this meeting have not all been seen yet. Bro. Lowrey did good preaching and his messages cannot soon be forgotten. His preaching is just the kind that is needed in the most of places. We are looking up and expecting victory for the year that has just begun."

**THE CHURCH HERE AT SELMA, ALA.**, has just closed a three weeks' revival campaign in which the enemy contested every inch of the ground, but our God who knows no defeat came to our rescue and gave us the victory. Rev. C. J. Frost was the evangelist, and Rev. Radwin O. Bell, a noted choir director and soloist of the Baptist Church, but a blessed sanctified man, had charge of the music. Evangelist Frost is a straight, uncompromising preacher of the Word, and hews to the line and gets results where ever he goes. This young man is one of the coming preachers of our church and should be kept busy the year around, and especially on the Alabama District. Song Evangelist Bell sings and acts like a Nazarene and our people would do well to employ this great singer and keep him busy. This meeting did more to break down prejudice against our work than any previous meeting. Many strangers were seen in our congregation night after night. A number of precious souls wept their way to Calvary, and a nice class will be received into the church next Sunday. The pastor and church are encouraged to press on in the fight. The church will put on another campaign in September with Rev. C. E. Toney and wife. This campaign will be in a different part of the city, and we are praying for a great time.—R. S. Rushing, pastor.

**NORWOOD CHURCH, JACKSONVILLE, FLA.**, continues to function in the Master's business. Since the close of the revival in April, we have been attempting to raise a church debt of three hundred dollars which threatened to embarrass us and were meeting with some success. There are peculiar difficulties here, such as we have not met in our years of experience, but God lives and the old Book is true and we are here to win by His help. Our Children's Day program on June 22 was declared a success.—T. S. Mashburn, acting pastor.

**THE CIRCULATION MANAGER'S WEEKLY NOTE** of honorable mention says, "Received twenty subscriptions from Pastor W. F. Farmer, Florence, Ala., where Evang. W. E. Ellis has just closed a meeting; fourteen from Howard V. Miller, Malden, Mass.; three from Evang. R. J. Kiefer from Mannington, W. Va.; six from Evang. E. Arthur Lewis.

**CHICAGO, FIRST CHURCH** has recently closed an evangelistic campaign conducted by Evangelist A. G. Jeffries. It was the general comment at the church board meeting last night that Brother Jeffries did some of the greatest preaching that we ever heard. Between forty and fifty were at the altar the last night. Bro. Jeffries is a prince among men and made a host of friends. He gives the impression of being a man well acquainted with God. The love offering was the largest ever given any man at First Church. If he is physically able to come to Chicago again, he will receive a royal welcome from his many friends. The work is going on nicely. The church is united in fighting the devil, and not each other. We love these people and they

seem to love us; for at the meeting for the recalling of the pastor, we got every vote cast and every one cast a vote. We thank God and take courage. We sent in thirty subscriptions to the HERALD of HOLINESS during June.—W. G. Schurman, pastor.

**EVANGELIST F. W. COX**, writing from Akron, Ohio, says, "Closed a hard fought battle in our South Arlington church here yesterday, June 22. This makes about my ninth meeting in Akron. God came on the scene, saved the church in several directions, supplied the needs from a little handful, gave us a few seekers, and then let me catch a few good fish for our church in the form of Mr. Price, his wife, two sons, and daughter as five new members for the church. I had the honor of baptizing, and dedicating their little daughter Irene to the Lord. I must thank God for sending Dr. Sloan, and Rev. Macrory from our North Hill church one night. Also a delegation from North Hill, and Rev. Palmer from our Springfield Lake church and some of his good people to help us out another night. God bless them all. Come again! Let every Nazarene praise the Lord, and rejoice with us over the blessed victory for the Nazarene church at South Akron. Glory. 'Let all the line advance!'"

**PASTOR L. L. SWETT, MANSFIELD, ARK.**, says, "There will be an old-fashioned revival in Mansfield July 17-27 and we invite you to attend this feast. Rev. J. E. Gaar will be the evangelist. Our work here is progressing nicely. Souls are praying through in our regular services. We have battles to fight, but the Lord is on our side."

**EVANGELIST E. W. KIEMEL**, writing from Junction City, Kans., says, "Just closed a good meeting at Belleville, Kans. Found some holiness people there who stand out and out for the old-time gospel. Some were saved, some sanctified and we took twelve subscriptions for the HERALD of HOLINESS. Begin here June 27. We covet your prayers."

**EVANGELIST C. E. ROBERTS**, writing from Orange, Calif., says, "Enclosed you will find forty-six subscriptions to the HERALD of HOLINESS. If you will send me some samples and envelopes, I will get some subscriptions in this meeting. Ten thousand blessings upon you folk at Headquarters. We are here for the month,—June 22-July 12." Ed Roberts is one of the best evangelists in our movement and is also one of the very best friends the HERALD of HOLINESS has anywhere. God bless him.

**REV. W. T. GIVENS (The Happy Doctor)**, writing from Paducah, Tex., says, "We are in a revival here. Started off well. Several have asked for prayer. Bro. J. T. Stanfield is with us in this meeting."

**PASTOR E. W. WEST, Atwood, Okla.**, says, "Our summer revival will be held July 2-18. Dist. Supt. Owens will be the evangelist and Prof. J. J. Douglas of Dallas, Tex., will be the singer."

**EVANGELIST L. L. HAMRIC** with Miss Bertha Pults as song leader, closed a meeting here in Chickasha, Okla., June 22. A number were saved and sanctified and we were encouraged to go on. We are now planning to buy a lot, build a church and have another revival in September. The Church Board has voted to give the pastor a leave of absence and we would like to give the time to some church or community wanting a revival.—A. M. Sprague, pastor.

**EVANGELIST M. E. DE VOLL, DIAGONAL, IOWA**, says, "I will hold a meeting in Climbing Hill, Iowa, July 1-29."

**PAYNE'S CHAPEL, LEXINGTON, TEX.**, is still alive. Though few in numbers, the fire is burning in our souls. Dist. Supt. Bost was with us for Mother's Day and the Lord was with us in mighty power. Our Pastor, Sister Jessie Albritton Hobson filled her appointment here last Sunday, preached in power and conviction was on the people.—Hattie Bexley, reporter.

**CHERRY VALLEY, CHURCH OF THE NAZARENE, Andover, Ohio**, has recently had a splendid revival in which James Rodgers of East Palestine was the

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evangelist. He preached with unction and godly wisdom. There were 81 seekers at the altar, thirteen joined the church and \$450.00 was raised for different purposes during the meeting. Bro. A. H. Johnston of Akron led the singing amidst showers of blessings."—Howard Smith, pastor.

PASTOR F. L. McDONALD, KOKOMO, IND., says, "These are great days in Kokomo. Our camp, which closed about two weeks ago, brought many blessings to the city. Bro. Campbell and wife, whose singing drew the crowds to the camp, have joined our church here, this we highly appreciate. Our Sunday school which ran to from thirty to forty when we came has now built up to 106 and the Sunday school offerings have come up from about fifty cents to as high as \$5.25. We are having people saved and sanctified right along and have taken nine into the church. It is a treat to attend our Young Peoples' meetings. The church has called me to the pastorate for another year by unanimous vote."

REV. R. E. DUNHAM, our pastor at Morrilton, Ark., who has accepted the chair of Theology in our Breese Theological College at Hutchinson, Kans., will move to Hutchinson soon and his address will be 215 E. Fourth Ave. Bro. Dunham recently visited Dist. Supt. Oliver of Arkansas and writes of his visit as follows: "Was in Little Rock yesterday and found Bro. Oliver still quarantined. Talked with them from the outside. He has had a very severe case of small pox. Almost despaired of his life at times. Had four doctors waiting on him. The saints in our churches in the city have held on to God for him. He had a very good day yesterday, the first since he was taken sick. Hopes to be out again within ten days or two weeks."

## MAP

FOR 3RD QUARTER S. S. LESSONS



### NO. 9. THE PATHWAYS OF OUR LORD

A map of Palestine under the Romans. Strong lines of different bright colors show the routes traveled by the Savior and His disciples during the four years of His ministry. Every known place in Palestine shown in clear, plain letters, so that routes traveled and places visited can be easily read. By reference to the chronological table, which bears numbers to correspond to those on the map, the life of Christ is made simple and comprehensive, bringing out every act, incident, deed, miracle, parable, the time, place and where mentioned in the Bible. Arranged in the regular order of events as they occurred from His birth to His Ascension. For teachers and Sunday Schools this map is almost indispensable.

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W. L. TENNYSON, STROUD, OKLA., says, "Am doing my best to start a Sunday school here. Have a good church building with equipment furnished free, but we need a singer. Pray that the Lord will lay it on some good brother's heart to come this way and help us."

DR. H. W. JERRETT OF COLDWATER, MICH., says, "It was like Heaven to me to serve with Bro. Marvin S. Cooper in a convention with his splendid people in Detroit. Closed there Sunday evening, June 22nd. How I came to love him! Without haste he walks with God and is honored with souls and with a wonderful group of folks. They are prayed up and it was so easy to preach there and labor for souls. The situation in Detroit is great with possibilities for a city-wide movement, and Bro. Cooper and his church are under the situation with prayer and service. How they love him! There is nothing in this world like the fellowship of a consecrated pastor and his folks. Coming, as I did, from a Presbyterian pulpit, where soul-seeking was unknown, with a new-found Pentecost upon my own soul, it was a revelation to me to work with the Detroit pastor and church. God wonderfully blessed us and gave us souls. Glory."

"HUTCHINSON, KANS., FIRST CHURCH is not taking a vacation during the hot weather. Services on Sabbaths and on Wednesday evenings are well attended. Bro. Bugh is a wonderful pastor and we are glad to report that he has been called for another year. Our three weeks' Vacation Bible school, under the superintendence of Mrs. Elizabeth Hodges closed Friday, June 20. It was well attended and was a real success. Prof. London, the new president of the school, has arrived and gave a splendid address last evening on 'The Three Lights' (The Bible, the home and the school). He assured us that he had come to help make the school a success. The outlook for a good attendance next year is very encouraging."—Emerson Pickens, reporter.

"SCIENCE HILL, KY., CHURCH OF THE NAZARENE is gaining ground. There were 138 in Sunday school last Sunday, and the average attendance is over one hundred. We hope to reach 175 by August. Dr. C. E. Hardy was with us recently and preached for us. Our pastor, Bro. Taylor is preaching in Ashland this week. Bro. and Sister Mason of Ashland are to preach for us July 7-14."—Eliza Baugh, reporter.

"LUBBOCK, TEX., CHURCH OF THE NAZARENE is enjoying a year of victory. We recently closed a meeting in which Bro. L. H. Ritter was the evangelist. Bro. Ritter is a safe and dependable man and his ministry among us was greatly appreciated. There were about sixteen professions. The church has lately made several hundred dollars worth of improvements which have added greatly to the comfort and convenience of the parsonage. Twelve have been received into the church and others are coming. This has been one of the busiest years of our life, and we enjoy the task, for God is with us."—Mrs. Lillian Wilson, pastor.

PASTOR J. E. MOORE OF ATKINS, ARK., says, "Our church here is small and we have had a hard pull, but we are hoping for a revival this summer in which souls will be saved and our numbers increased. One of our women preachers from Vilonia stopped over with us and gave us three splendid services. We enjoy reading the dear old HERALD OF HOLINESS and are glad to get subscriptions for it."

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BRO. ROSCOE CARRELL, writing from Lafayette, La., says he will close at Oak Grove, La., July 20 and that he will be open for other engagements after that time. Bro. Carrell is a pianist and devotes all his time to revival work. His home address is Cedar Hill, Texas.

## WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

FOR SALE—Gospel tent 40x61, used one season. Good condition. Cost \$500.00. Will sell for \$200.00 cash. All inside curtains and side poles complete. Worth Investigating. W. B. Taylor, Box 88, Perry, Okla.

WANTED—Tent 40x60 to use in Texas and Oklahoma. Must be in good condition. R. L. Cure of Herald of Holiness, 2109 Troost Ave., Kansas City, Mo.

"Find enclosed money for renewal of my subscription to the best paper in the world, the HERALD OF HOLINESS. God bless and prosper the good old HERALD."—Rev. Susie Eagun, Oklahoma.

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**ANNOUNCEMENTS**

Notice.—Rev. W. G. Bennett with an evangelistic party including Mr. and Mrs. Blackmon and Mrs. Edith Whitesides deaconess from Portland, Ore., and Mrs. Iva Hoy deaconess from Ontario, Ore., will be in Missoula, Montana, for a tent campaign beginning July third and lasting three or four weeks. I would like to get in touch with all holiness people in and around Missoula. Yours for the spread of Scriptural Holiness.—W. G. Bennett. Dist. Supt., Church of the Nazarene.

Notice.—I have just learned that Professor Roy F. Stevens has two campmeeting dates open after July 6th. He is an able song leader, also a soloist and plays the cornet and also the piano. He is spiritual and carries a good burden and is well qualified to direct the music in any camp or revival. Address him at 904 East 4th Street, Pittsburg, Kans.—A. F. Balsmeier Evangelist.

Notice.—There are two circuits on the Manitoba-Saskatchewan District waiting for pastors. Any one feeling the call of God to this country, write me at once.—A. C. Metcalf, Dist. Supt., Mortlach, Sask.

Notice.—My meeting at Buckhart, Mo., has been cancelled so please change my slate to Murphysboro, Ill., July 17-Aug. 3. I have Aug. 7-31 open for engagement. In the King's service.—W. R. Gilley.

Notice.—Rev. Stanley M. Dixon, his wife, Eva S. Dixon, and son Melvin are now touring in the Northwestern states and Canada, in the interest of the Lord's work: the justification of sinners, the sanctification of believers, and the strengthening of all lines in our church. Bro. and Sister Dixon and Melvin have recently returned from China where they were employed by the National Holiness Association. Since their return they have joined our church here at Mukilteo, and as pastor and friend I wish to recommend these saints to our people. God uses them and makes them a great blessing when they present the needs of the great ripe field, China. They would consider a call to a pastorate.—Roy L. Nolt.

**TELEGRAMS**

Los Angeles, Calif.  
Please say that I am moving back to Greenville, Texas. Health some better. I can take meetings for July, August and September. Address me 2304 East Lee St., Greenville, Texas. In perfect love.—A. G. Jeffries.

Baltimore, Md.  
First Church of the Nazarene, Baltimore, Maryland, revival closes in tide of victory. Many sought and found God during revival. 20 seekers on Sunday. Increased pastor's salary. Money came easy for evangelist. Raised \$2,500.00 for new tabernacle and the end is not yet. Rev. J. H. Parker was evangelist.—D. E. Higgs.

Pasadena, Calif.  
The water situation in this section of the country makes it imperative that the Southern California District call off the campmeeting billed for Pasadena July 17 to 27.—P. G. Linawcaver, Secretary.

Cleveland, Ohio.  
Fine meeting just closed with Evangelist Jarrette and Dell Aycock. This is their fourth meeting in Cleveland, over one hundred seekers in twelve days, forty the last service. Ten new members. Over ten thousand chapters in Bible read in a week. Begin another meeting with same workers this week.—C. Warren Jones, Pastor.

Binghamton, N. Y.  
Home mission campaign closed in victory. Forty prayed through, organized church with forty, Sunday school fifty, great Nazarene Young Peoples' Society, bridge of Susquehanna river and banks lined blocking traffic at baptismal service. A. H. Park chosen pastor. Lots secured for church. Jernigan-Massey Evangelistic Party. "It can be done."—C. B. Jernigan, Dist. Supt.

Everett, Wash.  
The North End Nazarene Preachers' Meeting of the North Pacific District has a great campmeeting on at Everett, Wash. Tides of victory, with a real old-time revival swing is the order of things. Nazarenes of 20 years ago say it has not been on this wise for years. Fine crowds. Great preaching. Wonderful singing. Dr. A. O. Henricks, Mrs. Delance Wallace, Rev. Mary Clink are the preachers. Rev. Nelson Franklin, song leader.—Libbie Beach Brown, Campmeeting Reporter.

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Dallas (Bonham, Texas).....Oct. 22 to 26  
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Tennessee (Paris, Tenn.).....Sept. 24 to 28  
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## CAMPMEETING CALENDAR

July 4-13. Old Orchard Maine. Campmeeting under auspices of the "National Association for Promotion of Holiness." Workers, Rev. J. B. Chapman, D. D., Editor HERALD of HOLINESS; Rev. John Thomas, Korean Missionary and evangelist; C. W. Ruth, evangelist; and singers. For information address Rev. I. W. Hanson, 5 Tenth Ave., Haverhill, Mass.

July 4-13. Letts, Indiana. First Annual campmeeting of Decatur Co. Holiness Association (Interdenominational). Workers, Rev. John E. Hewson, evangelist, Miss Edith Dearmin, song leader, Miss Thelma Atkinson, pianist. Tents 10x12, \$3.00 for ten days or \$1.50 for five days; meals twenty-five cents. All who plan to come to tent please notify as soon as possible, Mrs. Lena Holcomb, R. F. D. No. 1, Westport, Ind., secretary.

July 4-14. Ebenezer Camp, Crowley, La. J. E. Gaar, evangelist, C. J. Martin, song leader. A boarding house will be operated. Come and bring your friends.—T. H. Hoffman, Crowley, La.

July 8-20. Warwick, N. Dak. B. T. Flanery, evangelist.

July 10-20. Allentown, Pa. The Annual District Campmeeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District will be held at Beulah Park. Workers, Seth C. Rees and G. Arnold Hodgins as evangelists, with the workers of the District. You are invited to enjoy this feast with us. For further information write, W. J. Crider, Nelson Ave., Allentown, Pa., and S. J. McIntyre, 719 Center St., Bethlehem, Pa.

July 11-20. Beacon, New York. New York District Annual Camp Meeting. Workers, C. B. Jernigan, D. S., J. A. Ward and Prof. L. C. Messer. For further information address Rev. Joseph Fletcher, 9712 221 St., Queens, L. I., New York.

July 11-20. Smith Mills Holiness Association Camp, Dartmouth, Mass. Workers, Rev. and Mrs. John Thomas and E. F. Angell, evangelists; Mable E. Manning, song leader; Gladys Beers, pianist. For further information address Abram Boomer, Jr., 70 Ocean St., New Bedford, Mass.

Dayton, Ohio. July 17-27. The Twelfth Annual Meeting of The Miami Valley Holiness Association will be conducted on the Gospel Tabernacle grounds on West Third Street in Dayton. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, evangelists; and Rev. C. B. Ralsch, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley, and other local talent will assist in the meeting. Address: J. L. Kennett, 38 North Kilmer Street, Dayton, Ohio.

July 17-27. Alberta District Nazarene Camp, Red Deer, Alberta. For particulars of information write Chas. E. Thomson, Dist. Supt., Didsbury, Alberta.

FLORIDA—M. M. Bussey.....Grand Crossing, Fla.  
GEORGIA—A. B. Anderson.....Dublin, Georgia  
314 S. Lawrence St.

HAMLIN—Allie Irick.....Pilot Point, Texas  
IDAHO-OREGON—A. E. Sanner, 422 14th Ave. S. Nampa, Idaho  
INDIANA—J. W. Short.....5759 Lowell Ave., Indianapolis, Ind.  
IOWA—H. L. Kinze.....1318 West Eight St., Les Moines, Ia.  
KANSAS—A. C. Tunnell.....323 Sixth St. East, Hutchinson, Kas.  
KENTUCKY—J. W. Montgomery.....Wilmore, Ky.  
LOUISIANA—G. M. Atkin.....Alexandria, La.  
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514 Jackson Street.

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622 W. Mulberry Ave.  
SCANDINAVIAN—H. O. Jacobson.....Portland, Ore.  
830 Minnesota Ave.

SOUTHERN CALIFORNIA—J. I. Hill.....Long Beach, Calif.  
SOUTHWEST (Mexican)—H. J. Kerns.....Deming, N. M.  
TENNESSEE—W. F. Collier, 909 51 Ave.....Nashville, Tenn.  
WASH-PHILA.—Rev. J. N. Nielson.....North East Md.  
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1038 White Avenue.

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328 East Broadway

## SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Bracken, Pres., Bethany, Okla.  
Bresee Theological College, A. S. London, Pres., Hutchinson, Kans.  
Central Nazarene College, W. K. Tveitfort, Pres., Hamlin, Tex.  
Eastern Nazarene College, Floyd W. Nease, Pres., Wollaston, Mass.  
Northwest Nazarene College, H. O. Wiley, Pres., Nampa, Idaho.  
Olivet College, N. W. Sanford, Pres., Olivet, Ill.  
Pasadena College, C. B. Widneyer, Pres., Pasadena, Calif.  
Trevcca College, C. E. Hardy, Pres., Nashville, Tenn.

July 11-20. Annual Nazarene Camp at O'Leary, Prince Edwards Island, Can. Workers, Gen. Supt. Reynolds, Dist. Supt. Miller of New England, evangelists; F. Smith, song leader. For further information address Rev. J. W. Turpel, pastor, O'Leary, P. E.

July 18-28. Fiftieth Annual Camp Meeting at Douglas, Mass. Workers, C. H. Babcock, J. W. Goodwin and G. W. Ridout, evangelists; Prof. C. C. Rineharger, song leader. For further information address Rev. H. N. Brown, Douglas, Mass.

July 17-27. State Holiness Association Camp, Blackwell, Oklahoma. Workers, Joseph Owen, Boaz, Ala., Martha Krahi, Oklahoma City, evangelists; Kenneth and Eunice Wells, Indianapolis, singers. For further information address Mrs. A. L. Wright, 307 E. College St., Blackwell, Okla.

July 18-27. Aura Holiness Camp Meeting, Aura, N. J. Workers, John F. Owen and Rev. and Mrs. G. S. Pollock.—Rev. George Q. Hammell, President, Delanco, N. J.

July 1-31. Tent meeting at Climbing Hill, Iowa. Workers, Revs. Marion and Dean DeVoll. E. E. Russell, pastor.

July 24-August 3. Annual Camp of Oregon State Holiness Association, Beulah Park, Yamhill, Oregon. Workers, William Kirby, Jacob Moses Harris, Ida Ford Chaney. For further information address Mrs. Catherine L. Dickey, 293 E. 34th, Portland, Ore.

July 24 to Aug. 3. Columbus, Ohio. The Annual District Campmeeting of the Ohio District will be held at Oak Park in the southeast portion of the Capital city. Workers, Rev. J. B. Chapman, D. D., Rev. C. R. Chilton, Rev. Frank Watkins, song leader. Rev. C. W. Ruth, will be able to be with us as a worker for a part of the camp. For information write, Rev. L. N. Fogg, 146 King, Ave., Columbus, Ohio.

July 25-August 3. Park Lane Holiness Camp, Park Lane, Va. In the suburbs of Washington, D. C. Workers, J. B. McBride and wife, evangelists; R. W. and Mary C. Ives, Missionaries from West Indies; Dr. N. B. Shade; Miss Mildred Anderson, singer. For further information write Rev. C. R. Mateer, Rosslyn, Va., R. 1, B. 51.

July 25-August 3. Ft. Jessup, La., twenty-fifth annual campmeeting. Workers, Lawrence and Eugenia Latham and daughters, Joy, Mary and Ruby; Miss Nettie Peabody, Bible Teacher. For further information write Mrs. W. S. Mitchell, Many, La.

July 25-August 3. Annual Nazarene Camp at Tronton, Nova Scotia. Workers, Gen. Supt. Reynolds and Dist. Supt. Miller of New England, evangelists; F. Smith, song leader. For further information address Fred G. Strickland, Tronton, Nova Scotia.

July 30-August 10. Eighteenth Annual Session of Spring Park Camp Meeting, Racine, Wis. J. D. Tompkins, evangelist; Prof. J. Warren Lowman and wife, song leaders. Order tents early. For further information address Rev. A. C. Geeding, Secretary, or Rev. Oscar Hudson, Publicity Manager, Racine, Wis.

July 30-August 10. Arkansas State Nazarene Camp, North Little Rock, Ark. Workers, E. P. Canyon and C. B. Jernigan, evangelists; Lawson Brown, singer. For further information address J. W. Oliver, Dist. Supt., 715 Magnolia St., North Little Rock, Ark.

August 14-24. Idaho-Oregon District Camp Meeting at Weiser, Idaho. The grounds are beautifully shaded and equipped for the comfort of campers. Workers, Evang. J. A. Kring and Dr. H. Orton Wiley. For information about tents, etc., write E. A. Sanner, Dist. Supt., 422 14th Ave. S., Nampa, Idaho.

August 3-17. Petersburg, Ind. Wesley Holiness Mission Camp. Workers, J. H. Whitman, evangelist; J. T. Myers, song leader; Mrs. Pauline Willis, pianist. For further information write Mrs. Minnie Baker, Petersburg, Ind.

August 7-17. Bowersville, Ohio. Workers, J. P. Roberts and B. T. Flanery evangelists; R. A. Robinson, song leader.—Rev. Q. F. Andrews, pres. August 15-24. California, Ky. Carriage Camp Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 7-17. Fifty-third Annual Holiness Camp Meeting at Springfield, Ill. Camp ground eight miles north of Springfield, one mile north of Sherman, Workers, Rev. M. Vayhinger, Miss D. Willie Caffrey, evangelists; Miss Ruth Harris, song leader. For further information address Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7-17. Lily Lake Camp, Chenango Forks (near Binghamton) N. Y. Workers, J. C. Long and C. C. Chatfield and wife. For further information address Rev. Geo. Morton, 309 Roosevelt Ave., Endicott, N. Y.

August 7-24. Elm Grove Interdenominational Camp, five miles east of Cement, Okla. Workers, Oscar B. Lyon and N. E. Wood, evangelists; Miss Bertha Pults, song leader; Mrs. J. G. Payton, pianist; Mrs. N. E. Wood and Mrs. Oscar B. Lyon, children's workers. For further information write Mrs. H. A. Bartlett, R. 3, Cement, Okla.

August 8-17. Wheeling Camp, Hazleton, Ind. Workers, C. C. Brown and James Miller, evangelists; Kirby Fields, song leader; Chas. B. Koib, representative of Home Mission work. For further information address Miss Stella E. McRoberts, Hazleton, Ind.

August 8-17. Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarene will be held in Copson Park. Workers, Evangelist J. C. Hanson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Higgs, 800 Woodley St., Baltimore, Md., or W. D. Shelor, Lansdale, Pa. for information.

August 8-17. Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries, Rev. John Hankins, Millville, N. J., Rev. Raymond Hankins and wife, Glassboro, N. J., and others of the District.—E. B. Marshall, Glassboro, N. J.

August 14-24. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. E. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

Aug. 15-24. Groveville Camp Meeting, Groveville, N. J. Workers, A. L. Whitcomb, Mrs. Eliza Comrie and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 15-25. Bonnie, Ill. Workers, Allie and Emma Irick, Elmer McKay, Missionary Etta Innis Shirley and Prof. John E. Moore. For further information address W. T. Lawson, Box 229, Benton, Ill.

August 21-31. Sharon, Okla. Camp Meeting under the direction of the Woodward County Holiness Association. Workers, Miss Clara A. Meeker of Enid, Oklahoma as evangelist.—C. Grunewald.

Aug. 21-31. Thirteenth Annual Holiness Camp Meeting (Interdenominational) Hopkins, Mich. Workers, John Fleming, Chas. Slater, Bud Robinson, C. W. Butler, Mrs. Fred De Weerd, Chas. Maurer and Lillian Scott. For further information address Dr. L. E. Hensley, Holland, Mich., or Rev. A. Buege, Wayland, Mich.

Aug. 22-31. Mount of Praise, Circleville, Ohio. Annual Holiness Camp of the Churches of Christ in Christian Union. Workers, John Owen, John Hewson and J. L. Schell and wife. For further information address E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 22-31. Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. B. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader. Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 22-31. Wister, Oklahoma Annual Camp. Workers, W. W. Baldwin, J. M. McDonald, A. M. Gilbert and I. D. Harrison. For further information address I. L. Harrison, Wister, Okla.

August 28 to September 7. Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Babcock, Joseph Owen, R. A. Shank and wife. Rev. Mayo Bowles in charge of platform work. Address: J. W. Keasler, Omaha, Ill. for information.