

Herald of Holiness



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The Spirituality of Heaven

THE original Eden was material; but when it was forfeited through sin and God proposed a restoration, He passed on to the consideration of a paradise of spirit. We have commonly confused materiality with reality and have approached the errors of the thinkers of the Middle Ages who rejected the necessary implications of the truth "God is a Spirit," and cried out, "What is God, if he does not have head and hands?" For we have said, "What is heaven if it is not riches and music and the pleasures of the senses?"

Almost every specialist on "restorationism" in connection with what we believe to be the true doctrine of Christ's second coming and the future of the earth commits the error of becoming crass and materialistic. This is a subtle error and is difficult to avoid.

The bodies which we now possess are to be raised from the dead, but when they come up, materiality shall have given way to spirituality (1 Cor. 15:44) and, therefore, spiritual joys will take the place of sensuous pleasures. "In the resurrection they neither marry nor are given in marriage." "In heaven their angels do always behold the face of my Father."

And since heaven is of spiritual essence, and since the spirit in us is to finally predominate, it is but a step on to the conclusion that in preparing for heaven our spirits are to receive the first and principal attention. Not that we are to despise all things material, not that we are to needlessly neglect the body, but only that we are to recognize these as the scaffolding which will be removed when at last the permanent building is completed.

In keeping with this thought is the fact that although the salvation of Christ is designed for the entire man, its order of application is salvation for the spirit now, salvation for the body later.

Holiness and health are experientially analogous, just as the terms are etymological brothers. In other words, holiness is to the spirit what health is to the body. But, since the physical is secondary in importance, and since the day of its redemption has not yet come, health is always partial and temporary. And since the spirit is of first consideration and the time of its deliverance is here, holiness is entire and abiding. "By one offering he hath perfected forever them that are sanctified." "To the end he may establish your hearts unblameable in holiness."

And just as health implies the absence of disease and the presence of strength for the functioning of the body, so also holiness implies both purity and power. Not weak, negative, lifeless purity; not spectacular, miracle working, but fleshly hindered power; but perfect spiritual soundness plus the endowment of power from on high. Cleansed from all actual and inbred sin and baptized with the Holy Ghost and fire is not a two-fold testimony, but is a single testimony with its negative and positive phases differentiated.

Holiness is apprehended by means of two epoch-making experiences, *viz.*, regeneration and entire sanctification, but as a succeeding state it is comprehended as perfect love; a state in which sin is absent and the Holy Spirit constantly abides.

We wait for the redemption of our bodies, for their entrance into a spiritual state and into immortality; but while we wait and hope, we appropriate God's remedy for sin, the sickness of the spirit, confessing that every one who justly cherishes the hope of being like Him and seeing Him as He is, "Purifieth himself, even as He is pure."

Our Debt to the Positivists

OTHERS may dub us as "conservatives" or "radicals" without obligating us to make denial. For certainly all will understand that such are speaking from their own, and not from our, viewpoint. But if a man is a conservative and knows it, he is a compromiser; if he is a radical and admits it, he is a crank. There is no common ground between sin and holiness, so that whosoever tries to "play safe" with both will certainly play into the hands of the Devil; and yet the holiest and most zealous apostle, after using his strongest words regarding "righteousness, temperance and judgment to come," very properly denies all charges of irrationalism and affirms that his words were spoken in "truth and soberness."

It is a weak, sentimental and false philosophy which says, "One church is as good as another. No matter what you believe, just so you are honest in it. Whatever is right." On the other hand, one may think of himself as "radical" only when his own judgment is that his denunciations are fiercer than the objects of his denunciations deserve, or that his claims are stronger than the subjects of his affirmations permit. The true man is neither a conservative nor a radical *in his own eyes*, but sanely and soberly preaches and practices the things which he is convinced are necessary to life and salvation.

Moses received a vision of "Him whom he could not see" that was so clear that he was glad to turn his back upon pleasures, position and riches in order to follow out the ideals which that vision discovered. Abraham "went out into a country which he knew not" in order to get an answer to his own inquiry, "Whereby shall I know that I shall inherit it?" Job testified in the midst of trials, "I know my Redeemer liveth." Daniel and his three friends refused to defile themselves with the portion of the king's meat and went to the lion's den and the fiery furnace rather than indulge in false worship. Paul said, "I know whom I have believed." John said, "We know that when he shall appear, we shall be like him." And thousands of others of whom the world was not worthy lived in dens and caves and

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on sandy islands and wore sheepskins and goatskins rather than be deprived of communion with Christ and with God.

I have called these men "Positivists" because, while they freely admitted the failure of Jewish signs and Greek wisdom, still maintained a certainty which clothed them with mail and brought them off triumphant.

But the "Positivists" did not pass when the last apostle died; for adown the centuries have stood men like Polycarp who made new confession of love for and fellowship with the Divine Christ when he was on the eve of martyrdom; Madam Guyon, who was as joyful and free as a bird when she was in a prison of stone for Jesus' sake; George Fox who quaintly said, "I knew Jesus and He was very precious unto me;" John Bunyan who escaped the "slough of despond" and from "doubting castle" in reality as well as in allegory; Martin Luther who set forth the truths of the Reformation and said, "Here I stand, I can do no other;" the Pilgrim Fathers who braved the dangers of a barren and unfriendly shore and challenged the approaching winter by laying aside their tools and keeping the Sabbath, the first one to come to them in the New World; John Wesley, who being forced to yield other pulpits, stood on his father's tomb to preach the glorious doctrine that "Men cannot be saved without holiness," and that "Men are sanctified after they are justified;" and a host of others whose names are in the Book of Life and who stood for something definite and sure in life and in death.

Our own time may be marked as a period of agnosticism inhabited by a generation of "Negativists." According to the theology of our day, anything may or may not be true; anything may be or may not be right or wrong; anyone at all may be either good or bad. Present day religion is "wide" rather than deep and the whole world is looking for the prophet who knows and knows that he knows.

The blessings of our civilization have been made possible to us through the lives, ministry, testimonies and deaths of those whom some would now call "bigots." But every honest would-be reformer of Apostolic Christianity who lives today should know there would now be no Christianity in the world to be reformed if the "Pilgrims and the martyrs" had not stood firmly for the Deity of the Virgin-born Son and for all the essential of the creed of which this is the central theme; and if they had not prayed and trusted until their personal vision clarified so that they

could humbly boast that they had truly passed from death unto life into the joys and certainty of a personal, experiential religion.

And now we have those who would set us adrift as to the doctrine and experience of Christian perfection or entire sanctification. They would have it that some possess a message which is too large to admit of its delivery in the terminology of John Wesley and of the leaders of the holiness movement. They would tone down or banish the testimony to personal Pentecost in the interest of breadth and harmony. They would explain away the crisis of purity, if not that of pardon also. They would set forth the advantages of a broader creed. They would dub as "pharisaical" every nicety of faith and practice and make our belief so flexible that nothing would break it and our ethics so adaptable that nothing would be inconsistent. These people we would call "Negativists."

And now we are reminded that for the backbone of manhood, the foundations of worthwhile society and the vitality of genuine Christianity we are indebted to the "Positivists;" while the "Negativists" constitute a burden, which must be borne and which we can only hope will not become too heavy and crushing even before our own generation can finish its course. The times demand people who *know* something of God and truth and stand out for Him and it without equivocation or quibbling.

THE UNION OF METHODISM

THE called session of the General Conference of the Methodist Episcopal Church South which met in Chattanooga, Tenn., July second, voted by a good majority to ratify the basis of union between that church and the Methodist Episcopal Church from which it split off in the days when human slavery was still a debated question among Christians. The General Conference of the mother church having adopted the basis of union in the General Conference in Springfield, Mass., in May, the question will now go to the annual conferences, and it is believed that it will carry and that the union will be fully consummated before many months.

Viewed from the general standpoint, this union is no doubt a good thing, but it certainly will have some effect upon those communities of Methodists in both bodies which have stood for the Wesleyan doctrine of Christian perfection and who have a greater interest in the promotion of this glorious truth than they have in the building up of a splendid ecclesiasticism.

For instance, I know of a Methodist Episcopal Church in a southern city which was organized just on purpose to furnish a home for the holiness people. This church is within a few blocks of a well equipped M. E. Church South, but this latter church has in the past been quite indifferent to the work of Wesleyan holiness and its minister has frequently been hostile to it. Now what shall they do? From the standpoint of de-

nominal unity and efficiency, this little church should certainly close its doors and its members should go over and join the conveniently located and well equipped church near by. But if this is done, the work of distinctive, second blessing holiness which many consecrated ministers and laymen have given their lives to raise up and maintain will certainly be dissipated. Should these Holiness Methodists suffer this thing to happen?

No doubt the church I have mentioned is not unlike many others in different communities both north and south. What shall they do? Is anyone ancient enough to revive the theory that Methodism will yet "come back" to the doctrine of John Wesley and lay its wonderful resources under tribute for the purpose of spreading Scriptural holiness, and on the basis of such a hope, recommend to these distressed brethren of these holiness Methodist churches to "stick to the church"? I am sure I do not know what others may think and say, but I do not think I should be charged with slandering when I say that the Methodist Church when united will present more and more formidable difficulties for the second blessing holiness people who are within its membership than it has presented in the divided state. Yet I cannot say that I wish it had not united, for it was not coming back to the Wesleyan standards of holiness any way. So now if this little holiness Methodist Church in the South asks my advice as to what to do, I am going to advise that it dissolve as a Methodist Church and organize itself as a Nazarene Church, make arrangements, if possible, to purchase its property from the Methodists, and if it cannot do that, go out freely and without contention and secure other suitable property, and get fully into the swing of the Nazarene movement and drive on down the road for God and second blessing holiness. Really, I do not think the Methodists themselves will take offense at this advice. Many of them will be glad to see a difficult problem solved in this manner.

The sentiment in favor of the union of such churches as are not now divided by any essential doctrinal differences is growing apace and applies to the churches which constitute the "organized" holiness movement. And the sooner we accomplish these unions the better; for the longer a church goes the more its traditions and its institutions complicate matters. The leaders and the people of the two great Methodisms have had to yield a great deal to make their union possible and they have set us a good example.

God bless the great Methodist Church and give her a deep and far-reaching revival; which is our prayer for all the churches of Christendom. And the Church of the Nazarene—may we be faithful and true and zealous in promoting and maintaining the doctrine and experience of Christian perfection everywhere, and may we keep the hand of sincere fellowship extended to all men and to all churches engaged in a like service. "There must be no turning back."

Moral Indebtedness to the Heathen World

By A. M. HILLS, D. D.

"I am debtor to the Greeks and to the Barbarians; both to the wise and the unwise" (Rom. 1:14).

It is a great thing for a man to say "I am a debtor." A grave obligation is implied which is both untransferable and lasting. Every honest man wants to pay his debts. Whoever does not try to do so brands himself as a dishonest knave. A true man will try to find out what his debts are, that he may know what will be required to meet his obligations. He will be sensitive about the matter and will give to it his most careful consideration.

Now the text plainly implies that there are other than financial debts and debtors, other obligations than store bills and unpaid notes. A man may have millions to his credit at the bank and not owe any one a cent, and yet be a great debtor; and the more wealth he has the more he will owe. In other words there is such a thing as being a moral debtor, and having moral indebtedness. Such a debt can not be sued at any human court, but must be met at the bar of God.

This moral obligation is what St. Paul referred to in the text: "I am debtor both to the Greeks and the Barbarians; both to the wise and the unwise."

I. Let us consider the basis of this debt.

What is its foundation?

1. It is based on the common nature of man. Every man has intellect, sensibility, and free will. This makes us all capable of joy or sorrow, pleasure or pain, bliss or woe, an ocean of it forever. Now, every being that has such faculties owes some interest in the welfare of every other being that has the same faculties. Every man owes to his fellowman love, "Thou shalt love thy neighbor as thyself." What form that love shall take, whether of pity, sympathy, compassion, or helpfulness depends on the state of the neighbor himself.

2. This debt is based on our common origin. All the nations of men are "made of one blood, descended from one parent." "One is your Father in Heaven, and ye are brethren." The law of brotherhood binds us all together in one bundle of interest. Europe needs Asia and Africa. North America needs South America. Japan needs China and all the world. There is scarcely an island of the sea, great or small, that can not contribute something to the common good of all mankind.

3. The debt is based on need. It was the dire need of the people of Chicago after the great fire that aroused the sympathies of the civilized world. It was the still greater need of the inhabitants of San Francisco and Tokyo that aroused the sympathies of mankind, and started streams of benevolence flowing from the ends of the earth. So it was with the spiritual needs of the Greeks and the Barbarians that made St. Paul a missionary to Asia Minor and Europe. So it was the appalling need of the world lost in sin that brought Jesus from the skies to bring it salvation.

4. Debt is based on the need to supply the

need. Paul had something to impart which the Greeks and the Barbarians sorely needed for their temporal and spiritual good. That settled the matter with the great Apostle. He consulted not with flesh and blood, nor with ease or honor or seeming self interest. He simply went as the winds and the rivers go, to cancel his debt.

II. Notice what the Debt is.

1. It is the obligation strength owes to weakness. See that young mother. She went down to the borders of death to bring her baby boy into being. She puts the strength of her young womanhood at the service of that 8 pounds of baby helplessness. It is maternal strength paying its immeasurable debt to infantile weakness. Fifty years pass away and the tables are turned. That stalwart son is now the support and protection of that frail old mother tottering with age, discharging his debt. When Spain was oppressing Cuba, and General Weyler, "the butcher" was practicing unheard of atrocities upon a little struggling people, the mighty United States took up the cause of the helpless, vanquished the oppressor at her own expense and gave the Cubans their freedom. A London paper vowed it to be the holiest war ever waged on earth. It was the truth of our text in action, the mighty nation discharging her debt to the helpless.

This was the spirit of St. Paul. He was "strong in the Lord and in the power of his might," "girded with everlasting strength," and he felt an obligation to the heathen people, who were living as those "having no hope and without God in the world."

2. It is the debt that abundance owes to want. Dives was living in abundance and luxury, and Lazarus lay at his gate starving and full of sores. The wealth of one and the want of the other made a debt of moral obligation. Ireland had a crop failure and a famine. Rich Governor Morton of New York sent a ship load of food to Ireland to feed her hungry children and prolong their lives. India afterward had a famine, then China, then Russia, Austria, Armenia, and Germany—millions of starving children following the world war. The munificent and luxurious harvests fed them; friend and foe alike. This rich land ought to have done it as a simple duty.

St. Paul and all Christian nations have Christ the bread of life to satisfy all soul hunger. He felt that he owed, and all Christians ought to feel that we owe to the dying millions the "bread from Heaven," that will satisfy their souls forever.

3. It is the debt that knowledge owes to ignorance. Andrew Carnegie began life very poor as a fatherless boy, working for two dollars a week. He grew to be one of the world's richest men and greatest benefactors. He gave away to the people one hundred and fifty million dollars for free libraries that the ignorant might be informed. His philanthropies amounted to over three hundred million dollars and will bless humanity forever. At the close of the Civil War, the Congregational churches of the North formed a union to help educate the freedmen. It has long ago put more than fifteen million dollars into that work; and the best educated Christian girls of the North would leave their cultured homes, and go south and teach the negroes, when they were despised by the southern whites for doing it. Mere sentiment, someone exclaims. Yes, we answer; it was the sentiment that touched the earth with pierced feet out of the empty sepulchre, fainting feet up the steps of Calvary, walked with pierced feet out of the empty sepulchre, and has been marching with victorious tread down the centuries. Let not such sentiment be despised; for it inspired St. Paul and Christ, and is the spirit of Heaven. Every Christian heart ought to feel it toward the heathen world.

4. It is the debt that health owes to sickness. All family life centers about the sick one in loving ministries. In the interest of the invalid every footfall is softened, every voice is hushed.

After the Civil War the South felt very bitter toward the North. But a few years later a scourge of yellow fever broke out at Memphis, carrying destruction of business and death far and wide. The North was touched with sympathy, and golden streams of money flowed to the Southland in loving healing helpfulness, thus recognizing their obligation, and discharging their debt.

All medical institutions, hospitals, and healing agencies act upon this Christian principle that the well must care for the sick. We have leper settlements, as at Molokai, one of the Sandwich Islands, where unfortunate lepers are gathered and trained and ministered unto, till death ends their misery. Noble, Christ-like souls dedicate their lives to this work.

Well, the whole heathen world is sick with the awful leprosy of sin, and it is the business of Christianity to carry the healing gospel to the dying world. "I am the Lord that healeth thee." We owe it to them who are dwelling in moral darkness, sick unto death with the malady of sin, to tell them of Jesus, the only physician who "bears their sickness and carries their sorrows," and can give them the perfect health of Heaven (Isa. 53:4).

5. It is the obligation which virtue bears to vice. Sin is an awful tax upon humanity, everywhere and always. Sin produces all the hideous vices that make society unendurable, and virtue must counteract and cure them by moral reforms. The pure and the good

A Prayer

By E. C. EDWARDS

*Bring me to the place of blessing,
Where my soul shall always rest;
Let me now, Thy will caressing,
Lean, like John, upon Thy breast.*

*Things long hidden to my vision
Shall be to my mind revealed,
For Thy glory hath arisen,
And the future is unsealed.*

*Where Thou leadest I will follow.
I shall know, no will but Thine;
Faith shall welcome each tomorrow,
For as I all to Thee resign.*

INNISFAIR, ALBERTA

are compelled to found rescue homes to save the fallen, and build free hospitals for the cure of those whom sin has made poverty-stricken. Vice makes sorrow and want which virtue feels compelled to relieve. Sin is the supreme peril of organized society, and all the good must join hands with God to cure the world of its woes, and make this earth the vestibule of heaven. Jesus asked the bewildered disciples, "Ought not Christ to have suffered?" We answer "Yes, if by his atoning suffering, a lost world could be saved?" The same moral obligation that moved Christ and St. Paul should also move us to unite our efforts with theirs to save our sin-cursed race.

6. It is the debt of Brotherhood. The day is past to limit our brotherhood to those of our kith and kin—to the accidents of birth. "One is your Father in Heaven and you all are brethren." St. Paul felt that the common brotherhood of Christ had made all the world akin.

A ship was wrecked off the coast near a lifesaving station. The billows were rolling high.

Through the glasses they could see one man hanging to the mast; but men were afraid to attempt his rescue. Finally a young man volunteered. But his mother had lost her husband at sea. Her older son William had gone to sea and never returned. She pleaded piteously "Don't go! Don't go!" Yet he went, and saved the man. On his return he shouted above the noise of the raging sea, "Mother, it's William." "Mother, it's William." Oh, at any cost of money, or discomfort or peril, let us rescue the perishing heathen! In the revelations of the great day, we shall find that we were saving our own brothers.

It is often a debated question whether the heathen can be saved without the knowledge of Christ. For us who do know Christ and His great salvation, it is a far more pertinent question. Can we be saved if we do not send them the gospel, and give them one blessed chance to be saved? It is infinitely perilous for us to ignore our debt to the heathen world.

The Practical Side of Christian Life

By REV. C. E. CORNELL

Helpful Suggestions for Preachers and Christian Workers, No. 1

THE writer has just finished a course of five addresses before the faculty and students of the Pasadena College. There were a number of requests that I ask the Editor of the HERALD of HOLINESS to publish these. The addresses have to do with the practical or business side especially, of church life. I have had eighteen years experience as a pastor and ten years in the evangelistic field, and therefore, speak from experience.

The first address was on "The Pastor and His People." Especially to assist young ministers in the earlier years of their ministry.

1. *The dignity of the minister ought to be maintained and respected.* He is much more than a common scrub. He is called of God, is the watchman on the walls of Zion, stands between the living and the dead, he is God's vicegerent. The tendency of the hour is to belittle and hold no respect for the preacher, but this is a mistake. He ought to be respected, he ought to have some holy consideration, his holy calling ought to make men love and revere him.

When a small boy, the writer's home was the stopping place for the minister. When he came I had a profound regard for his calling and tip-toed it about the house scarcely talking above a whisper. A holy man of God was in the home. This regard and reverence has never left me. Gray hairs ought to have some weight in advice and counsel, but they have very little today. A young upstart is likely to contradict a level-headed, mature saint. I have known a young man with limited capabilities to brazenly oppose and contradict the pastor over some technical matter. I am not arguing that the pastor is infallible, or that he knows it all, but all things being equal, his judgment ought to be

respected. Any pastor who forgets the sublime dignity of his calling by doing some indiscreet thing ought to be rebuked and feel ashamed. Maintain the dignity of your calling, brother, and save the ministry and yourself from disgrace. Layman, respect your pastor, and remember that he is God's anointed.

2. *The pastor is a target for everybody.* The whole church knows his name in one hour. It takes him many weeks to know his members by name. He is in the limelight, his dress, his speech, his grammar, his pronunciation, his deportment in the pulpit, his peculiar mannerisms (if he has any), his fervency, his accuracy in quoting the Scriptures. He is in the public eye and he ought to avoid as many peculiarities, eccentricities and the like as he can. He will be criticized enough even though he is quite free from noticeable things, and he ought not to allow anything to attach itself to his personality that would give the critics added material.

The preacher often meets up with sudden propositions and difficulties. Instant judgment and wisdom must be brought into action. Under these circumstances, it takes wisdom to act discreetly and for the good of the individual and the church. Be on the alert, ask for more time, if it is possible to have it, never act hastily if there is an opportunity for more time. Time is a great savior; do not let anything stampede you. The Devil is usually in a hurry; God always takes plenty of time. He does not grow an oak tree in a month. His mighty works are the outcome of centuries.

3. *Sociability, cordiality and hand-shaking.* Every pastor ought to be a fairly good mixer. Treat everybody alike, rich and poor. Do not miss the poor to get to that rich fam-

ily. Shake hands, greet the people cordially, make it your business to do this. Dr. Bresee used to stand at the door of old First Church, Los Angeles, and shake hands with every one who came in the door. Beside the Dr. he usually had a half dozen deaconesses to greet the people also. To shake hands with the people requires, determination, strength and purpose. A number of preachers make no effort, but go off home and leave the people to themselves. This is a mistake. At least, make an effort to greet the strangers. If a preacher will do this it will gain him favor.

4. *Keep tidy and clean.* Not a few ministers seem to have formed the habit of not brushing their clothes. They are not a shining example of cleanliness. Hairs and dandruff are plainly discernible. From the habit of brushing the dandruff off your collar; press your trousers, and visit the barber occasionally. Lord, save us from long-haired preachers!

5. *Preaching for results.* Load your gospel gun to bring down the game. Shoot to kill—not peweets, but elephants—expect results from your preaching. Many preachers shoot into the tops of the trees; they shoot at nothing and they hit it. Put enough gospel into every sermon to clear your own skirts of the blood of every soul. Preach for results, pray for results and expect results. Do not let the choir or the clock scare you off from making an altar call where there is the possibility of influencing a single soul. If you do not have a passion for the lost, pray until you get it.

6. *Money getting.* The preacher is expected to carry on the business end of the church and he must have some business training. Looking after the finances is no small matter. The demands upon the average preacher in this respect are varied and enormous. Here are a few of the many calls for money that the average preacher must meet:

Foreign Missions, Home Missions, Church Extension, Education, Ministerial Relief, Orphanage, Rescue Work, Anti-Saloon League, Anti-Cigarette League, Anti-Tobacco League, Prohibition Party, Near East Relief, Starving Children of Germany, Hospital for Crippled Children, Orphan's Home, Old Folks Home, Old Ladies' Home, Boys' Home, Girls' Home, American Bible Society, Bible House, Los Angeles, Free Tract Society, Mountain Holiness Mission, Earthquake Relief—Japanese, Red Cross, Tuberculosis Hospital, W. C. T. U., Salvation Army, Volunteers of America, Y. M. C. A., Y. W. C. A., The Jewish Mission, Fellowship of Reconciliation.

To the above can be added all of the local calls: The Pastor's Salary, Janitor, Other Current Expenses, Buy a new Piano, Relief Fund, Help a Poor Boy, Send food to worthy family, Fill Christmas Missionary Boxes, Debt on local church, Interest on the debt, Pasadena College or some other, A new dress for a needy woman, the District Camp Meeting, the General Superintendents, The District Superintendent, Hospital expenses for a sick child, Clothes for a destitute boy, Hospital operation for a worthy boy, New song books for the church, New chairs for the Primary Department, The local Sunday school, Special music for Christmas, The

Sunday school picnic, Literature for the Sunday school, Repairs on the church, Repairs on the parsonage, Repairs on the garage, Offering for the evangelists, Revival advertising, Revival extra expenses, Music for the Orchestra, Organist's salary, Choir Leader Salary, Repairing the plumbing in the church, Extra fuel for cold weather, Christmas boxes for the poor, Christmas boxes for the missionaries, Thanksgiving baskets for the poor, Offering for the preacher who was hurt in an auto accident, Help for the minister's widow, Buy an auto for the preacher, Buy a suit of clothes for the preacher, Love offering for the preacher, Auto for the missionary, Mules for the missionary, Medical outfit for the missionary, Clothing for the missionary, Bresee Memorial Hospital, Woman's Missionary Society.

These are all more or less worthy and ought to have the preacher's consideration. The preacher who can respond to all of these calls for money in the course of a year is to be congratulated and commended. How to meet them all is the question? The list need discourage no one, only remember that the preacher has a considerable job managing the finances alone. What a power is the church of Jesus Christ that responds to all of these demands, and does it liberally and cheerfully! How desperate would be the situation if there was no response to these many calls for money! Thank God, the heart of a Christian is like the great heart of Jesus—it sympathizes with every worthy object.

ONTARIO, CALIF.

The Living Christ - His Grace and Forgiveness

By ROY L. HOLLENBACK, *Evangelist*

IT is an impressive fact that notwithstanding the power and charm of Christ's words, He has reminded us repeatedly that His ministry was that of action more than of instruction. He came not only to say something but to do something. "My meat," says He, "is to do the will of my Father, and to finish His work." We are persuaded that what He did for us was even far greater than what He told us. Heroes are not their own heralds. Christ has doubtless never proclaimed the full measure of His sufferings for our salvation; but has left much for the Spirit to interpret to us as we venture behind the veil. To utter the full measure of suffering is to escape some; to confide it is to ease it. To die alone is the death in death.

What Christ did on the Cross for us forms the basis of any work He may do in us. Whatever of grace we receive, whether forgiveness or cleansing, is amplified in the agony of Calvary.

But in a true sense we are not saved by faith in the works of Christ—our faith stands in the Christ Himself. Salvation is inseparable from the Savior, who the Scripture says, "is made unto us wisdom, and righteousness, and sanctification, and redemption." Our faith is trust in the Christ who died more than in the death of a Christ. It stands in the One who wrought the works rather than in the works themselves.

It has impressed the writer that perhaps we are too free in the use of such phrases as, "The plan of Salvation," or, "The scheme of redemption," which phrases seem to make salvation a kind of abstract something separate from, or predicated, the work of Christ. If salvation may be rightly qualified as a "plan" or "scheme," then Christ Himself is that plan and that scheme. To experience salvation is not to embrace some plan or scheme, but it is to trust in the living Christ.

There are two opposing ideas of God which are erroneous. Some persons, on the one hand, apprehend Him as exercising a distributive equity, as a Lord Chief Justice: while others are equally erroneous in thinking of Him as soft and over-sweet. The one seems to have a dread sense that God is harsh and all-rigid, and is untempered with any mercy or love at all; while the other seems

to live in the presumption that He is love unmixed with justice.

Let us not forget that God is holy. This is the character claimed by Him, and attributed to Him by heaven, earth and hell! Holiness is the root of love, Fatherhood, sacrifice, and redemption. *But holiness is as full of judgment as of salvation!* This must be remembered when we think of atonement; for the first obligation of a Redeemer is satisfaction to that holiness. To furnish such a satisfaction, the sacrifice must be holy: and since God only is holy, the sacrifice must be God! So, then, God offers, in the person of His Son, a sacrifice rent from His own heart.

Salvation is a matter of grace meeting sin with a sacrifice to God's holiness more than of love meeting a need with a helpful service. Grace is love suffering hate—and redeeming it! Do not say, "God is love, why atone?" The Biblical setting is, "God has atoned, what love!" God's love does not nullify the need of a sacrifice, but is expressed in the furnishing of that sacrifice. Love is not evangelical until it has dealt with holy law; and it did this in the suffering of Christ on the Cross.

There was owed that debt to holiness which is quite misconstrued when we make it due to justice alone. Penalty only expiates crime, not sin. Justice wants penalty for crime: holiness wants holiness for sin. So to atone for our need Jesus must not only pay a penalty, but He must meet the demand of holiness. And He alone could fulfill for us the holy law that He never broke, and pay the cost that He never incurred.

We use the word "cost," and rightly. But Christ was very reticent about the "cost" of salvation. The fact is, little attempt is made in the Bible to explain the precise way in which Christ bore our curse before God. It contains no detailed or lengthy treatise on the "theory of atonement." Of course, we must have some persuasion of the cost if we are to be benefited by it; but we believe that very much of this knowledge is reserved from us purposely. Only a hint here and there is given in the Word as an index into the great mystery; and it is left for us to go behind the veil and search for the hidden portion.

Salvation did cost something. Reserve is not denial. But the cost is so freely borne that it never appears in such a way as to mar the graciousness of grace or de-flower a Father's unbounded love. The grace He offers is not spoiled by the obstruction of its amazing cost; but is offered to us freely and lavishly. He purposely keeps the cost in the background, leaving us to discover and to magnify it. It is for the recipient rather than the Author to dwell largely upon the cost of salvation. Thus is salvation brought to us as grace and not as debt.

This reserve of the cost is manifest in the grace of forgiveness, and this is what makes forgiveness so wonderful. For Him to dwell upon the great cost of forgiveness would be to destroy much of the charm of it. When you entertain a friend in your home, and no pains are spared on your part to make his visit pleasant, do you magnify to Him the toil, the trouble and the money it costs you to make his visit a delight? For his sake, and for love's sake, you seek to conceal anything of cost that his visit has incurred to you. So God does not mar His grace by constantly thrusting upon us what it cost Him.

Many a man in forgiving takes great pains that you shall never forget his magnanimity in doing so. By speaking of it afresh in your presence he would impress you painfully what it cost him of grace and goodness to forgive you. You long to forget the trespass; but he gives studious attention to bring it before you again and again. How this spirit takes the charm from the reconciliation. How it spoils the beauty of forgiveness. So for Christ to dwell upon the cost of forgiveness, who paid it, would be to spoil the very graciousness of the reconciliation.

When we truly confess our sins to God He forgives so fully and freely that we shall never hear the mention of our sins again. They are remembered against us no more. They shall never be raised from the depth to which God sinks them in His "sea of forgetfulness." But this does not mean that we ourselves should forget them, nor should fail to take seriously the price of our pardon. What do you suppose would have been thought of the prodigal son if he had gone forth and forgotten at once the cost of his father's favor? This parable teaches us the freeness of God's grace on our part, but it is by no means designed to make us forget what that grace cost Him. When He has forgiven us, and we get even a small insight into the riches of His grace in sacrifice and love, we shall ever want to stay at the foot of the Cross and kiss the feet of the bleeding Lamb. Nobody pardons like Jesus!

MANSFIELD, ILL.

God and Salvation

By REV. J. SAM CURTIS

"He that is our God is the God of salvation."

OUR Father and God is most wonderful. Mr. Adam Clarke, the great commentator, says: "Many attempts has been made to define the term *God*: as to the word itself, it is pure Anglo-Saxon, and among our ancestors signified, not only the divine Being, now commonly designated by the word, but also *good*; as in their appre-

hensions it appeared that God and *good* were correlative terms; and when they thought or spoke of Him, they were doubtless led from the word itself to consider Him as The Good Being, a fountain of infinite benevolence and beneficence towards his creatures.

"A general definition of this great First Cause, as far as human words dare attempt one, may be thus given: The eternal, independent, and self-existent Being: the Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made: illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind: Reader, such is the God of the Bible; but how widely different from the God of most human creeds and apprehensions!"

Brushing aside the evidence or argument for the plurality of God, we will just simply state that our God is a trinity: God the Father, God the Son, and God the Holy Ghost. And each has His office work in the salvation of men. "For God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have eternal life." "Behold the Lamb of God that taketh away the *sin* of the world." "Jesus also that he might sanctify the people suffered without the gate." "Tarry ye in Jerusalem until ye be endued with power from on high." "And they were all filled with the Holy Ghost." "And the very God of peace sanctify you wholly." "Being sanctified by the Holy Ghost." These are statements of the scripture.

Without going into the nature of the fall at this time, we simply make the statement that the Devil had beguiled and deceived Adam and Eve. Their descendants received the effect of the fall in the form of the Adamic nature or the carnal mind. In the fall they lost something they needed, and received something they did not need. In other words we need something we haven't got and have something we don't need. Man was estranged from God. No self-righteousness would heal the wound. The penalty was death. God had anticipated the fall, and thus the promise that the seed of the woman should bruise the serpent's head. Christ stepped in and made provision for reconciliation. By the gift of his own life and subsequent resurrection from the dead he conquered death, hell, and the grave. He atoned for the world. This atonement is sufficient for the whole world, but efficient only to those who believe, and thus if we "walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

The word "salvation" carries the idea of deliverance. Just as pain is not the disease but only a symptom of it, so sinning is

simply a symptom of sin within. If we have certain impurities in the blood that cause a breaking out or eruptions on the surface of the skin, we do not expect to be rid of the effect entirely or completely until the cause is removed. When the impurities are removed, the effect—"breaking out"—ceases. Remove the tree and you have no fruit. Dig out the stumps, and the spring "sprouting" is unnecessary. Remove the old man. Do not suppress, but express him; eradicate or crucify him that the body of sin may be destroyed. "He that sinneth is of the devil." "He that is born of God doth not commit sin." Why sweep down the spider webs if we let the spider live? Kill the spider and there will be no webs to sweep down.

We contend for a full salvation. Forgiveness of our actual transgressions—the result of sin within; and the Baptism with the Holy Ghost and fire which removes the carnal nature, the old man, or the body of sin, and makes it possible for us to live without sin. Our God is able, and has provided a remedy, to deliver from the pollution of sin, the practice of sin, and the dominion of sin. Recognizing that the heart is desperately wicked and deceitful, God has provided through the blood of Jesus Christ full and complete deliverance from sin.

PRESCOTT, ARK.

"The Gospel of the Coming," and Other "Gospels"

By J. N. HAMPE

IV. "THE GOSPEL (OR GOOD NEWS) OF GOD."

THIS is the Gospel unto which Paul the Apostle was separated (Rom. 1:1), and is supplementary to "the Gospel of the Kingdom," of which it was another aspect.

"The Gospel of the Kingdom," was first proclaimed by John the Baptist and the Lord. But both were rejected and put to death.

The Lord, however, was raised from the dead, and the Gospel of God has to do with a risen Messiah. It characterizes the ministry of the Acts rather than of the Gospels; especially Paul's part of it, for we find that the Gospel of a risen Messiah re-proclaimed as about to come and restore all things was the burden of the apostolic proclamation during the dispensation of the Acts. "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33). This, too, was the burden of Paul's proclamation, as can be seen from Acts 17:1-3, 7. He proclaimed "Jesus and the resurrection" (Acts 17:18, 31, 32), and "the Kingdom of God" (Acts 14:22; 19:8); because it was God who had raised Christ from the dead, and the proclamation was being sent out by God himself. It was His own special good news, and it was all of grace. If "His own" would even now receive Messiah, He would "send Jesus Christ" (Acts 3:20), and in spite of all their sins, and their heinous crimes in murdering His beloved Son, He would blot out all their sins and fulfil all His promises. Truly this was in very deed:—"THE GOSPEL OF THE GRACE OF GOD," which we will consider next.

V. "THE GOSPEL (OR GOOD NEWS) OF THE GRACE OF GOD."

canonical order of the books of the New Testament the first writing that comes to us following the record of the double rejection of His Son (in the Gospel and the Acts) is the word and good news of His grace in Rom. 1:1. In spite of the unpardonable nature of Israel's crime, the first written words that meet our ears (after the close of the Acts), are these:—Paul, a love slave of Jesus Christ, a called apostle (or an apostle by divine calling) separated to God's gospel, which He before promised by means of His prophets in sacred writings

concerning His Son, who came of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace" (etc., to the end of verse seven) (Rom. 1:1-7). Here we have the sum and substance of the good news of the grace of God.

It was not new. It was promised before and written down by His holy prophets. The sufferings, death and resurrection and glory were foretold. But now "those things, which God before had showed by the mouth of all His prophets that Christ should suffer, He hath so fulfilled. THEREFORE, Repent ye, and turn again that your sins may be blotted out, so that [happily] may come seasons of refreshing from the presence [or face] of the Lord, and that He may send Him who was before proclaimed [or, according to all the critical texts, "was foreordained"] for you—even Jesus Christ" (Acts 3:18-20). Thus "God's Gospel" was based on the prophecies of the Old Testament, and was the logical development of them.

The book of Romans begins with what had been written in the Scriptures; it ends with what had never been written till NOW, when the SECRET which had been kept in silence from times eternal, or during the times of the ages, was then at length made manifest (Rom. 16:25, 26. Eph. 3:1-12. Col. 1:26-28). The time had come for this secret to be revealed and to be committed to prophetic and Apostolic writings. This revelation is contained in the three Epistles written by Paul from his prison in Rome, to the Ephesians, Philippians, and Colossians.

Thus "the Gospel of the Kingdom" was the proclamation made by John the Baptist regarding the Messiah and by Jesus Himself. John Baptist called the nation to repentance and gave for the reason, "for the Kingdom of heaven is at hand" (Matt. 3:1-2). The King was born (Matt. 2:1-6), and the Baptist was calling them to a readiness for the Kingdom; then when Jesus came to His ministry He preached (i. e., proclaimed as a herald) the same Kingdom (Matt. 4:17). Jesus had little to say of the church but He constantly talked of the Kingdom. In the Sermon on the Mount, His very first utterance is regarding the "Kingdom of the Heavens" (Matt. 5:3), and in the first prayer He taught His disciples to pray He made it His theme, and said pray—"Thy Kingdom come, and Thy will be done [come to pass] in earth [Gr. upon the earth] as it is in heaven." He made it the subject of His parables (see for example the 13th chapter of Matthew, especially vs. 11, 19, 24, 31, 33, 44, 45, 47). It was the theme of the twelve when sent forth by the Master (Matt. 10:5-7), and is the subject of the Four Gospels. He was sent to Israel (Matt. 15:24). He came to His own (John 1:11), and was rejected by them (Jno. 19:14, 15).

"The Gospel of God" is the proclamation concerning the same Messiah, made by the Twelve, the apostle Paul, and "them that heard" the Lord during the dispensation of the Acts of the Apostles, and is the subject of their testimony. Seeing it was good news sent after the resurrection of Christ, it is all of pure grace and favor, and hence is "the Gospel of the Grace of God."

VI. "THE GOSPEL (OR GOOD NEWS) OF THE GLORY OF CHRIST" (2 Cor. 4:4).

This is connected with Christ's exaltation as Head over all things to His Church, which is His body, which is revealed more fully in the Prison Epistles (Eph. 1:21-23; Phil. 2:9-11; Col. 1:14-19). It not only involves the present glory of Messiah, but includes the final defeat of Satan, the crushing of his head, and the subjugation of all spiritual beings: be they powers, principalities, authorities, dominions, or thrones, etc.

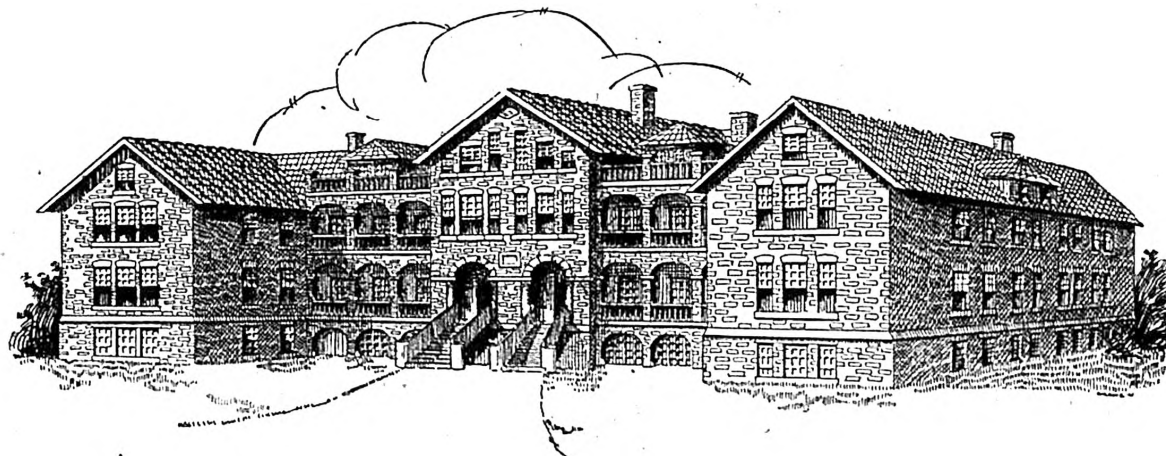
It is Satan's great aim now to blind the eyes of them that believe not so that they may not learn of his coming defeat, as foretold in Gen. 3:15, and seen fulfilled in Rev. 20, (2 Cor. 4:4).

Knowing his object, and being "not ignorant of his devices," we know also what should be our own object: viz., the making known of this good news which he would seek to hide; and proclaim "the Gospel of the glory of Christ," and let Him reveal in us, and through us, the glory of God to the world in these "earthen vessels" (our bodies), (2 Cor. 4:5-7). Blessed privilege we have of not only proclaiming the "GOSPEL OF THE GLORY OF CHRIST," but also revealing it to the world by a Victorious and Triumphant life, Hallelujah, Amen!

POMONA, CALIF.

An Enduring Monument

By REV. C. J. KINNE



PROPOSED BRESEE MEMORIAL HOSPITAL

FROM time immemorial it has been the custom to erect monuments to the dead. And the good and great have been remembered in proportion as they were held in public esteem. It is fitting that Christians should memorialize their eminent dead, but to be consistent with the teachings of the Bible we are not permitted to waste large sums of money in piling up useless monuments.

Dr. and Mrs. P. F. Bresee are worthy of an enduring memorial. Their lives of sacrifice, devotion and leadership demand that such a memorial be of due proportions to fittingly commemorate their lives.

In undertaking to erect the Bresee Memorial Hospital as such a memorial the Church of the Nazarene is acting wisely and well. The ground dimensions of the hospital are to be 64x148 feet, a fairly good sized monument. It is to be substantially built of good brick with cement tile roof. The central portion is to be a basement and three stories, and the wings a basement and two stories. Its cost when finally completed with all equipment installed will probably be about \$50,000, or only *one dollar* a member for the present membership of the church. To build such a structure in America would doubtless cost at least \$125,000 for the building alone.

However neither the size nor the cost of this institution is a true measure of its importance or worth as an enduring monument. The equipment will wear out and need replacement, and at last it will crumble to dust.

But the lasting product of this institution—redeemed immortal souls—will remain as an enduring monument to all eternity. Then, here and now there will be the constant gratitude of multiplied thousands of hearts whose pain and misery will have been alleviated and whose earthly skies are brightened. Surely this is a work worth while, and every Nazarene should have a worthy ambition to have as great a part in making it possible as the Lord may permit.

The institution is really to be two distinct hospitals under one roof. While there will be one kitchen, one dispensary and one well-equipped operating room, there will be entirely separate departments for men and for women. One side will be the men's hospital and the other side

the women's hospital. Each hospital will contain an isolation ward, a children's ward, three large wards and at least six private rooms.

The dispensary will be in the basement of the hospital building, and in connection with it there is to be a chapel on each side. These chapels are where the patients gather to await their turn for treatment in the dispensary. While they wait the hospital evangelists preach the gospel to them. Whatever healing or help they may receive will always be associated in their minds with the gospel which accompanied the ministrations of the "living epistles" in the persons of our hospital physicians, nurses and attendants.

From a temporal standpoint our field is in a poor district where we can not hope for our hospital to become as nearly self-supporting as do some in more prosperous districts or in very large cities. But we can reasonably expect that as it grows in experience and influence it will become in some degree self-supporting. And it is a form of missionary work which appeals to the classes of natives who are able to contribute toward the support of such enterprises. Already the military official of Tamingfu has made a contribution toward our dispensary work.

And in any event its influence in helping to evangelize the some three thousand villages in our field will amply justify all its cost, at the present, and probably for many years to come, it will be the only institution of its kind for a population of more than two millions of needy souls. The possibilities of doing good to both the bodies and the souls of these multitudes are almost unlimited.

The work is already in successful operation in temporary quarters. The work is in charge of Rev. R. G. Fitz, M. D., and Miss J. Hester Hayne, R. N., assisted by competent trained Chinese.

Doubtless your heart will be stirred as you read of this great work, and you will want to have a part in it. That privilege is soon to be given you. Our General Board is planning to give you an opportunity to help in a very practical and comparatively easy way. Watch these columns for the announcement of the plan, but watch and *pray*, pray that the Lord may make it possible for you to do your part.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

RALLY OF WASHINGTON AND PARK LANE Y. P. SOCIETIES

A rally of the Park Lane, Va., N. Y. P. S. and the First and Second Church, Washington, D. C., Y. P. societies was held July 1, at Park Lane, Va. The meeting was opened with songs followed by prayer by Rev. L. B. Williams. Mrs. Kitchin, of the Park Lane society, read the Scripture reading which was found in the second chapter of Hebrews. Reports on the Park Lane work were given by Mrs. Kitchin and Mr. Paul Dickey. Reports on the Washington First Church work were given by Miss Ethel Copeland and Mr. Chas. Reed. Rev. Herrell reported on the Washington Second Church work. Plans were discussed for a convention at Norfolk, Va., but as there was some objection to such a trip, a motion was made and seconded to appoint a committee to plan for a joint meeting. Miss Ethel Copeland, First Church, Washington, Miss King, Second Church, Washington, and Mr. Cave, Park Lane, were elected for this committee. A suggestion was made by Rev. Mateer for the Washington churches to join the Park Lane church in an open-air meeting soon. The Washington First Church choir gave two selections and Miss Hattie Goodrich, Washington First Church, and Mr. Victor Dickey, Park Lane, gave short talks, and Miss Mary Ward, Washington First Church, a recitation. A social period followed when refreshments were served.

CHRISTINE WILLIAMS, Reporter,
First Church, Washington.

YOUNG PEOPLE'S WORK AT DICKINSON, NORTH DAKOTA

The N. Y. P. S. of the First Church of the Nazarene, Dickinson, N. D., was organized February 17, 1923, with a charter membership of ten. Since that time the membership has more than doubled, there being twenty-six members at the present time.

The pastor's wife was chosen as president and the other offices were filled by the young people who were members of the church. The young people of our church are of all ages and it was found impossible to organize two separate societies. For this reason the constitution was amended to take in all ages in one society. Of course, we expect with God's blessing upon us to soon so increase our membership that a Junior Society will be possible. We have a meeting each Sunday evening conducted by one of the young people, all, even the youngest, taking part. From time to time an older person has charge of the meeting for we feel that interest shown by the older ones is a great encouragement. However, it is almost wholly a Society for the young people.

It is our aim to gain a thorough knowledge of the Word of God and to be better fitted for our work in the Master's vineyard. Then, of course, we are vitally interested in other young people with whom we come in contact and seek to get them interested in our work and in the end win them for Jesus.

One of the features which was recently introduced was a set of not more than five questions formed by the devotional committee relative to the articles on the work of the young people of other churches found on this page of the HERALD. These questions are given out previous to the meeting and then are answered and discussed during the meeting. The object of this is to interest the young people in the reading of the young people's page of the HERALD and incidentally they will become interested in the whole paper.

Recently a class was organized by the pastor for the study of the doctrines of the Church of the Nazarene in order to become intelligent Nazarenes, but most of all to gain a thorough knowledge of the word of God, looking forward to the organization of a Junior church in the future. For our platform we adopted the following:

OUR TEXT: "Speak thou the things which become second doctrine. (Titus 2:1.)"

OUR SLOGAN: "I believe the Bible."

OUR WATCHWORD: "Stand fast."

OUR PLEA: "Back to the Bible, the faith of our fathers."

We want to know that it is written: "Thus saith the Lord." Christ's side—"It is written." Paul's side: "Believing all things which are written in the law and the prophets."

An orchestra was also organized recently and considerable talent is being shown by the young people. We also have special singing from time to time.

When the Society was organized a visiting committee was appointed. A large hospital is situated in Dickinson and much work has been done among the sick by this committee aided by others who wish to do. This work consists in providing flowers, fruit, magazines, reading of the Scripture and prayer. The sick in private homes are also visited.

Attention is paid to the social as well as the spiritual side and socials which are in keeping with the Church of the Nazarene are provided from time to time for the entertainment of the young people.

Although the Society is still young and has not a large membership, we feel God's continuous blessing upon us and feel that a work has been started which shall stand for time and eternity. We owe much to our pastor's wife for the interest she has taken in the young people and the work she has done among us.

VIOLET WILLIAMS, Secretary.

DISCUSSION OF N. Y. P. S. TOPIC FOR AUGUST 10TH.

By D. SHELBY CORLETT

Stewardship—Matt. 25:14-30.

This parable of the talents following immediately upon that of the Ten Virgins sets forth what should be the activities of the Christians while the Lord tarries. It is not the same as the parable of the pounds given by Luke, which is meant to teach that men having the same gifts entrusted to them may make a widely different use of them and be rewarded differently. This parable teaches that men of different ability may receive different gifts, and if they employ equal diligence in the handling of them their reward will be the same. So here the talents are given according to his several ability.

I. THE DISTRIBUTION OF THE TALENTS.. Vs. 14-18.

Jesus knew that he would not be with the disciples much longer and is no doubt preparing them for the time when they would have to work without Him. Hence, gives this parable an encouragement to faithfulness. What are the talents? They are not what we commonly think them to be, natural or acquired ability, for the talents were to be conferred according to their ability. "The talent is plainly a trust to be discharged; a responsibility to be met" (Whedon). "The talents are the spiritual knowledge and endowments which are properly the gifts of the ascended Lord to the church" (MacLaren). So we may take the talents to be the spiritual knowledge and endowments given to the church which are plainly a trust to be discharged; and a responsibility to be met.

1. The distribution was according to the ability of the servant not the will of the giver. That means that God gives to each as he has ability to improve that which he receives.

2. These talents were as trusts, given to be used.

"They are not to be considered so much as blessings to the possessor, but as his stock in trade, which he can employ for the Master's enrichment." They were not given for the enjoyment and the blessing of the servant, but to be used as the property of the Master. Are we not given the spiritual graces and blessings, not to be blessed and happy ourselves, alone; but to give to others and thereby glorify our Master?

3. By the right use of the talents they were increased. The five talents increased to ten, the

two to four. So as we have others share the grace we possess, it will increase. As one has said, "Christian convictions, spoken, are confirmed, but muffled in silence are weakened." So "there is that which scattereth and yet increaseth."

II. THE RETURN OF THE MASTER AND THE REWARDS (vs. 19-23).

"After a long time" which implies ample time had been given the faithful servants to become slothful had they been so disposed. But their love for their lord and their joy in his work spurred them to faithful service. They were called to reckon with the master and to show the results of their labors. How many times those little things, unseen by many, have been credited to the faithful servant; and scarcely does he know until he has taken stock and the balance-sheets are taken that his talents have grown to the extent that they have. The two faithful servants with joy came to their master. "Lord thou deliverest unto me five talents: behold, I have gained beside them five talents more." And likewise the servant who had gained two talents.

1. Note the praise given the faithful servants. "Well, done, thou good and faithful servant."

This was given in both instances. The one with the five talents got no more praise than the one with two. They had both been equally faithful. "Good and faithful refers not to the more general notion of goodness, but to the special excellence of a servant, and the latter word seems to define the former. Fidelity is the grace which he praises,—manifested in the recognition that the capital was a loan, given to be traded with for him, and to be brought back increased to him. He is faithful who ever keeps in view, and acts on, the conditions on which, and the purposes for which, he has received his spiritual wealth: and he who is faithful in that which is least, is faithful in that which is much" (MacLaren.)

2. The Reward of faithfulness. An appointment to higher office. "Thou hast been faithful over a few things, I will make thee ruler over many things."

3. The third part of the reward was a sharing of the joy and glory of the master.

"Enter thou into the joy of the Lord." If we have been faithful as good stewards of that which God has given us as talents, He will share with us His joy. "Thou makest them to drink of the rivers of thy pleasures."

III. THE INDOLENT SERVANT (vs. 24-30).

1. His excuses. He knew his master to be a man hard to satisfy. A dishonest man. He says he was afraid. He reasons thus, "If I gain something it will not be mine, but I shall have to give up to my master; but if I lose anything I shall be held responsible for the loss; it is therefore best for me to have nothing to do with his money." (Stier) We note from this that God does not expect us to give back to Him the identical talent which he gives to us; nor is it enough for us to do that. We must increase it. A person who receives salvation and does nothing to get others saved, does nothing to spread the gospel of the kingdom. Is like this one talent man. He will lose what he had and be lost himself.

2. The Master's answer.

His answer is three-fold. 1st. "Thou wicked and slothful servant." As opposite to "good and faithful servant." Wicked in that he was not faithful to his master's interests. Does it ever occur to us that when we are not faithful we are sinful or wicked? Yet this is exactly what answer the master gave this servant. Slothful in that he was averse to the burdens of duty and neglected his talent. 2nd. His loss and suffering. The talent is taken from him who would not use it and given to him who would and could use it. In a sense we need not wait until the Judgment for this to happen. Powers not used will disappear. 3rd. His banishment. "Cast the unprofitable servant into outer darkness." The same master who spoke so lovingly and kindly to the faithful is the one who now speaks so sternly to the unfaithful. Is it not a warning to us in this day to be faithful and be "good stewards of the manifold grace of God."

To man, propose this test;
Thy body, at its best,
How far can it project thy soul on its lone way?

—BROWNING.

THE WORK OF THE WHOLE CHURCH

The General Board

THE WACO ENCAMPMENT, ET CETERA

ONLY recently announcement was made of an encampment at Waco, Texas, beginning Tues. evening, July 8, and closing Sun. evening following. Workers were hastily pressed into service, some adjustments having to be made after the meeting opened. A daily program had been arranged with some additions after the meeting opened. The workers, including Missionary Superintendent J. D. Scott of the Latin American area, who spoke daily on missions; General Secretary E. J. Fleming, who spoke on finances, budget principles and budget making, and once on home missions; Secretary P. H. Lunn of the General Sunday School Committee, who spoke daily on Sunday school subjects; President A. K. Bracken of Bethany-Peniel College, Bethany, Oklahoma, who spoke daily on education; President A. S. London of Bresee College, Hutchinson, Kansas, who spoke daily on Young People's work; Miss Lue Miller, Superintendent of Rest Cottage, Kansas City, Mo., who gave daily addresses on social welfare; and several others who will be noted in a more detailed report from the encampment. Our own Bud Robinson preached daily at 11:00 a. m. and 7:30 p. m. in his own inimitable manner to the edification of all.

This scribe arrived on the grounds Wednesday noon and talked to the preachers at 2:00 p. m. on the Financial Plan and Budgetary Principles, and to an assembly of both preachers and laymen at 10:30 a. m. on Thursday on the subject of Home Missions, and at 2:00 p. m. on Budget Making, leaving for Kansas City at 4:30 p. m.

We find that our people, especially our preachers, are alive to interest in the new Financial Plan and anxious for a sane, practical business-like explanation of the same. The demand for placing denominational business on a safe as well as Scriptural basis, that eliminates the possibilities of carelessness and extravagance, did not cease with the close of the Sixth General Assembly. In fact, that marked a substantial beginning of what continues to be an insistence for methods that will combine unquestioned safety, wise economy, greatest efficiency, and the largest degree of permanency.

The money contributed by our churches and by individuals should be regarded as a *sacred trust* to be administered by *local, district and general* executives in the most careful and conscientious manner. Our Ritual on Reception of Members says, "And there is co-operation in service, accomplishing that which cannot otherwise be done. It is necessary that we be of one mind and heart." In the Covenant we ask, "Desiring to unite with the Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the general rules and special advices of the church? To endeavor in every way to glorify God by a humble walk, godly conversation, and holy service; devotedly giving of your means;" (Manual, paragraph 390). **

The large percentage of our contributions to local funds are not usually posted as to the wisest, most economical use to which to put their contributions toward the local church operations. Therefore, they *trust* the officers of the local church to *act for them—to act in their stead*. In return for trust they have a perfect right to know the general purposes for which that money is contributed, as can be shown by a budget, and further, to know that their contributions are spent accordingly, as shown by report of expenditures in harmony with the budget of appropriations. These same contributors—through the local church—place their trust in the district executives, who should be governed in their expenditures by a business-like district budget and prove by a proper annual report that the *trust* has been faithfully discharged. Also, the same contributors—through the local and district custodians—place their trust in the general executives, who should be governed in their expenditures by a business-like general budget and

prove by a proper annual report that the *trust* has been faithfully kept.

On the other hand, there attaches fully as much responsibility to the *trust* reposed in the contributor, by the relations of contributor and disburser. The disburser—whether the local trustees, steward or treasurer; whether district superintendent, treasurer or other officer; whether general officer, general departmental secretary or other executive—chosen by direct vote or by duly authorized representatives, cannot possibly "execute his trust if the ones who should be contributing members of the covenant fail in their part of the covenant by any reason save genuine *inability*." The "co-operation in service" is possible only when the contributing member fulfills his *trust* by contributing according to ability, and the disbursing member fulfills his *trust* by disbursing according to the terms of that trust. Both working in the spirit and plan of that co-operation are "accomplishing that which cannot otherwise be done."

A multiplication of such gatherings of ministers and laymen as the Waco Encampment presented will accomplish inestimably that which church membership, in part, proposes—"Co-operation in service, accomplishing that which cannot otherwise be done."

** Frequently, when conversing with persons who have united with the Church of the Nazarene and perhaps been members several years they evince surprise when we refer to the Covenant of Membership and say in a tone of injury, "Why, we did not take such a covenant when we joined the Church of the Nazarene and this is the first time we knew there was such a covenant." If church membership is worth anything it is worth saying a glad hearty "I will" to every question in the Ritual on Reception of Members. The evident laxity of some ministers in receiving members in a jolly, *easy*, social way instead of an impressive, never-to-be-forgotten manner as the Ritual contemplates is greatly to be deplored. It augurs for future weakness instead of strength. Preachers, please check up.

E. J. FLEMING, General Secretary.

OUR EDUCATIONAL PROBLEM WITH THE CHILDREN

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

NUMBER IV

What Shall We Do?

THE value and necessity of religious education for the children is now fully admitted. There is no greater responsibility, no more important work to be done by each generation. And each generation is responsible for the children of its time. The children of today are fast passing into mature men and whatever we do must be done quickly. Now is our time to act. But what shall we do?

We have already seen that in a country or government of religious toleration, or in a Christian country where church and state are separate and where denominations are freely tolerated, and who would want it otherwise with men as they are, the state cannot, to any large or sufficient extent, give this religious education. And it is an unchallenged fact that the homes are not, and very many of them are utterly unfit, to do this work. The responsibility then for the present rests almost entirely upon the church, and it certainly is no less responsibility than rests upon the state for its public instruction. We know something of what the state is doing, now what must the church do to meet its responsibility?

It is very evident that there are many difficulties in the way of any full accomplishment. The church now largely lacks equipment and trained talent, a suitable place and the means and the people to put the program over. But these can be rather easily

and quickly provided if sufficient interest were aroused. Possibly a greater difficulty is that of time. The public school already has as much of the child's time employed each week-day for nine months of the year as seems justifiable, and the other three months are the hot months. The work of the public school must be done, a part of it is necessary if there is to be any religious education, but the present arrangement leaves the church at a disadvantage as to time. Only a few years ago we thought it might be a wise thing for the church to undertake the entire educational program and establish local schools of her own and combine the literary and religious education in the same school. This was tried in possibly a half dozen places. At first it seemed a success, but not for long; now all have been discontinued. And was it not a wrong principle? Have we as a church more right to a parochial school than the Catholics? For each denomination to conduct its own school would be the ruin of the public schools, the cheapening of the education and lead to great confusion. This will not do, it cannot be, and according to present indications may soon be made impossible by law.

Certain general educational institutions have been established offering work from the primary grades through the college. And the church may well establish some institutions of higher learning. But for the children this is not usually a success and a number of institutions are discontinuing the Grammar school work. But even if this were a success not one in a hundred families could live near enough to such a school to have their children attend it, and it goes without saying that children of this age should not be taken from the home and sent to boarding school. This problem must be worked out in the local community and the religious educational phase of it through the local church.

As society and government now exist we are dependent upon the public school for the secular education of our children. There is no question but that these could be improved morally and religiously. But not all that is charged to the public school belongs there directly. The public school system is the safeguard to general intelligence and democracy. We could do much worse. But seeing the lack it is useless for us to spend time condemning the public school, we should rather get busy providing for the religious education need through the local church.

The pathway is clear for the first mile or two. We have our Sunday schools. If it is right to have a school on Sunday it is right to push it. Things might be introduced that would not be proper for this day, but a study of the Bible, a study about God and our relation to Him, is certainly much in place. Rightly conducted the Sunday school is just the thing and our first duty is to make it efficient. There is no use to look farther until we do this. For the church to have any inefficient work is her shame. And there is no use to complain until we have done what we can.

There are great crowds of children not in the Sunday school, millions of them in the United States alone. Some of them never will come but the majority could be secured if they were gone after. Whose responsibility is this? Will we go? A tremendous effort must be made to get them.

There is often a reason why children are not in, or retained in the Sunday school. This may be because the school is not interesting. We must make it so. The school must be made worthwhile to the child if it gets support, it cannot be a side issue.

The problem for the present is; (1) Better accommodations for our schools, more and better rooms. (2) Better organization and administration.

(Continued on Page Ten)

The Sunday School Lesson, August 3

By M. EMILY ELLYSON

SUBJECT: The Disciples of Jesus.

LESSON TEXT: John 1:35-51.

GOLDEN TEXT: Jesus said unto him, Follow me.—John 1:43.

OF the four Evangelists John alone gives us the incidents which occur immediately after the temptation, hence the call of Jesus' earliest disciples but for John, would not have been narrated. He tells this story as one who is deeply interested, entering somewhat into minute detail as though each detail were indelibly impressed on heart and mind.

It was probably on the morning following the wilderness temptation that the Baptist saw Jesus approaching and gave a very emphatic testimony to the Messiahship of our Lord, pointing Him out and saying "Behold the Lamb of God that taketh away the sin of the world." As remarkable as this testimony was it does not seem to have produced any immediate result. But on the second day as John was standing with two of his disciples, Jesus walked by and again he bore the same testimony, this time with earnest gaze fixed upon the Master and doubtless filled with awe and admiration as he again reiterated the statement of the preceding day, "Behold the Lamb of God." This time the statement did not fall unheeded. The two who were with John began at once a "following" which lasted throughout their lives. It was a very simple beginning, they themselves not realizing then what was embodied in the act, but that has always been true of those who follow Jesus.

Whatever the motive that prompted these two to follow Jesus, whether it was mere curiosity or not they felt constrained to go and so they followed on. But never has a soul started to follow Jesus unnoticed by Him. He never fails to hear the footfall of the most timid one, and He asks now as He asked then the gentle question, "What seek ye?" Christ would have us seek definitely. It was but the very beginning of His public ministry, but these first followers must declare their object of their own free will. The question is full of meaning and it behooves all who come to the Lord to answer it truthfully. Not only is this a heart-searching question for one who is seeking the Lord but it is a fine self-examination question for us to ask who have been long in the way. Have we not at times lost the point of vision and divine things become common; we mix the ridiculous with the sublime, we live and plan and work as though He were not our leader and guide. We need to be brought back, we are wandering. Dr. Jowett says, "We can be caught in such a whirl in our modern life that we just rush from one thing to another, and we forget the glorious rest that is ours in God." Listen! Christ is saying to us, "What seek ye?"

This question is a good one for the pastor full of labors and care for the flock. What are you seeking, stop a bit, consider, throw open the windows of thy soul and let the penetrating rays of divine life go through and through thy being and if there be hidden there some deadly germ or sordid ambition it will not survive the light of His eye focused upon it. We think here of the untiring evangelist going up and down the country with his full slate of camp meetings, conventions and "protracted efforts;" the Sunday school teacher with her class of little ones gathered about her; the Superintendent who feels the importance of his school being the largest and best equipped in the town; our many church officers who must ever be on the alert watching with almost sleepless vigilance lest some wary little fox sneak in and spoil the vine of God's own planting; theirs is a life of ceaseless toil, they must keep in view the church from every angle, watchmen they are standing upon an eminence with trumpet in hand ready to sound the note of warning; all this army of workers please stop a little moment, give attention, someone has turned around and is looking at you. Ah! He speaks, and in tenderest tones He asks the same question that He asked the two Galilean youths who left the Baptist to follow His retreating figure long years ago, the question is "What seek ye?"

We are living in an age of much subtlety and base corruption, people everywhere are living complicated lives, and while we realize there are those who will call us pessimistic, yet we feel impelled to say that there is grave danger of being corrupted from the simplicity which is in Christ. If we have lost the art of meditation let us become persistent seekers of quietness. "In quietness and confidence shall be your strength," Madam Guyon says, "Accustom thy soul to much calmness." There is nothing that will so qualify us to meet grave responsibility, and give poise in the midst of conflict, and keep us at the proper point of vision in a world of confusion and rush; as real meditation that deepens into contemplation and absorbs and possesses the glory. Our spirits must gaze upon Him until the sense of sacred ownership steals upon us; then we will be able to sing even in the midst of turmoil and under heaviest pressure;

*"Forever here my rest shall be,
Close to Thy bleeding side,
This all my hope and all my plea,
For me the Savior died."*

One of the two young men who followed Jesus that day, and thus became one of the earliest disciples, was Andrew; the other is thought to have been John. It seems to have been the first thought and care of Andrew to find his brother Simon and lead him to the Christ. This, however, after the two had spent several hours with Jesus at His place of abode, doubtless in earnest conversation. We have often wondered about those blessed hours this first pair of disciples spent in His presence. We know the product of the visit was most remarkable for they became, convinced that the hopes of long centuries were now fulfilled and they had been in the presence of Him who was the desire of all nations, for, on finding his brother, Andrew said, "We have found the Messiah,"—the Anointed One. No wonder they never returned to walk with the Baptist but immediately set to work winning others to Christ. However we find no note of jealousy, nor even disappointment, in the statements of John Baptist for his words relative to being the forerunner of Christ were now fulfilled (John 3:28), and he adds, "this joy of mine is now complete. He must grow greater but I must grow less," John 30:31 (Weymouth).

How is it that these two, Andrew and John, are brought at once to the Savior and recognize in the carpenter of Nazareth the Son of God and Savior of men? Doubtless three things entered into this decision. First, what John the Baptist said in his announcement and testimony; second, what Jesus Himself said; third, that peculiar halo of glory that was always present with Jesus, though invisible, that was felt by both friend and foe and gave evidence that, enshrined within that form was Eternal Divinity and Infinite Holiness. He turned and looked, and in that look of tenderness there was mingled a starry brightness and the majesty and glory of the Godhead. That look, and that invitation "Come and see," won forever these two. Then Andrew finds his brother and he came and saw and became a rock in the foundation of the church. The next day, at the invitation of Jesus, Philip is added to the company and he in turn has a friend, a fine type of Israelitish manhood, whom he sought out and bore witness "We have found Him," He is "Jesus of Nazareth the son of Joseph." Nathanael catches at the locality and asks "Can anything good come out of Nazareth?" Philip, who is an apt scholar, says "Come and see." Nathanael comes and is convinced and cries out, "Rabbi Thou art the Son of God, Thou art Israel's King!"

And thus the circle of disciples widened. But it was always those who "came and saw" that went out to tell the good news. It is the same today. Often the question of Nathanael, "Can any good thing come out of Nazareth?" is repeated and the one sufficient answer, really the only possible answer, is now, as then, "Come and see."

OUR EDUCATIONAL PROBLEM WITH THE CHILDREN

(Continued from Page Nine)

(3) Better trained officers and teachers. (4) Better adapted lessons. (5) Better equipment. (6) Better methods.

Does the task look large? But it is not so difficult if only we could create sufficient interest. "Where there is a will, there is a way." Much that we really want to do, can be done, if the want is strong enough. Our first great problem is to create the interest; to secure the "want to." In the past we have given most attention to other lines of work and have neglected this, sometimes hardly giving it serious thought. With the creation and organization of the Sunday school committee our time has come. The present challenge to our church is the religious education of the children. Not that we do other things less but that we do this more. We must rally to the Sunday school work and put it over.

When the Sunday school has been well organized and is moving on successfully, if the proper workers and funds can be secured without injury to the Sunday school the next thing to undertake is the Vacation Bible School. If this is done at the right time and in the right way it will increase the efficiency of the Sunday school and add greatly to the value of the educational program of the church. The Vacation Bible School is usually held soon after the close of the Public school and lasts from three to six weeks holding sessions in the forenoon from 9 to 11:30 a. m. Full information relative to the conduct and courses of study for such schools has been written up by several authors. These books may be secured from the Publishing House.

Now do you ask what next? Suppose we do this first. Until we have made a success of these, it is useless to attempt more. No doubt there is more to be done but we are not yet ready for it. Our first task is the Sunday school, a real Sunday school. When we have this then we may have the Vacation Bible school. For the present to succeed with these will tax our ability. But necessity is upon us. In self-defense we must act. Our future is at stake. We must undertake this work and put over an educational program that will make our children safe for Protestantism, for orthodox Christianity.

FAREWELL GREETINGS TO REV. JOSEPH E. BATES

On the evening of June 19th, the friends of Bro. Bates tendered him a farewell service under the auspices of the First Church of the Nazarene of Pasadena, Calif. The occasion of this delightful gathering was the withdrawal of Bro. Bates from the superintendency of the Southern California District, after four years of faithful and successful service, and his approaching departure as Missionary Superintendent of our Church in China, Japan, Australia and the Philippine Islands. Rev. U. E. Harding, pastor of the First Church, acted as master of ceremonies, and made a few appropriate remarks. Bro. C. Stoy Spangler spoke on behalf of the laymen of the district, and E. L. Hawkes on behalf of the laymen of the Pasadena College, of which he is Chairman. Dr. Charles H. Babcock, pastor of the First Church of the Nazarene, of Los Angeles, voiced the love for Bro. Bates felt by the ministers of the district, and their appreciation of his unwavering loyalty and friendship. He was followed by Rev. J. I. Hill, the newly elected Dist. Supt., who spoke in the highest terms of his predecessor as a man, a Christian and an executive.

Sister Widmeyer, wife of Dr. C. B. Widmeyer, President of Pasadena College, read a series of resolutions, expressive of the great love of the people of the district for Bro. Bates and his family, and thanking God for his wise counsel and spiritual leadership. They were unanimously adopted, after Sister Widmeyer had presented Sister Bates with a beautiful bouquet, and touchingly assured her that the hearts of the people were just as full of love for her as the flowers were full of fragrance. Sister Bates responded with much feeling.

Brother Harding, on behalf of the First Church of Pasadena, spoke felicitously as he handed Bro. Bates a beautiful gold pen and pencil case as little tokens of the affection of the church of which he and his wife and daughter were beloved members. Miss Pauline Bates tearfully expressed her willing-

ness to let her father go anywhere that God might call him, and then favored the gathering with sacred music on the piano.

All the speakers united in the declaration that the Church had prospered greatly under the wise, loving and able administration of Brother Bates, and assured him of their continued love and prayers. Brother Bates replied with much emotion to these expressions of good-will and affection, not only on the part of the speakers, but of the people of the district whom they represented, and insisted that to the divine blessing, and their faithful, loyal co-operation must be ascribed whatever success had come to the district during his incumbency.

More than 100 persons were present, and a spirit of unity and good-fellowship prevailed. Music for the occasion was furnished by the Pasadena College Orchestra, and the Aeolian Ladies' Quartet.

Rev. C. E. Cornell, pastor of the First Church of the Nazarene, at Ontario, pronounced the benediction, and the happy gathering came to an end with the singing of "Blest Be the Tie That Binds."

E. A. GURVIN.

LORETTO, MINN., CAMPMEETING

Recently a blessed campmeeting was held at Loretto, Minn.. Rev. Theodore Ludwig and wife and Rev. E. E. Wordsworth were the workers. The camp is interdenominational in character. Nazarenes, Methodists, Evangelicals freely commingled in happy fellowship. The Ludwigs are among our best evangelists. Their messages are unctuous and intensely evangelistic. Their work is sane yet very uncompromising and fearless. The altar work is thorough. Rev. G. A. Wolff, the blessed pastor of the German Methodist church at Loretto, is a faithful friend of the camp and is largely responsible for its growth. Hitherto we had worshipped under a tent, but this year a fine tabernacle has been constructed and the camp will become a permanent matter. It was practically cleared from indebtedness by money raised in pledges and cash. The attendance was good throughout when the weather was clement. The camp is beautiful for situation. God was present and some sought God.

E. E. WORDSWORTH.

THE HAMLIN DISTRICT

These are grand, good days with our own souls and on the Hamlin District. The Lord of Hosts is with us and victory crowns our labors and the onward march of our pastors and churches.

At this writing many revivals are in full and fruitful swing. There have been held a very great number of most glorious and effective revivals with our pastors and churches over our beautiful and inviting field of labor. Many churches are doubling their membership this year. Some new churches being added to the large list now on this district. Some churches which have been dragging along, have been revived, restored and re-filled and are functioning for God and souls.

The material aspect of our church on this district gives occasion for much gratitude and praise to God and a warm appreciation from pastors and people. Our financial outlook was never brighter and our report, up to this time, was never as good as it is now. At the present rate, by the time of our assembly at Wichita Falls, Tex., Oct. 29 to Nov. 2, we will break all records for co-operation, support and success along the financial lines of our entire work, general, district and local. Praise the Lord.

The numerical growth of the local and district work is almost phenomenal. The revivals and salvation tides give place to more prayer, praise and progress than any other phase of our effort and success. This is first and last and all the time our theme and aim and motto. Deep spirituality within our churches, unity among our people, vision among all, determination to win must grip our entire constituency and deathless heroism and boundless sacrifice will bring us along the highway of success and holy triumph.

The evangelists of our district and many notable ones from other districts, are waging a glorious warfare for God and holiness within the bounds of this district. Some of the greatest revivals held in years have been witnessed and enjoyed by our holy people this spring and summer.

Many of our local churches are making marvelous advancement on all lines. The secret is the hustling, wide-awake, aggressive, self-denying pastors coupled with a deeply spiritual, sacrificing, wholly sanctified congregation. We must have pastors who have vision, faith, fire and undying devotion to the cause of our holy Zion.

Revivals have been held lately by the District Superintendent, and the District Evangelist, Mrs. Emma Irick, at Abilene, Sweetwater, Wichita Falls

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I think in my last letter I left you just as I was reaching Ft. Lauderdale, Fla. Well, I had five most delightful days in Ft. Lauderdale. Our little Sister Boswell is our pastor there and she has done a fine work, and has won the love and respect of the people. She has some most excellent people in her church and if I remember correctly they have both their church and parsonage out of debt and are now in a good condition to make more rapid progress. It is wonderful how Ft. Lauderdale has grown in the past sixteen months since I was there. These east coast cities are growing by leaps and bounds. Ft. Lauderdale is almost a Paradise on earth located on the banks of the New river just about two miles from the great old Atlantic Ocean and right in the palm district—those beautiful coconut palms loaded with the fine cocoanuts and then they have the royal palms and many kinds of fine fruit that we know nothing of in the north and east and west. I have never eaten anything quite so good as the mangoes; they are very large and as yellow as gold and have a flavor something like the Elberta peach; and then they have the papayas which are a good deal like our cantaloupe, only they grow on trees and are so good. Florida is also the home of the avocado and to speak of the grapefruit—no man can do that subject justice—but their east coast oranges are not to be compared with the Southern California oranges—they are too sweet and have a flat taste that does not satisfy the man who has eaten the oranges of Southern California. But when it comes to the beautiful ocean and those bays and lakes and rivers, Florida is at the head of the nation, and the state and great companies are now cutting those great canals and draining all of the lowland country, and it is being turned into truck farms and groves and beautiful homes, and even beautiful cities are springing up right in some of the most ugly swamps of the earth.

Just a few years ago where the average man would have thought it was worthless, that low land has been drained and filled in and set to palms and flowers, and lots are selling for thousands of dollars that even five or six years ago were nothing but the home of the alligator and bred swarms of mosquitoes. And just think of this—during the twelve days I spent in Lauderdale and Miami I never saw but one mosquito—and I used to hear that no white man could live there in the summer-time, but God has given man the ability to go into that country, kill off the mosquitoes and drain those great swamps, and build the most beautiful country on the face of the globe. Southern Florida is fast becoming one of the eyes of the United States. If Jesus tarries for one more generation, Southern Florida will be one of the most densely settled countries in our great nation and it will be the homes of the rich people of the nation. But I saw men down there on this trip that could

write their check for hundreds of thousands that were out in their rubber boots and with a brown shirt on with sleeves off above their elbows, cutting great canals and working just like any hired man would do; and they were happy and jolly and full of fun, and loved to talk and tell you of their mud hole. But they were making those great old swamps look like the Garden of Eden. To see a great swamp one year and then go back in sixteen months and see all of that great swamp drained out and filled in, and laid out in lots and set to royal palms and cocoanuts; and see lots sell for as much as \$25,000.00 does not look reasonable, but I saw plenty of just such sights. But the Lord knows that I shouted and preached and praised the Lord all up and down that beautiful country. I met many of my old friends at Lauderdale and we had a good time together. Brother J. S. Hopkins, whom I met a year ago in Chicago and told him about Ft. Lauderdale, moved down in November and he says that I did not tell him half of the good things that he found there—and Brother Philips and family and so many that did all in their power to make it pleasant for this old soldier. They took me in their cars all around that lovely country. Down through that country the Dixie Highway is bordered on both sides with the beautiful tree called the Brazil Pine which is simply lovely. While in Lauderdale I had a nice room in the Hotel Palms run by a fine family from Georgia, and of course, those Georgia people are great cooks and clever in no way to express it. Now as I was born in beautiful old Tennessee, of course, I would not say that Georgia can beat Tennessee for goodness and kindness, but they are a great people and dear old Georgia has turned out many great men and women. Some of our greatest preachers and gospel singers are old Georgia stock. Well, after all, all countries would be great if God was allowed to bless the people as He would love to bless them and from this day on this old man has his mind made up to go with God and His crowd at any cost. While in Lauderdale I preached too often and too hard. I almost broke down by preaching three times on Sunday in that warm climate, and when I got up on Monday morning of June 23rd I could just whisper and it was several days before I got my voice back, but bless the Lord, I never lost my religion, nor my desire to love and serve God and get subscribers for the HERALD of HOLINESS. Well, as this letter is probably too long I had better say good-by to beautiful Ft. Lauderdale for the present, and I am now taking the train for Miami.

In love,

UNCLE BUDDIE.

and Burkburnett with gratifying results for the church and for our Master.

The time of year is at hand when our churches and pastors will need to know what they wish and plan on doing another year, and we will be very glad to be able to ascertain in every way possible the plans and desires of all at the earliest time possible, that we may be able to give the assistance and advice that we may have at hand. We have some very able and effective pastors and evangelists from other districts who wish to come to Hamlin District for service for churches and revivals another year. All the churches and pastors and workers who need and can serve on our District and who have open time, please communicate with us at once, at Pilot Point, Texas.

We are pushing all interests alike of our noble church throughout the district. We must stand lovingly and loyally by our denominational institutions and interests before we go elsewhere with our presence and support.

Rest Cottage at Pilot Point is in a prosperous and aggressive condition and is doing the best work of its twenty-one years of history. Let our whole district rally to this worthy branch of our church. Hamlin College will be advertised, represented and sponsored by the President and Manager through the HERALD of HOLINESS.

Let every pastor see to it that your church brings up the best report for souls, for progress, for spirituality and for unity of purpose, and success along

financial lines, that was ever reported to our District Assembly. Amen! On with campmeetings, revivals, salvation and additions to the church, and all apportionments up in full.

ALLIE IRICK, Dist. Supt.

NAZARENE CAMP MEETING—EVERETT, WASHINGTON

That day of real old-time revival power has not departed, has been fully demonstrated in the above recent campmeeting. It was held under the auspices of the North End Monthly Preachers' Meeting of the North Pacific District.

For weeks the campmeeting committee had been working and playing for something out of the ordinary to happen at this campmeeting. From the opening service there was an "old-timey" swing to it, till many said, "We have never seen it on this wise before." A beautiful and remarkable spirit of harmony predominated. The preachers for the campmeeting were, Dr. A. O. Henricks of Pasadena, Calif.; Rev. Mrs. DeLance Wallace and Rev. Mary T. Clink of Seattle. Their messages were given with marvelous anointing under the power of the Holy Spirit.

Rev. Nelson Franklin, pastor of our church at Dayton, Wash., was song leader and did excellent service. He preached twice to the edification of all. Those who had sat under the preaching of his godly father and mother years ago, could see them in him.

Rev. H. D. Brown, treasurer of the campmeeting, who had recently met with quite a serious fall, was able to be present at a part of the services, but having to use crutches. He took strong and active hand in raising the money for the meeting. Being a new camp, there were many expenses so that it took \$1,000 to cover it all. Many wondered how it ever could be raised. But it came, came without any large pledges—any blackboard lists, without any special effort. Three or four Hallelujah marches, after Brother Brown had stated the needs, it rolled in as though coming down a toboggan slide. Our people are payers as well as prayers.

Too much can not be said of the faithful and efficient work of Rev. G. A. McShane of Seattle, Rev. C. B. Archer of Everett and Rev. W. W. Barker of Snoqualmie, who gave themselves for days unstintedly to the work. G. W. Edwards, wife and daughter, lay members of the Everett Church, with others, also labored with great faithfulness. Brother, McShane, though working hard with his hands, was able to preside at almost every service.

Miss Mary Brown of Seattle, was given one service to present her work on Moral Education. The address was received with great appreciation.

Special singing of a high order was rendered from time to time. Those giving these messages in song were Mr. and Mrs. G. W. Edwards of Everett, Mr. Ed Unger, Miss Esther Thorn, and Mrs. A. P. Gouthy of Seattle and Miss Christianson of Minneapolis.

The large altar was filled time and again and some of the scenes there beggar description. The wonderful campmeeting in this beautiful leafy grove, under the great tabernacle with forty tents surrounding it, and not a discordant note anywhere, made this a time long to be remembered. During Dr. Henricks' sermon on Sunday morning there were shoutings and wavings again and again. The last Sunday night, the large altar was filled, with an extension at each end to accommodate the seekers.

The preaching of "The Old Book and the Old Faith" brings results. Roger S. Babson, the great statistician and financier, says, "When these old-time revivals are on, business is also prosperous." So, they are profitable from an economic as well as a spiritual standpoint. On with the battle. These Pacific Northwest Nazarenes stand for it clear down the line. They voted to have another campmeeting next year.

LIEBIE BEACH BROWN,
Camp Meeting Reporter.

REVIVAL AND CHURCH NEWS

"AT FIRST CHURCH, INDIANAPOLIS, IND., the blessing of the Lord is upon us. On May first we moved out of our church building into a large tent erected on a vacant lot adjoining the church. Having purchased a ten-foot strip of this lot, the owner permitted us to place our tent on his property for the entire season without cost. The church building is now in course of construction and we hope to have it ready by November 1. We shall have a main auditorium seating about 700 and also a commodious Sunday school plant. The people are heroic in their giving; we have more than raised our apportionments and besides we are raising during the summer in the neighborhood of \$10,000 in cash to apply on the church building. In the month of May we had with us for a five-day convention Rev. Bud Robinson. We had a very gracious meeting in spite of the very unpleasant weather, the attendance was most excellent and there were a few seekers at the altar, about sixty subscriptions were received for "the HERALD of HOLINESS." Kenneth Wells directed the music to the delight of all. We have just closed a most excellent meeting with W. E. Shepard as the evangelist. Brother Shepard's preaching was greatly enjoyed by our people and the many friends of the church who attended. In the neighborhood of 100 people were seekers for pardon or purity, and twelve united with the church. The outlook for First Church seems very encouraging with a devoted, loyal people and a great God to help us we are determined to press on."—Haldor and Bertha Lillenas.

EVANGELIST H. B. LEWIS writes: "I am now with Pastor Ernest Mathews of Lethbridge, Alta., Canada, and we are having a good meeting; five converted Sunday and two sanctified. Pray for us."—H. B. Lewis.

"WE CLOSED A MEETING AT MEXICO, MO., last week. After a hard struggle the meeting broke through with a good spirit of victory with seekers and finders and much conviction on the people. Bro. and Sister Sellards are faithful souls and have on their hearts the best interests of their people. We came on to Greenup, Ky., and began in the court house and while the meeting is only a few days old, the crowds are coming, interest fine and the outlook good for a great time; the result of which we trust will be a substantial, live church. Pray for us that Greenup may have such a stirring revival as to accomplish much lasting good."—Howard W. Sweeten.

PASTOR J. M. KEMP OF ALABAMA CITY, ALA., says: "Just closed a great meeting with the Revs. W. R. and Clemmie Platt as evangelists, Prof. Noah Patrick, song evangelist. The Platts are great soul winners, they are 'to a church what sugar is to a cake.' The solos by the song evangelist were great in their soul stirring capacity. Eighteen prayed through for peace or pardon, or purity. Five strong additions to the church and more coming."

"AT DICKSON, TENN., we opened up a tent meeting on June 22nd with Rev. R. B. Rawls of Erin, Tenn., as preacher and R. C. Rogers of Nashville as song leader. From the first God honored His Word and the crowds were good. This place has been considered a hard field, but we are sure that the deeply Scriptural, practical and unctuous messages given by Bro. Rawls convinced the public that the Church of the Nazarene is on a thoroughly Bible and constructive policy. There were about thirty who claimed a definite blessing of conversion with a few who claimed the Baptism with the Holy Ghost. Rev. T. M. Patterson of Centerville, Tenn., who furnished the tent and through his personal help was a great factor in the success of this revival. Our revival at Oak Grove opens up well. Pray for us."—E. H. Stout, pastor.

PASTOR IRA F. STEVENS, of Pittsburg, Kas., writes: "Closed revival meeting last Sunday. Evangelist Balsmeier and wife did good work, twenty saved or sanctified. The meeting did not come up to our expectations, however much good was done. We had with us to help in the meeting Miss Zula Brewer of Davenport, Okla., who sang special songs. Prof. Roy Stevens led the singing in an efficient manner. Following the revival a meeting was held in which the pastor was 'recalled' for another year. Everything is looking up down this way now."

EVANGELIST W. W. LOVELESS writes: "We closed on July 8th a splendid tent meeting with Pastor Wm. McDaniel at Bradford, Pa. Cool weather and much rain interfered some but God was with us and between thirty-five and forty sought and found the Lord, and we believe the church will get some good members. Finances came easy. One night in about ten minutes we raised in cash and pledges \$458.00 to pay for their new tent. The church also bargained for the beautiful lot on which the tent was pitched for \$2000.00. This lot is on one of the main streets of the city near the church. They expect to use it for tent meetings and perhaps build a tabernacle later on. The Sunday school broke the record in attendance July 6th, there being 140 present. Rev. McDaniel is a great Sunday school worker as well as a good pastor. We secured a nice list of yearly subscriptions to the HERALD of HOLINESS, and then hastened on to our next meeting at Corydon, Pa."

PASTOR C. B. SCHROYER, DONALSONVILLE, GA., announces the birth of a baby girl, Ruth Elizabeth, at their home on July 9th. He adds, "Mother and baby are both doing fine."

FIRST CHURCH OF SPOKANE, WASH., is still on the move up the King's Highway. Our beloved pastor returned from the District Assembly and after seeing to it that the spiritual tide was on the rise and providing us with a capable substitute pastor, has gone on a much needed and well earned vacation for a couple of weeks. We are having seekers and inquirers at nearly every service and some are praying through at their homes and in the pastor's study. Well, Amen! Why not? Our newly elected District Superintendent, Rev. J. N. Speakes, is 'on the field' and has 'taken up the mantle and

going here and there in the name of the Lord God of Elijah. We bespeak for Rev. Speakes a fruitful and victorious year of ministry in this great Northwest. We are looking forward to the time when his dear wife and family shall take up their abode in our fair city and be found in our Sabbath school and our regular church services. Since the close of the District Assembly, we have in Spokane a couple of the old heroes of the cross in the persons of Rev. C. B. Langdon and Rev. C. U. Fowler. You might think they had been retired but I'll say they have been re-fired and ready for battle at any time. Our faithful Board of Stewards is working at its job taking care of the budget and we are not only going to budge it but shove it clear over. Best of all, the Lord of hosts is with us. The God of Jacob is our refuge.—John Witt, reporter.

EVANGELIST I. G. MARTIN writing from Flint, Mich., says: "I have just closed one of the delightful meetings of my life at this place. It was a union meeting of the Nazarene and Pilgrim Holiness churches. The pastors, Bros. Bradley and Shattuck enjoy blessed fellowship and they worked together in beautiful harmony throughout the meeting as did also their respective congregations. It could have been truthfully said at any time during the meeting, 'Behold, how good and how pleasant it is for Nazarenes and Pilgrim Holiness folks to dwell together in unity.' The afternoon Bible readings were held in the Church of the Nazarene and the evening services in the Pilgrim Holiness church. The attendance was splendid, had a number of seekers for the blessing, the finances came easy and the blessedness and fragrance of the unity abides. Some one said to me, 'I wish the Nazarenes and the Pilgrim Holiness folks would unite.' I said, 'Brother, they are already united here in Flint!'"

"THIS FINDS US AT OTTAWA, KAS., with Rev. C. J. Garrett, evangelist. The meeting is going good, with more than thirty victories at the altar. We go from here to Elkhart, Kas."—H. W. Anderson and wife, singers.

"AT AUGUSTA, KAS. CHURCH SUNDAY, JULY 6TH was a good day. Rev. R. E. Dunham and family were with us on their way to Hutchinson, Kas. He gave us a masterful sermon Sunday morning which was greatly enjoyed by our people. Our young preachers and Christian workers are fortunate to have the opportunity of sitting under his instruction. Prof. A. S. London and wife, the new President of our Hutchinson school came over from Wichita and gave us a stirring school address. Our people responded with a liberal offering for the school. Wife and I are here pastoring our church until the Assembly, filling out Bro. Farr's time and then we go back to Hutchinson for our fifth year. God is blessing the work here and souls are praying through in most of the services. Pray for us."—E. D. Cornish and wife.

PASTOR L. C. WALLACE, G. E. Miller Church, Brooklyn, N. Y., writes: "We were privileged to have Evangelist C. E. Shaw and his wife who is an able and Spirit-filled singer with us for two weeks. The first week the preacher concentrated his effort on breaking up the fallow ground, but in so doing much good seed was sown by the Holy Spirit, as each night souls filled the altar seeking entire sanctification and salvation from sin. Many prayed through to victory. The second week there was as great a response and the saints were truly built up in the most holy Word. Bro. and Sister Shaw's coming has greatly blessed us and any church that needs an awakening will have only one regret in calling them, in that they did not call them before. Pray for us."

EVANGELIST LEE L. HAMRIC is holding several meetings in Texas in the Rio Grande Valley. From Weslaco he writes: "Good revival, large crowds, souls up for prayer. Will be here until the 15th and then to McAllen, Texas."

EVANGELIST E. ARTHUR LEWIS writing from Newport, Ky., says: "A wonderful meeting is in progress in a large tent here in the City Park, Rev. Clyde E. Green, pastor. Some of the demonstrations of Holy Ghost power here are of rare occurrence these days and are truly remarkable and yet no tongues error, nor McPhersonism, etc. There are many seekers and finders, men and women are getting

converted and sanctified and a number are coming into the church. Praise the Lord for victory. We go next to Connersville, Ind."

THE CIRCULATION MANAGER'S NOTE for this week says, "Received six annual subscriptions from Pastor Mathis, East San Diego, Calif., taken in Dr. Henrick's meeting; eight subscriptions from Rev. Jas. Miller from his meeting; at Rock Island, Ill.; twelve from Pastor Laurence Howe, Harvey, Ill.; sixteen from Prof. B. D. Sutton from Sturgis, Mich.; sixteen from Evangelist B. T. Flanery; fourteen from Dist. Supt. C. B. Jernigan; thirteen from Pastor J. Y. Jones, Georgetown, Ill.; eighteen from Rev. Mack Anderson, Curtis, Nebr.; and seven from Dist. Supt. Davis of Eastern Colorado District."

REV. S. S. FRAZIER OF GRAVETTE, ARK., was a caller at the Publishing House last week. He is moving to Abilene, Kas., where his address will be R. F. D. 3, and desires to get in touch with any holiness people who may reside in that neighborhood.

EVANGELIST BONA FLEMING, on his way to Canada, stopped in New York, was admitted to the Democratic Convention without a ticket and was given a special seat by Gov. Fields of Kentucky. These Kentuckians do stick together.

"OKLAHOMA CITY, OKLA. FIRST CHURCH is moving up the hill with a steady growth. Many souls are finding the Lord. Souls are being saved and sanctified each Sunday, and quite a number are making good Nazarenes. The workers from the jail report souls blessed in every respect. The Wednesday evening prayer meetings are especially blessed of God and are seasons of refreshing. The young people have a prayer meeting each Friday evening and God is richly blessing them with seekers and happy finders in their services. The boy's prayer band meets every Tuesday evening and they surely carry a burden that is bringing things to pass. The girl's prayer band meets each week, and one prayed through in last week's meeting. Four cottage prayer meetings are held each week. The church gave the pastor a happy surprise on his birthday. About two hundred came to the parsonage in the evening and enjoyed a social hour, presenting him with a complete outfit of clothes. The finances are coming with ease, most of our people being tithers. The \$1800.00 debt has been paid, and we plan for a new church in the near future. We have been called for the fourth year as pastors."—M. V. and Bessie Dillingham.

"REV. G. F. JACOBS has accepted the pastorate of the Oskaloosa, Iowa, church and the Lord blessed his first Sabbath services by a splendid service and audience at morning and evening. The N. Y. P. S. was unusually attended, and at the evening service one young man was blessedly saved. Remember us in prayer."—Thomas Graves.

PASTOR F. R. McCONNELL, COVERT, KAS., says: "God is blessing the church here. Over one hundred in Sunday school every Sunday, three times our membership. Rev. C. A. Kinder preached for us June 29th. We have been called back by a unanimous vote of the church for the fourth year."

"OUR CHURCH AT GEORGETOWN, ILL., voted to put on a tent meeting at Pontiac, Ill., and we commenced on June 1st. God answered prayer and gave us an old-time revival. I was in the battle for four weeks and had forty-three saved and sanctified and organized a new church with nineteen charter members. Praise His name. We also organized a Sunday school, rented a nice hall and Dist. Supt. Chalfant has sent a pastor who is now on the field. Misses Dorothy Cooper and Lois Finney were our singers and surely worked at the job. Mrs. Jones was also with us to help push the battle. I came back to Georgetown on June 30th and found my people shouting the victory. We begin a battle here on July 24th with Rev. C. R. Pierson as evangelist. Pray for us."—J. Y. Jones, pastor.

"CORSICANA, TEXAS CHURCH closed a revival last night. Rev. G. R. Desier, pastor of Cedar Hill church did the preaching, and the messages were stirring. There were large crowds and twenty-five prayed through, six united with the church.

Mrs. Ray Acres of Duncan did good service in singing, assisted by B. J. Trott of the local church. Miss Lucile Walden of Duncan, Okla., was the pianist. Her faithful services and humble life shall not be forgotten. Pray for us that God may give us a lot on which to build."—L. H. Newcomb, reporter.

EVANGELIST LUM JONES has recently held good meetings with souls in the fountain at Houston, Texas, with pastor J. E. Moore, at Bartlesville, Okla., with pastor Savage and Lawson Brown and wife as singers; Wister, Okla., with Pastor Gilbert. He says: "Closing a week early at Wister we stopped off with Rev. Chas. Robinson and his great church at North Little Rock, Ark. Crowds were good and a goodly number prayed through. The Arkansas District has a great future. Dr. Borders of First Church was over one night with his good people. I am at present with Rev. H. W. Cornelius, Princeton, Ind., prospects good."

"JUST CLOSED A REVIVAL NEAR FLETCHER, OKLA., where God gave us victory with twenty-five seekers at the altar; fifteen prayed through, real old-time conviction. Thank God we're in the battle and God is blessing us wonderfully. Pray for us."—Rev. Eugene W. Moore and wife.

EVANGELIST W. E. ELLIS writes: "Just closed a good meeting at Florence, Ala. Rev. W. F. Farmer and wife were the noble pastors. They are among the most self-sacrificing people that I ever met. God is surely blessing them. This meeting resulted in about fifty praying through in the old-fashioned way. More than twenty subscriptions were taken for the HERALD. We opened at Dora, Ala., last night with a good start."

THE CHURCH OF THE NAZARENE, HEMINGFORD, NEB., is still on the map. Having been appointed at our last District Assembly as pastor I arrived on June 5th at this nice little town in northwest Nebraska. With an altitude of 4100 feet, almost mountain climate, it is quite a change from Lincoln where I have spent most of my life. We have a church here of about twenty-two members and some good loyal folks, but they have been going through some very trying times in the last year, having been without a regular pastor for a year or more. We worship in a small church rented from the German Lutherans. We have all the services in fairly good working order now, also the budget financial system. We are encouraged and looking for victory ahead. Our District Superintendent, H. M. Chambers, gave us a boost from July 4 to 8th, which was a blessing to all. We held street meetings and got the gospel out to a good number in this way. Pray that God will give us a mighty awakening here. I am doing my best to sow the country down with full salvation tracts."—W. G. Prescott, pastor.

"DR. J. E. L. MOORE AND PROF. CAMPBELL from Indiana are engaged with us in fight for God and holiness here in Marlow, Okla. They are a real team for the work for which God has called them. Seekers in the altar second night. This is the third night under the tent. Prof. Campbell's singing is the talk of the town. Pray for an old-time revival here, we need it. We leave here as pastor this assembly year, will accept a church anywhere the Lord wills."—E. L. Striegel and wife, pastors.

PASTOR J. L. BATES AND WIFE report victory at Stamford, Texas in the new church there. They say: "The Lord is wonderfully blessing us, we have almost doubled our membership since we organized in February. Some good substantial Nazarenes have moved here and are helping us push

the battle for God and holiness. We have old-time shouting in our regular preaching services and our prayer meetings are times of refreshing from the presence of the Lord. The third Sunday in June the pastor preached on tithing and at the close of the service a tithing band was organized with every member pledged to honor God with their tithe. Praise the Lord, we are expecting great things. Our revival is to be August 15-25 with S. B. Dameron as evangelist."

KANSAS CITY FIRST CHURCH has been enjoying, in every department, a very successful year. There has been rarely a week without definite seekers for salvation, and we have had in ten months of the year 574 seekers, counting as they come. We have had wonderful prayer meetings all year. Last week Rev. J. D. Scott, our Superintendent of Latin America, was with us, and said the prayer meeting was one of the greatest he ever attended. One hundred thirty-five people present. We asked all members of the Young People's Society present to come forward and testify, about thirty-five responding. Then all members of the Woman's Missionary Society present came forward and about twenty-five testified. Mrs. B. W. Dwight, president of the society, and the enthusiastic women who stand with her are making this the greatest missionary society I have ever seen. We have six missionaries representing us in the foreign field, and we are soon to send out three others; Miss Margaret Needles, Brother and Sister R. G. Coddling, all Spirit-filled and competent workers. We have one of the largest societies of young people in our denomination with their aggressive young president, Edward Edwards and his evangelistic committee, they conduct services every month in different institutions of the city. The Sunday school reached its largest regular attendance this year at 294, as the result of the systematic campaign of the Superintendent, H. M. Purdy, who is making the school a live affair. We are happy in the coming of Dr. Chapman and his family, and Dr. Ellyson and his family to Kansas City. But we are to lose one of the very best families in the church in the transfer of Brother Speakes to the Northwest District. God is giving us one of the very best years of our ministry, and as the church has renewed the call for the third year, we trust our Father to give the church the greatest year it has ever had."—Alpin M. Bowes, pastor.

TELEGRAMS

BONHAM, TEXAS
Just beginning revival under big tent with C. E. Toney as evangelist and Kendall S. White as song leader. Fifteen hundred people present second night of meeting. We are expecting a great meeting. Bro. Toney is capable and is capturing with his fire-filled messages. Pray for us.—W. A. Carter, pastor.

LEXINGTON, KY.
Rev. W. T. Mason of 800 E. Central Ave., Ashland, Ky., has been appointed to fill unexpired term of District Treasurer who resigned. Forward all district and general funds directly to him. We appreciate the many encouraging letters coming from our pastors concerning these interests.—J. W. Montgomery.

DETROIT, MICH.
Crowning day at First Church, pastor doing most excellent preaching. Fifteen seekers in morning service. Great glory on evening service. Preliminaries omitted, no preaching, twenty-five in the altar. House well filled and congregation increasing, beautiful spirit and hearty co-operation.—Mrs. Odessa Cooper.

NEWPORT, KY.
Excellent meeting, big tent, city park. Evangelist E. Arthur Lewis' singing and preaching brought great crowds, 145 seekers, over two hundred dollars for evangelist and more than one hundred dollars offering for pastor. Last Sunday the pastor raised fifteen hundred dollars church debt and received thirty-five members.—Pastor Clyde E. Green.

MILWAUKEE, WIS.
Could not close the meeting last night, as we had planned. Seating capacity accommodated about half the people, only. An altar extending across the tent was packed. Many prayed through to shouting victory. A Nazarene Band has been organized which we hope to develop into a church this week.—Oscar Hudson and the Lowmans.

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ANNOUNCEMENTS

NOTICE—Central Nazarene College of Hamlin Texas, will open its fifteenth session September 16, 1924. Let those of the Hamlin, San Antonio, and New Mexico Districts pray and plan to make this a great school year. Prospects now are for a good crop. We plan to clear the school of its indebtedness this fall. Let those who desire a good healthful climate, especially for lung trouble, come and locate with us and have access to a good holiness school. We have some cheap property here for sale. For further information write Rev. Lee L. Hamric, Box 464, Hamlin, Texas.

NOTICE—We are moving back to Bethany, Okla., which will be our home address. Will be ready to consider dates for meetings in the middle west after September 15.—I. M. Ellis.

NOTICE—For the past three years of evangelistic work I have labored single-handed, being able to carry only the preaching end of the meetings; but in the good providence of the Lord Mrs. Hollenback is again at liberty to accompany me throughout the next winter and summer. She can take care of the piano, conduct children's services, and assist the writer in special singing. Upon invitation, wherever such help is needed she will be glad to accompany me. We have a little time open this fall, and are also in position to accept meetings for the winter and next summer.—Roy L. Hollenback, Evangelist, Mansfield, Illinois.

REQUESTS FOR PRAYER

"Pray for the healing of my dear wife. She is still in a serious condition."—J. W. Purefoy, Mineral Wells, Texas.

"Please pray that I may know the will of God concerning continuing in my profession."—A subscriber.

"Please pray mightily that God will heal two of my sisters who are in very poor health."—A sister, Texas.

A brother from a soldiers' home in California requests prayer for a nephew that he may be converted and sanctified, also for himself that he may be healed and sanctified.

Prayer is requested for a holiness meeting now in progress at Longville, La.

"Please pray for the salvation of my husband, 63 years old who has never known God and has been sick for five months."—Mrs. B. S., Ind.

"Please pray for my wife who fell and broke both bones just above the left ankle, that she may soon be restored to the Master's service."—H. Milligan, pastor, Hot Springs, Ark.

CAMPMEETING CALENDAR

July 24-August 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 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 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 Trenton, 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, Trenton, Nova Scotia.

July 25-August 3. Ashtabula, Ohio. Workers, John Fleming, evangelist, Clyde Green, song leader. For further information address W. P. Rigdon, 15 South St., Ashtabula, Ohio.

July 25-August 3. Pleasant Hill, La. Workers, Dist. Supt. G. M. Akin and Rev. Mrs. G. M. Akin and Prof. Roscoe Carrell of Cedar Hill, Texas, as pianist and young people's worker.

July 30—Reed, Okla., six miles south of Antlers. Fine camp ground on National Highway. Workers, Rev. C. E. and Mrs. Toney of Mississippi. Fine singing.—Rev. B. E. Echols, R. 1, Soper, Okla.

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. Goeding, Secretary, or Rev. Oscar Hudson, Publicity Manager, Racine, Wis.

July 31-Aug. 10. Nazarene State Camp, Oklahoma City, Okla. Workers, Drs. C. E. Hardy and Andrew Johnson, evangelists; Prof. John E. Moore, song leader and soloist; Bethany-Peniel Girl's Quartet, special singers; Miss Ola Fisher, pianist; Mrs. G. W. McClusky, special children's worker; Mr. M. W. Snyder, leader of Young People's services. For further information address Mrs. M. V. Dillingham, 726 W. Reno, Oklahoma City, Okla.

July 31-August 10. The Georgia District Camp at Adrian, Georgia. The District Superintendent, Rev. A. B. Anderson and the preachers of the District will be the workers. Free entertainment will be provided for all ministers in active service. For further information relative to camping facilities write Rev. H. J. Eason, Lyons, Ga.

Aug. 1-10. National Park Holiness Camp Meeting, National Park, N. J. Workers, John F. Owens, John Norberry, Mrs. Eliza Comrie, Clara Boyd, and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

August 1-17. The South Plains Camp will be held at Grassland, 16 miles west of Post, 12 miles east of Tahoka, Texas. Workers, L. L. Hamric, Evangelist, M. C. Riley, song leader. Many campers expected. For particulars address Rev. C. C. Montandon, Post, Tex., Route A.

July 30-August 10. Arkansas State Nazarene Camp. North Little Rock, Ark. Workers, E. P. Ellyson 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 1-16. Uba Springs (Hattlers camp ground) six miles north of Martin, Tenn., and ten miles south of Fulton, Ky. Annual camp of the West Tennessee and Kentucky Holiness Association. Workers, Rev. W. H. Crawford and Rev. S. M. McGowan. For further information, write Hugh Catron, President, Union City, Tenn.

August 1-17. Oregon, Wis., Whole Bible Association campmeeting, Interdenominational. Full gospel. Oregon is located ten miles from Madison, Wis., on main line of Northwestern railroad. Workers, Bishop B. J. Brown, Edson Crosby (silver bell musician), Mrs. Cora Harriman, Rev. and Mrs. Jack Linn. For information address Rev. Jack Linn, Oregon, Wis.

August 1-17. Batesville, Ark., at the Independence County Fair grounds. Workers, Mrs. Eupha D. Beasley and Miss Agnes Diffe of Hugo, Okla. For any information write E. A. Mashburn, Cor. Sec., Batesville, Ark.

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

August 7-17. Northwest Kansas Holiness Association Camp, Alpin's Grove, south Palco, T. F. Mattland, evangelist, A. L. Crane, song leader. For information write R. A. Lee or A. T. Darnell, Palco, Kans.

August 7-17. Bowersville, Ohio. Workers, J. P. Roberts and B. T. Flanery evangelists; R. A. Robinson, song leader.—Rev. Q. F. Andrews, pres.

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The Philistines

I. SAMU

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither. 9 And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and 'he

B.C.C.
Ex. 11
& 14.1
or, July
Ex. 12
14.1
Deut. 7.

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August 7-17. Woodward Co. Holiness Association camp, Sharon, Okla. Workers, W. D. King, evangelist, Mrs. Ida E. Strickland, children's worker, J. N. Holmes, song leader.—C. C. Grunewald, Secretary, Woodward, Okla.

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

August 8-18. Atlanta, Texas Holiness Camp. Workers, Stephen S. White, evangelist; Otis Spinks, song leader; local workers. For further information address Mrs. Mary Perdue, Atlanta, Texas.

August 8-18. Ithiel Falls Campmeeting, Johnson, Vi. Workers, Gen Supt. H. F. Reynolds, Dist. Supt. H. V. Miller, Miss Mabel Manning will have charge of the music and singing. For information write Rev. G. M. Young, Waterville, Vi.

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. Henson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Higgs, 800 Woodley St., Baltimore, Md., or W. D. Sheier, 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.—H. B. Marshall, Glassboro, N. J.

August 10-24. Dela Holiness campmeeting, Jena, La. Workers, Rev. S. B. Williams, Rev. Lula Wardlow, Rev. F. E. Wardlow, Miss Ruth King. Mrs. J. A. Riley, Secretary, Trout, La.

August 13-24. Standing Rock camp, near Dover, Tenn. Evangelists, C. B. Smith and F. C. Bain. Song Evangelist Murray Radford, all of Nashville, Tenn. For further information write Mrs. T. W. McGee, R. 4, Dover, Tenn.

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August 14-24. Roswell N. Mex., Nazarene state campmeeting. Workers, Dr. A. O. Henricks, Rev. I. M. Ellis, Dist. Supt. John F. Roberts and the pastors of the district. For information write Rev. R. C. Stream, Roswell, N. M.

August 14-25. Yuma, Colorado. Nazarene campmeeting of the eastern plains churches. Workers, J. B. Chapman, D. D., and family. For information write Rev. Howard Eckel, Yuma, Colo.

August 15-24. California, Ky. Carthage Camp. Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 15-24. Main Springs, Ark. Workers, Lum Jones and Gussio Morris, evangelists; Oscar Galloway, singer.—Mrs. Lige Weaver, Emmet, Ark.

Aug. 15-24. Groveville Camp Meeting, Groveville, N. J. Workers, A. L. Whitcomb, Mrs. Eliza Corrie and Ruth Norberry.—Rev. George Q. Hammell, President, Dolanco, 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 15-31. Beebe, Ark. Workers, Chas. Robinson and Lawson Brown of North Little Rock.—E. O. Tapley, pastor, Beebe, Ark.

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. Heasley, Holland, Mich., or Rev. A. Buge, 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, J. 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.

Aug. 29-Sept. 7. The Loyal Preachers' Camp, Delanco, N. J. Workers, Howard Sweeten and Burl W. Sparks.—Rev. George Q. Hammell, President, Delanco, N. J.

Sept. 4-14. Knoxville, Iowa. The Martin Co. Holiness Association annual tent meeting. Rev. J. E. Hewson, evangelist and Mrs. Esther Williamson leader in song.—Mrs. Sadie Snell, Sec., R. 1, Lacona, Iowa.

September 7-14. Calamine, Ark. 33rd annual campmeeting. Workers, S. B. Dameron, Mrs. A. T. Beasley and Mrs. Agnes Diffe.—S. B. Dameron, Pottau, Okla.

September 15-28. Burr Oak, Kansas. Annual campmeeting of the Jewell County Holiness Association. Workers, Rev. W. E. Shephard, evangelist; Rev. Thomas Matthews, song leader. For other information address Mrs. R. L. Decker, Burr Oak, Kansas.

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