

# Herald of Holiness



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## The Time and Means of Entire Sanctification

THOUGHTFUL religious people are agreed that some where, some time, by some means men must be made holy before they can enter heaven. But they are not agreed so well as to the time and means of attaining this state of heart and life. Some have said that men are made holy at conversion; others have said that the beginning is made at conversion, but that it continues as a gradual process and is completed at some indefinite time toward the close, or at the close of life; others have said that we can never be holy while in this world, but that we may expect it at death; the Roman Catholics have said that we are to be made entirely holy in purgatory, which they say is an intermediate state and place into which Christians go at death and in which the defilement of sin is purged away by fire. But we believe that each and all of these are mistaken to a greater or lesser extent, and that the real teaching of the Bible and experience of Christians is that pardon and regeneration (which in popular language is called conversion) removes the guilt of sin, though the pollution of sin remains to be purged away by the Spirit of God in a work of grace wrought by faith subsequent to regeneration. This second work of grace has been called entire sanctification (by which in inference it is admitted that regeneration is partial sanctification), the baptism with the Holy Spirit (by which phrase it is distinguished from the new birth by the Spirit), and full salvation. John Wesley said that this second work of grace is properly called "the second blessing," and this term has been extensively used since his day.

But one may ask, What is there in one who has been regenerated that constitutes a requirement for a second work of grace?

Our answer is that there remains in the hearts of regenerated believers a defilement or pollution or principle of sin (distinguished always from a deed or action) which complete preparation for usefulness here and for the enjoyment of heaven hereafter demanded should be purged away.

But it may be claimed that, God never does an imperfect work, hence cleansing must be perfect in regeneration.

To this we reply that God's works are always perfect whenever the conditions are perfect. But in nature we see deformed animals, trees gnarled and twisted, and children born with poisonous humors in their blood. And it is thus in the spiritual kingdom. Dr. Daniel Steel says, "Perfect saints are developed only under appropriate conditions—perfect faith in Jesus Christ, evinced by an entire surrender to his will. But, as the wonderful creative tendency of God waits not for perfect conditions, but breaks forth into forms of weakness and depravity in the natural world, so the amazing love of God does not wait for perfect spiritual conditions, but puts forth its beneficent activities, resulting in a prodigal wastefulness in its wayside sowings." In other

words, men are not sanctified wholly when they are regenerated principally because they do not meet the conditions which would make it possible for God to do a finished work in their hearts; for it must be remembered that all spiritual transformations are results from the combination of two forces, the divine and the human, and when the human is defective the result will be imperfect. But a regenerated Christian can meet the conditions of a perfect consecration and a perfect appropriating faith, and when he does God works in him a perfect cleansing. While tacitly admitting that it might be possible for people to be made perfect in love at the time of their justification, John Wesley testified that he had not found even a single one who bore testimony to having attained this gracious state who did not also profess to have reached it by faith and after (some a short time after, others a much longer time) the time of justification.

But by what means are we entirely sanctified and made holy? Some have said that since it is by faith, it is so if we believe it is so; hence they have said that it is not a conscious and real experience, but that we are just to "take it by faith," and "reckon" that it is true without expecting an actual change or witness that the work is done. Others have said that it is by the blood, which they think is in some mystical or effective manner applied to the heart and conscience. So they conceive of one as being clean and yet as not having the baptism with the Holy Spirit, which they sometimes say is to be sought and received subsequent to cleansing.

But the truth is that the Holy Spirit is the only active and effective agent for changing the hearts of men. It is the Holy Spirit who convicts of sin, it is the Holy Spirit who regenerates the heart of the believing penitent and it is the Holy Spirit who sanctifies the heart. From the very first, every step is away from sin and toward holiness, and the difference is a difference of degree. In other words, sanctification really begins in conviction, is advanced a definite stage by the personal work of the Spirit in regeneration and is made entire by the baptism with the Spirit subsequent to regeneration. There is no such thing as holiness without the Holy Ghost, and there is no epoch making crisis beyond the sanctifying baptism with the Spirit. We are sanctified by THE baptism with the Holy Ghost. In other words, the one outstanding baptism (or cleansing) which the Holy Ghost works in us is the one by means of which inbred sin is purged away and we are made holy. The preaching of any other kind of holiness is without warrant in the New Testament. Pentecostal sanctification is New Testament sanctification, and by it the carnal mind, the old sinful self is crucified and destroyed. It is the final epoch in full salvation and the only remaining crisis is that of glorification which will take place when Jesus comes and by which we will receive our glorified bodies.

Men do not get sanctified wholly when they get regenerated, but they need not wait to grow into it, or to receive it at death or in purgatory; for they can consecrate themselves fully to the Lord today and trust in Him to come in in His fullness and cleanse and fill His temple. Shall we not permit Him to do it?

### The Fault Finding Preacher

THE difference between helpful criticism and hurtful fault finding is a difference of spirit and purpose. Helpful criticism springs from and is given in a brotherly spirit for the purpose of helping one to mend his way and with the faith and hope that it can be done. Hurtful fault finding springs from and is given in hard or indifferent spirit with an expressed or implied doubt as to whether the person or persons under discussion will do any better. We all, even to small children, have enough instinct to enable us to quickly discern whether we are being criticized or simply found fault with.

And fault finding is one of the most hurtful things that can afflict a church. Of course we preach against the practices of the laymen when they become sour and indulge in fault finding, but who is going to preach to the fault finding preacher? He finds fault with the people about the manner in which they attend the prayer and preaching services. He finds fault with them because they are not more friendly and sociable. He finds fault because they are not more spiritual, and more liberal. He finds fault with them because they are not more zealous and instant in service for the Lord and souls. He finds fault with them because they find fault. He begins his whine when he begins the announcements and you cannot tell when or how often he is going to break out afresh. Fault finding laymen are bad enough, but may either the grace or providences of God deliver us from the fault finding preacher.

### The Carmel Test

THE experience on Mount Carmel was entered by King Ahab on the one side and the prophet Elijah on the other for the purpose of proving as to who was the true God, as between Baal and Jehovah. Well, it settled that and it also settled as to the truth of the claims of the prophets of Baal and of Jehovah. To vindicate Jehovah meant also to vindicate the prophet of Jehovah. "The God that answers by fire, let him be God," has as its complement, "The prophet that can get the fire down, he is the true prophet." The people of that day understood it in this way and Elijah received unquestioned credentials when he produced the flame that would burn sacrifice, altar, water and dust.

The test today is somewhat less formal, but no less real. Superior claims, courtly recognition, faultless ritual, and even animal emo-

tions are sorry substitutes for heavenly fire. Names and positions and ecclesiastical shibboleths will not take the place of the Holy Ghost. Men need to be convicted of sin and stirred to pray and confess and to believe the gospel. They need to have inbred sin revealed and to be stirred to seek deliverance from its presence and pollution. They need to have their eyes lifted to the cross and to the possibilities of full salvation. But "Who is sufficient for these things?"

The world needs a new demonstration of the power of vital godliness to change men's hearts and lives. It needs a new conviction of the fact that God is among His people. It needs unanswerable proof that God does hear and answer prayer today. It needs everything that goes with an old-fashioned, New Testament, Pentecostal revival. This need is not only general and world wide, but it is local and personal. The forms of religion will not answer, we must have the power of godliness, also. We must have something that will stop levity and produce solemnity. Something that will stop indifference and produce repentance. Something that will check worldliness and bring in the experience and practice of righteousness. What church, what preacher can produce the divine supply for these our needs? Let that church be my church and that preacher my preacher.

### A Disgusting Vice

WE are more familiar with worldly pride and the forms of its manifestation in dress and behavior than we are with spiritual pride and the uncanny doings of this disgusting vice; but if we were compelled to choose between them we would be slow to say that spiritual pride is the lesser of the two evils.

A well to do layman in a small and struggling church has taken this attitude: First he claims that if the pastor preaches as he should and the church has the Holy Ghost there will be a continual revival. And if there is not a continual revival and souls saved virtually every Sabbath, then either the preacher is not preaching as he ought or else the church has lost the Holy Ghost, and in either case, the church is not worthy of his support; so he withholds his money and the struggling church and the sacrificing pastor bear the brunt. Further, this brother assumes a dictatorial attitude, especially when he prays in public, and he prays at the preacher and the church until he reminds

you of the "tattle-tale" in the old-time school who tried to win favor with the teacher by reporting the faults of the other scholars. Of course he never gets through for anything, but he excuses himself by saying that he is not in the lead and therefore is not responsible. He is tinged with fanaticism and leans a little toward the unknown tongues, but he still holds membership in the Church of the Nazarene. There is no doubt but that he has a little too much love of money in his make-up and this feeds his spiritual pride by giving it a motive. If he were a preacher he would probably have an inordinate desire for position and be unduly exercised over the question of "results." But being a layman, he is the prey of the usual foe of the layman's spirituality. He was started on the road of spiritual pride by a "self-appreciative" preacher who imagined that he was called to be a leader, and his own pride has just taken a personal trend, that is all. Let us pray that he may get his eyes open to his real condition, for unless he does he will no doubt make shipwreck of his own faith and he is in a good way to divide and ruin the church of which he is a member.

### A District Superintendent's Worthy Service

It is not always easy for a pastor to know just what "disposition" his church is going to make of him at the annual pastoral election, and frequently he is humiliated by a failure to be elected when if he had had competent advice he would not have allowed his name to be presented at all. Also a church runs the risk of becoming hurtfully divided over an adverse election, or over any election when the lines of approval and of disapproval are too closely drawn.

So just the other day I got a new conception of the service which the District Superintendent can render when one of them said to me, "I never have a preacher 'turned down.' I can find out ahead of time whether the election is going to be favorable and I have the confidence of my pastors so that they accept my advice. If they are not going to be elected, or if there is such opposition to them that it would be unadvisable for them to accept, even if they were elected by a small majority, I arrange for them to be called somewhere else and they never permit their names to be presented at the old place at all. This saves the preacher embarrassment and gives him a better recommendation to his new field and it removes the danger of a division in the church. For he has friends who will contend for him and the reluctance with which they give him up endangers the unity of the church quite as much as does the opposition of those who are unwilling to elect him."

Holiness implies cleansing from all sin and the infilling of the perfect love of God in the human soul.

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# Jesus Taught the Second Work of Grace by Precept, Promise, Prayer, Parable and Practice

By REV. C. W. RUTH, *Evangelist*

I. *By Precept.* Jesus taught the second work of grace by precept in the 15th chapter of John, while speaking of the vine and its branches, when He said, "Every branch that beareth fruit, He purgeth [cleanseth, R. V.] it, that it may bring forth more fruit." We are not branches of the true Vine by nature; it is in regeneration that we are engrafted and become "branches" of the "True Vine." To be a "branch" is to have a vital union with Christ, and to partake of His life; and only as we partake of His life will we bear fruit. And any person thus related to Christ certainly is a Christian. But subsequent to this, there is another divine act,— "He purgeth," (or cleanseth it), "that it may bring forth more fruit." This surely is a second work of grace. Many have read this as though Christ had said He would "prune" the branch: but that is not what He said. The pruning process is the utter removal and taking "away" the branch that has ceased to bear fruit, whereas this purging or cleansing is to take place in the "branch that beareth fruit." And at the fifteenth verse of the same chapter He says, "Henceforth I call you not servants," implying that hitherto they have been in the relationship and attitude of "servants;" but "henceforth" ye are not "servants" but "I have called you friends;" this denotes an entirely different relationship, and indicates a different attitude, and a different heart experience. It marks the difference between duty and privilege: between must I and may I; between what shall I receive, and what may I give: between the service of necessity and the service of delight; and these two different relationships are the result of the two separate works of grace.

Also, Jesus taught the two works of grace by the use of the comparative and superlative degrees. He distinguished between being "clean" and "clean every whit" (John 13:10); between "life" and life "more abundantly" (John 10:10); between being made "free" and "free indeed" (John 8:36); between "joy" and "fulness of joy" (John 15:11). All Christians are "clean," but all are not "clean every whit;" all Christians have "life," but all do not have life "more abundantly;" all Christians are "free," but all are not "free indeed;" all Christians have "joy," but all do not have the "fulness of joy," which is constant and abiding.

II. *By Promise.* Jesus taught the second work of grace most emphatically when He said to His disciples, "I will pray the Father, and he shall give you another Comforter . . . whom the world cannot receive" (John 14:16, 17). Thus He taught that no person can receive the Holy Spirit who is of the "world;" while a penitent sinner may be born of the Spirit, only such as have been "born again" can receive the baptism with the Spirit. Christ was given as a gift to the world; but the Holy Spirit is given only as a gift to the Church. Jesus never baptizes sinners with the Holy Ghost. The disciples had Holy Ghost religion prior to Pentecost,

for Jesus said, "He dwelleth with you;" but He gave them another, and a deeper promise, saying, "He shall be in you." The term "another" implies that they already had received one. The Holy Spirit was *with* them, as justified Christians, but shall be *IN* them as sanctified Christians, by the fulfillment of this promise; and His coming necessarily marks a second crisis, or second experience.

Also, in Matt. 11:28, 29, Jesus gave promise of two rests; the first on condition that we "come." This is rest from guilt and the burden of sin. The second "rest" is promised after we have taken His "yoke" upon us, and "learned of Him;" that is "rest" from fret, and worry, and friction: "rest unto your souls." Blessed soul rest! The first is, "given" when we "come" the second we "find" after we have had His "yoke" upon us and "learned" of Him.

III. *By Prayer.* In His high priestly prayer for His disciples, in the seventeenth chapter of St. John, Jesus clearly taught the second work of grace when He prayed "Sanctify them through thy truth: thy word is truth." He had just said, "I pray not for the world," and then claimed them as His very own, saying, "They are thine . . . and thine are mine;" "they are not of the world, even as I am not of the world," and "the world hateth them;" "they have kept thy word," and "I kept them in thy name;" "none of them is lost, but the son of perdition, [meaning Judas] that the Scripture might be fulfilled;" all of which proves most conclusively that they were truly justified, but not sanctified; for Christ would not pray for something they already had. Hence when Jesus prayed "Sanctify them," it was that they might experience the same as a second work of grace. He was not expecting growth in grace to sanctify them; nor was He praying to death to sanctify. No, He was praying to his heavenly Father to sanctify them—thus recognizing sanctification as a divine act;—a something that God must do for us subsequent to regeneration. And not only was this prayer for those early disciples, but for all true believers, in every age; for He said, "Neither do I pray for these alone, but for them also which shall believe on me through their word" (V. 20).

IV. *By Parable.* In the parable of the "Ten Virgins" (Matt. 25:1-12), we think Jesus again clearly taught the absolute necessity of the second work of grace. We have been taught to believe that the "foolish virgins" represented sinners, but such is not the case. A sinner is not a "virgin;" nor is a sinner going "forth to meet the bridegroom." Sinners have no "lamps," and have no "bridegroom" to meet, and in no sense represent a "virgin" going "forth to meet the bridegroom." A careful study of this parable discloses the fact that there is only one point of difference between the "wise virgins," and the "foolish virgins." All of them "took their lamps;" all of them "went forth

to meet the bridegroom;" all of them "slumbered and slept;" all of them heard the midnight cry, "Behold the bridegroom cometh;" all of them "arose, and trimmed their lamps." The only point of difference was, "The wise took oil in their vessels with their lamps," and "they that were foolish took their lamps, and took no oil with them;" and when the bridegroom came, "the foolish said unto the wise, Give us of your oil, for our lamps are gone out;" or, "going out," according to the marginal rendering. These lamps could not have "gone out" had they not been previously lighted. But there was something more needed. There was no charge or accusation of wrong doing. They simply stopped too soon in their preparation. Oil is an emblem of the Holy Spirit, whom, Jesus said, "the world cannot receive, because it seeth Him not, neither knoweth him" (John 14:17). It was evidently the baptism with the Holy Spirit they lacked, whose coming marks a second epoch in Christian experience.

Likewise, in the parable of the "Sower and the seed," He tells of the seed that "fell among thorns; and the thorns sprang up" with the good seed, and "choked it" (Luke 8:7). There was evidently nothing the matter with the soil itself, nor with the seed,—but something which had remained in the heart after the soil had received the seed; and this "something" manifested itself in the "cares" (worry); and "riches" (covetousness), and "pleasures of this life" (lusts of the flesh), all of which are the unmistakable traits of carnality; and which invariably "choke" out and strangle the spiritual life. He did not say, "they bring forth no fruit;" but, "they bring no fruit to *perfection*." Evidently another work of grace was needed to exterminate and destroy these thorn-roots, so that the seed which had been received into the heart might grow unhindered.

V. *By Practice.* Again, Jesus clearly illustrated the two works of grace, in practice, by the miracles He performed. We think it was significant that there were two miraculous feedings of the multitude (Matt. 16:9, 10); two miraculous draughts of fish (Luke 5:6, 7; John 21:8-11); two cleansings of the temple (John 2:13-17; Matt. 21:12, 13); etc. In the healing of the blind man at Bethsaida (Mark 8:22-25); we have the two works of grace plainly set forth. The man was totally blind, which is illustrative of the sinner's condition (Matt. 15:14; Luke 6:39). Jesus "put His hands upon him," and the man received partial vision: he "looked up, and said, I see men as trees, walking. AFTER THAT he put his hands AGAIN upon his eyes, and made him look up, and he was restored, and saw every man clearly." Jesus doubtless could have fully restored his sight with the first touch, as He did in other instances: but He gave this man the second touch designedly, in order to set forth by an object lesson, how our spiritual eyes may receive clearness of vision. If it was not purposely and designedly done, then we might conclude that the first touch was a half way work; but Jesus never did any half-way work. Hence we conclude that just as He healed the palsied man, that they might know He had

power on earth to forgive sins (Mark 2:10), so in like manner He gave this blind man the second touch to illustrate and demonstrate how that our spiritual eyes need a second touch in order that we may see clearly.

In like manner we may see the two works of grace illustrated in the raising of Lazarus from the dead. First, He bade him "come forth," and thus quickened him and made him alive; and after that He said, "Loose him, and let him go," and the grave-clothes

were removed, and he was set free. Two things were necessary to bring him back to normalcy. Just so the sinner is first "quickened" and made spiritually alive; and then in the second work of grace he is delivered from the man-fearing spirit, and all the binding, and entangling cords of carnality, and made "free indeed." Thank God, some of us know the blessed reality of these two works of grace!

INDIANAPOLIS, IND.

## Our Obligation to Youth

By PROF. A. S. LONDON

**P**AUL said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." He felt that there was an obligation on him to all classes of men and that he had a debt to pay. Dr. Bresee said that we are debtors to give every man the gospel in the same measure as we have received it.

I have just been thinking of the obligation we have upon us as a church and people to the youth of our own day and age. It is true that we had an obligation upon us before the birth of the generation that is now upon us, but, it is too late now for us to meet this obligation. This opportunity has gone. Every child has a right to be born under the best of conditions and circumstances in life, so as to enable him to come into this life with as few handicaps as possible. A good start for the child is a wonderful advantage. A sound body, an average mind, an inherited capacity to learn and an atmosphere conducive to growth and prosperity mentally, religiously, and physically are all to be favored in the new life that is starting on the long journey through time and eternity.

But whatever conditions may have been with the youth of our day in years gone by, there still remains the fact that we have an obligation to meet with our own young people right where we are today.

We may try to shift this responsibility, but it is upon us just the same. There are a few things that we owe the youth of today and we will pay this debt as we go along, or suffer the consequences in years to come.

In the first place we owe the young people of our day a worthy example. Not a single one of us can get out of this obligation. It is a debt all of us can meet. We may be poor but we can pay this obligation. And after all has been done and said for the young life of our day, there is nothing greater than living every day in such a manner as will lead youth to see the beauty of the Christian religion. Preaching, paying and even praying will amount to but little, unless, we live what we profess. Boys and girls are not going about with their eyes closed. They see and hear and take in far more than we sometimes think.

Woodrow Wilson said a few years ago that education was caught; not taught. Solomon said they that run with wise men shall be wise. My influence counts for good or for bad. How awful to live in such a manner as to lead others unconsciously away from truth and right. We have no right to live in such

a way as parents, teachers, preachers, or common citizens that will not lift, enrich and bless the lives of the rising generation. It would not be so bad to do wrong, if only one individual would suffer. But we cannot live to ourselves. We are a part of all that we touch. We give out only what we are.

Savonarola said "One example is worth a thousand arguments." I often take an inventory of myself. Am I living every day in such a way and under every circumstance of life, as will lead my family, my neighbors, my students and all who know me to a greater conception of the Christian life? I confess this thought is of supreme importance in my life. To please God is the paramount issue in my life.

I leave my family and work quite often and go away to give lectures, and of late, more than ever before, I ask myself the question, "If I never return, has my life been such while with my family and friends, as will leave a benediction upon them should I slip away? Have I encouraged all with whom I came in contact? Did I show the Christ-like spirit under test? Has my life been an open rebuke to sinners? Have I been patient when others were impatient? Did I speak just as kindly as I should when approached by my loved ones, or friends? Have I made life harder for those who were going through a great struggle? Yes, I am under obligation to the youth of our day, to live in such a manner as will make me a worthy example for boys and girls to follow.

In the second place we have an obligation to the youth of our day in making conditions about us conducive to the betterment of civilization. There are evils to combat. It is our business to help to drive out from our land every evil that is thrusting itself upon the rising generation. It is not enough to go to prayermeeting and to church on Sunday. We are living in this world, though our conversation is in heaven.

We are still contending with the forces of evil and every Christian should do his best to make the world better for those who are in the plastic period of life.

Youth is very susceptible to temptation. Boys and girls are easily influenced. Thank God the saloon has gone, with its enticing influences that called more than four millions of men into their halls every twenty-four hours. But we still have the picture-show, the dance halls, the pool tables, the dirty places in every town and village, and everywhere the call comes to us as Christian men

and women to show our colors for civic righteousness.

We should vote for the best men to fill our public offices. There are sleuth-hounds everywhere that must not be allowed to come in contact with the tender lives of the adolescent age. We must protect them and help them while going through this period of life. We must throw a wall about them until their feet are established in the Christian life. Prayer will not take the place of instruction, godly counsel, wholesome advice and an effort to make the community a fit place to rear our offspring.

We have an obligation to society. Our people should be felt in every community along every line that will make the place better for the youth of that community to have a chance to grow up to be good men and women. Most of us are what our associates are. It means a great deal for young people to grow up in a wholesome atmosphere. Our obligation embraces the general interests of the community, the church services, the recreation places, the community centers and all the activities where young life is to be found.

The State Superintendent of Public Instruction in Kansas has given the following notice: "Hereafter no recommendations for school positions will be made for teachers, instructors or superintendents who use tobacco in any form. Schools and colleges which permit the use of tobacco by administrative heads, instructors or pupils cannot remain on the accredited list."

Well, he is making the schoolroom a better place for the youth of the State of Kansas. God grant that his kind may be multiplied. It is easy to sit back and talk about the coming of Jesus and at the same time let conditions rock on that could be made better, if we would get up and do our duty as Christians should do. We have an obligation to the youth of this land in making society a decent place for children to live. Let's look about and see if we cannot help our communities to a higher standard of morals and religious living.

Again we have an obligation to the youth of our land in giving them the proper kind of education. It is criminal not to educate. No use to talk about being too poor to educate. "The next worst thing to sin is ignorance." The state that invests the most in education gets the greatest returns per capita. It is important that we know how to feed our children. Their bodies should be properly cared for. But the mind is still of greater importance. To permit a child to grow up and lounge around and play and stay out of school and grow up in ignorance is a crime that cannot be forgotten here, or in the world to come. I mean in the sense of erasing it from our lives. There is one period of life where education must be given. If it is neglected then, it is gone for good. We should see that our children study. They should have books, time and opportunities to develop the mind, train the intellect and prepare themselves for usefulness in life.

Where are our children being educated? What kind of teachers are over our children?

Is the faith of our fathers being undermined by schools and leaving youth stranded on the seas of life? If so, who is to blame? What is our obligation at this point? One student remarked, "They have robbed me of my faith and have given me nothing in return." Do we not have an obligation here that is heavily upon us as parents? Are we doing our duty toward those entrusted to our care in providing the proper kind of education for them? Are we turning our children over into the hands of wicked men and women, to let them give out slush and poison that will leave a stain on the life that will never be erased? What about our obligation here? Are our skirts clear?

Again we have an obligation to the youth of our church in bringing them in touch with influences that will lead them to Christ. This is our greatest obligation. All are secondary to this one thing. Christ must come first, last and all the time. Do we help to promote revivals of religion in our community? Are we satisfied to let matters drift along as they are today and our children unsaved? Has it become common with us to see our young people away from Christ? If so, God have mercy upon us. We are soon to give an account to God for the trust He has given us in our children. The greatest question outside of my personal salvation is, are my

children saved? If they should suddenly be ushered out to meet God, are they ready? Suppose I am called on to come before His presence and the question is asked, "Are those entrusted to your home, your school, your community, friends and all who came in contact with you ready to answer that you fulfilled the obligation upon you in doing your best to bring them to Christ?"

No time to strut. It is no time to simply jump up and down and get blessed. It is now time for earnest prayer, heart searching, a clear walk with God, more devout holy living, greater personal interest in my fellow-man and a love for God and my brother as never before. Life is now becoming more serious, the responsibilities are greater, the problems are more and more complicated and I must get ready for the tomorrows.

What a perplexing problem in youth. Most of them are being hurled from their feet into trouble, sin, wreck and utter helplessness. God is our only hope to save the youth of our country and even our own church. They need help from maturer Christians. They need kind advice and brotherly treatment. A word of encouragement will help. They are fighting an awful fight. What will the end be? Will we meet our obligation with them? Time will tell.

HUTCHINSON, KANSAS.

## A Sweeping Revival—Can We Have It?

By REV. R. PIERCE

**A** REVIVAL is needed—O, how it is needed! A real heaven-sent revival to sweep over our churches.

Is it possible? Yes, from God's side everything—promise, provision, and performance—encourages us to pray for it, expect it and enjoy it. From the human side—that is the problem!

In reviewing the present-day low condition of spirituality in the great denominations—compared with that in former years—we are likely to say that the Church of the Nazarene is the hope of the world's salvation, though we are but a few small folk compared to the vast world "lying in the wicked one." Yet in a quarter of a century God has planted our church in nearly every state in the Union, as well as in adjacent countries and foreign fields. If we will keep the fires brightly burning He will kindle such a revival from these "centers of fire" that it will ignite and overrun other denominations, and this country will see a sweep of spiritual power such as it has never known.

Now, I am not a pessimist, but an optimist of the strongest kind—but only on the God side. He is able, and will do as He has promised when conditions are right. While the universal church needs a revival it is not in the condition to desire or have a revival. It can have a few extra meetings, and feel that it has done its duty. But where is the agony of soul, with a passion for the salvation of lost men? Where the intercessory prayer that prevails with God? Where the sleepless nights and tear-stained pillows of parents crying to God for wayward boys and girls astray in the world?

There must certainly be in our own dear church a great preparation upon which God can work. We need a mighty God-given revival in our own Nazarene churches before we can overflow to other churches throughout the land. We are overloaded with too great a part of our membership who are inactive and unspiritual to be of any value in a great spiritual awakening. We are far from Wesley's "All at it; and always at it." Surely something should be expected from the lives and activities of the great majority of our membership who will arise on the "test"—"All those who are sanctified wholly and filled with the Holy Ghost, please stand." But where are the "signs following?"

### WHAT MUST BE THE NATURE OF THIS GREAT REVIVAL?

1. It must be God-managed. The reason we have mostly failed in the past is that we have tried to manage God. We have made plans after the human and not the divine; for the glory of the organization rather than the glory of God; for the blessing of ourselves and not the salvation of the lost. While there will be human agencies they must simply be for God to use, and not to interfere with the Holy Ghost by formulative human plans. All Holy Ghost revivals have been seasons of unusual demonstrations, from Pentecost down to the great Welsh revival in 1905, when 100,000 converts were gathered into the churches in Wales, with only a simple young man filled with the Holy Ghost as leader; without any leader of song or choir, organ, offering or time for closing the services—some of the meetings running from five o'clock in the evening until four o'clock next

morning. In these meetings the young leader was glad to be interrupted in his message for someone to testify, pray or sing, and would clap his hands for joy as he listened, and then continue his talk. It is stated that he never prepared anything before hand, but spoke as the Spirit gave him utterance. He would not tolerate anyone being rebuked or stopped in their prayer or testimony, but let the Spirit have right of way, until someone would start a touching chorus on the sufferings of Jesus, which would bring many to weep and groan with a broken and contrite heart, such was the Spirit's tender brooding over the packed audience. It must be hands off when the Holy Ghost is at work.

2. God's great revival will be undenominational, that is, it may start with the Nazarenes—God grant it—but we must not circumscribe it to our own church, but rejoice and be as much interested if it spreads to other denominations. The revival at Pentecost was undenominational and international, dwellers from all parts of the then-known world were swept into the vortex of divine life when the Holy Ghost had sway. The great awakening in Wales struck all denominations, Wesleyans, Calvinists as well as Arminian, Baptists, Presbyterians and Episcopalians; and went down into the bowels of the earth, and rescued multitudes of the begrimed colliers, putting songs of praise on their lips instead of curses.

Every soul that was ever anointed of the Holy Ghost, every great church revival, every glorious outpouring of the Spirit in great campmeetings, have been given because the Holy Ghost was unhindered. When He gets right of way He will manifest Himself. He is able to manage His own work. Oh, for the melting power of the Holy Ghost to come upon the whole church. We must have a breaking down and a breaking up, and keep in humble attitude before God, or we shall drift into formalism. Our only safety is in being in a condition that the Holy Ghost will not be hindered in His gracious work among us. Oh, how we need a great revival! Shall we have it? Then beloved, fall in line with the Holy Ghost.—Amen.

LOS ANGELES, CALIF.

### SENTENCE SERMONS

By EVANGELIST HENRY BELL

If a hen can set for three weeks in a hay-mow in July and never grumble but gladly suffer, why cannot holiness folks suffer a little to get children born into the Kingdom?

I would sooner have the Lord endorse my sermons than to have all the congregation shake my hand and say, "Wonderful!"

The men who are willing to be abused for the privilege of abusing others are legion.

Good-breeding is the art of being superior to most people without letting them know it.

Ambition is like a tread-wheel—you no sooner get to the end of it than you have to begin all over again.

A wise man watches himself—a fool watches his neighbors.

Avarice is like a grave yard—it takes all it can get and gives nothing back.

Religion is like a hop vine—you have to keep trimming it or it will not grow.

There are no traffic-jam rules on the Highway of Holiness.

# News and Notes From New England District

## DISTRICT REPORT



We are still on the go for God in New England. With the assistance of Mrs. Miller we closed a good meeting with our Portuguese people in New Bedford, Mass. A small nucleus was organized with good prospects of further additions in the future. Our pastor Brother Benj. Duarte is doing splendid work.

Saved from raw Catholicism as a young man, later forsaking a position with splendid remuneration, he and Sister Duarte are now sacrificing their life's blood for their own people. Our dear Brother Diaz, now on furlough, was a blessing in this meeting. Pray for them. We are reaching the best class of Portuguese among whom are many splendid young folk, with much patience and love they can be won from their inheritance of generations of superstition.

After a few days' respite at home we hastened to Keene, N. H., where we are now in a tent campaign. We are ably assisted by Brother L. C. Messer and sister of Durant, Okla. Brother Messer's good singing and children's work is telling for God. The attendance is splendid considering the field and conviction is settling on hearts. Prayer will do the job. Praise God, He can work in spite of Unitarianism and all the rest of the enemy's subtleties.

Our summer's work in the Maritime Provinces is under way with the assistance of Roy L. Ruth, son of our beloved C. W. Ruth; and our old standby, Frank Smith, song leader of So. Portland, Me. A campaign is now in progress under their leadership at Oxford, N. S. Other tent campaigns are in progress among some of our local churches. The next big event is our Annual District Camp at No. Reading. We are expecting a record breaker under the preaching of Uncle Buddie and Brother B. F. Neely. Immediately at the close of the campmeeting we are putting on a District wide drive for the HERALD OF HOLINESS. We must push ahead. Pray for us.

HOWARD V. MILLER, District Superintendent.

### NEW BEDFORD, MASS.

After traveling 2300 miles by Ford car without accident or sickness (to God be the thanks and praise) we arrived in New Bedford and are now pushing the work here in our new field. We have a very beautiful and talented people here; they love God and are loyal to all the interests of our church. At present we are in a revival. The new pastor and wife are the preachers. Despite the hot weather the crowds are fair, with some seekers at the altar, and a good spirit in the services. This is a great field of opportunity with 140,000 people. We are trusting God for a great year and surely it will be if we all keep the fire burning; a shout in the camp, and system in our work.—R. J. Kirkland, Pastor.

### BATH, MAINE.

I arrived here April 23rd and found a good company of loyal Nazarenes in this beautiful city. We had twenty-seven at prayermeeting our first service, and the tide of salvation is running at high water mark, with new faces in our meetings. Several have prayed through to victory. The Sunday school has nearly doubled since we came, and we have organized a young men's class with the pastor as teacher, which we hope will be a great asset to the school. Next Sunday we are starting a work in East Brunswick in a church which has been closed for over a year. This we hope will give us the start for a strong church in that place, and may

be the means in God's hands of spreading Holiness in that fine college city. Sunday, June 7th, was a banner day here with the largest Sunday school we ever had, and last night the church failed to hold the crowd. The program by the children was a great success. The offering for Missions was \$30.37 including mite boxes. Our church here has furnished us a nice parsonage for which we are very thankful, and I am sure the dear Lord is going to give us a great year.—C. O. Miller, Pastor.

### FITCHBURG, MASS.

The weeks have been full of various duties since our April Assembly at Lowell and we failed to write a report for the paper last month. We returned to Providence from the Assembly and finished packing our goods and arrived at the parsonage in Fitchburg on April 30 with "showers of blessings" in a rainstorm. Hallelujah! The church sent a moving van to Providence for our goods, a distance of seventy miles, reaching Fitchburg the same day they were loaded which convenience we appreciated much. On May 16, about sixty of the members and friends of the church gave us a surprise welcome party bringing with them roses, eats and gold. The evening was enjoyably and profitably spent in singing, speech-making, and a getting-acquainted time. We are moving slowly but surely, expecting victory all along the line. One June 7 we shall have a day of rallying to the missionary cause and general budget interests, closing at night with a Children's Day Missionary Program, the Lord leading. The grim reaper recently claimed two of our charter members, Miss Catherine Mayo and Mrs. Hattie Beers, of blessed memory, who have gone to their heavenly home. While some have fallen out of the ranks others must be enlisted and we are already planning for a series of meetings in the early autumn with Rev. G. F. and Byrdie Owen of Colorado Springs as special workers. We have known them and worked with them, and can say gladly that there are no better evangelists living, for our work, and the churches and campmeeting boards will make no mistakes in securing them. They leave New York for engagements in the British Isles in October but expect to return to the homeland next spring and would like to spend the summer in the East. They can be addressed at 74 Snow Street, Fitchburg, Mass., if desired.—Arthur F. and Lura A. Ingler, Pastors.

### PROVIDENCE, R. I.

The People's Church of the Nazarene is enjoying the blessing of the Lord under the preaching of its new pastor, Rev. Geo. D. Riley, formerly of Bath, Maine. We believe we have prayed through into the place where God can send us a real revival. May 16th Mrs. Hannah Peirce, a ripe old saint eighty-two years of age, and a member of our church since 1891 passed away triumphantly to her heavenly home. Sister Peirce was the wife of our late Brother Wm. H. Peirce, one of the founders of our church; and both were well known and beloved by many now scattered over the country. May 30 and 31 were notable days with us. The Sunday School Convention of Group No. 5 of the New England District held with us on Memorial Day, was a spiritual and intellectual uplift. The papers and discussions proved both interesting and inspiring. On Sunday we had Rev. Floyd W. Nease, President of Eastern Nazarene College to preach for us, and Clarence J. Haas and Willis Anderson, as singers. We thank God for these wonderful messages. Last Sunday we were blessed in listening to the songs and preaching of our brother, Arthur W. Gould. Conviction was on the people.—Rose E. Angilly, Reporter.

### DANIELSON, CONN.

So say we all of us, Praise the Lord. While we have not written any church news for many weeks we are still alive as a church and pushing God's work.—We have had no evangelist or special meet-

ings for a year or more and yet we are seeing souls saved and backsliders reclaimed. Our church has been holding meetings in Plainfield and Canterbury Plains. When we first went to these places it was hard work to get the people to testify. Now they testify in the good old Nazarene way and have been helped and quickened wonderfully. This is the pastor's seventh year with a unanimous vote given him to remain. Much needed repairs and decorating has been done on the church building. Our cottage prayermeetings are seasons of refreshing and power. We are looking forward for great things and the end is not yet, praise the Lord.—Geo. H. Miner, Reporter.

### N. E. SUNDAY SCHOOL CONVENTION.

#### Group No. Five.

The third Group Convention of the Sunday School Association of Group 5 was held May 30 at People's Church, Providence, R. I. Rev. Geo. D. Riley extended the convention a hearty welcome, and a song of welcome was rendered by a class of girls.

Rev. Annie S. Allen of E. N. C. gave the first paper of the day on Sunday School Evangelism. This proved to be challenging and a profitable discussion followed.

The afternoon devotional service was led by Sister Arletta Martin. Our sister has the vision of the possibilities in the youth of our church. Rev. Orval J. Nease, President of the District Sunday School Association brought a fine message on the theme of "Training the Future Leadership of the Church." He spoke from the Scripture text "As much as in me I am ready." Miss Doris Gale of E. N. C. sang "Is He Satisfied With Me?"

The roll call and business session followed. The North Attleboro Sunday school took the Group 5 banner having 50 per cent of their membership present. We were especially favored in having part of the No. Attleboro church orchestra with us and if you could have heard them I am sure you would invite them to your Group Sunday School Convention. We feel Brother Schurman the pastor is quite favored by having this fine orchestra in his church. Our next convention if Jesus tarries will be in the No. Attleboro church.

Prof. R. Wayne Gardner gave us a wonderful talk on "How to Make a Teacher Training Class a Success in Small Sunday Schools." This paper stirred our hearts and as a result of the discussion which followed it was voted that every school in this Group will have a Teacher Training Class before October 1st, these to be organized by a representative from the District Sunday School Committee.

The evening devotional service was led by Rev. R. J. Kirkland, recently of Paris, Texas. Gospel duets were sung by Brothers Schurman and DeLong and Brothers Anderson and Haas. The closing message of the day was preached by Rev. E. E. Martin from the text "Be filled with the Spirit." The preacher declared this to be the outstanding promise for any time, any locality, and any class of people. At the close of the message one little girl the daughter of one of our pastors went to the altar and was brightly sanctified.

We do truly feel that the Lord gave us our hearts desire—a spiritual, uplifting, profitable convention, and not a dry affair. We received enough light and inspiration—that day to make us all willing workers until He comes. We had twelve or more of our preachers with us and when a crowd of Nazarene preachers and laymen get together; well you know the rest. Thank the Lord he is still on the throne. Every effort for the advancement of His work He will bless.—Annie M. Cunningham, Secretary.

It is a great evil, as well as a misfortune, to be unable to utter a prompt and decisive "No."—C. SIMMONS.

He that would be angry and sin not must not be angry with anything but sin.—SECKER.

## News and Notes from Washington-Philadelphia District

Compiled by W. D. SHELOR

**NOTE**—On May 30th the District Advisory Board appointed me editor of this page, which is to be run once each month. Pastors, Sunday school Superintendents, and Presidents of N. Y. P. S., send me reports of your work each month. Get them to me by the 30th of the month. Anything doing in your church? Then let us know about it! W. D. Shelor, 421 Derstine Ave., Lansdale, Pa.

### PHILADELPHIA, PA.

On May 24th we closed a two weeks' meeting with M. M. Bussey as evangelist. It was the best all around meeting we ever had. A goodly number were saved and sanctified and some were definitely healed. The Devil fought hard, quite a number of our folks were sick, but the Lord heard and answered prayer and we give Him all the glory. Brother Bussey did some of the greatest preaching we ever heard, and the Holy Spirit honored it and brought blessed victory to hearts. A sweeter, hotter, more soul-burdened preacher than Brother Bussey is hard to find. He is a blessing to the pastor and church, and while with us won the hearts of our visiting friends. Three boys and four adults united with the church as a result of this meeting. All departments of our church are on the upgrade and we are believing God for greater things for our work in this great city. We are living in the "fulness of the blessing."—G. W. Gottschalk, Pastor.

### N. Y. P. S. RALLY, PHILADELPHIA ZONE.

Decoration Day was a beautiful day for the young people of this Zone. The weather was ideal and a number of young people motored to Trenton, N. J., to spend the day with the Society of that church. The only disappointment of the day was that there was no representation from several Societies in the Zone. District Superintendent Maybury, gave a most helpful address to the young folk at the morning session and Evangelist Roy Hollenback preached afternoon and evening. Two seekers presented themselves at the altar for holiness after the afternoon sermon on holiness. One, a young lady, became a very happy finder and rejoiced greatly in the Lord.—A Visitor.

### NORRISTOWN, PA.

The work here is improving along all lines. Some of the best folks on earth make up the membership of this church. They have prayed, sacrificed to the limit, and almost shed blood to plant the Church of the Nazarene in this fine town of 32,000 souls. They took another forward step at the last Assembly by calling a pastor who could give full time to building the work, who is now on the field and at the job. God is blessing and putting His seal upon the arrangement by saving and sanctifying souls. Rev. Monroe Hand, the new pastor, is leading the flock on to certain victory. He came from Rio Grande, N. J., where he pastored our church for fourteen years and left a strong church. With Brother Hand at the helm we expect God shall do great things here in the future.—Reporter.

### LANSDALE, PA.

This is a most interesting town in the North Penn Valley, twenty-two miles north of Philadelphia. Its population at present is about 7,000, a large part of which is Dutch stock. There are eleven church buildings here with another in the process of building. Besides these the Russellites, Seventh Day Adventists, New Reformed, and River Brethren hold meetings in Music Hall. The regular churches of town have a membership of nearly 3500, and many of the other folks are members of rural churches from which they have come. Of the 3500 church members here 2525 are in the following denominations; Lutheran, Schwenkfelder, Reformed, Mennonite, Episcopal and Catholic. Now you may guess about the ritualism and formalism of our town. It seems to be a strange place to try to build a Church of the Nazarene but we are building! under the help and blessing of God. Our

church has become a "fixture" in the town. We have our own church and parsonage with a small mortgage and are having splendid congregations and run three or four revivals a year. God has helped us to break down a lot of prejudice and fight our way to victory. Bless His name! The Sunday school and Young People's Society are getting on fine and the general church is making steady progress for God and holiness. We are getting our faith up strong for a great meeting this fall with C. C. and Flora Chatfield. Pray for us. Nazarenes, when in Philadelphia come to see us.—W. D. Shelor, Pastor.

**PASTOR ALLIE FORD, Richmond, Va.:** "The church here is forging ahead. We have not reported for some time, yet God is leading us on to certain victory. Have closed a good revival with the Sturk Brothers of Michigan as evangelists. Around forty people were at the altar, some were happy finders. Have this week erected a gospel tent seating 250 people. Evangelist B. B. Bulla is doing the preaching, expect to keep the tent meeting going for three months, with different evangelists. Richmond is a city of 200,000 people and only two small organized holiness churches. Our Nazarene work is one of them. We are two years old in this city on August 30. We have ninety-three members, but feel that God wants to give us a good strong Church of the Nazarene here with around three hundred members. We ask the readers of the HERALD of HOLINESS to remember us in prayer, that we may never 'cool off,' but push, pray, plan and give until God is done with us on this earth or Jesus comes."

### DISTRICT SUPERINTENDENT, J. T. MAYBURY.

After a successful and pleasant pastorate for two years at Norfolk, Va., today we find ourselves back at our old position of Superintendent of the Washington-Philadelphia District. We moved our family to Baltimore, Md., and started a tour of the District and at this writing have already visited most of the churches. Our Assembly adopted the Budget system and our churches are falling in line with the plan and are making monthly payments of their apportionments. We have arranged the pastorate at Bridgeton, N. J., placing H. I. Basham in charge which seems to be a happy and prosperous arrangement. Also we have placed J. R. Buckmaster at Laurel, Del., and he is making good along every line. Brother D. W. Sweeney is succeeding at Capitol Heights, Md. They have cleared the church of debt and are now painting and renovating the building and preparing for a revival in the near future. Baltimore is in the midst of the greatest campaign in their history, having purchased a large new tent and are conducting a mid-summer revival under canvas with E. Arthur Lewis, Bud Robinson and others advertised as workers. Also they are in the midst of building operations—erecting a new church on Edmondson Avenue as they are completely crowded out of their chapel. At our visit to Washington, D. C., church we found Pastor Cooper in the midst of a glorious revival with "Uncle Buddie" and the Nazarenes from miles around were rallying to the feast like bees to a honey pot. This proved to be a successful meeting from every standpoint. We have prospects of several new churches this year. Brother Nuckles from Richmond, Va., writes that he has a flourishing mission going in Hanover County, Va., and is about ready for organization. Also Brother J. N. Nielson is conducting a tentmeeting in Bristol, Pa., and as we visited this meeting and preached for him on May 29th the situation certainly looked good to us. We believe Brother Nielson will dig out a good church here which will be organized soon. Today we go to Harrisburg, Pa., (Capital of Pennsylvania) where Rev. Booth Clifton is living and desires us to begin a tentmeeting which we expect to do within a month. Our church at Darby, Pa.,

has sold their property and are preparing to build a new church and parsonage. Time would fail us to tell of all that we could say. But we must mention the fact that Pastors Parker, Shelor, Gottschalk, B. H. Maybury, C. W. Nielson and others are doing especially good work.

### FACTS AND FIGURES FIRST

By EVANGELIST ROY HOLLENBACK

After all there is nothing worth while in mere dust kicked up to make a showing, so long as there has been nothing real accomplished. Kicking up the dust is activity, but not necessarily accomplishment. To blow one's horn may be legitimate so long as it is to a purpose more noble than simply the exhausting of "hot air." But there is something about most of us that prefers figures to the "fuss and feathers" in the matter of building up the church. Cold facts are better than hot lies. When it comes to the showdown, the Washington-Philadelphia District deserves a word of commendation. In the matter of percentage, gain in membership, and in money raised per capita, this District is excelled only by a few. We will forego the use of superlative adjectives, and just say that this is a good report, which cannot be fully appreciated until one has brushed elbows with these brethren in their difficulties.

It has been my privilege to hold two meetings in the District and to attend their Assembly this year. The biggest problem we have found to solve is the "empty seat problem." We have always preferred almost any kind of violence to being left alone. An occasional treat to rotten eggs is glorious compared to being ignored. But you may be assured of meeting that situation in the East. Do you boast of getting a crowd anywhere? Then you are the very man that these brethren are looking for, and your services will be at a high premium in these parts. You say, "Before I would preach to empty seats, I would go elsewhere." Sure enough, that is the easiest thing to do; but what about these great centers of population you would neglect by seeking the easier fields? These brethren are to be commended that they have stayed on the field, borne with the conservatism, and made a showing equal to almost any other District.

They also have another difficult problem to solve. These eastern cities are already solidly built up, and are high-priced towns. There are no vacant corner lots to be bought for a few hundred dollars. To get a central location in these cities and towns requires the outlay of several thousand dollars before one can begin to build a church. The Trenton church, with about thirty members, carries only a little more than \$21,000.00 indebtedness! I don't see how they can do it. Considering their financial strength it is humanly impossible for them to ever come through. But if they will practice reasonable economy, and keep up their faith, they will eventually subdue this great giant. In most places in the West a lot can be bought and some form of tabernacle erected for three or four thousand dollars. (A single lot in many towns of this District costs \$5,000, \$8,000 and \$10,000 to begin with.) Now if you put this financial problem and the empty seat problem together, you can begin to realize something of what these brethren have to face. But the Lord is helping them to make headway, and they are working to notes of victory. We prophesy that there are better things ahead for the Washington-Philadelphia District. Amen!

Nature does all her big jobs without making any fuss about them, such as the earth revolving around the sun; but some churches cannot even build a parsonage without having a fuss.

Humility is the sweetest cup that any man ever sipped from—pride the bitterest.

# Olivet Campmeeting and Commencement

Olivet College, Olivet, Illinois



T. S. GREER, *History*



MRS. H. H. PRICE, *Music*



J. B. GALLOWAY, *Theology*



R. E. GILMORE, *Philosophy*



MISS ELSIE JENKS, *Registrar*



C. J. BUSHEV, *Science*



MISS ANNIE MONTGOMERY, *Expression*

WE have just closed what is considered by many the best Commencement and Campmeeting in many respects in the history of Olivet College. The occasion was honored with the presence and approval of God, which in our work is always the most important factor. God manifested himself both in the campmeeting, and the programs rendered by the various departments of the College. There was a representative attendance from all over our zone, and there was a good attendance of many outside of our zone.

We were favored in having such an excellent combination of workers for the Commencement and Campmeeting. Our own Dr. J. W. Goodwin, so much beloved by our people in the Middle West was with us for the entire time. He brought us a great message on the first Sabbath day in preaching the baccalaureate sermon. It was considered by many as one of the very best messages ever given on this special occasion at the school. His messages in the evangelistic services were always blessed and honored of God, and of that high order which characterizes this great and good man. Our own beloved Bud Robinson was here to bless everybody and boost us on, and is to be with us in every Commencement occasion until God takes him to heaven. Uncle Bud has been a great factor in putting Olivet on its feet. John Fleming pulled some great altar services and filled his part of the program to the satisfaction of God and the people. The song services conducted by Burl Sparks were very satisfactory. Brother Sparks is one of our coming song evangelists. The Commencement address was delivered by Congressman Holliday, who is a very warm friend of our Institution. We graduated this year one of the finest classes both in the College and Academy and the various departments in the history of the Institution. I think about fifty in all.

The closing of this school year marked the finishing of three years of Pres. N. W. Sanford's administration, which has been in many respects the most successful three years in the history of the institution. President Sanford has demonstrated that with the assistance of the District apportionments, and with a student body of a reasonable size, he can run the Institution without going into debt. His books will show at the close of this year, May 31st, 1925 that we have on our books \$5,077.39 to the good, and we can make allowances of losses of any kind and still be from three to four thousand dollars ahead. This is considered by many of us a most remarkable showing, and we thank God and take courage. The student body is as fine as you will find in any institution. This remarkable record of President Sanford has been made through personal sacrifice on his part, and his wise manipulation of finances, and he is putting the school on a better financial basis all the time. TO GOD BE ALL THE GLORY.

We are now making plans for some forward steps. Without any solicitation Brother Willingham presented the matter of a campmeeting next year, and subscription cards were passed the last Sunday morning, and \$3,000 was subscribed for the campmeeting next year. The last Sunday afternoon the matter of buying the campground was presented, and \$3,500 was raised for buying the campground, which is a site of ten acres. We raised, I think in cash and pledges nearly \$8,000 during the campmeeting. We are also overhauling our heating plant, which will be an expense of about \$2,500.00. The work is now going on. We are selling lots, and people are planning to build, and we are having inquiries concerning lots and building sites right along.

President Sanford is entering his new term of three years very optimistically, and the outlook that we will enroll the largest student body the coming year in our history. With a continued reduction of our debt by Brother Willingham, and the running of the school without deficit by President Sanford, and the co-operation of our zone in the personnel of our District Superintendents, pastors and people and friends, we see a very bright future for Olivet College. BEST OF ALL GOD IS WITH US.

E. O. CHALFANT.



C. S. McLAIN, *English*



MRS. THEA PEAKE, *Language*



H. H. PRICE, *Mathematics*

Heads of the Different Departments, Olivet College

## News and Notes From North Dakota District

### NORTH DAKOTA-MINNESOTA ASSEMBLY

The sixteenth annual session was held at Sawyer, N. D., June 3-7. Dr. J. W. Goodwin presided, and was an inspiration and blessing to all by his brotherly, Christianlike spirit and sound, Scriptural sermons, delivered in demonstration of the Spirit and of power. All regretted the circumstances which called him to his home at Pasadena, California, owing to affliction in his family, before the session ended.

The officers elected this year are Rev. L. E. Swaney, District Superintendent, by a unanimous vote to succeed himself, and similarly Rev. H. F. Vogt was chosen as District Secretary and Treasurer. Important action was taken looking to the readjustment of boundary lines with adjoining Districts, whereby our territory will be enlarged in one direction, while we will lose some in another. If the proposed union materializes, as we hope, several churches and preachers, and much virgin territory open to the preaching of holiness will be added to this District.

The net increase in membership this year on the District was about 43 per cent, and a number of additions were made to the ministerial force, so that all the churches are supplied with pastors, with the possible exception of one. Heretofore, at our Assemblies, preachers have been transferring out of the District, and the churches have reported stationary or decreased membership. This year several transfers were received into the District, besides a number of new preachers of home production, and almost every church reported an increase of membership. Revivals have been held and an aggressive evangelism inaugurated over the District, by District Superintendent Swaney, with the assistance of other evangelists, and new places have been entered where our work will be established the coming year.

Financially this was probably the best year in the history of the District, both the general and district budgets having been overpaid, with salaries paid in full and much money raised for material improvements. During the Assembly about \$375 was raised for Assembly expenses and to assist the newly-elected pastor of the Sawyer church to get to his field of labor. We were blessed with the presence of Rev. O. P. Deale, from China, who is a member of the Assembly, and his addresses on our missionary work in China were both informing and inspiring, and made us feel that we have a worthy representative in that field in our Brother Deale, and also that we have a substantial interest in the equipment and property by means of which the work may be the more successfully carried on. The sum of over \$627 was raised, in cash and pledges, for the help of Brother Deale's work, partly for equipment and partly for the purchase of property for the mission. Altogether over \$1,250 was provided for during the Assembly, for either District or General work. The climax in both spiritual and financial interests was reached on Sunday afternoon when, after Brother Deale had told us of his work in China and of some of the needs there, the congregation in a wave of spiritual enthusiasm which we have seldom seen equalled contributed \$516 for the purchase and repair of property much needed at Brother Deale's station.

Brothers H. F. Vogt and G. L. Mowry, having completed the course of study (the latter is a graduate of Central Holiness University), were ordained to the office of elder and ordained by General Superintendent Goodwin, assisted by the other elders present. The elder's credentials of Brother S. M. Dixon were also recognized. During the Assembly the revival spirit was active, and there were a number of seekers and several cases who prayed through to victory. There were three additions to the church, two of which are preachers who will take pastorates. Altogether we regard this as one of the best Assemblies ever held on this District for unity of spirit, the power of God manifested among us, and the upward trend of our work in all its phases. We thank God and take courage.

H. G. COWAN, Reporter.

The District Woman's Missionary Society held its second annual meeting at Sawyer, N. D., on Saturday, June 6, after the close of the Assembly. The president, Mrs. J. J. Larsen of Sawyer president was unanimously re-elected to that office. The other officers are: 1st vice-president, Mrs. Charles Anderson, of Van Hook; 2d vice-president, Mrs. H. F. Vogt of Mohall; corresponding secretary, Mrs. Peter Reinholdt of Sawyer; recording secretary, Mrs. G. B. Livingston of Minot; treasurer, Mrs. R. F. Rinker of New Rockford, and superintendent of study, Mrs. F. V. Rumann, of Minot. Nearly one thousand dollars was raised during the year by the society, and the support of Rev. O. P. Deale, of the China mission, who is a member of this District, was assumed by the society. In addition, the New Rockford society has assumed the support of Miss Maud Varnedoe, of India. Rev. F. B. Janzen and wife, of South Africa, are also members of this District, though not connected with the woman's work, which gives this District an adequate representation in the foreign field. Some new societies were organized during the year, and the women are actively pushing the work, and are proving one of the most efficient agencies for the promotion of the Gospel in this District.

Provision was made at the Assembly just held for three scholarships in Northwest Nazarene College, and three young men, one of whom is already in school, are expected to attend that institution this fall.

The first annual convention of the District Young People's Society will be held on the campground at Sawyer, N. D., June 24th. Miss Eula Barcus, of Mohall, N. D., is the District president, and has arranged a fine program, in which Rev. D. Shelby Corlett, of Yakima, Wash., General Secretary of the Nazarene Young People's Society, will have a prominent part. Let the young people gather at Sawyer on June 24th.

The annual campmeeting of the North Dakota-Minnesota District will be held in the beautiful grove owned by this camp, at Sawyer, N. D., June 25-July 6, 1925. Rev. D. Shelby Corlett of Yakima, Wash., is the evangelist engaged for the meeting, and will be assisted by other preachers and workers. The music will be in charge of the young people of the District, which is a sufficient promise of splendid, spiritual, soul-stirring song, to be amply fulfilled. This camp is growing in numbers and influence, and improving in equipment, and no one will make a mistake in camping on these grounds or attending the services.

#### PASTORAL ARRANGEMENTS

Carrington, Melville, Rose Hill and Grace City, to be supplied.

Center, to be supplied by Claude Irwin.

Fessenden, W. M. Brown.

Hamlet, H. P. Vogt.

Larimore, Sheridan Arnold.

Minot, George L. Mowry.

Mohall, H. P. Vogt.

New Rockford, T. H. Ova.

Norma and Pleasant View, to be supplied by Carl Irwin.

Sawyer, W. B. Tait.

Surrey, S. M. Dixon.

Van Hook, W. I. Gough.

Velva, C. B. Perrine.

Washington Lake and Tolna, to be supplied by Alma Ova.

EVANGELIST J. A. KRING AND WIFE: "We opened the battle at Eagle, Idaho, on Sabbath morning, May 10th, with Mrs. Emma French, the pastor, and her 'little flock,' and closed on Sabbath night May 31st. Some of the saints from Boise, Meridian, and Nampa, were with us most of the time, in our evening services, and rendered excellent help in song, prayer, and testimony. Brother Sanner, District Superintendent; Turner, pastor at Boise; Franklin, pastor at Meridian, and Brewer from Southern California, dropped in on us occasionally, and helped

us to push the battle for God and souls. Sister Powers, deaconess from Nampa, Idaho, was with us through the entire series of the meeting, and with the rest of us carried the burden for the lost. My wife did not reach us until the last week of the meeting, and then was not able to be in but a few of the services. But the best of all God was with us from the firing of the first gospel gun, until the last benediction was pronounced. So far as I could discern the Lord helped in the preaching, praying, singing, testifying, and the work about the altar, and set His seal of approval to our unworthy efforts by giving us fifteen different individuals who appeared to pray through to pardon, or purity or both. Really we had some excellent services, and times of refreshing from the presence of the Lord. To Him be all the glory. We secured eight subscriptions for the HERALD of HOLINESS and I believe a good deal of prejudice was broken down, and that better days are in sight for the little church there. Sister French has some real saints in her congregation, and she, her husband and family and the church stood by the red hot gospel with their prayers, attendance and means, and under God, I expect them to win out in their undertakings for Him and the truth. Praise the Lord. I am now taking a rest for three weeks, and then the Lord willing will be back on the firing line."

"EVANGELIST McNAUGHTON was sent to Backus, Minn., to organize a Church of the Nazarene. Eighteen joined with the church. While here a few nights meetings were held which resulted in much good being done. There was one remarkable case of salvation. An aged grandmother was suddenly taken down to death's door. Being unprepared and realizing she was going to be lost eternally, pled with God to spare her life that she might prepare to meet Him. She came to the meetings, went to the altar, praying until heaven opened and the Comforter came to abide with her forever. The dear soul shouted, praising God in songs which she had not known before. Our souls are filled with joy unspeakable and full of love."—Inez M. Sawyer, Reporter.

### IDAHO-OREGON DISTRICT ASSEMBLY

The thirteenth annual Assembly of the Idaho-Oregon District convened at Nampa, Idaho, June 3-7 in the first Church of the Nazarene. Rev. R. J. Plumb and his corps of workers did splendidly in caring for the Assembly. Dr. Williams was the presiding Superintendent. And what shall we say concerning him? It seems words are insufficient when we attempt to speak of his commanding influence and sanctified ability. In fact he is a prince of preachers and a most astute director in the business of an Assembly. He interspersed the business of the Assembly with a number of practical exhortations.

An educational service was arranged for by the Assembly to be held on Thursday evening. After a brief program Superintendent Williams gave a very fervent message and stated the financial condition of the College and in a short period of time \$4,512.00 was subscribed to apply on the liquidation of indebtedness. Dr. Wiley the President of the College is doing a splendid work for Christ and the Church in educating the young people. A large class was graduated this year in grammar school, academy and college. We cannot survive as a church without our educational institutions. We need them. They are an invaluable asset throughout our connection. The faculty of Northwest Nazarene College is composed of some of the finest Christians in the land.

This great convocation was blessed with the presence of District Superintendent Speakes of the Northwest District, who brought greetings from his District, reporting that four hundred members had been added during the year. He preached once on falling fire and some of its characteristics, and made us to both laugh and feel serious while preaching the Word. We consider we are all better for his having been with us. He also represented the Publishing House, sold a number of books and secured several subscriptions for the HERALD of HOLINESS.

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I LEFT you in my last letter just as we had reached Cedar Rapids. We were met by our District Superintendent, Brother Kinzie, and our beloved fine young pastor, Brother Borton, met us at the station and drove us to the parsonage, and we had a good supper and made our way to the big hall where we held our first service in Iowa. We had a fine crowd and a fine spirit in the meeting here. Brother T. W. Willingham made a fine speech for our college at Olivet, and had a nice response to his appeal. Our fine pastor there is almost a miracle worker, he has done wonders at Cedar Rapids, and we have a fine start there and with no drawback, in a few years we ought to have a great church in that beautiful city. When you travel over the city and look at the wondrous beauty you are not surprised that they call their city the parlor of Iowa. In all my travels I have found no city that is more beautiful than Cedar Rapids. They have a beautiful river and the sloping hills covered with fine oak and the sod well set in fine blue grass, and the homes are built right among the fine trees and on the hills that could not be more beautiful than they are.

From Cedar Rapids we made our way across the most beautiful farming country in the nation, and we pulled into Marshalltown, and were met there by our good pastor, Brother Mosman. Here we had a large crowd to greet us. Every seat was taken and the galleries were opened up and they filled the gallery and here Brother Willingham made another great speech for Olivet and here the people gave us a fine offering for Olivet, and I did my best also to prove that holiness is a second work of grace. At each of these beautiful cities we got a fine list of subscriptions for the dear old HERALD OF HOLINESS.

Our pastors in Cedar Rapids and Marshalltown are both most excellent up-to-date Christian gentlemen, and our stay was most delightful. Our church at Marshalltown is not going to the fore-front as it should go. We have had several drawbacks there but our good pastor is full of hope and he is expecting better days for Marshalltown.

But our short stay was soon over and Brother Mosman drove us to the station and there we bought tickets to Webster City and were met by Brother Ireland and our good Brother Dafoe. They were in a revival and of course we had a fine crowd here. Brother Willingham made another great speech for our good college, and I did my best to put the HERALD OF HOLINESS over the top, and landed a fine list of subscriptions, and then preached on holiness. We had a fine crowd and they stayed with us until after ten o'clock. The Lord was on hand to bless the people. We did well here with our school work. We have a nice church and parsonage, free from debt, and a fine pastor. Brother Ireland is a most excellent young man.

On our way across this great state we saw enough fine cattle and big hogs and gray horses to supply the nation, it looked like, great piles of yellow corn and the finest cattle and hogs that you will see anywhere. Our nation is blessed with the finest country on the face of

the globe, all we need now is to get back to God and the Bible.

Well, after our short stay in Webster City we boarded the train for Sioux City, and we pulled in on time and were met by our good Brother B. H. Edwards and his two fine boys. Brother Edwards is one of the fine men of the nation, but he is suffering from an automobile wreck and I want every Nazarene in the world that reads this letter to get right down on your knees and pray for Brother Edwards. We have no man that is more useful than he. His work at Sioux City is nothing short of a miracle. We were with him over Saturday night and Sunday morning of May 9 and 10. We had two great services and put the HERALD OF HOLINESS in a number of homes and had a fine offering for the college. We have some of the finest people on earth at Sioux City.

Our stay was in the home of our elect Sister Johnson. She is one of the finest women that you would meet in a lifetime's travels. Of course, Brother Edwards and his great good wife and those boys did all in their power to make it pleasant for us. I am of the opinion that no finer man and wife can be found on earth than Brother and Sister Edwards.

I had the pleasure of meeting my good friend and Sister M. J. Tyler, who had stood for God and holiness for more than a generation.

In and around Sioux City I learned that my good old friend, Dr. R. N. McCaig, was very feeble, but we were so pressed for time that I did not get to go to see him.

Our great morning service on Sunday morning ran in full swing until one o'clock and we hurried out to Sister Johnson's and had a good dinner, and our precious Brother Doebler was there with his nice closed car and drove us to Pierson, some forty miles out, and we had a fine afternoon service. We have a fine young pastor. Rev. E. E. Russell and his wife are among the finest Nazarenes in that country. We had a fine crowd and did well for our school. We stayed until after supper and then drove twenty-five miles to Climbing Hill, and there we had the house packed again, and we both spoke for at least an hour. Here we also did well for our college. Our pastor there, Brother Willfong, is a most excellent young man, and we were received with love and kindness. At this nice country church Brother Clarence Strong's brother and his fine family have charge of the music, and they are fine. Of course, many readers of the HERALD OF HOLINESS are well acquainted with the Rev. Clarence Strong as one of the finest pastors of the great Church of the Nazarene. He is stationed at Austin, Illinois. He is in a great city. Chicago is one of the suburbs of Austin. By that knowledge you can locate Brother Clarence Strong.

Well, our good trip to the country was much enjoyed. We closed at Climbing Hill after ten o'clock and were driven back to Sioux City. We got to bed just before midnight and had a fine night's rest. Were up next morning, told loved ones goodbye, and we are now off for Council Bluffs.

In heaps of love and all for Jesus,

UNCLE BUDDIE.

### OHIO DISTRICT

The work on the District starts off well for this new Assembly year. Every church has a pastor. The tent season opens up with bright prospects of good success. We have organized our first new church for this year. We placed a tent at Fayette, Ohio, shortly after the Assembly, with Rev. J. J. Spangler and Rev. Glaze as workers. The Lord blessed our efforts and we organized June 7 with a fine charter membership list. Rev. J. J. Spangler, an aggressive young man, has accepted the place as pastor. Rev. George Beirnes is continuing the meeting two weeks longer and we hope to reap a large harvest of souls. We have plans to keep the tent going in this section till late in the fall and hope to blast out more new churches. This makes us fifty-two churches and more than 2300 members on the Ohio District. The fight is on and our God is giving the victory.

Our pastors seem to fit their places and all have plans for an aggressive work this year. Many tent meetings are planned and we hope to make this the best year in the history of the District. Calls for our church in needy fields are coming in. We need more tents to put out a few of the many workers we have. The real need for the Church of the Nazarene is becoming more evident every day. We propose to push into the open doors just as fast as we can. There are about one thousand unused churches in the state of Ohio. If anyone knows of empty church buildings in good cities where there is no Church of the Nazarene we would be pleased to get a line on them so we can put in a meeting.

The District Campmeeting at Columbus, Ohio, is nearing and we are planning for a great time of salvation. Remember the date, July 23 over August 2. We are expecting a great company of the Lord's people to be on the ground to camp. General Superintendent Goodwin, Rev. J. B. Chapman, and Rev. C. E. Hardy, will be our workers, with Rev. Frank Watkin to conduct the music and singing. This will be a real feast. Write Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio, for information.

N. B. HERRELL, District Superintendent.

### REVIVAL AND CHURCH NEWS

REV. S. M. STAFFORD, Brownsville, Texas: "There was a timely, and much appreciated editorial in the HERALD OF HOLINESS some time ago on 'Getting Our Feet Down.' That is what we are doing here. We have succeeded in purchasing a lot, on which we owe \$400.00 and when we get it paid for we will feel that we have one foot down. Then we expect to build a tabernacle on the lot this fall, and when we pay for it and have an evangelist come to hold a special revival meeting we will feel that we have gotten both feet down to stay. I think that this is as great, and as needy a field for mission work as anywhere in the United States or Mexico. Pray for us."

JAS. H. BURY, British Columbia: "Since last reporting the work in British Columbia the Lord has enabled us to make steady progress. The arrangements just completed at the North Pacific Assembly will help us materially in this part of the country. Brother L. E. Channel takes charge at Abbotsford with good prospects of opening two other preaching places, and he is equal to the job. Brother A. Kennedy, a fine young man who has come to this District and places himself entirely in my hands, is at present supplying Cloverdale. There is a prospect of opening two other appointments in connection, and although the membership is small, they are ready for big things under right leadership. Brother W. W. Barker goes to Vancouver, B. C. We will help him all we can, to get started in that city of 260,000 people. We are praying for leadings as to location, building and finance. It surely requires faith and works for a task of this kind. Pray for him, and if you know of any Nazarenes in that city write to J. H. Bury, Cloverdale, B. C. Do it now. Personally we are at the job of infusing life into an almost extinct church, Victoria. A few people have wonderfully demonstrated the grace known as the 'perseverance of the saints,' and in spite of every discouragement, have hung on and believed for better times. The Lord is helping us. The congregation grows with every service and of a fine class of people. We are looking for a pastor for Victoria, so that I may go and open new places on the Mainland. Much visitation, prayer, and love for the people will give us a good cause here. Here is a

Rev. L. S. Tracy who has spent a number of years in India and who has been employed on the College faculty gave a helpful message Friday evening on the Spirit stirring our hearts to action in this great missionary enterprise.

The people of this District know how to appreciate a good man when they have one, and so cast their vote in the affirmative and re-elected District Superintendent A. E. Sanner on the first ballot. The people showed their appreciation of Brother Sanner by subscribing almost \$500.00 for him to purchase a car. He is well equipped for the task that lies before him and purposes to do aggressive work this year on the District. The state of Utah has been annexed to the Idaho-Oregon District. Brother Purinton the pastor at Ogden preached a plain, practical and powerful sermon on Sunday afternoon. Several hands were raised for prayer. Our report would be incomplete if we did not mention the pastors of the District. They are a company of true and loyal men and women, ready to do

whatever may be required of them in order to see the work of the Lord prosper. Several changes were made in the pastoral arrangements of the District. The College quartet sang until our hearts were blest and we were made to feel we were sitting together in heavenly places in Christ Jesus.

Dr. Williams preached an inspiring sermon on Sunday morning pertaining to our body being the temple of the Holy Spirit, at the close of which he presented the great needs of foreign missions and \$350.00 dollars was given in just a few moments. Evangelist J. A. Kring preached twice to the delight of all, once on Saturday night and at the closing service of the Assembly on a very vital theme, namely, "Redemption." The church was filled to its capacity and God's power and presence were upon the people. Thus closed the thirteenth annual Assembly of the Idaho-Oregon District with God's glory upon us and souls in the altar.

J. E. KEMEL, Reporter.

great opportunity, with prospects most promising. Pray for British Columbia."

PASTOR J. K. DAVIDSON, Mansfield, Ark.: "On May 17 we began a very successful meeting here with Rev. J. W. Hipp, of Altus, Okla., as our evangelist. Our church was badly divided, so much so, that a few days before our meeting began, some of our folks said they thought our church at Mansfield was hopelessly gone. But at our third service backsliders began to come to the altar and for eleven services out of fifteen we had from three to eight at the altar each night, quite a number getting reclaimed, a few regenerated, and some sanctified. Everybody felt that we had a wonderful revival. The church was completely reconciled. Brother Hipp preaches the Word fearlessly. He can put the unsanctified in a corner quicker than any man I ever heard. Folks said there were more Bibles being read in Mansfield during our meeting than ever before. On Sunday morning of May 24 Brother Hipp preached the strongest sermon on tithing we ever heard, after which we organized a tithing band of thirty-eight members, three or four of them not members of our church. We begin our regular summer meeting July 16 with G. F. and Birdie Owen as evangelists. Expecting a great meeting, pray for us."

PASTOR HOWARD C. ECKEL, Miami, Fla.: "We are still on the up grade. We haven't got a single brakeman on the job—all firemen. Good interest in all the services with an increase all along the line. Sunday school enrollment about doubled. Prayermeetings are times of power—big crowd out. We had our Children's Day exercises Sunday evening. The offering was \$150.00 and everybody happy. Our folks like to give. If you want to keep your church alive keep them on the witness stand and call on them for big offerings. Don't tell them hard luck stories, but instill into them the idea that we can do anything. I find our people are always ready to follow. If you tell them they can't—they can't. But if you talk faith our saints everywhere are always equal to the task. We are going on. Our new orchestra is growing and playing fine. We also have a big bus that we run out every Sunday and gather up those who have no way to come to Sunday school and church. Our big Sunday school is growing and doing fine under the able leadership of Brother Titus Eby. Our church board at our last meeting gave us a very happy surprise in the form of a goodly increase in salary. We have revivals planned for, and are planning for others. We must keep the iron hot. Pray for us."

EVANGELIST F. W. COX: "We closed a glorious revival last night, June 7, in the Church of the Nazarene at Caruthersville, Mo. Rev. A. T. McAnally is our good and fruitful pastor. He has fine people, and under God he is leading them on to blessed victory. We held the meeting with him from May 22 to June 7, inclusive. About fifty sought the Lord. Many new people from the town attended the meeting. Souls came to God in nearly every service. The meeting lasted sometimes into the late hours of the night. The seekers wept bitterly. The work seemed thorough. The pastor's sister Eunice, one of our sainted Nazarene school teachers from Oklahoma, took charge of the singing, and the Lord graciously used her. District Superintendent Dees came to our meeting one night, and cheered us with his holy optimism. He had the Edwards Party at Kennet holding a good successful tent meeting. We closed our meeting on Saturday night and drove in three automobiles about twenty-seven miles to Kennet and gave them a boost. About twenty came to the altar that night after the victorious sermon preached by Sister Edwards. The lady singers were just grand. We returned to our meeting at Caruthersville, Mo., and reached there about one a.m. Sabbath. We took several subscriptions for the HERALD of HOLINESS. We closed the day with a baptismal service of twelve candidates in a shoal off the broad and wonderful Mississippi. Eight members joined the Church of the Nazarene. We gave the pastor a love offering of over thirty-one dollars. The people were very kind to me and I shall long remember them. I preach for Rev. A. J. Vallery tonight to the girls in the Beulah Training Home. Then I leave over the Rock Island tonight to preach one night in our Church of the Nazarene at Shawnee, Oklahoma, and then

## The Sunday School Lesson, July 5

By M. EMILY ELLYSON

LESSON SUBJECT: The Beginning of Foreign Missions.

LESSON TEXT: Acts 13:1-12.

GOLDEN TEXT: *And He said unto them, "Go ye into all the world and preach the gospel to every creature"* (Mark 16:15).

IN the eleventh lesson of last quarter we studied about the founding of the church at Antioch. Hitherto Jerusalem had been the center or base of operation, but from now on Antioch becomes the center, and the trend of the movement is outward from there towards all nations.

The Antiochan church was rich in spiritual men, men who knew God and how to approach Him, and were rarely gifted, being both prophets and teachers noted for their devout consistent lives. They were also men of ability. They had made good and could have enjoyed worldly preferment. We note the names of the men spoken of in our lesson: Saul who was brought up at the feet of Gamaliel; a teacher greater than he could scarcely be found, and at his feet the apostle to the Gentiles had been brought up. Licens who was probably Luke, was a physician and writer of splendid ability. Manaen was a man of considerable quality, perhaps nursed of the same milk, bred at the same school or pupil to the same tutor, constant colleague and companion of Herod. Had he joined with Herod he would have doubtless stood high in court rank, but preferred to be a fellow sufferer with the saints, than a fellow persecutor with a Tetrarch.

There was also considerable wealth here, and this accounts for the reputation for liberality which the Gentile Christians had. Barnabas the oldest one mentioned had made good in business, and had accumulated quite a bit of wealth, had been the owner of valuable real estate. Doubtless there were many others not mentioned in our lesson whose talents and ability added much to the strength of the church. Some of the greatest minds the world has produced have been won to the cross and to the simple fellowship of the saints. Christianity takes men of whatever degree of talent, and finds a level of beautiful fellowship in Christ.

We note here this call to service and sending forth. The personal call to service and the call through the church usually coincide. They were not chosen because of their ability or other advantages. Doubtless these gifts were respected, since they were bestowed by God, for every good gift is His bestowment, and, like an arrow they point out the direction of divine leading in the lives of those thus talented, but the Holy Ghost, the executive of the Godhead speaks to the praying, fasting church, and makes known to them God's choice of Saul and Barnabas for missionary service.

How quickly the church responded to the appointment of these men is seen in the third verse. They seem not to have tarried at all, but fulfilled at once their part of the commission and sent them away. When once the mind of God is made clear concerning a work, to delay is to retard the great work of God. The fields are white unto harvest, the laborers are few. Is God's hand upon your life, do you have a talent that should be given back with increase into the Master's hand? Then do not defer the hour of action, and do not fear to step out for Him, for much will be lost, both to thee my friend, and to the hungry searcher after truth, if the harvest should wait. When in the quiet chambers of the soul a voice whispers, "I have called thee" at once respond:

*"I'll go where you want me to go dear Lord,  
Over mountain or plain or sea,  
I'll say what you want me to say dear Lord,  
I'll be what you want me to be."*

We note with deep interest the result of this sending, in the divine providential coming together of these sent ones, and the deputy, Sergius Paulus, who was thirsting for the truth. Elymas was there, but the deputy could not be satisfied with the pretenses of this man. God does not mean that honest seeking ones shall be deceived. He will see that they get the truth they seek. There will be a Barnabas and Saul near at hand who know the truth and how to preach it. Not only could they lead the deputy into a belief of truth, but the Holy Ghost gave them discernment and power in the case of Elymas that child of the Devil, and enemy of all righteousness, to put him out of commission and teach him not to pervert the ways of the Lord.

In closing our comments, we feel inspired to say, how little the burden of the sheep, wandering without a shepherd, is really borne in the faith that the Lord of the harvest will, in answer to prayer, send forth laborers. So wonderful is the surrender of His work into the hands of His church, so dependent has the Lord made Himself on them through whom alone His work is done, so real is the power which the Lord gives His people to exercise in heaven and earth that the number of laborers, and the measure of the harvest actually depend on prayer.

Let us seek again for the old paths tried and safe; the old days of power when God's people wept between the porch and the altar, the days of fasting and prayer, when the glory of God came down upon His church, when sin was condemned and righteousness exalted and souls were swept into the fountain and were made whole. Why should we shrink and fear the frowns of a gainsaying world? Why should we be troubled at its jibes and jeers? If God's smiles rest upon us, and He walks among us in manifest favor, we should feel abundantly satisfied.

pass on to our church with Rev. H. W. Smith, Lyman, Okla., June 10-30. Pray for us."

EVANGELIST C. E. TONEY: "Just closed a great revival at El Reno, Oklahoma. About one hundred in the fountain for pardon or cleansing, fifteen additions to the church. Big pounding for the pastors, Rev. Arthur Green and wife. Great pastors. They know how to stand by and boost the evangelist, and they have truly great people in El Reno."

### OUR MISSIONARIES IN JAPAN SAFE

Perhaps there will be a little anxiety among our many friends in the homeland as to our safety just at this time of great disaster by earthquake in our locality. We are safe, thank the Lord! Kyoto was quite badly shaken but not destroyed. The center of the shock was forty miles from our city. Authorities say the shock itself was greater in force than that of the great Yokohama-Tokyo disaster. It shook the Island from coast to coast. Our district has experienced forty-three earthquakes in the last five days. The fearful calm and haze lingers still. We must expect almost anything at any time. Another sign of the last days. We need your prayers, pray!

W. A. ECKEL, Kyoto, Japan.

### ANNOUNCEMENTS

DEDICATION—At the close of a convention with Rev. John Matthews the new church at Bluffton, Ind., will be ready for dedication on June 28th. A number of visiting pastors with their people and District Superintendent Short will be present. All of the friends of the Bluffton church are cordially invited to attend.—Maurice M. Himler.

SONG EVANGELIST WANTED—I would like to get in touch with a good song evangelist who is both choir director and soloist. We are in need of such a man to take charge of our choir and music for our summer tent meeting to be held here July 31 to Aug. 16. Address me at 508 Morgan St., Bonham, Texas.—W. A. Carter, Pastor.

OPEN DATES—Evangelist P. P. Belew has some open dates for meetings this summer. Address him 110 S. Forest Ave., Marion, Ind.

RECOMMENDATION—Rev. J. W. Dodd of Shamrock, Okla., has recently given up his work as pastor of our church at Sapulpa, Okla., and is entering the evangelistic field again. Brother Dodd is a good preacher and an effective soul winner, and we

can heartily recommend him to any pastor or campmeeting committee, who may be in need of a good evangelist. Please give him a call.—S. H. Owens, District Superintendent.

**REQUESTS FOR PRAYER**—Pray for a sister in Illinois who earnestly desires to be right with God. Pray for the salvation of a son.

**NOTICE**—Bud Robinson will tour southern states—Uncle Bud Robinson is planning to give a number of one night conventions in the states of Louisiana, Mississippi, Alabama, Georgia, Florida, North Carolina and South Carolina under the auspices of Church of Nazarene. Any church, mission of any denomination interested in having Brother Bud Robinson with you will please write E. O. Chalfant, Gen. Del., Danville, Ill.

**NOTICE**—Detroit First Church of the Nazarene wishes to extend a hearty welcome to Nazarene College students who seek summer work in this great city, and to Nazarenes in general who come here, to make themselves at home in our church. The Y. P. S. is anxious to get in touch with these young folks, and our regular services are open to holiness people who visit Detroit. We would appreciate it if you would write us of your coming, or of your friends who have or will come. Write address, Howard W. Jerret, 8778 Epworth Blvd.

**NOTICE**—I have some open dates in July and August. Wire or write me at 96 Oak St., Binghamton, N. Y.—M. M. Bussey.

## WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12 1/2¢ per line with a minimum charge of 50¢.—Publishers.]

**WANTED**—Two teachers in rural school, prefer man and wife. Close to Nazarene church. Would like man capable of taking position as principal in two-teacher school and also pastor church. Write C. I. Rhodes, Star Route, Hale Center, Texas.

**INTERCESSORY MINISTRY.** Are you troubled, sin sick, a slave to doubts and fears; need help, counsel, advice, prayer? Write me your trouble. Elder L. F. Cassler, Foss, Okla.

**FOR SALE**—"Your Heart and Mine and What God Says About It," 50¢; "The Bible and Its Enemies" (Bryan), 35¢; "Other Side of Evolution," \$1.00; "Church, Schools and Evolution," 50¢, postpaid. J. C. Capehart, Henderson, Ky.

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## CAMPMEETING CALENDAR

July 2 to 12. The New York District Campmeeting at Beacon on the Hudson, 60 miles north of New York City. Easy of access both by train and steamboat. Workers: Rev. Bud Robinson, Rev. Louis A. Reed, both of Pasadena, Calif.; Rev. Howard Hurd in charge of music. For tents and other information address L. B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 2 to 12. Syracuse, N. Y. Workers: Rev. Joseph H. Smith, J. C. Long, Rev. C. I. Armstrong, Mrs. Geo. C. Miller and others. The campground is at the Cox Place on Bellevue Ave., one mile west of the Syracuse City line. For further information, address C. H. Cox, Rt. 3, Syracuse, N. Y. Or C. A. Hosford, Liverpool, N. Y.

July 2 to 12. Ebenezer, La. Acadia Holiness Campmeeting. Workers: J. E. Gaur, evangelist; Thurmond Spinks, singer.—R. W. Beadle, Secretary, Lafayette, La.

July 2 to 13. Caro, Mich. Annual Campmeeting of Tuscola Co. Interdenominational. Workers: Dr. Howard Jarrett, C. P. Roberts, W. W. Casskey. Address: F. P. Hosner, Caro, Mich., Hugh Putnam, Colling, Mich.

July 5 to 19. Shawnee, Okla. Workers: Rev. Wm. O. Nease of Olivet, Ill., and Prof. B. D. Sutton and wife.—J. P. Smith, Secretary, Joe Bishop, Pastor.

July 5 to 19. Wapakoneta, Ohio. Workers: Rev. H. C. Lytle of Troy, Ohio; Rev. S. L. Flowers of Sidney, Ohio; Miss Marjorie Elizabeth Flowers of Sidney; and Miss Phoebe Pierce, returned missionary from Southern China, and others. For further information write Rev. S. L. Flowers, Box 654, Sidney, Ohio.

July 8 to 19. Racine, Wisconsin, Spring Park Campmeeting. Workers: Rev. J. B. Chapman, Rev. B. H. Haynie. Mr. and Mrs. Kirby Fields in

charge of the music. For further information, address F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

July 16 to 26. The Miami Valley Holiness Association will hold its thirteenth annual campmeeting in Dayton, Ohio, on the Gospel Tabernacle Grounds, corner of W. Third and Ardmore Streets. Workers: W. R. Cox, Jesse Whitecotton, Charles Mourer. Address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

July 16 to 26. Yakima Valley Campmeeting. Workers: Bona Fleming and Nampa Quartet. O. A. Crofford, Secretary, Union Gap, Wash.

July 17 to August 2. Poteau, Okla. Workers: O. F. Haun and wife, evangelists. Everybody invited.—H. H. Sherrill, Poteau, Okla.

July 24 to Aug. 2. Columbus, Ohio: Ohio District Nazarene campmeeting. Workers: Rev. J. E. Chapman, General Superintendent Goodwin, Rev. C. E. Hardy, Rev. Frank Watkin, song leader, Miss Barnard and Miss Wilcox, special singers. For information address Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.

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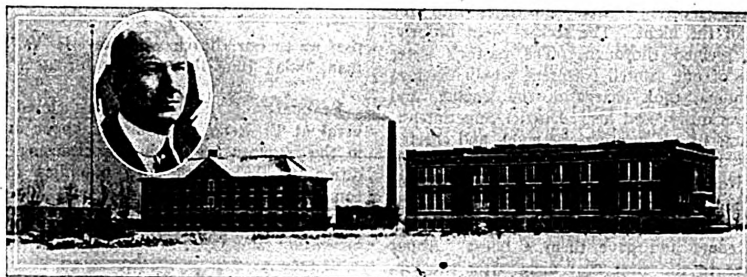
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July 30 to August 9. Peniel, Texas. Workers: E. E. Shohamer, evangelist, C. W. Ireland and wife, singers. Address E. C. DeJernett, Peniel, Tex.

July 30 to August 9. Mt. Vernon, Va. National Holiness Association. Workers: Rev. E. A. Wachtel, Rev. John Norberry, Rev. W. E. Frederick, Rev. and Mrs. Frank Nally, J. B. Shields, song leader, a quartet from the Wesleyan College, Central S. C., and others. Address Rev. H. B. Hosley, 307 D St., N. W., Washington, D. C., or Accotink, Va.

July 31 to Aug. 9. The Arkansas State Campmeeting at North Little Rock, Ark. Workers: Dr. J. B. Chapman, Rev. John Fleming and the Suttons. General Superintendent Reynolds will be with us over the first Sunday. For information, write Mrs. Anna L. Oliver, District Secretary, 715 Magnolia Ave., North Little Rock, Ark.

July 31 to August 9. Portsmouth, R. I. Workers: Harry Hays, Evangelist, Beloit, O.; Joshua Stauffer, Bible Expositor, Westfield, Ind.; Thomas Armstrong, singer; Jennie Barnes, young people's worker; Capt. Chas. Potter, prayer and praise services. Duly accredited ministers entertained free. Andrew B. Starbuck, Vice-President and Superintendent, 21 Farewell St., Newport, R. I.

July 31 to Aug. 16. Oregon, Wis. Third annual campmeeting. Hallelujah campgrounds. Workers: Rev. O. L. King, Rev. Geo. Peckham, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Oregon, Wis., is 119 miles northwest of Chicago. Splendid railroad and auto road facilities. Large tabernacle, dormitory, tents and every convenience. Board and room, country style \$1.00 per day. Pure spring water. Preachers and Christian workers entertained free of charge. For further information, send for folder. Address Rev. Jack Linn, Oregon, Wis.

August 6 to 16. The Ohio State Campmeeting Association, Camp Sycamore. Workers: W. G. Nixon, John Owen, E. W. Potticord, C. F. Wimberly, Prof. W. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Ollie Tanner, children's meeting.—Address E. E. Shultz, Secretary, Shadyside, Ohio.

August 6-16. Sherman Ill. First Illinois Holiness Association camp. Workers: Rev. Andrew Johnson, Miss D. Willia Caffray, Mr. and Mrs. Chas. Buss, Mrs. O. W. Rose. Address Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7 to 17. Atlanta, Texas. Workers: Robert L. Young, Isaac H. Patton, other local workers.—Mary Perdue, Secretary.

August 7 to 17. Frankfort, Ind. Pilgrim Holiness Campmeeting. Workers: Rev. Paul Rees, of Pasadena, Calif., and Rev. Harry Hays of Beloit, Ohio. Other conference ministers will assist in the camp. Rev. C. D. Jester will have charge of the song service, assisted by the Rev. C. C. Mourer of Cincinnati, Ohio. Train service every hour, two traction lines and bus service. For further information write Rev. A. M. Ewing, Frankfort, Ind., or Rev. D. E. Snow, 1728 Perdue St., Lafayette, Ind., Camp Secretary.

August 13-23. Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, B. D. Sutton and wife.—W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kansas.

August 13 to 23. Kampville, Ill. Hillcrest Campmeeting. Workers: A. F. and Leonora T. Balsmeier and F. J. Mills. For information write Anna Folles, Kampville, Ill.

August 14 to 23. Leslie, Md. Fifteenth Camp of the Washington-Philadelphia District. Workers: Dr. C. E. Hardy; Evangelist J. B. McBride; Rev. J. T. Maybury and pastors of the District. For information write Rev. J. N. Nielson, 173 McKinley St., Bristol, Pa.

August 14 to 24. Bonnie, Ill. Workers: Elmer McKay, B. F. Neely, John E. Moore, Miss Grace Wills.—Hubert Leonard, President, Mt. Vernon, Ill. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

August 14 to 24. Main Springs Campmeeting, four miles east of Prescott, Arkansas. Workers: Rev. Lum Jones and Sister Gussie Gill, both of Oklahoma.—Mrs. Lige Martin, Secretary and Treasurer.

August 18 to September 6. Waldron, Ark. Workers: Evangelists V. W. Littrell and wife, of Beatrice, Nebraska. All expecting to attend please notify the pastor, and arrangements will be made for entertainment. C. C. Dipboye, Pastor, Waldron, Ark., Box 187.

August 19 to 30. New Mexico State Campmeeting at Roswell. Workers: Dr. A. O. Henricks, evangelist; Mrs. Barbour, song leader; and Miss Vera Senra, pianist. Rev. John F. Roberts, District Superintendent in charge. An opportune time and place for your vacation. L. M. May, secretary, Eighth and Missouri Streets, Artesia, New Mexico.

August 20 to 30. Annual campmeeting of the Northwest Kansas Holiness Association, seven miles southwest of Palco, Kansas, in Alphin's Grove. Workers: Sister Delance Wallace, L. D. Thomas, Sister L. D. Thomas, John and Jackie Douglas. Write R. A. Lee, Palco, Kansas.

August 21 to 30. Normal, Ill. Thirty-ninth annual camp of the Central Illinois Holiness Association. Workers: Andrew Johnson, John Hewson, Mr. and Mrs. Chas. Buss, song leaders; Mrs.

Della B. Stretch, children's leader. Order tents from John Bare, Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 461 West Allen St., Springfield, Ill.

August 21 to 30. Circleville, Ohio. "Mount of Praise" Camp Ground. Eighth Annual Holiness Campmeeting. Workers: Rev. T. M. Anderson, Rev. M. G. Standley, Jacob Schell, Secretary, Rev. B. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 27 to September 7, Woodward, Okla. Woodward County Holiness Association annual

campmeeting. Workers: Rev. Allie Irick and wife and Rev. S. R. Jones, song leader.—Mrs. C. F. Secrist, Secretary.

September 3 to 13. Springfield, Illinois. Fourteenth annual Campmeeting at Jacobs Camp. Workers: Rev. L. M. Hoff, Wichita, Kansas; Rev. Elmer McKay, Springfield, Illinois, song leader; Rev. Frank Doerner, Norris City, Illinois. A delightful location, fine shade and plenty of water. Purchase ticket to Springfield, Illinois, on the B. & O. Railroad. Jacob Fleck, President, Endfield, Ill.; Frank Doerner, Sec., Norris City, Ill., R. F. D.

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Arizona (Phoenix, Ariz.) ..... November 18 to 22

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Iowa ..... August 28 to 30  
Kansas ..... September 2 to 6  
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Mississippi ..... October 14 to 18  
Louisiana ..... October 21 to 25  
Western Oklahoma ..... October 28 to November 1

The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

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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.  
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Ex. 12.  
Ex. 13.  
Ex. 14.  
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# STATEMENT OF GENERAL FUND RECEIPTS

January 23rd to June 15th, 1925

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District	Total	General Budget	For. Mis. Dist. Treas.	For. Mis. W. F. M. S.	For. Mis. Direct	Home Missions	Church Extension	Gen. Supt.	Min. Relief
Alabama	\$ 148.07	\$ 78.82	\$ 35.00	\$	\$ 18.25		1.00	9.00	6.00
Alberta	430.09	102.40	47.45	151.34	99.24		8.71	17.95	3.00
Arizona	342.25	53.12	171.33	111.80	5.00				1.00
Arkansas	900.98	519.66	135.64	66.83	31.00				147.85
British Isles	476.82		323.18	48.34	61.65	6.96		16.00	20.69
Chicago-Cen.	3,442.24	1,480.90	1,230.91	442.93	250.50	2.50		2.50	32.00
Colo.-Wyo.	347.54	779.44	17.55				19.00	24.80	6.75
Dallas	655.40	401.50	16.17		213.73		14.00		10.00
East. Colo.	464.19	58.30	71.55	195.34	33.00		50.00	16.80	39.20
East. Okla.	997.63		574.39	41.50	57.50	72.00	29.02	176.40	46.82
Florida	649.90	367.50	147.00	88.40	30.00	10.00			7.00
Georgia	64.30	15.00	10.00	29.30	10.00				
Hamlin	738.75	30.41	402.47	34.00	23.75	33.74	35.57	83.27	95.54
Idaho-Ore.	2,134.93	1,603.94	74.43	328.71	39.85			85.00	3.00
Indiana	1,726.12	516.75	445.00	537.39	198.63			14.00	14.35
Iowa	1,168.85	596.17	164.52	39.50	328.66				40.00
Kansas	1,121.85	1,000.00			106.85				15.00
Kentucky	510.00	344.60		153.00					12.40
Louisiana	105.65	60.00	20.15	10.50					
Man.-Sask.	168.22	5.90		72.30	82.02				8.00
Michigan	984.79		492.21	235.28	39.35	43.39	59.76	33.00	81.80
Minnesota	899.54	222.80	288.10	130.35	174.69				83.60
Miss.	32.63	9.17		7.00	13.46				3.00
Missouri	455.70	160.84	30.15	106.44	121.50	4.27			32.50
Montana	15.25				10.25				5.00
Nebraska	707.91	294.63	151.36	198.42	40.55		7.85		15.10
New England	4,424.64		3,653.98	184.00	48.00		137.91	266.68	132.07
New Mexico	111.04		9.96	14.75	11.00	9.61	15.12	42.80	7.80
New York	4,500.57	681.44	1,618.63	1,790.76	268.50			7.24	134.00
N. D.-Minn.	524.68	81.06	96.66	201.27	55.43	17.64	4.89		67.73
No. Calif.	1,906.13	658.94	461.50	639.98	37.00	23.85	30.10	28.76	26.00
No. Pac.	2,138.42	192.03	627.20	753.70	54.25	94.93	83.82	182.39	150.10
Northwest	1,667.53	489.50	1,041.14	84.84	11.00			30.00	11.05
Ohio	1,860.07	480.89	359.90	881.70	100.28				37.30
Pitts.	3,764.67	858.40	1,337.62	955.11	260.30	104.40	7.04	111.72	130.08
San. An.	403.36	124.84	214.37	23.15	40.00				1.00
Scan.	120.47	29.37	70.36		17.74			1.00	2.00
So. Calif.	6,764.57		4,529.79	978.39	188.00	210.76	220.98	449.41	187.24
Southwest	15.25		5.00		8.25				2.00
Tennessee	1,528.16	60.50	557.25	813.95	2.50	9.41	11.96	29.93	42.66
Wash.-Phil.	1,676.94	610.90	499.58	183.10	286.73	73.63			23.00
West. Colo.	106.88	26.12	50.02	29.74					1.00
West. Okla.	2,135.31	1,393.26	506.05	33.90	192.10				10.00
Miscell.	3,985.03	33.46		27.63	2,895.55	10.00	19.10	911.64	87.75
	\$57,823.32	\$14,442.56	\$20,487.57	\$10,624.64	\$6,466.06	\$727.09	\$755.83	\$2,555.19	\$1,784.38

## Statement of Facts

THE above statement shows the actual receipts up to June 15th, 1925. This represents the first five and one-half months of our present fiscal year. The total amount received for all purposes is \$57,823.32.

During this period we have paid for all purposes, such as Home Missions; Foreign Missions; Church Extension; General Superintendents; Ministerial Relief, the sum of \$129,926.63—leaving a deficit of \$72,103.31.

Our members and friends should know of our financial situation. Therefore, we publish the foregoing statement. We cannot help but feel that all who read this statement will see the absolute necessity of PROMPT ACTION. We are greatly in need of immediate help; not only to pay money borrowed in order to pay our missionaries and others who depend upon us, but also that we may continue making payments promptly.

May we urge immediate action on the part of Pastors, Members and friends to make the present need a subject of prayer. Contributions to help meet this emergency will be appreciated. This is a time for much prayer, great faith and real sacrifice.

E. G. ANDERSON, Treasurer.

# CAMP MEETING

## Pasadena, California

Pasadena College Campus

### July 16 to 26

#### WORKERS

Rev. J. T. Little

Rev. E. E. Shelhamer

Prof. J. E. Moore, Song Leader

Others from adjoining Districts will be present to assist.

Rooms at Dormitories at reasonable rates. Tents will be provided as ordered. No bedding, bed linens, towels, etc., furnished. Cafeteria on the grounds. Make reservations at once. For further information write, Camp Meeting Committee, Pasadena College, Pasadena, Calif.



DR. E. P. ELLYSON  
S. S. Editor



DECATUR, ILL., FIRST CHURCH



REV. E. O. CHALFANT  
Dist. Supt.

## Chicago Central S. S. Convention

### July 7th to 12th

At Decatur, Ill., First Church, 1567 No. Clinton Ave.

**W**E are planning to make this the biggest and most helpful Sunday school convention ever held on the District. Every pastor and Sunday school worker is urged to attend.

Dr. and Mrs. E. P. Ellyson will lecture during the day. Many interesting papers on Sunday school work will be read by Sunday school workers on the District. Dr. Ellyson will preach every night.

Preachers and their wives also all delegates will be entertained free. Others will be furnished beds and meals at lowest possible cost.

Strangers driving into the city should go north on Main St., to Division St., then East to Clinton. Those taking street cars will transfer to North Water St. car getting off at Broadway.

For information write the pastor, Rev. M. F. Grose, 540 E. Division St., or telephone Main 6829.