

# Herald Holiness

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## Feeding the Hungry Sheep

THE soul of man was made for God and can never be contented apart from Him. The desire or craving which every soul experiences to a greater or lesser degree is sometimes called hunger, and the commission of the Master to His disciple to "feed my sheep" does not limit the work of the Church and of the ministry to converted people. For God recognizes a general pastoral relation to all people and expresses a deep and genuine desire to have them saved and folded and fed.

The land is full of hungry people. People who are conscious of a craving that finds no boon to satisfy. Many of them are not "religiously inclined," and they go far afield into worldliness and sin in their search for food and pasture; but, after all, it is God they need. They need to be brought into touch with a spiritual atmosphere and they need to be brought under conviction for sin. They need reproof and correction, but they also need the inspiration of love and faith and hope. They need to be warned to flee from the wrath to come, but they also need to be comforted by the sure promises of a full atoning and mighty delivering Savior.

And there are thousands who have tried to fill themselves with the husks of mere church membership; but their better, deeper natures cry out for a salvation that is real. They are attendants of churches which are given over to formality. Their ministers occupy their pulpit hours with lectures on social, educational or æsthetical subjects and the souls of the people are starving. They go on as they do because they do not know how and where to find anything that is better, but they need the message of full salvation. Some of them must listen to ministers who preach doubt instead of faith and who emphasize the discrepancies of current Christianity instead of recommending the virtues and advantages of the Bible type.

And there are many thousands of people who have been really converted and have happy remembrances of "old-time religion" meetings. But now they are hampered by unspiritual surroundings and tortured by internal uprisings. They feel somewhat instinctively that there is a "more excellent way," but they do not have opportunity to hear the full gospel and they do not have encouragement to press on into the sanctifying grace of God. They are truly hungry sheep and need the meat of full salvation.

Just today a preacher said, "I am not at home in my own church. The leaders are either modernists or they cater to modernism, and our denomination is committed to an unspiritual program. The members scoff at the preaching of holiness and ridicule those who profess the blessing. I am in a quandary. I feel that I should cast my lot among people who know God and enjoy full salvation and who can minister to my children and lead them into the grace and life that are so precious to me." Here is a hun-

gry man—a representative of his class and kind—who longs for a fellowship and spiritual environment with such an intensity that his testimony becomes an appeal to the sheep feeder.

Everywhere the cry of hungry sheep is to be heard. There is such a wide spread desire that one cannot escape the conviction that the true messenger of Christ is in the midst of a day of wonderful opportunity. The world, as a world, is not going to receive Christ. The nations as such will pass on to further prosperity or to ruin and destruction. Churches as such are scarcely in the shadow of the possibility of a general and wide spread revival. But individuals in and out of the churches here and everywhere need God and full salvation, and many of them are ready and anxious to hear about it and to receive it. Regardless of the dispensational position which we may now be occupying, one thing is sure—the day of salvation is not yet passed. Christ is still on the mediatorial throne, the blood still avails for sinners, the Holy Spirit still convicts of sin, of righteousness and of judgment. He still regenerates penitent sinners and sanctifies consecrated, trusting believers, and empowers God's faithful children to live soberly, righteously and godly in this present world. The sun of salvation's day is still shining and mercy waits for "whosoever will."

Death and hell and the judgment cannot be long delayed to the wicked. But though the storm is pending, it has not yet broken upon the world. God is not yet straitened. The glory of Pentecost still abides. The offers of an uttermost salvation are still valid. The time of hope is with us yet. The best dispensation that yet has dawned is still holding forth against the powers of night. Salvation and victory, peace and blessing, deliverance and triumph are still the heritage of those who will make God their trust. This is the message we would bring to those who are down cast, and through it and by-it we would seek to feed any hungry sheep who may now be willing to turn his expectation to the good Chief Shepherd, whose under shepherd we would delight to be.

### Definiteness and Aggressiveness

IN a recent editorial in the *Christian Witness*, Dr. G. A. McLaughlin says that if the holiness movement is to be perpetuated the elements of definiteness and aggressiveness must enter in. He says that meetings which are advertised as holiness meetings and which are yet not distinguishable from other meetings by the character of the preaching done in them cannot be of much service in perpetuating the holiness movement. He says also that it is a sad mistake to advertise meetings in such terms as to catch those who do not like Scriptural language, and he would put no dependence on preachers who preach holiness

in such a way that their people are not aware that they are preaching it. Then he says that if the holiness movement is to live it must wage an aggressive warfare against inbred sin, and must rest nowhere short of the death of the Old Man.

We heartily agree with Dr. McLaughlin and would make special application of his words to the Church of the Nazarene. The Church of the Nazarene is not all of the holiness movement by any means, but none will deny that it is a part of it, and whatever applies to the whole of the holiness movement applies to our church. The Church of the Nazarene has no worthy reason for existing except that it may spread and conserve Scriptural holiness, and compromise and spiritual passivity are no part of the equipment required in such a task.

The element of definiteness must apply to the positions taken on questions of doctrine and conduct by our church as a whole and in its various parts. It must apply to the preaching of our ministers, to the testimonies of our people and to the prayers and faith of those who seek at our altars. Any note of uncertainty that might ever be sounded by sermon or song should be immediately rebuked and corrected. If it is not, and when it is not, we may account ourselves a defeated and fallen people.

We are likely to be criticized, even by some holiness people, for our aggressiveness. Some would have us active in the promotion of independent meetings and conventions, but passive whenever there is a suggestion of denominationalism. But our vision and our conviction will not permit us to thus divide our emphasis. With us the great, all-consuming task is that of getting men converted and sanctified and harnessing them up to go on with the same sort of mission among those "beyond," and we do not believe this task can be accomplished in any worthy degree through unorganized effort. Therefore to be consistent we must go out to the cities, towns, villages and country places of this and other lands and hold tent, hall, out door and every sort of meetings and promote revivals and organize churches which are committed to the task which has been laid upon us.

We feel our insufficiency and we frankly confess our need of help. But we also announce our determination to secure the help we need if it is possible to do so. We are by no means spiritual passivists. We expect opposition, though we do not court it. Our idea is not to just organize churches where there is a demand for them, but we plan to create a demand for them everywhere. We will not do this by preaching "against" existing churches, but we will do it by starting a positive program that will require a church of our type to carry into effect. We are not going to wait for the battle to press us, we are going immediately to press the battle. We do not sing, "We'll hold our ground," etc.,

but "We'll take new ground and win a crown and play on a harp some day."

Of course an attitude like this will tempt some to call us "proselyters," and to accuse us of being churchy and sectarian, but so long as our pure motive is to spread and conserve the work of Scriptural holiness I have no doubt but that God will bless us and give us good success.

Preachers, some of them leading preachers, and laymen with vision and faith are joining our ranks in encouraging numbers every month, and although our number has probably not quite reached the sixty thousand mark (though it will doubtless reach it this year), still a writer who is quite unfriendly to us said, "The few thousand Nazarenes make as much noise and get as much publicity as a church of two million members would ordinarily." This speaks well for our aggressiveness, still we must buckle on the armor a little tighter and press into the fight a little more zealously. If we as a church succeed and continue we must certainly maintain the elements of definiteness and aggressiveness in highly developed forms. And whenever we become indefinite and passive there will be found for us a place in the grave yard where the churches and movements of the past which lost sight of their purpose and became lukewarm in their spirit are buried.

## Are You Going to College?

**T**HE necessity for going to college becomes greater with each generation. The standard of general education is continually getting higher, and yet the leader must stand out as much above the "average" as he ever did. Nothing but the most immovable obstacle should be allowed to keep the earnest young man and young woman from sticking to school until he at least finishes college. Hundreds of young people who graduated from high school in June are now in doubt as to whether they shall enter college September 1. Perhaps they are employed at good pay and with opportunities for promotion. Perhaps they are engaged in definite Christian service and are making a success and hate to "drop out" to go to school. I was situated once like one of these, and besides had responsibilities that made going to college look difficult indeed. But one day as I thought it over, I imagined myself an old man with children and grandchildren around me and with my life's work now behind me. In this situation I found

myself still wishing that I had quit everything and gone to college when I was young. I did quit and go, and I advise every young man and every young woman to do likewise. Let nothing but the most extreme difficulty bar you from college this fall.

All our own schools are prepared for increased enrollments this year, and if all our young people that should enter them will do so, they will need all their extra room. Our schools are making every effort to bring their equipment and faculties up to a high standard and a number of them are getting good standing in the educational world. In planning for college, consider the schools of the Church of the Nazarene. There is one not far from you, and there are good train connections to the one that is farthest away. The spiritual advantages that you will get in one of these schools will be a factor that you should count paramount.

## Prevailing Prayer

Someone has said that prevailing prayer is the great work and that we must conquer on our knees. And a true consideration of the relation of prayer to our personal salvation, to our life of victory over temptation, and to our effectiveness in winning others for Christ will fully justify the maxim. We must prevail with God before we can prevail over sin. We must prevail with God before we can prevail with men.

It is comparatively easy to say prayers and even to make a beginning in prayer, but it is exacting labor to hold on and really prevail in prayer. Many elements enter into the prayer that "gets through." Among these are importunity, obedience, sincerity, and faith. The first of these requires time, the second requires a surrendered will, the third exacts a pure motive, and the last demands an act of courage; and all of these are matters in which men are loath to make sacrifices. Hence they pray in a hurry (an act which one has likened to shooting without taking aim), waste effort in seeking concessions from God, bolster up selfish desires and lean to reason rather than to God.

But we must find a way to God. We must prevail with Him for ourselves and for others. We must live in an atmosphere of true, deep spirituality and we must promote revivals and save souls. Preaching and singing and giving and shouting are all right in their places, but even these must be qualified by true prayer to be of any consequence in the accomplishment of the great task laid upon us. We must learn to pray and to prevail with God.

God may not keep you out of the lion's den, but if He permits you to go there, He will take care of the lions also. He may not always keep you out of the fiery furnace, but He will protect you from even the smell of fire. If He permits you to get into jail at Philippi, He will help you to win the jailor and his family for the Lord.

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# Winning Souls, a Proof of Wisdom

By A. M. HILLS, D. D., LL. D.

NUMBER THREE

TEXTS: Prov. 11:30, *He that is wise, winneth souls.*

Daniel 12:3, *They that are wise shall shine as the firmament; and they that turn many to righteousness, as the stars, forever and ever.*

I WAS showing at the close of my last article that souls must be won, whether there are evangelists and revivals, or not. I also showed that any Christian might expect to win souls, without any laying on of hands, or ordination to the ministry. Ordination may not be any help, and the lack of it need not be any hindrance. John Wanamaker was a merchant-prince, but he was much more; he was a princely soul-winner. As one of the greatest merchants of all the centuries, he will soon pass from the memory of men. As a godly politician in an able president's cabinet he is already about forgotten. Perhaps not one voter in fifty can tell which president chose him for one of his advisers. But John Wanamaker the Christian and soul-winner will shine in heaven forever. "He was known," as Martin Luther said of himself, "in three worlds." This world may forget him, but heaven never.

One of the most successful soul-winning pastors that American Methodism ever produced, writes: "God never left me a single year without a gracious revival in which many souls were given as the seals of my ministry." After that he sought and received the baptism with the Holy Spirit, and was more fruitful than ever. He held one revival in his own church during which in three months over fourteen hundred sought God at the altar. After all this success in preaching, he (Rev. J. O. Peck, D. D.) wrote a valuable book on winning souls. The book is not before me, nor the notes I made when reading it. But I remember one remarkable statement he made, which every young minister, and every old minister ought to lay to heart. It was something like this, "If it was revealed to me that my eternal salvation depended on my winning another thousand souls to Christ before I die, I should not depend upon preaching to do it, but upon personal work with individual souls! The Church of God is in great need of evangelists in boots!"

From such a preacher, such a remark is a nugget of gold! It proves almost to a demonstration that it is a profound mistake for either churches or preachers to get the notion, that in order to have conversions and additions to the church, there must be the engagement of some outside evangelist, and a date must be made to accommodate him. As if people could get a corner on the Holy Spirit, and he must come at such a time, and in such a way, or not at all.

I do not know how I can make this subject more impressive, than by an illustration on a larger scale. When I was pastor in Pittsburgh, Pa., seventeen Protestant denominations joined together to work in concert

for the religious life and welfare of the city. One pastor selected by each denomination represented its views and interests. Hence the committee was called, "The Committee of Seventeen," of which the writer chanced to be a member for several years. One year we planned a simultaneous revival in each Protestant church in Pittsburgh and Allegheny, each pastor being his own preacher and evangelist with no outside help. The whole vast territory was divided into districts, and a printed invitation was left by the callers appointed, in every household in that city, to attend whichever meeting they might choose. The next year the "Committee of Seventeen," planned a vast union revival with Moody as the evangelist. The meeting was held in November and December, and continued a month. Of course this meeting, with Moody and Sankey and the great choir, called out interest and newspaper publicity. The pastors supported Moody heartily day and night, fifty of them often being on the platform at once. Some pastors said that they never put in so laborious a month of Christian effort in all their ministry. But here was the wonder of it. After the first Sabbath of the next April, when the fruits of the great revival were supposedly gathered in, a careful investigation was made of all that had joined the Protestant churches in that entire county during that whole year, from April 7th to April 7th, and the number that had joined the churches the previous year during the same days, during the simultaneous revival work of all the pastors, with no evangelists. And, lo! to the astonishment of many, there were fewer additions to all the churches after the Moody and Sankey revival than during the previous year when there was not an evangelist used among all the hundreds of churches. The Moody meetings had cost scores of thousands of dollars. The other meetings cost nothing but coal and gas for the several churches.

I do not see how the truth could be taught more impressively. The pastors should learn to preach soul-winning messages themselves, and should learn to do, and to teach their people how to do, personal work, that wins individual souls.

I. Jesus showed the way by his own example. He never held one series of revival meetings during all his earthly career. He preached very often, here and there, wherever He happened to be; but He was always looking out for the individuals who had been convicted or drawn by His sermons or conversations or miracles. He gathered His disciples, and the Samaritan woman, and various other fallen women, and the demoniac Gadarene, and Zaccheus, and many others, one at a time! The blind, the lepers, the diseased from sin, the fallen, He sought out with pitying love, and said: "Thy sins be forgiven thee; go and sin no more." He was seeking sinners, with a persistent deathless love, everywhere and always. He could not

even die on the cross, in excruciating agony, without winning a soul!

II. This is the lesson for us all, that we are distressingly slow to learn. We are all straining our eyes, to see some big occasion that will bring us fame and glory; but God is sending the smaller opportunities which we are too dull and blind to see. Perhaps most Methodist bishops would disdain to talk to a drunken man on a train about his soul. But Bishop McCabe did it, and it ultimately led him to Christ. That convert turned out to be one of the famous Hadley Brothers, who afterward won twenty-five thousand souls. At another time, this same bishop said to the hack-driver, who had brought him from the depot to his place of entertainment, as he paid him, "I hope to meet you in heaven." That was God's arrow to the hack-driver's heart. He called the bishop up that night at midnight to pray for him and lead him to God.

Probably not many famous city lawyers would deign to speak to an audience of one. But my friend, Reader Harris of London, great enough as a lawyer to be selected as the counselor for Queen Victoria, and a sanctified man, had an engagement to preach in a hall on a week night. A severe rainstorm came up, and he wondered whether he should go and preach. His wife said to him, "Ah, you are a fair weather preacher." That decided him to go, and he went two miles through the fierce storm. There was nobody present, but at last one woman came. He wondered what he should do, but he finally went through the whole service, and made an altar call. She left the hall in indignation. Three weeks later, she came to Speke Hall, to Mr. Harris's regular meeting, and confessed that she was under awful conviction. She at once sought God, was saved, then sanctified, and speedily became the most effective female worker in London. In two years she led two thousand souls to Christ, far more than the average minister wins in a lifetime.

Now here are some lessons: First, let not the great man think himself too great to address an audience of one, and fish for one soul, as Jesus his Master did. Second, here is a woman, with no ordination, and no extraordinary opportunity, winning by personal effort two thousand souls in two years: Why should not our ordained deaconesses do something similar? Ed Hyde of Philadelphia said at a campmeeting, "I learned to preach by preaching, just as a pup learns to swim by swimming." So people will learn to do this wonderful soul-saving work, by doing it.

The baptism with the Holy Ghost will supply the first essential,—a Christ-like passion for souls. Without this, no one is likely to be a great success at soul-winning. With this, and the Holy Spirit, there seems to be no limit to one's possibilities of achievement.

An English bishop, I think it was Bishop Westcott, was killed with many others in a railway accident. They took him out of the mass of wrecked coaches fatally injured. He said to those trying to help him, "Don't pay any attention to me; just lay me out there on the grass beside those other poor fellows, that I may point them to Jesus." That was

the dying Christ, incarnated over again in the dying Bishop, trying in the agony of death to reach one more-soul.

Oh, the wisdom of it, the dignity of it, the glory of it, to co-operate with Jesus and the Holy Spirit in saving souls from death, to dwell forever with God. What a reward

awaits soul-winners. St. Paul said, "For what is our hope, or joy, or crown, of glorying? Are not ye before our Lord Jesus?" "They that turn many to righteousness shall shine as the stars forever and ever!" "He that is wise winneth souls."

PASADENA COLLEGE, PASADENA, CALIF.

## The Charmed Life

By REV. W. G. BENNETT

HERE must be such a thing as the charmed life, for nearly everybody thinks there is. Ponce De Leon searched for the fountain of perpetual youth, and folks laughed at his vain attempt, but almost everybody before or since has made the same vain attempt. Every young lad hopes sometime to find the one woman in all the world, and finally settle down to find perfect satisfaction in life. Every normal woman looks forward to the time when her prince charming will come out of the shadows and carry her away to the Isle of the Blessed. But almost everybody finally has his delusion broken, to learn that domestic life is more a matter of discipline, than it is the realization of day dreams. Happy the man or the woman who accepts the responsibilities without rebellion; to find after all that life's greatest boon is sacrifice; and not gratification of selfish plans and desires.

Many a man imagines that in the accumulation of wealth he will find the secret charm of life; only to find old age creeping on, and while he holds to his fortune, he knows that he is slipping away from it, which fact can only bring sad disappointment. In the "Vision of Sir Launfal," Lowell pictures the mailed young knight mounted on his fiery steed going forth from the castle walls in search of the Holy Grail; years pass, he has crossed deserts, climbed mountains, wandered in many climes. Winter and summer have come and gone, he is an old man in poverty and rags, and homeless, but he parts his crust of course bread with a leper, breaks the ice from the stream and gives him water to drink; beholding in this wretched man the image of Him who died on the tree, he has found the Holy Grail, and Lowell closes the beautiful poem with these words, "there is not a waif in the North country, but is as much the Lord of the Earldom as he." And yet, while many have found great comfort in philanthropy, even here there is much disappointment, and ungratefulness on the part of the ones you have tried to help.

Nothing is more common than for us to imagine that beyond the stretch of faraway hills, as they lift themselves, making a line of dark blue against the horizon, under the shade of the great spreading pines, gazing upon some placid lake, bathing in its depths, or basking in the sunshine, there far from the haunts of men, we shall find the secret charm. And consequently people live in their automobiles, spend weary days in travel, camp in the most inconvenient ways, spend days of tiresome travel on trains or in ships, wander through foreign countries, waste their money at fashionable hotels and resorts, and thus many of them eke out a dissatisfied life,

only to find as Solomon did, "All is vanity and vexation of spirit." Not long since I read of four young people who committed suicide in one week. They were all wealthy, highly educated, and some of them talented. There were, so far as was known, no disappointments in love, or other matters that would cause despair. What were their motives in suicide? Some of them wanted a new thrill, others were simply disappointed with and tired of life. But right here I want to take the witness stand and declare that I have found the charmed life. You say, have you never been disappointed? yes, fearfully disappointed; no crushing sorrow? yes, much of it; no unrealized hopes? yes, many of them. What, then is the secret?

First, a full surrender issuing in conversion, and entire consecration confirmed and sealed by the cleansing baptism with the Holy Ghost, a set purpose to conform my life to the divine will, the constant companionship of the Comforter. Mr. Trine wrote, "In Tune with the Infinite." He had a beautiful philosophy of life, but I fear was a stranger to the real meaning of the title of his book. But I declare to you, that those who have found the Spirit filled life, are in reality in tune with the Infinite. They have found the elixir of life, the fountain of perpetual youth, I am happier at fifty-five, than I was at fifteen, twenty or twenty-five. While I am writing the fire burns, and I somehow feel that I have only touched the borders of this blessed Land of Beulah, and almost wonder how this earthen vessel can endure if the pressure continues as I somehow feel it will. Oh! the rapture of it. A leader of a New Thought movement said recently, "I have not yet struck the note of harmony, but I keep climbing and climbing and humming and humming hoping I shall yet find that perfect harmony for which my soul longs." But I declare, I have found it. Bless God!

Let us take for study the twenty-fourth chapter of Genesis. Abraham's servants search for Isaac's wife. Take for the text a part of the twenty-seventh verse: "I being in the way, the Lord led me."

It is a great time for a human soul when he ventures on God. Years before, Abraham had gone out from the land of his nativity across the trackless waste with only a few companions and very small possessions, but obedience to God had brought great prosperity, "And Abraham was very rich in cattle, in silver and in gold." But he was now old, and Sarah was dead. Abraham called his servant and made him swear that he would not take a wife for Isaac from among the daughters of the land, but should go to the land of his kindred and there seek a wife for

this son that was soon to become the successor of his father. It was a long journey to make with camels, and there was some doubt with the servant about finding the damsel who would leave her relatives and go so far away to become the wife of a man she had never seen. And the servant suggested taking the young man along; but Abraham said, "Beware thou that thou bring not my son thither again."

The woman who was to become the wife of the man who was to be the father of the generation that should bless the world with the gift of divine revelation, and from whose seed the Christ was eventually to be born, must be a woman of faith. Blood counts, training counts, and reputation counts, but all these things are mere trifles as compared with faith. The servant departed with his camels and the presents, according to oriental custom, "and he arose and went to Mesopotamia, unto the city of Nahor." Notice he prayed. I heard a great man say, "If you are entirely consecrated you never will need to spend fifteen minutes in prayer for guidance." But my personal opinion is that many of the blunders that sanctified people make are due to the fact that they spend so little time in prayer. "And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water." Notice he did not stop in the desert in some spot never frequented by women. He used good sense, and yet I suppose if some wise acre had interrogated him about that time, he would have thought him a fool.

"Hello stranger, what are you doing here?"  
"Seeking a wife for my master's son."  
"What's her name?" "I do not know."  
"What does she look like?" "I do not know."  
"Whose daughter is she?" "I do not know."  
"Well you're a bright one sure."

It is not always best to tell all your plans, and ask everybody's advice. There are always plenty of people delighted to give counsel, good people too. In fact, I have given lots of good advice myself, and some of the wisest things that some people have ever done was to disregard the wise counsel I gave so freely. "And let it come to pass, that the damsel to whom I shall say, let down thy pitcher, I pray thee that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master." Someone has said that God never makes half a providence any more than He makes half a sphere. And if you are really in the way, you will find that God has gone before you, and things will connect up in perfect order. The damsel soon appeared, gave him to drink, and ran to the well and watered the camels, while the old servant stood by and wondered at the way God had led him. Lodging was provided for the night. The special errand was made known, the providential and special guidance all so beautifully interlocked that the relatives all finally consented, saying, "The thing proceedeth from the Lord; we cannot speak

unto thee bad or good." The presents were distributed. The maiden herself was consulted. "And she said I will go." Apparently they were all shouting happy over the arrangement and soon the servant with the damsel and caravan were on their way back to Canaan. I suspect young Isaac was somewhat exercised over the proposition, but the camels arrived just in time to find him in the fields meditating.

How wonderful it all is, if we are completely consecrated, take time to be holy, venture out on God's faithfulness, keep in the center of His will, and we know that "all things work together for good to them that love God, to them who are the called according to his purpose."

BILLINGS, MONTANA.

## Spiritual Prosperity

By H. O. FANNING

*"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3).*

THREE things are essential to spiritual prosperity: Spiritual health, spiritual nurture, and spiritual activity. In order to spiritual health, there must be the two experiences of grace; regeneration in which we receive spiritual life and illumination, and entire sanctification in which we receive spiritual purification and energization. As physical health is a condition in which the body is free from disease, and mental health is a condition in which the mind is free from all mental disorders, so spiritual health is a condition in which the soul is free from all sin. The carnal nature must be eradicated in order to spiritual health. Hear Jesus, "They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Hear Paul, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Hear John, "The blood of Jesus Christ his Son cleanseth us from all sin."

There can be no spiritual prosperity where there is no spiritual nourishment. The Giver of spiritual life is the Sustainer of it. As God gives bread for the body, so He gives Christ, the true bread from heaven, the bread of life for the spirit. No amount of provision for the supply of our spiritual needs will give us spiritual prosperity unless there is a partaking of the provision. "As new born babes, desire the sincere milk of the word that ye may grow thereby: if so be ye have tasted that the Lord is gracious." We must feed on Christ as the living Word as we feed on the Bible as the written Word. There must be prayer and communion with God. The quality and quantity of our spiritual food will determine the character and degree of our spiritual prosperity. Our spiritual food should be of the purest and best obtainable. The spirit cannot thrive on the husks of the current literature of the day. Never can it come to its best when fed on that which is designed so largely to enforce morality. There is much of the literature of the day that is designed for the use of our young people, which beautifully inculcates the principles of morality, but furnishes scant nourishment for the improvement of spir-

ituality. There can be no spiritual prosperity where there is no morality. But spirituality is vastly more than morality, even at its best. That the inculcation of the principles of morality has a place in the training and development of the young people of our day, few would deny. That literature designed almost exclusively for the accomplishment of that end is sufficient for their spiritual nourishment and development, many who are experienced and thoughtful would seriously question. If the young people of our day are developed into a generation of spiritual giants, it will be because they partake of the spiritual food that has developed spiritual giants in other days. The kind of spiritual pabulum that has made spiritual pigmies of the young people of other days will make spiritual pigmies of the young people of our day. Physical culture is good for the body, mental culture is good for the mind, moral culture is good for the morals; all are valuable in their places, but spiritual nurture and culture are absolutely essential to spiritual life and prosperity. Walk with God, acquaint yourself with Him in prayer, familiarize yourself with His Word by study, associate yourself with those who are spiritually minded, read the works of spiritual writers, meditate on spiritual things, let the Word of Christ dwell in you richly in all wisdom, set your affection on things above, where Christ sitteth at the right hand of God, abide in Him and let His words abide in you.

Not only must spiritual life be imparted and nourished, but it must find expression in activity if there is to be spiritual prosperity. The depth and the degree of spiritual life will have much to do in determining the character and degree of the activity. There must be spiritual life and energy in order to spiritual activity. There may be much of religious morality, and much of religious activity, with little, or no spiritual life or prosperity. The Pharisees of our Lord's day demonstrated this. It is being demonstrated today, as it has been in all ages of the world's history. All religious activity is not spiritual activity, neither is it necessarily an evidence of spiritual prosperity. In inculcating the principles of spiritual activity, our Lord said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." In contending with the formalists of His day, Jesus said, "Ye hypocrites, well did Esaias prophesy of you, saying, This

people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."

There can be no spiritual prosperity without spiritual activity. Jesus said, "My Father worketh hitherto, and I work. I must work the works of Him that sent me. My meat is to do the will of Him that sent me, and to finish His work." On the night in which He was betrayed, He said, "I have finished the work which thou gavest me to do." As He commended His spirit into the hands of His Father, He cried with a voice that reached three worlds, the words that sounded heaven's triumph, hell's defeat, and man's redemption, "It is finished." He committed the task of propagating that glorious truth to the ends of the earth to His followers. Spiritual prosperity has come to all who have determined to know nothing among men, save Jesus Christ, and Him crucified; and who have devoted their lives to the proclamation of that glorious truth to the lost of earth by preaching the gospel in the Holy Ghost sent down from heaven. It is to such that our Lord has said, "Lo I am with you always, even unto the end of the age." It is with such that He works. "And they went forth, and preached everywhere, the Lord working with them." In commissioning Moses to bring the children of Israel out of the land of Egypt, He said, "Certainly I will be with thee." In commissioning Joshua to lead His people into the land of Canaan, He said, "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." "Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace: for I am with thee." Hear his testimony, "At my first answer no man stood with me, but all men forsook me: notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear." As he faced the Roman executioner, he said in triumph, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." We are followers of Him, of whom Moses and the children of Israel sang, "Who is like unto thee, O Lord, among the mighty ones? who is like thee, glorious in holiness, fearful in praises, doing wonders?" "As He which hath called you is holy, so be ye holy in all manner of living." He enjoys the greatest spiritual prosperity who is the best instrument in the hands of God for the communication of salvation and spiritual blessings to his fellow men.

DRUMHELLER, ALBERTA, CANADA.

# Some Observations Concerning the Operation of the



**D**URING the past two years there have been many speeches made and many articles written on different phases of the budget. I wish at this time to present another phase, one that has not been

discussed so far as I am informed, namely, the dangers to be escaped if we hope to succeed in the operation of a budget system. Theoretically, the people want a budget, and I am of the opinion that the budget is here to stay. It is wise therefore, to avoid those pitfalls that could upset a budget plan and at the same time tend to hinder our progress. The Irishman said he had taught his horse to live on sawdust, but just about that time the horse died. We are now passing from one system of financing the church to another. It is too early yet to make many dogmatic statements, but I do think we can begin to make some observations. One is that the budget plan is attended with some dangers. We wish here to note some of them, that we may avoid them.

## A GENERAL FEELING

*First*, there has been a general feeling that the budget is a means to get money for the church. This is a mistake. The budget gets no money. It raises no money, and it is doubtful if it furnishes one ounce of inspiration for raising money. It tends to regulate the amounts raised for different causes, and it does equalize the distribution of money for various interests of the church, preventing some from getting it all and others none. It secures no money for any cause. It is not a sack to be held under the spout while money pours down from some mysterious somewhere. A budget system never raised a dollar and it never will. Plans do not raise money. They pave the way for raising it and perhaps create confidence. To raise money to finance the cause of God requires *men, passion, blood, tears, information, appeal, mighty soul-stirring urges*. To sit down and coolly figure out with pencil what the people are to do and then coldly notify them makes little impression and secures less money than it will create impression.

We are now in the transition period of our church financing, passing from the old system of letting each interest stand alone, to a new system of grouping our interests into what we call a budget. Any transition is always attended with dangers. This is one cause of our present difficulty in getting money for our general interests. We have vainly imagined that a new system would get all the money we needed. The facts are the money still has to be raised, and it still requires men and women to raise it and others to give it. Plans do not work. They have to be worked. It takes God and human workers to accomplish results with plans.

## Budget System

By Rev. R. T. Williams

### DANGER OF SUBSTITUTION

*Second*, there is the danger of substituting a plan for the cause itself. Thus the means become the end. This has ever been at the bottom of human blunders. We can forget the cause we love and be taken away with the means of caring for that cause. Some may go so far as to discourage giving unless the giving is in perfect harmony with the plan presented for that giving. However important a financial plan may ever become, the cause that plan is to support is and will ever be more important than the plan created to support such a cause. *Thus, many who may not care for a system of supporting missions, may still love missions.* One will be surprised in turning from a discussion of a plan to get money to the cause under consideration (from a discussion of budget to an appeal for missions) to see people who looked with indifference upon the plan, break into tears when the needs of the missionary are presented. No plan can take the place of the interest to be supported by the plan. The end is of more value than the means. The budget distributes money, but we all know that it is always easier to distribute money than it is to get it. There are churches that will not underwrite a budget as a whole when the budget is presented as a mere cold business proposition, and yet those churches will more than pay all the items in the budget when those items are presented to them. It is the cause back of the budget that appeals to the hearts of the people. Those interests **MUST** be kept ever before them.

### THEORETICAL BUDGET

*Third*, there is the danger of adopting the budget theoretically, but not practicing it. There is much of this in our church just now. I will give you a few concrete evidences of this fact. Here is a district that votes for a unified budget, that is, the district votes to place district and general interests into one budget and send to the District Treasurer all money undesignated. This is done. At the end of the year when the treasurer's report is read, it develops that the district budget is paid ninety per cent and the general budget is paid only fifty per cent. How can this be? Well, the answer is, the district had to have its money whether the general budget was met or not. This district in theory had a budget, but in reality rejected the budget. Here is another district that votes for a unified budget and then puts in a clause giving the district prior right in the money raised. Thus the district is paid in full and other interests suffer. Is this the budget? No. A district that takes first rights over all moneys that come in has not adopted a budget. In fact, it has rejected it. In a unified budget all interests would have to share alike, each item getting its share. Here is another district where there is no division of funds made

to the general interests for ten or eleven months, all available money being used to meet home needs.

### DEFEATING THE DONOR'S PLAN

*Fourth*, there is the ever present danger of unintentionally defeating the intention of the giver. This is clearly seen when we recall the fact that no district ever pays its budget in full, or rarely ever. If all churches paid up one hundred per cent on a district, this *would* not be true, but we must figure that all should pay in full while about ten per cent *will* pay in full on the average. This calls for a redistribution of the funds given by each church. This church has raised, say, one thousand dollars for foreign missions, and all the members think it has gone for that purpose, whereas by this redistribution by the district of the funds raised, maybe six hundred goes for foreign missions. This does not happen on all districts, not by any means, but it does happen and may happen.

There are three units in the church to be supported, namely, the local unit, the district unit, and the general unit. It would hardly be fair for the local unit to take all funds that are given that it needs and then give the rest to the district for the district to take what it needs and then pass on the balance, if there be any, for the general funds. This is not practicing the budget. In the budget each unit would have to share alike, each getting its part. If all churches paid each of the three units in full, this danger would be obviated, but they do not and they will not for a long time do so. That is our ideal and goal, but it takes time to reach it. In the meantime our general and district interests would break, while the local church might have its needs all met.

One principle must never be broken by our church, namely *the rights of individual stewardship*. The individual is God's steward, and must answer to God for his money. When money is given, the intention of the giver must never be violated. No body of men has a right to pass legislation that will turn money from the purpose of the donor. *This right is constitutional and legislation cannot be passed that will interfere with this right.* When a man gives a dollar for a certain interest, that dollar must go there. No redistribution can rightly be made without his knowledge and consent.

### WHAT IS THE STOREHOUSE?

*Fifth*. I fear we are in danger of placing a wrong interpretation on the teaching of the New Testament on the matter of the Lord's storehouse. What is the storehouse? Is it the local church? YES and NO. The local church cannot be God's storehouse as some think and interpret. It is only one unit of the storehouse according to our church polity. We have three units in the church, local, district, general. The whole church is the storehouse of the Lord, not the local church. Two facts need to be emphasized, one, that the individual is God's steward, and the other one, that the whole church is God's storehouse. It is a dangerous thing to teach that

the individual cannot be led of God to place his money, but that he MUST give it all direct to the local unit to do with it as a local board might see fit. This is lowering the powers of the steward of God too much and placing a little too much responsibility upon a few men in the local church. This plan would work well if the entire needs of the church should be underwritten and paid by the local church. This, however, is done only in cases of the ideal church. These churches are in the minority. We can look forward to that ideal and work toward it, but in the meantime we must operate a plan that will not bankrupt the general interests while we are reaching that goal. Again I repeat, the storehouse is the church, the entire church, not any one individual unit of the church, either local, district, or general. The whole church is the storehouse.

#### A COLD BUSINESS BASIS

*Sixth.* Again there is the ever present danger of reducing the financing of the church to a cold business basis, taking out of giving all inspiration. While we greatly need to apply strict business methods to raising and distributing all money, we are not to forget that the people give because they love. Take out the love and inspiration and the chances are that the giving will be greatly reduced, if not ended. *It takes more than a pencil and paper with a little figuring to get money.* It even requires more than cold facts and unanswerable argument and enlightening information. It takes inspiration, love, heart, soul urge, to get the people to give their means to support the cause of God. This is sad but true, and yet I am not so sure but this is God's plan after all, to love a cause and then support it because we love it. This is surely the motive back of worship, and giving is worship in the last analysis. Strict business should be employed in planning our work, and in handling our funds, but it takes more than cold business to inspire the people to give the money to care for the Church of Jesus Christ. Our people, moreover, give not so much to the church as they do to the Lord.

God must be first in our giving. If they can see God in the work of the church they are ready to give the last dollar to support the church and to save the souls of men. Love for God and obedience to His will must inspire our giving to His work that is being done by and through the church. So far as special appeals are concerned, we can never get away from them. We will always have them. Different items in the budget must be presented and urged upon the attention of the people for their prayers and their support. Unless this is done at times, all inspiration will finally die and we will be giving to a financial system instead of giving to God and His work. No system must ever take the place of inspiration, love, soul urge; in fact, the system cannot be worked unless this inspirational spirit backs the system. The method of getting and distributing money is important, but the money is more important. The money raised is important, but the cause to be supported is more important still.

#### FINANCES

How can the entire church be financed? This is a proper question and I believe it can be properly answered. First, it must be financed by regular and systematic giving. This should be urged upon all the people. Regular giving is what counts. Systematic giving puts business method and greater faith in the ultimate success of the church. Second, all the people must give something. It would be easy to pay all expenses if everyone gave something every Sunday. If every Nazarene gave twenty-five cents a week for foreign missions or for all general interests, the amount would be \$55,000 a month and almost \$750,000 a year. At present we make a desperate fight to get \$280,000 a year for all general interests. What is the trouble? Some give all they are able and many give almost nothing, and do this irregularly and spasmodically. Everyone giving something every time is what counts.

Do I believe in a budget? I do absolutely. I stand for the budget one hundred per cent. But the budget is one thing and the operation of it is an entirely different thing. I do not believe that we can have for the whole church what is known as the unified budget; that is, have all the money placed undesignated into the local church, to be used first, to supply all local needs, the balance, if there be any, to be sent to the district, from which all district expenses are to be met, and then in turn send the balance, if there be any, on to the general interests. If every church paid all interests in full, then I would stand for this, but they do not, only a small per cent doing so. Thus the money paid by the ideal church is redistributed and the purpose of the donor, the local church, is violated.

At this point I wish to leave out of consideration the local church, assuming that the local church will look after its expenses, which it must do at all times. This is essential, to be sure. Without local churches the whole denomination must crumble. Unless the pastor is properly supported, the entire superstructure must fall into ruins. All rests upon his shoulders. Forgetting for the moment the local church, I wish to turn to the district and the general interests. This is where our problems lie.

Shall we have one budget for these two interests? I say no. These are essentially two distinct interests and must be supported by two budgets. There is no way to escape this fact. The mind divides them. Our conversation divides them. One is home and the other is not. One is district, the other is general. These two budgets should be kept separate. One should not borrow from the other. The main item in the one is the District Superintendent; the main item in the other is foreign missions. Would it be proper to use money given for the District Superintendent to support the missionary? or to use money given for the missionary to support the District Superintendent? District money should be used on the district and general money should be used for the general interests. This is right and all of us believe it, and we mean to practice it.

#### KEEP FUNDS SEPARATE

If the two budgets are not kept separate

they should be. Anyone can see that if they kept separate the money given by the financially ideal church, that is, the church that pays both its budgets in full, is redistributed and that in theory the money has gone for interests for which given, but actually some has not been thus applied, but has gone to make up for deficits left by those churches that did not pay in full. Every local church in sending its money to the District Treasurer should state what part is for the district budget and what part is for the general budget. This plan will work. This plan is fair to all concerned. Then if one of these two interests is falling behind, let the pastor place emphasis on this interest and increase giving for this budget falling behind, so as to bring it up. The place to regulate the money is with the giver, the individual and the local church. After the money is once given, it is too late to regulate it. Let the local church say what the money is for, whether for district or general budget. If they do not give enough to one interest and too much to another, if such could be done, let the matter be regulated by education and not by legislation or committees. The regulating should be done at the local church and not at or by the District Assembly. *The General Board has done itself great honor in passing a resolution that no money given for one special cause, say foreign missions, could ever be redistributed among the other items of the general interests.* This is right and constitutional. The donor's purpose can never be violated. We can tell him for what we want him to give, but when he once gives and states his wishes, the matter is settled and final.

In theory the districts can deal with the BUDGET, but in reality they must deal with the two BUDGETS, the district budget and the general budget, and these two must ever be kept separate. Suppose the district decided to give the District Superintendent first right in salary from available district funds; they might have such a right, but suppose general funds are also in this budget, can this district then pass such regulations? This will involve general funds, especially foreign missionary funds. This is another good reason for keeping the district funds and the general funds separate. There could be reason for using district home missionary money to help the District Superintendent, for example, as he is doing missionary work much of his time, but to go into the other budget and get foreign missionary money to help on district expense would be another matter entirely. Thus we need a budget, but we should divide this budget into two parts, district and general, and the division should be made by the local church where the money is given, and not by the District Assembly or a committee of the district.

#### A FEW PRINCIPLES

The budget is a success if a few principles can be applied in its operation.

First, the individual must always be considered as God's steward.

Second, the storehouse of the Lord is the entire church, not one unit of it.

Third, the purpose of the donor must never be violated by any redistribution of funds,

with the idea of leveling the giving among the various interests.

Fourth, we must have two budgets, or a budget in two parts, district and general, which budgets should and must never be mixed and redistributed.

Fifth, the budget does not raise money, but only systematizes the giving and equalizes the distribution of money. The raising of money is not due to any plan or system, but rather to the inspiration and intelligent appeal of the pastor or someone else.

Sixth, we must not allow the business methods of budgeting to rob the church of all individual inspiration and holy passion in giving. When we lose the idea that God is leading us to give, when we lose the spirit of self-sacrifice and personal self-denial from our giving, the spiritual results to us personally will be negligible.

Seventh, we should regulate the giving of our people through education and not through some legislation. This education must be in the local church, where the people are who give the money. If they give too much one place and not enough in another, encourage-

ment and inspiration should be furnished, together with information that will cause them to increase their giving in behalf of the neglected interests. Education, I say, and not legislation, should govern our giving. This principle should sacredly be observed.

#### CONCLUSION

Again I wish to repeat that I am for the budget, but feel that we must avoid dangers that are perfectly obvious in the operation of this budget. I have come to these conclusions slowly and through months of careful observation throughout the connection.

If the church is not kept spiritual and if God is not worshiped in our giving; if the inspiration is all lost and we do not maintain our spiritual tide, then in this case our financing the church is all in vain anyway. The budget is and will be a success, in my judgment, if these safeguards are thrown about it and the operation of it. The budget will work if we work it, but to sit behind a desk and figure out the duty of all the Nazarenes and then notify them to "come across" is beautiful in theory, but in FACT it takes more than that to get the money.

word. The unity and harmony were such as becometh holiness. The papers and talks were all of a high order and showed much care and thought in their preparation. Considerable discussion of some of them followed.

The growth of the Society on the District gives evidence that the officers had the interests of the work at heart. Commencing with four societies last year and about one hundred members, we closed the year with seven societies and about 150 members.

The officers for the coming year are as follows: President, Eula Barcus, Mohall, N. Dak.; Vice-Pres., Mrs. Geneva Anderson, Van Hook, N. Dak.; Secretary, Hazel Bonness, Route 2, Minot, N. Dak.

These capable officers, under the leadership of our great Captain will without doubt do great things for the cause of Christ on this District during the coming year.—Reporter.

#### N. Y. P. S. REPORT

We are still on the job at Kewanee. Praise the Lord! We have been having some great times in our little young people's prayer band. God is with us and we are giving Him all the glory. Our number has decreased some since last fall but it is only because we are sticking to the straight and narrow way and not compromising with sin in the least. Bless the Lord! We are shouting the victory and fighting sin. You know when folks preach the truth and walk according to the Bible there are not going to be very many hanging around after you. Well, I am glad we have God and His Word back of us. Our young people almost all have a good experience and believe in the old-fashioned way. We do not try to keep up with the modern ways of entertaining young folks. We believe if they have the goods there will be no desire for worldly amusements and socials in the church basement. We meet once a week for prayermeeting and my, how the fire does fall! We have a business and social meeting once a month but most of our time is spent in prayer and testimony. Two weeks ago our prayer band met and we had an unusual time. Folks got under the burden of prayer. Sinners were convicted and two got saved and two others sanctified and the rest of us shouted the victory. Well praise God! We are going to push ahead and do our best for God.—Lillie Catanese, Reporter.

#### FROM DR. DAVID HYND

S. S. Arundel Castle, May 30, 1925, en route to Bremersdorp, Swaziland.

Life on board ship is by no means any nearer a paradise than life in any of our cities. While I write the ship's orchestra is busy playing dance music and many of the passengers are dancing dressed in that immodest attire which one always finds associated with the modern dance. We have seen audiences smile as they have looked upon pictures of the dancing girls of heathen Africa; we confess that were their faces black, their hair curled and greased these 'civilized' dancers would not be out of place in a heathen African kraal.

The gambling spirit is also very much in evidence. We are treated every day to what they call an "auction sweep," when they gamble on the number of miles which the ship runs every twenty-four hours. (Today we have covered 383 nautical miles). Horse-racing results are received by wireless and money is put on horses. How we wish the church would broadcast the waves of salvation through the ether, so that the Word might be spirit and life to some who listen in. I fear we allow the world, the flesh and the Devil to monopolize the ether. We were so glad, however, to note in the HERALD of HOLINESS that Dr. Chapman and others were broadcasting full salvation from some of the radio stations in U. S. A. May the Lord bless them in this ministry. Would to God that we had receiving stations of our own throughout the heathen world; we would be able to reach many to whom we cannot send missionaries, but I fear this is looking for too much. We shall have to be content to leave the wireless waves in the hands of the comedians, dancing halls, gambling dens, and other worldly entertainments, and hope that the church will soon avail herself of this means of spreading the glad news of salvation throughout the world; as the opportunity arises.

We are now crossing the Equator, making for that company of faithful Nazarenes in Swaziland, where we go to an entirely new District where we have a mission station. The government has given us thirty-five acres of ground and our faith in an Almighty God and in the Church of the Nazarenes

## Nazarene Young People's Society

"Let No Man Despise Thy Youth"

### DISCUSSION OF N. Y. P. S. TOPIC FOR AUGUST 16

By D. SHELBY CORLETT  
The Christian Warfare.

Ephesians 6:10-18.

The Christian life is a warfare and each Christian has enlisted as a soldier under the banner of Christ. In these verses Paul outlines a picture of our foes, resources, power, armor and victories.

#### I. THE WARRIOR'S FOES (vs. 11-12).

Paul says "we wrestle" which implies a very personal combat, and catalogues the foes against which we fight.

"The wiles of the devil" are the methods, means, schemes of cunning deception, used by the Devil; implying to ambush, to attack unexpectedly, and very treacherously, "Principalities and powers"—powers or powerful influences such as demoniacal powers.

"Spiritual wickedness," highly refined and sublime evil. Falsehood disguised as truth, etc. "Spiritual hosts of evil arrayed against us in the heavenly warfare." (Weymouth.)

#### II. THE WARRIOR'S RESOURCE (Prayer vs. 18).

"Prayer Changes Things" and prayer is our only resource in this great battle against this great foe.

"The devil trembles when he sees

The weakest saint upon his knees."

"Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of God's people." (Weymouth.)

#### III. THE WARRIOR'S POWER (vs. 10).

Having such a powerful and subtle foe any strength of our own is not sufficient to meet and conquer him. We must, "Strengthen ourselves in the Lord, and in the power which his supreme might imparts" (Weymouth.)

#### IV. THE WARRIOR'S ARMOR OR EQUIPMENT (vs. 13-17).

"Religion is the best armor a man can have, but the poorest cloak." (John Bunyan.)

1. "Loins girt about with truth. The girdle gave support to the body. So the knowledge of the truth is a source of support and firmness to the Christian soldier. This is not merely an objective knowledge but an inward knowledge of the truth.

2. Breastplate of righteousness. The breast plate defends the heart and lungs, the vital part of the body. Righteousness here implies the assurance of justification by the blood of Christ; and the principles of righteous or true holiness planted in the heart, a holy life. This righteousness or life of God within the soul, defends everything on which the spiritual existence depends.

3. Sandals of the preparation of the gospel of peace. Sandals and greaves were for the protection of the feet and legs. "Preparation" here means "habitual readiness." The Christian then must be "habitually" ready not only to fight, but also as a gospel herald to proclaim the gospel of peace.

4. The shield of faith. "Faith" is the Christian's defence. It is only as we use the shield of faith that we will be able to quench all the fiery darts of the wicked.

5. The helmet of salvation. "For an helmet the hope of salvation" (1 Thess. 5:8). The helmet is the protection for the head.

6. The sword of the Spirit, the word of God, see also Heb. 4:12.

This is the weapon that Jesus used in the hour of temptation in the wilderness. It is also our weapon. We should have it well stored in our minds for use in the times of sudden attack.

#### V. THE WARRIOR'S VICTORIES (vs. 13).

By putting on the whole armor of God we can stand. Victory is ours through the provision of the cross of Christ. We may remain victors on the field. "So that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field" (Weymouth).

### NORTH DAKOTA-MINNESOTA DISTRICT, N. Y. P. S. CONVENTION

The North Dakota-Minnesota District N. Y. P. S. Convention was held at Sawyer, N. Dakota, June 24-25. Rev. D. Shelby Corlett, General Field Secretary, was in the chair. His talks to the young people were the kind that instructs, inspires the heart, and builds up God's work. We feel that our Society is indeed fortunate in having this man of God as one of our General Officers.

Every report given was an inspiration. Greater spirituality and progress seemed to be the watch-

causes us to go forth and build on that vacant lot a Nazarene mission hospital, that by God's help shall be a life-saving and soul-saving station in the midst of Swaziland's misery and darkness. We have been told by many of our medical brethren that we are fools to go out there when there is no money provided for the work, but God has called us to go forth with wife and children and we must go, and we can leave it to our Heavenly Father to supply our needs. I believe Dr. Reynolds speaks for the whole Nazarene family when he says, "Our God will supply every need which real faith creates," and so by our leaving all to follow our Savior to Africa, our faith in creating a real need for our benighted brothers and sisters in Africa, and God through the Nazarene family will supply the need.

Alone down in the cabin of this great ship we have felt our own insufficiency for the task, but in the quiet of our cabin we have dedicated ourselves afresh to the service of God and the church and claimed from Him a special anointing for the work to which you send us.

## THE HALF YEAR OF SUNDAY SCHOOL WORK

By E. P. ELLYSON

PROBABLY no phase of our work is more successful and growing more rapidly than the Sunday school. There are many clear indications of rapidly growing interest. But we are awaking none too soon. The religious competition in every community is now strong. We must be awake to hold our own and grow as we should. The Sunday school is now recognized as being the greatest agency in church building. We have been slow to recognize this and are behind in this line of work. But we are becoming aroused and beginning to catch up some. The next statistics will show another splendid increase in enrollment.

Last year we sent out a survey and did not receive reply from one fourth of our schools, although they continued coming in slowly for almost the entire year. The response was so small and so slow as to make it valueless. This year we sent out another survey, a post card to be returned, and in less than three months more than one half had responded. This was a fine improvement. Of course, all should have responded immediately. Why should not a church with good religion be ideal in business matters. Possibly better business might mean better religion. But we are greatly rejoiced at the improvement, and hope for more improvement next time.

Several Assemblies have recently put on District Sunday school organizations and are pushing the work. The General Sunday School Committee has written each District Superintendent, asking that they have a District organization, and we are hoping it may be done in every Assembly.

A number of Sunday School Conventions have been held in different parts of the country to great profit. Some of the General Officers have assisted in these as they have been able to do so. The Districts that have these conventions grow the most rapidly.

The finances are also coming on better. The General Assembly arranged for an amount equal to 5c per enrolled Sunday school member, to be raised for the use of this committee. Last year there was but very small response and we ran behind \$583.24. During this six months, the first half of 1925, three hundred of our 1200 schools have sent us \$1,115.57. This has paid all the expense to date, and reduced the deficit to \$293.81. If the other 900 schools will send in their amount we will have all bills paid, enough for the entire year's expense, and quite a sum with which to put out some much needed literature. Just as soon as possible we want to put out small pamphlets on the following subjects: "Teacher Training Work," "The Sunday School Library and Librarian," "The Pastor's Place in Sunday School Work," "The Efficient Superintendent," "The Efficient Secretary," "The Standardized Nazarene Sunday School," "How to Organize the Sunday School," also suggestions to teachers of the different departments. Let all our schools be prompt in their response that the work be not hindered. There are nine hundred superintendents and pastors to which this should appeal.

One half of the 1925 Sunday school year has gone into history. The second half will rapidly pass. We have made the first half what it has been, and we are the ones that will make the second half. Shall we go in for the yet better things?

## The Sunday School Lesson, August 16

By M. ESTLEY ELLYSON

LESSON SUBJECT: Temperance Lesson.

LESSON TEXT: Gal. 5:13-24.

GOLDEN TEXT: *Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap (Gal. 6:7).*

OUR lesson today is most practical and doubtless was written by the Apostle Paul in an endeavor to correct errors which were the mischievous work of enemies of the gospel, whose instruction the Galatians in their innocence, and with an intense desire to know the truth had accepted. The exhortations to the Galatian Christians to serious practical godliness, as the best antidote against the snares of the false teachers are most timely for this age.

The great teachings given here on the subject of Christian liberty if carefully followed, would correct the erroneous ideas of many who are as legalistic in their views as the most orthodox Jew. Paul teaches us that under the gospel we are enfranchised, we are brought into a state of liberty, wherein we are freed from the yoke of the ceremonial law, and from the curse of the moral law; so that we are no longer tied up to the observance of the one, nor bound to the rigor of the other, which curses everyone that continues not in all things written therein and does them (Gal. 3:10).

Paul also tells us that we owe this liberty to Jesus Christ for He it is who has made us free, for by the merits of the atonement He has satisfied the demands of the broken law, and by His authority He has discharged us from the obligation of those carnal ordinances which were imposed on the Jews. Therefore it is our duty as well as our exalted privilege to faithfully adhere to the gospel and to the liberty of it, and not to suffer ourselves, upon any consideration, to again become entangled in the yoke of bondage, nor persuaded to return to the law of Moses. But though called unto liberty and made free, yet this liberty and freedom was not granted in order that they might indulge themselves in any corrupt affections and practices, but on the contrary by love to serve one another, that is they should maintain that mutual love and affection which, notwithstanding any minor differences, there might be among them, would hold them to the kindness and consideration for one another which is so essential a part of our holy Christianity. As disciples of Christ we must have love one to another and if this temper is kept up it will tend to extinguish all unhappy discords among Christians and the fatal consequences of them will be prevented. But if instead of serving one another in love, we bite and devour one another, tearing and rending one another we cannot expect anything but the consequence stated in our lesson, that we shall be consumed one of another.

Mutual strifes among brethren, if persisted in, will prove a common ruin. Churches cannot be ruined but by their own hands. Persecution has ever brought Christians closer together, mutual suffering cements souls together, but discord divides and mutilates. Holy love is the essential element to unity and the destruction of that

evil spirit of strife that seeks the destruction of a beautiful holy Christian brotherhood. One of the most deplorable conditions in the history of the church exists today in the spirit of Modernism against Fundamentalism which has fairly permeated every branch of the orthodox church. A house divided against itself cannot stand.

In this lesson Paul emphasizes the struggle between the flesh and the spirit, and recommends to us the great general rule, which if duly observed would prove a most sovereign remedy against the prevalence of corruption, and that is to walk in the Spirit. That Holy Spirit, who condescends to dwell in the hearts of those whom He has saved and sanctified, is there to guide and assist them in the way of duty and righteousness. So Paul would have us to set ourselves to act under His guidance, by a constant walk in the Spirit. We can only walk in the Spirit as we have our conversation much on spiritual things and attend to the things of the soul more than the things pertaining to the body. Then too we must commit ourselves to the instruction of the Word, to be guided by its advices and counsels, for the blessed Holy Spirit makes known the will of God concerning us through the illuminated page, showing us how to conduct ourselves under all circumstances and how to act in the way of duty, and aids us in all our decisions, the lesser as well as the more important ones, as we earnestly apply ourselves to a study of the Word. It is a part of the office of the Holy Spirit to illuminate the sacred page, taking the things of Jesus and showing them to us. We observe also that the apostle in our lesson specifies the works of the flesh and the fruit of the Spirit. These works of the flesh are undoubtedly the sins which shut men out of heaven. The world of spirits could never be comfortable to those who have plunged themselves in the filth of the flesh, nor will our holy God admit such into His favor and presence. They must first be washed and sanctified. As the works of the flesh are indicative of an unregenerate man, so the fruits of the Spirit as certainly indicate a soul indwelt by the Holy Spirit for no one can bring forth such fruit as is here mentioned unless the Author of these wonderful and precious graces control the life. We note here that it is not enough to cease to do evil, we must learn to do well. Our holy Christianity obliges us not only to die unto sin but to live unto righteousness, not only to oppose the works of the flesh but to bring forth the fruits of the Spirit too. Have we a peaceableness of temper toward others, do we defer anger and are we content to bear injuries, have we a gentleness toward those who may be inferior to us, so we do good as we have opportunity, have we faith in what we profess and recommend to others, do we exercise meekness in the government of our passions and resentments so we are not easily provoked and have we self-control in all the enjoyments of life so as not to be immoderate in the use of them? If so then we are not under law but under grace and are led by the Spirit and our walk is in Him.

### IDAHO-OREGON DISTRICT

The other day a brother pastor asked me when I was going to report to the HERALD of HOLINESS. It gave me a jolt. On thought I discovered it had been more than three years since I had written a personal or District report to the HERALD of HOLINESS. So here's where I begin again.

In June of 1922 I finished my work with the Colorado District which had continued for nine years, five of which were as Superintendent. Those were good days, days of labor and pioneering, but good days. It was my privilege to be associated with the growth of that District from four churches with less than three hundred members to some thirty churches of thirteen hundred members, twenty of these it being my privilege to organize. God bless the brethren, both lay and ministerial, of that District. I love them. They are among the best in the world. But having finished five years in the District Superintendency, I felt that was enough for a lifetime, and moved, I felt verily in the will of God, in August of 1922 to Nampa, Idaho, to become a member of the faculty of Northwest Nazarene College.

I served in that capacity the year of '22-'23, and

enjoyed very much my association with that great man Dr. H. Orton Wiley, the President, and his consecrated faculty and wonderful student body. Nothing would please me better than to be a teacher in a school like that the rest of my life. I remain on the faculty, as teacher of a Course in Practics, now for two years, '23-'25. This is a new thing, so far as I know. A class of young preachers and Christian workers usually numbering some fifty meet me at each lecture, and it is my privilege to tell them the insides of this holiness movement, the hard lessons learned during the past twenty years of my experiences in the university of hard knocks. Holiness is sweet, but not everything in the holiness movement or churches is. We tell them the whole truth and handle the subject without gloves, so these young preachers can know something about the real field when they get to it. I enjoy it. They tell me they do also. And the word has gone out from this class until invitations are coming in to deliver these lectures in conventions and other schools.

But the brethren of this District were not willing for me to live the peaceful life in the college room and at home, so in June of 1923 I was elected by

this District as their superintendent, to succeed that good man, Rev. C. Howard Davis, who was voluntarily withdrawing from the field. I can sincerely say I tried my best to get out of this responsibility, but it seemed it had to be. It was either serve as District Superintendent or get up and move out of the country. So once again on the job, I have hit the trail good and hard again, and feel I have followed God and done my best. Glory. Our first year, '23-'24, God wonderfully blessed, and a spirit of aggressiveness seized the District. The entire united Budget of the year was paid in full, a thing the District had never before done. Not only so, but all the indebtedness of past years, amounting to some \$2,600 was raised and paid in full. This District enjoyed revivals all over, and it was my privilege to organize six more new churches. The second year, '24-'25, just past, was another year of victories, and the budget amounting to \$17,100 (which was really too heavy) was raised within the year save about \$275. The deficit was covered at the Assembly to be paid within thirty days. Praise God for this victory. There were at least 2,500 conversions during the year, and it was our privilege to organize the church in La Grande and Baker, Ore., and Twin Falls, Ida., the only towns we had left with 10,000 or more population. We have grown in grace, in vision, in numbers, in finances, in property. To God be the glory. Here I want to accept Prof. London's challenge recently made in the HERALD OF HOLINESS, and give him and the great old Kansas District a challenge in return: Last year was a very hard year here financially because of drouth conditions last summer, but Brother J. E. Jonasky, Bursar of N. N. C. was able to pull through and pay the teachers in full—that meets your challenge, Brother London. But you say Kansas District out of the item of \$1,000 for your college in their District budget, paid some \$130 of it. In our budget last year there was one item for N. N. C. of \$5,000 on the indebtedness. We paid that in full. There was another item of \$1,200 for the current expenses. We paid that in full too. Not only so: but year before last, this District paid in full its items for N. N. C. Go Kansas, and do thou likewise! Seriously, we all ought to do it. Our colleges are absolutely necessary to our future. Our school men are among our best, and the most sacrificing. We ought to appreciate it. Let's stand by them!

We are now in our third year, just starting. Utah has been added to the District. The Mormon problem now is mostly ours. Their president says they have 100,000 in eastern Idaho. We have been able to plant a good church right in the heart of this problem in eastern Idaho, namely, Pocatello. Rev. C. P. Ellis, evangelist, did a good job there, and Pastor J. C. Anderson is following with a good work. Pocatello is going. A hero and heroine, Rev. and Mrs. W. S. Purinton have planted the church in Ogden, Utah. I have visited and studied all this section of the country. As Brother Jernigan says, "It can be done!" These two churches right in the midst of Mormonism must have some buddies. That is our principal job this year—our most important home mission problem just now. Pray for us. We have decided the only way to handle the Mormon problem is to just plant a red-hot holiness church wherever possible right in their midst and let them look on and watch. The Spirit is faithful. Some will get the message, feel the arrest of the Spirit and get saved. Just the other day in Salt Lake City we had the privilege of speaking to all the holiness folks we could find, and I believe those gathered together were absolutely all that were in the city. God gave us a great service. We raised right there with only that little handful some \$400 as a starter on a fund to purchase property, and we are on the job to put the church in old Salt Lake by the grace of God. It can be done! We shall endeavor to organize several churches this year in that territory in the strategic points, and invite the help of everyone who has a burden for that Mormon ridden country, and especially do we invite your prayer for the success of this program. You see our field is difficult. But we have faith in a great God and He assures us we shall win.

The pastors of this District are a great bunch. I wish I could mention each one here and tell of their sacrifices and their victories. Suffice to say they are all pastors of whom the Church of the Nazarene may well be appreciative anywhere, and each is doing a real service for souls and the church.

In conclusion I wish to speak a word of appreciation for another great institution of our church in our District. It is the Nazarene Missionary Sanitarium of which Dr. Thomas D. Mangum is Dean. Here is a good man with a great vision. The institution is wonderfully used of God and is doing a

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you last week, just as I was reaching St. Marys, Ohio. Here we had one great time for seven days, and I have never met a cleaner and better bunch in all my travels, than at St. Marys. Brother Herbert C. Walker is the pastor of the Holiness Mission Church, which is an independent church of which he has been pastor ever since it was organized, although he himself is a member of the Pilgrim Holiness Church. Both Brother and Sister Walker were born and raised in St. Marys. After they were married, they were saved and sanctified, and went to the Bible School at Cincinnati, until they finished. Then they went back to their old home and opened up a Holiness Mission, out of which they now have a splendid church and parsonage, and between sixty and seventy members. I don't think that I have ever met a finer couple in all my travels, and they have the love and respect of the town, for I have never met a man who came as near knowing everybody in his town, as Brother Walker does. When it comes to being hot and straight as a gun-barrel, Herbert C. Walker is the man. Instead of having women as his leaders, he has a band of men that surpasseth anything that I ever saw. They know no defeat when it comes to an altar service and are the hottest bunch you will see in a lifetime's travel. They are right on the spot to stay till the last one is through. We had a tent, 55x110, that was always full and running over, and we had seekers at every service. There were also many splendid preachers from different parts of the country, and among them my old friend of many years standing, Brother Bowdle from Lima, Ohio, who were with us several times.

Brother and Sister Walker, have just one little girl, Eileen, whom they have raised here in a Holiness meeting, and all her life, they have taught that God could save sinners, and sanctify believers, and could heal the sick. She has been

many anointed with oil, so some time ago when she was about four years old, a boy poisoned her dog, so that they did not think it could live thirty minutes. Little Eileen's heart was almost broken, but she ran in the house and got a bottle of oil, and got some children from across the street that went to Sunday school with her. When they got back, the old dog was just about dead, but she anointed him with oil in the name of the Father, Son, and Holy Ghost, and the other children laid hands on him, and in ten minutes he was well, and able to eat anything he could get. I don't think that I ever heard a more interesting story. Just think of a four year old child anointing a dog, that was so near dead, that even Brother and Sister Walker did not think he could live thirty minutes, and the child's faith being so great that the prayer was answered and the dog healed. Well, the Bible says that a little child shall lead them.

St. Marys, Ohio has many interesting things in and around it. They claim that the lake with 17,452 acres of fresh water is the largest artificial lake in the world, and the large wood-work factory where they make wagon, and buggy, and auto wheels, is also supposed to be the largest in the world. Nearly the whole town is employed in this big factory. However the most interesting thing in the town to me was the big red hot holiness tent meeting. I placed the HERALD OF HOLINESS in forty-three homes and left the people all blessed, and prayed up, and ready to go. Well, thank the Lord for the good times.

Monday morning, June 15th came, and I got off all my mail, and rested up a bit. At two-thirty I boarded the train for Baltimore, Md., where I had a two-day convention. My trip was one of the most delightful I have made in years, on one of the finest trains that plays between Chicago and the east. More later.

UNCLE BUDDIE.

great work. Dr. Mangum's vision is ahead of most of the rest of us, but we will all have to see it. It is bound to come. This institution is loaded with work to its utmost capacity, and it is only a matter of a short time until it must be enlarged to take care of its ever increasing responsibility.

A. E. SANNER, District Superintendent.

### KENTUCKY DISTRICT

Since our last report we have enjoyed a beautiful three weeks' vacation which we spent with Rev. E. E. and Ora J. Turner and their great church in Hammond, Ind. God gave us an old-time revival with many souls in the fountain. From there we hurried back to give a five days' convention to Marlinton, W. Va., where our brother C. F. Pegram had held a three weeks' tent meeting. He had made many friends to our work and several souls sought God before he left. On the night before the convention was supposed to close we had our first general break when fifteen responded to the altar call. The next night around two thousand people were in attendance and, thirty responded to the call, most of them weeping their way through to victory. We re-arranged some of our District work and gave place for the Holy Spirit to work. We closed three nights later with twenty-three at the altar and twenty-two professions, making a total of 110 professions out of 124 seekers during the one week and one day we were with them, embracing only one Sunday. We organized a church with forty-seven charter members, and at least twenty more ready to come as soon as we build. We spent the last day getting pledges to start a building, and received \$1,500.00 with only a few of the business men solicited. We will put on a four thousand or five thousand dollar drive and raise funds to erect a nice little building on the beautiful corner lot that has just been purchased in the very best section of the city. Sister Ruth Coleman, who, with her sister Mabel, did such splendid work in charge of the music during these meetings, took up the HERALD OF HOLINESS subscription work, and secured a nice lot of them.

This is the eighth class we have organized since our last annual Assembly, and we now have six home missionary meetings in progress, some of which bid fair for organization. So far we have brought in around 140 members through the new churches. We hope to gain at least 175 through the new churches and 225 through the old ones, and come up

to the Assembly with near four hundred increase this year. I believe our people have a greater vision than ever before, and I am sure we have the greatest opportunity to test that vision we have ever had. We are having to turn down twenty-four invitations into new towns and communities, where they want tent meetings, for lack of tents. God has given us the plan whereby we can secure them for next season, and we are praying that He will give us one thousand people over the District to help work that plan. It costs only \$2 per year dues for the next three years to become a member of the "Kentucky Nazarene Tent Association," and if we can get one thousand members we will secure seven or eight tents for the next season. Anyone desiring to have a tent meeting in your city with the thought of getting a good holiness church organized, please pray for the success of the above mentioned plan and get in touch with the undersigned.

J. W. MONTGOMERY, District Superintendent,  
142 Arcene Ave., Lexington, Ky.

### REVIVAL AND CHURCH NEWS

FIRST CHURCH OF THE NAZARENE, Hutchinson, Kansas—"Our crowds are holding up well during the summer months. The Sunday school has a good attendance and a contest is now on until the latter part of August, when we climax it with a big Sunday school outing, Aug. 25th. Our pastor, Rev. F. H. Bugh, is giving a series of sermons on the subject of holiness. This may seem strange in a holiness center, but, this is our task and especially are we called to advocate this truth. He has taken up the subject from the viewpoint of having a clean heart in order to attain the highest degree of happiness in this life. He has also discussed the subject from the angle of having this experience in order to be of the greatest service to humanity. Special emphasis has been given to the fact that this experience is to help us live a Christ-like life in the home, in our business relations with our fellowman and make our Christian living of practical importance while we live. It is a life to be lived; not merely a theory to be taught. His biblical proof in showing that holiness is a necessity in order to get

to heaven was very wisely given and with great care and saneness he unraveled the mysteries of many people relative to loved ones who died without hearing of this truth. Many obtained this experience without using our terminology. Others received it on their dying bed and called it dying grace. Others have walked in the light to the best of their knowledge and like a child, the atonement has covered their particular case and they had the experience without knowing of the terms, second blessing, or sanctification. Brethren, to have a sane pastor is one of the greatest privileges of a congregation. Our pastor is such a man. We are not ashamed to have any man hear his message. He does not twist the scriptures to prove his doctrine. He preaches close. His message causes one to think. He has never once abused his people, or took the pulpit as a means to skin. He makes Christ the central figure of his ministry. Holy living is emphasized. Brotherly love is held up constantly to his people. Rev. I. C. Dunbar, of Mil- tonvale, Kansas, filled the pulpit Sunday evening, July 12th. He is to bring his children here for school this September. We are making preparation to entertain the District Assembly, Sept. 2-6. Young people who are contemplating coming to school, Sept. 9th, come on to the Assembly, Sept. 2nd. We are expecting a great time together."—A. S. Lon- don.

PASTOR F. L. McDONALD, Kokomo, Ind.—"These are great days for our church at this place. We have just closed a great revival with our home talent. We have two good evangelists in our church, Sister Pearl Persley, who was in charge of our last revival, also Brother George Brown, one of our licensed evangelists who has conducted several good revivals this last year. In our last meeting we had many folks saved or sanctified. Our church was brought up on many lines. If we truly let the Holy Spirit have His way we will have no trouble having a good revival. Let us as pastors preach in such a spiritual way that when our evangelist comes our workers will be ready to go into the congrega- tion and help bring the lost to the Lord. Our church sure is coming up on all lines. We have been weep- ing and shouting in our morning and evening ser- vices, folks praying through on different lines. We are contemplating on starting a new work in the north part of town. The church has given us an unanimous call to be their pastor another year, giving us five dollars on the week more, also putting us in a 'phone, but I have not gotten the full consent of my mind as yet. Our Sunday school has grown in numbers, over sixty-three last year to 138, and in finance from \$2.88 to as high as \$15.00 this year. Our church is red hot because we all get together and pray the fire down."

PASTOR HARRISON O. DAVIS, Sylvia, Kansas—"Just closed a very successful revival meeting at Pleasant Hill Church with Evangelist E. W. Kiemel and Miss Dorothy Wilcoxon, and song evangelists, Miss Hazel Shull and Miss Clara Krey. With the exception of Miss Wilcoxon our workers were all mem- bers of our local church here. Each of their Chris- tian characters and efficiency in the ministry is high- ly esteemed and appreciated by the church and com- munity. We believe the Spirit of the Master was manifested in a remarkable way among the church members and workers. We would like to heartily recommend each or all these workers to any who could use their services. Those who have recently visited our church and preached for us are Rev. Thos. Keddie, Jr., Rev. Willie Kiemel, Rev. Arthur Morgan and Rev. Harry Anderson. We are press- ing on in the things of the kingdom. The church gives us an unanimous call to return another As- sembly year."

PASTOR J. D. SAXON, Springfield, Tenn.—"God is still gracious to us at Springfield. Since the Assem- bly we have seen some converted, some sanctified and some reclaimed, also we have repaired our church building at a cost of \$635.00 and have it all paid for. This makes a total of \$2,635.00 God has enabled us to raise on our church building since coming here two years ago. Our property here could be cashed for \$15,000.00 or more and is all free from debt. The church met and re-elected us as pastor for the third year, but as I insisted on going to school and could not feel free to accept

(although the church offered me the same salary with the privilege of moving to Nashville) I have declared my intention of going to some other field of labor for another year if Jesus tarries. We have a fine congregation of people here and I leave them with a heart full of love for them and a great human desire to stay with them, but God seems to clearly indicate His desire for my moving so I shall follow Him. I have held two revivals since June, first one at Cedar Hill, Tenn., where God gave us twenty- three souls, the other at Greenbrier, Tenn. Rev. H. R. Pierce conducted the singing at Cedar Hill and God blessed his service. Rev. Robert Sullivan led the singing at Greenbrier to the delight of all. Brother Wise of First Church, Nashville, and Broth- er Collier, our District Superintendent, preached several times each at Greenbrier, thus helping to make the campaign a splendid victory for our work. We have bought a building there and will reorganize a good little church before the Assembly this fall. God's best be upon all our soldiers."

PASTOR PAUL GOODWIN, East Pasadena, California "The first month of the Assembly year closed with marked victory yesterday at East Pasadena Church. My father, General Superintendent Goodwin, preached morning and evening to splendid audi- ences, the best we have seen yet, and a great tide of victory and liberty among the people. God laid it upon our hearts to undertake an obligation which the church had been carrying at the bank for some months, a note of \$150.00, which was due on Mon- day. It was beautiful to see how easily and quick- ly the money came. Over that sum came in cash during the offerings of the day and counting short time pledges payable during the week God helped us to raise over \$200.00 All glory to Jesus. God was better to us than all our fears. There are no people of means in our crowd but they are willing to sacrifice to carry on the work. Our treasurer will go to the bank and pay the note in cash right on time. Praise the Lord! We have served four churches and thought each one the best, but we must admit that this is the hottest, hardest working, most sacrificing group we have ever had the privilege of pastoring. Our faith is mounting up. God is going to answer our prayer as a people and give us a good lot in this end of town where we can build a tabernacle to care for the growing needs. Will you pray with us?"

PASTOR U. E. HARDING, First Church, Pasadena, Calif.—"We are now one month on our assembly year, and so far things are starting off very en- couragingly. The past year was especially owned and blessed of the Lord. During the year three re- vivals and two conventions were held. 562 seekers were at the altar. Eighty-eight members were re- ceived into the church, and amid the busy cares we were enabled to make between five and six hun- dred calls. Our annual financial reports showed better than \$32,900 had been given for all purposes. In this church are to be found some of the salt of

the earth. Some of the greatest boosters and givers that ever graced any local church are to be found among our membership. Last spring while yet a busy pastor we yielded to two of the many calls we received for evangelistic and convention work, and went to Pastor Galloway, Venice, Cal., for a pre-Easter convention and to Oakland, Calif., for a short meeting with my former assistant pastor and much beloved brother Fred M. Weatherford. We are now in the midst of the vacation season which means something in California, and especially in this tourist and educational center of Pasadena. Everybody goes on vacation here from three weeks to three months and it means something to keep up a large congregation, but we are glad to report that our Sunday morning services are well attended, and our Sunday evening congregation led any of the other city churches. It was an interesting day a few Sundays ago when we raised our budget for the new assembly year. After a message on "Open- ing the Windows of Heaven" Mal. 3:10 we pre- sented two propositions to the church, one to ac- cept God's challenge according to Mal. 3:10 and the other a straight pledge for the year. Among the cards received all but thirty accepted God's plan of the storehouse tithing. We are believing God for the greatest year in the history of our ministry. We are now going on our fourth year in the pastorate here. We are looking forward to a great revival beginning the last of November with John and Bona Fleming, the race horse evangelists of Ken- tucky. We are keeping busy and thank God we are keeping blest."

PASTOR W. D. MCGRAW, Porterville, Calif.—"We are glad to report some progress here. Our revival June 19th to July 5th with Miss Myrtle Mangum and her singer, Miss Freeman, was a success. The meeting was held under a large tent, and was well attended from the beginning. The interest and or- der were unsurpassed. Several prayed through at the altar, and much prejudice was broken down. The workers completely won the hearts of the people, and made many friends for the work here. Miss Mangum preaches and prays with an unction which brings conviction to the hearts of her audi- ence, and convinces them that she enjoys a close walk and fellowship with God. Miss Freeman's singing with her contralto voice was greatly appre- ciated by those who heard her. These elect ladies make a team that is hard to equal anywhere. Gen- eral Superintendent Goodwin, with his wife and three daughters, was with us part of the first week of the meeting, and was greatly used of the Lord. Sunday at 11 o'clock he started a financial campaign to finance the new church enterprise and secured \$200 in subscriptions. Dr. Goodwin did some great preaching, and did the young church much good and encouragement. District Superintendent Smith and his family were with us one Sunday. They are a great team, and their special singing was an inspiration. We regretted that they could not be with us more. Our Sunday school is growing and prospering, also the N. Y. P. S. We are blessed with a band of well saved young people who are active in the work of God. Plans are under way to erect a house in which to worship. We have many problems which God alone can help us solve. Please pray for us and the work here."

PASTOR HATTIE E. GOODRICH, Indian Head, Md.— "Praise the Lord! He hath begun a revival at Indian Head. During the special campaign, July 1-14, our little church was crowded repeatedly and many people were outside. One man was beautifully saved, two women sanctified wholly, a few children saved, and the church in general was encouraged and strengthened. About one-third of the indebted- ness on the church was pledged to be paid by Oc- tober. Two year subscriptions and seven five- months subscriptions to the HERALD OF HOLINESS were secured. With the able assistance of Miss Maude Feigley and Myrtle Hardesty of our Balti- more church, the pastor started the meetings, preach- ing each evening and the first Sunday. From the start the presence of the Holy Spirit was manifested, barriers were broken down, and much interest was shown by the people of the town. Brother Cooper of our Washington church came with us Monday, the 6th. Conviction was upon the people, and he won their hearts with his Spirit-filled gospel mes- sages. The second Sunday night Professor Durfee

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of Taylor University preached to a splendid crowd. After much eager anticipation, Uncle Buddie was welcomed to this little town of Uncle Sam's, and preached the best we have ever heard him. The all-day meeting Tuesday was a delightful one-day campmeeting. Hallelujah! There was a blessed altar service after the morning service, and another one at the conclusion of Brother Cooper's object lesson to the children in the afternoon. The closing service was largely attended by members and friends from all around the circuit and also from our Washington Church. Our Father has abundantly blessed and we are believing for greater things! Thanks to our friends whose prayers had their part in bringing to pass this glorious awakening."

PASTOR J. STUART MADDOX, Stockton, Ill.—"On June 28th we closed a twelve-day tent meeting with Rev. Theo. Elsner and wife as evangelists. Crowds were good, twenty at altar, most of whom prayed through to victory. Two new families reached, young people revived, church encouraged, received members into church; excellent workers, finances came easy, love-offering for pastor."

THE HERALD SUBSCRIPTIONS for the week are as follows: From evangelists, A. McNaughton, 20; E. H. Stillion, 23; Theo. Ludwig, 11; B. H. Haynie, 4. From pastors, E. E. Turner, 16; C. M. King, 7; Lewis H. Bacheller, 14; A. F. Gallup, 11; D. W. Sweeney, 5; O. L. Benedum, 3; B. L. Marshall, 12; F. H. Bugh, 15; J. R. Buckmaster, 7; M. G. Jobe, 16; Albert Welsh, 21; C. F. Austin, 74; F. N. DeBoard, 5; R. E. Griffith, 7; Orval J. Nease, 4; Wm. M. Irwin, 5; S. B. Damron, 6; P. C. Thatcher, 6; B. W. Miller, 3. Received from others, Dwight Thurlow, 5; District Superintendent A. L. Hipple, 6; Mrs. Frank Daniel, 8; L. A. Whitcomb, 5.

PASTOR A. K. SCOTT, Amarillo, Texas—"We arrived here the 10th of June and found a fine people here to meet us. On Thursday night the people gathered at the parsonage, and we certainly had a good time. After a few songs and prayer, they gave us a nice pounding of good things to eat, and best of all everybody seemed happy in the service of the Lord. In four weeks God has given us fourteen souls to pray through to good victory. We are using the budget system for finances and God is blessing. We plan to come up to the Assembly with our apportionments paid up in full. We have a wonderful opportunity here in this fast growing little city, and we are praying that God will keep His glory on us and bless our efforts for Him. Pray for us."

EVANGELIST C. J. GARRETT—"My last report was from Lyons, Kansas. From there we went to Wellington, Kansas where W. E. Miller is pastor. We have a few real Nazarenes there and some fine young people. We were there two weeks in a tent. We did not turn the world upside down, but had two saved. From there we went to Bristow, Okla., for five days to finish up a meeting that Rev. Fannie Payne had been conducting. Our people appreciate her faithful work in their midst. We had five more in the altar and good victory. Brother Roy Stevens of Pittsburg, Kansas was my singer. He has a very musical voice and is trained to use it. He is a graduate from our school at Hutchinson and is a very fine Christian boy. Our people have no pastor in Bristow, but need one so badly. We are now in Davenport, Okla., in open air meeting. Rev. G. N. Wickens is pastor. We have a new church and parsonage. This is a new oil field—oil on the minds of the people, instead of the oil of gladness on the soul."

PASTOR D. I. VANDERPOOL, Denver, Colo.—"We are getting a good hold here now. Eighteen prayed through in our last two altar services. We had over three hundred in Sunday school last Sunday. Everybody seems to be going in for a revival. Pray that God will visit us with an old-fashioned revival."

PASTOR H. N. JAMES, Sidney, Ill.—"The Church of the Nazarene here is still on the map and going on. We believe in prayer, in getting the glory down, in being a terror to sin and in keeping the Devil uneasy. We recently had a special revival with

Rev. C. A. Condon acting as evangelist in which the church was blessed and helped along the way. We are praying for a great revival among our young people."

PASTOR LEE BATES, Buffalo Lake, Minn.—"We have been here as pastor the past two years. God has given us many seekers. We started in the homes but now have a comfortable little auditorium with rooms above for the pastor, all free from debt. Brother and Sister Ludwig just closed a very good meeting for us. Their preaching carried us back to the time of C. J. Fowler, McLaughlin, A. S. Cochran and others who worked in Iowa—Clear, simple forceful preaching and teaching in the power of the Holy Spirit with complete absence of the near fanaticism which is so much about. About thirty-five or thirty-seven were seekers, many of these from a distance."

"AT SCOTTS SLOUGH, LA., the work is progressing nicely with Rev. L. L. Jackson and the writer as pastors. We have good crowds at the 11 o'clock service and a larger congregation Sunday night. Interest is increasing and we are praying, planning and expecting to see old Scotts Slough come to the front again. We have a real good Sunday school and the interest is increasing in spite of opposition. We are well pleased with the work, and take courage and move on in the strength of our God. We will begin our summer meeting July 31st with Revs. M. C. Coon and J. W. Amlin. They are both Nazarenes and full of the Holy Ghost and fire. Pray that God will give us many souls."—W. H. Swearingin, Pastor.

OKEMAH, OKLA.—"God has wonderfully undertaken for us during this year. We have our little church paid for, all but \$25.00. Our Sunday school is getting better all the time, have about fifty in attendance. Preaching service every day. Brother Williams, our pastor, brings such good messages. Surely he is a man of God. We are over the top on the church expenses and have some money in the treasury. We have twenty-four members in our church and most of them attend regularly. We are praying that the Lord will open up a way for a revival here this summer."—Mrs. Ida Tennisop, Steward.

EVANGELIST J. A. RODGERS—"Have just closed two good meetings with Rev. J. H. Parker our pastor at Bloomsburg, Pa. Not only the local city has learned that the Nazarenes have come to town, but the surrounding towns have heard from them. Brother Parker is a man with a vision and knows how to do the job, and his people 'have a mind to work.' They are doing things for God. Our first meeting was in Berwick, Pa., a new field. God honored every service with the salvation of souls. People who came from surrounding towns prayed through. The Bloomsburg church with their good pastor stood by us every service, rain or shine. Brother James Price is now in charge of this work and is pushing forward to definite victory. I believe God is going to give us a good church in this field. Then we pitched the tent in Bloomsburg. This meeting was also stamped with the approval of God. There were a number who prayed through, some who had never been at an altar before. We received forty-five subscriptions for the HERALD of HOLINESS in the two meetings. Eight new members were received into the churches, and others have about decided to come. The last Sunday afternoon we had a beautiful baptismal service at the Susquehanna river. The church gave the pastor a gift of \$25.00 and paid the evangelist well."

PASTOR F. W. DOMINA, Haverhill, Mass.—"I made a trip to Jackman, Me., last week to assist Sister Mabel Manning in a week's meetings in the Congregational Church where she has taken the pastorate for awhile. The Lord has given her the greatest revival that the town has seen in half a century. The church was about to close its doors when she was called to take the work. I preached to over a hundred people every night of the week, and two hundred or more on the Sunday. And a 'more hungry and appreciative' crowd to preach to, I never saw. A large number of fine young people gloriously saved, and stripped of jewelry and worldly dress, they are coming in real Naz-

arene style. Over a hundred people have sought the Lord in the past few months. Maine has many towns with abandoned churches where a great work can be done for God and souls, if the right ones can go to them. Great opportunities for Spirit-filled men. The harvest is great! Who will go? What Sister Manning has done in Jackman, can be done in other places. Why not? I baptized thirty-five people Sunday afternoon in the brook, including an old Congregational preacher who had opposed immersion for years. It was a scene long to be remembered by the large crowd who witnessed the sight. God smiled on the service and the candidates came out shouting and praising God in Nazarene fashion. The town had not witnessed a like service in more than forty years. All glory be to our God! The Haverhill Church is going over the top. Our prayermeetings the past week have been most remarkable in every way. Seventy to eighty in the services, and a shout of victory in the camp, while waves of glory swept over us again and again. Sunday was a great day for us, closing with three seekers at the altar. Several new people are coming in. Amen! On with the fight!"

EVANGELIST AUG. N. NILSON—"We enjoyed the Nebraska Assembly very much, and had the pleasure of meeting many of the brethren that we labored with years ago when we last visited that state. It was a blessed Assembly, and very profitable. Brother R. T. Williams, our General Superintendent, as usual, won the hearts of everybody with his kind, firm and

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lovable leadership. God bless him! We went from the Assembly to Newman Grove for a tent meeting. Miss Mable Voage pastor, and God gave us a real good and profitable time of refreshing from on high. Fifteen souls were definitely and blessedly saved or sanctified. On the last Sunday we had a baptismal service where nine persons were baptized. The Baptist church at a neighboring town kindly let us have their church for the service. God was present and blessed! This was our fifth meeting in Newman Grove. We were permitted to organize that church some nine years ago as the result of our labors there. During the meeting we raised \$150.00 for the General Budget, as we were requested to do by our General Headquarters, and found that that did not in the least interfere with our offering in the meeting, but the folks gave us a liberal offering for our services, for which we thank God. May God richly bless us as a church, and may our evangelists everywhere do their best in looking after the interest of our General work first; before they look after their own, and I for one am sure the blessings of God will come down on our revival services in more copious showers than we usually behold. Pray for this evangelist, that God will use him and bless him and make him a blessing more and more to our beloved church. We are now in the battle against sin at Litchfield, Nebr., Rev. A. S. Sprague, pastor. Address me 2109 Troost Ave. Kansas City, Mo."

PASTOR H. B. SCHLOSSER, Washington, Pa.—"Since our coming to this church God has been pleased to pour out His Spirit upon the people. They are carrying a burden, visiting the sick and needy, and shouting the victory. We had a record attendance of forty-eight in Sunday school and a willingness to work is manifest among all the members. The girls' class took hold of the HERALD of HOLINESS subscription drive with vim putting us well over the top with a list of over twenty subscribers. We are planning a tent meeting in August. At this time we expect to put the Church of the Nazarene before this town of 30,000 inhabitants in such a way that they shall find a place for us in their hearts. Pray for us."

PASTOR E. W. LARRABEE, Rock Island, Ill.—"This work is less than one year old, but it is in a healthy condition, and every department of the church is growing rapidly. We have a splendid place to worship, having leased the Swedish Baptist Church, a fine building located in the heart of the city. Our membership has more than doubled, and all departments of our thriving Sunday school now number about one hundred. 'The end is not yet, praise the Lord.' We have just closed a three weeks' tent meeting which was conducted by the Werkhauser Evangelistic Party of Oak Park, Ill. God very graciously used the Werkhausers in singing and preaching the 'old-time' gospel. They drew a good crowd, and made a great many friends for our church. A goodly number sought and found God at the mourner's bench, most of whom were fine young people. Several joined the church and there are more to follow. On the closing Sunday afternoon we had a very blessed baptismal service in the government canal west of the city. A large crowd gathered on the bank, among whom was the mayor of the city, and, after a fine song service and a short address, eight persons were immersed. God is giving us a good following and a real prestige in the Tri-Cities. We are in this battle to win, and these are the best days of our lives. Remember us when you pray."

EVANGELIST H. N. DICKERSON—"In this my first report since becoming a member of the Church of the Nazarene, I want to say that I still have the blessing. Praise God. I just finished laboring with Mrs. and Miss Jay, pastors at Greencastle, Ind., and enjoyed my labors and stay there. Greencastle is the seat of Depauw University, and a college town, and needless to say it was not stirred, nevertheless some great good was done and they were highly pleased with our ministry. There were lots of seekers and several finders. We were completely rained out the last night of the meeting. However, we closed up with victory. I am now at Columbus, Ind., in a new tabernacle in a union meeting with the Pilgrim Holiness and Free Methodist people. God is on the scene. Although this is my fifth trip

to this community, we turned away two or three hundred, after seating about seven hundred. Souls are plowing through in the old-fashioned way. We still believe God will give revivals on old-fashioned lines where His Spirit has right of way. Pray for me."

PASTOR A. I. METCALF, Hollenc, N. Mexico—"We have just closed a three weeks' revival with great success. Rev. P. R. Jarrell of Peoria, Arizona, was the evangelist. Brother Jarrell is a full salvation preacher of the old type, who does not believe in compromising. He is a man of much prayer, and believes in waiting upon God for his messages. There were thirty either saved or sanctified, others seeking. Five new members were added to the church, all were the heads of families. The church was built up in general. Our people stood by loyally with their prayers and financial support. The Hollenc church is certainly moving ahead. Ten new subscriptions for the HERALD of HOLINESS were secured."

PASTORS W. W. STOVER AND WIFE, Mt. Sterling, Ky.—"We have just closed a great tent meeting in which many souls prayed through in the old-fashioned way, some being reclaimed, saved and sanctified. The evangelists were from Asbury College, Wilmore, Ky., Rev. Roy H. Captrell, Rev. Russell Patton and Rev. R. J. Swanger. These boys surely brought some fine messages which put deep conviction on the crowds that attended. The leader in song, Rev. Jamie Carruth, assisted by his wife and Miss Carruth brought some of the very best messages in song which were appreciated by all who heard them. This meeting was a great blessing to our church as our own people were greatly helped and encouraged. We believe there are great pros-

pects of a strong church in the city and by the help of the Lord we can have a strong church that will hold up the standard of holiness. We have been called back to this church for another year, and intend to make it the very best we ever have had."

PASTOR I. T. STOVALL, Highway, Ky.—"Rev. L. T. Wells and wife have just closed revivals at my two churches. The ten days' meeting at Highway was not long enough, but the church was helped a great deal. The two weeks' meeting at Creelsboro was a real revival. The church wept and rejoiced and was greatly encouraged. Some people were saved and some sanctified. There were twelve members taken into the church. People said they never saw such large crowds at Creelsboro. The Wells make a good evangelistic team. Their preaching and singing are spiritual and uplifting to the soul. We have been recalled for the seventh year at Highway and the fifth at Creelsboro."

St. Louis, Mo., Lighthouse Mission—"We began revival meetings, June 26th and closed July 5th. We had for our evangelists, the Edwards Party. We had very fine attendance and a good number were saved and sanctified. The party greatly endeared themselves to the people of Lighthouse Mission. Sister Edwards is a very clear Gospel preacher, free from all foolishness and people are made to feel after God, under the truth, and the music, was blessed of God to great good. We are very glad to say to anyone wanting a good meeting, that the Edwards Party is very strong and will do great work in any evangelistic meeting. Lighthouse Mission says, 'God bless the Edwards Party wherever they go!'"—Edward P. Boyd, Superintendent.

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<p><i>Vislon of the horns.</i></p> <p>Trees that were in the bottom; and behind him were three trees speckled, and white.</p> <p>9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.</p> <p>10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.</p> <p>11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.</p>	<p><b>ZECCHARIAH.</b></p> <p>CHAP. I.</p> <p>1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.</p>	<p><i>Redemption of Zion.</i> 63</p> <p>Pray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.</p> <p><b>CHAPTER 2.</b></p> <p>1 I LIFTED up mine eyes again, and looked, and behold, a man with a measuring line in his hand.</p> <p>2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.</p> <p>3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,</p>
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## ANNOUNCEMENTS

**RECOMMENDATION**—We recommend Rev. Thos. J. Price of Mainsville, Ohio, to those who need the services of an evangelist. Brother Price has had experience in both pastoral and evangelistic work. He is a fearless preacher of a full gospel, and God has wonderfully blessed his work wherever he has labored. He is a Holy Ghost baptized man, and is a perfectly safe man for any pastor who believes in full salvation to call to his assistance.—Charles Dyc, W. E. Lytle, Evangelists.

**CHANGE OF ADDRESS**—Having resigned my position as Business Manager of Eastern Nazarene College, and having accepted the position with Pasadena College, my address for the future will be Pasadena, Calif., in care of Pasadena College.—J. C. Henson.

**RECOMMENDATION**—The writer has just learned that Rev. S. D. Cox, our faithful and efficient pastor at Olivet, Ill., is to enter evangelistic work this fall. We have known him for some time, have been associated with him in the work, and take pleasure in commending him to any who are in need of the services of an able preacher of stalwart, sterling character. He has been a pastor for twenty-five years and is acquainted with all the problems and difficulties of pastoral life.—Howard W. Sweeten.

**REQUESTS FOR PRAYER**—"Pray that God will send a great revival to White City, Ala. Meeting begins Aug. 9th."—"I earnestly desire the prayers of God's children that God will make it possible for me to go to school."—J. F. Babb, Slick, Okla.

## TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication, of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

## AUSTIN, TEXAS.

Fasting and prayer league organized Sunday morning (July 26) at First Nazarene church. Members enthusiastic. Pastor re-called for fifth year. San Antonio District in grip of worst drouth in history of this country. Let the people everywhere pray for the Nazarenes on this District.—I. L. Flynn, Pastor.

## QUANAH, TEXAS.

Closed meeting last night in a blaze of glory. Altar lined with seekers. Holy fire swept down on us and streams of salvation followed. City and country stirred. A class of fine people lined up with church. Greatest crowds ever known. J. S. Emmert pastor is beautiful in every way. Manly and Effie Lewis captured the people with their singing. Some wonderful Nazarenes here. On we go.—W. E. Ellis.

## DURANT, OKLA.

God's blessings are upon this strong and growing church. Every department of the church in a most gratifying condition. Unity prevails, budget paid up to date. Present pastor given a unanimous call for another year, with substantial increase in salary.—W. B. Walker, Pastor, A. L. Taylor, Sunday School Superintendent.

## PASADENA, CALIF.

District campmeeting opens here with largest crowds for first night in history of camp. Revs. Little and Shelhamer are shelling the woods with old-time preaching. Prof. John E. Moore has got everybody to singing from the opening song. Vernon Wilcox, but a youth, makes the piano fairly talk. Mrs. Bertha Schwab is interesting the children. We are on the verge of a great awakening. District Superintendent Hill in charge.—U. E. Harding, Reporter.

## WRAY, COLO.

Annual Campmeeting Eastern Colorado, August 6 to 16. Workers: I. M. Ellis, Evangelist, Santa Rosa, Calif., C. W. Davis, song leader, Florence Davis, children's evangelist. Armel Nazarene Church grounds.—Geo. Vogt.

## PASADENA, CALIF.

Southern California just closed one of the greatest tent meetings in history of District. Largest crowds,

greatest interest. About one thousand seekers, counting them as they came. Evangelists Little and Shelhamer preached beyond themselves. Prof. John Moore sang the glory down. District Superintendent Hill in charge. Full report follows.—U. E. Harding.

## YAKIMA, WASH.

Sunday night closed one of the greatest camps Yakima Valley has ever seen. Large crowds, over three hundred earnest seekers. Bona Fleming in characteristic manner preached under the mighty power of divine inspiration. Nampa Quartet singing wonderful. Extensive plans for next year. Fleming recalled.—Weaver Hess, Chairman.

## PASADENA, CALIF.

Rev. and Mrs. J. E. Bates and daughter Pauline sailed from Los Angeles harbor this afternoon for Japan and China. More than one hundred Nazarenes accompanied them to the ship where a beautiful and impressive service was held. As we sang "God be with You till we Meet Again" they steamed away to their new field of labor.—U. E. Harding.

## CAMPMEETING CALENDAR

August 9 to 23. West Union, Ohio Camp. Workers: Evangelist Geo. Beltnes and Alva Mullens.

August 13 to 23. Idaho-Oregon District Campmeeting, Weiser, Idaho. Workers: Rev. and Mrs. J. A. Kring, Dr. H. Orton Wiley, Rev. Fred St. Clair, and Rev. J. F. Ransom, singer. Oregon Trail

Park, with its splendid equipment, shade, conveniences and facilities, the place. For information, write Rev. A. E. Sanner, 424 14th Ave. S., Nampa, Idaho.

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, 618 So. Vine St., Wichita, Kansas.

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

August 14 to 23. Ramsey Camp. Twenty-first Annual Campmeeting of the Harrison County Holiness Association at Ramsey, Ind. Workers: John and Bona Fleming. Music in charge of Burl Sparks and the Singel Sisters. Address Geo. F. Pinaire, Sec., Ramsey, Ind., or John C. Gray, President, Blocher, Ind.

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 23. Carthage Holiness Campmeeting, California, Ky. Workers: Howard Sweeten, J. E. and Ada Redmon; song leader, O. E. Shelton with many visiting preachers and Christian workers. Address J. R. Moore, California, Ky.

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

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August 16 to 30. Currituck Gospel Tabernacle Association Camp, Poplar Branch, No. Carolina. Workers: Dr. H. C. Morrison, Rev. J. T. Maybury, Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address Mrs. L. C. Baum, Sec., Poplar Branch, N. C.

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. Henrieks, evangelist; Mrs. Barbour, song leader; and Miss Vera Sears, 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. Adrian, Ga. Georgia District Camp. Workers: Rev. J. E. Hughes of Kentucky, assisted by the preachers of the District. District Superintendent A. B. Anderson will be in charge, who with Mrs. Anderson will render special music. Miss Aurelia Moore, pianist. For further information address H. J. Eason, Secretary, Emory University, Ga.

August 20 to 30. Hopkins Holiness Campmeeting at Hopkins, Mich. Fourteenth annual session of the West Michigan Holiness Association. Workers: Rev. John Matthowa, Kansas City, Mo.; Rev. C. W. Butler, Pres. of Cleveland Bible Institute; Rev. Chas. Slater; Rev. Chas. Mourer; Mrs. Fred DeWeerd; Miss Lillian Scott. Write Dr. L. E. Hensley, Sec., Grand Rapids, Mich., Rt. 2, or Rev. A. Buege, Pres., Wayland, Mich.

August 20 to 30. Kearney Campmeeting. Twenty-third Annual Camp of the West Nebraska Holiness Association. Workers: Rev. Charlie Tillman and daughter, Rev. E. O. Hobbs and children's worker, Miss Emma Watts. For information write B. J. Patterson, Sec., Kearney, Nebr.

August 20 to 30. Annual campmeeting of the Northwest Kansas Holiness Association, seven miles southwest of Paico, Kansas, in Alpin's Grove. Workers: Mrs. DeLance Wallace, L. D. Thomas, Mrs. L. D. Thomas, John and Jackie Douglas. Write R. A. Lee, Paico, 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 Normal, Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 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. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 21 to 31. Bryantsburg Camp, Ind. Workers: Evangelist Geo. Belrnes and Rev. Walter Surbrook.

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.

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September 2 to 13. Simmons Creek Tabernacle Meeting, Ellizabeth City, No. Carolina. Workers: Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Ellizabeth City, N. C., RFD 1.

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

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September 5 to 7. North Reading, Mass. Fifth annual fall campmeeting of the New England District, Church of the Nazarene. Rev. H. V. Miller, District Superintendent, in charge. Workers: Pastors and evangelists of the District. For rooms, write Miss Iosco Wright, 1073 Middlesex St., Lowell, Mass.

September 10 to 20. First annual Campmeeting of the Armstrong County Interdenominational Holiness Association, held in the Armstrong grove, two and one-half miles from Kittanning, Pa., on the Worthington road. Rev. C. W. Ruth, evangelist, and Ruth Harris in charge of singing. Write Mrs. Mark R. Smith, Cadogan, Pa.

September 11 to 31. Cape May Holiness Association Annual Campmeeting at Emma, N. J. Workers: Rev. M. M. Bussey, Rev. K. Hawley Jackson, Mrs. Mildred Maybury, Sec., Earl Woolson, Cape May, New Jersey. R. D. No. 1.



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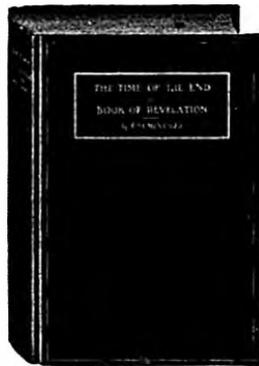
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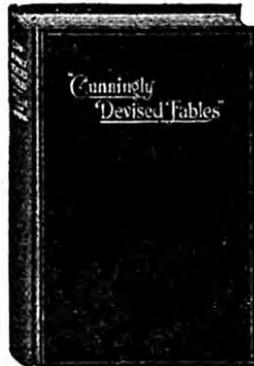
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