

# HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 10, No. 16. Whole No. 484  
Kansas City, Mo., July 20, 1921

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

## EDITORIAL

B. F. HAYNES, D.D., Editor  
First and Second Pages

### "As Becometh Holiness"

IT is not too broad a statement to say that the holiness movement or a holiness church should do nothing except in that manner and by those methods which become holiness. There must be a fitness between the manner of doing things and the sublime cause of holiness in whose interest the things are done. This general principle will bear the test of sound reason, of propriety, and of the Word of God. We challenge any contradiction of this principle on any of the grounds mentioned.

It is by this undeniable principle that holiness people rule out oyster suppers, ice cream festivals, grab bags and all other worldly means of raising money for church or religious purposes. It is this principle which condemns a great many practices of the old denominations and which forbids the Nazarene church resorting to the use of these discarded methods of the old churches. It would seem highly improper, not to say stultifying, for the Nazarenes by this rigid, undeniably proper principle to insist on the old denominations discarding certain practices and then themselves take up that practice.

We fear that in one particular we are guilty of this very thing. We refer to one method Nazarenes sometimes employ in raising money. The time was in the earlier history of the holiness movement, when in attempting to raise money for church or campmeeting purposes, we used the method of privacy and prayer, refusing to imitate the old churches in the spectacular method of publicity and pulling. Are we not drifting back into this old worldly method? We unhesitatingly pronounce this method to be wholly unbecoming a holiness church. The Spirit can be grieved so easily by erroneous methods of raising money. We have seen it done. We have seen meetings fatally injured, the Spirit grieved and the unhappiest results to follow such methods when used in holiness meetings.

We shall venture the declaration that there should never be any public collection attempted for church or campmeeting expenses immediately preceding the delivery of the sermon. *All financial and other business matters should be attended to privately and never be dragged before the public in a preaching or religious service.* Nothing so quickly degrades a religious service, or so certainly secularizes it and grieves the Spirit.

It is painful, not to say disgusting, to see things that are frequently occurring in latter day holiness meetings, and usually at or near the close of a meeting, when it should be

reaching the climax of its spiritual influence and results in soul-saving. Instead of utilizing the closing services in gathering the utmost of such possible results spiritually, the shrewd money raiser diagnoses this occasion as the time the money heat is on and hence the psychological moment to strike for the dollar and let souls wait, or perish. This is a severe indictment, but we will die by the truth of it.

To hear the money raiser say, "Now who will give a hundred dollars?" "Now who else wants to get in on this hundred dollar proposition before I close it?" Then on and on he goes ringing the changes on proportions on fifty dollars, twenty-five dollars, ten dollars, five dollars and one dollar, interspersing the bilarious proceedings with the inevitable jests and side remarks to stimulate the merely human enthusiasm and interest in the occasion, until the collection begins to look more like a Jewish auction on some side street, with a red flag fluttering at the door and the bell ringing, than a grave, serious, holiness meeting, seeking the salvation of souls, the most momentous occasion that ever drew people together. We have seen such meetings utterly wrecked, all the traditions and proprieties of holiness ruthlessly violated and the whole spirit of such a meeting transformed into a secular, worldly, public pull for money.

We write of what we have witnessed with our own eyes. We have seen just these things done. We remember one occasion when the closing day was thus spiritually wasted in raising the expenses for the entire meeting. The whole time of the eleven o'clock sermon was consumed in the mighty collection stunt. A quarter past twelve o'clock came, the amount was raised. The preacher rose under great embarrassment and disadvantage, and humiliation, hurried through what would have been a powerful and fruitful sermon, and meekly informed the people "Well, I will have to let you go as it is late," and dismissed the congregation without any altar service at all, a few minutes before one o'clock.

We denounce this method also on the charge that it betrays an utter lack of faith in God and shows a dependence upon faith in man's management and ingenuity. Instead of faith in God, or reliance on prayer and trust in the claims and worth of holiness, there is seen large faith in the reputation of some money-raiser, the potency of jokes, and stimulation of givers, by competitive gifts and donors pitted against one another. We pronounce this worldly, simply that, and not a word to be said in its defense. It is wholly

unbecoming to the cause of holiness and should never be tolerated in a Nazarene church or camp.

As Editor, I am placed as watchman on the walls of our Zion. I would be recreant to the high trust reposed in me if I failed to cry aloud when I saw patent danger threatening us. I have seen the danger, have made my cry and leave the result with the church.

#### A BETTER WAY TO DO IT

**R**ECURRING to the subject of raising money for church and campmeeting expenses, we want to give some suggestions as to the better way. Concrete illustrations might better give our idea than arguing the matter.

Much of the very brief experience of this editor in evangelistic work was spent in the state of Mississippi, accompanying that elect layman, L. P. Brown. We held a number of campmeetings in that state and one meeting in the city of Meridian. We were always well paid for our services, but never heard Brown mention money publicly in all our experience and he had the entire financial responsibility on him and attended to it all.

He did it privately and never made a public appeal or even announcement about money but never failed to have ample funds to meet every bill and pay the helpers liberally. We know he prayed about it and looked to God in the matter.

The first meeting we held for him was in Meridian in Helping Hand Mission. We gave two weeks and he never said money to us, or we to him before, or during the meeting. At the close of the meeting he quietly handed us two hundred and fifty dollars. We said to him, "Brown, how and where did you get this money?" He said, "Oh, from the brethren." He added that he did not believe in the way some people raised money for meetings, but that he had no trouble whatever in getting all he needed for such purposes, that he took God into his counsel and method.

In campmeetings we had the same method. He took time to look after it personally and privately and before the close always had the money in hand for every need. Laymen should attend to this matter but they will have to take time to do it. They can not run their regular line of business ten hours a day and attend to this business without using these public, worldly pulls for money. Let campmeeting preachers and committees think seriously over this matter and introduce a reform in it. There must be some sanctified layman who will sacrifice the time from business to privately move among the people and get the obligation on their hearts.

#### JUST ANOTHER WORD

**I**N the issue of June 1st, we had an editorial on "A Labor Dictatorship." It was based on the action of a Labor Union Convention which adopted a resolution that their members should buy only such goods and merchandise as bear the Union label. We argued the unwisdom and injustice of such

action. We tried to show what a reprisal might result in, and what disaster might come from the three million Labor Unionists if the 107,000,000 people of the United States, not in the Unions, should take the opposite view and refuse to buy any goods or commodities which bear the Union label.

We submit that this enormous majority would have absolutely as much right to refuse to buy goods bearing the Union label as a very small minority of Unionists have to refuse to buy goods not bearing the Union label. We stand unflinchingly by that proposition yet, although one or two labor Unionists have written us taking issue with the editorial. Rather we should say their letters were in defense of the right of labor to organize, and denying that Labor Unions were Bolsheviks, or Anarchists, or Socialists. It will be observed by those who read our editorial that these dear brethren have erected men of straw instead of meeting the exact issue we raised. Shooting at men of straw draws no blood. There is no danger therefore in their attacking positions, which we did not maintain.

We gladly say once for all, that we do not deny and have never denied the right of labor to organize. This they have done and should do to protect themselves from outrages of organized capital. It goes without saying, that labor has every bit as much right to organize as capital has. It needs to be said, however, at the same time, that while labor has the right to organize and laboring men have a right to quit their jobs when they can not get adequate compensation for their labor, that they have no right to shoot other men dead, who are willing to take their jobs at the prices which they refuse. It is also true they have no right to accomplish the end they seek by another route, to wit, by forbidding the buying of goods made by these substitute laborers. It is only another way of killing. The first way was by lead, the second by starvation. It would be a matter of no concern to the fellow after he was dead as to how he was killed, whether by bullet, or by the denial of chance to make a living by honest labor. Two wrongs never make a right. Labor will never rectify the outrages and high-handed robbery and oppression perpetrated by capital, by indulging themselves in the commission of outrages and oppression.

The truth is, the history of the conflict has demonstrated that unfortunately both capitalists and laborers are but human, made out of mud from the same mud bank, each will gouge and outrage the other whenever the opportunity presents itself. This is the unvarnished truth. There will never be any settlement till God gets into the conflict and both sides submit to His authority. There is no settlement for it except the gospel of Jesus Christ.

We hold and shall ever maintain that this country is not ready to surrender to Labor Unionism, to Socialism, to Anarchism or to Bolshevism. The country is too near

having surrendered to capital which we deprecate and oppose to the utmost. Such surrender is ignoble, disgraceful and ruinous.

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Love for the world and love for Christ are absolutely incompatible. They can not dwell together in the same heart.

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The impenitent soul is already lost. He will remain lost unless he repents and asks for mercy.

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Good morals are good for exactly what they are, but they are a wretchedly poor substitute for religion.

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You can do many things of a Christian sort, but they do not make you a Christian, if you neglect or refuse to do the more important thing.

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Be what you ought to be, and you will seem to be what you are; or, be utterly undisturbed if you fail so to seem to anybody.

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Some sins a man can be saved from, without having any religion at all. A covetous man is saved from all the sins of prodigality. The timid man is saved from the sins of ambition. One evil spirit will keep the door shut against the intrusion of others, but God desires and has provided for us to be saved, not from some sins, but from all sins and all sin.

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Some churches are too much like a good well a man once had. He boasted of having the best well in the neighborhood, indeed, he did not believe it had an equal in the state. However, he was candid enough to admit, that there were two things the matter with his well. It dried up in the summer and froze up in the winter. These were the only faults with his well. Are there any Sunday schools or churches like this man's well?

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If the pope was a Christian believer, why were Roman Catholics all over the world, urged to pray for rest for his soul and to do all in their power to get him out of purgatory? Nothing remotely resembling this is taught in the Bible and nothing of this sort is necessary for a real child of God, who has peace with God by faith in the Lord Jesus Christ. There remains a rest for the children of God, we are assured by the Bible itself. Christ Himself said, "Come unto me and I will give you rest." No Bible Christian goes to any purgatory. He goes to heaven, to be forever with the Lord. This popish purgatory is unbiblical and anti-biblical like much of the nonsense and flummery of this so-called church. It is man-made and God never had anything to do with it. The whole thing is an insult to Him.

## WE NEED TO BOOM OUR SUNDAY SCHOOLS

**T**HIS timely sentence appeared in a brief letter from a successful pastor the other day, and its force to me was such that I thought I should like to pass it along. There are many agencies that may be employed by a well organized church, but there are few, if any, that hold so great possibilities as the Sunday school.

A Nazarene Sunday school ought to be a great spiritual force. We expect, fairly demand, that our colleges shall have soul saving revivals in connection with their instruction in the arts and sciences; how much more reasonable to expect that our Sunday schools shall bring souls to God? People, including our own children, come to Sunday school who are not easily reached in the regular church services. We must fill our children with our doctrines and lead them into holiness.

Our Sunday school periodicals must be distinctly holiness publications, our doctrines and experiences must be clearly and constantly brought to the front in our lesson comments and teaching helps. I am in doubt as to whether we should continue indefinitely to follow the international lesson. Why could we not, at our next General Assembly, arrange for a graded series that would make our literature more scientific from the teaching standpoint, and more adapted to our special purpose of teaching spiritual religion and spreading scriptural holiness? We have a specific task and must utilize every means in its accomplishment.

We are going to do our part in booming the Sunday school. Read our "Sunday School Page" which begins in this issue. Send us the news of what your Sunday school is doing. If you are not doing anything worth reporting, do something right away and tell us about it.

## NAZARENE SCHOOLS AND DARWINISM

**R**EV. H. G. COWAN of the North Dakota-Minnesota District Assembly writes as follows: "I wish to ask you, as president of the Board of Education, a few questions which you may answer by letter or through the HERALD of HOLINESS, as you may prefer.

(1) "Is the theory of evolution (commonly known as Darwinism) taught in the schools of our church? Is it taught as a fact? Is it taught in any text books used in the schools? Is it referred to by the instructors as current scientific teaching and opposed by them? Do our instructors seek to build up in the students' minds the truth of the biblical creation and the Noachic flood as given in Genesis, rather than the godless theory of evolution?

(2) What text books on geology, biology and kindred sciences are used in our schools?

(3) Are you familiar with the writings of Professor George McCready Price of California, who in the *Sunday School Times* of August 7 and 28, 1920 had two articles entitled, 'As Geologic Ages Fade Away,' and

## EDITORIAL

J. B. CHAPMAN, D.D., Editor

"How Mendel Demolished Arm-Chair Evolution?" In these articles Professor Price showed that the biblical accounts of creation and the flood are in line with modern scientific research and that evolution is without foundation in fact. This is very interesting to believers in the Bible. I would be glad if you would elaborate this thought in the HERALD of HOLINESS. Let the truth be taught, both in our schools and in our church paper."

Like everything connected with science, evolution is a changing concept. The evolution of today would not be satisfied to name itself after Darwin, because it has modified or rejected so much that Darwin's theory required; still from the standpoint of us laymen, evolution is sufficiently defined by reference to its general aspects. Fundamentally, naturalistic evolution (the only kind that we are interested in refuting) requires the acceptance of the theory that *species* originated through the operation of natural, as distinguished from supernatural, forces. This form of evolution is materialistic and anti-Christian. Theistic evolution records the same results as naturalistic evolution, but accords intelligent direction of the processes to a personal Creator. Creationism, as taught by leaders of Christian thought at the time of the birth of evolution, holds to the chronology of Archbishop Ussher as given in the margin of the English Bible, and contends that the world, as well as all species upon the earth, were made approximately six thousand years ago and that changes requiring great periods of time have not taken place in that way at all. The illustration of the first man is used. Adam was grown at the time of creation, yet he was made just as he would have been had he been the usual number of years reaching maturity. The facts of science are the same no matter what theory of origin is adopted; therefore, the usefulness of evolution has been entirely over-estimated by its adherents. Evolution has really served no useful purpose to science itself, for it does not deal with facts at all; but science deals with facts. A man is no better and no worse as a scientist because of his view of evolution.

So far as I know, and I virtually know the principal teachers in all our schools, we do not have an evolutionist on the teaching force of the schools of our church; evolution is not taught as a fact in any of our schools, though it is admitted that the large majority of text books on science are written by authors who are evolutionists of some type; our teachers all believe the biblical account of creation and the Noachic flood, as well as everything else that the Bible teaches, we would not tolerate any other kind of teachers. Our schools use standard text books on the various sciences

and some of such books make reference to the evolutionary theory approvingly, yet I have never known one of our schools to produce an evolutionist or to send out a graduate who questioned the biblical account of creation, or of any other historical account in the Bible.

I was a college professor for eight years and I speak from experience as well as from observation when I say that the teachers, rather than the text books, determine the faith of the students in a school. Evolution, like every form of infidelity, loses most of its force when it is examined in the glare of the true light. Students must meet skepticism and evolution somewhere, they had better meet them in our own schools and discover their fallacies and weaknesses; then they will fear them no more. These are monsters because they are so presumptuous. They are bubbles that will not stand puncturing. In directing classes in the history of philosophy, I never shunned Voltaire, Rousseau, Paine or Hume. But the strength of such men is augmented by the fear which they produce. Their arguments are by no means unanswerable and in most of instances their inconsistencies are apparent. I once used a text book on sociology that was strongly evolutionary; but in connection with it, I assigned a reading course that included such books as "Evolution Exploded." In the end, I think I had fortified my class more thoroughly than would have been possible by shielding it entirely from any contact with current, erroneous, unnecessary theorizing on the matter of origins. Truth has nothing to fear from error, except that designing and presumptuous men shall lend their splendid intellects to making "the worse appear better" as did the ancient Sophists among the Greeks.

I am not familiar with the writings of Professor Price, whom you mention; but am satisfied, from your representation, that his work is sound and that it should be commended. It is true that the Bible account of creation and the flood are perfectly in line with all the facts of science and that a man may be just as scholarly and accept them as he would be if he adopted the unbaked theories of the devotees of materialism. The fact is that the scriptural account gives an adequate cause (an all-wise, all-powerful God) for everything that is, whereas, the theories of materialistic science present a very insufficient cause (unintelligent force) and leave the mind suspended. Therefore, theism is more scientific than evolution. The teaching plans I have suggested and the conclusions I have reached are, I think, fairly representative of the plans followed and the conclusions reached in our Nazarene schools.

Fenelon has well said, "Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart toward God will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need."

## Paul's Estimate of Life

By MRS. G. M. AKIN

**H**OW to carry life's burdens has been the world's problem which none could solve but Christ; but He sent out a world-wide invitation to a glorious solution in the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 2:28). Paul accepted this invitation and lived a blameless life from the day he met Christ on the Damascus road until the day of his death. When he was old in years and gray in experience, standing upon the threshold of glory, about to put his sword into the scabbard and lay his armor down, he wrote to the church at Philippi the secret of his life's success: "For me to live is Christ; to die is gain."

A. For Paul to live at all was Christ; for Christ was the source of his spiritual existence. If life could have been found otherwise, Paul certainly would have found it. In this same epistle, he wrote, "Circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; and touching the law, a Pharisee. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, I counted loss for Christ." But John says (1 John 5:12), "He that hath the Son hath life; and he that hath not the Son hath not life." Let us contend for the Bible truth that men must be "born again," if they would see the kingdom of God.

I. Life must be sustained by the source which gives it. Jesus said, "I am the bread of life;" and "If any man thirst, let him come unto me and drink." Here are the two main supports of life. Hundreds of people have been converted in holiness meetings and have then been left to starve in some cold formal church. May God hasten the day when Nazarene churches in every town and city will provide for His people that they may grow up unto perfect men in Christ.

II. For Paul to live was to produce Christ—to show forth the characteristics of Christ in his life. He wrote to the Galatians, "It pleased God to reveal his Son in me." Again he said that the glory of the mystery among the Gentiles was "Christ in you." When Christ is in us, He reveals Himself through our lips, walks with our feet, and performs deeds of mercy and love with our hands.

III. Christ was the aim and influence of his life. The farmer produces grain and other farm products, the physician cures the sick, the teacher turns out pupils with literary attainments, the Christian leads men to Christ. Paul's love for souls was boundless. He said, "Remember that by the space of three years I ceased not to warn every man night and day with tears." One great need of the church is a soul burden and travail for the lost. We should feel as did Moses when he

asked God to either forgive His people or to blot out his own name. Jeremiah said, "O that my head were waters, and mine eyes a fountain of tears, that I may weep day and night for the slain of the daughter of my people."

IV. Christ was the impulse of his life—the propelling power. Paul was borne along by the mighty tide which came from Him.

V. Christ was the crown and finisher of Paul's life; for Paul was to become at the last what Christ is. This is the hope and promise of every Christian, "We shall awake in his likeness" and find the crowning of our manhood in Him. Whether Paul looked back upon the past, at the present, into the future; within, without, behind, above, or beyond, he saw Jesus only.

B. To die is gain. No one can look upon death properly who has not lived rightly. To Paul death had no terror. It was the open door to the Elysian fields.

I. Death is a physical gain. Death has left its scar, age plows wrinkles in the fairest face, the weight of years bows us down, and

many are now tottering to the tomb. But when this mortal shall put on immortality, the step now so slow and feeble will be filled with youth and alacrity. The eyes now filled with tears will then be wiped forever.

II. Death is an intellectual gain. There are many things the mind can not grasp here, the largest part of most questions is yet to be learned; but what must be the mind's development when it shall be electrified by immortality? At birth, Isaac Newton was so small that he could be held in the palm of a man's hand, for nine days his life was despaired of; but in fifty years his mind had astonished the world. Born in a log cabin, Lincoln arose to the presidency of his nation; but what must be the development in heaven!

III. Death is a spiritual gain. Here our ideals are often unrealized, but in heaven our greatest hopes will come true. There we will be in His likeness and shall be presented faultless before His throne. If for us to live is Christ, we can say with Francis E. Willard, "How beautiful to be with God"; and with John, "We shall be like him for we shall see him as he is"; and with Paul, "To die is gain."

DENISON, TEXAS.

## One Method that Christ Pursued

By REV. W. J. CROSS

**I**N His last address, immediately prior to His arrest and crucifixion, Christ said of Himself and a few disciples, "I am the vine and ye are the branches." The articles "the" used here, indicate that He considered this the only plant of its kind in all the world. Although the world is big and the plant was then small, yet He calculated that this vine would surmount the walls of Judaism, and in its ramifications reach out into all the world. This expectation would have been the utmost of egotism and presumption, had it not have been founded upon the utmost of wisdom.

This statement was made in that part of His discourse in which He was emphasizing the matter of fruit bearing, a subject ever interesting to the anxious worker. As we read it, the truth suggests itself to us that the connection between the vine and its branches must be assured as to fact, and maintained as to experience if the results are to be gratifying to both parties. Granting this, there must have been behind it all, in the mind of Christ, a well thought out plan, for this was a tremendous undertaking.

Christ as a Redeemer had to blaze his own trails, He had no beaten paths to follow, or precedents to guide Him. He was out in an untrodden wilderness, where His were the only footprints, and where these footprints, themselves, were destined to become well trodden pathways for succeeding generations of followers; and where precedents would be established rather than followed. Christ was out to establish an institution of holiness,

governed by new principles, requiring new truths, and creating new tasks, that necessarily called for new methods of work.

Doubtless Christ would have been glad to have had the whole world come to His ministry, He would have rejoiced at seeing all men crowd about Him, eager to hear His message, in those few brief years of earthly teaching. But He spent no time vainly waiting for the unexpected; for He who knew full well the hearts of men, knew equally well that such hopes were groundless. The way was not by landslides and mass movements. He adopted the simple method of selecting a few men, and giving them intensive training, and trusting to them to carry on the work after He had gone. Hence He chose a little band of loyal men, whom he designated learners, who were to Him what branches are to the vine, to go in and out with Him as He traveled up and down, evangelizing and healing, catching His Spirit and learning of Him and becoming witnesses of His matchless works and holy living under all possible conditions. They had the full benefit of a faultless example to guide them in their outward conduct. His method was a selective method, a few called from among the many, to receive special training and fiery enduements, followed by a ministry of evangelism never surpassed in all the history of the church. In connection with this training they were given a program for the future, which He Himself envisioned for them. Christ set up a threefold program, one for them, one for Himself, and one for the kingdom. Christ always wrought to His program, and He taught them to work to theirs.

In this program for them was a definite call to service made very plain to them, a call to holiness, training in His school of experience, Pentecost, evangelizing the world, reign with Christ on earth, and the restoration of the kingdom of the Father, that God might be All and in all. The upper room and Pentecost was in this program, for it were foolish to give them a program, without the power to carry it out. The upper room baptism was to the disciples what fire and water and steam are to a well built mogul engine, that is intended to do exploits in railroad service. When He had left them and they had received their endowment, no twelve men, in any place, in the whole history of the Church, graduated with ampler fitness for their tasks, than did the original band of Christian disciples. They went out to an unbelieving world to shake empires, and to defy and challenge the hosts of sin to decisive conflict. The results have fully justified the methods adopted and pursued by Christ.

It is only as we follow His methods that we succeed. We have the best possible authority for pursuing a course that may to some seem one of conservativeness. We have the authority of not only Christ and His disciples at the beginning; but it has been the method of the Holy Ghost all through the church age. Eliezers have gone, through the years, on long journeys to far countries, to secure the bridal consent of single Rebeccas, to become the spouse of their Master's Son. The selective method of the Holy Spirit has resulted in the *ecclesia*, called out one by one, the separated and chosen of God. Those whom God foresees will take the narrow way, march straight over Golgotha's hill, the place of crucifixion, to Pentecost; then to wear the pure white garments of holiness, the attire of saints, in the very presence of a scoffing and gainsaying world, and to be unlike the world's people, separate from sin, and like our Lord separate from sinners, a peculiar people.

So long as we as a church maintain a freedom from ambition for bigness and yet cultivate the habit of trustingly entering every opened door, and have a faith that does not hesitate to undertake the impossible when we are sure that God leads, so long will holiness be the most aggressive thing in the world, and the Nazarene church the most invincible. The unholy desire for numbers, that so closely resembles a God-given ambition, but which really is in some cases the clever maneuvering of Satan, has cursed many a Spirit-born movement. Let us beware of supplanting "the fear of God before our eyes" with the fear of statistical tables. Some have been known to even go farther, in making reports and statistics a god before whom they bow down and worship. The big denomination, the big church, the big revival, the big college, the multiplied millions of money, and the glory departed. Churches with just as good a start as ours have floundered on this very shoal. Let us steer clear of it. Of course, wherever the facts absolutely justify the report, let us

make it and rejoice in it. But we might a great deal better have the facts without the report, than to make the report that facts do not in every particular justify. And when we have the bona fide report of a great victory, let us buckle on the armor a little tighter, remembering that we are a "feeble folk" with a big task.

A few well trained, well saved, well sanctified, well guided people in each community, are worth more to God, and hated more by the Devil, than the multitudes half saved, not sanctified and misguided by human expediency and worldly wisdom. We do well to look more to the quality of the few than the itching for a big number, largely for numbers' sake and yet be in tremendous earnestness in every way to add to ourselves daily such as are being saved. The spirit that will go alone with Christ, not follow the crowds, thinking the voice of the people is the voice of God, and absolutely refuses to be conformed to this world, no matter where the world is found, whether in a big thing or little, is the spirit that will make the Nazarene church go to the end of time, and to the ends of the world, and will keep her in a place where God can baptize her afresh with the Spirit of holiness and power every morning and which will make her "brighter than the sun, more glorious than the moon, and as terrible as an army with banners," she will then hear forever the whisperings of her Lord, "I am the vine and ye are the branches."

SALINE, MICH.

## Worldliness

By REV. W. R. GILLEY

WORLDLINESS has ever been a most persistent and insidious enemy of Christ, Christianity and Christian experience. The Apostle John tells us: "If any man love the world the love of the Father is not in him." James says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God." Paul gives us a concrete example of these truths when he says, "Demas hath forsaken me, having loved this present world." The Gospel record shows that it was for *envy* the Jews delivered Christ to be crucified, which tells us they were dominated by the spirit of the world, i.e., they were worldly minded. The poet has it right when he declares this vile world is no "friend to grace to help me on to God."

Worldliness is a persistent foe because it is continually about us. We can not get far away from it. It walks the streets and lives in the factories and offices. It rides the electric and steam cars. It abides in most of the homes of the city, town, and country. It has almost driven Christianity out of the church in this Laodicean age. It has taken possession of the Christian Sabbath and almost turned it from a holy day of rest and worship into a holiday of fun and frolic. It obtrudes its scarlet colored body at the holiness campmeeting where it neutralizes the power of the preacher's message by chilling the spiritual atmosphere.

It is an insidious foe because it kills the Christ out of Christianity and the love of God out of Christian experience by the *ice* method. After the first chill is over, freezing to death is a pleasant way to die. The change from feeling the chill to the pleasant sleeping stage is so gradual that one never knows when it comes. Once asleep death is certain unless there is outside intervention. In the spiritual realm the whole process is made so gradual these days that many have grown cold, backslidden and died who scarcely feel any change in their condition.

Many churches have been invaded by worldliness so completely that instead of being incubators they have become spiritual cold-storage plants and the process has been so gradual they have never noticed any change in themselves.

Worldliness is hard to define. It has so many ramifications and variations. What one preacher defines as worldliness another looks upon with complacency and considers but the natural order of things. One reason of the variety of definitions is that most of us define the symptoms rather than the thing itself. Of course it is proper to study the symptoms as a way to recognize the disease, for the symptoms belong to it, but they are not the disease; and it is a very possible mistake to confuse symptoms.

The Scriptures teach that worldliness is a thing of the heart. "Love not the world, neither the things that are in the world;... For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world" (1 John 2:15-16). This teaches that one is worldly when he lives only for time, i.e., when his affections and interest are set upon things of this world and not on things in heaven. The things may be sinful or they may be good and right things in and of themselves. For example, a man may have his affections, interest and attention fixed wholly upon his family, home and business. To this end he may be interested in community affairs, schools, political and social economics, innocent pleasures and recreation. He may be interested in the social side of church work as a moral development of the community because such development will enable him to pursue the way of earthly pleasure and happiness without distraction and danger to himself, his family, his home, and his business. He may have a passionate devotion to his family. He may be honest in business because "Honesty is the best business policy." He may live peaceably with his neighbors because they do not cross his line of pleasure, but rather minister to it. He may be clever and sociable. Yet with all these apparently good traits, and doing all these proper things he may be selfish and worldly. He may have a heart entirely devoid of religious feeling. He may have no thought of the true God of the Bible and of His demands upon his love, service and worship. He may have only an occasional thought of eternity, and when he does have such a thought he banishes it from his mind as quickly as possible, because distasteful and unpleasant. He may have a nature that a spark will set up in him the strongest rebellion against God. Just let God break in on his serenity and happiness and take away a loved one, or spoil business prospects and at once there is a flare up of rebellion and enmity against what he calls the cruelty of providence.

The danger to Christians and to Christianity when the professing church is made up largely of worldlings is evident; for worldlings, like the above described person, have no desire for prayer (except as a form), revivals, missions, spirituality, and straight preaching of the Word. To them all talk of the Bread of Heaven, the Water of Life, the spiritual blessing of God, experiencing religion and the second coming of Christ is foolish, useless and fanatical. They are too satisfied with the bread of earth to feel any need of the Bread of Heaven. They are too much interested in water for their lawn to desire the Water of Life. They think too much of the blessings of earth to be interested in the blessings of heaven. They are too devoted to experiencing the pleasures of this world to taste the powers of the world to come. They are too much occupied in getting happiness out of the present order of time to put any time or thought on the millennium. So they serve as a non-conductor of spiritual blessings, and to all other things the church and Christians must have. They are of the earth earthly, and as such stand opposed to heaven and heaven's authority. They are to the church as a giant iceberg to a North Atlantic May morning. A few of them will cause a decided drop of the spiritual thermometer. Many of them will chill lukewarm Christians and babes in Christ to death. Even their close proximity in the world necessitates the Christian to keep white hot with fervent Holy Ghost love and fire to be at all safe. They are so much of a grounder to the spiritual currents from the upper world that any true Christian living or working near them must have a private wire contact, well insulated with entire



consecration with the divine power house to keep his own battery from going dead.

Oh, Nazarenes! Let us be on our guard.\* The world is all about us. Some of it will get in the church if we are not careful. Legislation will not keep it out entirely. A red-hot gospel, Holy Ghost fire, holy love and cool-headed watchfulness by the shepherds of the flock must be ours to resist and overcome this deadly insidious foe.

"On with the Revival."

#### NORTH PACIFIC DISTRICT ASSEMBLY

Seattle was this year the "Jerusalem" to which the tribes went up for the Annual District Assembly. These annual meetings are looked forward to with glad anticipation by the laity, as well as the preachers and their wives. Seattle is so beautiful for situation that they felt an unusual interest in coming to this great thriving, teeming city of about 400,000. Many came in their automobiles from every direction.

Pastor Guy A. McShane, with his earnest corps of workers, had everything well in hand and the people were soon housed and fed. Brother Scott had the dining room matters well shaped up and "good eats" was the order of the day. Rev. H. D. Brown attended to getting the generous supply of fish, which the people did enjoy.

The services opened Tuesday night with a platform meeting. District Superintendent, Rev. S. G. Hunt, presiding. Short addresses of welcome were made by Rev. Guy A. McShane and Rev. H. D. Brown. Responses were made by Dr. J. W. Goodwin, Rev. J. T. Little and Rev. Alpin M. Bowes, all of which were of a high order, and greatly enjoyed by all. The "Smith Family" who captured all hearts during the entire Assembly, sang at this service, "I'll Be No Stranger There."

Wednesday morning, a precious sacramental service was held before the opening of the business session. About two hundred members of the Assembly and visitors were present. Reports from the pastors showed a good condition of things over the entire District. An enlarged vision for work for the coming year, with a good outlook, and never-failing uplook, seemed to be in the minds and hearts of all. Some way the Nazarenes have a swing, a movement, and a way of doing the hard and seemingly impossible things.

Several new churches were added to our list, the latest being one at Cloverdale, B. C., and our brethren from "across the line" were there in goodly numbers. How they did enjoy their first Nazarene Assembly, and they soon "caught step" with us.

Again Dr. Goodwin endeared himself to our people by his brotherly kindness, wise council and deeply spiritual tone in all his deliberations.

The evening services were seasons of refreshing and of salvation at our altars. The preaching at the evening evangelistic services, previous to the Sabbath was done by Rev. D. Rand Pierce, Rev. F. B. Smith, Rev. Mrs. DeLance Wallace and Rev. Mrs. Ethel M. Arnold, all of which was very acceptable, inspiring and helpful.

Beautiful messages in song during the Assembly were given by the Smith Family, Mr. and Mrs. G. W. Edwards, of Everett, Wash., Mrs. A. P. Gouthey, and the Lebanon Home Quartet, consisting of Rev. and Mrs. Chas. E. Rose, Miss Ada Eby and Mrs. Libbie Beach Brown.

Our visitors were, Rev. and Mrs. D. Rand Pierce, Rev. Mrs. DeLance Wallace, Brother D. L. Rice, representing the Publishing House at Kansas City, Mo.; Rev. Russell, representing the Orphanage at Peniel, Texas, and Dr. H. O. Wiley, of our school at Nampa, Idaho. The school at Nampa is much on the hearts of the people, and we decided to give some greatly needed financial help. Rev. J. T. Little raised \$1,000 and the next day Rev. H. D. Brown raised \$1,000 more.

Rev. S. G. Hunt was re-elected as District Superintendent.

There was not a discordant note throughout the Assembly. The "high line" was reached on Sunday morning. Dr. Goodwin brought a wonderful message, and as he preached we literally "sat in the heavenlies." The message was delivered under great anointing of the Holy Spirit.

In the evening Rev. A. P. Gouthey of the Free Methodist church, brought a strong and forceful message—like unto the thunderings of Methodist preaching of forty years ago. At the close of the service the altar was lined from one end to the other with seekers; some for pardon and some for purity. A most beautiful, touching and inspiring sight was that of six Filipino boys seeking. The seventh boy had the blessing and brought the other six, one was his own brother, and had the great joy of seeing them come through with the glory shine in their faces. These little brown men—our brothers—sang with uplifted hands, "My sins are remembered no more." The altar services were scenes long to be remembered.

Out in this wonderful country, as we see the fields white unto harvest, we can say with the poet, "Give me men to match my mountains" and we can take the country for our Christ.

Mrs. LIBBIE BEACH BROWN, Assembly Reporter.

(The delay of the above report is due to an unaccountable misplacement in the Composition Department.)

#### NEBRASKA DISTRICT

We are continually on the wing these days, closing up our third year's work as District Superintendent on the Nebraska District, which have been three busy years, full of service for the cause of holiness, many cares and burdens for the work but also great joy and peace of soul knowing that we were doing our best for the lost of the earth and the building up of the cause of holiness.

We are visiting the churches and holding their annual church meetings. The Lord is blessing with a spirit of unity and harmony in all the churches we have thus far visited and most of the pastors have been recalled and others will be, we feel sure, so that there will only be a few changes on the District this year. The work in most places is growing. Lone Star has closed a fine revival with forty seekers and seventeen have united with the church. Others have had more or less success. The Hebron meeting left a good influence and the seed was sown for a Church of the Nazarene later on, we believe. They want another meeting. At present the band is in Fullerton, Neb. We earnestly desire the prayers of all the 700 or more Nazarenes in Nebraska for this meeting.

We again want to urge all the pastors on the District to do their best to meet all the appointments and get the pledges all paid in as far as possible so that we can come up to the Assembly with a good record and report in these days of financial stringency. God is able to help the people meet the needs of the hour. We are expecting a great and blessed time of salvation at our Assembly-Campmeeting August 2-14. Let all pray much for an outpouring of the Holy Ghost upon us in an unusual manner.

We will close our three year's work as District Superintendent on the Nebraska District at the close of our Assembly-Campmeeting, August 14. God is leading us out into the evangelistic field and we expect to take up that work altogether after our Assembly. Any one desiring our services in any kind of meetings, in the churches and for camp, may reach us by addressing us at 1020 E St., Lincoln, Nebraska. We can give you dates after August 15th.

Dist. Supt. THEODORE LUDWIG and MINNIE E. LUDWIG.

#### EASTERN COLORADO-WYOMING ASSEMBLY

The 13th District Assembly of the Eastern Colorado-Wyoming District convened at Colorado Springs, Colo., June 29-July 3. General Superintendent R. T. Williams was our presiding officer, and the business sessions were full of interest. Everything was accomplished that was to be done and yet there was no great rush, but time sufficient for all.

On Tuesday evening Rev. T. W. Sharp, of the Arkansas District, preached and many hearts were blessed. On Wednesday evening the message was brought to us by Rev. J. E. Bates, District Superintendent of the Southern California District, at the close of which one man sought the Lord.

We shall not soon forget the great message brought to us on Thursday evening by Dr. Williams. His subject was Judas Iscariot. How our hearts were moved within us as we saw the possibility of our failing to keep the trust Christ has given to us! Several souls sought God.

Friday evening our good pastor at Florence preached to us. Sister Minnie Staples preached Saturday evening from the text "The Master is come and calleth for thee." We received a vision of self-sacrifice, such as we have not had in a long time.

Rev. J. E. Bates of Southern California represented our Pasadena University. Sister Lula Williams and Minnie Staples represented Foreign Missions, and Brother C. A. Kinder and Rev. DeLance Wallace our Publishing House. Rev. Jos. Speakes represented the Church Extension work.

Rev. A. E. Sanner was unanimously re-elected as District Superintendent. This makes the fifth year on this District for Brother Sanner.

Sunday was a great day, a very fitting one for the closing day of a harmonious Assembly. In the morning Dr. Williams conducted a beautiful baptismal service, in which a number of children were baptized and dedicated to the Lord. Dr. Williams then preached to us from 1 John 3:19. Our hearts were melted and inspired to obtain a larger measure of love to God and men. In the afternoon Brother C. P. Ellis had charge of the service. This was really a combination of three services. First there was a healing service, in which several testified to being healed. Then there was a testimony meeting, which was followed by a good message by Brother Ellis. Dr. Williams preached again in the evening, to the

blessing of all, and several souls sought the Lord at the altar.

Brother and Sister C. P. Ellis rendered good assistance with their singing all during the Assembly. We were also privileged to have Brother and Sister Kenneth Wells with us two evenings and their songs blessed our hearts.

L. E. GRATTAN, Reporter

#### WESTERN COLORADO-UTAH ASSEMBLY

The Assembly which has just closed at Grand Junction was a success and a blessing to all the saints and must have pleased God. Rev. R. T. Williams, D. D., General Superintendent, was in charge of all the sessions which guaranteed their being handled masterfully and to the glory of God. There were over forty delegates attending.

Among the visitors at the Assembly were Rev. C. A. Kinder, special representative of the Publishing House at Kansas City; Rev. Joseph N. Speakes, chairman of the Board of Extension; Rev. Oscar Hudson, of Peniel Orphanage; Rev. Bates of Pasadena University and Miss Lula Williams, returned missionary from Japan. Their presence was a deep blessing to the Assembly and was responsible for much of the fire and enthusiasm in the meetings. Dr. John Matthews of Pasadena, opened his revival week at the Assembly with pleasing vigor.

R. A. Leisy of Montrose, Colo., was elected secretary of the meeting and filled the office most creditably. Dr. Williams, with his marvelous executive ability and God-given wisdom was always just where he was wanted on all questions and his intense enthusiasm and optimism, his splendid personality and absolute devotion to the highest ideals of the sanctified standards, impressed not only the delegates but all who visited the Assembly. His messages were filled with a vibrating power which was a joy to the saints and a source of consternation and conviction to the unsaved who happened to hear him.

During the business sessions Brother Joseph Simpson of Montrose was elected treasurer of the District and also treasurer for the missionary funds.

As Rev. A. F. Balsmeier, who has capably acted as our District Superintendent during the last year, could not accept a reappointment to the office, which he could readily have received, the Assembly unanimously elected Rev. C. P. Ellis, who was holding meetings at Lamar, Colo. He accepted the offer by wire and will be here to open the battle for God July 17 or shortly thereafter. A love offering was raised for Mrs. A. F. Balsmeier, wife of the retiring District Superintendent, who has been so faithful in her duties. The offering was \$41.35. Rev. Balsmeier was voted an extra \$50 from the Home Mission funds in appreciation of his work.

Montrose, Colo., sent an invitation to the Assembly to meet in that city in 1922 and it was voted to accept the offer.

All of the various reports were received and accepted from the pastors, Sunday school superintendents and officers of the various churches. The reports were gratifying and showed well the power that had been gained in the movement in this District which is only about four years old now.

The finances of the Assembly were handled to the satisfaction of all and the apportionments and appropriations made proved beyond any doubt that big things are planned for God in this District in 1921-22.

The closing day of the Assembly, Sunday, was a memorable one. A total of \$1,831 was raised in the three meetings. In the morning a love-feast was held, in charge of Rev. J. F. Hunter of Salt Lake, who later in the day received the ordination service and became an elder. At the morning service \$180 was raised to pay Dr. Williams and to help pay the expense of the Assembly dining room service. In the afternoon \$1,560 was raised to go toward completing the interior of the new tabernacle and to apply on the church building debt. In the evening \$91 was raised for Dr. John Matthews, whose inspiring Holy Ghost messages have been a revelation to all who heard them.

The wonderful singing of Rev. Joseph Ransom of Montrose was a feature that must not be overlooked. He has a voice that equals a good, hot gospel sermon as he sings from the heart with righteousness and love for God ringing deep from his tuneful soul. The report of Miss Lula Williams, returned missionary, must also be remembered as it blessed all who heard her.

Consciousness of God's presence at the Assembly was a noticeable feature. The saints recognized God's hand in everything and they felt the great comfort of His Holy presence. Many seekers at the altar in the various services and others are coming this week, we feel sure, as Dr. Matthews's gripping sermons are sure to bring more souls to God.

Western Colorado and Utah look forward eagerly to the year that lies ahead and are determined to march forward with the standard of God and the Holy Ghost. For all that was graciously allowed us by an omnipotent and loving Father we humbly thank God.

WHIPPLE CHESTER, Assembly Reporter.

## THE SUNDAY SCHOOL

By Rev. J. WARREN SLOTE

THAT the Sunday school is the most important institution of the church is a fact that can not be successfully gainsaid. This does not argue that the Young People's Society, the Women's Missionary Society, or any other society in the church is not useful, or even necessary, to successful work by the church as a whole, but it does contend that of all the machinery of the local church, the Sunday school is the most important subdivision, and should be considered as such in the emphasis placed upon its work and in the support given to its corps of workers.

In order to fully realize the importance of the Sunday school, we must consider the work which this institution is intended to do. At first thought, each of us would doubtless say that its object is, like the object of every other subdivision of the local church, to get the Sunday school scholars converted. It is of course that. But is that its primary work? Is not the primary work of the Sunday school the instruction of those attending in the matter of the fundamental teachings of God's Word so as to lay a proper foundation for their conversion and their growth in grace and in the knowledge of our Lord Jesus Christ?

The children are sent to Sunday school for what? To receive religious instruction. And it is right here that the Sunday school has an opportunity to do a stupendous piece of work. These little ones are subject to impressions, to influences, to leadership in a degree that most grownups do not realize. The impressions made upon them, the influences to which they are subject and the leadership they follow in their early years will largely determine the course and tenor of their lives in later years. The Sunday school has its opportunity to assume leadership of these little ones when their lives are most impressionable, and it is the duty of the Sunday school to take these young lives, incorporate in them the basic teachings of God's Word, and to build up in them such Christian character that they will in due course become members of the church and useful to God, men, and women.

And the church should get a considerable proportion of its new or increased membership through the Sunday school. Perhaps that is not putting it just right, so we had better say that as the children grow up to young manhood and womanhood in the Sunday school, it is only reasonable to expect that through the teachings they have received in this institution, a very large percentage of them will be converted and become members of the church. This ought to be true. If the Sunday school, well organized and spiritual as it should be, with the opportunity it has for training young lives, can not successfully lead them to Christ and into the church, it can hardly expect to do much to reach, draw into, and hold in its membership the grownups who are less subject to leadership and whose habits of life are confirmed by years of practice.

The Sunday school is the most important institution in the machinery of the local church. It should be so considered and in order that its work be not impeded, it should have, among other things, a proper physical equipment to help in its operation; i. e., it should have sufficient space to properly place its classes and the kind of classrooms conducive to the best work. This should be considered in church building. We should not feel that the Sunday school can get along any old way, but in building should take into consideration the needs, present and probable, of a Sunday school such as "ours" ought to be, and plan the new church accordingly. Then, too, the church should have the proper literature—quarterlies, lesson sheets, charts, etc., for its work, for much depends upon the physical equipment.

Aside from the physical equipment, the organization of the Sunday school should be such as to give every one of its departments, and every class or unit in each department, the *esprit de corps*—the morale necessary to successful work. Of course, the proper spiritual life and fellowship with Christ will produce morale, but we must remember that in the Sunday school we are endeavoring to build up Christian life and the proper spirit in the entire organization is a great help.

Then last, but not least, the Sunday school should have in its officers and teachers a most devout band of consecrated and trained men and women—consecrated to God, filled with His Spirit, ready to sacrifice any and everything for the welfare of the lives

## Sunday School and Young People's Department

over which they are made overseers—and properly trained so as to know how to approach the great task of successful Sunday school work intelligently.

It is not an exaggeration to say that as a church we have developed marvelously. Truly God has been with us, but is it not also true that there is still room for decided improvement both in the methods we use in our Sunday school work and in the degree to which we apply our ideals? A few years ago we were doing well in our missionary work but we got a larger vision, and when we compare what we did last year, and more especially what we expect to do between now and the next General Assembly, what we did a few years ago will pale into insignificance. I speak of what we did, meaning, of course, what God did through us or helped us to do. So we have done good work in our Sunday school and God has blessed us, but let us study the situation a little more closely and at the same time ask God for a little larger vision, and with it an extended degree of usefulness, and then let us see what more, if anything, can be done.

The writer proposes to present for consideration in a series of articles some of the various phases of Sunday school work which he feels are worthy of consideration by all members of the church and more particularly by the preachers, Sunday school superintendents, and teachers. If any do not agree with all his views, he will feel amply repaid if they provoke thoughtful consideration and suggest better methods growing out of the readers' experience in the light of a larger vision and a greater desire for service.

CHICAGO, ILL.

## THE INTERNATIONAL SUNDAY SCHOOL

By Rev. LA FAYETTE CASSLER

## Are we drifting?

IT is now nearly sixty-one years since I yielded to an urgent request to teach a class in a Sunday school. I was but a youth—a hard working farmer's son—of course incompetent. However, as I now look back to that time, I had a few worthy qualifications. My first was a determination to master my lesson, if possible, before I appeared before my class. As a result of this, I usually held the studios attention of my boys from first to last. My superintendent thought me a success, but I wasn't, for I had not learned to bring my class into the saving touch with the Lord.

I soon found that I was about the greatest learner in the class, and while I sought to impart truths into other minds, the great Teacher had me in His school. In these years I became ineffably impressed with the largeness of divine things and the majesty of divinity, the hatefulness of sin, the unshakable truthfulness of the Bible. To me, Jesus was divine co-equal and co-eternal with the Father from an unbegun eternity. Everything had its origin in God, and everything besides Him was creative.

I never saw a book on theology, nor had we Sunday school helps as we now have; but these truths became fixed in me to abide forever.

But of the divinity and personality of the Holy Ghost I knew but little for many years. I learned from the apostle's creed, "I believe in the Holy Ghost," but that was about all.

By far the greater part of those sixty-one years were given to Sunday school efforts, and I have witnessed the coming in of many improvements; mostly in conveniences and appliances. There have also come changes that are not improvements. It is my conviction that the great Sunday school world is drifting away from the deeper things of God, and heading toward the sociological. It is become more difficult from year to year to lead the children into an experimental knowledge of Christ, than ever before.

I verily believe there is a great drift in the choosing of our Sunday school studies, from the fundamentals, toward the social and ethical. Look over the titles of the present quarter's lessons. Living,

work, health, wealth, poverty, education, recreation, rest, home, neighborhood, nation, world, the social task. Truly good things to study about, but "Do men gather grapes of thorns, or figs of thistles?" May we expect the fruits of Christianity without the experience—the life? Nor is the current quarter's lessons exceptional. Though the six months preceding gave us much of the life, and teachings of Jesus, they often magnified the historic, the social, and the ethical side of the Lord, rather than His divinity.

The world's great need is now just what it was sixty-one years ago: a living Christ, appropriated by a living faith, established in a living word, resulting in a living knowledge of Him.

Christ crowned within is the foundation of all Christian ethics, but it is possible for our children to accept an ethical Christianity without ever becoming fundamentally Christians.

Has not the time come for the several holiness bodies to get together, and decide to sidestep the arrangements of the International committee, and agree upon a series of Sunday school lessons more nearly in harmony with the pentecostal teachings of this great Spirit-born movement? I am persuaded the time has come for this great movement to make another move.

Brethren, I yield the floor.

## HOW TO KNOW THE WILL OF GOD

By Rev. C. H. LANCASTER

Often we have found it difficult to know the will of God concerning minor matters as well as those of importance. It is not safe to take every impression or imagination as coming from God. Many times they are from the enemy and are calculated to lead us into error which may wreck our faith in God and cause us to lose our souls. The Word of God is our Man of Counsel and should be consulted. Satan seeks to rush people, often those who seem to be the very best examples of holy living, into taking quick action. His plan is rush, no time to pray, to consider, or consult the Word. Do not hurry important matters. *It will pay us to take time to pray.* Pray that you may know how to ascertain the will of God. It is not always easy to know the will of God. But we say His will can be found.

The following was George Muller's plan for ascertaining the will of God:

1. "I seek at the beginning to get my heart into such a state that it has *no will of its own* in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, *whatever it may be*. When one is truly in this state, it is usually but a little way to knowledge of what His will is.

2. "Having done this, I do not leave the result to feeling or simple impression. *If so, I lay myself liable to great delusions.*

3. "I seek the will of the Spirit of God through or in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all He will do it according to the Scriptures, and never contrary to them.

4. "Next I take into account providential circumstances. These often plainly indicate His will in connection with His Word and Spirit.

5. "I ask God in prayer to reveal His will to me aright.

6. "Thus, through prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my ability and knowledge, *and then if my mind is at peace*, and continues so after two or three more petitions, I go ahead accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective."

Things for a Christian to do:

Take time to pray—do many do. Why? Because praying is hard work.

Have no will of your own in regard to a given matter. If our will is to be considered then it may be easy to get the leading, and at the same time not be led of God.

Meditate freely with an open mind upon the Word of God.

Look to both the Spirit and the Word and take into account the providential circumstances.

GREELEY, COLORADO.

### WHY ONE GIRL DID NOT GET SALVATION

GRANDMOTHER Edwards was visiting her son's family, the first time in several years, and Madge was enjoying every moment of the visit.

"Just think, grandmother," she said one morning, "I was not eight years old when you were here last, and now I am twelve. I wish that you didn't live so far back in the East, or that we were not so far out West, and then you could come every year."

"Well, I am glad to be here now, even if you have grown to be a big tall girl in the meantime," said grandmother, opening a gay little mesh bag, for she was never idle, and just now she was knitting socks for baby brother. "I am also glad that I came just at the time of the special meetings," she said. "I enjoy hearing Brother H— preach."

"Yes, he is a good preacher," said Madge, "and he tries to preach so that the children can understand him. I like that."

"I noticed that a number of children, and young people went to the altar last night," said Mrs. Edwards, "and I was sorry that you did not go too, dear. I felt very sure the Lord was speaking to you. Wasn't He?"

Madge's face flushed as she answered yes in a low tone.

"When I was a little girl," said grandmother, "it used to embarrass me very much to have people talk to me about getting my soul saved. I wasn't offended; not in the least, but I felt so ill-at-ease and tongue tied, that I couldn't say a word. It may be that you feel the same way, but I am wondering, dear little granddaughter, if you couldn't push all that aside and talk as freely with me on this subject as you do on others. Won't you try?"

Grandmother's voice was very kind, and there was such a sweet smile on her face that Madge smiled too, and said, "Yes'm, I will."

"Well then, tell me what the trouble is. Your mother wrote me three years ago that she believed you had been converted, and then during the meeting last summer I had a letter from her in which she said that she hoped you had been really saved this time. And yet I find that you do not stand up when the call is made for Christians. Have you backslidden?"

"I don't know what is the matter with me, grandmother," said Madge. "Truly, I want to be a Christian, and I have been to the altar several times and cried and prayed and confessed, and thought I got something. But if I did I didn't keep it very long. And I am ashamed to go any more. I suppose people think I am a hypocrite or that I am not in earnest. And anyhow, what's the use! I have tried, and failed so many times, that I don't believe I can ever be a Christian."

"Oh, yes, you can be a Christian, Madge. Any one can, who will meet the conditions. God promises that we will certainly find Him in that day that we seek Him with all our hearts, and His promise never fails."

"Well, I thought I was seeking Him with my whole heart. Of course, grandmother, a person must confess his sins, every one of them, and make everything right as far as he can, and I did that. I didn't keep back a thing. I confessed and straightened up everything when I was eight years old. And I felt quite happy for a while, but it didn't last. And last summer I determined I would go to the very bottom of the matter. You see we have had lots of good preaching about repentance and I knew what I had to do. So I called mother to me and confessed every story I had ever told her, and every act of disobedience and deceit, too. Maybe you think it was easy. But it wasn't, for I did not skip a single thing, and I had done some things I was terribly ashamed of."

"No, I am sure that it was not easy, Madge. But tell me how you felt when you had confessed the very last thing?"

"Oh, I was so relieved and happier than I had ever been. Mother thought I was all right at last,

## THE HOME

Conducted by Mrs. J. T. BENSON

and so did I. But grandmother, in less than a week it had all passed away. Even mother told me that she was afraid that no real change had taken place. And I knew it. For away down inside of me, I was just *exactly the same girl I had been all the time.*

"I got mad just like I used to, and was cross with my little sister, and was ugly and disobedient sometimes, in the same old way. So you know I didn't have religion."

"No, you did not have religion, dear, for religion makes us different from what we were, and if we are not different, if we are not changed, then, as you say, we haven't got it."

Mrs. Edwards had laid aside her work. She now leaned forward, and taking the girl's hand in her own, looked very earnestly into her face and said, "Madge, I want to ask you a question. I believe you made a thorough job of confessing so far as your mother was concerned, but what I want to know is this: *Have you ever in your life made a confession of your sins to God?*"

"Why, grandmother, wasn't it just the same thing when I went to mother?" asked Madge, looking somewhat bewildered. "She was the one I had wronged, and I thought if I made it all right with her, that made it right with God."

"Oh, my child," said Mrs. Edwards, "what a sad mistake that is, and how many people make it! For listen, Madge, we never wrong our fellow-creatures until we have first of all sinned against God by breaking one of His divine commandments. Do you know what sin is, my child?"

"Yes, it is doing wrong."

"Let me tell you what the Bible says about it. *Sin is the breaking of the law.* Now the laws are God's laws. He made them, and they are holy, like Himself, and good and kind, as well. And when we break one of these holy laws, or trample His divine commandments under our feet, we have *sinned, sinned against the God who gave the commandment.* And whenever we get to breaking God's laws and disobeying His commandments we always wrong some of our fellow-creatures. That is always the result of our sins. But the *sin itself* is against the holy God who owns the universe and has a right to make the laws which govern it. If you rebel against His government, and break His laws, it is certain that you will wrong your parents. You should be sorry about it, and try to right it as far as you can. But if that is all you do, then you have only been sorry for the *result* of your sin; but the *sin itself*, which was breaking one of God's commandments, still remains unconfessed, and unrepented."

Mrs. Edwards opened her Bible and pointed to the 4th verse of the 51st Psalm.

"Read that verse aloud, Madge," she said, and Madge read: "Against thee, thee only, have I sinned, and done this evil in thy sight."

"David had sinned very grievously, Madge, and his sin had brought great sorrow to others, and even death to an innocent man. I am quite sure that David was sorry about it, and often wished that he had never done such a terrible thing. But that was just *human sorrow*, and *human repentance*, and these never lead to God, and salvation. And then one day David saw himself in his relation to God. The Lord had been good to David. He had always been his friend, even when he was a poor lad, following his father's sheep. He had blessed him in a thousand ways just as He has been good to you, and me, and blessed us every day of our lives. And yet David had repaid this kindness by walking right over God's holy laws, and trampling them into the dust under his feet. Oh, it was a dreadful sight that David saw! No wonder he

went down on his face before the God he had sinned against. And now he weeps and groans with a broken heart, confessing himself a *law-breaker* and a *sinner*. He forgets all about people; even those he had wronged so fearfully, as he cries out. *It is thy laws I have broken! It is against thee, thee only that I have sinned, and done this evil in thy sight.*"

"David was confessing now to God, the one he had wronged first of all. And this was *godly sorrow*. Multitudes of people are sorry they have sinned, and they *hate the trouble* which their sins have brought into their lives. But *godly sorrow* makes us *hate the sin itself*, so that we turn away from it in horror. And that leads to true repentance, and to a real salvation. Madge, do you think your mother forgave you when you confessed to her?"

"Oh, yes, I know that she did."

"Well, my dear, I am sure that God forgives when we confess to Him. But do you think you have ever given Him the opportunity to forgive you?"

"No, I don't believe I have."

"Then go to Him, my child. Confess to Him the sins that you have committed against Him, and ask Him to forgive you. He will do it if you are sincere about it, and there are two beautiful things about going straight to God with our confessions. One is that He blots out our sins when He forgives them. Could your dear mother do that?"

"No, she couldn't do that," answered Madge.

"The other is, that when God has forgiven us, and blotted out our hateful sins, then He changes our natures by putting some of His own divine nature into us, thus we become His own dear children, and there is a great desire in our hearts to follow Him, and be like our heavenly Father. And no matter how hard she might try, I don't think your mother could do this second thing for you either."

"Oh, no, she couldn't."

"Well then, if mother can't blot out your sins, or change you so that you will be a different girl away down inside, as you express it, I believe I would go to God who can do both of these things. And He will show you what to do about your fellow-creatures whom you may have wronged, and will insist on your doing what He says, for He is very careful and faithful in all such matters."

"You have tried other ways, and failed. Why not come to the Lord himself, this time, Madge?"

And that is what she did, and of course He forgave, and saved her with a real salvation.

It may be, dear girls and boys, that some of you have been trying to get salvation *without going to the only One who has power to save*. Don't make that mistake. Just remember the Scripture which says, "And ye shall seek me, and find me when ye shall search for me with all your heart." And "Whosoever shall call upon the name of the Lord shall be saved."

### AN AFRICAN GIRL'S GIFT

Mr. J. Campbell White, in an address delivered at the Student Volunteer Convention held at Nashville, told of a wonderful gift from a young convert on the West Coast of Africa. Christmas day was being observed by the bringing of gifts "for Christ." The people were very poor. Some brought a handful of vegetables, some a few flowers, and the one who brought a coin worth a penny brought what was accounted a very valuable gift. This sixteen year old girl handed the missionary a coin worth eighty-five cents in American money. He was so astonished that he hesitated to accept it, thinking she could not have obtained it honestly. After the service, in reply to the question, she told him that she wished to give an offering to Christ that satisfied her own heart, and she had gone to a neighboring planter and bound herself out to him for the rest of her life as a slave in return for this money, and had brought it all to Christ.



## AN OPEN AIR MEETING IN BUENOS AIRES

By REV. FRANK FERGUSON

Yesterday, being a national holiday, we planned to have an open air meeting in a section where we have had a mission for some time, but have not been able to conduct open air work, as we can not well be in two places at the same time.

Brother Miller had made application at the central police department two days before for permission. This we must do each time we want to preach on the street. About 3 o'clock we met at the point decided upon, and as there was no policeman in sight it was necessary to hunt until we found one. By this time most of our little flock to that section, and some from other parts, had gathered, and a crowd of children, most of whom had at some time attended our Sunday school, gathered around. The singing and the music from the folding organ brought others, and after several songs and prayer, Brother Miller began to preach. Near by some men were playing a game of something like ten pins. At first they seemed inclined to be a little loud and boisterous, but as the service advanced we noticed that they left their play and came near to listen. They did not resume their game after the meeting was over, and some listened for quite a while at the meeting. Some who had never come into the hall seemed quite interested and came with little urging to listen. After several had spoken, interspersed with songs, we distributed a tract with a song printed on the back of it, and after singing the song left them with the people so that they might read the tract.

As the meeting broke up several of those who have been converted in the past year distributed tracts among those who were present. It was the first street meeting which some of these had ever attended. In the crowd of hearers I noticed a boy who has of late begun to attend services. He has a Bible which he won as a premium in a school which is conducted by the Anglicans. Until he came to our little hall he had never attended a gospel meeting. When he reads his Bible at night his father, who is an ignorant Catholic, puts out the light and takes the book away from him. Pray that this young man may be converted in spite of the opposition, and that he may make a worker for God.

There are about a hundred who heard the message, many of them for the first time. Keep on believing. God lives and will give victory.

## HARVESTING WHEAT IN CHINA

By MRS. A. J. SMITH, at Tainingfu.

There has not been a single beggar at our gate for two days—something quite out of the ordinary when we remember that we have had them by the hundreds at times. The reason? It is harvest time—waving fields of golden ripe grain. Men, women and children are out in the fields cutting the grain with crude knives. Others are raking the little that lies scattered, and what is then left the gleaners may gather for themselves. After the gleaners, men dig up the stubble and roots to use for fuel in the winter. The grain is hauled to the threshing floor, a level piece of ground, where a stone roller, drawn by a yoke of oxen, is the threshing machine. The grain is harvested and threshed today as it was there thousand years ago.

A few Sundays ago, after Brother Kiehn had preached, about fifty came forward for prayer. A number of them seemed to be in real earnest. All but a few prayed, and some wept and confessed their sins. Thank God for such blessed visitations of the Holy Ghost. It is this class of people that need our prayers most. When conviction is deep and people are really sorry for their sins, it is easy to get them through to victory.

I used to wonder how it would feel to stand before an audience and preach to people who had never heard the gospel. I have ceased to wonder, for I have felt the thrill that comes to the missionary when he stands and preaches to people who never (at least some of them) intelligently heard the name of Christ. A few weeks ago I had the privilege of preaching (Brother Kiehn interpreting) to a congregation of approximately three thousand. Talk about holy pleasure, that was the real thing. Glory be to Jesus!

Just opposite where I was preaching, with a wall between us, my sister, Mrs. Kiehn, was conducting an overflow meeting with some old women and mothers with their babies, the worst looking crowd I have ever seen in my days. They had just been given

## MISSIONARY DEPARTMENT

### NEW ADDRESS OF G. B. F. M.

The address of the General Board of Foreign Missions is now changed to 2905 Troost Ave., Kansas City, Mo. Please remember this in all your correspondence with them.

tickets, and the babies were getting condensed milk. There was not one that was more than a mere skeleton. To look upon those babes would melt a heart of stone. But what caused me to rejoice in the face of all this misery and woe was to hear the women sing. Led by three or four blind women they sang, "There is only one true God." How I praise God for sending us here. We want to be true, no matter what may be.

"And when He comes in bright array

To lead the conquering line,

It will be glory then to say

That He's a friend of mine."

### A TOUR OF SOUTHERN MEXICO

By REV. R. E. BOWER.

In company with Rev. J. D. Scott, my traveling companion and guide, I left the evergreen shores of Guatemala, crossed the border at Ayutla and the River Suchiate, and was in Mexico on June 10th. Boarding the Pan-American train, heavily guarded with soldiers, we arrived that night at Tapachula, where we spent a few days. Here the Presbyterians have a mission. A few days later we arrived at Jalisco, where we attended a meeting in which there were 120, some of whom had come as much as three miles. Many of these were converted before the revolution, and have stood true these ten years.

One hundred and twenty-five miles away live the Chemula Indians. They have sent a number of times to our missionaries entreating them to send them a missionary. So far we have not been able to answer this Macedonian call. After five days at Jalisco we left for San Jeronimo, where our missionary station has been temporarily closed, as we have no missionary to place there. We have a good property there, and a great field.

Next we went to Juachitan, the tribal seat of the Juachitan Indians. These Indians, especially the women, are among the handsomest Indians in the hemisphere, and the women are remarkably strong.

Though there are thousands and thousands in this tribe, there is no Protestant work among them except in the town of Tehuantepec, where there is a

mission of the Seventh Day Adventists. The town of Juchitan is a promising field to reach these Indians.

In Chiapas and Oaxaca, the two southernmost states of Mexico, where we have mission stations, are located one million Indians. In Chiapas there are fourteen different tribes. There is no Protestant work among these Indians. They are the industrious people of the nation. The Tehuanas are the most interesting of all the tribes. The Tehuana women are the olive-skinned queens of the tropics, possessing beautiful coal-black eyes, superb teeth, and luxuriant black hair. They are much addicted to wearing gold jewelry (preferably American \$20 gold pieces), and a barefoot houri may be seen wearing a necklace worth thousands of dollars. They bathe often and are clean. They are fond of brilliant colors, and delight to wear petticoats of a hue that would excite the envy of a mucau. Their embroidered waists are elaborate lace affairs; and something like an exaggerated Elizabethan ruff is worn on special occasions to add to their unquestioned attractiveness. When the traveler sees this singular headdress on a pretty Tehuana girl he thinks of some trilled enchantress from an unknown fairland.

This valley, bounded by the Pacific ocean on one side and great mountains on the other, reaching from Tehuantepec to Tapachula, three hundred miles long and fifty miles wide, containing over one million people, is one of the greatest fields for evangelization in all of Mexico. Space forbids describing here the beautiful scenery and the immense resources of this wonderful tropical country. May God speed the day when our board will place missionaries at all the strategic points in this wonderful country of opportunity.

Leaving this beautiful valley we went on to the city of Vera Cruz, where we spent two days looking about. We should locate a mission station here in this beautiful city of about a hundred thousand souls. As far as we could learn very little Protestant work of any kind is being done here. We paid a visit to the state and military prison on the Island of Gallega in the Bay of Vera Cruz, one mile from the mainland. Here is located a fort, an arsenal, a dry dock, shipyard, lighthouse, a military prison, and a chapel in which offerings were formerly made to insure a safe return from sea voyages.

### OPENING WORK AMONG THE INDIANS

By R. S. ANDERSON

From May and to May 8th we conducted meetings in the Tactic station. The presence of the Lord was very real. Souls prayed through to salvation and sanctification. Several Indians were at the altar and claimed to find the Lord.

On Sunday afternoon, the 8th, Brother R. E. Bower gave a stirring missionary address, and the people responded with a liberal offering to carry the gospel to the Indians of this field.

Brother and Sister Franklin were in the meeting one night, and several of the workers from Baja Verapaz were there during the entire meeting. Brother Scott, Superintendent, was there for the latter part of the meeting, and gave assistance to the workers.

A family of four were baptized on the last day of the meeting. The church at Tactic continues to grow. Thank God!

On Friday the brethren killed a pig and one turkey and nine hens, and prepared a big feast for all those attending the services on Sunday. The cooking was done on Saturday. It was quite a pleasure to take part with the natives in this good and well-prepared meal.

After returning from Tactic we planned a series of meetings in San Marcos, a section of the city of Coban. We have rented a building where the Image of the Ward was kept, and in it we conducted the meeting. We had Javier de la Cruz come up from Tactic and preach to the Indians in their own dialect. This was the first meeting ever conducted in the Indian tongue in this place. God set His seal on the services. Bible views were given, and the house was packed almost to overflowing each night. The attention was good, and we believe this is the beginning of great things for the thousands of Indians in this section of the world. It would have done your heart good to hear our Indian member testifying and exhorting her own people to come to the living God and leave the gods of wood and stone. Pray that we may have wisdom in opening up this work among the Indians.



Tehuana Girl (American Indian) Mexico



## Brother Bud's Good Samaritan Fund

**Beloved Samaritans** — I wonder how you all are this week. Well, I am here on the old western slope. Since landing out West I have put in two weeks at the District Assembly held in Los Angeles in the dear old First Church where we had one

of the most beautiful Assemblies that it has ever been my privilege to attend. Everything ran like it had been oiled, and the way Dr. Williams handled the business was perfectly beautiful and also delightful. Every preacher brought up a fine report, and Brother J. E. Bates was re-elected District Superintendent and every pastor goes back to his field with a determination to succeed in spite of the Devil or difficulties, and they are going to do it.

Dr. C. H. Babcock and Prof. John E. Moore had everything in fine shape to take care of the Assembly, and their committees had the details well in hand, and we surely had one great and glorious time.

After the Assembly closed I climbed in my old automobile and we started for the mountains to the wonder place called "Big Bear Lake." Big Bear is back some fifty miles in the great snow capped mountains. The lake is about 7,000 feet above sea level. It seems the heavenly Father tried to hide that great lake where it would never be found by man, but at last, they found it, but it is like everything else that is good and beautiful, man must put up a fight to get it. The great and good things of the Lord are never lying about where the lazy and trifling can just take possession of them; the good things all have to be sought after and dug out, and searched for.

This trip is so wonderful and beautiful; at some points the auto road climbs over mountain peaks 8500 feet high. I spent one week in these great mountains beholding what God hath wrought, for no man built these awful mountains; they are God-made. Somehow man feels a strange awe over him, when he

stands up by the side of a mountain peak several thousand feet high.

But now we are down off these beautiful snow capped mountains and ready to open our campmeeting at Santa Monica. You will remember when Jesus came down from the mountain the first thing that He did was to cast a devil out of a boy. Well, we preached last night at the university chapel and saw four men go through with Jesus in the good old-fashioned way, and one man gave me a dollar for the good Samaritan Fund.

Now just a word about our good work. We have placed the HERALD in 2410 homes and institutions since May 1920, in just a little over one year. Now, don't you think that we are doing the thing just right, and no make believe about it? A year ago I told a good friend that we would reach two thousand in a year, and he smiled and said that would be wonderful, but said he, "If you reach 400 you will be doing well," and behold we reached 2,010 more than he thought we could reach, and now with our tongue and pen, we are planning to reach 3,000 in the next twelve months. Don't let any man or woman falter or draw back or allow the Devil to make you believe for one minute that we can't do this thing, for we can. If we can reach 2,410 in the first year, why not work a little harder and reach 3,000 in the next twelve months? You think of it, if each Nazarene will give me ten cents, we will go over the top and put the HERALD of HOLINESS in over 3,000 homes in the next year, and think of what that means to precious souls. And again, we must put the HERALD in the mission stations around the world. They must hear of Jesus the Nazarene, and it is up to us to tell them about Him. We have the most beautiful name for a church—the Church of the Nazarene. Without a doubt, God gave the name to Dr. P. F. Breese, for the Nazarene band is owned and blessed of God, as no other body of believers is today, on the face of the earth.

Well, amen! Come on with that offering for the missionaries on the battle field, and let any one of any church help us put the HERALD in the mission stations.

In love,

UNCLE BUDDIE.

## Evangelists' Reports

### Lansing, Mich.

—We arrived at Lansing June 16th to begin a two week's meeting with pastor, Rev. R. V. Starr and evangelist, J. A. Daily. We found everything in readiness for our meeting, and a band of saints praying and pleading for a gracious revival. All of the evangelists know that when they go to Brother Starr's that everything is ready for a meeting. They had a beautiful three-pole army tent located just one block and a half from the state capitol and just across the street from the city hall; one of the most beautiful places in the city for a meeting of this kind. We had great crowds, the tent was filled at every service, and they seated the grounds on out around the tent, and still the crowds gathered, in fact they increased at every service. Brother Starr surely knows how to manage a tent meeting. He with his church were under the burden of the meeting, and they know how to pray things to pass. Brother J. A. Daily, the evangelist, of the Lansing church did all of the night preaching. Brother Daily is one of our coming evangelists. He preaches with the unction of God upon him, and he knows how to handle the crowd. Sister Carrie M. Flower, from the Flower Memorial Church of St. Louis, Missouri, was there and led several of the afternoon services. Her messages were freighted with the power and blessing of God. Monday, July the Fourth, the service opened with a great prayermeeting at nine o'clock and preaching at 10:30. Four souls were beautifully saved or sanctified at that service. That afternoon Sister Flower gave her graduating oration. We had a good rousing song service that night and closed out with great victory around the altar with souls praying through to God in the old-fashioned way. There were about seventy who prayed through to victory during the meeting. Such singing in this campaign. The young folks of this church surely do know how to sing, testify and pray the glory of God down. The church pianist and her daughter, a violinist, are ab-

solutely great. I have never heard any violinist any better than she. She is one of our students of Olivet University. The church was in good working condition. They know how to pray, agonize and work around the altar, as good as we have ever seen. In fact it was one of the greatest meetings I have ever been in outside of the meeting in which I was converted. Brother and Sister Starr took us to the station and bid us a good night, and we left rejoicing over the great victory which God was pleased to give us. We stopped over in Chicago with my old friend, Rev. M. E. Borders, and there we planned and talked over the work of the Lord. We are looking forward for a great Headquarters Campmeeting at Kansas City, Mo. Remember us at the throne of grace.—B. D. Sutton, Evangelist.

### Anderson, Ind.

—Just closed a great campaign here. This was a union meeting. There were 67 at the altar. We had a great healing service, in which one received his eyesight. He had not been able to see for five or six years. There were large crowds in attendance. We give God all the glory.—R. L. Morgan, Evangelist.

### Winchester, Ind.

—Since last reporting, I have held two meetings, and have been privileged a few times to see the old-time power manifested. The first meeting was held in the Nazarene church at Park, Indiana, with Rev. Loren Pendry as pastor, who is a blessed man of God and a real brother to work with. He has some fine people in his church. The Lord gave victory in the salvation of souls. It was what would be called a good meeting, but the woods were not set on fire. The next meeting was held in a Methodist church at Barton, Ind., Rev. W. O. Power as pastor. We knew when we went to the place that it would be a death struggle from start to finish, but knowing that this pastor would stand by us to the finish, we agreed to go. The people of the community did not come, and such indifference I never did see. But the Lord sent in people from every direction to listen to the gospel

and to pray for the meeting. Conviction settled upon the community but most of them would not yield, but the Holy Ghost was faithful and a few precious souls were snatched as brands from the burning. Sinners were converted, backsliders reclaimed and believers sanctified, and some of them were as bright as I have ever seen.—Carl Tucker.

### Springfield, Ohio

—I closed a blessed revival in Springfield June 12th. The work was thorough. The whole city did not come to God, but there were some clear conversions and sanctifications. They gave me a unanimous call to return at some future date. I went from there to God's Revivalist Camp at Cincinnati by invitation of the trustees. On account of my engagement at Greenville, Pa., I could only remain for three days; was asked to give two Bible addresses on divine healing. God honored His Word. Fully or over 200 sick were anointed and prayed for. We had some splendid healings. God was in the camp. Brothers Ruth, Norberry, Bona Fleming and the writer all had special help in preaching the Word. Rev. Will Huff came the day before I had to leave. The camp made us many friends and engagements for meetings. It was a wonderful camp. In one three hours prayermeeting from 6 to 9 a. m., the power of God came like a spiritual water spout. Brother Norberry started the song, "Hallelujah, the Ark is Coming up the Road." The giving and singing rolled on for two hours or more. We forgot the breakfast call. Money and pledges were counted and total amount was \$5,010.65. This was not the great programmed camp offering, but was a first-fruit of it. Groaning, weeping sinners crowded the altar. The writer was treated well in every way. Many ministers and friends spoke highly of the Bible messages on healing.—Rev. F. W. Cox.

### Dublin, Texas

—We have had a great meeting at the Dublin church. There were seventy-five souls in the fountain, and twenty-three joined the Nazarene church. There were great prospects ahead for this church. The pastor, Brother R. L. Averill, is a good man. God bless him. We go next to Harratt, Okla., beginning June 25th. Pray much for us.—J. A. Collier and Wife.

### Ft. Wayne, Ind.

—Just closed a real good tent meeting. The Aeolian Quartet led the singing to the glory of God. A number prayed through to real salvation. Just starting at Auburn. Rev. E. E. Taylor and wife are my collaborators.—B. T. Flanery.

### Muskogee, Okla.

—We are glad to report victory in the campaign here, and to inform the brethren that there has been added to our movement another church. Under the direction of the District Home Mission Board we opened our campaign May 23d, and ran until June 19th. The battle was hard but God gave the victory. We organized June 19th with thirty-six charter members and the church purchased the large tent we had rented and organized a Sunday school and mid-week prayermeeting. I was assisted in this meeting by Rev. S. B. Damron of Ada, his daughter, Mrs. Beasley of Hugo, Rev. Bessie Williams of Ft. Worth, Texas and Brother and Sister J. E. Tyson of Waco, Texas. We are planning to build a church at once. The church called me as pastor and I have accepted. Pray for the work at Muskogee. This is the first meeting ever held in this great city by the Nazarenes.—G. F. Haun.

### Soper, Okla.

—Just closed a great revival here. This was our first meeting under the new gospel tent that our friends by their liberal donations made it possible to get. May the Lord bless every one of them. In this meeting the Lord gave us some seventy souls, who were saved or sanctified. There was not a Nazarene in the town, but praise the Lord we have a nice band to come into the church as soon as we can get the District Superintendent down to organize. We were ably assisted in this meeting by Brother Haffey and wife of Durant and Sister Hanselman of Boswell. The Lord wonderfully blessed in their soul-stirring messages. We were well cared for. May the Lord bless every one of those big hearted people. We shall never forget them, and expect to join many of them at the meeting in the air. Our next meeting will be at Boswell, beginning July 8th. Have some open dates. Address us at Boswell, Okla., Box 206.—Hampton-Scroggins Party.

### Elysian Heights, Los Angeles, Calif.

—Since our last report to the HERALD of HOLINESS we have had eight revival meetings and have kept constantly busy in the work of the Lord. It has been a delight to work in the churches on the Pacific coast. We have had some gracious victories, several hundred people having been saved and sanctified and in almost every campaign quite a good class have been received into the church. In all these meetings we have labored alone except First Church Pasadena where we were associated with Rev. Bona Fleming, a very blessed and companionable soul winner. Our work and fellowship with the aggressive and faith-

ful pastors has been a great blessing to us personally. Some of these men are making unusual sacrifice to push the work of holiness. God bless them forever. We have been warmly received, our offerings have been excellent and we are convinced that the day of gracious revivals are not over. We are now beginning a ten days' meeting with our church at Elysian Heights, Los Angeles. The young pastor, Brother Mathis has well advertised the meeting and although this is a small church the prospects are good for a revival. Contented and busy in the Master's vineyard.—Haldor and Bertha Lillenas.

#### Mangum, Oklahoma

—We are here in a revival meeting. Brother B. F. Pritchett was to have held the meeting but for some reason he failed to arrive. The pastor phoned our pastor at Bethany to send some one, that the pianist and singer were on hand but the evangelist failed to make his appearance. He came to me at twelve o'clock Saturday and asked me if I could go. I told him I could. I left at five o'clock and arrived safely. Found the shed up and the meeting going. God is blessing, conviction is on, one in the altar last night and several gave their hands for prayer. We are looking for an old-time Holy Ghost revival. The meeting runs on over the 10th. We are out on the field again, thank the Lord. My home address is Bethany, Okla.—F. N. DeBoard, Evangelist.

#### San Fernando, California

—We have just closed a good tent meeting in San Fernando. We opened fire on the Devil May 8th and for three weeks the battle waxed hard against sin and the Devil, but certain victory came, a number were saved and sanctified, the people of God greatly blessed, for which we praise God. We hope to have a Nazarene church in that beautiful city of San Fernando. On the 19th we had a great all-day meeting which proved to be a feast of good things. Rev. C. E. Cornell preached a most inspiring and uplifting sermon at 11 a. m., and at 2:30 p. m. Rev. Joe Bates, our beloved District Superintendent, preached a powerful sermon which lifted us heavenward. Rev. W. C. Frazier, of Emmanuel Nazarene Church brought a stirring message in the evening which resulted in a number at the altar, thus closing up the day with a great victory. Rev. C. O. Miller and Mrs. E. U. Robbins greatly assisted in the services. We expect to soon give all our time to evangelistic work, if any one should want our services write J. R. Huffman, at Burbank, Calif.

#### Gary, Indiana

—Meeting began with seekers the first service and every service since has been blessed with seekers, but one. These indeed are fine folks to work with. They have invested \$3,500.00 without a single member, organization or anything to show but vision and desire. God is leading on to certain victory and there will be a good work here judging from all things present. Pray for this needy field.—J. D. Tompkins and Wife.

#### CORRESPONDENCE SCHOOL COMMENDED

I am personally acquainted with Rev. Fred E. Bennett and Rev. E. Wayne Stahl. It gives me pleasure to state that they are fully qualified for their Correspondence School instruction.

They are believers in Wesleyan doctrines. The Bible is to them the very Word of God. They exalt it in their teachings.

Brother Bennett and Brother Stahl bring to their work consecration, zeal and an ability that assured most gratifying results to their students. They seek to bring to those who take their courses a development that will make more ardent and devoted lovers of God, and more zealous and efficient helpers of men.

I cordially indorse them and urge that holiness people everywhere enroll for the correspondence work that they offer.—H. W. BARNETT, Pastor Church of the Nazarene, South Bend, Ind.

#### THE TIME IS NEAR AT HAND

Headquarters Camp Meeting at  
Kansas City, Mo.

JULY 21-31 INC. 1921

Everything is ready for the gathering of those who are expecting great things at the hand of the Lord.

Of course you are expecting to be present at this feast, and you are coming prayed up and ready for the battle.

BRING YOUR BIBLE AND  
EVANGELISTIC HYMNS

Meet Me at the  
**CHICAGO HOLINESS  
CAMPMEETING**  
AUGUST 4-14, 1921  
107TH AND RACINE AVE.  
ALL ROADS LEAD TO CHICAGO

#### Among the Churches

##### UPLAND, CALIF.

—We have just closed our Assembly year as a church for the salvation of souls. We paid all our indebtedness and our apportionments last year and now we are commencing this year with prospects for greater things, for the Master. We called Brother Corlett for another year. He did excellent work last year. We expect to hold up his hands as he sings and preaches the truth this coming year.—Edwin Mot-singer, Sec'y.

##### CONNELL, WASH.

—We are glad to report victory as we enter our labors for another year. Several of our young people have returned from the Northwest Nazarene College for the summer vacation accompanied by others who came to labor in the harvest fields. We thank God for these young people who are an encouragement to the local church. Our newly elected District Superintendent, Rev. Will H. Nerry and wife gave us a week-end meeting July 1-3. These were days of refreshing to the souls of many and a number were saved. Brother and Sister Nerry are "two of a kind" who go up the road with victory in their souls and in a manner that reminds one of a "double header" towing a train of cars over the mountains and through the valleys. They sing and preach and pray and encourage us to never give up the day. All departments of the work are advancing and we are looking for greater things in the future.—Wm. M. Irwin, Pastor.

##### WOLCOTT, VT.

—Arriving at the Wolcott church, we found a company of fire baptized men and women, with a shout of victory in the camp and a burden for the lost. We have seen twenty-one souls pray through to victory in the old-time way in our last two Sunday services and we feel that the revival fires are burning and expect greater victories as we are led on by our all conquering Christ. We feel it a greater privilege to work with these people and we can see great things ahead for our Wolcott church. We give God all the glory for the way that He is blessing both spiritually and financially.—A. B. Manchester, Pastor.

##### HOMINY, OKLA.

—The church of Hominy is getting along fine. Going over the top in every respect. We have just completed the important task of calling our pastor. The church voted all in favor of our present pastor, Rev. Russel. All members and pastor are working in wonderful harmony. We have never failed to pay our pastor in full each month. The girls and ladies of the church have recently organized a home and foreign missionary society having raised \$35.00 the first week. Pray for us that we may be ever ready and willing to do more each month for the Lord and His work.

##### A. N. Millsap.

##### HIGGINS, TEXAS.

—We closed a four week's revival here, June 26th. Sisters McCaslon and Putney in charge. A blessed time was had. Forty knelt for pardon or purity. On June 20th we organized a Church of the Nazarene with about thirty charter members. Ten have come into the church since then and at least that many more to come in soon. Nine at the altar July 3rd. We are expecting great things for our little church. To God be all the glory.—Mrs. Lottie M. Ester, Reporter.

##### BLOOMINGTON, ILL.

—The blessing of God is upon our services, the street and cottage meetings are also good. Fifteen persons have sought divine favor the last two weeks. During the four years of our pastoral work here members and friends of the church have shown us much kindness and have stood loyally with us in every forward movement. Marked advancement has been realized on every line. Recently we resigned, this seems to be quite a disappointment to the church, but we believe we are moving in the providence of God in leaving here to take the oversight of the newly organized church in Austin, Chicago.—C. H. Strong.

##### NORMAN, OKLA.

—We are glad to report that the church at Norman is marching on to victory, every department of the

work is making splendid progress. Souls are being saved right along in our regular services; four having prayed through in our last two Sunday night services. We are also receiving new members in our church. We have been on this work twenty months, and have more than doubled our membership, and the most of them are Ulthers, thank the Lord. With the scarcity of work and the great financial crisis, we have been able to meet all of our obligations, and are pretty well up on all of our appointments. These people are the salt of the earth, I love them, and they love the pastor. They have called me back for the third year and, of course I will stay. We are expecting this next year to be the greatest year of our ministry. Most of our members take the good old HERALD of HOLINESS, the best church paper in the world. Our revival begins September the second with the Rev. J. M. Ellis as evangelist. We covet the prayers of all the readers of the HERALD of HOLINESS that God will give us one of the greatest revivals that Norman people ever heard of, and we are expecting it, praise the Lord.—R. E. McCain, Pastor.

##### GEORGETOWN, ILL.

We are still in the battle for God here, and are enjoying a fair degree of His glory upon our services. We have set aside Monday evening of each week to meet at the church and do nothing but pray, an art at which Georgetown saints are good. Recently Rev. U. T. Hollenback and wife were with us over Sunday and gave us two services which resulted in five souls seeking God. During the last week we have had eight or ten seekers in our regular services, four in our cottage prayermeeting. The most of these souls found the blessing sought. Last Sunday we anointed and prayed for a lady who was an epileptic and she claimed definite healing. We praise God and press on.—P. P. Belew, Pastor.

##### CONWAY, ARK.

—Our little church in Conway moves forward with faith in God. Rev. Tucker and Elliott of California, will begin a campaign for us here under our large gospel tent, July 10th. We are looking forward for a great revival of full salvation. We covet the prayers of the saints for victory here. Our church is few in number, poor in this world's goods, but rich in faith. We wish to thank our many friends for the church building offerings sent in. Many have contributed to our building fund, with offerings amounting to from one to five dollars. Come on brethren, give us a lift. All offerings greatly appreciated. May God bless the HERALD family.—S. C. Pritchett, Pastor.

##### FLINT, MICH.

—A year ago on the 20th of June, we began an evangelistic campaign in this city under direction of the Michigan Home Missionary Board and while the battle was difficult, yet God gave us victory from the very first service which resulted in more than a hundred souls who were definitely blest. At the close of the campaign we organized with a good clean class of royal folks who have become earnest Nazarenes and are pushing on to greater victories. Since we organized, less than a year ago more than two hundred hungry souls have found deliverance at our regular services and the battle goes on. The Lord called seven young people who responded to the call and have spent one winter in Olivet in preparation for their life's work and we have six or eight others who contemplate entering school next fall. Our Young People's Society has given out more than ten thousand gospel tracts and more than five thousand dollars has gone through the church treasury since we organized. Over fifteen hundred special calls have been made by the pastor and his assistants. And for this grand success we gladly present all the glory to our blessed Savior and crown Him Lord of All.—M. S. Cooper.

#### WE ARE LOOKING FOR HIS COMING

Revelation 1:7

Jesus cometh He is on His way! He is nearer every hour! "Behold, he cometh with clouds; and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him." His heart is with His Church on earth. All His saints are waiting for the day of His appearing, and He is waiting also.

Our Lord's return will be seen by all. He will not come spiritually, for in that sense He is always here; but His coming will be material and visible, for "every eye shall see him." He will be seen by those who pierced Him. Those who once professed to love Him and have gone back to the world. They also who have refused His love, stifled their consciences, and refused His rebukes.

His coming will cause great sorrow. "All kindreds of the earth shall wail because of him." Will your heart be breaking in that general dismay, or will you welcome His appearing? How will you escape? If you are one of the kindreds of earth, and remain impenitent, you will wail at this coming. Come to Jesus now.

Write today for copies of our 20-page tract, **HE COMETH WITH CLOUDS**, by Spurgeon, which portrays vividly our Lord's coming. Price, per dozen, 35c; per 100 copies, \$2.00.

NAZARENE TRACT SOCIETY  
2109 Troost Avenue, Kansas City, Mo.

## MORRILTON, ARK.

—The Lord gave us a great day yesterday. It was our fourth Sunday here. Our interest in all of our services have almost doubled. We are spending much time in calling and praying in homes. There is almost every faith in Christendom, but we do not pass any of them up in our house to house visitation. God is wonderful, helping us to get to this people every way. The best of all we can feel His Spirit working in all of our work. The leading press-newspaper man has invited us to write a weekly sermon to the people. Beloved, let us do all we can to reach a lost world. We thank God for every open door and opportunity that God gives, and as Bacon said, "A wise man will make more opportunities than he finds." We are praying for a revival.—S. H. Erwin and Wife.

## DALLAS, ORE.

—In the providence of God, we were enabled to hold a tent meeting in Dallas, Oregon June 10 to 20, and the Lord did surely bless. A few souls found the Lord and the way was paved for a greater meeting later. We felt the call of God to go, and went, taking all the responsibility upon us, getting the tent and grounds, putting out our advertisement in this new field, but the Lord went before us. Amen. Brother Harvey and wife assisted in the music and singing. The third service we had three seekers. The Lord did bless us in preaching holiness in that needy field. We closed on Monday night with a good attendance and they said they wanted a Nazarene church there. We are now in a revival campaign in our own church at Mukilteo, Wash., with Rev. Donnell J. Smith of San Francisco. The Lord is blessing. Attendance is large and interest splendid. Pray for us.—J. W. Frazier.

## HOOKER, OKLA.

—Through the efforts of my husband as evangelist, and Brother Jesse Wooten as song leader, a very successful revival was conducted here the first of May. Following this our Superintendent, Rev. S. H. Owens, organized a new Church of the Nazarene with forty-one members. I was called as pastor and arrived last week to take charge. I have never received such a warm reception anywhere. Such a "pounding" as we received the first night. The little parsonage was furnished and ready for us. Within a few feet of it stands a new tabernacle erected for worship this summer. These are located on the lots purchased with the purpose of erecting thereon a good substantial church building. The outlook is very encouraging here. Not in many a day have I met such a Spirit-filled, enthusiastic band of workers. They believe in praying, paying, and pushing. We took in four new members Sunday and others are to follow.—Mrs. J. H. Crawford.

## SAPULPA, OKLA.

—We have just closed a big tabernacle meeting of five Sundays with Rev. Chas. Robinson and wife, evangelists and Lawson Brown as song leader. God gave us a gracious meeting with seekers at the altar almost every service, and almost everyone were happy finders, of reclamation, justification or sanctification. The anointing of God was upon Brother Robinson as he preached the Word, and we were all helped by his fine sermons. His songs of his own composition were especially enjoyed by all. Brother Lawson Brown is a good song leader and his specials were a blessing to all. The Skinner Band was with us the last three weeks and helped to make the music a specialty. Sapulpa is now on the map and you will hear from her often as we have a nice class organized with twenty-two members. The outlook is fine for doubling that in a few weeks. Our Sunday school is already organized with a fine corps of workers. Our pastor, Rev. M. J. Jones of Bethany is a live-wire, godly leader. Our finances came easily, raising nearly a thousand dollars. We erected a big tabernacle in the heart of the city and Sapulpa knew we were going to have a revival before it came. We advertised extensively; large banners on all the street cars, win-

dow cards, paper articles, extra "cyclone" cards. We also made a specialty of our street services; using a big truck with a band of workers; going all over the town several times a week. It pays to advertise. We are on the winning side and by God's help we are climbing. We thank God for the dear ones who have held on for this work. The HERALD of HOLINESS was not forgotten, and our schools were also remembered.—Mrs. A. B. Bracken.

## ST. LOUIS, MO., FLOWER MEMORIAL

—Sunday July 3d was a blessed day at Flower Memorial Church of the Nazarene. A tender, melting spirit came upon the people as they congregated for Sunday school. Special blessing and anointing came upon the pastor, Rev. B. L. Patterson as he began to read the Scripture lesson for the eleven o'clock service. He made three attempts before he was able to finish the reading of the lesson. The blessing continued upon preacher and congregation during the morning worship. This spirit characterized the evening service also and many notes of victory were given. Rev. Patterson has secured special permission to hold services in one of the city parks, and large crowds gather each Sunday and Friday evening, as the workers give out the gospel message in sermon and song and testimony. The local congregation has been somewhat depleted, by ten or fifteen of the active members removing from the city during the past six months. They are courageous, however, and are standing nobly by the work with faith in God and a burden for the lost of earth.—Reporter.

## DETROIT, MICH.

—We have just closed an eleven days' pentecostal revival with Rev. John Norberry and Rev. E. D. Joy. Although Brother Joy was only here for three days, he took hold with such earnestness that the revival started off with a tremendous swing and blessing from the very beginning. Of the character and caliber of Brother Joy's preaching, we can not speak too highly. We hope to be able to have him with us for a fall campaign, the Lord willing. Brother Norberry, whom we have all learned to love very much, came to us on the 20th. God specially blessed him and he preached a sermon Monday night never to be forgotten for its blessing and power. The most remarkable thing about this meeting was the wonderful blessing of God that was with us from the very start. Oh, how precious was the presence of the Holy Ghost. The singing of Rev. Buck and wife was a blessing to all and was a strong second line of support to the preaching. We closed the meeting amidst the shouts of the saints and the power and presence of the Lord. Expenses were more than met which will enable us to take a better hold of the future. God bless our precious Brother Norberry. Amen and Amen. We expect by the grace of God to "Keep on believing."—A. L. Leach, Pastor.

## MITCHELL, S. DAK.

—Sunday June 26th, we closed the first Nazarene meeting ever held in Sioux Falls. This is the largest city in South Dakota and we were very anxious to get our work started there. We opened the battle June 10th in our large District tabernacle. There were only two Nazarenes in this city and no one hardly knew who we were or the doctrines for which we stand. There was no money in our District treasury to support the meeting so with faith and courage we started the campaign, trusting our God, who never fails to see us through. Our local expenses ran over a hundred dollars. There were forty seekers during the meeting, fifteen the closing service, most of whom were young people. Sunday afternoon we organized our First Church of the Nazarene and appointed Mrs. W. H. Hurly as pastor. A few months ago she came to Sioux Falls and preached in an independent holiness mission, and it has largely been through her earnest efforts, that we have a Nazarene work started in this needy field. With faithful pastoral visitings we see no reason why we can not have a strong church in the near future, at this place. Mrs. Brandyberry and Brother R. A. Cunningham assisted me in this meeting. All local expenses were met and an offering given for the workers. Our next meeting is at Fedore, S. Dakota. We have another church to organize soon.—M. T. Brandyberry, Dist. Supt.

## BLACKWELL, OKLA.

—The Blackwell church still reports victory. The other Sunday morning Brother Parks the pastor, took in some new members, baptized some by sprinkling and then baptized eight by immersion at the river, in the afternoon in the presence of a large crowd of friends and fellow church members. The pastor is now taking a well earned two week's vacation. We are praying and looking forward to the World-Wide Revival next January with Dr. John Matthews, as our leader. The Blackwell church expects to go her limit for God and holiness. Amen.—Church Reporter.

## MILLTOWN, IND.

—Sunday was a great day. The church went "over the top" and raised \$700 to pay off the debt on the new church and gave a nice offering to evangelist and singer. Sunday morning we witnessed the greatest healing service we have ever seen. Praise the

Lord. Brother Davis, the pastor is doing his best to get the work established in this needy field. We are encouraged and are pushing ahead to greater victory.—Helen Peters.

## MANNINGTON, W. VA.

—We are glad to report that the church here is moving on to victory. We believe our pastor, Rev. McDaniel, is God's man for this place. Precious souls are praying through and believers are being sanctified. Calls are coming in from other places for the pastor to give them a service. The people are hungry for full gospel truths. We are believing God for a great year. Amen.—G. N. Walters, Sec'y.

## NOTES AND PERSONALS

Mrs. Grace Bowman requests the prayers of the HERALD readers for the work at Winfield, Kansas. She says "They are going through a hard trial. They were not able to redeem the property on which the little wooden tabernacle stood, and thus they are left without a place to worship. God is blessing, however, and we are holding prayermeetings in private homes. The saints are coming through the persecutions with the shine upon their faces as did the saints of old. We again plead for your prayers that God will answer soon."

Rev. M. S. Cooper, 221 Vanlue Court, Flint, Mich., states that he is contemplating locating at Olivet, Illinois, where he can place his two boys in school, and that he is entering the evangelistic field the last of September. Any one desiring his services, write him at the above address.

A sister in Louisiana who has been shut in for ten years, writes for membership in the World-Wide Prayer League. She requests prayer for her son who is unsaved. When you pray, do not forget this sister and her request.

Another band of faithful Nazarenes desire prayer for a place to worship at Cuero, Texas. Sister Iva West writes of the needy field there among the factory section of the city and that a great field is open for a church if a suitable building for worship could be secured. Their worthy efforts in this matter are commended to the District Superintendent and the Board of Church Extension.

Mrs. Eunice Wheeler of Tahlequah, Okla., writes a very touching letter in reference to her son, Arthur

## The Bottom Has Dropped Out of Song Book Prices

They have as far as prices on this new edition of "Evangelistic Hymns" is concerned. Think of it, a book bound in durable, heavy-weight manilla covers, containing 144 songs and hymns, many of them written by such authors as C. Austin Miles, Mrs. C. H. Morris, Charles Gabriel, and Mr. and Mrs. J. M. Harris, selling at 15c a copy in hundred lots.

## Evangelistic Hymns

Compiled and edited by I. G. Martin

For many years this excellent song book has been out of print. A new edition has just been completed and is ready for distribution. Just in time for the summer campmeetings and tent revivals. Two thousand copies have been ordered for the great Chicago Holiness Campmeeting. Many have pronounced this book the best collection of suitable songs for special meetings that has ever been issued. Don't fail to consider it for that coming meeting. Send for returnable sample copy if you wish. Remember that this is no cheap, shoddy book. It is printed on high quality machine finished paper and bound in strong manilla covers.

It is a credit to the publishers, to the editor, and will be to your meetings if you decide to use it.

## Note these prices:

Sample copy.....\$ .25 prepaid  
A dozen..... 2.50 prepaid  
A hundred..... 15.00 not prepaid

## NAZARENE PUBLISHING HOUSE

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## Evangelists and those in charge of book stands at summer campmeetings

## PLEASE TAKE NOTICE

Write at once for a supply of sheet music songs especially arranged for revivals.

Note: Forty per cent profit. Songs not found in any of the song books. Songs with a real swing and definite in Salvation theme.

## WRITE NOW

Evangelist E. Arthur Lewis  
Composer and Publisher

141 W. Marquette Road, Chicago, Ill.

who has suddenly disappeared. Her heart is burdened and she is anxious as to his whereabouts. May our readers pray for his return, also that God will comfort this heart-broken mother.

Rev. B. H. Haynie of Little Rock, Ark., is the evangelist in charge of the annual campmeeting of the Newberg Church at Atwood, Okla. The meeting begins July 20th. Put it on your prayer list.

Kerby S. Fields and Mary J. Morgan were united in marriage at the Nazarene church of Anderson, Ind., on the evening of June 23d. The church was beautifully decorated and a large company of friends and relatives witnessed the ceremony which was performed by the pastor, Rev. Loyd Montgomery. Mr. Fields is a licensed preacher and an evangelistic singer of ability. Miss Morgan is the daughter of Rev. and Mrs. R. L. Morgan. She is an accomplished pianist. They expect to enter the evangelistic field as singers.

Brother John Gould in a communication to the House adds the following postscript: "Our first District campmeeting was marvelously blessed of God. Brothers Chapman and Jernigan captured the hearts of these eastern folks while glory, blessing and power were characteristic of all the services. Our hearts go out in gratitude to God for His unbounded blessing upon us."—Lowell, Mass.

Just a word from Brother T. F. Harrington, Olivet, Ill.: "Attention please! Reader, have you read Dr. Chapman's editorials in the issue of the HERALD of HOLINESS under date of June 29th? They are worth careful study and consideration. Preachers, urge your people to read them, study and digest them."

Evangelists W. L. and C. I. Deboard sound a note of victory from Joplin, Mo., where the revival continues with increasing interest. More than forty professions during the week of July 9th.

Brother S. H. Hawkins gives the following note of the revival at Chanute, Kans.: "On a recent visit to Chanute, we found the revival fire burning. The Beebe party are waking up some of the dead souls of the community. Brother Beebe preaches the old-time gospel of full salvation in a way that is hard to resist. He cuts at the roots of sin and shows up iniquity in a bright light and preaches straight from the

shoulder. Miss Carol Beebe and Miss Mabel Manning sing with a harmony that is rarely found. That this party attract the people is evidenced by the fact that Sunday night the tent was crowded, cars were parked on both sides of the street for a block each way filled with people who couldn't get into the tent and hundreds packed the space between the tent and the street. Oh beloved, how many reports cease with the mention of crowds and money raised, but not so here for souls are being gloriously saved and sanctified. We heard the shouts of souls once sinners now happy in the Lord. Deep conviction has settled on the people. Pray for Chanute."

## TELEGRAMS

HERALD of HOLINESS: Seymour, Ind.  
First Church Nazarene, Seymour, destroyed by fire July fifth. Will rebuild at once. Loss eight thousand dollars.

GEORGE CHURCH, Pastor

HERALD of HOLINESS: Chariton, Iowa.  
Tri-Church camp great success. One hundred seekers. Bona Fleming, R. A. Shank and wife gave excellent service.

F. K. SMITH,  
E. R. BORTON, Pastor.

HERALD of HOLINESS: Long Beach, Calif.  
Sunday, July 10, epoch day. Over five thousand dollars given in twenty-five minutes; two hundred dollars per minute to pay for location of new church. Board of Trustees on platform. Service in charge of L. Milton Williams, President General Board of Home Missions.

J. I. HILL, Pastor.

HERALD of HOLINESS: Chanute, Kans.  
Revival closes tonight at Chanute. Another glorious victory for Evangelist T. E. Beebe with Mabel Manning and Carol F. Beebe, singers. Over sixty seekers. Number taken into church, one thousand two hundred fifty dollars raised for lot in center of city. This puts the weakest of our churches on the map.

L. F. CASSLER.

## WORLD-WIDE PRAYER LEAGUE

When a pump is frequently used, the water pours out at the first stroke, because it is high; but, if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while; and the water comes only after great efforts.

It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and words are always ready; but, if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.—FELIX NEFF.

Become a member of the World-Wide Prayer League, and help keep the pump in action. The water mark now is 767, and things are coming to pass. What will happen when it gets to high tide?

O. E. ENOS, Sec'y.

## WANTS

FOR SALE—6 lots or one and one-fourth acres joining Northwest Nazarene College grounds. Can be used for small chicken yard or garden. Will sell on very reasonable terms. Write H. A. Norling, Nampa, Idaho.

WANTED—A competent printer to take charge of a small job office in Nampa, Idaho. Address: Northwest Book and Print Shop, Nampa, Idaho.

CORRESPONDENCE SCHOOL COURSES—Bible Text Book—Homiletics—Gregg Shorthand—Moral Science (Finney)—New Testament Greek (Beginners). E. W. Stone, contributor to the Herald of Holiness, is one of the instructors in the correspondence school. Terms very reasonable. F. E. Bennett, Dept. 3, 412 Dean Bldg., South Bend, Ind.

FOR SALE—A number of houses located in Olivet, Ill. For information write or call on W. C. DeWitt, Olivet, Ill.

## SOUL WINNER'S HELPS

Suggestive and comprehensive courses by correspondence. Helpful in every phase of Christian work. Courses offered in Bible study, Homiletics, Christian Beliefs, Experimental Religion, etc.

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## Seasonable Books

Any book is a seasonable book that brings a ray of comfort and cheer to a discouraged soul, or that makes life a little brighter to the one who is weighed down with the many annoying details of every day living. The following titles are especially designed to furnish a memory verse for the day or a message that will add a rosy tint to life's outlook.

**MORNING THOUGHTS**—By Frances Ridley Havergal. A symposium of comforting messages in poetry and prose. . . .75

**BIBLE BIRTHDAY BOOK**—A beautiful birthday book, containing for each day in the year, a prayer, a promise, and a precept, as well as blank pages to record the birthdays of your friends. . . .75

**DAILY MANNA**—Daily Bible verses, with many new and helpful features. An exceptionally fine presentation volume. . . . \$1.50

**GIRL'S YEAR BOOK**—A dainty little volume, bound in orange, that any girl would be glad to have in her room, reminding her daily that God is in her world. . . .60

**DAILY LIGHT**—A miniature volume, bound in leather, with gilt edges, designed as a devotional text book, and a splendid value at the price. . . .60

The above named books are sent postpaid.

NAZARENE PUBLISHING HOUSE  
2109-15 TROOST AVENUE  
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## Enlarging Our Borders

The small square illustrated above represents the present space devoted to the mechanical operations of the Nazarene Publishing House. In this space all that is printed and manufactured is produced. In addition to being far too small, this space is not arranged to permit the most economical production. To illustrate: All the paper to be printed is carried to the presses on employees' backs, and by the same conveyance taken from the presses to the bindery. Adequate space properly arranged would permit definite saving in production operations, all of which would go to the further circulation of a full gospel by the printed page.

The large square illustrated above represents the proposed space essential to economical production. An adequate invested capital will permit such increase in space, which means a consequent increase in the spread of a full gospel. You can rest assured that the Church of the Nazarene is behind your investment, and that the triune God is interested in the spread of the gospel by the printed page.

The Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo., will be pleased to receive your investment. Write today for full information.



## NOTICE.

The Northwestern Group meeting of the Kansas City District will convene at the new Church of the Nazarene, located 5½ miles south of Palco, Kansas, beginning Thursday night, July 28, continuing over the following Sunday. Church dedication service will be held at 2 o'clock Sunday afternoon. A hearty welcome is extended to all the pastors and laymen.

HARRISON O. DAVIS, Pastor.

## PASTORAL ARRANGEMENTS

## BRITISH ISLES DISTRICT

Dist. Supt., George Sharpe, Glasgow, Scotland.	
Dist. Sec'y., Wm. Turnbull, Mar Lodge, Uddingston, Scotland.	
Dist. Treas., Robert Collins, Uddingston, Scotland.	
Addressed	Robert Purris
Blairtyre	W. L. Telford
Oldersome	Edmund Baren
Merley	John H. Hynd
Falshay	John H. Lewis
Parthead, Glasgow	George Sharpe
James Jack	
Perth	Kenneth McIllicchie
Uddingston	Peter Clark

## ALBERTA DISTRICT

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## ATTENTION, NAZARENES

I now have several open dates for the fall and winter season. Have had four years' experience in evangelistic work as pianist and singer. Can also lead young peoples' meetings, children's meetings, etc. Address communications to Thelma Atkinson, Ambboy, Ind.

This is to notify campmeetings and holiness associations, also the holiness people at large, that we have heard Miss Thelma Atkinson of Ambboy, Ind., play for the campmeeting at Alexandria, Ind., and consider her one among the best pianists we have met in our travels. No campmeeting or holiness association would make a mistake in calling Miss Atkinson to play for them.

Signed:

BUD ROBINSON,  
JOHN E. MOORE.

## CAMPMEETING CALENDAR

TUSCALOOSA, ALA. Oct. 7-30. Workers: Dr. John Matthews and A. H. Johnston. Address, S. B. Day, 414 Greensboro Ave., Tuscaloosa, Ala.

BREBE, ARK.—Campmeeting August 26 to September 11. Workers: Dr. J. B. Chapman, evangelist. Rev. J. E. Linza and wife in charge of music and song service.

KIRK, COLO. Sixth Annual Eastern Colorado Nazarene Campmeeting will convene Aug. 18-28 on the grounds of the Olivet Church of the Nazarene 5 miles northeast of Kirk. Rev. W. E. Shepard and Rev. C. E. Roberts, Evangelists. Rev. J. S. Hanson, singer. For information write, Rev. M. R. Dutton, Box 742, Yuma, Colo.

SNYDER, COLO. Annual Camp under the auspices of Snyder Church of the Nazarene. Sept. 1-11. Workers: Rev. W. E. Shepard, Evangelist. For information write, Orville Sparrow, Snyder, Colo.

PINE FOREST, FLA. Annual Holiness Campmeeting July 29 to Aug. 14. Workers: Rev. and Mrs. H. H. Hooker and Rev. A. B. Anderson, all of Jasper, Ala. Address U. H. Grimsar, Almore, Ala.

ADRAIN, GA.—Adrian campmeeting of the Church of the Nazarene, July 28-Aug. 7. District Preacher's Meeting will be held also at the same place and time. Preachers will be entertained free.—W. R. Hanson, District Superintendent.

BONNIE, ILL. Campmeeting August 18-28. Workers: Revs. Allie and Emma Irick, Pilot Point, Texas; Prof. John E. Moore, Los Angeles, Calif.; Rev. S. T. Baird, Pres., Bell-River, Ill.; W. T. Lawson, Cor. Sec'y., Whittington, Ill.

CHICAGO, ILL.—The Chicago Holiness Campmeeting, 107th and Racine Ave., August 4-14. Workers: Rev. R. T. Williams, Rev. L. Milton Williams, Rev. Charles H. Babcock, Rev. Bud Robinson, Rev. Stella E. Crooks, Rev. F. W. Safford and wife, Rev. H. B. Wallin, Miss Virginia Shaffer. Mrs. Emma Johnson and Mrs. Emma Berry, leaders Children's Meetings. Rev. E. G. Anderson in charge of the Missionary Service. J. Iva Hilyard, Sec'y., 357 W. 63rd St., Chicago, Ill.

BOONVILLE, IND.—July 17-31. Geo. and Etta Moore. For information address Rev. A. L. Perkins, Pastor.

MOHAWK, IND.—July 27 to August 15. Convention and tent meeting. Pastors of surrounding district will assist. Dr. J. E. L. Moore and the Acollan Quartet will come August 1, and continue over two Sundays with those coming from a distance will be entertained free. For information write to Rev. Albert I. Schocke, Mohawk, Ind.

MUNCIE, IND., July 10-31. Workers: Rev. C. E. Roberts and wife and their evangelistic party. There will be plenty of room on the grounds for living tents; any one desiring to may bring a tent, or tents may be rented at a reasonable rate. We invite the churches near by to lay plans to attend this Holy Ghost revival. For further information write the pastor, E. E. Turner, 315 Columbia Ave., Muncie, Ind.

WHEELING, IND.—Campmeeting, August 5 to 14. Workers: Rev. R. W. Chatfield, Brother and Sister Moore. Miss Stella McRoberts, pianist. For further information, write Mrs. Ruth Ford McRoberts, Hazelton, Ind., R. 1.

WHITCOMB, IND.—Union Holiness Campmeeting July 29 to Aug. 14. Workers: Rev. James Short, J. E. Redman; Mrs. J. E. Redman; Miss Cora E. Starley; Miss Nellie Rawlin. Address, Mrs. J. E. Redman, Brookville, Ind.

WINCHESTER, IND.—Annual campmeeting of the Randolph County Holiness Association, August 11-21. Workers: Rev. Bona and John Fleming. Everybody welcome. Come praying. Carl Tucker, Secretary.

CLIMBING HILL, IOWA.—Sixteenth annual campmeeting of the Holiness Apostolic Association, July 13-25. Evangelist, Rona Fleming. A. Fred Christensen, Pastor. Write, L. W. Strong, Sun, Hornick, Iowa.

MELCHER, IOWA.—Marion County Holiness Association, July 15-31. Rev. R. L. Morgan of Indiana, evangelist. Rev. A. H. Johnston of Ohio, choir director and song leader. Mrs. A. H. Johnston, pianist. Mrs. Sadie Snell, Sec'y.

HAVILAND, KAN.—Second annual campmeeting of the Kansas County Holiness Association, Sept. 1-11. Workers: Jack Linn and wife and J. L. Glascock. Address, S. T. Clark, Pres., Haviland, Kan.

PAOLA, KAN.—July 28th to August 7th. Workers: W. O. Nease, evangelist; S. T. Clark and wife, Pres. Vanmeter and daughter, Rev. C. J. Garrett, Pres. For information write J. H. Vierli, Sec'y., Paola, Kan.

WICHITA, KAN.—The thirty-second annual campmeeting of the Kansas State Holiness Association, August 18-28. Workers: Rev. Charles Staker, Rev. W. H. Huff, Rev. R. T. Williams, Miss Stella McNutt and Prof. A. H. Johnston and wife. W. R. Cain, Sec'y., 515 S. Veno st., Wichita, Kan.

CARTHAGE, KY.—Holiness Campmeeting, Aug. 19-28. Workers: Rev. E. E. Shelhamer; Mrs. Julia Shelhamer; J. E. Redman; Mrs. J. E. Redman; Miss Cora E. Sharley; John Drake. Address, J. R. Moore, California, Ky., R. F. D. 1.

## THE GLAD STORY

The other day I received a card from one of the students of BETHANY-PENIEL COLLEGE, who is holding a revival meeting. He said, "I have been telling the glad story ever since I left Bethany." An excerpt from a letter from another student says, "Several have been to the altar, some have been blessed, and we are expecting many more before the meeting closes." A business man wrote us from a neighboring state, "BETHANY-PENIEL COLLEGE is doing a great work. It is impossible to estimate the good influence it is radiating all over the country." He inclosed a substantial check.

BETHANY-PENIEL COLLEGE offers no other excuse for existence than that she may do just such work as this. She need offer no other. Sin in all its forms is cursing the land. Materialism, skepticism, and pagan philosophies have befogged the spiritual vision of theological professors and, to a large extent, the ministers. Worldliness, formality, and humanitarian enterprises are swamping the churches. It is our aim to turn out young people sound in doctrine, clear of vision, and with a personal knowledge of God to preach a living gospel that will save men from sin and damnation. Could there be a greater work?

We have called to the head of the Theological Department, Prof. C. A. McConnell, whom you all know and love. He is "full of faith and the Holy Ghost." He will be assisted by Prof. S. S. White, who is one of the most scholarly and devout men of our church, and by Prof. L. M. May, the Dean of our school. This unusually strong combination insures the success of the department.

Please pray for this great work!

BETHANY-PENIEL COLLEGE

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## HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

Published Every Wednesday at the Nazarene Publishing House,  
2109-2116 Troost Avenue, Kansas City, Mo.Rev. S. F. HAYES, D.D.,  
Rev. J. B. CHAPMAN, D.D.,  
Editors

Subscription Price—\$1.50 a year in advance.  
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in change of address.

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ASPEN GROVE, Ky.—Aspen Grove Holiness meeting, Sept. 9-21. Workers: J. E. Rodmon; Mrs. J. E. Rodmon; Miss Cora E. Sharley; John Drake. Address, S. Maddox, Newport, Ky., Star Route.

LAPLATA, Mo.—Nazarene Campmeeting July 29 to August 7. Situated on Poplar Creek branch Penn. R. R. Workers: Pastors of southern end of District. Rev. J. H. Penn, Manager.

LESLIE, Mo.—Nazarene District Campmeeting Aug. 12-21. (On the B. & O. R. R. half way between Philadelphia and Baltimore.) Workers: District Superintendent and Pastors of the District. For information, tents, etc., address Rev. John Nielson, Berkeley, Va.

CLARENCE, Mo.—Annual North Missouri Holiness Campmeeting, Aug. 11-21. Rev. James B. Chapman, D. D., will be the evangelist in charge. For further information, write Rev. P. C. Norton, Clarence, Mo.

KANSAS CITY, Mo.—First Annual Headquarters Tent Campmeeting (Nazarene) July 31-31. Evangelists: Rev. M. E. Borders of Chicago, Ill., and Rev. J. B. Chapman of Bethany, Okla. Prof. D. D. Sutton and wife, song leaders. For particulars, address Rev. E. J. Fleming, Pres., or Mr. Charles Swinn, Sec'y, at 2109 Troost Ave., Kansas City, Mo.

MAIDEN, Mo.—Southeast Missouri Nazarene Association Campmeeting, Aug. 21-31. Workers: Rev. Burton A. Hall, evangelist; Prof. A. S. London, musical director; Mrs. London and Mrs. Anna Irwin, pianists. Miss Virginia Shaffer, soloist. For information, address Rev. W. A. Menneke, Pres., or A. L. Underhill, Sec'y, Maiden, Mo.

HASTINGS, Neb.—(Prospect Park) Nebraska State Nazarene Campmeeting and Assembly, Aug. 2-14. Workers: General Supt. Dr. J. W. Goodwin, C. W. Ruth, H. M. Chambers, C. C. Rinebarger, Mrs. Minnie E. Ludwig, Pastors from the District. Come and bring your friends and unsaved loved ones. For information regarding tents and entertainment, write Rev. H. N. Hass, Sec'y-Treas., Hastings, Neb.

WISTER, OKLA.—The Shilale Campmeeting, Aug. 10-22. Evangelists: Rev. A. G. Jeffries, Rev. Mark Whitney. Plenty of room on grounds for tenting. For further information, write I. L. Harrison, Sec'y., Wister, Okla.

PORTLAND, ORE.—Oregon State Holiness Association campmeeting, July 21-31. Workers: Charles Stalker and David Hill, evangelists. Prof. Kenneth and Eunice Wells in charge of music. Address Catherine L. Dickey, Sec'y, 293 E. 34th st., Portland, Ore.

COUNNEAUVILLE, PA.—August 5-14. Workers: Wm. Huff, Bud Robinson, A. P. Gouthy, J. M. Harris, Thos. C. Henderson, Miss Ruth Harris and Miss Alice Jones. Address, Rev. C. L. Green, West Springfield, Pa.

DYER, TENN.—Vincent Springs Campmeeting, Aug. 10-28. Workers: Dr. E. P. Elyson and wife, Miss Essie Morris, song leader. Address, Joe T. Hall, sec'y, Dyer, Tenn.

UDA SPRINGS (7 miles from Martin, Tenn.) Aug. 4-14. Dr. E. P. Elyson and wife in charge. J. E. McDowell, Pres., Fulton, Ky. Miss Phoebe Catron, Sec'y, Union City, Tenn.

AQUILLA, TEXAS.—Yates Camp, Aug. 2-12. Allie Irick, Dist. Supt., in charge. Address, Rev. D. C. Gafford, Aquilla, Texas.

HEOLEY, TEXAS.—July 22-31. Workers: District Superintendent, Rev. Allie Irick and wife, and singers. Everybody invited. Meeting will be held under big gospel tent. Pray for us. Address, Rev. S. L. Wood, Pastor.

MINERAL WELLS, TEXAS, Sept. 15-25. Workers: Rev. Allie Irick, Dist. Supt., Rev. Mrs. Emma Irick, Dist. Evangelist, with a number of other competent workers. For particulars write, Rev. W. B. Pinson, Pastor, 500 S. E. 5th Ave., Mineral Wells, Texas.

PILOT POINT, TEXAS, Sept. 2-12. Allie and Emma Irick, in charge. Address, Rev. J. F. Roberts.

PARK LANE, VA. Aug. 12-22. Rev. E. J. Moffitt, evangelist in charge. Camp grounds located near Washington, D. C. Bus line direct from Washington. Also electric line. C. R. Master, Rosslyn, Va., R. F. D. No. 1.

EVERETT, WASH.—Tent Meeting, July 20 to Aug. 7. Mrs. DeLance Wallace, evangelist, assisted by Nazarene pastors. The Nazarene churches of the north end of the North Pacific District are uniting in this meeting. For information, address Rev. Guy McShane, 211 N. 26th St., Seattle, Wash.

## DIRECTORIES

## GENERAL SUPERINTENDENTS

M. F. REYNOLDS.....Kansas City, Mo.  
Office, 2109 Troost Avenue  
Residence, 10 Summit st., Haverhill, Mass.

## District Assemblies

## Foreign Mission Assemblies or Annual Meetings

South Africa, Swaziland.....(about) August 10, 1921  
India, Western.....(about) September 25, 1921  
India, Eastern.....(about) October 19, 1921  
China.....(about) November 18, 1921  
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas  
208 North Rosemont Avenue  
Office 2109 Troost Avenue, Kansas City, Mo.

## Fall District Assemblies

Indiana (Seymour).....Aug. 31 to Sept. 4  
Tennessee (Clarksville).....Sept. 7 to 11  
Kentucky (Newport).....September 14 to 18  
Missouri (St. Louis).....September 21 to 25  
Mississippi (Magnolia).....September 27 to October 2  
Alabama (Jasper).....October 5 to 9  
Georgia.....October 12 to 16  
Florida.....October 19 to 23  
Texas (DeLeon).....October 26 to 30  
Hambin (Abilene).....November 2 to 6  
San Antonio (Waco).....November 9 to 13

A. W. GOODWIN.....Pasadena, Calif.  
1850 North Sierra Bonita Avenue.

## Spring District Assemblies

North Dakota, Convention.....July 26 to 31  
Nebraska (Hastings, Neb.).....Aug. 3 to 7

## Campmeeting

Frankfort, Ind.....August 11 to 31

## Fall District Assemblies

Iowa (Des Moines).....August 26 to 29  
Chicago Central (Ullmet, Ill.).....August 31 to September 4  
Kansas (Hutchinson).....September 7 to 11  
South Dakota (Mitchell).....September 14 to 18  
Michigan (Lansing).....September 21 to 25  
Convention (Detroit, Mich.).....September 28 to October 2  
Western Oklahoma (Bethany, Okla.).....October 5 to 9

## DISTRICT SUPERINTENDENTS

Eastern Oklahoma (Hemphill, Okla.).....October 12 to 16  
Arkansas (Beary, Ark.).....October 19 to 23  
Little Rock (Little Rock, Ark.).....October 26 to 30  
Louisiana (Lake Charles, La.).....November 2 to 6

ALABAMA—H. H. Hooker.....A. Jasper, Ala.  
ALBERTA—James B. Bury.....Colbourn, Alta. Can.  
ARIZONA—H. C. Gable.....Flagstaff, Ariz.  
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LOUISIANA—W. M. D. Gaar.....Route 3, Box 55, Winfield, La.  
MANITOBA-BASE—W. B. Tait.....Rush Lake, Sask.  
MICHIGAN—C. L. Bradley.....Grand Rapids, Mich.  
54 Sutton street, S. W.  
MISSISSIPPI—B. F. Tate.....Cleveland, Miss.  
MISSOURI—L. W. Dodson.....Clarence, Mo.  
NEBRASKA—Theodore Ludwig.....1070 E. street, Lincoln, Neb.  
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P. O. Box 362.  
NORTH PACIFIC—G. S. Hunt.....1414 Kilbourne st., Seattle, Wash.  
NORTHWEST—Will H. Nerry.....712 W. Nora Ave., Spokane, Wash.  
OHIO—C. R. Chilton.....1231 Highland Ave., Columbus Ohio  
PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio  
514 Jackson street.  
SAN ANTONIO—E. W. Wells.....1503 Trinity St., Austin, Texas  
SOUTH DAKOTA—M. T. Brandyberry.....Mitchell, S. D.  
SOUTHERN CALIFORNIA—J. E. Bates.....Pasadena, Calif.  
1179 Brevard street.  
SOUTHWEST (Mexico)—H. J. Kerns.....Deming, New Mexico  
TENNESSEE—E. P. Elyson.....East Station, Nashville, Tenn.  
WASHINGTON-PHILADELPHIA—J. T. Maybury, Philadelphia, Pa.  
3929 Parrish street.  
WESTERN COLORADO-UTAH—C. P. Eibs.....Grand Junction, Colo.  
WESTERN OKLAHOMA—S. H. Owens.....Bethany, Okla.

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# Great Annual Campmeeting

Nampa, Idaho, - - - September 15-25, 1921

A Nazarene Campmeeting in the interests of the

Entire Northwest Educational District

## EVANGELISTS



Dr. J. B. Chapman, editor of the *Herald of Holiness* and former president of Peniel College, and president of the General Board of Education. Dr. Chapman is a strong evangelist of wide reputation. What Dr. Chapman says about "old-time religion" you will remember. His messages breathe the atmosphere of clear thought, profound conviction, and great unction.

Professor B. D. Sutton, song evangelist and music director. Professor Sutton sings, and he makes you sing. What would a campmeeting be without the swing of our holiness songs?



Dr. H. Orton Wiley, president of the Northwest Nazarene College, at Nampa, with the members of the faculty and a host of fire-baptized students will help pray the glory down and shout the victory.



Rev. C. Howard Davis, a man of wide experience in campmeeting work will have charge of the services. Rev. Davis has had charge of some of the largest camps on the coast and his ability in the direction of affairs is unquestioned.

Rev. J. T. Little, executive secretary of the college, will be present to report the success of the great campaign in the interests of the college. Rev. Little is constantly on the field, and is known and loved by all the people of this educational territory as perhaps no other person is known.



### Order of Services.

6:30 a. m. Morning Prayermeeting.

9:00 a. m. People's Meeting.

10:30 a. m. Preaching.

2:30 p. m. Preaching.

3:30 p. m. Children's Meeting.

6:30 p. m. Young People's Meeting.

7:45 p. m. Preaching.

### Reasons Why You Should Attend

**BECAUSE:** God has graciously blessed this campmeeting every year. This camp is a splendid place to bring your friends to enjoy a feast of spiritual things.

It is the campmeeting for the entire educational district. We are planning and praying for the best campmeeting ever held here.

**TENTS AND EQUIPMENT:** Tents 10 x 12 can be rented for \$7.00, for the entire meeting.

Tents 12 x 14 can be rented for \$9.00, for the entire meeting.

Single cots, \$1.00.

Dining hall, cafeteria plan, on the grounds. Electric lights and all modern conveniences. Pastors and their wives, and other ministers actively engaged in the work will be entertained free.

Let every one in this entire Northwest Educational District rally to the support of this meeting and open the college year with a great spiritual tide of victory.

Ministers and other workers will be present from the entire Northwest. Begin now to pray for the campmeeting. Lay your plans to be present and give yourself untiringly to this great work. What we do this year will mean much to the cause of holiness in this great growing country.