

HERALD of HOLINESS

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

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EDITORIAL

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

"Think on These Things"

There is no third choice: we must either believe that Jesus can save from all sin, inbred sin as well as actual transgressions, or we must believe that the Devil has more power than Christ. We are all extremists on this question, either we are extremists for Christ or we are extremists for the Devil.

It is a reflection on God's power to say that He can not save from all sin and it is a charge against His goodness to say that He will not do so.

The need of mankind is so deep seated that it can not be reached by legislation, not even by education. Only regeneration and entire sanctification are sufficient to meet the deepest needs of us all.

It is useless to minimize the hideous and damning nature of sin, or to blind our eyes to its universality; but, thank God that we can magnify the power of grace and offer the saving message to all men.

The Devil is mighty, but Christ is almighty; sin is indescribably terrible both in its depths and in its consequences; but "The blood of Jesus Christ His Son cleanseth us from all sin."

"They that are in the flesh can not please God; but ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." Therefore, if the Spirit of God truly dwells in you, you can please God.

"Greater is He that is in you than he that is in the world," and this is the reason that a sanctified Christian can overcome the world. The same evidences of dress and behavior which indicate that the world is getting on top also indicate that "The Keeper of the soul" is being neglected and driven out.

When a business man "Goes broke full handed" we brand him as dishonest. Without pressing the analogy, we will all admit that "His grace is sufficient" and that people backslide only because they will not draw on the resources which God has provided for them.

God has a perfect right to require us to be holy, since He has provided grace to make us so and has offered it to us upon conditions with which we are all able to comply.

"A measure of light is a measure of responsibility." "To him that knoweth to do good and doeth it not, to him it is sin." "The servant that knew his Lord's will and did it not shall be beaten with many stripes." Men are not lost for lack of light but for want of grace.

The Blood of Jesus Christ

BEGINNING with Abel's sacrifice of the *firstlings* of his flock, the "Scarlet cord" of blood marks the course of that religion to which God had respect all down through the centuries of the Old Covenant. This was not accidental, but intentional and prophetic; for the thousands of beasts and birds whose blood was poured out on Jewish altars were index fingers pointing forward impressively and constantly to "The Lamb of God."

The life of Jesus was replete with miracles both of power and of wisdom, but the Master, Himself, never forgot that some day He was to be "Lifted up from the earth" on a cross of wood to give His life for the men whom He came to save.

After His decease, His apostles never failed to add "And Him crucified" to their preaching of "Jesus Christ."

"The blood of Jesus Christ" is a Scriptural formula for describing the finished work of atonement for the sins of men and for setting forth the highest hope for reconciliation to God.

The Blood is a guarantee of pardon to every penitent sinner, for it marks the climax of the sufferings endured by "The sinner's substitute." The promises to make scarlet sins like wool and crimson sins like snow are based upon the fact that the scarlet and crimson blood of Jesus stands "over against" the guilt of the penitent seeker for God's mercy.

The Blood is a fountain in which every believer may "Wash and be clean" from inbred corruption; for it constitutes the fountain "Opened to the house of David and to the inhabitants of Jerusalem for the sin and for uncleanness,"

The Blood is an ever flowing stream to keep the purified soul white; for "The blood of Jesus Christ cleanseth us from all sin!"

And there are no substitutes for the blood. Only the blood can save, only the blood can cleanse and sanctify, only the blood can keep us clean, only the blood will be an acceptable plea at the Judgment and the blood will be the dominant note in the song of the redeemed forever more.

THE GENIUS OF OUR CHURCH

WHenever any one has accomplished anything worth while, some one has minified the accomplishment right away by saying, "Oh, well, he is a genius." Usually this word *genius* is understood to imply some natural endowment which takes the person in question out of the class of ordinary mortals. But more often than otherwise, this *genius* is no mysterious thing at all. One great musician said his own genius consisted of ten hours of practice each day for fifteen years.

Some people explain that the Church of the Nazarene has a genius for raising money for missions and other calls of our work, for opening new fields and organizing new churches, for conducting revivals and for carrying through unusual projects in general.

But the Nazarene *genius* is no more of a mystery than was that of the musician mentioned above. The genius of Nazarenes is *sacrifice*. The work of our church is undertaken with the understanding that our people have consecrated themselves and all they have to God and that He can get any thing and every thing that any of us have by just indicating to us that He wants it.

People who are seeking an easy berth are not likely to feel at home in the Church of the Nazarene. The Church of the Nazarene is an army, not a hospital; a field of labor, not a rest home. We expect to lose sleep in watching and shed tears in prayer. We expect the requirements of our work to be such as to require us to give of our substance to the very limit. Paying the tithe is the minimum with the true Nazarene: he multiplies his tithe by the abundance of his offerings; and he does not measure his sacrifice by the amount that he gives but by how much he has left. With the heathen dying without the gospel and our own nation famishing for the true Bread of Life, it ought to be a disgrace for a Nazarene, or any Christian for that matter, to die rich.

The Church of the Nazarene can not boast of its numbers or glory in its riches, but it has the opportunity of the age for the employment of the genius of true sacrifice and this is better than either numbers or riches.

THE BELIEVER'S HERITAGE

GOD never takes one from the flesh pots of Egypt until He has provided the fruits of Canaan for his possession. The gospel that would leave the believer unsatisfied is not the gospel of Christ. Those who leave all to follow Him are promised a hundred fold now in this present life, as well as eternal life in the world to come.

There is something wrong with that concept of Christianity which accounts the believer an object of pity and solicits for him the sympathy of the unconverted world. The New Testament exalts the estate of the Christian and makes him debtor to every other

man on account of his obligation to share the fortune which he has so freely received.

It is one of the faults of current preaching that so much is said of the past and of the future. This is a glorious day itself to the man who possesses the "Dispensational blessing." The religion of the ancients was largely a religion of types and shadows; yet not shadows of a glorious and blessed future in heaven, but shadows of the heritage of the believer upon whom should be poured out the riches of the heavenly pentecost.

The rest which "Remaineth for the people of God" is the rest which the purified believer enjoys, and it is a rest from sin and self. Rest from the presence, as well as from the guilt and power of sin. Rest from the depravity of nature, as well as from the torture of a condemned conscience. It is the rest of purity, the rest of faith, the rest of reserved and overcoming spiritual power. This rest is more precious because it comes right amidst the labor and care of a life among men on earth. It is every believer's normal right and privilege to be sanctified wholly and to enjoy the heritage of spiritual blessings which were fore-shadowed by the earthly Canaan which God gave His ancient people.

CARELESS AND UNKIND CRITICISM

IN our aversion to compromise, there is danger that we will become unkind and censorious. It is so easy to pass on from fidelity to our own conscience to the "judgment seat." Commendable loyalty easily degenerates into condemnable obstinacy. The true prophet of God by a slight loss of grace becomes the contemptible mote hunter.

It takes less grace to criticize than it does to co-operate, therefore, we must always be on our guard against that hindering fault-finding that always defeats the purposes of the kingdom of God. We can find something to criticize in every branch and phase of the work of the church, if we are looking for such things. Our leaders are human and they, like you and me, make some mistakes. Then, if we insist on looking for mistakes, the attitude of our minds will enable us to do what the microscope enabled the colored man to do, "See things where there isn't any thing."

We can criticize our pastor until we defeat him in his work, we can criticize the Sunday school until we reduce its usefulness, we can criticize our general officers until we undermine their possibilities for leading our denomination on to success in its mission.

I have no specific cases in mind, but I am confident that one of our great dangers right now arises from the freedom with which we exercise the privilege of commenting adversely upon the plans and judgment of those whose advice we are supposed to follow. It is as true of Nazarenes as it was of Unionists in the days of Abraham Lincoln that they "Must hang together or hang apart." If we elect the wrong man to office, we must hold

steady and keep sweet spirited until the time comes to make a change; if our assemblies or our General Boards adopt a mistaken policy, we must not "kick out of the harness." Sometimes a faulty plan well worked is worth more than a perfect plan imperfectly worked. God has committed the splendid task of "Spreading Scriptural holiness over these lands" to us and we must bury every personal preference for the accomplishment of our mission.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Explain 1 Corinthians 14:22 in regard to tongues and prophesying as signs. C. E. W., Kas.

Ans. No doubt, we should take the word *sign* in the general sense of an indication of the divine presence. Then the thought is that one who has already believed does not require the presence of a miracle to convince him, and that only an unbeliever could be fundamentally affected by a manifestation of tongues. Prophesying means the teaching of the things of God in a known language. This would serve to edify believers and is of more value than speaking in all the unknown tongues in the universe. But in the following verses the Apostle seems to discount tongues even as a means of reaching unbelievers; and in the nineteenth verse, he makes comparison, and says that five words that can be understood are worth ten thousand in an unknown tongue. God's way of saving men is to reach them through their understandings and hearts rather than by *signs*, to this the Apostle Paul fully agrees and so places about the lowest estimate on the value of speaking in tongues that it would be possible for any one to make. Personally, I agree with the inspired Apostle and think that five words that can be understood are of more value than ten thousand words spoken in an unknown tongue.

Q. Please explain John 13:1-18. C. A. F., Ill.

Ans. There is no difficulty in the incidents recorded in this passage until effort is made to make "Foot-Washing" an ordinance of the church and I think this effort is unwarranted both by the Bible and by the practice of Christians in the years which immediately followed the days of our Lord. The time had come when Jesus would teach His disciples the lesson that in His service "The Master must be servant of all" and He used the occasion of "The last supper" to present this lesson to them in a way that they could never forget. Of course, there are many beautiful truths brought out in connection with His actions here, but space will not permit me to make full comment.

A Stupendous Campaign in the Interest of Anarchy

By DR. B. F. HAYNES, Contributing Editor

THIS is not the name given it by the propagandists who are pushing this campaign. This is however the only name that can properly be applied to it. We refer to the campaign of lying, fraud and slander being conducted by a class of people called by the papers, "The Wets"—or those opposed to Prohibition. They claim to be laboring only for the admission of light wines and beer, but this claim like all their propaganda, is basely false; their ultimate objective is the destruction of the National Prohibitory Amendment to the Constitution.

As samples of the utter villainy of the wets, we wish to refer to a few of their fallacies and misrepresentations. Take the slogan with which they began their fight against the Amendment and have used industriously ever since. They have dinned it into the ears of the public by thousands of repetitions that, "Prohibition will not prohibit." This declaration is nothing in the world but a proclamation of anarchy. It meant in the beginning and means still, that Prohibition shall not prohibit. They have used every means, possible to be secured to make good their anarchistic threat. We emphatically affirm that they have failed in this. The prohibitory law, though only thirty months old, is as well enforced today as the laws against murder and larceny. The best posted man on the subject is Commissioner Haynes, whose official business is to see to the enforcement of this prohibition law. He says:

With the utmost emphasis it can be stated, and convincing evidence is to be seen on every hand that the Eighteenth Amendment is being enforced with greater success than was ever conceived possible in less than thirty months by its closest friends.

The truth is, it is being enforced to such an extent that its enemies, are increasing their false, country-wide propaganda, and this fact alone is sufficient evidence that the shoe is pinching.

It is scarcely necessary to point out facts that are apparent to every one that the Eighteenth Amendment is being enforced.

The gilded, open saloon is a thing of the past and even enemies of the prohibition law admit it is gone forever.

Hotels which before prohibition feared ruin, are now co-operating in enforcement and many prominent managers declare they do not want the bar room back.

The head of the Salvation Army who is in a position to know whereof she speaks, in a recent statement said evidences of enforcement are unmistakable—and a God-send to unfortunate humanity.

Purchasers of bootleg liquor themselves know beyond any question of doubt that the Eighteenth Amendment is being enforced, for the simple reason that the source of supply is now so nearly closed that real bonded liquor is practically impossible to obtain and they doctor the stuff or go without.

The spirit of co-operation on the part of all officials, federal, state and municipal, the country over, coupled with higher bonds and severer sentences by courts, is further convincing proof of enforcement.

Another striking proof is the changed attitude of the editors and agencies which reflect public opinion and are a true index of current events. The general character of cartoons and editorials, standing alone, is eloquent testimony that the peo-

ple want it enforced and are letting publicity agencies and officials know it.

Scores of other glowing facts of successful enforcement may be cited, such as helpful co-operation on the part of neighboring governments. Furthermore, most states have their own enforcement codes, through which results are being obtained in addition to federal laws and national organization.

On the whole, there is every reason for satisfaction and progress. The Eighteenth Amendment is being recognized as a cardinal part of the Constitution and the fact that antagonists are renewing with increased force, their well-defined and costly propaganda speaks for itself. In other words, the enforcement shoe is pinching.

Another falsehood the wets are fond of repeating through their paid daily papers, is, that "Prohibition was never really adopted by the people." This lie is a gross reflection upon the American people, as well as a glaring distortion of facts known to everybody who knows any thing about the question.

Worldliness

By A. M. HILLS, D. D.

IT is a good thing to have a good foundation for a house, a business, a political belief, or even for an article for the religious press. What better foundation is there than a test from God's Word? The superstructure may be shaken a bit by the winds of conflicting opinion; but the foundation will stand forever. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (1 John 2:15).

Nothing facilitates discussion like careful definition. Bishop Gore of England defined "the world" as "Human society organizing itself apart from God." It may be defined more fully thus: "The opinions, fashions, customs, laws, those principles, habits of thought and feeling, that characterize depraved humanity, unchanged by grace, unaffected by any thought or fear of God—this is that strange, complex subtle thing called the world in Scripture. It is essentially un-Christian, and opposed to holiness. It hates God and all goodness. It rejected and crucified Christ; it still crucifies Him afresh, and puts Him to an open shame. It is this rank spirit of ungodliness so pervasive of human affairs, of which the Holy Spirit speaks in such terse and awful language: "Love not the world. If any man love the world the love of the Father is not in him."

But what a vast host of people do love this old hag—"the world"—notwithstanding! To be with it and like it and a part of it, is their ruling ambition. For this they forfeit everything they ought to prize, and hold fast to, and utterly refuse to surrender—honor, self-respect, innocence, modesty, purity, manhood, womanhood, character, conscience, God, heaven! They stake all these as if they were the most empty, worthless bundles, and lose them for all eternity

Before national prohibition became effective January 16, 1920, thirty-three states had adopted prohibition laws. Fifteen states had local option laws. The population of the country in wet and dry territory was sixty-eight per cent under no license and 31.7 per cent under license. Were the people of the nation crazy, or asleep during the agitation and education which ultimated in the enormous prohibitory sentiment which secured prohibition for sixty-eight per cent of our population and finally gave us the boon of the 18th Amendment?

Even the brass-mounted faces of the wets and their hired journalistic liars ought to blush at the absurd claim that, Prohibition was never adopted by the people.

Let every American citizen keep wide awake and see to it that no man is elected to either House of the U. S. Congress, who is not openly and clearly pledged to the enforcement of the Volstead Act!

without a pang, to go with and be like the world.

To illustrate; how many seemingly good men join in the same hot pursuit of money with the same zest and zeal, with the same self-centered, self-indulgent motives that characterize the most avowed worldlings. Whatever these men may chance to profess, whatever denomination they may train with, and whatever church they may join, it matters not. In conduct and spirit and motive and principle they are at one with the world that wholly ignores God.

Notice, too, when business hours are over, and leisure begins, and recreation and pleasure come to the front. Then comes the test of the real man. Where do his thoughts go in leisure? In what does he naturally delight? What pleasures does he seek? With whom does he find congenial companionship? What theme of conversation engages his tongue? If then the sensual rises into the ascendancy, if the theme of thought is low and groveling, and the speech is trained, and the visions and imaginations are unclean, he infallibly locates himself and pronounces judgment on his own life. St. Paul was not uncharitable when he wrote: "For many walk of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose end is perdition, whose God is the belly, and whose glory is in their shame, *who mind earthly things*" (Phil. 3:18, 19).

Who that has critically noted the current exhibitions of womanhood for the last few years has failed to reach the painful conclusion that seemingly the majority of women would deliberately risk going to hell rather than not be in the fashion? We have lived nearly three quarters of a century, and we can say with some kind of knowledge of the

past, that never in modern times have fashions been so positively devilish or so slavishly followed, as at the present time. The women who dare to rise up and assert their true and noble womanhood, and refuse to be slaves to custom are in the painful minority. The women who are the contemptible devotees of fashion, however vile it may be, are an innumerable host.

The woman who can study the pictures in the magazines at a news-stand and not be ashamed of her own sex, is a marvel to every decent man. The intended and chief attraction of these pictures is the nudity of the women. One can not ride in public conveyances, or walk the city streets, or enter a public assembly, or visit the sanctuary to worship God, without being confronted with the same amazing spectacle—immodesty and indecently dressed women. We do not pretend that all these women are without good character. That would be quite untrue. But the amazing thing is that pure mothers can dress themselves and dress their daughters so like the harlots of the streets that an ordinary mortal fails to see the difference. It all tends to make the business of harlotry respectable. It seems to us that nothing but a blind, insane servility to fashion can produce a result so wholly deplorable.

We brought up our four sons, and carefully taught them to regard their sisters as naturally purer and more modest than themselves. But now we read in the public press with unspeakable sorrow, and hear young men criticize young women as more unclean in dress and behavior than themselves. The young men now feel that they are not so much the tempters as tempted. And this ruthless throwing away of the pearl of female honor has come about by the fool dress of the women,—young and old. The criticisms of the day come chiefly from the men; the women by their slavish devotion to the world seem to have lost their sense of shame and decency.

Will the mothers and daughters note what is being said by men in the public press all over the country. Editor Riddle of the *Christian Sun* writes: "Too many of our women are improperly clad, and just so long as these conditions prevail, the average masculine mind will have less and less respect for woman."

An educated Frenchman—a leader in Christian life in France who has traveled widely, was lately shocked by the dress he saw at a university commencement in the east, and said: "It is bad women who dress that way in France, not the good women." The editor of the *Pittsburgh Observer* writes: "There has been a change for the worse in feminine dress, dancing, manners, and general moral standards. The causes are the lack of an adequate sense of responsibility in the parents and guardians of girls, a failure to realize the serious ethical consequences of immodesty in girls' dress, and the absence of sufficient courage to resist the dictates

of what is known as Fashion when these are opposed to decency." Dr. Sandit, the editor of the *Lutheran* writes: "A spirit of libertinism is abroad among our youth. There is an ominous absence of reverence of things sacred, and a bold and brazen defiance of decency and modesty in dress, and speech and conduct. Women paint and powder and drink and smoke, and become an easy prey to a certain class of well-groomed and well-fed high-livers whose chief business is to pluck the blush of innocence from off the cheek of maidenhood and put a blister there." The editors of the *Southern Baptist Review and Expositor*, writes: "One hears it said that the girls are actually tempting the boys more than the boys do the girls, by their dress and conversation. Evil is more open and defiant than was once the case. The situation causes grave concern on the part of all who have the ideals of purity and home life, and the stability of American civilization."

The editor of a college paper in Pennsylvania University writes: "To the girls of today—petting parties, cigarette-smoking, and in many cases drinking, are accepted as ordinary parts of existence. . . . The modern girl is an extremist. She dresses in the lightest and most flimsy of fabrics. Her dancing is often of the most passionate nature, and I believe the modern dance has done much to break down standards of morals."

Another editor of the same University writes: "The girls of the younger set are worse than the boys. Many of them smoke and drink as though it were nothing; and staying up the whole night to dance, is becoming an accustomed happening."

Another college official writes: "So far as I can see, conditions are no better than a year ago. Skirts are even shorter, waists are as low as ever, more bobbed hair than ever, girls more shameless in their flirtations, boys more eager, bold and sensual in their looks and manners. I believe Zane Grey's new story, 'The Day of the Beast,' is a timely description of the present time." Dean Hunt of the University of Southern California states: "Young girls in particular, in their dress and in their attitude toward young men are often without the restraint or modest reserve that were formerly deemed indispensable. There has arisen in these latter days a pernicious near-cult of what might be called *flapperolatry*, fanned into fierce flame by a cheap type of journalism, which amounts often to a challenge to young men to exceed all speed limits of immodesty and to the girls themselves to throw to the winds all time-honored niceties of maidenly reserve."

Dr. Henry C. Morrison addressed the students in our college chapel some months ago. In that address he said: "If you girls dress like the girls down in the red-light district, no matter how much holiness you profess, we know you have not the experience." The young men cheered heartily, and the young women blushed in guilty silence.

Everywhere men are lifting up their hands in holy horror at this nation-wide slump in the morals and modesty of our womanhood, as the result of their indecent exposure of themselves in dress. It is making an epidemic of uncleanness that is filling our rescue homes and brothels, and darkest of all, the womanhood of the nation seems blase and dead to the whole business. If the holiness movement with all our churches and schools and campmeetings and Christian press can not produce a womanhood above such abject servility to the world, and more true to God and Christ and holiness, then our movement is a failure and humanity itself is lost beyond redemption.

Knotty Bible Problems

By W. E. SHEPARD

NO MORE SACRIFICE FOR SINS

NO MORE POSSIBILITY OF REPENTANCE

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26).

DOUBTLESS many people have been thrown into despair over this verse. Satan would ever stand ready to deceive poor backsliders into a hopeless state as they read it.

Always in reading the Bible, it is well to note the party to whom it is written. This text is written to the Hebrews. It brings us face to face with the old dispensational offerings of the Hebrews—the slain lamb, etc. Their sin offerings pointed to "the Lamb of God which taketh away the sin of the world." When these Hebrews accepted Christ as their sin-offering, the old sacrificial worship was done away. Christ was the sacrifice for their sins. Types foreshadowing the great Sacrifice were all done away when Christ shed His precious blood on the cross. But if these Hebrew Christians sinned wilfully, deliberately gave up their faith in Christ, and went back on the Christian faith and back to their own ways, "there remaineth no more sacrifice for sins." To go back to the old form of worship and depend upon the former sacrifice would be to depend upon a nonentity, for there was none to which to go, as it was forever done away in Christ. No Hebrew nor any one else could find any hope in any other direction when once he turned away from Christ. "There remaineth no more sacrifice for sins."

To say that a wilful backslider can not get back to God, would be to fly in the face of the promises of God, of a loving Christ, and of the real facts of present day experience. The woods are full of backsliders, many of them having sinned wilfully, and yet we see them frequently returning to Him who promised to receive and forgive them.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word

of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance" (Heb. 6:4:6).

Here seems to be a more hopeless text than the previous one. We admit we are now treading on delicate ground, and doubtless some of our readers will take issue with us. We do not care to speak dogmatically on this mooted passage, but simply be allowed to give our own views and let the reader judge as to the correctness.

In analyzing this marvelous passage, taking into consideration the various mountain peaks, the best light we have is, that it is a most beautiful picture of a real Spirit-filled, sanctified saint. Has not such a one been really "enlightened"? Has he not "tasted of the heavenly gift"? Has he not actually partaken "of the Holy Ghost"? Surely he has "tasted the good word of God." "The powers of the world to come" have operated in his being. What real sanctified soul has not experienced the fulfillment of these expressions in a greater or lesser degree?

Do we understand, then, that such a person, one who has been baptized with the Holy Ghost, and afterward loses his experience, and falls back into sin, that there is no more hope for him—that it will be impossible to renew him again unto repentance? If that be the case, then what about all those who have lost out in their souls after being sanctified, and have actually repented and been reclaimed and then restored to the sanctified life again? Is the Word of God contrary to real facts, or are those who had lost out mistaken in the thought that they have been restored? Wherein does the trouble lie? Wherein is this text so misunderstood? It lies in the fact of stopping too soon in the reading. The context will clear it up. It is something like that passage in regard to the crucifixion of Jesus, where "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose; and came out of the graves." Take the average Bible student and he actually believes that these saints came out of their graves at the time that Christ was hanging on the cross. They do not stop to consider that if this were true, their resurrection would have preceded Christ's resurrection, thus contradicting the inspired Word which says that Christ is the "first fruits of them that slept." Had these saints come up from the grave first, then they would have been the first fruits of them that slept. But where is the mystery solved? It is solved simply by reading a little further—"And came out of the graves after his resurrection" (Matt. 27:53).

In this same way do we find the explanation of no possibility of renewing people to repentance who have fallen away. Note the reading: "If they shall fall away, to renew them again unto repentance; seeing they cru-

cify to themselves the Son of God afresh, and put him to an open shame."

The reason why it is impossible to renew them, is because they continue to crucify to themselves the Son of God afresh, etc. The verb signifies something that is continually being done. Such actions place a barrier, impossible to surmount, in their way. Should they cease their crucifixion of Christ, there is nothing to indicate the impossibility of their being reached.

When the first crucifiers of Christ were engaged in their murderous sin, He prayed the Father to forgive them. Has not He the same compassion today toward those who crucify Him, especially if they see their error and cease?

We must not make the Word of God to contradict itself. "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" (Luke 12:10). Why can the sin against Christ be forgiven, but the sin against the Holy Ghost can not be forgiven? Because, when one sins against Christ the Holy Ghost stands ready to draw him still. The only way by which one can possibly come to Christ, is to be drawn by the Spirit. But when one sins against the Holy Ghost, he drives the Spirit forever away, and there is nothing to draw him back to Christ. The Spirit has flown, and there is no more drawing power.

But in the case before us, we have the crucifying of the Son of God afresh, in which case the sin is against Christ, and can be forgiven. We do not understand the teaching to be the impossibility of repentance and pardon because of the *fact in itself* of sinning so against Christ, but in the *continuing* of this fact, which continuance precludes any possibility of moving the sinner to repentance. There can be no repentance on the part of the crucifier while this crucifixion continues. And for that matter, there can be no repentance of any sinner while he continues in any known sin.

Possibly an illustration might clear the sky:

A man takes a severe cold upon his lungs. A physician is sent for, who promises him hope if he will carry out his instructions, one of which is to keep out of drafts. The patient gets no better, and the physician discovers that he continues to sit in the draft. He informs his patient that he can do nothing for him, for the draft in which he *will* sit, forbids any help. A friend asks the physician regarding the sick man, and receives this answer: "It is impossible to renew him to health, seeing he continues to sit in the draft."

Let every hopeless soul throw himself upon the mercy of our Christ and see how quickly hope will revive, and pardon will come. You who think you have sinned against the Holy Ghost, and believe the Devil's lie, when you have not, remember that when one has so

sinned and crossed the dead line he is not hanging around the altar trying to get back to God. The very fact that you are seeking at the altar is proof that the Spirit is striving to bring you back. One of the most despairing souls I ever met, and who was in a most hopeless state, feeling that she had sinned away her day of grace, finally pressed her way to the cross, was restored, and afterward triumphantly entered the pearly gates and is now with Christ above.

Do Preachers Lie?

By R. L. HOLLENBACK, Evangelist

THESE are some rather amusing things even among holiness preachers. Four or five preachers of my knowledge, tell the same beautiful dream of heaven; and we are wondering who is really responsible for it. We recently picked up Billy Sunday's book, and read of an incident which goes like this:

"Some years ago, after I had been romping and playing with the children, I grew tired and lay down; and half awake and half asleep, I dreamed a dream.

"I dreamed that I was in a faroff land: it was not Persia, but all the glitter and gaudy raiment were there; it was not India, although her coral strands were there; it was not Ceylon, although all the beauties of that island of Paradise were there; it was not Italy, although the soft dreamy haze of the blue Italian skies shone above it."

Then, the dream goes on to relate conversations with the inhabitants of heaven, in which they tell the dreamer that there is no night, death, or darkness there.

I picked up another book entitled "Heaven," by an unknown author; and in it I found the same dream related. We know personally three other preachers who tell of the same dream in almost the same identical words. This would not seem strange; until we notice that they all tell it as an actual occurrence in their own lives. I even knew one unmarried man to relate it; and he told it as his very own; omitting, of course, the "romp with the children," but the rest of the dream was identical with that told by the others.

We can not help but wonder if this dream was a reality in all these cases, or if they simply told it as such. Is it a fact that all who relate this as their experience really had this dream, or have they simply told it until it has become second nature? Or do they make it personal just to make it more impressive? I'm open for light on this? It is a beautiful dream; and makes an impressive story of heaven; and if everybody else can dream it so vividly and so uniformly, I would like to dream it too. If it is not true, then I think it should cease to be told as an incident of our own; and honor should be given to the person who really had it, whether it is Moody, Talmage, Sunday, or some other.

Then, there is another dream told quite commonly among holiness preachers about hell. We have known four preachers to make the same assertions about hell, which were something as follows:

"Don't tell me there is no Devil. For when I was a very small boy I dreamed that he took me to hell on my own little sled."

I also know of two books where this same dream is told of; and they both claim that it was a real dream of their own.

Now, it is a little surprising to me how they all have such vivid dreams of the same thing, and are taken to hell in the same way, and use the same words to express it. Of course, it is possible for God to give all these brethren the same dream in their childhood; but I somehow have to wonder if He did. Why some of them did not dream of going in an express wagon, or a tri-cycle, is a wonder; for these vehicles are ridden more than sleds. Or why did not some of them dream of skating down on the tail of Halley's Comet?

I have no doubt that someone, either in this century or the last, actually had that dream of going to hell on their own little sled, but it is a little hard for me to believe that so many had it,

and that it was just the same in every case. It is a very pathetic dream; and I would like to know who really had it. Will the person who really had it please advise me?

There are other stories told which are identically the same; but one preacher tells that it occurred in Southern Indiana where he was raised, and another tells that it took place in Texas where he lived as a boy; and another represents the same incident as taking place in his native state of Pennsylvania. Now, surely the same incidents did not take place in the home community of each of these brethren.

We would not accuse the minister of telling a lie; but it seems that this disposition some have to tell other's experiences as their very own, is shading the truth or handling it rather recklessly. Why not just omit giving the origin of the incident told, or else ascribe it to the proper owner? It is possible for us to hear an incident related, and adopt it into our stock of knowledge, and so commonize it that *we actually think it is our very own*. If we do this we are in danger of being embarrassed by discovery; for—"Be sure your sin will find you out."

CLARENCE, MO.

REPENTANCE

By FRED TAYLOR

Jesus said, "Except ye repent ye shall all likewise perish" (Luke 13:3). "God is not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Cain repented because he feared that God would slay him because his brother's blood cried out from the ground against him. Pharaoh repented when the land of Egypt was smitten with plagues, but he repented only to do the same thing over and over again, and to hold God's people in bondage. Herod repented but only to live in adultery. Judas, when he saw that Christ was condemned, repented of what he had done, but this kind of repentance does not lead to salvation.

Paul tells us that true repentance is a godly sorrow which worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. (2 Cor. 7:10). John Wesley said "True repentance is a grace of the Holy Spirit whereby a sinner from a sense of his sins and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavors after future obedience." Would to God that all would preach it, and not put up with anything the Devil may try to substitute.

There are seven elements in repentance. 1 Conviction. (Acts 2:37). 2 Contrition. (2 Cor. 7:10). 3 Confession. (Psa. 51:3). 4 Renunciation. (Psa. 55:7). 5 Restitution. (Luke 19:8). 6 Reformation. (2 Tim. 2:19). 7 Transformation. (2 Cor. 5:17).

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The Sixteenth Annual Assembly of the Southern California District convened in Redlands, June 14 to 19. The Assembly was invited to the city by the Chamber of Commerce. The Assembly opened Tuesday night with a platform "Welcome Program." The pastor of the First Baptist church and the city Attorney spoke in behalf of the churches and business concerns of the city. To these Rev. J. E. Bates, District Superintendent and Dr. H. F. Reynolds beautifully responded.

The well organized work of our pastors, the assistance of not only the local church but also other denominations, especially the First Presbyterian who gave us free use of their beautiful building, which is centrally located, and the hospitality of the city, made us feel welcome indeed. About four hundred were well entertained. Every one enjoyed the usual inspiration and enthusiasm of Dr. Reynolds in his sermons and as presiding officer. During the business sessions divine unction and glory would sweep over the Assembly, blessing every one.

The report of the District Superintendent showed that there had been a net increase on all lines over the District during the year. Four new churches had been organized and weak ones had been strengthened, some have paid out of debt, and two new buildings have been built and dedicated.

Brother Bates having received 208 out of 256 votes on the nominating ballot, by motion was declared unanimously re-elected District Superintendent. This caused much rejoicing and amid shouts, a beautiful bouquet was laid in the arms of Sister Bates as she stood on the platform beside her husband.

SUNDAY SCHOOL LESSON REFERENCES

July 23. DANIEL AND THE LIONS. Lesson: Daniel 6:1-28.

Golden Text: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Heb. 11:33.

Devotional Reading: Rom. 8:31-39.

July 30. THE FIRST RETURN FROM EXILE. Lesson: Jer. 29:10-14; Ezra 1:1-11.

Golden Text: And we know that all things work together for good to them that love God. Rom. 8:28.

Devotional Reading: Psa. 85:1-9.

August 6. THE TEMPLE REBUILT AND DEDICATED. Lesson: Ezra 3:1-6:22.

Golden Text: My soul longeth, yea, even fainteth for the courts of the Lord. Psa. 84:2.

Devotional Reading: Psa. 100.

August 13. ESTHER SAVES HER PEOPLE. Lesson: Book of Esther.

Golden Text: The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Psa. 34:17.

Devotional Reading: Psa. 34:1-8.

Probably one of the most interesting reports was that of the business manager of Pasadena University, Brother J. S. Sanders. His report showed that by October 1st, Pasadena University will be clear of debt. After the report the mortgage on the campus was burned.

A very important action was the adoption of the budget system for the District. This is indeed a step forward in business matters. The budget for the ensuing year is \$48,000.

The Y. P. S. District Committee was enlarged to the extent of a representative from each church. Organization was effected within the committee which insures more efficient work for the ensuing year than ever before.

The Sunday school committee recommended that Brother Kinne be sent to the International Sunday School Convention which convened at Kansas City. The recommendation was adopted and Brother Kinne was immediately excused from the Assembly in order to reach the Convention on time.

EDWIN E. HALE and HALDOR LILLENAS,
Assembly Reporters.

PASADENA UNIVERSITY

We are pleased to report that the last year has been by far the greatest in the history of Pasadena University. This is not only true from the standpoint of enrollment and the number of graduates, but from every other point of view.

Our financial condition has been no less than revolutionized the past year, under the masterly hand of our beloved brother and collaborer, Rev. J. F. Sanders, our financial manager. One could scarcely believe the transformation that has actually taken place unless one is on the ground and familiar with conditions. Thank God for such a financial manager and such a deliverance. Properties have been sold, old debts and pledges collected, until at our last District Assembly the mortgage on our beautiful campus, with all the buildings and equipment, was burned, the debt having been paid off a few days before the Assembly. The burning of this mortgage marks an epoch in our history that we will always look back to with gratitude. How the saints laughed, wept and shouted for joy as the mortgage was consumed and went up in smoke. All this was accomplished without any special financial campaign or drive.

We are glad to state further, that at least ninety-five per cent of the students were saved and a large proportion of them sanctified during the year, by means of the three gracious special revivals and our regular services. A large number of our young men and women received definite calls to special religious work at home and abroad, and are preparing for their respective fields.

We had between two hundred and two hundred fifty students who worked their way through the past year, and almost without exception, they made fine grades and paid all their bills promptly. Our labor-bureau in the University is no longer an experiment. It is thoroughly organized and operated by experienced help, under the personal supervision of J. F. Sanders. It will be operated the coming year without any added expense to the students. This affords an excellent opportunity for the young men and women who need to work their way; they will not have to hunt for work, the labor-bureau

secures them the work they need. We are prepared to take care of almost any number of mature young men and women, who are able and willing to work, and who will co-operate with us.

There is every indication of a large increase in enrollment the coming year, and those desiring to work their way should arrange to come a few days early, so as to get located before the school opens September 4.

God is wonderfully moving on the hearts of our friends to provide the necessary new buildings and equipment. With the mortgage on the campus paid, and all of our finances well in hand, we feel confident that the Lord will give us some new buildings in the near future.

We shall be pleased to correspond with any who are interested and may want to work their way through. Our new catalogue will be sent free upon request to any one who will drop us a line and request same. Please address, Pasadena University, Pasadena, Calif.

A. O. HENRICKS, President.

EASTERN COLORADO-WYOMING ASSEMBLY

Our Annual Assembly which has just closed at Greeley, Colo., was pronounced by many "the best yet." The presence of the Holy Ghost "oiled the machinery" making it run smoothly. General Superintendent, Dr. H. F. Reynolds presided with grace and acceptability and with a gentle firmness he held us "to the line."

The reports of the pastors and delegates showed earnest efforts, sacrifice, and faith which were well rewarded. Twenty-five revivals were held and hundreds were at our altars during the year. Four new church building projects were reported. The membership showed a twenty-five per cent gain; the per capita giving amounted to nearly \$73.00 per member.

The report of our beloved out-going District Superintendent, Rev. E. A. Sanner was so inspiring and instructive that it was ordered embodied in the printed minutes. The Assembly expressed a standing vote of thanks for his labors the past five years and sent resolutions of greetings and sympathy to his wife and family who are seriously ill. They need the prayers of God's people.

Rev. D. I. Vanderpool was elected District Superintendent by more than a two thirds vote which was then made unanimous by a standing vote followed by a hilarious shouting time and a march forward to express and pledge our support and prayers for Brother Vanderpool the coming year.

Dr. A. O. Henricks' strong evening messages brought the glory down on saints and conviction on sinners.

Dr. Reynolds brought a great missionary address on his tours in the various mission fields, especially in the holy land, which will doubtless bear fruit in more prayers, efforts, and money the coming Assembly year.

Twenty-five hundred for Home Missions and \$2,500.00 for Foreign was the adopted slogan. \$2,700.00 was pledged on the Publishing House. Dr. Henricks brought an encouraging report of the splendid spiritual and financial condition of our Pasadena University and in behalf of the student body presented each church with a copy of their "La Sierra" published annually by the students, and a large photograph of the student body, which was greatly appreciated by the pastors and delegates.

The Assembly was nicely cared for by the Greeley church and its kind friends. Rev. C. H. Lancaster's untiring efforts for our comfort deserves special mention.

Sunday morning an inspiring Sunday School Rally was held in charge of Wm. Brownell, Sunday School Superintendent, of Boulder, who was elected as Sunday School District Secretary to travel over the District in convention and institute work. Dr. Henricks was the principal speaker.

Dr. Reynolds' message Sunday morning—from 2 Chron. 15th chapter was delivered with great earnestness and unusual power. It was the voice of a great warrior and leader calling us to mighty conquest and sure and glorious victory. We shall never forget the ordination service in which it was very evident that the Holy Spirit had said "Separate unto me Brothers D. I. Vanderpool and F. W. Buchanan to the work whereunto I have called them." A special feature was a Young People's Rally Sunday, 6:30 p. m. The young people were encouraged to undertake great things for God.

The closing message was delivered by Dr. A. O. Henricks in the power of the Holy Ghost. Eighteen or twenty came forward as seekers and what a glorious altar service followed—the valid credentials of a true Nazarene Assembly. To God be the glory and praise.

As delegates we went home determined to make the coming year the best for God and holiness.

WILBUR H. PARKER, Assembly Reporter.

Dear Young People:

Last week we had a talk about the unpleasant, sullen, downcast face, the face which has "fallen," because the heart of its owner is angry, or sulky, or offended, or blue. This week I want to talk with you, not about the face which is stern and frowning, but about the one which just simply isn't smiling and cheerful. Have you ever thought of how few really bright, agreeable faces we meet in the course of the day? On the streets, in the cars, in public gatherings,—even in church, most of the faces we look into are anxious or solemn, or grave, or heavy, or dull, or indifferent. Is not that true? It is only now and then that we see a face which has a smiling expression upon it; a face "lighted up" from the inside as if the owner took a cheerful, hopeful view of life.

"But," you say, "it may be that most people are carrying heavy burdens, or have sorrowful hearts."

I do not believe that will explain it, for some of the brightest-faced people I have ever known seem to have had more than their share of trouble. I know one woman whose face always has a sort of radiant smile on it, yet she has had sorrow enough to crush her heart, and send her mournful and sad-faced along life's journey. A friend asked her how it was possible for her to carry such a brave, cheerful face, and this was what she answered:

"When my great sorrow came, the future looked black and hopeless to me. The whole course of my life was altered, and it looked as if my usefulness to my fellow creatures was crippled. I was helpless to change things: there was nothing to do but to accept them as they were. But I said to myself, 'There is one thing which still lies within my power to do for those about me. I can trust God, and show a brave smiling face in spite of my trouble.' It was not easy, for my heart was very sad. But I started out with the deliberate purpose of showing an encouraging face to the world. To do it I had to hold myself to one point,—that of looking at my blessings, rather than at my sorrows. As I persisted in this, it became plain to me that my blessings far outweighed my burdens, and that made a grateful woman out of me. It was not hard to look pleasant after that, for people who are truly grateful feel pleasant, and of course, look that way."

Did the effort pay? Yes, for she helped herself and has been a blessing to others. Not only to those in real distress, but to many who are worrying, or anxious, or discontented, without any particular cause for being so. It makes them ashamed of themselves to look at her cheerful courage, and contrast it with their own attitude toward life.

Perhaps most of us who read these lines have Anglo-Saxon blood in our veins, and I suppose that it goes without saying that we are rather proud of it. But I want to tell you a conclusion which I have reached about this branch of the human family. And that is, that it is the most stolid-looking, serious-faced branch that I know. To be sure the Anglo-Saxon race has accomplished great things in the development of civilization. Nothing has been too hard for it to undertake, and it goes at its undertakings with vim, and earnestness, and the determination to overcome every difficulty. But I sometimes wonder if we have not found the habit of taking our work so seriously that we have almost lost the art of laughing. True laughter, I mean.

Oh, we are not without a sense of humor. We laugh when something is said or done specially for the purpose of amusing us. But when the amusing thing is over, we settle once more. In other words, we can be coaxed into laughing at a *joke*, but we do not laugh with life, and smile in spite of difficulties.

THE NEGRO RACE

It is very different with the negro race. Negroes are much given to laughter, more than any peo-



ple I have known. Not light, meaningless laughter, but the spontaneous kind which bubbles up freely from the heart. The negro laughs because he is genuinely amused; he has seen something which strikes him as being funny. And you do not have to make it up for him artificially. He gets it out of life as he goes along. If there is a humorous side to a question it will not get by him unnoticed. He is much keener and quicker witted than the white man in detecting the slightest trace of humor. And he is more appreciative of it. It has been a great blessing to the race, easing up the hard places, and sweetening up the bitter ones. I have often wished that we were more like them in this respect.

Take the case of Harriet. Harriet is a colored woman who cooked for us several years. Life had been hard to her. Not because of any wrong doing on her own part, but on account of her husband. He had been very mean to her, and finally left her with three small children to support, one of them a baby in her arms. She had to work hard after that. The worst part of those years of struggle was over when she came to me, for Richard, the eldest boy was fifteen, and working out by the day.

Now Harriet was a decent, self-respecting woman, who came of a good family of negroes, and she felt keenly the injustice and hardships of the treatment she had received from her husband. But she had not allowed it to embitter her, or to make her long-faced. She could still see the bright side of life, though it is possible that you or I would not have thought there was a bright side if we had been in their place. Sometimes when Richard did a day's work for me, I could hear them laughing together in the kitchen as they ate their dinner,—Harriet's low, musical, gurgling laughter mingling with the boy's. And it always made me ashamed. "If that woman can laugh over her meals as she talks with her son, what about the rest of us?" was the thought which would come to me. And that brings us to another question: How many fathers and mothers do we know who drop the burdens of life long enough to talk and laugh free-heartedly with their children at the table? O, we make excuse that life is so strenuous, father weighed down with business cares, and mother sobered by her problems. But here was a colored woman who carried a heavier load than most of us are called upon to bear, and who had very little in her life to bring forth a smile, yet she managed to laugh with her young son over the things which amused him. Wise Harriet!

ONE MORE INSTANCE

It was one of those burning August days when the sun seems to scorch the earth, and the air is so sultry that the heat is almost unendurable.

Late in the afternoon we sought a cool place on the front porch, talking to one another about how trying the day had been. A wagon passed by, one of the springless kind which is used for hauling rocks and dirt. It was filled with negro laborers who had been working on the roads a mile or so out. There were so many of them that there was not room enough to sit down, so they stood holding to one another, swaying uncomfortably with the jolting of the heavy wagon. Of course, they were tired. They had toiled all day in the broiling sun, digging, shoveling, lifting, drilling holes in rocks, and beating large stones into smaller ones. They were poor, uneducated, only able to make the daily wage which comes to unskilled laborers everywhere. Nor was there hope of anything better. There

was nothing in view for old age, and not much for the present. Not a bright outlook, was it? A white man would have thought of all this, and would have carried a solemn, long face home with him. The negroes were wiser. Work was over for the day, and they laid the burden down, forgetting that there was one. What good does it do to carry it between times anyhow? So they joked one another and laughed happily, the sound welling up, bubbling over, lightening their hearts and resting their bodies. Only a wagon load of tired, poorly clad negro laborers, laughing with one another, gay as care-free children, wrestling something bright out of life in spite of its hardships. But there was so much of courage and cheer, and rising above circumstances in it, that it was a beautiful sight to me, even though it brought a rebuke to my own heart.

Are our faces unusually long, and grave, and serious? Is life so hopeless, is God such a hard taskmaster? Have we so few blessings that there is no place for smiles and laughter in our lives? Perhaps if we were truly grateful to our heavenly Father for all His goodness and mercy to us, and trusted that same faithful love for our future needs, there would be more smiling faces among us.

HIS BEST

Henry Ward Beecher related an experience which he had one Sunday when he had exchanged pulpits with a country preacher. A severe storm arose and kept everyone away except one man. For that one listener he preached, however, omitting no part of the service, and doing his very best in all of it. But the man went away without even stopping to speak to him. It was very discouraging; it seemed as if his efforts had been wasted. But many years later a stranger in another state recalled the circumstance to Mr. Beecher. "I was under great conviction as you preached," he said, "and that sermon finally became the means of saving my soul."

LIFE

Let me but live my life from year to year,
With forward face and unrelenting soul;
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
For what the future veils; but with a whole
And happy heart, that pays its toll
To youth and age, and travels on with cheer.
So let the way wind up the hill or down,
O'er rough or smooth, the journey will be joy.
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.

—HENRY VAN DYKE.

TO BE HELPFUL

"To have willing feet,
A smile that is sweet,
A kind, pleasant word for all that you meet,
That's what it is to be helpful!"
Such help as we can give each other in this world is a debt to each other.—RUSKIN.

BE CHEERFUL

"Be cheerful. Give this lonesome world a smile.
We stay at longest but a little while.
Hasten we must, or we shall lose the chance
To give the gentle word, the kindly glance.
Be sweet and tender—that is doing good;
'Tis doing what no other kind deed could."
The oldest person that ever lived did not stay in this world long enough to have a moment to waste on anything so ugly and unavailing as selfishness and sulkiness. Grapple with the first tendency toward it that you find in yourself and be its master for all time.—Sel.

REPORT OF LAND AND BUILDINGS IN EASTERN INDIA

By REV. GEO. J. FRANKLIN

It would no doubt be of interest to many of our people to know what we actually possess in Eastern India in the way of land and buildings.

First, it was necessary to secure building sites. Only those who have had the experience of purchasing land in India know what this means. By securing piece by piece we managed to get a plot of four and one-half acres in one of the best locations in the outskirts of the town of Kishorganj. We dealt with eleven different persons in getting this land. This plot lies in a long strip shape and is divided up to provide for Hope School, teachers' (Indian ladies') quarters, school house, bungalow for foreign missionaries and houses for Indian workers. There are two tanks or reservoirs that we have made which gave us earth for raising the land on which we have built, and these tanks will serve as water reservoirs. They have good embankments, so the surface water can not run into them. This land and the tank work cost us Rs. 14,400 or approximately \$4,800.

When our Assembly convened last October we had just completed Hope School building (Girls' Home). This is a good substantial building with cement floors and brick walls, corrugated sheet iron roof with wooden ceilings. The building is 82 feet in length, 38 feet wide, and contains two rooms nearly 18 feet square, two rooms 14 x 18 feet and one small "L" room, and has veranda on all sides with the exception of the "L" room which was taken off the veranda. It was completed at a cost of Rs. 17,000, or about \$5,600. In connection with this building we erected a good kitchen 14 x 20 feet and a storeroom 14 x 14 feet and necessary out-buildings. These cost approximately Rs. 1,500, or nearly \$500.

At the time of the Assembly we had the foundation of the bungalow for foreign missionaries up to the floor level. Since then it has been finished. This building is 90 feet in length, 46 feet in width, and contains four good bedrooms with bathrooms, two offices, one large dining and living room and verandas. In connection with this building a double kitchen has been erected so that two families can live separately.

In the latter part of 1919 the government officials notified us that they wanted the place we were renting of them to accommodate the boys, (Nazarene Boys' School) and gave us till March, 1920, to vacate. We were compelled to make some arrangements, so erected good temporary buildings on our own piece of land to accommodate the boys until other arrangements could be made for them, after which the buildings could be used for other purposes such as stable for horse and oxen, for carriage, cart, etc. These are large buildings and well built for temporary ones. Adjacent to these buildings we erected a house and kitchen for the Indian man and wife who looked after the boys under the supervision of a missionary. These two buildings were of like style and will be used, no doubt, for a number of years. These buildings cost us over Rs. 3,000, or \$1,000.

Besides these buildings on our own property, we purchased and erected, before we had a site, temporary buildings on leased land such as: school house, chapel, house for foreign missionaries, sleeping rooms, teachers' houses, kitchens, garage, sheds and outbuildings to the number of sixteen. Most of these buildings were occupied before the cyclone of 1919, and after the storm more than half of them had to be re-erected, except the chapel; we did not make any attempt to put it up again. All these buildings cost us approximately Rs. 3,625, or about \$1,200.

In addition we purchased another site about half a mile from the first land mentioned for a compound for the Nazarene Boys' School and a bungalow for foreign missionaries. We dealt with five different persons in securing this. It contains one and one-half acres and is another of the choice locations in the outskirts of Kishorganj. It cost us Rs. 4,700, or about \$1,550.

You will see by the foregoing that we have, under God, our feet down in Kishorganj, Eastern India.

Besides the completing of the bungalow for foreign missionaries some other good native style buildings have been erected on our own property since we left India the first of November, to accommodate part of our Indian staff who were in rented quarters.

While we have our feet down in Eastern India yet the great and imperative need is another station, and buildings for same. God has sent us the missionaries, but we must now provide for their housing. We can live in almost any kind of a house in U. S. A. without endangering our health, but it is not so in India. If the missionary does not have proper protection from the treacherous sun and the weather he will go down under it. Help us pray and pay, that the work of the Lord be not hindered.

MISSIONARY DEPARTMENT

EASTER AT PACASMAYO

By REV. D. H. WALWORTH

Easter is past and the people are again going about their business. In the last three days of passion week the people did only such work as was absolutely necessary. Many of the more fanatical would not dare to take a morsel of food from Friday morning until Sunday noon or evening—but they would feel perfectly free to drink all the vile liquor that they could hold.

Two weeks ago an image of the Virgin Mary was carried past our door in procession. Very few people were in the procession, and most of them were entire strangers to us. A girl walked backward in front of the image burning incense to the idol. The Catholic band followed close in the rear. As the band passed the door of the mission one of the bandmen stopped playing and, nodding toward the image, said to us, "Una santa de palo" (a wooden saint), and laughed. We had expected a shower of stones—received a jest. In Cajamarca it was different, for the Presbyterian missionaries were in considerable danger. The friars had been stirring up the people to attack the mission and missionaries; but the soldiers had orders to protect them, and nothing happened.

Nothing eventful happened here on Easter Sunday. All was calm and peaceful. However it was not many years ago that even this place was capable of ugly demonstrations. In spite of interruptions from a drunken man the Lord gave me such liberty in preaching, and the people received the message on "Immortality" with open hearts.

One of the things that impressed me most was the fact that every one of the Catholics who could do so dressed in mourning for their "dead Christ" on the day of all days when we should be rejoicing in a risen Savior. Oh that their grief would wring the hearts of God's people and constrain them to send more missionaries to these poor lost souls.

PRAYER IS THE POWER THAT WILL BRING THE VICTORY

By MISS J. HESTER HAYNE

Tonight I feel that I want to pray more than ever before for our dear people at home who are making possible the work of carrying the gospel to these in heathen darkness. I am realizing more and more the responsibility which we bear as we come out to a heathen land as ambassadors of Jesus Christ.

Here in the Language School I have been conscious of the ever watchful eyes of our Chinese teachers as we come and go in their presence. To them we are exponents of this still strange gospel of Christ, and oh, my prayer is that daily I may walk before them as I would walk if I were walking by the side of my Savior. Here in the school we find professing Christians, smoking, but even more distressing we see ministers of the gospel who have come from far away America and various parts of the world to preach a gospel which is so limited that it has not the power to release its advocates from the hold of these repulsive habits. Surely if we are to bring these people to Him our own lives must first be freed from sin.

At times it has required patience to wait and study this well-nigh incomprehensible language, when all about us we see so much need. Yet I realize that because of the fact that I can not reach the people through the medium of their own language I have felt a burden of prayer for them which, perhaps, would never have been felt otherwise. So I feel that I am beginning to appreciate the place that intercession must hold in my own life. Truly, prayer is the power that will bring the victory.

Here in a nation teeming with humanity we too often forget the value of a single life. Even here in China, with all her multiplied millions of people, God still holds the same priceless estimate of a human soul. And it seems to me that if we are to reach the great masses of China's people we must first reach the hearts of the individuals who ultimately make up the masses. How much we are needing the prayers of our people at home that we may really be led of God in every work that we shall undertake for the furtherance of His kingdom here in China. Pray for our work.

GETTING INTO THE WORK

Mrs. R. C. INGRAM

Within the past month we have traveled just one hundred miles in the saddle, making trips to the outstations. Thus we are making good use of the mules, which have the astronomical names of Sol (sun) and Luna (moon). We fell heir to them when Brother and Sister Franklin went on furlough. May these mules be indeed lightbearers as they carry us over these mountains. Our hearts rejoice in this work of pressing our way into unevangelized fields, and we long for the day when we can command the language sufficiently to preach the Word. We are thankful to be able to sing in Spanish, but progress in conversation seems much slower.

During our last visit to Rabinol, a town eighteen miles west, a big religious feast was in celebration, when the images of some of the saints were carried through the streets. But it seemed more a fair, a commercial rather than a religious affair. Products of every description were sold by natives who walked for many miles to bring their wares. The mission, which is about two blocks from the plaza or central square, was literally besieged with live stock. That seemed to be the stockyards section. On the other three corners were saloons, where dancing and drinking, to the accompaniment of the *marimba* (a native musical instrument) was carried on all night long. In spite of this fact, however, God gave "His beloved sleep," and we also had open services every night with splendid attendance and order.

A number of native Christians from other towns were in attendance at the feast to sell their goods, and they were more than delighted to find a mission open. They were present at every service, and gave good testimonies to the glory of God. How our hearts rejoice to see His hand leading on! This Rabinol mission is the new property so recently purchased, so it is a very new open door. A number of hearts there are already convinced of the truth, and seem not far from the kingdom. Two native sisters are in charge of the work. We are especially in Rabinol because a large percentage of its population are American Indians, many of whom speak the Spanish language. We are expecting God to help us to get the gospel to them.

We thank God that He is burdening the hearts of the people at home for the American Indians. May Brother Bower be much used of Him in presenting the needs of this neglected race. We are enjoying so much the news that we receive through the *HERALD OF HOLINESS* and *The Other Sheep*. We are believing God for perfect victory in your financial needs and in the cry for a world-wide revival.

PORTUGUESE MISSION IN MASSACHUSETTS

By REV. T. M. BROWN

We are planning to open a Portuguese mission of the Church of the Nazarene here in New Bedford in a week or two. We have been praying much about it, and I believe the Lord is answering prayer and opening the way now.

It is needed for Brother Dias' converts and members who come to the United States and land at New Bedford, as well as for the 17,000 Cape Verde Islanders, or Bravas, as they are called, who are already here.

"In the mission fields where least has been accomplished and the non-Christian forces are most firmly entrenched, the most difficult battles must be fought, hence we need for these fields the very best trained and most effective workers."

"Jesus did not give much time to systems and plans of a mechanical kind. The key to all systems and plans is the man."

"Sane, safe, and dependable is the kind of missionary that counts for the most. Defects mental or otherwise develop rapidly in heathen environments. We need men of great minds, capable, equal to the greatest problems of growth in the churches anywhere, but no mind is truly great in the mission fields that is not first of all safe, wise, and wholesome in its thinking and constructive in its effort."

"The big differences between human beings do not lie in ability and intelligence. People come nearer being equal in brains than we imagine. The really big variations lie in force and ambition. One man achieves a thousand times as much as another—not because he is a thousand times as smart, but because he is a thousand times more determined."

The above are detached quotations from "Men and Methods that Win in the Foreign Fields," by J. R. Saunders.

HOME MISSIONS AND EVANGELISM AND OUR NATIONAL PROBLEMS

By N. B. HERRELL

THE commonwealth of all civilized nations rests upon three institutions, namely: the home, the church, the school. The perpetuity of the nation depends largely upon the sanctity of the home, the spirituality of the church, and the educational standards of the school. This triple alliance must co-operate, unite, and intermingle devotionally, socially, and politically, if the nation is to preserve itself and render to the oncoming generations that high quality of Christian virtue and service which God has bound upon all mankind. To break down any of the three institutions will jeopardize the whole structure of the nation. However, the church is the God-appointed guardian over the sacredness of the home and the purity of the school. The evangelical church with her glorious gospel of the Prince of Peace bears the responsibility of the destiny of our nation.

The Pilgrim Fathers

The Pilgrim Fathers gave to our nation the Bible, the spirit of religious liberty, democracy of government, and the example of true sacrifice. The Bible is our national counsel and guide and not a sectarian book. It is the oldest national legacy we have as a nation. In the dark days of our infancy as a nation it was a lamp to our feet and light to our pathway. It is the charter of our national liberty; the forerunner of our civilization; the mold of our government; the fashioner of our laws; the secret of our national progress; the fountain of our literature; the inspiration of our philosophies; and the standard of our ethics. Yes, the Bible is the strength of our heart life; the foe of superstition; the enemy of oppression; the destroyer of sin; our escape from temptation; our shield in adversity; our path finder in perplexity; our tonic in weakness; our touch-stone of truth; our promise for the future; our comfort in sorrow; our guide through time; our beacon star when dying; and our hope in the judgment.

What Our Great Men Say

Andrew Jackson said, "That Book, sir, is the rock on which our republic rests." The Bible was the book Jackson referred to.

Ulysses Grant said, "Hold fast to the Bible as the sheet armor to your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization; and to this we must look as our guide in the future."

Webster said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is a book of faith, a book of doctrine, a book of morals and a book of religion, of special revelation from God."

Roosevelt said, "Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed."

Woodrow Wilson said, "The Bible is the word of life. I beg that you will read it and find this out for yourselves, read, not little snatches here and there, but long passages that will really be the road to the heart of it. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Roosevelt said of Lincoln: "Sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the Nineteenth Century, laid down his life for the people whom loving he had served so well, built up his entire reading upon his real study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books; mastered it so that he became almost 'a man of one book,' who knew that book and who instinctively put into practice what he had been taught therein."

Talmage said, "Walk up and down this Bible domain; try every path; plunge in at the Prophecies and come out at the Epistles; go with the Patriarchs until you meet the Evangelists; rummage

HOME MISSIONS AND EVANGELISM

and ransack; open every jewel-casket; examine the skylights . . . Yea, calculate on a lifetime voyage. Sail away, O ye mariners, for eternity."

My Country! 'Tis of Thee

My country 'tis of thee, Sweet land of liberty,
Of thee I sing;
Land where my fathers died! Land of the pilgrim's pride!
From every mountain side
Let freedom reign!

My native country, thee, Land of the noble, free,
Thy name I love:
I love thy rocks and rills, Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze, And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake, Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God! to Thee, Author of Liberty,
To Thee we sing;
Long may our land be bright, With freedom's holy light;
Protect us by Thy might,
Great God our King.

—SAMUEL F. SMITH.

(Concluded next week)

HOME MISSION WORK—KANSAS DISTRICT

At the suggestion of Dr. J. W. Goodwin and my District Superintendent, Rev. A. C. Tunnell, I resigned my pastorate at Minneapolis, Kansas in March that I might take up pioneer Home Mission work on the District. I truly found an open door. My work consists of going into new places making preliminary arrangements for a campaign, placing an evangelistic party, dropping in on each meeting occasionally and organizing at the close where the results warrant, and co-operating with the District Superintendent in placing a pastor. The only place we have failed to get an organization as yet, was in Leavenworth. Have just recently organized in Goffs, Woodlawn and Centralia with splendid prospects in the immediate future at Sabetha and Oneida. Campaigns will start soon in Junction City, Manhattan, Olathe, and Emporia. Any one having interested friends in these or other places, please let me know, addressing me at 323 E. Sixth Street, Hutchinson, Kansas.

At Goffs we have a \$2,500 church property, at Woodlawn a \$4,000 property, and Centralia a \$2,000 property—all paid for.

The meeting at Woodlawn deserves special mention. Not being able to put in the evangelistic party that we desired, the writer saw nothing to do but put in the meeting herself. This was the greatest meeting from the manifestations of the power of God, we ever witnessed. The first week it rained continually and it was impossible for cars to get through, but they loaded up in lumber wagons, hay racks, horse back, etc., and filled the house at practically every service. This had been an independent Holiness Union work, but only in name as people were professing holiness over all kinds of sin. The meeting continued a week before the real break came, at which time old sores were healed, restitutions made and souls really dug through. For a week longer, the meeting went on at a high tide. It was not an unusual thing for a half dozen to be "stretched out" under the power of conviction at one time. When men fought the Holy Ghost they were "laid out" helpless. Ofttimes we would have three distinct altar services before we could make people go home. It would be impossible to say how many got to God as many times they were praying all over the house. We can definitely count at least sixty-five. To God be all the glory! A good class was organized and Rev. E. L. Duby is pastoring this flock and the one at Goffs. Pray for us much in this work. The Devil fights but God is more than a match for him. Praise the Lord!

BESSIE L. KESLER.

THE NAZARENE PROBLEM IN THE EAST

By REV. HENRY BELL

HAVE you ever heard a statement like this: "The state of — (naming some state in the East) has more people than Montana, Idaho, North and South Dakota, etc.?" After stringing off a dozen or more of Western states, our people begin to think there are more wonderful possibilities in the East as compared with the West.

Let us look at facts, for after all, figures can be made to lie. Take the state of New York, for instance. It has a larger population than several Western states, but how many of these people can we reach in a Church of the Nazarene?

New York state has more Jews than the entire population of Montana, Idaho, Nevada, and Utah. Just New York state alone has more Jews than the entire population of four Western states, and how many Jews can you reach in a Church of the Nazarene?

Then in addition to the Jews in New York state, there are more foreign-born Russians, Italians, and Polish people than the population of Montana, Idaho, Utah, and Nevada. This does not count their children, which would add several more states to the list. Now, how many of these three foreign-born classes can you reach in a Church of the Nazarene? And how many of their children can you reach? Very few. I doubt if there are more than a dozen or two Jews in the East who belong to the Church of the Nazarene.

Personally, I believe the East offers no better opportunities than other sections of the United States, if we consider the present methods, but I believe the East offers greater opportunities if we put as much effort to save these foreigners as we do to save foreigners across the sea. I am glad we have a mission started in Palestine, but there are ten times more Jews in New York City alone than in Jerusalem. Are we going to send the gospel across the seas to the Jews and then neglect a far larger number in our own land?

I believe the time has come when we ought to start missionary work among the Italians and other foreign people in the East. Millions of them never go to church. The missionaries do not have to learn a foreign language before beginning work, but can begin at once, as there are plenty of these foreigners who speak English. If we can get fifty Italians saved and sanctified, and God calls five to go to Italy to preach, they will do more good than twice the number of our own native missionaries who go to Italy. The same is true of the Chinese, Japanese, etc. The Colored Nazarene Church in Brooklyn is already branching out into several missions. Other nationalities will do the same. I want to see the banner of the lowly Nazarene unfurled to the breeze in every clime and His holy name proclaimed to every soul; I want those in distant lands to know of His power to save from all sin, and the people on every island of the seas to hear the gospel of full salvation proclaimed, but let us not forget "the stranger in our land." There are millions in the East.

SYRACUSE, N. Y.

BILLINGS, MONTANA

Our meeting began in Billings, Mont., the 1st day of June and was to run until the 15th but owing to the demands it continued until the 25th. The old-time gospel had its normal effects. The saints stood by the "Guns" loyally and something was doing almost every service. From one to 12 at the altar almost every night. This is one of the most ungodly places in the west. Hard to stir the people, but God can do it and did. District Superintendent Davis of Nampa came and organized a church with 36 members and there will be about 15 more to come soon. Closed last night with the best audience we have had and a great time of refreshing from God. This is a bunch of the best people in Billings and need a good, live, "Red-hot" pastor. A great opening here for advancement and the opportunity of a lifetime for the right man.

I go to Columbus for my next meeting. I want to get another organization there. I believe God will give it to us.

I have the victory in my soul and never felt more determined to preach the "rugged old gospel" to the last ditch. This is no time for compromising, wishy-washy gospel. He saves and sanctifies me now. Amen!

W. H. TULLIS.

FUNDAMENTALS OF PROSPERITY

(Notes on an address by Mr. Roger W. Babson, B. S. at Eastern Nazarene College Commencement. Reported by Rev. W. E. Smith.)

THE crowning feature of the Commencement exercises of the Eastern Nazarene College at Wollaston, Mass., was the address to the graduating class by Mr. Roger W. Babson, S. B., of Wellesley Hills, Massachusetts on the "Fundamentals of Prosperity." Mr. Babson is recognized as one of the world's greatest experts in the realm of finance. Great corporations and even the United States Government seek his advice on their financial problems. It was through the influence of Mr. L. D. Peavy of our Church at Malden, Mass., who was graduated in the same class with Mr. Babson twenty-eight years ago, and has been associated with him ever since in business, that Mr. Babson was induced to speak at our Commencement. The reporter took some notes of the address and has been requested by President Shields to give a report of the address as notes and memory may aid him, for the HERALD of HOLINESS.

The speaker said in part: "What are fundamentals of prosperity? Some economists declare them to be resources, available labor, and intelligence. This to me is the wrong doctrine of the basis of prosperity, for resources, labor and intelligence are but the tools which when rightly used make prosperity possible. Results are always determined by the use to which tools are put. A workman may use a pick to dig a hole that will wreck a train or use it to strengthen the road bed. His labor may be constructive or destructive.

"First look at the matter of resources. I was well acquainted with Mr. Hammond, one of the greatest mining experts in the world, and who was associated for years with Mr. Cecil Rhodes in the development of South Africa. In conversation with him, whatever topic was discussed, he would always revert to Africa. If we talked about water-power, he would say 'we have the greatest water-power in the world in Africa'; if we talked about timber lands, he would immediately tell me of the great forests of Africa. Finally, I asked 'Why is it that Africa with all its vast resources, is so far behind America?' His reply was, 'Africa is the dark continent. The Gospel light has only gleamed there yet. It will require a Christian civilization to develop those great resources.'

"When you speak of available labor as the basis of prosperity, look at Russia. She has two hundred millions of people and great resources. At the Russian Embassy in Washington, the other day, I discussed the outlook for Russia with the Russian Ambassador and three Russian engineers recently from that country. They said the papers here try to make the situation in Russia hopeful, but to us the situation is very doubtful. I asked them the reason why Russia can not get on her feet and take her place among the great nations of the world. Their reply was, 'Russia is trying to get along without God. Not until the churches of Russia are again opened and the help of God sought, can Russia have a stable form of government, and enter upon an era of real prosperity.'

"Then too, people magnify intelligence and capital, but look at Germany. She was the last word in the application of scientific principles. Her university standards were the highest in the world; and knowledge there was the most diffuse. We looked to Germany for the best in everything. Even young men preparing for the ministry were not satisfied with the opportunities here, but went to Germany for post-graduate work at the feet of those scholars who had made German universities famous.

"But what did German intelligence and capital do for the world? They led to pride and arrogance which precipitated a world war because Germany put the tools of prosperity to a wrong use, and thus they became destructive rather than constructive.

"We look at the situation in New England. The foundations of nearly all our New England institutions of higher learning were laid by the faith and devotion of Christian men and women who desired the then rising generation to have good opportunities for mental and spiritual development. They did not leave out the spiritual. Recently in New Haven, I read the charter granted that institution at its beginning, and it set forth the purpose of the college to be, to prepare young men for the Christian ministry. Anyone who spends a night in New Haven now, when the University is in full swing, can readily see how far that institution has departed from its original ideal. Harvard Law School was established to educate men to fight for the principles of justice and equity; but in these days of materialistic ambition, we may expect a Harvard Law graduate to fight as readily to help men avoid justice as to gain it. What we need is not fewer colleges but more schools that have the ideal of this College (Eastern Nazarene College) in

EDUCATIONAL DEPARTMENT

spiritual realities, which can give proper direction to the tools of prosperity.

"But what are the fundamentals of prosperity? Nothing can be stable in business or government without integrity and self control. During the war, I met a group of financial experts in New York. On the table they had piles of papers that represented bonds of various kinds. They had made two piles of these; one pile they marked as doubtful, the other as good. I noticed the doubtful bonds had back of them various kinds of collateral as security, and I remarked, 'here is a strange phenomenon. The bonds that have collateral to secure them you mark doubtful, while the bonds that have merely the I. O. U. of the man are marked good.' 'Yes,' came the reply, 'we know the men who are back of these bonds.' That was a strong testimony of the value of integrity in business.

"I once heard a debate between a young lady and a gentleman. The debate was to determine when civilization began. The lady argued that civilization began when man discovered his own weakness and began to utilize a strength external to himself. Instead of being satisfied to walk at four miles an hour, he mounted a horse and rode fifteen miles an hour. The gentleman argued that civilization began with the discovery of the wheel. Man first made a wheel and caught the idea of a wheel-barrow; then came the cart and the wagon, then the locomotive, and finally the automobile. The judges rendering their decision, declared that neither had given the right explanation, but that civilization really began when men began to have confidence in one another in personal dealings as the result of the missionary going there to teach them of God and their obligations to Him and to one another.

"I got a lesson the other day from my chickens, to which I was feeding some asparagus tips left over from the table. When I put the dish before them, one chicken picked up a small piece and ran away followed pell-mell by twenty others that failed to see a dish full but wanted the piece the first chicken had. I say those chickens needed religion badly. But not more than many human beings who are just as lacking in self-control and good sense. In all my experience of financial investigation, I find that in a period of over-expansion we seem to have a great prosperity. People are apt to become over-confident, extravagant, unrighteous and indolent. Then there comes a period of depression when principles of industry, economy and integrity must be observed and people led to see the sad consequences of monkeying with the Ten Commandments and the multiplication table.

"At the foundation of real prosperity must be faith and inspiration. You women can do a good deal here. I know a man who, although he possesses splendid abilities, does not succeed. On our way over here today we were asking why? One observed, 'I think it is the fault of his wife who depresses rather than encourages him.'

"Look at China. The printing press was invented there many centuries ago. But after the Chinese invented it, they did not know how to develop it. Because they could not eat printing presses they discarded them. What gave the real birth to printing? It was the Reformation when men with hearts aflame for truth and righteousness had messages they must send to the world. It was back there that the possibilities of the printing press were seen. We can trace chemistry and horticulture and many of our modern sciences back to men of faith and prayer in monasteries who worked together with God to be a blessing to the world.

"America has not made much progress in Art because our artists want to make pictures for their money value. Over in Europe men felt in them a power of devotion and faith that must find expression. They painted 'The Last Supper,' 'The Holy Family,' 'The Nativity,' the 'Crucifixion' and various scenes that were made real by their tremendous faith. People do not come to America to see great paintings. They go to Europe where men painted, not for money, but, to give expression to the feelings of their soul. Nor do they come to America to see great churches. We find these too in Europe—sermons in stone, that so realistically and majestically express their faith in God.

"Integrity, self-control, faith, inspiration are the products of Christian religion. Sometime ago I went to South America on a mission for our government to meet several of the presidents of the Southern Republics. I met the President of the

Argentine Republic, which if not the largest, is the most progressive of those southern countries. After lunch the President and I were sitting on the balcony of his residence. I noticed that he seemed quite pensive and I asked, 'Are you not feeling well, Mr. President?' He replied that nothing was particularly ailing him. But still he seemed depressed and I urged to find what was on his mind. Finally he said, 'I have been thinking deeply of South America. This country was blessed with civilization before yours. We have even greater resources than North America. Brazil could blanket the whole of your United States and still a good deal would hang over the edges. Chili could stretch across your continent and one end be in the Atlantic and the other in the Pacific. Our Amazon River is even greater than your Mississippi. Our mines and forests, our plains of rich alluvial soil are unlimited.' (He had taken me out and shown me his field of 44,000 acres of alfalfa in one block that yields eight crops a year). 'Yet,' said he, 'our country is far behind yours in every way. Why is it?' I wished to draw him out and inquired, 'What do you think is the reason?' His reply was, 'My only explanation is: the Spaniards came over to this country to seek gold; to your country came the Pilgrim Fathers seeking God.' I replied, 'That, I believe, is a good explanation. Those pilgrims came not to find the jewels of the mine nor the wealth of seas, nor the spoils of war. They came to find a shrine where they could worship God according to their convictions of truth and righteousness. They have given us a glorious heritage, and I urge you graduates of this College to be ever true to the principles you have learned here, and ever uphold the splendid ideals of your Alma Mater which magnifies faith, inspiration, integrity and self-control as the fundamentals of prosperity.'

The reporter has very imperfectly set forth this remarkable address. Needless to say, it made a deep impression upon all; so great was the spiritual impression one felt that an altar call would have been quite appropriate. We thank God for such men as Peavey and Babson in the business life of America.

UNIVERSITY

By REV. S. D. ATIANS

In the Spanish department of Pasadena University we have had an enrollment of over a hundred this year. Quite a number of the students, both in the college and in the academy departments, feel the call of God to evangelize Latin America, that great and promising field, and they are studying the language with earnestness and enthusiasm and are making very satisfactory progress.

The spiritual tide in our missionary department is rising higher. God has given us some of the choicest young people, full of fire and glory as prospective missionaries to the various foreign fields. Every Wednesday morning we have a missionary service in the chapel. We have been favored by having many returned missionaries to address the student body, and their messages have enlarged our vision and have intensified the passion for the salvation of those who have never heard of Jesus.

The first Wednesday of this month we had a missionary pageant in the chapel of the University. It was wonderful beyond description, for God was there, and those who took part were anointed of God for the occasion.

Our Spanish *Herald of Holiness* is being published regularly every month, and it has a wide circulation in all the Latin American countries. We receive very encouraging letters from those who have read it, stating that it is the paper that they have been looking for for a long time.

DR. E. P. ELLYSON AT HUTCHINSON

It is not necessary to introduce the new President of the Bresee Theological College, Dr. Edgar P. Ellyson, to the HERALD readers, but we are glad to announce that he is on the field and taking hold of the work preparatory to a great opening next September.

There is need of a strong Theological College right here in the Middle West, where our young men and women may be trained for the work God has called them to do. With the experience Dr. Ellyson has had there is no question but with the proper co-operation he can build a great school here that will be a training place for our future missionaries evangelists and pastors and where our boys and girls may receive a Christian education.

The pastors and people of our School District will no doubt be glad to meet Dr. Ellyson and have him come into your church and talk over the interests of the school with you. The Board wishes to thank all patrons of the School for your past help and co-operation but now wishes to ask you to come to our help in the building of a great institution at Hutchinson, Kansas.

A. C. TUNNELL, Chairman of Board.

A REVIVAL AT ST. JOSEPH, MISSOURI

We are praising God for real Bible salvation which gives us sweeping victory over sin. Hallelujah! While here visiting, the pastor, Brother E. C. Cain decided to hold a meeting and asked the writer to take charge of the services. With a few faithful members we are fighting sin; God is blessing us good and the glory is coming down. Thank the Lord. We shall continue services as long as the Lord leads and will appreciate your prayers. Pray that God will water this tender plant and nourish it so that it will be a real lighthouse in this wicked city.

FLORENCE B. MINER.

LOGANSPOUT, INDIANA

Praise the Lord; just closed a two weeks' meeting with victory. The Lord helped me to preach the truth in a Union Mission in Logansport. Many who were hungry found Jesus. The last Sunday night the four largest churches in the city had union service in the Christian Church, and I was requested to tell the story of my life, or conversion from Catholicism to Protestantism, to a congregation of four hundred. The Lord blessed me so I could not refrain from shouting and praising God. The Lord not only blesses me in the Church of the Nazarene, but every where when I let God have His way with me. Well, bless the Lord, I love Him with all my heart. Glad He called me to preach the gospel.

FRANK CATANESE.

CHERRY HILL, VA.

We closed a meeting at Cherry Hill Sunday night, June 18th with victory. We were called to pastor the Church of the Nazarene here five years ago, and a chapel was built and about thirty were blessed and some witnessed to sanctification.

In the meeting just closed, we baptized sixteen, almost all children except four, and we put two under the water in the Potomac River. Six adults united with the church and there are more to follow, for which we thank God and give Him all the glory. Amen!

They are now planning to build a parsonage, and we are shouting the victory with this little flock, for now they can take care of a pastor.

The writer has united with the First Church of the Nazarene at Washington, D. C., and we are ready to help get hungry souls ready for the Wedding Feast with the Bridegroom.

Our address is 921 Fifteenth St., N. W., Washington, D. C.

N. B. SHADE, M. D.

ON THE GO

Truly, it is the Spirit of the Lord within the soul, cleansing and stirring, that causes a stir without. The stirring of carnality will cause a fleshly battle, but the stirring of the Holy Ghost produces revivals. To God be the praise! (See Acts 17:16).

We are therefore giving Him the praise for the past victories, since last reporting.

At Wellsville, (in Evangelical church) the Lord was pleased to send a goodly number of seekers, and it happens that the end is not yet. We are informed that the Lord is still moving there, that the carnal folks are stirred—and further developments are expected. The M. P. pastor was one of the seekers for Perfect Love. Praise the Lord! A year ago he sought the experience, but was constrained to seek and find and know the Holy Ghost in His fulness. Glory!

At Power Point, gracious victory came near the end of the meetings, as Presbyterians, Baptists, Methodist Protestants, etc., including some respected business people of the town, prayed through in the old-fashioned way. The last night was an unusual night of power. Praise God! Every business place, save one, is now represented in the Church of the Nazarene. Bless God! The pastor, Rev. Mahon is doing a good work there.

We are now at Toronto, Ohio. God is moving. Good crowds are coming, and although we have only been here about 10 days, so far, the altar has been filled more than once. One night—first break of the meeting, there were over twenty seekers—all new material, as there is no organized holiness movement in the town, however, even Presbyterian elders are seeking the "Second definite work of grace" so we press on—praising Him! The tent is a large one, but the Lord is filling it, and the plans are for a great all-day meeting on the Fourth of July, when we hope to have works of fire, instead of fire-works. Glory!

THEO. ELSNER and WIFE

INDIANAPOLIS TENT ASSOCIATION

We are closing up the first month of our tent campaign. We have had and are now engaged in eight meetings. At the present time Rev. Frank Robinson, of South Side Nazarene Church is being assisted by Evangelist John Fleming in a good meeting under our large tent and they report fine crowds and good interest with many seekers. The Rev. A. Kerst and the writer are holding a good meeting in a new territory on West Washington Street. They are having fine crowds, many seekers and good prospects for a new church. Evangelist Alice Clark of Bowling Green, Mo., is holding a good meeting among the colored people.

Recently Evangelist James Miller and song Evangelist Burl Sparks closed a fine meeting in Brightwood and organized a good church and there was great interest and many people were seekers. There will be a meeting in this territory later on.

We have one of the finest equipments that anyone would want to see in the way of tents. We have been using four tents most of the time. We have manufactured some fine seats and have portable platforms and our District has purchased two pianos and we have equipment worth from \$2500 to \$3000. We find in having presentable outfits that they themselves are great drawcards.

We are using our Nazarene brass band to a great advantage and Prof. Jos. Kemp is going around dividing his time with the band and helping to advertise the meetings. We are using our home talent to lead the singing and for special songs and we find that it is going to be possible for us to run a campaign this summer from 20 to 40 per cent cheaper and hold twice as many meetings.

We believe as we study and think this matter over that there is no reason why our larger cities should not have a chance to hear the gospel in its simplicity during our summer months. In the last issue of the *Indianapolis News* we saw on the church ad page, that practically every large city church in the uptown district was closed on Sunday night. People must have some place to go and if we will put up tents and have open air meetings, they will not flock to the place of amusement but will seek a gospel service. Why not pastors and people, all over the United States go in our large cities to give the people a chance to hear the gospel. We know that this can be done with little expense and we find that our church people and our good laymen are only too glad to help to bear the expense and that the gospel for the highways and hedges will surely bring results. We are convinced in our mind that it is going to take an unusual effort in the 20th century to bring the gospel to the lost world. As far as we are personally concerned we are doing our best to give the gospel to this lost city. Pray for our campaign.

E. O. CHALFANT, Secretary.

FROM EVANGELIST F. L. McDONALD

We just recently closed a revival four miles out from Inola, Okla., in a German church. We had great crowds. The Lord owned and blessed the meeting at the very beginning and ten people came to the altar the third night. The Lord is in the saving and sanctifying business wherever He can have His way. We had one hundred and sixty-one at the altar in this meeting, and many of them prayed through. We had some great healing services. Many folks were healed as in the days of old. The Lord is the same yesterday, today and forever. Bless His name.

I went to my home in Indianapolis, Ind., for a rest but was called back in seven days to Oglesby, Okla., for a two-weeks' meeting June 25th, and back to Inola, July 16th, for a Union meeting in the Baptist church. It is the largest one out of the four.

Pray for us at these two places.

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VOLUME 10

APRIL 6, 1921-MARCH 29, 1922

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LITTLE ROCK DISTRICT

The meeting with the church at Hot Springs has passed into history. The Lord was very precious to us and helped us to unfold the Word to the people. Rev. W. O. Hardy is pastor. He is a fine musician and a good song leader and added much to the success of the meeting. Mrs. Linza was present and assisted some in preaching the Word and in the altar work; also rendered good service with her guitar.

A number prayed through to victory during the meeting; some were healed by the mighty power of God. We took some fine people into the church, and others expect to come in later. At the close of the meeting an offering was taken of over three hundred dollars in cash and pledges to pay on the church building. We have some good people in the church at this place. They are doing fine considering the opportunity they have had since the church was organized. We are expecting to have a good strong work here in the future. Hot Springs, Arkansas is the world's greatest health resort. A city of 15,000 inhabitants and 150,000 annual visitors; people who come to take the baths in the famous springs and are healed of divers diseases. We need some more Nazarenes to help build a good strong church here.

We went from Hot Springs to our church at Marcus where Rev. J. W. White is pastor, and spent the Sabbath with the people there. We had a good day. Three services with a missionary program in the afternoon by the Sunday school, with a good offering for foreign missions.

Rev. Will Brantly is a member of this church. He is one of our evangelists on the Little Rock District. He has good success in his meetings. Any one needing his services, write him at Lambert, Ark., he has one open date.

We are now in a meeting at Westmoreland where Rev. J. E. Moore is pastor. Two have prayed through to victory and the battle has just started. Brother Moore is not present, having undergone a very serious operation at Guthrie, Okla., where he was engaged in an evangelistic campaign when he was taken ill. The last news we had from him, he was improving and would be home soon.

The pastors on the District have meetings planned for the summer and we are expecting an ingathering of many precious souls. Dr. J. E. L. Moore is now in a meeting at First Church, Little Rock; Sister Gussie Morris is with the church at Delight in a battle; Evangelist D. B. Lee and his evangelistic party are in a campaign at Belleville. We are expecting a new church as the result of this meeting. So the battle is on.

J. E. LINZA, Supt.

Among the Churches

CHICAGO, ILL., FIRST CHURCH

—We have been pushing on toward the four hundred mark in our Sunday school and run an average of from three hundred fifty to three hundred seventy-five, in attendance each Sunday until the hot weather struck us and people began to go on their vacations. Seventy-five members have been received into the church thus far during the last church year. The older members say there never was more harmony among our people than at the present time. The congregations are large, and we have seekers and finders at nearly all of our Sunday night services. Plans are being perfected for a greater campmeeting this year than last. Sisters Berry and Hutson are doing great work as church visitors, and the choir under the direction of Miss Houseworth and Mrs. Berry is worth coming to hear. A church could not treat a preacher any better than they have treated us for the last five years, and we are thinking seriously of giving them a chance to use us well for five years more. If there is anyone in the church that has a grouch, we can not find him, and we feel like saying in the language of the sainted Brother Bresee, "There is not a runt in the crowd." Last year was one of the hardest financial years that this country has seen, yet First Church raised more money for all purposes than in the other years of its history. We like Chicago, and unless the Devil steals a march on us, or the Lord should give marching orders, First Church is going to have a hard time to get rid of us for a while. When the readers of the HERALD pass through Chicago, plan to stop over and spend the Sabbath with us and hear the choir sing. We are sure you will say with the Queen of Sheba that "the half had not been told."—W. G. Schurman, Pastor.

CRAWFORDSVILLE, INDIANA

—The Church of the Nazarene has gone and is going forward with splendid victory here. Only about two years ago, since the work began in this city, and considering the character and type of our

work, remarkable success and favor with the people has prevailed. Brother McHenry—now in mission fields—began the work and calling to his help Sisters Mertie and Edith Hooker who have continued the work, with great success. The Presbyterian Church denomination prevails more strongly in this city, and they have a good college and a strong Church, with some mission church buildings. One of the mission churches was given to our work free from rent, until we are now in one of the Presbyterian churches as our own property. This church property is a fine building with all necessary room and will be suitable for our work for many years; as fine an auditorium as could be desired. I have been in quite all our larger churches, and we have nothing much better in all the connection. It is the judgment of many, that to build such a church today, would cost from \$40,000 to \$50,000. This building cost the Church of the Nazarene only \$10,000. Sister Mertie Hooker is the pastor, and with Sister Edith, a gifted musician—they surely make a great team. With guitar and mandolin music on the street they preach to hundreds every Saturday evening, and this but advertises the meeting in the church. The leading business men of the city told me, these young women and our church in the city was doing more real good spiritual work than all the churches in the city. These men also backed up what they said, by giving checks and cash to pay for this fine property. The letter-teaching of our Church, with the spirit of the Nazarene, and sane leadership is sure to win. Cool heads, hot hearts, and warm feet in leadership is the great thing to win. A campaign for money among the business men of the city and the selling of a fine lot, bought with

the church, sold for \$3000.00 makes the church cost only \$4000.00. Almost \$3000.00 raised in the city and lot \$3000.00, making \$6000.00 with price paid, \$10,000. Surely God is giving the Church of the Nazarene "houses they builded not." While raising money for the church, I preached several times and a number of seekers and some happy finders were at the altar. Quite wonderful how God is blessing the work of the Church of the Nazarene in the Indiana District. Fine leadership, with the martyr spirit will win.—T. H. Agnew.

WALBRIDGE, OHIO

—We have just closed a special meeting with Evangelist D. E. Miller of Coshocton, Ohio in charge. Brother Miller is a man of God who is not afraid to preach the old-fashioned sin killing doctrine of complete eradication of all sin, and our church has been greatly awakened and revived, several went the old-fashioned death route and prayed through. We have all received new light and inspiration and feel that the meeting has been worth while. If any of our churches need digging up and to be set on new life and fire we would advise you to send for Brother Miller, a man of experience and old-time Holy Ghost religion and one who will stand back of the pastor. Thank God for such men of God. We feel like going on. Amen.—Verlin E. Robison, Pastor.

XENIA, OHIO

—We are glad to report complete victory over the world, flesh and the Devil for the church at Xenia. God is with us and many souls are finding Christ as their all. We have been in our new church building four weeks and to date God has

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The college community has agreed to pay one-half of the old debt and has made satisfactory arrangements about the other half. This will bring relief to those who have been under this obligation for many years. The President of the General Board of Education will advertise for a campaign over the Hamlin, San Antonio and New Mexico Districts to raise money for local obligations.

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blessed us with eleven seekers at the altar. Amen! We have made our first payment on the new church property and will soon make another payment of five hundred dollars, of this amount we have three hundred dollars in the bank. Our special summer revival begins next Sunday with Sister Edna M. Banning as our evangelist. In this city where every thing seems to be Calvinism in doctrine God has given us a wonderful opening for the preaching of a full gospel and a complete deliverance from all sin. Thank God for a Christ whose blood is efficacious to destroy the works of the Devil. Our God is able and we will trust Him for all, regardless of what the circumstances or environments might be. If we tried to all eternity we never could tell you what God has done and is doing for the Nazarene church in this city. When we came here seven months ago we were worshipping in an old blacksmith shop and the people looked upon us as a sort of a joke; today we are worshipping in a church that would cost us twenty-five thousand dollars if we had to build it. A church with all modern conveniences, including gymnasium with a shower bath. The U. P. preacher told me we could get the boys in the gymnasium and pull some stunts off for them; but we told them we pulled all our stunts off in the main auditorium around the altar when people found the Lord. Amen! In a few years we expect this to be one of the strongest churches on the Ohio District. Remember us in prayer and may the Lord bless the readers of the HERALD. All on the altar for Jesus and preaching full salvation in the old-time way without any compromise. Jesus is dearer than all.—Frank and Marie Watkin, Pastors.

SAN DIEGO, CALIF.

—We have spent the past year here in the First Church under the ministry of Brother and Sister Akers. We truly appreciate their earnest efforts and untiring labors for the welfare of all under their care, and their concern for a lost world, so much so that at the annual meeting we called them for another year with a raise of salary. A pleasant surprise was given them upon their return from the District Assembly accompanied by a token of love and appreciation from each member. We appreciate their faithfulness in proclaiming the whole truth and feel that both he and his wife are living examples of a holy life. Brother Akers is just launching a tent meeting to run indefinitely. We ask the prayers of the people for an outpouring of the Spirit in convicting and saving power here in San Diego.—L. M. W., Secretary.

LONDON, TENN.

—Our revival closed July 2nd with Rev. Lige Weaver, of Columbia in charge. It was a hard fought battle from beginning, but the Lord gave victory over all opposition. There were eighteen saved, sanctified, or reclaimed, and nine joined the church, and we are believing and expecting great things from the Lord in the future. There is a great opportunity for the Nazarene work in this section of east Tennessee. We ask the prayers of all God's people for our work here.—S. A. Jones, Pastor.

LOS ANGELES, CALIF., FIRST CHURCH

—We have passed another "mile stone" in the history of our church. We can not enumerate all

the blessings that God has poured upon us. Dr. C. H. Babcock was elected by a unanimous vote to continue as our pastor another year. Dr. Babcock is God's man, preaching with force, power and eloquence; giving out the gospel without stint or favor, expounding the truth in such clearness, that not one of us will be left without an excuse should we fail to make the City. The consensus of opinion is, our pastor has few equals and no superiors. Dr. Babcock reported that over 550 had been at the altar, 100 new members added to the church; over \$33,000 passed through the hands of our most efficient church treasurer, C. E. Jones. We are a missionary church. The church gave \$8,424.39, the Woman's Missionary Society, \$1,548.81, the Sunday school \$1,639.41, and the Young People's Society \$485.12. The blessings we have had this year, and the progress made, are but an incentive to push on to greater things for God the coming year.—Mrs. S. P. Richards, Reporter.

ASHTABULA, OHIO

—Glory to God, we have victory at Ashtabula, and there is "victory ahead." We came here after the Pittsburgh District Assembly and found a little bunch of twenty Nazarenes worshipping in a schoolhouse. There was strong opposition, but God is delivering us. We are striving to keep the glory on every service, and are getting into the homes of the people, advertising, and in every way, endeavoring to push the work. We have planned a red-hot tent meeting with Rev. R. J. Kiefer, of Columbus, Ohio as evangelist, August 23 to Sept. 10. The singing will be in charge of local help. If any reader of this report has loved ones or friends in or around Ashtabula with whom you desire us to get into touch, please let us know at once. As you read this report, lift up your heart in prayer that God will give a good work here and a harvest of souls, for without Him we can do nothing.—Frank and Helen Lehman, Pastors.

ALAMOGORDO, NEW MEXICO

—We had a gracious meeting here, a new place for holiness, and the Church of the Nazarene. Many souls prayed through in the old-time way. The meeting lasted nearly five weeks. Several prospective members for the organization of a new church. A place secured for monthly appointment. A call to come back and organize a church.—D. J. Waggoner.

OSWALT, OKLA.

—We are in another revival at this place, against sin and the Devil, with Rev. A. L. Cargill of Oklahoma City. Conviction upon the people from the first service. People interested; crowds coming; arbor filled; good preaching, and God is working. The people are praying for an old-time revival, looking for shouts to be heard in the camp. Praying for the fire to fall as it did on Mount Carmel. Join us in prayer.—E. L. Striegel, Pastor.

LINDRETH, NEW MEXICO

—God honored His Word as Brother Coombs of Gray, Okla., brought the messages in the meeting here at Lindreth. Never saw as much conviction on the people but only a few yielded their all to Him who is able to save to the uttermost. Three claimed the blessing of pardon and two of sanctification. This is a new field. We came here last October and God has wonderfully blessed our every effort. The meeting was truly an uplift to us as well as others, and we feel there has been good

seed sown. Pray for us and this place, and that we may always be found at our post of duty. We feel that we are in the center of God's will, and if He can use our lives to help others come to Him, we gladly say—Amen to His will.—Lester and Nettie Hollis.

WEST COLUMBIA, TEXAS

—God is blessing the work of the Church of the Nazarene at West Columbia. We have just closed a revival meeting here with Brother J. E. Threadgill, of Beaumont, Texas, as evangelist in which there were over thirty professions. The meeting is said to have been the best ever held in this part of town. The membership was blessed and strengthened and six additions to the church. This is an oil field town and also a new work. Brother Threadgill quotes more Scripture than any one we have ever heard. He always endeavors to strengthen the work and never forgets the pastor. We are encouraged and feel like traveling on. Pray for us.—D. Edward McCravy, Pastor.

OSAGE, OKLA.

—We have closed a good meeting here in which the Lord blessed us good. Rev. F. R. Morgan and Brother Messer were with us for seventeen days and did their best for the church and town. We had a goodly number to pray through in the old-time way, and took some good members into the

One of the best investments a Sunday School Teacher can make is to send us 75c for a copy of "A Little Kit of Teachers' Tools." If, after receiving the book and looking it over, you should feel that it is not worth the purchase price and more, send it right back and your money plus postage will be promptly returned. Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

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church. Rev. Morgan is a great man of God and surely knows how to preach. God bless him, he was a great blessing to us here; Brother Messer is just as good. God bless these men. We love them. This meeting was the third meeting for Brother Morgan in this town. If you need a good straight preacher and singer, call Rev. Morgan and Brother Messer; they are good ones and will put a meeting over for you. The church here is in good shape and this has been a good year with us. We have had one hundred twenty to pray through in the old-time way, and we have taken twenty-nine members into church. Our Sunday school has almost doubled; we have good prayermeetings, and good attendance. We have some of the best Nazarenes in the world. Pray for us.—Tommie Hayes, Pastor.

BRAZIL, IND.

—We have closed our fifth month of labor with our good people at Brazil. God has given us a wonderful time of victory. To Him be all the glory. We are delighted to report that God has found a people in Brazil who are determined to go through with Him for real victory, and then stand aside and let God do some thing. They are the most loyal and self-sacrificing people with which we have ever labored. We found plenty to do when we took up the work but the church has stood together as a unit with us and therein has been the secret of success. We had been on the work less than a month when a spontaneous revival broke in upon us. It was not advertised for we did not have time to announce it. It was a direct result of prayer and intercession. From our first coming to the close of the eighteen days of the revival, twenty-six professed with clear-cut experiences either of conversion or sanctification. The thing that showed that the work was real was, several prayed through in their homes, and on their way home from the church. Two women were sanctified while on their feet during testimony meeting. There have been, to date, sixty professions of salvation or sanctification, and twenty-two accessions to the church. Glory be to God. The Sunday school enrollment has grown from 64 to 104 and the attendance from about 30 to 89 which we had last Sunday. The things of personal interest to the pastor and family have been four different donations. Two in cash and two in clothing, which would probably total about \$125.00. Among the things received, was the finest suit the pastor ever wore; which came in good time to use for his College Graduating exercise at Olivet University. Prof. N. W. Sanford, President of Olivet University visited our church Sunday, June 25th, and we gave him \$10.50 in cash, beside \$50.00 in pledges. We are planning soon to hold our tent meeting, if we can secure a tent. One of the hindrances to our work is lack of room. We have grown out of our shell. We are expecting Rev. Agnew with us about August 1st, to help raise the needed money for a new church building.—James H. Garrison, Pastor.

ANNOUNCEMENTS

Notice—*Indiana District Pastors*—Will you kindly send me a list of the members of Assembly from your church and their addresses in full. All pastors, elders, licensed ministers, deaconesses who have passed one-half the study course; Presidents of Young People's Societies and Sunday school superintendents. I do not want the delegates at the present time. You will receive blanks and forms to report on later. Please do this at once so we can correct and prepare the roll.—M. F. Grose, Dist. Sec'y.

Notice—*Little Rock District*—Brother H. E. Farrabee has withdrawn from the church and resigned from the Advisory Board. Brother P. E. Duke has been elected to fill the vacancy.—J. E. Linza, Dist. Supt.

Notice—Rev. Edw. R. Kelley, of Laclede, Mo., has recently united with the Church of the Nazarene, having previously been a pastor and evangelist of the M. E. Church for thirty years. He is slated meetings in the central and western states for the winter. Having been personally associated with him, it gives me pleasure to recommend him to any pastor or camp committee as a man of rare talent, a definite holiness preacher, a sweet-spirited, humble man of God.—Roy L. Hollenback.

Notice—*Wanted*—A tent about 18 x 30. Must be in good condition. Will pay cash for same. If you know of one for sale, please write, Rev. H. H. Williams, Boonville, Ind.

A CORRECTION

In my report of the North Pacific District Assembly, published in the June 28th issue of the *HERALD of HOLINESS*, I stated that the District had fallen "below its previous mark along financial lines, especially in missoins." The statement regarding missions was true, but I am happy to record the fact that we registered a total financial gain of \$12,178.83. I did not have the two years' totals at hand when writing, and was wrongly impressed by our falling off on missions. Considering the very hard times in this section of the country, the District made an excellent showing which called for special words of commendations from General Superintendent Williams.

D. RAND PIERCE, Reporter.

BROTHER CHENAULT ENTERS EVANGELISTIC WORK

For the past 12 months I have been serving as pastor of the First International Holiness church in Greensboro, N. C., also as Theological Teacher in The Bible and Literary Training School here. Both of these institutions have been attended with profit and progress. A commodious up-to-date brick veneer administration building for the school has been built from the ground up, and a magnificent modern brick-veneer church has been finished, by the help of the Lord, during the year. Best of all God is with us and has given us many precious souls and a continuous revival the whole year through. All glory to His name. I am an Elder in good standing in the Church of the Nazarene, ordained by Dr. P. F. Bresee (1910) and give as references our three beloved General Superintendents, also Dr. James B. Chapman, Rev. C. E. Cornell, "Uncle Buddie" and any other Nazarene in good standing who knows me. I was a Methodist Circuit Rider for five years in the Tennessee Conference, joined the Church of the Nazarene 1909, was sent to Japan as missionary, there married Miss Minnie Agnes Upperman, through whose help and that of other missionaries we launched a good work in Kyoto, Japan. We returned 1912 on account of ill health and entered the pastorate, was soon appointed Superintendent of the Tennessee District which place I served about four years and the rest of the time in either Evangelistic or Pastoral work.

Having resigned my pastorate here I desire to enter the evangelistic field and will be available for meetings after July 1st, God willing. My home address will be J. Anderson Chenault, Gallatin, Tenn.

EVANGELIST RAMSEY IN OKLAHOMA

We began a meeting February 14th, at Willis, Oklahoma, running three Sundays, but the rain and cold weather hindered us no little, and the opposition was strong, but our God came on the scene and gave us the victory; some were saved and one joined the church. Brother Rollins is the pastor at this place.

Our next meeting was at Plater, this was another hard-fought battle but with some victory and a few souls blessed. The Lord helped us to give the Word and the light came to many hearts and we believe much good was done. Rev. Burl Roberts is the pastor, and his people seem to love him.

Garber, Oklahoma is a new field for holiness and it being an oil field the people were hard to reach with the gospel but there were a few who prayed through in the meeting there and some were either saved or sanctified and they want another meeting in August. Our next place was Ft. Towson. They have no pastor and the church was locked up, but we opened the meeting with faith in God for victory and about thirty prayed through and four came into the church, and with the help of our good District Superintendent, we secured them a pastor for half time, Rev. C. Scroggins who is pastor at Boswell. Our next meeting was at Boswell. We were there in a battle for three Sundays; the fight was hard but our God gave the victory and some prayed through and were blessed and one joined the church. Brother Scroggins is a very fine young man and has the work on his heart and is making good. Pray for him and his work.

We then joined our good pastor at Broken Bow, Rev. R. T. Smith. He is another fine young man, full of faith and the Holy Ghost and is doing his best to make the work go, and it is going. The Lord gave us a great meeting. There were thirty-five who prayed through in the old-time way, and a greater part of them were sanctified, and nine joined the church, with others to follow later. We ask the prayers of all for the church and pastor at Broken Bow. They asked us to return to them for another meeting in September. We wish to say that at all the places we have held meetings, we have had no trouble about finances. We have gotten by all O. K. Thank the Lord. Our next meeting is at Meeker, Okla., beginning July 1st, and running to the 23d. We desire your prayers that we may be at our best for God and souls.

P. C. RAMSEY and WIFE.

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Write for the new catalogue
FRED J. SHIELDS, A. M., Ed. M.

JAMESTOWN, NORTH DAKOTA CAMPMEETING

The session of the Jamestown, North Dakota, Campmeeting was the best this year that it has ever seen. In attendance, in attention, and in results, it was better. In higher tide of spiritual fervor, in the deeper reach of the plowshares of conviction, in agony and victory at the altar, in the touch of God's overpowering hand on scores, the camp has never seen its equal.

The two days' Young People's Bible Conference were very well attended, and fruitful of full salvation experiences. The campmeeting proper opened with a wonderful tide, and it rose higher and higher till the end.

Brothers Bud Robinson and Joseph Owen were the regular evangelists, and Miss D. Willa Caffray was the worker for the children's department. Never did he have a better hearing, and appreciative response. He captured all hearts with his preaching on the experience and life of holiness. Joseph Owen, magnetic and splendid, a gifted preacher of the wonderful possibilities of divine grace, was at his best. And how the hungry people did flock to the altars as these Holy Ghost inspired men poured out their hearts upon the multitude. The evangelists themselves estimated that (not counting those who came to the altar more than once) there were over seven hundred seekers. Brother Bud stated to this writer that he had not witnessed so wonderful a camp in twenty years.

Plans were consummated for erecting a Boys' and Girls' tabernacle for next year, and for the pur-

chase of fifty new tents. Evangelistic plans covering the larger part of the state of North Dakota, and western Minnesota were perfected, and a score of evangelists left in various directions to push the battle for full salvation in campmeeting and revival throughout the state. The workers for next year are to be Dr. H. C. Morrison, of Wilmore, Ky., and Rev. Joseph H. Smith, of Redlands, Calif. J. G. MORRISON.

TELEGRAMS

HERALD OF HOLINESS: Ft. Wayne, Ind.
Bud Robinson will be at the Church of the Nazarene, Ft. Wayne, Indiana, July eleventh to nineteenth. All in this locality should hear him. Come.
HOWARD PASCHAL.

HERALD OF HOLINESS: Guthrie, Okla.
Will hold meeting for any one in July or August wishing my help. Write or wire.
G. W. MCCLUSKEY.

HERALD OF HOLINESS: Colorado Springs, Colo.
Please announce through the HERALD that my address will be Joes, Colo., until August 20.
D. I. VANDERPOOL, Dist. Supt.,
Eastern Colorado-Wyoming District.

NOTES AND PERSONALS

In a communication to the House we note that the Church of the Nazarene, of Owensboro, Ky., will begin a tent meeting July 17th, with Dr. J. E. L. Moore, of Olivet, Ill., in charge of preaching and Prof. B. D. Sutton and wife will have charge of the music and singing. The meeting will continue three weeks.

Evangelist W. E. Ellis called at the Publishing House, Monday morning, July 10th. He closed his seventh campaign on the Nebraska District at Omaha, Sunday night, July 9th. He reports the new church at Omaha is making splendid progress; eleven new members were received into the church, making a membership of forty-six. Brother Ellis was en route to Durant, Okla., to hold a meeting July 14 to 24.

We trust our readers will pray earnestly for Brother A. A. Service and his work at Los Angeles, Calif., that the work at the Nazarene Mission will gain complete and triumphant victory over the concerted opposition of the Catholic people of the immediate neighborhood.

Rev. John W. Oliver, Route 3, Box 6, Oklahoma City, Okla., writes the HERALD office he is open to accept calls for revival, or pastoral work. Write him at above address.

VICTORY IN THE BRITISH ISLES DISTRICT

In a letter from Rev. George Sharpe, Superintendent of the British Isles District, he reports a gracious day on Sabbath, June 18th, at Blantyre, Scotland. Thirteen new members were taken into the church. On the evening of the same day Brother Sharpe preached at Bells Hill. This is one of our newly organized churches. There were five seekers. A few days later he organized a new church at Lochgelly with fourteen charter members. The work on the British Isles District is truly being blessed of God, and Brother Sharpe and our faithful pastors are doing exceptionally good work. We must not forget to pray for these self-sacrificing brethren.

E. G. ANDERSON, Secretary-Treasurer.

WANTS

I wish to recommend Brother and Sister Yowell to schools, Orphans' Homes, Rescue Homes and other institutions of the church who may want industrious, trustworthy couple to look after truck farming, poultry raising, etc. Brother Yowell is capable of conducting Bible classes or church services. Sister Yowell would make fine matron or leader of children. Write them at Overland, Mo. Rev. C. I. Deboard, Maplewood, Mo.

I want to enter Central Nazarene College next fall and wish to turn over to reliable, sanctified man, on percentage basis, my harness and repair shop now doing good business. Splendid location and good living for man with family. Want a hustler and good business man. Send references. Will A. Parker, Hamlin, Texas.

"The HERALD OF HOLINESS is next to the Word of God in my daily reading and meditation. It is food for the mind and spirit of man. How we thank God for Dr. Chapman's and Dr. Haynes' editorials. They are so instructive and constructive in character.—S. H. Erwin, Ark."

Anyone wishing to send contributions for the Publishing House Re-Organization Campaign should make remittances payable to E. G. Anderson, Treasurer, 2905 Troost Ave., Kansas City, Mo.

Those desiring information regarding any phase of the Re-Organizing of the Publishing House may write to Brother Anderson. All inquiries will be answered cheerfully and promptly.

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We are now ready to take care of the needs of the church along the line of job printing. Our equipment and working force are such that we can take care of this work with dispatch. In this as in the other departments of our work our prime motive is not profit but service. Your local printer very likely figures his charge for printing on a basis of 25 per cent added to the cost of the work and material. We plan to conduct our job printing Department on the basis of a 10 per cent profit. This small profit, as you already know, goes to further the endeavor of giving the full gospel to the whole world by means of the printed page.

Churches and individuals having letterheads, envelopes, circulars, announcements, window cards, pamphlets, paper or cloth bound books, etc., etc., to be printed, are requested to send us the copy with full particulars as to quantity desired, quality of paper stock, etc., and a price for the job will be quoted by early mail.

Remember that our printers are experts, our prices are down to rock bottom, our service is prompt, and every job that you send us is helping to solve the financial problems of an institution which was organized and is being maintained to conserve and spread Scriptural holiness unto the uttermost parts of the earth.

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North Dakota (Minn. (Velva, N. D.)) July 20 to 23
Southwestern Mexican (El Paso, Texas) July 26 to 30
Nebraska August 2 to 6

FALL ASSEMBLIES

Tennessee (Nashville) Oct. 4 to 8
Georgia Oct. 11 to 15
Florida Oct. 18 to 22
Alabama (Parrish) Nov. 1 to 5
Mississippi Nov. 8 to 12

The Assemblies are to begin at 9:00 a. m., Wednesday, and are to be preceded with a rousing inspiration service on Tuesday night at 7:30.

R. T. WILLIAMS. Dallas, Texas
208 North Rosemont Avenue.
Office, 2905 Troost Avenue, Kansas City, Mo.

FALL ASSEMBLIES

Iowa August 23 to 27
Chicago Central August 30 to Sept. 3
Michigan Sept. 6 to 10
Kansas (Topeka) Sept. 12 to 17
Western Oklahoma (Woodward) Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville) Oct. 4 to 9
Arkansas Oct. 11 to 15
Louisiana (Alexandria) Oct. 18 to 22

J. W. GOODWIN. Pasadena, Calif.
1850 North Sierra Bonita Avenue
Mail Address, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

South Dakota (Mitchell) Aug. 23 to 27
(Camp begins Aug. 18th).
Missouri (Dexter) Aug. 30 to Sept. 3
Indiana (Fort Wayne) Sept. 5 to 10
Kentucky (Belmer) Sept. 13 to 17
Hamilin (Amarillo) Oct. 11 to 15
San Antonio (Ballinger) Oct. 18 to 22
Little Rock (Prescott) Oct. 24 to 29
Dallas (Dallas, Texas) Nov. 1 to 5

Evangelists desiring their slates published in this column must furnish statement as to what District their Evangelist's Commission has been granted, or indorsement of one of the General Superintendents of the Church of the Nazarene.

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.
Portsmouth, R. I. July 28 to August 13
C. H. Alger, Bethany, Okla.:
I. D. Archibald, 60 Pelican Rd., Quincy, Mass.:
Jarrette and Del Aycock, Atwood, Okla.:
Duncan, Okla. July 16 to 30
Davenport, Okla. August 3 to 13
A. F. and Lenora T. Balmeyer, 1018 Fillmore St., Topeka Kas.:
Wister, Okla. July 15 to 30
Hedley, Texas August 3 to 20
M. L. Baltzore, Milton, Ore., Box 0107:
T. E. Beebe, and Prof. David Lyttell Hutton, Singer, 333 Orange Ave., Long Beach, Calif.:
W. G. Bennett, Grandview, Wash.:
Henry Bell, 220 West Newell, Syracuse, N. Y.:
P. P. Belwe, Frankfort, Ind.:
M. R. Bishop, Bethany, Okla.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Oanson St., Jackson, Mich.:
Lyman Brough, Pottsville, Mich.:
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:
H. C. Cagle, Buffalo Gap, Texas:
Mrs. A. Cross Campbell, Soloist and Song Leader, 909 Raymond Ave., Long Beach, Calif.:
Lonnie Carrell, 532 West F. Ave., Oklahoma City, Okla.:
Frank Calanese, Hagerstown, Md.:
Whitcomb, Ind. July 28 to Aug. 13
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
Yakima, Wash. July 21 to 30
C. C. & Flora Ruth Chatfield, 526 Welsh St., Kane, Pa.:
Mt. Vernon, Ohio July 18 to August 6
W. F. Cleghorn, Bethany, Okla.:
Chas. C. Conley, Song Leader 729 College Ave., Columbus, Ohio:
E. M. Cornelius, Morrilton, Ind.:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
F. W. Cox, Lisbon, Ohio, Box 441:
Ernest Coryell, Wilmet, S. Dak.:
J. R. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:
Vermontville, N. Y., (Camp) July 14 to 23
Indianapolis, Ind. July 26 to August 13
Mary A. Custance and Annie S. Allen, Gorbam, Me., R. F. D. 3, Box 51.
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:

Frank Daniel, 222 E. 42nd St., Los Angeles, California:
Atwood, Okla. July 8 to 23
Cedar Hill, Texas July 28 to August 13
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:
Texas:
Texarkana, Texas July 14 to 30
I. M. Ellis, Bethany, Okla.:
Wellington, Texas (Jolly Church) July 21 to 30
Brick, Okla. August 2 to 13
W. E. Ellis, 323 North Ash St., Ada, Okla.:
Durant, Okla. July 14 to 30
Wann, Okla. August 4 to 20
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Goshen, Ind. July 2 to 30
Harry Joseph Elliott, 910 Sixteenth Ave., Nampa, Idaho:
James Elliott, 957 W. 10th St., San Pedro, Calif.:
Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Reading, Pa. (Camp) July 2 to 31
Lilly Lake Camp, N. Y. August 10 to 20
Henry C. Elwell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Culleoka, Texas July 14 to 30
Muldrow, Okla. (Paw Paw Church) August 4 to 20
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
B. T. Flanery, 3616 Norton Ave., Everett, Wash.:
Graham, Ky. July 18 to 30
Science Hill, Ky. August 1 to 13
Some open dates for camps.
Bona Fleming, Ashland, Ky.:
Seymour, Ind. July 16 to 30
Hastings, Neb. August 2 to 13
John Fleming, 315 Holt St., Ashland, Ky.:
Stanton, Va. August 3 to 13
L. N. Fogg, Sanbornville, N. H.:
J. E. Gaar, Olivet, Ill.:
Hamilin, Texas July 20 to 30
Hollis, Okla. August 3 to 13
Open date in August
C. J. Garrett, Paola, Kas.:
Philip Gelter, 220 W. Newell St., Syracuse, N. Y.:
W. R. Gilley, 531 N. Butler St., Lansing, Mich.:
California, Ky. (Carriage Camp) August 17 to 27
Mithlan, Ill. July 13 to 30
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:
G. W. Gottschalk, 2528 W. Broad St., Philadelphia, Pa.:
Lee L. Hamric, Hamlin, Texas:
Bowie, Texas (Camp) July 14 to 30
Madill, Okla. August 4 to 27
C. M. Hammond, Wilmore, Ky.:
Flint Hill, Va. July 20 to 31
Mineral Springs, La. (Camp) August 10 to 20
September open for calls.
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 808, Ashland, Ky.:
Rutherford, Tenn. August 3 to 13
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudson, Groverville, Park, Beacon, N. Y.:
Ural Hollenback, Bethany, Okla.:
Lake City, (Livingston P. O.) Ill. July 31 to August 20
Roy L. Hollenback, Clarence, Mo.:
Redford, Mo. July 13 to August 6
Open August 10 to 27
J. E. Hughes, Kingswood, Ky.:
Hagerstown, Ind. July 5 to 30
Eastville, Ky. August 3 to 13
Oscar and Nettie Hudson, and Miss Hester Fisher, Peniel, Texas:
Lytton Springs, Texas July 20 to 30
Chicago, Ill. July 30 to August 13
Allie Irick and Wife, Pilot Point, Texas:
Dalhart, Texas July 21 to 31
Hamilin, Texas (Mt. Zion Camp) August 4 to 14
Roy J. Jacobs, Allen, Okla.:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 809 Princeton St., Alhambra, Ohio:
Millsburg, Ohio July 27 to August 13
Wichita, Kansas August 17 to 27
Lum Jones, Ada, Okla.:
Shawnee, Okla. July 27 to August 13
Open August 17 to Sept. 3
Thomas Keddle, 321 B. Reed, Lyons, Kas.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville, Texas:
Blossom, Texas July 19 to 29
Frisco, Texas July 30 to August 14
Edward R. Kelley, Laclede, Mo.:
Open August 1 to 15
Donnellson, Ill. August 20 to Sept. 10
Open after September 20th
H. R. Lee, 518 E. Bears St., Denison, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
Belville, Ark. June and July
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. B. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 548 Main St., Lawrence, Kas.:
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
Hastings, Neb. (Assembly and Camp) August 1 to 13
Xenia, Ohio July 30 to August 6
J. L. McBride and Wife, 551 N. El Moline Ave., Pasadena, Calif.:
Maplewood, Mo. July 13 to 31
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
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R. A. McCann, The Ardmore, Indianapolis, Ind.:
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Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Dr. John Matthews, 3800 Benton Blvd., Kansas City, Mo.:
Portsmouth, R. I. July 28 to August 12
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D. E. Miller, 392 S. 10th St., Coschocton, Ohio:
Mineral City.
Howard V. Miller, 8 Pine St., Binghamton, N. Y.:
Camp Marion, Mass. August 4 to 14
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:

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

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Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
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Liberty, Ark. July 16 to 30
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