

HERALD of HOLINESS

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

Vol. 10. No. 13. Whole No. 481
Kansas City, Mo., June 29, 1921

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

EDITORIAL

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

Creed or Life--Which?

FEW more vicious sentiments get currency among men than the saying often heard uttered by well meaning people, "In religion, it is not the creed, but it is the life, that counts." Another version of the same sentiment is, "It does not matter what a man lives, so he believes right." These are utterly mischievous in their influence and tendency. It is a fact taught in the Bible, attested millions of times in human experience, corroborated by universal observation and approved by common sense, that a man's character and conduct are shaped by his belief. Christian virtue rests on a doctrinal foundation. Morality saves nobody. The moralist is an unregenerate and unforgiven sinner, as really and truly lost as the convicts in the penitentiary, or the felon in the electrocuting chair. The moralist may have been a philanthropist, may have built hospitals, orphanages, and done endless deeds of charity, but without repentance and regeneration, he must die in his sins and be lost, like all other sinners. Nothing can take the place of repentance and regeneration in the plan of salvation.

Do not be deceived. Do not attempt to change God's plan by substituting honesty and temperance and an upright walk, for repentance, regeneration and sanctification. God deals with all men as sinners. Your honesty or temperance or upright walk will not and can not change your condition, or relation, as a sinner to God, but your regeneration will. This change profoundly affects a man's opinions and life for the better. The really saved man knows perfectly well that his morality did not save him and could not save him. So if the reader has ever indulged this vicious sentiment, which depreciates beliefs and unduly exalts morals, he had better examine closely his spiritual foundations, for he may not be safely grounded.

The creed which Christ laid down is all important and fundamental, and if the morality of the moralist will save him, then Christ atoned in vain and Calvary was a needless butchery. Our answer to the question in our caption, would be, both creed and life. There must be belief in Christ and in His shed blood, appropriating its divine efficacy. This will introduce us to Christ by the implantation of His divine life within our hearts. This divinely implanted life within us will produce a life of moral beauty, fragrance and activities just as the potency of life within the bosom of nature, produces the marvelous verdure, the glorious fruits and flowers and waving fields of grain which delight and sustain earth's population.

What God hath joined together let not man put asunder. We must have creed and life. The creed antedates and conditions the life. The life is not in the creed, but in the Blessed One, to whom the creed points our hearts and in whom it centers and leads us to center our hopes. Promptly in response to this our faith, that Blessed One graciously does His saving and sanctifying work, emancipating, forgiving, saving, energizing, indwelling us and giving us victory and fruitfulness as citizens of His blessed kingdom here below.

Correspondence Self-Explanatory

IN our issue of May 11th we had a first page editorial entitled, "A Fatal Misconception—Some Startling Revelations," in which we mentioned a call for a National Conference of Socialists at St. Louis last December. Among the signers to this call were quite a number of prominent college professors, the last of which was Prof. George McCready Price of California. Professor Price writes us a letter strongly denying that he has any connection whatever with the movement in question. His letter follows:

St. Helena, California
June 1, 1921.

Rev. B. F. Haynes,
Editor Herald of Holiness,
Kansas City, Mo.

My dear Doctor Haynes:

I know you do not wish to work a hardship on any one, and do not wish to misrepresent any one. But it passes my comprehension how you can associate my name with the ultra-radical propaganda of which you speak in your issue of May 11, 1921. In this issue on the front page you give my name as the last in the list among signers to a Socialist conference held in St. Louis last summer.

I am interested in only two things in connection with this case. First, I hope you will make an unqualified denial and repudiation of this statement; and second, I hope you will see fit to give me definitely the source from which you obtained my name in this connection. I think you will see that both these requests are reasonable.

I have spent over twenty years in fighting all phases of the evolution doctrine. Within the last few years I have followed the evolution doctrine out into the field of economics, and have been writing a large number of articles and a book or two against Socialism and all forms of radicalism. Only two days ago I signed a contract with the Fleming H. Revell Co., for publishing a new book of mine which I first entitled THE DEVIL'S POISON FOR DEMOCRACY, but which Revell's have induced me to tone down into "Poisoning Democracy." This book will probably be ready within six months. I believe it to be the strongest and most complete indictment of Socialism in its moral and religious aspects ever written.

In view of these facts it seems either a huge joke or a devilish plot on the part of some one to associate my name with the work of a movement which I so thoroughly detest and repudiate.

Personally I am inclined to think that the original fraud in this matter was started by some of these radicals themselves. I am informed that the Inter-collegiate Socialist Society is continually using names of professors in universities and colleges who have never authorized such a use of their names. In that case my name is only one out of a number of others. But it passes my ken how these fellows ever got hold of my name in any other way than as a strong and uncompromising opponent of their miserable propaganda. At any rate I wish to run down this slander so far as it is possible to do so. And I hope you will make a public announcement of your error in connecting my name up with such a gang.

Most sincerely yours,

GEO. MCCREADY PRICE.

We cheerfully give Professor Price the source of our information. We copied from a document entitled "Making Socialists Out Of College Students—A Story of Professors and other Collegians Who Hobnob With Radicals. By Woodworth Clum, Western Reserve University, 1900. Published by the Better American Federation of California 724 S. Spring Street, Los Angeles."

The professor ought to find it easy to trace the origin, as it seems to be near home.

B. F. Haynes, *Editor* HERALD OF HOLINESS.

GOD BLESS BROTHER JERNIGAN!

DID you read Brother C. B. Jernigan's report of the Jacksonville, Florida, campaign in the issue of June 1 of *HERALD OF HOLINESS*? The editor read it and mourned because he did not have \$25.00 at least to send to him to pay one month's rent on the church he has rented. We were utterly powerless to send him a penny. We sat in a chair and cried and prayed for that heroic brother down there doing pioneer work, without a church or a salary or any body to look to for a penny. Thank God for such heroes of whom we have many. Thank God for a church that has men in it who will volunteer to go to such needy fields and suffer and sacrifice and even die to plant the glorious truth of full salvation for which we stand. Such heroic self-sacrifice is the best credential of our church for her right to be and is the best prophecy as to her future and the most glorious fruit of her labor. Reader, if you did not read the article referred to hunt up the paper, read it and send Jernigan \$25.00 at once. If you have n't his address send it to me and I will get it to him at once.

We examined the good church building which he has rented the last time we were in Jacksonville and the Nazarenes must buy that building. This building they are using for services for the young church just organized affords also living rooms for the pastor and his family. This monthly rental of \$25.00 must be paid for several months until some movement can be inaugurated to buy the property for the Jacksonville church. I wish half a dozen people would send to this editor \$25.00 each for this purpose. This would secure the church for six months and give them a chance to perfect a plan for the purchase of the building. If the writer had a thousand dollars, or could raise it, every dollar

would go to Brother Jernigan by the first mail. Read this one paragraph from this heroic brother's letter. I can assure the readers after personally inspecting the building, that it is well located, substantially built and is the very edifice we need in that city.

"We opened here after borrowing money to pay freight on tent, and other necessary things, and have fought the wolf away; drove tent stakes, and pulled ropes. We were preacher, janitor, song leader, and sometimes mourner, but we started in determined to win or die. There were no funds in the general home mission treasury, so the only bank on which we could draw was the bank of heaven. It has been a desperate financial fight, but we said, 'Win or die.'"

ALL IN REGENERATION

SOME teachers are so eager to get rid of the doctrine and experience of entire sanctification in the Bible that they teach that we receive the Holy Spirit in regeneration and that more and more of His fullness is bestowed as we yield and allow Him to enter. They picture the regenerated life as a battle royal against the fuller entrance of the Holy Spirit and resistance to such increased fullness. These teachers do not name this opposing influence but we suppose it can only be the carnal mind or the equivalent under some other name for it must necessarily be an antagonistic principle to holiness and this can most appropriately be called carnality.

We readily concede that the Holy Spirit is received in regeneration in a sense and degree. He is received in conviction for sin or there would be no conviction, for He is given to convince of sin. He is received also in regeneration for He applies the blood to the bestowal of the divine life. We are born of the Spirit. We testify by the power of the Spirit—"No man can say that Jesus is Lord but by the Spirit." These applications of the Spirit are not sanctifying, however, either in its entirety or initially, save as we are set apart in regeneration to sacred uses as God's children and the Lord accepts us. The struggle depicted by these errorists as following regeneration is the warfare waged by the carnal mind against the new life within, implanted by the Holy Spirit, which struggle only displays and proves our dire need of the second work of the Holy Spirit in our sanctification. By this second work we receive the pentecostal baptism which cleanses us from all inbred sin and makes us whole in Christ Jesus our Lord.

The teaching under consideration leaves us in a perpetual state of conflict claiming we received the Holy Spirit in regeneration, but He was impotent to give us complete deliverance, and we must fight hopelessly from the day of our regeneration. This is a life of defeat we might well pray to be delivered from. There is victory in sanctification.

"This is the victory that overcometh the world, even our faith." According to the teaching under review, where does this victory come in? We find no room or place for it anywhere in the scheme of such teaching.

MEAGER RENTAL RATES PAID

WE have tried repeatedly in these columns to give adequate expression to our views and feelings as to the full meaning of what consecration involves, which we have to make, in order to be sanctified. We have insisted that it must be wholehearted, absolute, uncompromising and eternal, of all we are, or have, or ever may be or become. In making this consecration a man dedicates his farm, or shop, or store, or profession, or bank account, thus absolutely to God. When God accepts the consecration and sanctifies him He leaves the property in the hands of the sanctified man. The man, however, is to use it for God, appropriating so much for his personal use as is required for his real needs.

Is this the way the matter works, however, is the question. Under this plan God would get the bulk of the income from such property, while the human steward would get only a moiety of it, something in the nature of compensation for his services as steward. Is it not too often the case that the steward reverses the matter, turning over to the Lord a small percentage of the income as a kind of rental for the use of the property while he retains the bulk of it for himself?

History records the incident of Louis XI of France executing "a solemn deed of ownership," conveying to the Virgin Mary the whole country of Boulogne, but reserving for himself all the revenues thereof. How very much like a great deal of the consecrating done these days! We say we give to Him all we have and are, but we reserve for self much of the revenues accruing from the gifts that ought to go into the sacred treasury. Our consecration should be like Mary's, who "brake the box" and poured it all out. The little proportion which the Lord gets out of much of the consecrated property does not amount to decent rental. Shame on such consecration! We must mend our ways in this matter, beloved. Our preaching must hew to the line just here if we would see practiced in our church the true gospel stewardship which God demands.

Grace for the dying hour is sure, if we use the grace aright, given us for living.

Sanctification destroys no natural appetite, neither does it lessen any proper enjoyment of appetite. It does however, empower the soul to hold every appetite in due control.

There will doubtless be thanksgiving in hell—the inhabitants will be grateful to see how they are getting so much less than they deserve. "His mercy endureth forever."

The power of the Christian religion does not lie in its rites, forms and ceremonies. These forms may help toward spirituality, but never produce it, as it must come alone from a higher source.

THE DANGERS OF MILLENNARIANISM

MILLENNARIANISM has to do with the thousand years mentioned in the twentieth chapter of Revelation which period is sometimes called the "golden age." With reference to the time of this "golden age" there are at least three theories: the post millennial, which holds that it will be brought on by means of the preaching of the gospel and that it will come before the second coming of Christ; the pre-millennial, which holds that it will follow the second coming of Christ; and the nil-millennial, which holds that the language is figurative and that no such actual time will come at all. The last named theory holds that when Christ comes, whether soon or at a distant date (for one may hold to either idea and still be a nil-millennialist), He will come to the general judgment of the world.

It is not my purpose to argue for or against any of these theories, but to point out some of the practical dangers which may arise from them. First, let us observe that true, as well as false, theories on any subject have dangers which one must always guard against.

A little while ago I heard a sermon on Daniel 7:18, the treatment was from the post millennial standpoint and contained many good things; but I discovered a danger. The preacher was strained to show evidence that the world is growing better and that the millennium is approaching. He called attention to the evidence of the kingdom's prevailing, which evidence he made include all religious, semi-religious, civic, and benevolent work known to modern society. Everything that he mentioned deserved to be commended, but not in the strong terms which he used. The post millennialist is in danger of confusing the fruits of Christianity with vital Christianity. In his desire to make out a good case for present day Christianity he is tempted to accept as Christian many things which fall far short of the Bible standard. If one is too particular in his definitions, he will not find as much evidence of the nearness of the earth's "golden age" as a good post millennialist would like to have; for present day Christianity is not as deep as the standards of Pentecost would require. And no one should find it easy to make the religion of Christ mean less than the Sermon on the Mount, the second chapter of the Acts, and the thirteenth chapter of 1 Corinthians, require that it should mean. Let every post millennialist stand clearly for old-fashioned regeneration, entire sanctification by the baptism with the Holy Ghost and fire, and a Holy Spirit-filled life as the only means of actually bringing the kingdom of God to man.

I am a pre-millennialist and have preached and taught the imminence of His coming for twenty years; but there are dangers. The pre-millennialist is strained to show that the world is rapidly getting worse and that the midnight which is to presage the "golden



day" is now upon us. In the presence of the demand for evidence, he is tempted to exaggeration. It does not matter greatly if he ignorantly overdraws some world conditions; but it does matter if he becomes faithless concerning the power of Christ and His gospel to reach and save men; it does matter if he preaches doubt and timidity to the workers in the Lord's vineyard and sends them out to expect but a small harvest of souls. I am writing more of what I have felt than of what I have said or heard. The pre-millennialist must guard against a tendency to limit the work that God would do in the present age. I am convinced, now, that God wants to give us a far reaching, deep, pentecostal, revival and that the means which He has provided are sufficient to bring it about. The world is very far from Christ, but ours is a mighty gospel and God wants us to go out in faith for a harvest of souls. Let us not limit Him, let us not dub ourselves mere gleaners, let us go in for a repetition of the days described in the Book of Acts, let us preach the mighty gospel of the conquering Christ.

While post millennialists are guarding against too broad an optimism, the pre-millennialists must guard against a general (there is no special tendency toward a personal) pessimism and we must all go in to pray the prayer of faith for the revival which is now past due. **WE CAN HAVE REVIVALS EVERYWHERE.** "The blood has never lost its power," and the "gospel of Christ is the power of God unto salvation to every one that believeth." Let us not too quickly conclude that men will not have our gospel, let us not decide that it is only for a witness unto them, let us all take hold of the work of saving souls with the assurance that we are going to win.

WILL WE PAY THE PRICE?

GENERAL Superintendent J. W. GOODWIN delivered a timely message to the Idaho-Oregon District Assembly the other day. Without attempting to quote him accurately, I would give the principal thought to all our readers.

Dr. Goodwin declared that there has never been a better time for preaching the gospel and getting people to God than now. Our failure to get results is not chargeable to the times, but to our own unwillingness to pay the price of victory. Wherever our people are paying the price, they are having victory.

Some are mourning, "Oh, for the return of the days of Finney!" But how many of our preachers would be willing to go to a place and preach for four or five weeks before they have a single convert, as Finney often did? How many Nazarene churches would be willing to wait so long for a break? The fact is

that the days of Finney were hard days to have revivals and get souls to God. Finney and his people had to pay great prices for their victories, if we would go in for the sieges of prayer, preaching and soul agony that he endured, we could have greater results than he had. Will we do it?

Some say "Oh, for the return of the early days." There was much to be overcome then that we do not have to face. Where is the Nazarene church that has spent ten days in prayer and fasting for the coming of the Holy Ghost? Where is the Nazarene church that has spent every night, all night, in prayer for one week for a revival? It is not the times, it is our failure to pay the price that keeps back our pentecosts. We should not expect results like Finney and the early disciples had until we pay the prices which they paid. The fact is, if we would pay the price they paid, there are reasons to believe that we could have even greater results than they had. Will we pay the price?

IF PREACHERS WOULD TRY

IF preachers would try they could memorize their sermon outlines so that it would not be necessary to take their notes with them into the pulpit. Notes may add to the preacher's dignity, but they detract from his effectiveness. There is an artificiality about reading from notes that hinders the liberty of the preacher and chills the interest of the listener. It may be that beginners need notes, but preachers of experience could dispense with them if they would try.

It does not take a great while to memorize the principal parts of the ritual until it will not be necessary for the preacher to bury his face in a book and make the service of receiving members into the church a dry, dead, formal ordeal instead of a live, interesting, spiritual service. The ceremony for baptism is much more effective when it is relieved with a tinge of extempore. The marriage ceremony and the ritual for the burial of the dead express a greater sense of truth and reality when recited than when read; and if preachers would try they could memorize both of these.

Time spent in memorizing Scripture texts is well spent. No one thing is of more advantage to the preacher than to have the mind stored with the Word of God. No higher compliment can be paid to the servant of Christ than for it to be said that he is a "Bible preacher"; and if preachers would try they could excel in this one thing.

If preachers would try they could soon command the use of good plain English. Even the man who has been denied the full benefits of the schools can learn to speak correctly, if he is not too lazy.

If preachers will study, and plan, and pray, and work, they can make their services intellectual, and interesting, and spiritual, and successful; then the people will be glad and will want the same preacher again next year. If the preachers would try, the people would try also.

A Message to Preachers

The Magnanimous Preacher

By L. E. GRATTAN

Article Three

WEBSTER defines magnanimity as "greatness of mind; that elevation or dignity of soul which encounters danger and trouble, with tranquility and firmness; which raises the possessor ABOVE REVENGE and makes him delight in acts of benevolence; which makes him DISDAIN INJUSTICE AND MEANNESS and prompts him to sacrifice personal ease, interest, and safety for the accomplishment of useful and noble objects."

The magnanimous preacher is not only a GODLY man, but a MANLY man. Though he may not be so gifted as some, he makes up for it by his holiness and greatness of soul. He bears acquaintance and it is a pleasure to associate with him, especially after having been with his opposite—Brother Palaver (deceit). This good man is one out of a multitude who does not allow himself to be biased in the least by what he hears. He insists on waiting and hearing the other side. Here is one man out of ten thousand in whom you are safe in confiding and unbosoming your heart, for what you tell him will never be repeated without your knowledge or consent. He is not a "trucebreaker" (betrayer of secrets), hence can not divulge a trust committed to his care.

This princely man has too much nobility to argue or contend over little matters. It is certainly sad to see grown-up men and women contradict each other and use a multitude of words over some trivial, insignificant thing pertaining to the placing of furniture, the pitching of a tent, the correction of children, or a technicality relating to church matters. All this bespeaks shallowness of mind, narrowness of vision and littleness of soul.

This man of saintly dignity is not easily agitated or distracted. He does not give way to a heated imagination and make rash or cutting remarks. He is not quick to blame this one or that one for some petty loss or needless interruption, for he sees GOD back of EVERYTHING. Instead of being affected by discouraging circumstances, he either surmounts them or turns them to his account, so that the Devil is defeated and ashamed for having had anything to do with him.

Best of all, he is never offended at anything or anybody. He is too broad and busy to notice a slight or insult. He is running for a crown and can not stop to answer the hiss of a

slandrous tongue or the growl of a back-biter. He has found the deep, uninterrupted "peace that passeth understanding," yea, MISunderstanding. "Great peace have they that love thy law and nothing shall offend them." Nothing! If he is noticed or unnoticed, praised or blamed, pushed forward or backward, NOTHING OFFENDS. Nothing makes him "feel hurt." He never "sulks." Nothing can catch him off his guard and aggravate him. He is never fretted or irritated. He quickly rises above disappointment, for he has learned how to spell it with an "H," and make it read His-appointment. If cares multiply, he adds an extra "s" and makes them caress him. Like John Wesley, he can say, "I make no account of any profit or pleasure that does not bring me closer to God. And I shrink from no hardship or misunderstanding if thereby I will be more completely weaned from the things of time and sense and united to God." Again he says, "I have not lost a night's sleep in seventy years. Ten thousand cares are no more weight to my mind than ten thousand hairs to my head. I would as soon curse and swear as to fret or worry."

God has said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

This is what God's ancient people did, the ministers wept between the porch and the altar. It's natural for all the people of God to weep, and those who have no tears to shed can not be the people of God.

There is nothing that tells so much as the tears, in Christian work. You see a man praying, the tears rolling to the ground. See a man weeping over his children, until you would think his heart would break. You are moved looking at him. Everybody that sees it is moved, and to the extent that we are moved with pity and compassion for the people, they are moved toward God, but when your tears are dried up, people may perish and die, and go to hell around you and you do not seem to know it.

Every man who has religion is sowing in tears. He is reaping with joy. The man that does one, does the other. God says so. You can get thawed out, and softened up, and your heart so melted that you feel you are running in liquid, and would melt away with sorrow for souls, with love and compassion for the lost ones.

A young man got upon the platform to tell his experience. He laughed and cried, and cried and shouted and told that God had mercy on him, and that he wanted everybody to come. That would move anybody. It moved me. Oh, brother, it's the tears. It is

the burden and the compassion about it, the tender feeling we have for the people. It is the sorrow we have because men are not saved. It is the heavy burden that we feel, and we get no vent from it only by tears, and in active service, to "Rescue the perishing, and care for the dying, and snatch them in pity from sin and the grave."

When you have the real flaming love of Jesus, you want everybody saved. You feel you could die for the people who are not saved. If all the people help you, you will have a revival. If nobody does, you will have a revival anyway. It is said of William McDermott that "he used to spend whole nights in prayer with John Smith before those memorable seasons of revival, in which multitudes of sinners were won to Christ. In the agony of prayer, with broken hearts and weeping eyes, and the pleading of faith, they wrestled with the Angel of the Covenant until they knew that they had taken hold of the strength of God. It is said of John Smith that when he came downstairs in the morning, his eyes were well nigh swollen up with weeping. He himself used to say that prayer need not have been so protracted if they had had stronger faith."

Fleming, in his FULFILLMENT OF SCRIPTURE, mentions John Welsh, "Who often in the coldest winter nights was found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife when she pressed him for an explanation of his distress, 'Oh, woman! I have the souls of three thousand to answer for, while I know not how it is with many of them.'"

When attendants around the dying bed of David Stoner thought that his spirit had taken its flight, he raised himself up in bed and cried, "Oh, Lord, save sinners! Save them by scores! Save them by hundreds! Save them by thousands!" And his work on earth was finished. The ruling passion was strong in death.

Brainerd could say of himself on more than one occasion: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I waked the first thing I thought of was this great work; all my desire was for the conversion of the heathen, and all my hope was in God."

And I must tell you, further, brethren, that if another might take some time for mere delight which is not necessary, yet so can not you; for your undertaking binds you to stricter attendance than other men are bound to. Suppose a city were besieged, and the enemy watching on one side, all advantages to surprise it, and on the other, seeking to fire it with grenades which they are throwing in continually, I pray you tell me if some men undertake as their office to watch the ports and others to quench the fire that may be kindled in the houses, what time will you allow these men for recreation or relaxation

when the city is in danger and the fire will burn on and prevail, if they intermit their diligence? Or will you excuse one of these men, if he comes off his work and say, I am but flesh and blood, I must have some relaxation and pleasure? Surely, at the utmost you will allow him none but what was absolutely necessary.

If you would prepare for a comfortable death and a great and glorious reward, the harvest is before you. Gird up your loins of

your minds and quit yourselves like men that you may end your days with these triumphant words: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me in that day." If you would be blessed with those that die in the Lord, labor now, that you may rest from your labors then, and do such works as you wish should follow you and not such as will prove your terror in the review.

Watchman, What of the Night?

By REV. E. A. GURVIN

Part One

IS it possible for the prayerful, thoughtful student of prophecy to so discern the signs of the times in the light of the plain declarations of the Word of God, that he can form some approximate idea of the real significance of current events, and of where we are in the ceaselessly flowing stream of time? I would venture to answer this question in the affirmative, and to state that, although no man can know the day or the hour of the coming of the Lord, it is our privilege to so recognize the coming to pass of the things foretold by the Son of God and His holy prophets that we can rejoice in the consciousness that our redemption draweth nigh; that the consummation of all things is at hand and "even at the doors."

But in order to do this we must pay strict heed to certain scriptural injunctions. We must be thoroughly convinced of the value and potency of the Word of God, and fully persuaded that, although heaven and earth shall pass away, the inspired utterances of Scripture shall not pass away. Nor must we permit our hearts to be overcharged with eating and drinking, with buying and selling, with the cares of this life, and the pursuit of pleasure, because these things choke the Word and make it unfruitful. There is a close connection between the cleanness of our heart and the clarity of our vision. He that would have God speak to him in Holy Writ, must approach the sacred page with great reverence, with simple faith, and without preconceptions or predispositions.

It is only those who have a keen relish for the Word of God, and to whose spiritual taste it is sweeter than the honeycomb, who can discover its deeper secrets and gain its hidden treasures. In Christ "are hidden all the treasures of wisdom and knowledge." The Word of God is not only "quick and powerful, and sharper than any two-edged sword," but it possesses a solemnity and a fragrance which are only sensed by those who so realize its divinity that they draw near its hallowed confines with bowed heads, hushed hearts and unsandalled feet.

Nor will God gratify mere curiosity. Question Him as we may, He will not answer our eager queries unless they are prompted by a sincere desire for His glory, and a settled purpose to scrupulously obey His every be-

hest. God gives His Spirit to them that obey Him, and it is they who are aided by divine interpretation in their quest of truth.

But, while earnest, humble meditation and thought are essential to the equipment of him who would be a workman unashamed and able to rightly divide the Word of truth, he must also live in an atmosphere of prayer, and enjoy habitual fellowship with God. No creed, profession or orthodoxy of doctrine will take the place of a holy, daily walk with our Creator. If John had not been able to declare, "and truly our fellowship is with God, and with his Son Jesus Christ," his spiritual vision would not have been raptured by the glorious Patmos. It is only those who acknowledge God in all their ways, and who associate more closely and more constantly with Him than with any other, that have a right to expect a clear and correct insight into the real meaning of those words that are spirit and life.

It is also necessary to watch, to closely scrutinize the providences of God, to carefully observe the drift of human thought, the political, social, industrial, economic, and financial trend of nations, the moral and religious currents and counter-currents, and to form a moderate and dispassionate appraisal of the progress or retrogression of society. This involves a study of history and a knowledge of contemporaneous events. Although the purpose of God is that we shall delight in the law of the Lord, and meditate in it day and night, He also plans for us to acquaint ourselves with the activities of our fellow-men.

As we thus give earnest heed to the things which we have heard, and at the same time listen to the voice of history and the mostly inarticulate tumult of our own generation, we are measurably qualified to separate and analyze the complex strands of prophetic truth as we find them stretching from Genesis to Revelation.

What point have we reached in the great period which intervenes between Pentecost and the Millennium? The night was far spent in Paul's time, and now after the lapse of nearly nineteen centuries, we are much nearer the dawn. As we read Paul's description of the perilous times and of the latter days, we are forced to the conclusion that the awful picture that he drew of those times is

an accurate and vivid portrayal of conditions as they now exist. As we ponder over John's transcript of the message of Jesus to the angel of the church of the Laodiceans, we can not deny the indictment of that church could be justly pronounced against the professing church of our own day. As we read the statements in which Christ undertook to set forth the signs of His coming, we recognize the fulfillment of most of His predictions. As we read the first nine verses of the fifth chapter of the Epistle of James, we are startled by their perfect application to the present crisis.

In Protestantism as well as in Catholicism, we find that many, instead of "giving the more earnest heed to the things which they have heard" in the oracles of Scripture, are "giving heed to seducing spirits, and doctrines of demons"; that they have fallen away from the faith; that, speaking lies in hypocrisy, their consciences have been seared or cauterized; that marriage and meats have been forbidden; that many will not endure wholesome instruction, but accumulate teachers for themselves according to their own inordinate desires, having itching ears; that they turn away from the truth, and turn aside to fables; that they are lukewarm and boastful, saying that they are rich and have need of nothing, when, in fact, they are wretched and pitiable and poor and naked; that false Christs and false prophets have deceived many; and by their great signs and wonders would deceive if possible the very elect; that because iniquity abounds, the love of many waxed cold; and that the gospel of Christ has to a greater or less extent been preached to all nations.

GOD'S PROVIDENCES

By REV. C. E. CORNELL

IT is a source of great encouragement to know that God does not permit anything to come to His children except for their own spiritual enlargement. Many poor souls often wonder why they are so sorely afflicted. Beloved, God surely sees it is for your spiritual advancement. Hold still in the hottest fire; keep your faith clear and steady, and the Lord will *shine you up* for this world and for the world to come.

Do not permit yourself to complain about God's providential arrangements. If you are so inclined, you will be sure to get into trouble and doubt, and your spiritual life will be weakened. God's discipline may mean excruciating pain to the flesh, but He is only preparing you for usefulness here and a crown of glory hereafter. Remember that "the smallest degree of faith necessary to prepare us for heaven will give us the victory over all devils that the Lord may allow to tempt us."

God's providences are wise. God's providences are just. God's providences are merciful. God's providences are for discipline. He means "all things" to work together for our good. Poor, tired, tried soul, bold true, for God will bring you off more than conqueror.

JESUS said the children of this world were wiser in their generation than the children of light. Do we not see it on every hand? When a circus or other show or opera comes to town, the people know it before it gets there. In many of our protracted meetings the people know it after they close—maybe.

I was riding in a street car years ago in the city of Los Angeles and saw a statement overhead where the advertising is done, that a certain person advertising in those cars was spending hundreds of thousands of dollars in his advertising, and if any one wanted to know who it was, to call up the office, and find out. I called them up and was told it was Wrigley. Certainly! And the gum chewers all know that he is doing business.

It is not sufficient simply to let a town or city know that we are going to begin revival meetings, but enough must be done to let them know from the various angles and methods so that they will become impressed with the importance of it. If people see the announcement simply in a store window, they may read it and they may not, but it will make little impression as a rule, for most people are not running over each other to get to a holiness revival. But, on the other hand, if the store windows have the large cards, the papers are constantly announcing the same, the street cars have banners on them, every home has a dodger on their front porch, then hangers are

Advertising the Revival

By REV. W. E. SHEPARD.

found on the door knobs, and perhaps the city bill posters have them on the bulletin boards, and every attendant has a handful of nice cards to give out, and the telephones are busy calling up the people to come, and grocers put the announcements in every package of groceries, and everybody goes around his individual block inviting the people out, and a thousand postal cards are zigzagging over the town, by the time every one has it before his eyes from a dozen angles and hears it in his ears from a dozen people, they will begin to wake up, and sit up and take notice. Oh, the world has us beaten all right, but there is no need of it just the same.

We have the biggest thing in the world. It is well worth advertising. But some may say, "It costs so much to advertise." Certainly it does. It costs Wrigley so much also, but it is very evident that it pays him, or he would not so everlastingly keep it up. And is not a soul worth as much as a chew of gum?

Personally, I believe it is economy to advertise. By so doing, and doing it on a big scale, will bring more people to the meeting, and bring more results in soul-saving, and these extra ones brought into the meeting and brought to God by the extra expense will more than compensate for the outlay in dollars and cents.

One of the most unique methods of advertising came to the writer's notice when he held a meeting with pastor D. S. Corlett, of Upland, California, last winter. Upland is a fine little city, but has no mail delivery—all get their mail at the postoffice. The pastor got out a fine announcement of the meeting and placed them in envelopes, having one cent postage on each, with simply the number of the box written on them. These he gave to the postmaster and had them placed in every box in the postoffice. He also had them put in the hands of the rural delivery carriers and the result was, that by paying out a few dollars for stamps and envelopes, etc., the whole town and country had the announcement brought right to their doors. And it paid.

Now, do not be penurious about this matter. Make the people feel that we have the biggest thing going—and we have. Think of some method. Pastors, take an hour off, go into your study, put on your thinking cap, and study out methods of advertising your next meeting and do not let some stingy member change you from your purpose. Write to Rev. A. M. Bowes, pastor of our Portland, Oregon, Nazarene church, and get some pointers. He knows how it is done. I think he will pardon this liberty I take. In conclusion, let me add—ADVERTISE! ADVERTISE!! ADVERTISE!!!

The Northwest Nazarene College

By JAMES B. CHAPMAN, D. D. *President*
General Board of Education.

IT was my pleasure to attend the commencement exercises at our Northwest Nazarene College at Nampa, Idaho, to give the address to the graduating class, to look in on the school and to consider the work which it is doing.

Nampa has a number of the prerequisites of a great school. In the first place, Dr. Wiley is a school man. He is well qualified educationally and naturally, and then he feels the call of God to the work of education. His influence within his school is remarkable indeed. Then he has gathered about him a faculty of qualified and self-sacrificing men and women who do not seem to know the meaning of the word defeat. Then the student body of nearly four hundred members is the most distinctly missionary that I have ever seen. The spirit of evangelism and missions is so admirably mixed with the trend of scholarship in the school that the majority of graduates, as well as the larger proportion of those in the various classes, are expecting to enter definite soul saving work. Then the climate of the Boise Valley is that of a sea coast country and is a choice among the many possibilities of the American continent. The largest dam in the world is the central unit of one of the finest irrigation systems ever installed by man; and the unusual fertility of

the soil makes it possible for a family to make a good living on a small acreage; while the newness of the country leaves land prices very reasonable. The school has a splendid campus and five very commodious buildings. The patrons and supporters of Northwest Nazarene College are spiritual people of the substantial, thorough going type who mean to see the school go on for God and for the spread of holiness. All these things promise well for the future of the college.

The sanitarium, under the superintendency of Dr. Mangum is a feature of the college. Here is a sanitarium under sanctified attendants, especially adapted for the benefit of our missionaries and all our people, a First Aid course open to the students of the college and a special course for the training of graduate nurses. This department is to be run this coming year under the special direction of the General Board of Education, with Dr. Wiley acting in the capacity of agent for the board. More will be said of this sanitarium work soon.

I went to Nampa on the invitation of the president and board of trustees to advise

with them regarding the finances of the school. I found that there is considerable debt on the original cost of the plant, an accumulation of several thousand dollars of current deficit, and that some of the buildings must be veneered with brick at once to avoid needless deterioration. These three items constitute a total of one hundred thousand dollars required to meet the necessities of the school and to put it on an assured basis. We are convinced that our church needs this college and, after full advice, it was decided to ask our people for the amount required to put the school on a working basis.

The call for the hundred thousand dollars is made by the General Board of Education for the financing of this promising school. The "Simultaneous Campaign" plan was adopted and October 16 was set as the day for paying the sum promised. Rev. J. T. Little, a man well known and fully loved and trusted by the people of the Northwest, was selected as the manager of the campaign. He will spend his entire time from now until October 16 presenting this matter to our people and contributing in every possible way to the success of the offering. He will work the territory allotted to the school very carefully and it is expected that our people every-

where will respond to the call and help on with the campaign.

The campaign was formally opened at three p. m., June 12, in the church at Nampa. After the address and explanation of the plan, the people present subscribed nearly \$24,000 to be paid by October 16. The Lord wonderfully blessed the movement in its beginning and the large subscription gave good ground for faith in ultimate success. Including some recent offerings, **MORE THAN ONE-FOURTH OF THE AMOUNT WAS SUBSCRIBED ON THE FIRST DAY OF THE CAMPAIGN.** There were two subscriptions of five thousand dollars each, one of two thousand, and a large number of five hundred and lesser sums. The spirit of sacrifice was never more evident than in this offering. Shall we not all rally and help these dear brethren with their stupendous task of giving us a good school free from debt? Write them and tell them how much you will send by October 16.

ARIZONA DISTRICT ASSEMBLY

The first District Assembly of the Arizona District convened at Phoenix, June 1-5. General Superintendent R. T. Williams presiding.

On Tuesday evening preceding the opening of the Assembly, there was held a splendid evangelistic service, Rev. Q. A. Deck brought the message.

Rev. B. F. Pritchett, pastor of our Phoenix church, had everything in perfect readiness, and royally entertained the Assembly.

Dr. Williams presided with his usual ability, and greatly endeared himself to this new District; giving wise counsel to both ministry and laymen.

Among the visiting brethren was Rev. DeLance Wallace who represented the Publishing House, and greatly stirred the people as to the needs and opportunities of the same. Rev. Oscar Hudson represented Peniel Orphanage in a very impressive manner, and we are sure he will get support from this District. Brother Hudson also preached for us one evening. Dr. Smith, vice-president of Pasadena University was with us and represented our great school, also made us feel the need of an educated Holy Ghost ministry. Brother Smith also preached one evening.

Rev. H. C. Cagle was unanimously elected District Superintendent and we anticipate a good year for our new District.

Sunday was a great day. Dr. Williams preached in the morning on love, the message was owned of God and brought all to a close search of their experience, several were in the fountain. In the afternoon a splendid Home and Foreign Missionary service was held, Dr. Williams in charge. Miss Vicg returned missionary from China, spoke very impressively of the great need there at this time, after which this District of only five churches pledged twenty-five hundred dollars for foreign missions.

Dr. Williams and District Superintendent Cagle represented the home missionary work after which cash enough was raised to buy a good District tent. Brother Cagle brought the message in the evening.

This was Arizona's first Assembly, but was owned and blessed of God. The pastors and delegates were greatly encouraged, and returned with a greater vision and determination to plant holiness in this state.

—Reporter.

DISTRICT PREACHERS' MEETING

Our Preacher's Meeting was held this year at Beulah Church, near Lapeer, Mich. Truly this was the best one our District has ever seen. The glory of the Lord was upon the meeting from the very first service. Some very good papers were read on interesting subjects as: "Revivals," "The Atonement," "How to handle church finances," "Divine Healing," "Tithing" etc. The last day of the meeting we had a healing service in charge of Rev. C. D. Finch, pastor at Caro.

The evening services were crowned with souls seeking salvation.

The new officers were elected as follows: President, C. I. Harwood; Vice-President, Elwood Taylor; Secretary-Treasurer, Alva Eastman.

NOAH J. HOUK, Sec'y.

SOUTHERN CALIFORNIA DISTRICT

We are glad to report that the work on the Southern California District is moving forward with steady increase. We are coming within one month of the close of our Assembly year and God has graciously blessed all of our churches throughout the year. We have spent a Sunday at each of the forty churches on the District, giving them week-end meetings. We have endeavored to so preach the Word that the people would be saved and sanctified and the saints encouraged. God has blessed our efforts for which we give Him praise.

Brother Babcock, pastor of First Church, Los Angeles, has kept a constant revival spirit in his church throughout the year.

Brother Cornell, pastor of First Church, Pasadena, is always doing something that surprises the people and keeps them on a steady upgrade for God and souls. He has this year raised in cash and subscriptions upward of thirty thousand dollars for the erection of a new church in a very fine place in the city. We hope before another Assembly year closes there will be a beautiful property in Pasadena, as our old church is too small for the increasing crowds under the faithful ministry of Brother Cornell.

Rev. J. I. Hill at Long Beach began with forty members and he now reports 137 which is the result of two years' work. God has graciously blessed Brother Hill. He has had revival after revival, every one has paid its own expenses and his church is now too small for his congregation. He has recently put in new seats at a cost of eleven hundred dollars and it is quite evident ere long they must have a new church to accommodate the ever increasing crowds.

Brother Widmeyer, pastor at San Diego, has done splendid work this year, as you know he has been president of Bethany College and came to San Diego First Church at our last Assembly. He has had an increase in membership and there has been a beautiful revival spirit throughout the year. He is coming to be in our department of Theology in Pasadena University and Rev. Ira R. Akers, former pastor of First Church, Indianapolis is to take his place as pastor.

Brother Leckie, who for a number of years was Superintendent of the Louisiana and Arkansas Districts is now pastor at Redlands, California, and he too has had to enlarge his church. They are now in the second revival for the year and God is surely blessing them, they have spread out their church and built on a twelve-foot wing on two sides to accommodate their congregation.

Brother J. N. Hampe, formerly of Pittsburgh, Pa., is in his second year as pastor of Pomona church and reports victory in his church. He shows a steady increase in his congregation and during his pastorate they have raised the indebtedness on the property and paid it all off and now have around a thousand dollars on hand for improvements in his church.

Brother D. S. Corlett, pastor at Upland, is rendering faithful service and is giving the heartiest co-operation in the work and has not only had revivals through the year, but is planning revivals for another year.

Brother E. M. Hutchens, pastor at Cucamonga, is getting good hold on the neighborhood and God is wonderfully blessing his efforts. He has recently closed a meeting which stirred the entire community and brought quite a number into the church.

Rev. A. K. Bryant, formerly of Malden, Mass., is closing up his first year as pastor at Ontario, and is called for another year. Brother Bryant has been faithful and earnest and his efforts have been rewarded by the God of high heaven in the salvation of souls and the bringing into the church a number of strong members.

Brother Howard Eckel, who for five years has served as Superintendent of the Southern California District and to whose faithful efforts the District owes much of its progress, has had a good year at Alhambra. God has blessed his faithful ministry and souls have been saved and believers sanctified. The church has called him to return another year and have shown their appreciation of his efforts by giving an increase of salary of \$25 per month. We always want to say, "God bless Brother Eckel."

Brother Griffin, at Whittier, keeps a revival going in his church all of the time. He is recognized as the visitor of the District. He never fails to visit his people, he knows who is sick and who is well, who is happy and who is in distress. Brother Griffin is planning to erect a new church and has quite a large subscription and some cash on hand now for its erection.

Brother Humphrey, who was at one time a missionary in Japan, is doing faithful work at Santa Ana. He has had one revival during the year and is already planning his revival for next year. We appreciate very greatly the work of Brother Humphrey in Santa Ana.

Brother W. C. Frazier has rendered valiant service in Emmanuel Church in Los Angeles. When he went there at the beginning of this year he had a member-

ship of fifty-three and he has more than doubled it. His people love him and stand loyally by him. He is a faithful worker, a man of deep devotion and earnest in prayer.

Rev. L. T. Corlett is serving faithfully at Grand Avenue Church. He has only been there a few months but reports an increase in membership, a growth in his Sunday school and also in his Young People's Society. He has been called to return another year and we are expecting great things of the church under his ministry.

Rev. August Nilson, at Venice, has done faithful work with his congregation. I presume he has one of the hardest charges on the entire District, it being a beach town and very much in keeping with its name of Venice. But God has blessed the faithful ministry of Brother Nilson throughout the year and souls were saved. We greatly appreciate his earnest labors in that hard field this year. Since he has been there he has built a new church and has it all out of debt and it is a nice property, all due to the faithful efforts of Brother Nilson.

Rev. J. W. Tuttle has served faithfully at Sawtelle and God has been in their work and we are sure that while the figures show a gain yet the result of his labor can not be put down in figures, and God will take care of his faithful efforts put forth in Sawtelle.

We have four small churches in Los Angeles. Elysian Heights is being pastored by Ira C. Mathis, a young man from our school. He took hold of it without a member and with a small Sunday school, and now reports a Sunday school of fifty-eight members and a membership of eleven, which is the result of eight months' work. Down at Graham Station Miss Anna C. Erdman is doing good work, is meeting many difficulties but is rendering faithful service, and God will surely bless her efforts. Brother D. H. Watwork has gone to Hawthorne; this church has been closed up for a year and a half or more, and after eight months' work has a growing Sunday school and an enthusiastic congregation. Brother Jacob Mow has rendered faithful service at Sunnyside. God has graciously blessed him during the year and there is a bright future for him and our work.

Escondido has suffered considerably in the last few years because of peculiar conditions in the town and perhaps an unwise action on the part of some, but we are glad to see that under the faithful and wise leadership of Brother Metcalf the work has been greatly strengthened during the year, people have been saved and sanctified and there has been an increase in the Sunday school and church and we are certainly encouraged.

At East San Diego Rev. James Elliott reports progress and he is now in the midst of a revival and in his letter he says the pressure is on and God is coming on the people and they are being saved and sanctified.

At Hemet Rev. Dennis Rogers has done a year of faithful work and God has rewarded his efforts in the upbuilding of the work and they have suffered in that valley because of the freeze getting their fruit, which will make it a little hard for the work another year, and we are trusting God to help us through.

At San Bernardino Rev. E. E. Hinckman has rendered faithful service and labored against odds and difficulties which are hard to describe, but his work has been rewarded and his efforts have been crowned with success and there has been some growth in the church. God has blessed him in his own soul throughout the year and he always sounds a note of victory.

Rev. Frank Neufeld has been constantly on the job at Riverside and he has been able to get into the church through the year some nice families which gives him a notable increase in the work. They plan to build next year and establish something worth while. We trust that you will remember these two new fields in prayer.

Brother V. S. Coughran has served as pastor at Holtville this year and has a constant revival and souls at the altar at almost every service. They have suffered greatly in the valley because of the reduced price in cotton and many of the people have moved away, but Brother Coughran is returning as pastor another year and we are sure God will continue to bless him as He has in the past. He is a man of deep devotion and prays almost day and night.

We have a small work at Santa Barbara which has been faithfully pastored by Mrs. Case during this year. God only knows the difficulties that they have faced and the discouraging problems that have been theirs, but in spite of it all they have had the Lord upon them and have been able to gather into the church quite a few this year, and some way we feel that God has great things in store for Santa Barbara. Mrs. Case, although frail in body, has a heroic soul and has "a faith that will not shrink, though pressed by every foe; that will not tremble on the brink of any earthly woe."

We spent Sunday with Rev. W. D. Corlett at Brea, and are glad to say that God has wonderfully blessed

(Continued on page ten)

Andrew and Patty had just finished cleaning themselves up for supper, when the bell rang. And then what do you think happened? They scrambled past each other out of the bathroom, and ran as fast as they could, Patty through the hall door, and her brother by way of the parlor, trying to see which one could get into the dining room first. Baby May was already in her high chair on one side of mother, and Andrew, reaching the chair on her other side about two seconds before Patty, slipped into it triumphantly.

"It is my time to sit by mother," declared Patty. "No it is n't," said Andrew positively.

"You sat by her at breakfast," pouted Patty.

"Yes, and that made lunch your time, and supper mine, didn't it mother?" asked Andrew.

"How could I sit by her when she had the headache, and didn't eat any lunch?" Patty wanted to know.

Mrs. Mitchell passed her hand over her forehead as if the headache had not quite gone, and said:

"Children, children, I am ashamed of you. Do n't you see we have company?" And then for the first time the little girl and boy looked around and saw that Dr. McLeod was sitting by their father.

Now, Dr. Jim, as the children affectionately called him, was the family physician, and a great favorite with all the Mitchells, big and little. Patty and Andrew felt as if he was their own private property, in a way.

Hadn't he always visited them when they were sick, and didn't he sometimes pick them up and take them for a ride in his shiny little car? So they hurried eagerly around the table to greet him, and then father said:

"Now take your seats at once. Andrew you sit there by your mother, and you next to him, Patty,"

"But father—" began Patty.

"Not another word. We have this same discussion almost every meal as to whose time it is to sit by mother, and it is growing very tiresome."

The children slipped into their seats, and then they had the blessing and the meal began. Mother helped a plate for baby May, who was cutting teeth, and could only have certain things, and these had to be cut into tiny pieces, or mashed very carefully. Then Mrs. Mitchell helped her own plate but just as she took her first mouthful, she glanced at Patty.

"Take a baked potato, dear," she said, "You know mother wants you to eat them: they will help you gain back the flesh you lost in that last little spell."

"It is so much trouble to fix them," complained Patty, whose appetite was rather fitful.

Her mother stopped her own supper to prepare a potato for the little girl, seasoning it nicely with butter and salt.

"Oh, mother, that looks so good," said Andrew, "fix me one. I think you ought: you fixed Patty's."

The patient mother prepared another potato for Andrew this time, and then began her own supper once more. But she was not allowed to eat in peace very long. Baby May dropped her toast, and must have another slice buttered; and Andrew declared that he could not cut his meat. And so the meal went on.

When it was over Dr. McLeod turned to father and said:

"I have not decided yet what I am going to do with this little woman here. I will think about it and drop in tomorrow and let you know."

"But I am not sick, doctor," protested Mrs. Mitchell. "I am a little tired, and don't care much for food, but I will be all right in a few days."

"This has been going on for two months, Jim" grumbled Mr. Mitchell, "and I could not get her to about it, for Dr. Jim said in his bluff, good humored today."

"Well, we'll see," said the doctor, rising from the table.

Patty and Andrew were very much surprised and a little frightened. Their mother sick? It had not occurred to them. She was the one who always kept busy, and going, and waiting on the others, who did not feel well. But the next moment they forgot about it, for Dr. Jim said in his bluff, good humored way:

"Get your hats, youngsters, I am going to see an old lady who lives five miles out in the country, and you may go with me, if mother is willing."



Two Thoughtless Children Are Taught to Think

It was a lovely ride, and the children enjoyed every bit of it. On the way home, Dr. Jim stopped the car by the wayside, where a clear little stream trickled from a spout into a stone trough. He gave Patty and Andrew his drinking cup, and let them get out of the car, and get themselves a drink of the cold, spring water. And when they had climbed in again, he said:

"We will sit here a few minutes and talk about your mother. Do n't you think she looks pretty badly?"

They did n't know, the children answered. They had not noticed it.

"I never saw her look so pale and thin," said the doctor, gravely.

"Is she very sick?" faltered Patty. "Wha— What is the matter with her?"

"I have about made up my mind that she is suffering with a trouble which I may call *Condiceone Inlata Anima Malo Maleficio a Liberis Ipsius*," said the doctor, very gravely.

Patty was already frightened, but at the sound of that terrible name she gave a loud wail and hid her head against the doctor's broad shoulder.

"Oh! Oh!" she sobbed, "I never heard of su—such an awful disease! I know she will never get well of that!"

Andrew did not cry. He was ashamed for the doctor to see him do that. But his lips trembled, and he had to wet them twice with his tongue before he could ask: "It is going to kill mother?"

"Well, I have no doubt but that it has laid many mothers in their graves. It breaks their health down, and makes them liable to other diseases, you see. And it is an old trouble, Patty," he said, putting his hand under her chin and raising her face until he could look into it. "I gave it a Latin name: It may be that you will understand it better if I put it into English. Here is what it would be in our language: Ill health produced by the selfishness of one's own children."

Patty dried her eyes and stared at Dr. Jim suspiciously.

"Are you playing a joke on us?" she asked.

"Indeed I am not," said the doctor as solemn as could be. "Your mother's nerves are all stretched out of shape, just like a piece of elastic which has been pulled and pulled until it is all ruffled up, you know. And then she has nervous indigestion, which means that her stomach is sick, and can't take care of the food which she puts into it."

"But that is n't so very dangerous, just for your stomach to be sick, is it?" asked Andrew, hopefully. "I was sick that way when I drank too much lemonade at the picnic. But I was all right next day."

"It is different with your mother. Her stomach is sick, and weak all the time, and it does n't want any food put into it. And yet that is the place where most of the work is done to get food ready to go into good blood and flesh. No wonder she is growing so thin and pale."

"What makes her stomach sick?" asked Patty.

"It is because it is so badly treated," said Dr. Jim. "Why, I noticed at the supper table, she had to swallow her food in gulps, almost; a bite now, and another one, after awhile, and all in between, she was waiting on the baby, or fixing potatoes for a boy and girl big enough to do it for themselves. Her stomach is tired of being treated that way, having its food sent down just any sort of way, or time. And do you know what I think should be done with people who are too lazy to wait on themselves, or to give others time to eat in peace?" he demanded sternly.

"No," answered Patty and Andrew faintly. They had never seen the doctor look like this, and it scared them.

"They should be made to eat alone, and fix their food, or go without said . . . why I'll wager that he could manage to whittle a stick with the dulllest knife you could find, and yet he must pretend that he could n't cut his steak! It was just laziness; that an' selfishness."

"And then I want to know what makes you two children keep up a squabble about that seat by your mother? It is not so much because you want to sit by her, as that each one of you is determined that the other shall not have it. Isn't that so?" He asked the question so suddenly that the two children could only nod a yes to it. "Well that alone is enough to give her nervous indigestion," said Dr. Jim. "The idea of anybody having to go through a thing like that once or twice every day! Hasn't she ever told you that it worried her?" The children nodded their heads again.

"Well then why didn't you quit? One thing is certain and that is that you have got to stop it now if you want to see your mother get well. It is dreadful for children to act as if they did not care whether their mother lived or died! And yet all over this country, there are women who are sick because they seldom get to eat a meal quietly, so that they can digest it. And their children would look you straight in the face and tell you that they loved their mother! I suppose that is what you two would say if somebody should ask you" accused the doctor.

Once more Patty and Andrew nodded their heads, this time rather slowly.

any of it in mine," snorted Dr. Jim.

"Humph! i . . . " "But I care, truly I do, Dr. Jim," said Patty at last, in a weak little voice.

"Well, I am going to see if you do," he answered. "I am going to give you just two weeks to reform. And if your mother is not beginning to feel better by that time, I shall send her from home and give her a chance that way."

"We will try, ever so hard, Dr. Jim," they both answered.

"Try nothing," growled the doctor, "just do it; that's the thing. And remember this," he said as he prepared to start the car, "nobody in this world can be well, or strong, who does not have time to eat their meals, and have peace while they are doing it."

"We will," they answered meekly.

What about your mothers, dear HERALD boy and girl? Do you carelessly, and thoughtlessly put things on her that you ought not? Does she have to snatch her food between times of waiting on every one else? And is she rather pale, and tired looking? It may be that she too has *Condiceone Inlata Anima Malo Maleficio Liberis Ipsius*.

Think about this, won't you? And just beg'n to be pleasant at the table, and wait on yourself, and help her wait on the others, so that she will have plenty of nice, peaceful, time in which to eat her food; and maybe that will help her to get over it.

Little Miss Selfish and Lend-a-hand
Went journeying up and down the land.
On Lend-a-hand the sunshine smiled;
The wild flowers bloomed for the happy child;
Birds greeted her from many a tree;
But Selfish said, "No one loves me!"

Little Miss Selfish and Lend-a-hand
Went journeying across the land.
Miss Selfish met with trouble and loss—
The weather was bad, the folks were cross.
Lend-a-hand said, when the journey was o'er,
"I never had such a good time before!"

—Christian Witness.

"Dorcas was full of good works and alms-deeds which she did—not which she dreamed of doing. Perhaps we imagine that we are full of good works because we think about them and plan to do them; the question is, do we do them?"

FOR the equipment of the missionaries now under appointment of our board, and for their transportation to their respective fields, FIFTEEN THOUSAND DOLLARS is needed.

The half of it is needed this month to secure berths on the steamers and to get material for their outfits.

All of it should reach the treasurer of the General Board of Foreign Missions not later than September 30th, for it is hoped that the most of these missionaries will have sailed before that time.

The work in every one of our mission fields is taking on new life. The very encouraging reports from our missionaries show it. The only thing in any of their reports that shows any tendency in the direction of discouragement comes to us in the form of a question: "Are we going to be reinforced in time and in sufficient strength to meet the present opportunity? If we take the Enemy's trenches all along the line can we hold them? Or must we fall back again and lose all the vantage ground because we have no reserves?"

Now, beloved, this is not a bit of flowery imagination. These are the stern and awful facts that come to us like a groan from those dying on the battle field. And doubtless many of our missionaries will die before their time in "no man's land" while making the attack, if we do not bring up the reserves in time. God help us!

No, these are solemn facts. Many of them have appeared in the columns of *The Other Sheep* and in the missionary page of the HERALD of HOLINESS, and more of them are now printed in the "History of the Foreign Missionary Work of the Church of the Nazarene." Let us take one glance at them now:

Because of the unsettled state of affairs in Mexico, and the legal hindrances in the way of foreigners carrying on missionary work there, our work in Mexico itself is being carried on by citizens of the country. But the openings before us there are so great that our board has decided to let Brother and

MISSIONARY DEPARTMENT

Fifteen Thousand Dollars Needed

By REV. ROY G. CODDING.

Sister E. Y. Davis work in El Paso, Texas, for a year, before returning to Cuba, to speed up the work of our training school there that these young Mexican evangelists may the sooner enter upon the work in the great neglected fields of their own country, such as the states of Chiapas and Oaxaca in which our few workers are the only witnesses of the gospel among a population of more than ONE MILLION SOULS.

Rev. R. S. Anderson writes from Coban, Guatemala, of the way the Lord is opening up to them the work there among the American Indians, as well as among those of Spanish origin. How thankful we should be for the five noble young people who are going to that field! We who can not go should at least find the money for those who do go.

Brother Winans writes from Peru, South America, "The one great urgent need is for more Spirit-filled workers from the homeland to lead on the native Christians to victory. How many shall we pray for? To pray for less than four for this year is to *deliberately neglect the fields around us.*"

Our missionaries in Argentina keep writing us of the openings on every hand in that great city of Buenos Aires as well as in the large towns that are practically suburbs. Thank God that Brother and Sister McHenry, failing to get an entrance into the islands toward which they had looked, are soon going to the Argentine.

In our field in Africa the need of additional missionaries to occupy the fields which are opening up to them like morning glories at daybreak—we *must* meet that need. Think

of the strategic importance of Nelspruit, the beautiful site for a station out from Sabi recently described by Brother Penn, and the need of connecting links between these points and our stations in Swaziland. Here let us pause to thank God for Dr. West and Miss Dora Carpenter, soon to sail for Africa.

Eastern and Western India are alike in their unrest, and the only thing that will bring rest to India is the blessed gospel of Him who cried to His own, and would cry to India today through our missionaries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Palestine, Syria, and Armenia make a special appeal to us. Let us send forth the Krikorians at once to answer that appeal in the Near East.

And the Far East. Look at China, where the famine and the famine relief have spoken to the hearts of the people so that thousands are attending the meetings at our mission stations, making the opportunities and the work so great that our recruits had to be called from their language study in Peking to engage in the work though they have hardly gotten started on the language. God speed Miss Sims and Miss Vieg in their return to that people whose language they know, and Miss Sutton and Miss Hayne, too, that they may take up the study and speedily qualify themselves for that pressing work.

Finally, look at Japan, the field from which Brother Paul Goodwin has been writing us that it has about come to the pass that those who preach holiness must complete the evangelizing of Japan.

Brethren, there is a tremendous responsibility upon us, and a glorious reward open to us. We have the young people, in our colleges and working as pastors and evangelists, who are beginning to see how much greater is the need for evangelism among the unevangelized peoples of the earth. And these candidates now before us are saying, "Here am I, send me." Now are we going to furnish the money that is needed to send them forth?

God help us to earnestly pray as we should; then we shall give as we can.

THE MISSIONARIES' GOLD MINE

By MISS LILLIAN COLE.

We have no glowing report to send in. No vast multitude have fallen at the feet of Jesus, and become shining lights. Just the little daily round, with its sweet victories and often marvelous triumphs.

We single women on the mission field don't do very much "mine" work. The drilling, blasting and bringing up of the ore to be put under the huge crushers seems to belong to the men. And ours seems to be with the great mass of crushed ore. They bring the ore to us and say, "See how much gold is in it." And oh, if you could but see some of the specimens they bring you would know there could not be a grain of gold there.

We do not use much "acid" on our ore. We find "salt water" copiously poured on does much more good, and often leaves the gold on the tray while the ore flows away. Often when the gold comes out it looks dull enough to the untrained eye. But oh, it is such a long way from the crude mass on through all the processes to the mint with its fires and great stamping machine where the superscription is put on. Some of the ore has a greater percentage of gold in it than other, but the process is the same—the same shedding of tears, same number of prayers (or more), same untiring interests, and always great joy over the findings. But there is ore that goes through all the processes and shows no gold, and there is nothing left for that ore but to go in the little cart

up to the top of the great dump and be added to the tons gone before.

These white dump piles can be seen for miles, and are always a problem to the municipal department. So some of our "ore" goes in the little cart up the white hill to help swell the vast number who will not be ready when the Bridegroom comes.

We have seen little machines at the foot of some dumps, placed there because word got out that some gold got away, so these old prospectors were reclaiming the dump. Really wise people do not have time for dumps. But some of us old missionaries put our "little machine" at the foot of some of these "dumps" and spend as much prayers and tears as would be expected to people a normal sized church. But we seem to think that gold is gold, even if it did go into the human dump. Some have a peculiar sympathy and boundless compassion for reclamation work. Ah, we find limitless joy in the work given into our keeping.

If you are interested in speculation we invite you to buy shares in our mines. The only currency is prayer. Our dividends are of the highest and best. We are sending up the gold to Our Father's Bank, and if you can not wait till the crowning day and really need the money now, just write a check; and unless you are a fraud He will cash it according to your figures.

It is not a question of giving what we have after our own needs are supplied, but of sharing what we have.

THOUGHTS FOR THE THINKER

"Go ye." Some of us seem to say, "Well, I am glad that this did not mean me." By what law or rule do we say that?

Of sixty-two gifts on missionary day in an Ontario county circuit, totaling \$243, tithers averaged \$27; non-tithers, \$1.90.

A young Brahman who has been persecuted by his family is devoting his life to the uplifting of the lower castes which his father would not even allow to stand in his shadow.

It has been said that of every thousand Christians in America we send less than one to the heathen field, which means that more than nine hundred and ninety-nine out of every thousand remain here at home.

It would scarcely be considered an adequate supply if the city of Albany, N. Y., were allowed but three ministers, even when this is already a Christian city. But the great majority of the districts of Bengal enjoy no such missionary provision.

"Wherever I wander, wherever I stray, my heart is in India, in deep sympathy with its multitudinous inhabitants, and in earnest longings for their highest welfare in time and in eternity."—*Latest published words of ALEXANDER DUFF.*



Brother Bud's Good Samaritan Fund

You remember the last week I wrote you from the Publishing House I told you we had reached between 2300 and 2400 subscriptions and we are glad to notify you that before our last letter got into the press, a good lady in Arkansas sent

another check for ten dollars for the Good Samaritan Fund and she is not a Nazarene either so you see if the other good people will help us it will be easy for us Nazarenes to do the thing as long as we have nothing else to do but shout and praise the Lord and let the other friends of ours pay the bills.

I remember years ago when I was in the Salvation Army, General Booth used to write to us officers and cadets that we should make war on the people and make them pay the bills. And so now, we have nothing to do but throw our hats in the air and shout on the battle while our good friends among the Methodists, Presbyterians, Baptists, Quakers, Evangelicals and United Brethren pay the bills to encourage us to keep on shouting. It is a delight to know that we are reaching nearly 2400 homes and these splendid institutions.

We have put the HERALD OF HOLINESS in nearly one thousand of the various institutions and think of this, there are 38 different institutions and Mission Stations that the HERALD OF HOLINESS reaches every week, and in some of these it goes to more than 150, but altogether we are reaching 38 different institutions in the United States. Of course you remember that we have been putting it in jails, penitentiaries, rescue homes orphan homes, hospitals, old folks homes, Y. W. C. A., Y. M. C. A., public libraries and all such institutions, but just now we are making a hard pull to send the HERALD OF HOLINESS to every missionary station on the foreign fields and already it is going to a great many over the seas and think of it, if I now had ten cents from every loyal Nazarene it would give us a beautiful sum of four thousand dollars to circulate the HERALD OF HOLINESS, and nobody giving as much as you would pay for one saucer of ice cream for many places that is 15c and as high as a quarter, and in some first class places even higher, and yet when Nazarenes can afford to do without one saucer of ice cream and send ten cents to the HERALD OF HOLINESS office to help put the HERALD OF HOLINESS stations around the world. Let it be remembered that the most spiritual people of the leading denominations go as missionaries, those that are worldly, cold and indifferent, would just as soon the people would be in the pit of outer darkness than to be where they are, but it is not so with the missionaries. And almost all missionaries are deeply spiritual whether they are in the beautiful experience of holiness or not, they believe in deep spirituality and they would enjoy the HERALD OF HOLINESS immensely, and now let us not disappoint them.

I want every Nazarene in America within the next thirty days to send in not less than ten cents and many of you will have to send a quarter because some of your family or neighbors will neglect to send in a dime and occasionally a rich Quaker, Methodist or Baptist or Nazarene can send ten dollars, they would not be doing any more than you feel in your heart would be a great privilege to get to do. And figuring it up this morning, our HERALD OF HOLINESS goes to enough of these

charitable institutions that it is read weekly by not less than fifteen thousand people. Now we can see at a glance that that is tremendous. I don't see any way in the world to invest a dime or quarter to a greater advantage than that. Now how many of you can we count on?

I remember once that Bishop McCabe of the Methodist Church, one of the most beautiful men of Methodism, started out to raise a sum of five thousand dollars for the Freeman Aid Society and many of his beloved brethren opposed the work and multiplied thousands rose up and said that it could not be done, but Bishop McCabe went on making speeches and received small offerings and one afternoon he said in a meeting that if the boys and girls would give him a dime a piece, he could make it. The next morning he received a letter written with lead pencil in a very poor hand. He opened the letter and there was a nickel and a little note from a seven-year-old boy and he said "Dear Bishop, I heard you speak yesterday and it was good, and I have saved up my pennies to get me a ball, but I can get along without the ball if you need the money for the little black children and enclosed you will find my nickel, and now bishop, if that is n't as much as you need, you just let me know, and I will come across with my other nickel." The beloved bishop took that letter and the nickel and started out and raised the five hundred thousand dollars. He would show the nickel to the great congregations and read the note from the little boy. The people would throw their hats in the air and shout and they would shell out their money, and he said that when the big people balked on him, God sent a seven-year-old boy to open the way by which he could raise one-half million dollars. Don't forget how God himself said, "And a little child shall lead them."

Now we want a great rallying around the flag, and don't let a Good Samaritan balk and don't ever look down your nose; we can show our records to the others and shout in the teeth of the Devil, for we have nothing to fear and everything to gain. In this fight we have nothing to lose, for the most of us, if we were to die, it would be the greatest transaction of our lives, from a business standpoint, because God has insured us for more than we are worth, and we will never collect our policy and our crown until this mortal shall put on immortality.

But thank the Lord, if we will keep the Good Samaritans at work and the HERALD going over the land like a white-winged missionary, as clean as consecrated hands can make it filled with the most beautiful message that ever fell on the ears of mortal man, we are just as sure to win in this fight as our heavenly Father is on the throne. We can not fail because God does not want us to fail and we do not intend to do it. There is not a Devil in the pit or one out that can make us fail for God is with us. Thank God we are going to succeed. Let every Good Samaritan memorize my daily prayer and once a day get on your knees and join me, here it is: "O, Lord, give me a back-bone as big as a saw-log and ribs like the sleepers under the church floor, put iron shoes on me and galvanized breeches and have a wagon load of determination up in the gable-end of my soul and help me to sign the contract to fight the Devil as long as I have a vision and bite him as long as I have a tooth and then gum him until I die. All of this I ask for Christ's sake, Amen."

Now you remember this prayer and help me to pray it from the depths of your soul; and what we will do to the Devil this summer will be a plenty.

In perfect love,

UNCLE BUDDIE.

Rev. J. P. Wear at Placentia has faithfully discharged his duties this year and has had two revivals and has constant victory in his services. He went there two years ago with a membership of two and now reports forty-three, with a live Sunday school and an enthusiastic Young People's Society.

Brother Gibbons has done a faithful year's work

at Cypress and God has blessed his efforts in the salvation of a few souls and the stirring of the community. We have visited a number of towns on the District where we have no work and in which we expect to establish something another year if God wills, and we trust that we may have your prayers in the carrying forward of these plans.

The church at Boyle Heights has made marked progress during the year under the efficient ministry of Rev. J. T. Black. They have raised in subscription all the indebtedness on the church and parsonage.

Rev. E. E. Hale has rendered valiant service as pastor at Highland Park. During the year we have united the Eagle Rock Avenue Church with Highland Park, and they plan the selling of the present properties and the building of a church centrally located for the two congregations.

We have organized a small church at Glendora as a result of the labors of Brother DeBoef, one of our students in the university, who has been called as pastor. We are glad to know that they have been making steady progress and are soon to have a revival with Brother and Sister Lillenas in charge.

Sister McReynolds is doing splendid work among the Mexicans. She has been able to open a new work in Pasadena and recently one in San Gabriel, and keeps the work in Los Angeles moving all the time. Our Japanese work, which was very much disorganized at the opening of the year, has been put on a good firm basis. We bought a property for six thousand dollars and under the superintendency of Brother Blaisdell we have been able to make marked progress and we feel that there is great victory just ahead for us among that people in the great city of Los Angeles.

As we come to the close of the year we look back over it and say, "Thank God for the privilege of spending another year in His service." To Him be all the glory.

J. E. BATES, Superintendent.

Evangelists' Reports

Sidney, Mich.

We just closed one of the most successful meetings in the Congregational church at Sidney, Mich., that has been held in that town for years. In fact, the people told us that this was the first revival meeting in twenty years. From the very beginning there was manifested a good interest and crowds filled the church, despite heavy rains, and we preached, prayed, and sang the victory. Delegations came from all the surrounding towns.

The membership of the church was from eight to twelve members, and out of that number only three were active, and the spiritual life of the church was at low ebb, but thank the Lord we left them with a membership of fifty that are either saved or sanctified. Sixty persons found satisfaction at our altar, either for pardon, reclamation, or entire sanctification; thirty-three signed the tithing pledge, and fourteen family altars were established; the prayer-meeting is a reality once more, and the whole church is on higher ground. Card parties were abandoned and tobacco thrown away. Praise the Lord!

We had the best of entertainment. May the richest blessings of the Lord be upon them. We are now starting a meeting in the M. E. church at Grand Ledge, Michigan.

C. C. CRAWFORD AND WIFE.

Cameron, Texas

We have just closed a two weeks' meeting six miles east of Cameron. There were ten saved, three sanctified, and five healed. This was our first meeting and we looked to God for the results. We spent hours waiting before the Lord for our message and for souls.

Old-time conviction was on the people. They told us they could not sleep at night. One young man came to the altar under deep conviction. He said he had cursed God and His services, he thought he had sinned against the Holy Ghost; he left the altar and went home, and next day he found God at home.

One man prayed through in his field. The saints were revived and encouraged. Some told us the last night that they were going home to get the blessing. Two prayed through after we dismissed, and on our way to the train, we stopped in at a friend's, and a man came in who was hungry for the blessing. We read to and prayed with him and he was sanctified.

We feel like traveling on. We are expecting a Church of the Nazarene to be organized soon and Nazarene literature in the Sunday school. "Praise God from whom all blessings flow."

MISS IDA STALEY,
MRS. MINNIE RANKIN.

(Continued from page seven)

his efforts at Brea. There has been an increase on all lines. He was called for another year, unanimously, and they voted to increase his salary twenty-five dollars per month. His people love him and he is worthy of their confidence and love.

Garden City, Kas.

In the past few months we have been permitted, through the goodness of God, to have a part, at least, in the salvation and entire sanctification of many precious souls. We have held meetings in California, at Santa Ana, Whittier, Long Beach, Sawtelle, and Los Angeles, Emmanuel Church. Our meetings, especially at Whittier, Long Beach, Sawtelle, and Los Angeles, will not soon be forgotten.

At Long Beach we had the privilege of laboring with the Wilde-Knight Quartet, and what a time we had. The church could not begin to hold the crowds that came and there were hundreds that could not get into the church. Seekers came to the altar in every service, and a goodly number were received into the church. Brother Hill has done a great work in the Long Beach church, and the end is not yet.

At Whittier we had another precious time. Many prayed through to God, and eighteen hundred dollars came in for the new church and the pastor's salary raised ten dollars more each week. Brother Griffin, the pastor, is planning for a new church, and will soon see it completed.

God came to town at Sawtelle and gave us a number of precious trophies of His grace. Brother Tut-hill, the pastor, has done a great work in that place.

At Los Angeles we had another splendid meeting. Here we were assisted by Professor Sutton and H. Edison Rice of Pasadena University as singers and their wonderful singing helped to win us the gracious victory we had. Brother Frazier has, under God, performed a miracle in this church. He took it when it was all but gone, and has more than doubled the membership this year, and it is now a blaze of glory. We had the privilege of seeing his salary raised ten dollars per week, also.

We have just finished a glorious meeting at Pittsburg, Kas. Over one hundred were at the altar seeking pardon or the blessing of heart cleansing. Brother L. A. Windsor, the pastor, has built a large church, seating five hundred and fifty; got a membership of at least one hundred and fifty, all in seven months' time. How is that for a young man who has not been preaching but a little while?

We are now at Garden City, Kas., and start the battle against the forces of sin. Miss Mabel Manning of New England and Miss Carol Beebe, the evangelist's daughter, are doing the singing, and God is marvelously using them to sing souls into the kingdom with their consecrated voices. We solicit the prayers of all God's people for great victory for the campaigns of this summer.

T. E. BEEBE.

Wann, Okla.

We just closed a revival at Childers, Okla., where sixty-seven prayed through to victory either for justification or sanctification. Organized a Church of the Nazarene with twenty-five members; a fine band of people. This church has a good outlook for the future. Our pastor of Wann church, Rev. I. D. Farmer, organized the work.

The people await and expect a visit of our dearly beloved District Superintendent, Rev. Mark Whittney. I am sure the church would enjoy his approval on the work.

The Rev. Mrs. Luciel Dunham, formerly of Coffeyville, Kas., was called as pastor for the remaining part of this Assembly year. She is a blessed woman of God, a great preacher, and will prove a blessing to the church and community.

Pray for us.

L. C. TURNER.

Greeley, Colo.

On April 27th, we opened revival services with the Church of the Nazarene in Greeley, Colo. The meeting continued until May 15th. The Lord gave us a good meeting here at Greeley. Quite a number were either converted or sanctified. At the close of the meeting there were thirteen who united with the church, among others were Rev. A. C. Porter and wife, with whom we labored in our early ministry.

We found Rev. C. H. Lancaster, the pastor, a very congenial man to work with, under whose ministry the church is making rapid progress on every line.

N. J. HEBBURN.

Hooker, Okla.

A great revival; one of the best meetings I have been in this year. The meeting went well from the beginning, although we met with much opposition all the time. We found a few old-time saints who knew how to stay before God until He answered. Conviction seized the hearts of the people. Between forty and fifty prayed through for pardon or purity. Praise God. Thirty-two gave their names for membership in the Nazarene church and several others are coming.

CONCERNING SUBSCRIPTIONS TO GENERAL BOARD OF EDUCATION

During the General Assembly nearly twenty-seven thousand dollars was subscribed to the General Board of Education. Since that time less than two thousand dollars has been paid and the board is now in arrears on current expenses. We are now sending out letters to those who subscribed to this fund; but some subscribed who did not give their address. Then there were subscriptions from nearly all the Districts. We need about five hundred dollars at once to clear up our obligations. Will not all who owe this fund, including the District Assemblies, and any others who may feel inclined, make an effort to send in a remittance? Address, The General Board of Education, 2109 Troost Ave., Kansas City, Mo.

JAMES B. CREAPMAN, *President.*

They are going to build a new church this fall in the town. I organized a small band last winter of fourteen members, nine miles north of here. They all want to build in town, and have the plans laid for the new building. This gives us a membership of forty-six.

We are now in the town of Tyrone; began last night with small crowd, but we believe God is on the throne and able to give victory.

J. H. CRAWFORD, *Evangelist.*
J. A. WOATON, *Singer.*

Lexington, Okla.

We have just finished a great battle at Purcell, Okla. God gave us victory. A goodly number of souls prayed through to victory, and many more came forward for prayers. Our dear brother, Rev. J. H. King, and wife, were in charge of the singing and music. God blessed their singing. Services closed with a sweep of victory.

LONNIE CARGILL, *Evangelist.*

Shamrock, Okla.

God gave us a good meeting with Rev. S. M. King of Princeton, Texas, and a number prayed through. We are now in a meeting here with our church and Rev. A. Landon, pastor. The meeting starts well, and if we keep fire and steam, we will make the grade. Read the HERALD of HOLINESS, the best paper on earth.

LUM JONES.

Sylacauga, Ala.

Rev. A. B. Anderson and I began a campaign at this place, the 12th. This is practically a new field, and we need your prayers. We are believing for a gracious meeting. Rev. A. L. Ramsey, our good pastor, and the writer, closed a great meeting at North Carbon Hill last Sunday night. The meeting ran two weeks. On the last Sunday the Alabama Holiness Singing Convention met with us, and a great day we did have. The meeting was good, the congregations were large, especially at night. Twelve or fifteen prayed through to victory during the meeting. Revs. C. C. Butler, Alvin Kimbrell, John W. Randolph, and J. M. Martin assisted greatly in the work on the last Sunday. We shall never forget them; how we love them now. Rev. Oscar Hudson, from Peniel, Texas, spent a day or two with us, and preached to the edification of all. May the Lord bless the HERALD family.

JOHN A. ROMINE.

PENIEL, TEXAS

Since last report, we have been in labors more abundant. We have made a tour of the Missouri District, speaking in most of the churches on the subject of "The Child Problem," bringing to the attention of our people the necessity of establishing a creditable home for the children left orphans by the death of our people. Our pastors, with few exceptions, co-operated with us beautifully, and at each point large crowds greeted us, who responded liberally with their offerings. Wherever we had a chance to have evangelistic services, God met with us and souls were saved. At Malden, where Rev. Mr. Minneke is pastor, we had an unusual outpouring of the Holy Ghost and many found the Lord.

From this District, we ran into Alabama for two revivals at Cordova and Dora. Rev. J. W. Heathcock is pastor of these churches. He is a true soldier and a very lovable character. God gave us

"JUST BETWEEN US"

Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

Dearly Beloved:

In last week's article, we tried to emphasize the fact that multitudes of people everywhere are literally groping their way in the dark striving to find something in the line of religious literature that will satisfy the cravings of their hungry souls, and because they are in this condition, they fall easy victims to the unscriptural propaganda that is being so broad-cast in every community by the minions of so-called Christian sects, who promise everything under the sun, excepting salvation purchased on Calvary's cross by the Son of God.

As we have glanced over these "leaves of healing" and "flying rolls," a quotation from one of Pollock's poems has invariably flashed across the mind, which reads as follows: "He was a man who stole the livery of the courts of heaven, to serve the Devil in."

If you have noticed, you will have found that these pamphlets and books are replete with quotations from the Word of God, but so torn from their setting, that the grain of truth is smothered by the rank growth of tares that the enemy has sown.

Over against this mass of literature, that invariably is weighted with pernicious doctrines, there surely has been provided something that will nourish the soul, and thus strengthen it against the errors of infidelity, no-hellism, Christian Science, new thought and higher criticism. Yes, thank God, that provision has been met in several clean-cut holiness papers that are being published in various parts of the United States. Among these is our own good HERALD of HOLINESS, that stands without a peer in the religious publishing world, not only as to subject matter, but also in regard to typographical makeup.

Compared with others it shines as a "gem of purest ray serene."

If the above valuation is a correct one, and we believe it is, as it is based on the unsolicited testimonials of hundreds of subscribers, we feel that we would be untrue to our trust if we did not do our best to bring to the attention of holiness people, the merits of this publication. Look at these mountain peaks of excellence. It stands four square for the doctrine of entire sanctification. It emphasizes the power of the blood of Jesus Christ as the propitiation for sin. While it is a denominational publication, it carries the gospel message in its purity, on every page. Its subscription price is much less than many church papers, and the rate to foreign lands is kept at the same low figure as at home. The few advertisements which appear in its columns are strictly censored, in order that nothing objectionable shall be offered to our people. The paper on which it is printed is superfine, and the beautiful dress with which it is clothed, in itself breathes of holiness. Of course every Nazarene ought to take his own paper, when we have so many subscribers from other denominations who recognize its superiority.

In order that we may advance the cause of Christ and "let the gospel out" to more people, we are launching a campaign for subscriptions, that we are sure will commend itself to every lover of good reading. By September 1st we hope to have 20,000 subscribers, and we can have, if all who now take the HERALD will become *distribution missionaries* for the "best paper on earth." Our proposition, which will be an attractive one will be fully set forth in next week's HERALD. You can not afford to miss reading our extraordinary offer, which will bring to the door of every subscriber, a combination offer of the best line of reading that we know of, for the single subscription price of the HERALD of HOLINESS. Watch for it.

NAZARENE PUBLISHING HOUSE.

"I could not do without THE HERALD of HOLINESS. It is the greatest paper on earth—I think." G. O. Crow, California.

"THE HERALD of HOLINESS is the best paper I have ever read, and it is indeed a welcome weekly caller at our home."—Ralph E. Bauerle, Iowa.

"We appreciate THE HERALD of HOLINESS to such an extent that if it fails in its weekly arrivals, a keen disappointment possesses us, such as does not come when disappointed by our closest friends. Dr. Haynes' editorials are just wonderful. May our heavenly Father bless and prosper him with a long life."—Rev. Alfred L. Ford.

great meetings at both churches. Souls plunged into the fountain and came through with much assurance. At both places some excellent people were added to the church.

Returning to Peniel, we were much gratified to find the results of the midwinter revival abiding. The Sunday school shows an increased attendance over corresponding Sundays in last year, although the college was in operation then. The prayermeetings have never been so largely attended and are characterized with unction and power. Splendid arrangements, in the way of strong faculty and dormitory accommodations, are about completed for the opening of Peniel College in September. Optimism is in evidence everywhere. There is unity of purpose, love, and harmony exceeding anything known in former years.

Instead of being dead, as some predicted a few months ago, Peniel is destined to go forward with more vigor than ever in her God-given mission of training the youth to push the kingdom of God. Our public school, controlled by men with high ideals, with vice and the harmful in athletics reduced to the minimum, together with Peniel College opening for academy and theological work, accompanied with strong music, voice, and expression departments, combine to offer a situation which is attracting substantial men with families to educate.

The orphanage work, too, is forging ahead. A number of children were accepted while we were in home. One man gave the home a nice team of horses, harness and wagon, also a buggy and harness. Another man put in some real estate on the annuity plan, valued at about twenty-five hundred dollars.

OSCAR HUDSON.

Why Build a Great Children's Home?

AT first thought this question seems preposterous, and yet our delay in its establishment results from the absence of a clear answer to the question in the minds of our people. If the question was properly analyzed, thought out and fully comprehended, the meager funds needed would immediately be in hand. We suggest argument from three angles.

First, every child needs a home. Character can not be developed without home influence. They can and will grow up without home environment, but their development will be along those lines which vitiate character and destroy the soul. "Why not," some one asks, "put them in private homes?" (a) Homes can not always be found. It is comparatively easy to place babies in homes, but unfortunately, by no means all that are left orphans are babies. In many instances there are several left in one family. It is sad for them to lose their parents; it is a crime to divide up the remnants of this broken family and scatter its helpless fragments throughout the country. (b) If homes can be found, it often proves to be a place of servitude and oppression.

Second, the child is the future of the country, and the future of this country in all of its aspects, will be largely what we train the child to be. The Lord's admonition is to "Train them up in the way they SHOULD go." The inference is, if we fail, they will be trained in the way they should not go, and when they are old they will not depart from it. Statistics tell us of the existence of millions in the United States, until the imagination staggers and the heart grows sick. Hungry, dirty, ragged, vice-ridden, they never enter a church door or hear the name of Jesus only as it is spoken in blasphemy.

Third, many of them are our very own. Their parents were members of our church, living and sacrificing for the advancement of its gospel and institutions. Some of them committed their children to us in their dying requests, and for lack of facilities, these same children have been forced into privation and compelled to accept shelter in Catholic and other institutions. The Book has said, "He that provideth not for his own and especially they that be of his own house, hath denied the faith and is worse than an infidel." We await your response which is assured when you have fully comprehended the argument suggested.

OSCAR HUDSON, Supt., General Orphanage Work, Church of the Nazarene, Peniel, Texas.

YOU CAN'T AFFORD TO MISS THE GREAT TENT CAMPMEETING AT KANSAS CITY, MO. JULY 21-31

Among the Churches

SANTA FE, TENN.

—Last Sunday closed the Children's Week on our circuit which has been a blessing to the work. I think that is one special feature of the Sunday school that should not be neglected. The mite box opening was a blessed time among the children. The contents of the boxes amounted to \$182.64. Many thought that the mite box offering this year would not amount to much, as financial matters are so close, but I consider this good work. There was a man on my circuit that had a bunch of pigs, among them was a runt, and it looked as if it would die, so he thought that it would not be giving very much, and he told his little four-year-old girl that she might have it for her mite box. They began to consider it a mite box pig; the pig began to grow and soon showed it was not going to die, and when the time came to open the mite boxes the pig had sold for \$11.00. I wish a few more fathers would give to the mite boxes a few of their runt pigs. God can make good hogs of them.—E. T. Cox, Pastor.

CULLEONA, TENN.

—I am glad to report a great day at Moore's Chapel Church last Sunday. The glory of the Lord was on His children in the old-time way. Glory to Jesus! We had our Children's Day exercises in the morning; opened the mite boxes with an offering of \$15.80 for foreign missions. In the afternoon \$20.00 was raised for home missions while the saints of God sang, testified and shouted the praises of the Lord. A wonderful sermon of full salvation was preached to a large congregation by our pastor, Rev. Lige Weaver. One united with the church. We feel the Lord surely sent Brother Weaver this way. We praise God for such a man. We had with us Brother Bless and wife, Brother Paul and wife, Brother Duvall and Sister Weaver all of Columbia, Tenn., and we feel their presence was a great blessing to us. Our hearts are encouraged and we feel more like pushing the battle than ever before. We are trusting the Lord for great things this year.—Effic Moore, Reporter.

MACKEY, IND.

—God has been with us in mighty power. We prayed for and believed God to break through and save souls and it is truly wonderful what the Lord has done here in Mackey. Twenty souls prayed through to victory. The meeting closed June 5th. We had a great day in the Lord. A precious young girl and boy have the call to work for Jesus, and by the grace of God they will, in the near future go to Olivet to study God's Word. Rev. R. W. Emerson of Owensville, Ind., is our pastor. He led the singing during our revival and Rev. J. A. Williams was our evangelist, a man of God. New members were taken in Sunday morning and others are coming in next Sunday.—Mrs. Alice Strickland.

SCIENCE HILL, KY.

—The church here is putting in new lights, costing \$352.00. Our pastor, Sister Helen Bruner has been out assisting Brother T. M. Patterson in a week's revival on King Bee Mountain. They report a number of souls saved and two sanctified. We are still having a full and interesting prayermeeting and gave a very profitable and interesting Children's Day program Sunday evening, June 5th. A nice offering was taken for missions.—Mrs. Eliza Baugh, Reporter.

BROWNWOOD, TEXAS.

—The Lord has been blessing in the little mission here in this wicked city. Rev. J. L. McLendon, a very humble, consecrated, godly man has been with us for a few days. He preached some great sermons, and a few people got to God. It takes almost a cyclone to make folks repent. Brother McLendon is a fearless preacher, and is not afraid to fight sin in all its forms. I commend him to any church needing his service.—P. B. McElroy.

SPEARMAN, TEXAS.

—God has heard our cry and answered our prayer and come to our rescue. Since a little girl, I have desired to see what father and mother called an "old-fashioned revival." One that really makes folks happy. Thank the Lord it has been my privilege to witness such. Bless His precious name. This country is thinly settled, but it is wonderful how the crowds gathered. There were people here from six different states; some for healing, others for salvation. Eternity alone will reveal what has been done. There were 112 saved; 74 baptized and over 100 prayed for their healing. Rev. P. C. Nelson, of Detroit, Mich., and the Morton Sisters were in charge of the meeting.—Mrs. R. P. Kern.

WINNIEG, MANITOBA.

—We just closed a three weeks' revival meeting with Rev. E. E. Wiggins of Richmond, Ind., as evangelist. Brother Wiggins truly is a man of God and filled with the Holy Ghost. He gave us some uplifting, heart-stirring messages which strengthened and encouraged the saints. Brother Wiggins gave a night to the children which service was well attended. Three united with the church. Brother John Whiteside formerly a member of the Nazarene church at Parkhead, Glasgow, Scotland, was called as pastor. . . . During the meeting we had a blessed communion service. The church is very much encouraged with the bright outlook for a great organization in the near future. Although less than a year old and difficult to get as much as needed on account of being so far away, they are determined to pull the work through for God and the salvation of souls.—P. Vozl, Reporter and Rev. E. E. Wiggins, Evangelist.

GRAND SALINE, TEXAS.

—Just closed a meeting a short time ago with Rev. P. L. Pierce our beloved District Superintendent and C. C. Chuck. These men did the best preaching I ever heard them do. The enemy was fortified against us but his forces had to give way. Thank the Lord. There was some glorious work done in the salvation of souls; and three united with the church, for which we give the Lord all the praise. We only have a few workers at Grand Saline, yet they are the never-failing kind. We do thank the Lord for them. Do not forget us in your prayers.—S. W. Gregory, Pastor.

MORRILLTON, ARK.

—We arrived here June 7th from Central Nazarene College, to supply the Church of the Nazarene the remaining part of the Assembly year, which was pastored by Rev. F. H. Bugh. God gave us a good day June 12th. We are going in for real victory and old-fashioned revival in the church. We desire the prayers of the saints for a great revival. We welcome any of the brethren to stop over with us when passing through our little city.—S. H. Erwin and Wife.

HAMMOND, IND.

—The Holy Ghost revival continues at Hammond, Ind., Sunday morning in the opening song service while singing, "Pentecostal Fire Is Falling," the Holy Ghost fire fell and ten souls came to the altar. Some came for reclamation, others for sanctification, and still others for divine healing. After the altar service we made the announcements and adjourned at 1:30 p. m., and in the evening service there were five in the fountain for which we give God all the

BUD ROBINSON'S NEW BOOK

"The book by Brother Bud, BEES IN CLOVER, is fine. I have not finished it as yet, but like all his books it abounds in helpful thoughts. It is filled with sayings that bless the soul. I believe those books will have a great sale."

Evangelist T. E. Deche.

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glory now and for evermore. Sunday morning we began a five weeks' campaign at Gary, Ind. Rev. and Mrs. J. D. Tompkins will be with us for the first three weeks and then our dear Brother Short and the Aeolian Quartet are coming for the concluding two weeks. There were seekers in the opening service for which we thank God. We solicit your prayers for two Holy Ghost revivals in northern Indiana, Gary and Hammond.—A. M. Wells, Pastor.

OKLAHOMA CITY, OKLA.

—Our revival meeting is now history. Rev. W. O. Nease did good work and his close searching messages will not soon be forgotten. He is especially adapted to church work. Finances came easy and the workers were well paid, besides a good love-offering for the pastor. Several new members were received into the church and all departments of the work have taken on new life and we are looking forward to great things in the future. Our work is now before the people of this city as it has never been and we expect by the time Rev. John Matthews, who is to hold a tent campaign Sept. 17-25 gets through it will be better known and understood. Our pastor Rev. J. W. Oliver closes his third year as our faithful pastor with the closing of the Matthews' meeting and informs us that he will not accept the pastorate another year. Words fail when we try to tell how we regret this. He is a good preacher, a faithful pastor and one who has the interest of his church at heart. We feel that our loss of Brother and Sister Oliver will be some one's gain.—Miss Martha Browning, Reporter.

MADRAWALL, SASK.

—Sunday, June 13th, we closed a successful two weeks' revival meeting in the Donnybrook schoolhouse. Rev. W. B. Tait, our District Superintendent, was in charge, and did excellent preaching. A goodly number knelt at the altar, and most of them were happy finders of salvation. Monday night, June 13th, we met in one of the homes and organized a Church of the Nazarene, with eleven charter members. There is a bright prospect for the future of this infant church.—Walker M. Brown, Pastor.

INDIANAPOLIS, IND.

—Interest continues to grow in the services of First Church. On May 22d we closed a three weeks' meeting conducted by the pastor, Rev. Orla Montgomery and Rev. Burl Sparks evangelistic singer. In addition to the lasting benefit which those souls received who bowed at the altar for regeneration and sanctification, we feel that the church has been built up, and a unity of the spirit prevails such as First Church has not known for some time. The pastor seems gifted in the art of getting the members of the church to work and pray, which after all is a vital force in the success of any revival. Days of fasting and prayer were declared on several occasions and resulted in great victory at the following service in the church.—Carrie M. Polen, Secretary.

GRAND JUNCTION, COLO.

—We have just closed a very blessed revival with Rev. F. P. Kerst, formerly of Indiana, as evangelist. The preaching was in the Spirit and power and brought conviction. There were about thirty-five seekers at the altar during the meeting, most of whom prayed through to victory. During this meeting Rev. Bud Robinson stopped over with us for two days and we had a glorious time with our new tabernacle packed to capacity and souls praying through. We are in fine shape for the District Assembly which meets here next week. Rev. Kerst may return east soon and we wish to heartily recommend him to any one who may desire an evangelist. His address is Delta, Colo.—W. S. Purinton, Pastor.

NASHVILLE, MICH.

—Last week from the 5th to the 12th was Pentecost week with us. We had a wonderful time in the Lord. Rev. R. V. Starr, from Lansing; Charles Hanks, of Muskegon; Rev. W. Weightman, of



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\$20,000
MUST BE RAISED
FOR
A NAZARENE CHURCH
AT WASHINGTON, D. C.**

Potterville; and Rev. Frank Houghtaling, of Elm-dale were the preachers; myself thrown in as booster. We had salvation times. The glory was on each service, and the tide arose higher and higher until the waters broke out and streams in the deserts; the parched ground became a pool, and the thirsty lands a spring of water. The flood gates were lifted and Pentecost was repeated. We thank God for His blessings, and hasten to do His will. We as pastor and laity with a united effort are making it as hard for the Devil as possible. We have our orders from the head Captain and are marching in His commands. Thus we still shall see results.—Elwood Taylor, Pastor.

GLENDORA, CALIF.

—Rev. Haldor and Bertha Lillenas have just closed a ten days' meeting here. A spirit of deep conviction was on the people and especially the middle aged. No wonderful break but this revival effort has meant much to the little church here. It is only seven months' old and its pastor, Rev. N. J. DeBoef is a student in Pasadena University. Mr. DeBoef is a clean-cut Spirit-filled, ambitious young man, very kind but uncompromising, and we feel sure that he will be able to reap on through the summer the harvest that was planted at this season. A spirit of honest attention prevailed in almost every service.—Reporter.

GRAND CROSSING, FLA.

—Under God and through the presence and labors of our District Superintendent, Rev. C. B. Jernigan, we have recently had a revival at our church at Grand Crossing. And in our extension efforts, we have organized a new church in the heart of the city, at the corner of Clay and Duval. The new pastor, Rev. D. M. Coulson has arrived, and was duly installed and has assumed charge as pastor of the church. The revival activities, which began some months ago show no abatement, for which we are grateful to God.—D. M. Reed, Pastor.

ARFELAR, OKLA.

—We have had a glorious meeting conducted by Brother F. H. Ritter. There were between twenty and thirty saved or sanctified. We believe that the great revival tide is not only coming, but that it is here now. This has been a great meeting for this place. There were two old men saved; one was seventy-five years old. This is a needy field. Everybody seems hungry for the Word of God. We are expecting a great work to be done here. We are ten miles west of McAlester, on the state highway, and we invite God's people passing this way, to come and help us press the battle.—Mrs. Gertie Cooper.

DENISON, TEXAS.

—We have just closed one of the greatest revivals in the history of our church. The crowds were good; there was some opposition but the break came and forty-eight souls got through to the Lord. Rev. A. G. Jeffries is one of the greatest soul-winners that we have ever seen. His sermons are logical, scriptural and spiritual. Mr. C. W. Irland and wife of Sherman, Texas, had charge of the choir. They did fine work and were loved by all. The church as a whole is in a splendid condition. Some good members were received into the church.—G. M. Akins, Pastor.

HOUSTON, TEXAS.

—The revival meeting which closed here May 20th, resulted in more than fifty bright professions, and twenty-four united with the church, many of whom are heads of families. Evangelist J. E. Threadgill is in a class to himself. He possesses a wonderful memory, and having memorized so much of the Bible he quotes it a great deal during his messages, giving chapter and verse. His messages on holiness consist of much of the Word of God and so logically arranged that they are simply unanswerable. There is nothing left for his hearers to do but to either accept and go after it, or admit they see the truth of it but do not want it. His preaching is of the

old rugged, uncompromising type, yet delivered in such a spirit of love as to win the respect and goodwill of the people. He is also a splendid choir leader. He possesses a wonderful tact for winning his converts to the church and pastor. The finances came easy. During the meeting the church gave the pastor a "pounding" which was very much appreciated. The work here is more encouraging than ever before, and the faithful few who have been standing so nobly by the work here in the face of so many obstacles, are much encouraged. The tent has been erected and a meeting began June first, in another part of the city by local help. Pray for this work.—W. D. McGraw, Pastor.

UNION GAP, WASH.

—Sunday was a great day of victory, for God and holiness at Union Gap. The dedication of the new Church of the Nazarene was a great occasion. We went over the top, free of debt. We have a beautiful little building 30 by 60, equipped with electric lights etc. Visiting ministers present were: Rev. J. G. Bringedahl, District Superintendent, Rev. W. H. Nerry, of Yakima, Rev. John G. Croft, of Blackfoot, Idaho, and Rev. Chas. E. Croft, Pastor. Hallelujah! To God be all the glory. Praise His dear name forever.—May W. Crain, Reporter.

Ten Little Sermons

By REV. J. B. CHAPMAN, D.D.

These ten sermons are little in size but big in the themes they discuss and the truths they present. They represent brief addresses given during the noon hour in shop meetings in different cities where the author has conducted evangelistic campaigns. This is a busy, hurrying age, and if you would interest others your message must be brief, boiled down to essentials, and come straight from the shoulder. This book of ten little sermons is one that you may read with profit and pass on to others.

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CHRISTIAN, TAKE NOTICE!

Have you a friend for whose salvation or sanctification you are burdened? If so, bring them to Douglas Campmeeting and the Campmeeting Association will entertain them free of expense as to board and lodging. For further information address

**REV. H. N. BROWN, Sec'y.,
Douglas, Mass.**

PARKER, IND.

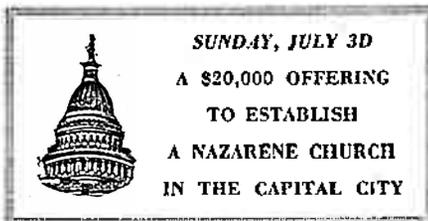
—We have just closed a very good meeting with Evangelist Carl Tucker. It was more than a meeting, it was a revival. Considering the busy season, the interest was good throughout. We had between twelve and fifteen seekers and a few happy finders. The ministry of Brother Tucker was radical but given in the Spirit of divine love. He is a fine yoke-fellow. God is blessing the work at this place and we feel like traveling on.—Loren R. Peardy, Pastor.

PRESCOTT, ARK.

—Just closed a fine meeting with victory. Our District Superintendent, Rev. A. F. Daniel, did the preaching, and it was great and went home to the hearts of the people. Sinners were saved and the saints edified. I truly enjoyed laboring with Brother Daniel.—L. Hibner, Pastor.

CEDAR HILL, TEXAS.

—I had two Sundays off, in May, from my church and spent them in revivals. Sunday May the 22nd, was given to Grand Saline church. Rev. S. W. Gregory is pastor there. The Lord gave us a fine meeting. A number of bright professions and a number joined the church. Brother Gregory is a fine man to work with; a good pastor and is loved and respected by his people. The fifth Sunday was spent at Buffalo, Texas. The Lord gave us an old-fashioned holiness meeting. A long altar was filled time after time. A large number prayed through to certain victory. Brother Ward is doing a great work in that part of the country. He has a fire started that the Devil never will be able to put out. We are now back with our folks at Cedar Hill. The Lord is giving us a good time here. Pray for us.—C. C. Chuck.



CABLEGRAM

HECTORSPOINT, June 29, 1921

NAZARENE:

Kansas City, Mo.

Arrived well.

SCHMELZENBACH.

[This signifies the safe arrival in Africa of Mrs. Schmelenbach and her children. They sailed from New York, May 4th, via England.]

TELEGRAMS

HERALD OF HOLINESS:

Lowville, N. Y.

Closed a glorious revival campaign June 12th in the Congregational church at Lincklaen, N. Y. People came long distance by auto. Received rugged truth appreciatively. Sinners saved; believers sought sanctification. Grand all-day meeting. Expect to return for another campaign this season.

EARL E. CURTIS.

HERALD OF HOLINESS:

Los Angeles, Calif.

Southern California District unanimously elects J. E. Bates Superintendent. Assembly orders and pays for one thousand copies of the Assembly Minutes; money being raised in march of churches. Spirit of the Assembly one of perfect harmony, spirit of revival on. Progress shown in every report; God is present in manifestation of unity for the coming year.

D. S. CORLETT, Reporter.

HERALD OF HOLINESS:

Nashville, Tenn.

Campmeeting going fine. Spiritual tide rising; saints deepening; souls being saved. Whitcomb's Bible expositions spiritual, profound, philosophical. Strong divine healing service. Thrilling missionary addresses by Miss Sims, and Miss Carpenter. Two thousand eight hundred dollars for missions.

E. A. GIVIN.

A NOTE OF APPRECIATION

We wish to express our heartfelt thanks, through your columns, to our many friends who have prayed so earnestly for us during our recent illness. We thank you for praying for us, and the Lord for answering your prayers, and sparing us for our family and the work of God in the Church of the Nazarene, where it has been our sacred privilege to labor for the past twenty-one years and more. We are now mending rapidly, and hope to be in our usual health and strength in a short time.

A. O. HENRICKS.

ANNOUNCEMENTS

NOTICE—New York District—Rev. M. C. Adam, New York Ave., and Foster Place, Jamaica, N. Y., has been elected District foreign missionary treasurer to fill the vacancy caused by the resignation of Miss Laura Schauss. All foreign missionary money, except that of the auxiliary, should be sent to him. All auxiliary money should be sent to Mrs. C. A. Roney, 107 River street, Patchogue, N. Y.—PAUL HILL, Pres. F. M. B.

NOTICE—Miss Bertha Smith and Miss Freda Stohner, who have been students in our Bible school part of the past year, are now available for evangelistic work. Both of these sisters are experienced. Sister Smith is a licensed preacher of the New York Assembly District. Any pastor or Christian worker desiring assistance for special meetings, will make no mistake in engaging these talented, consecrated workers. I strongly recommend them. Their permanent address is 30 Garfield Ave., Endicott, N. Y.—D. GRANT CHRISTMAN, Principal.

NOTES AND PERSONALS

Rev. Burton A. Hall is in Vancouver, B. C., and is engaged in a good meeting. A notation in a communication reads thus: "This is my fourth week in a blessed holiness union tent campaign; financed by a number of consecrated business men from different churches. There have been more than six hundred at the altar, and many either saved or sanctified."

Dr. W. T. Givens and Rev. H. C. Evins of Bowie, Texas, wish to announce that they have some open dates during July and August.

Theo. W. Fly, of Coffeyville, Miss., desires prayer for the healing of his body.

A notice from Rev. B. T. Flanery reads as follows: "Meeting cancelled at St. Charles, La., Aug. 2-21. The date is open. Address, 816 Putnam street, Ft. Wayne, Ind., until July 6th, then Auburn, Ind., till July 20th."

Rev. N. E. Tyler of Belton, Texas, submits the following notice: "I have been out under the direction of the Home Missionary Board, but as means are exhausted the board has requested us to discontinue the work. I have turned down some meetings for the missionary work, now I should like to take the matter up again with the parties. I am open for calls."

Mr. and Mrs. Herman J. Schutte of First Church, Los Angeles, Calif., were pleasant visitors at the Publishing House recently. They were happy to renew acquaintances with former associates and seemed to enjoy their visit through the Publishing House. God bless them.

Special prayer is requested by Mrs. Warren of Akron, Ohio, for her son who has been ill since December.

NOTICE

One of our Nazarene preachers, Rev. G. M. Hammond, who lives at Wilmore, Kentucky, desires his friends throughout the church to know that he has re-entered evangelistic work, or is available for a pastorate. He can be addressed at the above post-office. For the last eight years he has been engaged in the Anti-Saloon League Work, but is quitting that work now to enter permanently into the Nazarene pastoral or evangelistic work.

READY FOR EVANGELISTIC CALLS

I have been feeling the call to the Lord's work in a special way, for the past two years. After having been in a number of revival meetings and the Lord blessing our efforts, wife and I are now planning on going into the evangelistic work as singers.

Any evangelist or church wanting a song leader and player, both or just song leader, we should appreciate your looking up our record. We are open now for calls.

Address us at Strong City, Kas, or Nazarene Publishing House, 2109 Troost, Ave., Kansas City Mo.

Yours for souls,
F. R. McCONNELL, AND WIFE.

[Brother and Sister McConnell are members of the Eastern Kansas Group, and are highly recommended by Rev. Ira F. Stevens. They are also commended as good workers about the altar and sweet singers, by Rev. E. J. Lord, District Superintendent of Kansas District.]

HELL—WHAT IS IT?

Does the Bible mean what it says? We would call your attention to the thirty-four scripture references which are given on HELL in C. E. Carmel's four-page tract, HELL—WHAT IS IT?

This tract is meeting a vital need in arousing men and women from their stupor. Christian Science teaches there is no sin, consequently no punishment for sin. Russellism advances the theory of a second probation. The atheist and skeptic too, are at work. What are we doing? Can we meet our brother at the Judgment and say we did our best to save him from this doom?

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By P. Whitwell Wilson. A Life of Our Lord for Men of Today. A book with scarcely a peer in contemporary publishing. The author, an English university man, brilliant journalist and sometime member of parliament, writes the story of Jesus of Nazareth in a wonderfully arresting fashion. His book is utterly free from theological terminology of conventional viewpoint presenting a picture of Jesus which while actually new is astonishingly convincing.

THE VISION WE FORGET \$2.00
By P. Whitwell Wilson. A Layman's Reading of the Book of Revelation. This new volume of Mr. Wilson's "unforgettable books" on the Bible, clears the mist from our eyes regarding many difficult passages in the most difficult book of the Bible. It is a revelation of what "Revelation" really is, by a keen student of the Bible.

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On account of hindrances which we could not control, the mailing of Picture Cards and Wall Rolls for the Third Quarter has been held up for a few days. We regret this very much, and trust that our good Sunday school folks will be patient with us in this embarrassing situation.

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CAMPMEETING CALENDAR

RED DEER, ALBERTA, CANADA—Annual Assembly and campmeeting, June 25—July 10. Rev. J. W. Goodwin, D. D. preacher. This camp grows in numbers year by year. Jas. H. Bury, Dist Supt.

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

IRIS, COLO. Sixth Annual Eastern Colorado Nazarene Campmeeting will convene Aug. 18-28 on the grounds of the Olivet Church of the Nazarene 5 miles northeast of Kirk. Rev. W. E. Shepard and Rev. C. E. Roberts, evangelists. Rev. J. S. Hanson, singer. For information write, Rev. M. R. Dutton, Box 715, Yuma, Colo.

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

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

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

ANBURN, IND. July 5-15. Evangelist Rev. B. T. Flanery, Rev. E. E. Taylor. Song Evangelist, Mrs. E. E. Taylor. For further information write Rev. C. L. Felmece, Pastor, 208 N. Cedar St., Anburn, Ind.

CONVERSE, IND. June 24 indefinitely. Rev. E. E. Wiggins in charge. The Wiggins sisters in charge of music. Miss Edelta Pickett, song leader. Rev. Wright, J. W. Short and other workers will be present. Write, N. A. Bragg, Converse, Ind.

FT. WAYNE, IND.—Church of the Nazarene Tent Meeting, June 17th to July 4th. Workers: Rev. B. T. Flanery and Anolian Quartet. Tent will seat 1,000 people. Three services on Sunday. Come for all day. Address, Rev. Howard Paschal, 1215 Orchard St., Ft. Wayne, Ind.

MUNCIE, IND. July 10-21. Workers: Rev. C. E. Roberts and wife and their evangelistic party. There will be plenty of room on the grounds for living tents; any one desiring to may bring a tent, or tents may be rented at a reasonable rate. We invite the churches near by to lay plans to attend this Holy Ghost revival. For further information, write the pastor, E. E. Turner, 315 Columbia Ave., Muncie, Ind.

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

CHARITON, IOWA—Annual Tri-Church Nazarene campmeeting, July 1-10. Workers: Evangelist, R. A. Shank, singers, Cincinnati, Ohio. Address, Rev. Bona Fleming, Ashland, Ky.; Prof. and Mrs. Rev. E. R. Borton, Chariton, Iowa.

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

WICHITA, KAN.—The thirty-second annual campmeeting of the Kansas State Holiness Association, August 18-28. Workers: Rev. Charles Stulker, Rev. W. H. Huff, Rev. R. T. Williams, Miss Stella McNutt and Prof. A. H. Johnston and wife. W. R. Cain, Sec'y, 516 S. Vine st., Wichita, Kan.

NORTH READING, MASS. First Annual Campmeeting of the New England District, June 24-July 5. Workers: Rev. James B. Chapman, D.D., Rev. C. B. Jernigan.

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Published Every Wednesday at the Nazarene Publishing House,
2109-2115 Troost Avenue, Kansas City, Mo.

Rev. B. F. HAYNES, D.D.,
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KANSAS CITY, Mo.—First Annual Headquarters Tent Campmeeting (Nazarene) July 21-31. Evangelists: Rev. M. E. Borders of Chicago, Ill., and Rev. J. B. Chapman of Bethany, Okla. Prof. B. D. Sutton and wife, song leaders. For particulars, address Rev. E. J. Fleming, Pres., or Mr. Charles Swin, Sec'y, at 2109 Troost Ave., Kansas City, Mo.

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

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

SAWYER, N. D., District Campmeeting of North Dakota-Minnesota District, June 30-July 10. Workers: W. P. Jay evangelist party of Nazara, Idaho. Every one on the District, as far as possible, plan to be present.—W. L. Brewer, Dist. Supt.

FREEMONT, N. Y., (Camp Roosevelt) annual campmeeting of the Long Island Holiness Campmeeting Association, July 15-24. Workers: David Anderson, George N. Buell, Soloist and song leader, Miss Ruth Harris, assisted by Howard S. Hurd, Paul Hill, E. L. Simpson, Children's meetings, Mrs. Albert Glick, Representing the National Missionary Department, Miss Grace Plumb. Address, Mrs. John A. Duryan, Secretary, Huntington, N. Y.

GROVEVILLE PARK, BEACON, N. Y.—Twelfth annual campmeeting, New York District, July 8-18. Evangelists: Rev. C. B. Jernigan, Rev. J. B. Chapman, Rev. Wm. Howard, Soloist, Rev. D. Grant Christman in charge of Bible study. Music in charge of M. B. Carey. Mrs. John Norberry, pianist. Secretary, W. A. White, Spring Valley, N. Y.

PORTLAND, ORE.—Oregon State Holiness Association campmeeting, July 21-31. Workers: Charles Stalker and David Hill, evangelists. Prof. Kenneth and Eunice Wells in charge of music. Address Catherine L. Dickey, Sec'y, 233 E. 34th st., Portland, Ore.

DYER, TENN. Vincent Springs Campmeeting, Aug. 19-23. Workers: Dr. E. P. Elyson and wife, Miss Essie Morris, song leader. Address, Joe T. Hull, sec'y, Dyer, Tenn.

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

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

LUBBOCK, TEXAS. July 8-18. Allie Irick, Dist. Supt. in charge. Address Rev. P. B. Wallace, Pastor.

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

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

MUKWILKO, WASH.—June 26-July 10. Rev. Donnell J. Smith, of San Francisco, Calif., evangelist. Harvey Frazier, song leader.

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New Mexico (Mexico).....July 10 to 17

Fall District Assemblies

Indiana (Barnes).....Aug. 31 to Sept. 4
Texas (Clarksville).....Sept. 7 to 11
Kentucky.....September 14 to 18
Missouri (St. Louis).....Sept. 21 to 25
Alabama.....Sept. 28 to Oct. 2
Georgia.....October 5 to 9
Mississippi.....October 12 to 16
Florida.....October 19 to 23
Tulsa (Oklahoma).....October 26 to 30
Kansas (Abilene).....November 3 to 7
San Antonio (Texas).....November 10 to 14

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Spring District Assemblies
Alberta (Red Deer, Alta., Canada).....June 28 to July 10
Manitoba, Sask. (Morse, Sask.).....July 13 to 24
North Dakota, Convention.....July 26 to 31
Nebraska (Beatons, Neb.).....Aug. 3 to 7

Campmeeting

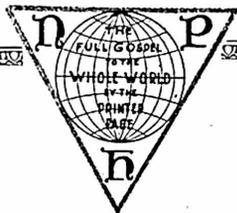
Frankfort, Ind.....August 11 to 21
Fall District Assemblies

Iowa (Des Moines).....August 24 to 29
Chicago Central (Ullert, Ill.).....August 31 to September 4
Kansas (Hutchinson).....September 7 to 11
South Dakota (Mitchell).....September 14 to 18
Michigan (Lansing).....September 21 to 25
Convention (Detroit, Mich.).....September 28 to October 2
Western Oklahoma (Bethany, Okla.).....October 5 to 9
Eastern Oklahoma (Henryetta, Okla.).....October 12 to 16
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(The second of a series of four articles appearing in consecutive issues of the Herald of Holiness. Be sure to read them all.)