

HERALD of HOLINESS

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

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EDITORIAL

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

Holiness the Touchstone of Evangelical Orthodoxy

HE was listed as a holiness preacher, but I perceived that he was about to drift. His words were true, in a way, but they indicated improper balance in his creed. His statement was, "The test is no longer on holiness, but on regeneration." Perhaps he was led to this conclusion by observation of the fact that so many are not holding to the "Old land marks" in instructing seekers after God. The card signing, hand-shaking revival was probably in his thought.

But, how much truth there may be in the statement, the fact remains that most of the "Popular evangelists" who are most responsible for the chaffy work that is going on under the name of revivals, were once holiness preachers. I have just been over the list and I am sure I am correct in this observation.

These preachers decided one day that the test was not on holiness, but on regeneration. So they let down on holiness, perhaps expecting to remain clear-cut on old-fashioned, mourner's bench regeneration. But, what did really happen? Why, when they let down on holiness, they consciously or unconsciously let down on all the vital issues of evangelical orthodoxy in a corresponding measure. For, if holiness did not mean what they had been saying that it meant, then regeneration did not mean so much as they had been representing; so in the end, the holiness preacher became a distributor of "Decision cards" and real, experimental religion vanished from his meetings.

One can not preach holiness as an isolated theme. If he preaches holiness, he must also preach regeneration; for only the regenerated are proper candidates for holiness. And I have never known a man to maintain his place as a promoter of Scriptural holiness who failed to ring clear on all the *fundamentals*. All *true blue* holiness preachers are as clear as bells on the inspiration of the Holy Scriptures, the deity of Jesus Christ, the personality of the Holy Spirit, future destiny with its rewards and punishments, and every other vital tenet of our holy religion; and I do not know of any other doctrine that can lay such a claim as the touchstone of orthodoxy.

The test is on holiness; for doctrinally, it determines one's attitude toward essentials. No man who is clear that the principal thing is, for men to be holy will find it possible to consistently be a narrow ecclesiastical bigot; he will

not spend his life debating on the mode of baptism; he will not emphasize healing, or tongues, or prophecy, or charity or any other gift or virtue in such a way as to allow it to become the substitute for perfect love.

Holiness is the test; for experimentally it is the goal of personal religion. When a man sets in to seek holiness, he will soon discover whether he has been truly regenerated or not; for one can not get sanctified until he has been truly justified: and the fact that one has obtained the experience of sanctification is clear and unmistakable evidence that he has had his sins pardoned and his heart changed. An evangelist who used to help people into the experience of holiness was asked if he still succeeded in leading people into the blessing. His reply was, "I take the people where I find them and lead them as far as I can." The indefiniteness of his work not only applied to holiness for believers, but also to the salvation of sinners and the reclamation of backsliders. But the man who is clearly sanctified must be also clearly justified; so holiness is the touchstone of experimental Christianity.

Holiness is the test; for practically it is the standard of an acceptable life before God. Utility, necessity and other human inventions have bent the rule of life for men who require but a variable standard; but holiness ignores the claim that there is profit in any but the godly life, it accepts no mandates which conflict with the law of God and acknowledges no condition in which God shall not remain supreme.

Teachers and preachers who let down on holiness let down on other fundamentals; believers who lose the experience of holiness find themselves condemned before the Scriptural standard which says, "If the righteous scarcely be saved"; hence, they soon find that they have forfeited their justification also; Christians who allow any other standard of living beside *holiness and righteousness before God all the days of their life*, soon find themselves adrift without any worthy rule of conduct.

To believe the doctrine, to seek and obtain the experience and to live the life is to insure one's mind against hurtful error, to guard one's heart against polluting evil and to guide one's life into paths of usefulness and peace. Yes, holiness is the touchstone.

LOOK BEFORE YOU LEAP

IT may be that all our church boards have not read the provision in our Manual that the pastoral supply is to be arranged "after conference with the District Superintendent" and that the Board shall nominate to the church, "with the approval of the District Superintendent" any elder or licensed minister whom it may deem the proper person to become pastor; any way, these are provisions of our law and the custom of "rushing things through" is accompanied with too much danger to be worthy of toleration.

When a church gets hold of a supply or even a regular pastor who is a misfit, it usually calls on the District Superintendent to help adjust matters. This is the proper course to pursue in getting out of difficulties; then, is it not reasonable for a church board to use this well appointed means for-keeping out of difficulties?

Some churches wait until the annual meeting, then the board meets in one corner of the auditorium and nominates by acclamation and reports to the church and the pastoral arrangement is voted on at once. Whereas, the provisions of our law require that the nomination shall have the approval of the District Superintendent before it is reported and acted upon by the church. Brethren, follow the Manual. This will make the District Superintendent more justly responsible and will be a guarantee of greater safety.

It might not be amiss, also, to call attention to the fact that the District Superintendent is to "organize, recognize, and supervise local churches within the bounds of his District, subject to the approval of the General Superintendent having jurisdiction." Therefore, it is wiser policy for the District Superintendent to consult his General Superintendent on questions of policy and work in harmony with the General Superintendent, than it is to go ahead and do things that will get him into trouble and then call on the General Superintendent to get him out. It is good policy to confer with any one whose approval must be obtained before, rather than after, an action is taken; for it is easier for any one to help keep another out of difficulties and complications, than it is to get him out after he gets in.

IT IS AN ILL WIND THAT DOES NOT BLOW THE NAZARENES GOOD

THE pastors of the town planned a union revival. The plans included the employment of an evangelist who used popular methods and carried on his work without the encumbrance of the mourner's bench. One of the pastors said that he really believed in the mourner's bench, but that he had seen good meetings where it was not used. Another said he believed in it, but that he would not be contentious about it. Another said he never had believed in it. So that all got together on the lowest ground that any man among them held and they arranged for

the union revival. But the Church of the Nazarene and its pastor refused to compromise and so were left out of the arrangement. The others freely criticized the aloofness of the Nazarenes and prophesied that the church would suffer by not joining in the big arrangement.

But people are not so easily fooled as some imagine, so the union revival was not really a great success. But there were a good many who got under conviction and, desiring religion like their mothers and fathers used to have, they came to the Nazarene meetings and were saved, and fifty of them united with the Church of the Nazarene.

Then the preachers of the town decided it was time to have something definite to say on the subject of holiness. But they did as is so often done; instead of preaching something that would really feed and bless the people, they just preached a series of sermons against the second blessing. Well, it was all very unfortunate; for there were people in these churches who believed in holiness and either had the blessing or were seekers after it. These people now gave up the idea that they would ever be able to get the help they desired for themselves and their children in the churches of which they were members; so, without any great threats or stir about the matter, a considerable number of them withdrew from their holiness opposing churches and sought quarters in the Church of the Nazarene. And through these combinations of unfavorable circumstances the Church of the Nazarene in that town has more than doubled its strength and is well on the way to the best success that it has ever had. We wish all the preachers would preach second blessing holiness, but if they will not, then it places before us a greater opportunity to do so.

HELPFUL SYMPATHY

SYMPATHY is hurtful to its object, if it is the sympathy of discouragement. To be worth any thing, our sympathy must be mixed with triumphant faith. If you think a man's case is hopeless, you had as well leave him alone for you can not help him.

There are many obstacles to overcome in living the Christian life, but a pessimist can not live it. The world yields but slowly to the influences of the Gospel, but the successful Christian worker must not cease to believe in men. A weak man can yield to discouragement and give up his confidence in men; but it takes a strong man to keep on believing in men in spite of their inconsistencies. It is better to be deceived once in a while through confidence in an unworthy person than it is to hold all men in doubt. It is better to have trusted a man who did not make good than to have doubted one who was pure gold.

Sympathize with men—but let your sympathy be that strong, stalwart optimistic sympathy that finds a way out for the soul that is in distress.

Questions Answered

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

Q. Where are we told in the Bible to make complete consecration as a prerequisite to entire sanctification? A. S., Florida.

Ans. Lev. 20:7, 8; Rom. 12:1,2.

Q. Should disaster which sweeps away one's property, plans and opportunities be interpreted as the hand of God leading one out into new fields, new plans and opportunities in His service? If so, should not the new field, etc., immediately appear, that there be no temptation to go back to the old things, or should one wait upon God, with no plans for the future, until His will is made plain? H. G. C., Mont.

Ans. It is a wonderful grace that enables one to see the hand of God even in disaster, and there is no doubt but that God often uses the loss of property as a means and occasion for turning the whole course of our lives into channels of His own choosing. But it is not safe to accept every disaster as an indication of God's displeasure with your past course; otherwise, the right way would become the broad way—the easy way. I do not know, there may be times when God wants us to wait around idly for some place to open up, but I have always found greater safety in following the maxim, "Whatsoever thy hand findeth to do, do it with thy might." Brother C. B. Jernigan said he was having a great deal of car trouble on a certain itinerary, when one member of the party suggested that perhaps the Devil sent them out on that trip. Brother Jernigan's reply was that if such was the case, "We will make it so hot for the Devil that he will never send us out again." I believe that if disaster should sweep away my plans and opportunities, I would look for the opening that I thought perhaps God had ordered for me; and if the expected opening did not appear, I would go again at my former task in the belief that there were great victories ahead for me and that my mettle had simply been tried out by the disaster.

Q. Why should 2 Kings 19 and Isaiah 37 be alike except that the consolidation of verses 15 and 16 in the former makes one verse less than in the latter? A. B. J., Okla.

Ans. There are four historical chapters in this portion of Isaiah. Compare 2 Kings 18 with Isa. 36; 2 Kings 19 with Isa. 37 and 2 Kings 20 with Isaiah 38. Then the thirtieth of Isaiah is historical also. The record relates to incidents occurring in the days of Isaiah and may have been copied from some one of the lost books to which the Bible writers refer. Ezra, or who ever the author of 2 Kings was, would get the record from the same place that Isaiah got it, or he may have quoted it from Isaiah. In any case, we have this attestation of the accuracy of the history.

Beginning to Reap the Harvest

DR. B. F. HAYNES, *Contributing Editor*

THE anarchistic outbreak in Chicago inaugurated by notorious law breakers to intimidate and defeat the enforcement of the laws of the city passed by the duly constituted authorities, is but the beginning of a reign of anarchy or bolshevism which we may expect to follow the campaign of lying, corruption and slander inaugurated by the big New York dailies in protection of the notorious boot-leggers and rum-runners who defy the Volstead Act and who hope by the aid of these criminal daily papers of the nation to break down the Volstead Act thereby discrediting the eighteenth amendment to the constitution in the hope of finally destroying prohibition in this country.

The act of these daily papers and their aiders and abettors is nothing but a proclamation of anarchy and ought to subject them to criminal prosecution for treason. Failing in this the matter will have to be taken in hand by the people at large who should see to it as a matter of conscience and patriotism that no man be elected to the next Congress who does not openly and clearly pledge himself to the defense of the Volstead Act and to the upholding of the prohibitory amendment to the constitution. This is a civil obligation which appeals to the religious character and Christian standing of every man and woman who names the name of Christ. We can not desire less than the enforcement of all laws especially such as the prohibitory law which is vital and fundamental to the protection of the American home, welfare of American childhood and the best interests of both the State and the Church in a thousand ways.

If we allow these laws to be overridden by the criminal and lawless elements, we will give to anarchy the greatest impetus it has had in a hundred years. Such a crime on our part would be treason to the other nations of the world who are now in the act of completing the organization of a World Temperance movement for world wide prohibition. To fail to win the fight now in this country for the enforcement of prohibition would be but to kill this world wide movement in its infancy. Thus we would not only bring back upon us all the nameless atrocities and infamies of the diabolical saloon but we would fasten them forever upon the nations of the world who have been longingly looking to us for the force and succor of a great example of enforced prohibition. Can red blooded Americans shut their ears to this challenge? Can they be blind to this magnificent opportunity for a world wide achievement so fraught with blessings to humanity and so vitally indispensable to the perpetuity of civilization itself?

Let every patriot, every Christian, every decent clean citizen, every father and mother, every preacher of the gospel, every teacher of childhood, every citizen of America who

believes in cleanness, and law, and order come up to the help of the Lord against the mighty who are seeking the overthrow of this grandest legislative act—the prohibitory constitutional amendment—in the entire history of the civilized world. The issue is startling to think of. It is a question between the maintenance of civilization and the reign of anarchy, bolshevism and the thieves and thugs and the lowest dregs of human society. It is up to every man of us to make our choice and take our position and fight immovably until we win.

PERSONAL NOTICE

I wish to take this public and easier method, of thanking my many friends from all parts of the Church for their very kind letters written me expressing their high appreciation of my editorial work. A great many such letters have reached me down here in Florida, and continue to come. I wish to assure one and all who have thus written me that I thank them from my heart of hearts for their kind words of appreciation, love and sympathy, and for their prayers for my restoration to health.

Right in this connection it is proper to add a word about another matter. By an evident inadvertence, no notice has appeared in the columns of the paper explanatory of the reappearance of my writings in the paper. Some two or three weeks ago at the solicitation of the Publishing House Re-organization and Finance Committee, I consented to reconsider my resignation as Editor to the extent of writing occasional articles for the paper, as my strength permits, as Contributing Editor.

Also I wish to take this occasion of publicly thanking a few friends who have kindly sent me a donation toward the publication of my forthcoming book, whom I have already personally answered.

B. F. HAYNES.

Divine healing is not magnetic healing, faith healing, or Christian Science healing, but it is the power of God revealed in the healing of the physical body in answer to prayer and faith. Those who would question God's power or willingness to heal the body ought, also, to question His power and willingness to interfere in any providential matters whatsoever.

A NEW BOOK

We refer to "Messages from Isaiah," by Rev. Edward R. Kelley, D. D. This is a happy combination—an educated head and a sanctified heart browsing about in the rich fertile pastures of the matchless Evangelical Prophet: It goes without saying that nothing could issue from such a combination of a common, or ordinary character.

We cordially recommend this book to all devout souls who desire spiritual and devout reading. They will find soul food in it. From the first chapter, entitled "Vision and Service" to the closing chapter on "Eternity" the author gives evidence of his strong, practical good sense, of his earnest spirit filled heart, in the useful lessons he draws from Isaiah and clothed in correct pure English. Get the book and get the blessings intended in it for you.

It will make you broader and better and deeper as a Christian.

B. F. H.

Local Equipment

and Four Essential Elements of a Live Church
By, REV. C. H. LANCASTER

Essential elements of a live church. "He that abideth in me, and I in him, the same bringeth forth much fruit; . . . I have chosen you, and ordained you," . . . that you "bring forth fruit" . . . that should "remain."

Abide in me. Let us remain united to Him by a living faith. The disciple must live a life of dependence on Him: obey Him, keep His words, imitate His example. Constantly exercise faith in Him. "Abiding in Christ, and Christ's abiding in us means a temper and tone of mind very far remote from the noisy, bustling disturbances too common in our present Christianity." To secure Christian conduct cultivate communion with Christ.

And I in you. By this expression He evidently means that if we remain attached to Him, He will remain with us. Not only shall He remain with us, but He shall be in us.

1. *Fruitfulness.* The Church of Jesus Christ is a living organism. Our main concern should be about the inward, or spiritual condition. We are the "branches" and our business is to bear fruit. Some one has said: "We may grow graces artificially and they will be of little worth. First of all *be*, and then *do*; receive and then give *forth*." Notice that little word which appears for the first time "much." "We are not to be content with a poor shriveled bunch of grapes that are more like marbles than grapes, here and there, upon the half nourished stem. God forbid that I should say that there is no possibility of union with Christ and a little fruit. A little union will have a little fruit; but the only two alternatives here are, "no fruit," and "much fruit." And I ask why it is that the average Christian man of this generation bears only a berry or two here and there, like such as are left upon the vines after the vintage, when the promise is that if he will abide in Christ, he "shall bear much fruit."

Again "this verse, setting forth the fruitfulness of union with Jesus, ends with the brief solemn statement of the converse—the barrenness of separation. There is the condemnation of the busy life of men which is not lived in union with Jesus Christ; it is a long row of figures which, like some other long rows of figures added up, amount to just zero." And "without me ye can do nothing."

2. *Growth.* Another element in a living organism is growth. The essential marks of a growing organism is that it grows. Notice a little stalk of corn as it comes forth from the ground; see it open its arms heavenward, ever turning toward the light; see the other leaves come forth one by one as the parent stalk reaches up toward its Maker; finally the tassel (the crown of its life) and the ear shoot forth. So long as it grows, its arms are extended; but in maturity it drops its head, the leaves become dry and brittle, the reaper

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Introducing the Preacher



Rev. Theodore Ludwig was reared in a Christian home and was converted at eleven years of age. He graduated from college and spent an extra year in a theological seminary. He was sanctified after he had been a pastor in the Methodist

Church for seven years. He united with the Church of the Nazarene in 1912 and has served in the pastorate, three years in the superintendency of the Nebraska District, where he organized sixteen new churches and has now entered the evangelistic field. Sister Ludwig is a preacher, also, and the Lord blesses their labors and gives them revivals. The Ludwigs are among our most devoted and successful workers.—Editor.

God's Triple Call

By REV. THEODORE LUDWIG

Text: 2 Cor. 6:17—7:1.

IN the words of our text Paul comes to his climax in presenting his argument to the Corinthian Church for a life of separation from the world and holy living as true followers of the Lord Jesus. He tells them that in order to be true representatives of Christ and have the approving smile of God they must completely separate from the world and be cleansed from all the filthiness of the flesh and spirit and perfect holiness in the fear of God. To prove his own faithfulness to his call and duty, he calls attention in the sixth chapter to the many testings, reproaches, hardships, dangers, sufferings and sacrifices he endured to bring them this great gospel of light, life and eternal salvation. But he did it all gladly and with victory in his own soul and even at the risk of his own life, and, therefore, he cries out of the depths of his soul: "O ye Corinthians our mouth is opened unto you, our heart is enlarged"; we did not refrain from going through all these strugglings and even dangers of death for your sake and to see "Christ formed in you" and therefore we greatly desire that ye also be enlarged. Ye are straitened in your own affections, narrow, contracted and selfish, but our desire and prayer is, that ye be enlarged in your heart's love for Jesus and zeal for a lost world. The great need of the church today is an enlargement of vision and an enlargement of heart affections for a lost and dying world.

We desire to consider this text under the theme, God's Triple Call and under the following main thoughts: 1. God's call to pardon. 2. God's call to purity. 3. God's call to perfection. Or, God's call to the sinner, to the converted and to the sanctified. Or, again, God's call to separation, to consecration, and to holy living.

THE NAZARENE PULPIT

1. *God's call to pardon.* Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Here we have the condition of pardon presented upon which the Lord will forgive the sinner. It is a separation from the world and the unclean thing, if he would be adopted into the family of God as a son or daughter.

The call to pardon includes first of all a call to repentance. The sinner must come with contrition of heart and godly sorrow over his sins and neglect, and humbly yield himself to the Lord Jesus to find pardon. In the second place, it includes a separation from the world with its associations, pleasures and fellowship. "If any man love the world, the love of the father is not in him" (1 John 2:15). If we desire the love of the heavenly Father we must part with the love of the world. God calls the sinner to a life of separation, He wants and will have a separate people. "Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2). Again, the call to pardon includes a call to surrender. The sinner is a rebel in the sight of God. He refuses to yield himself to God's rule and takes the reins in his own hands, thinking he can guide his frail bark across life's stormy sea; but instead he drives it on to destruction at a rapid speed. Unless God can stop him and convict him of the error of his way and the fearful end thereof, by throwing the gospel truth and light across his pathway, he is hopelessly and forever lost and doomed. But God is so concerned for the sinner that He calls men and women, anointed with the Holy Ghost, to preach the unsearchable riches of Christ and throw out the life line to sin tossed souls on life's stormy sea and give them His loving call to pardon. If they will return in true contrition of heart and surrender unconditionally they shall hear from heaven, "My son, my daughter, thy sins which were many are all forgiven thee, go and sin no more." "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon" (Isa. 55:7). Thank God, if the sinner will only stop to hear His call, listen to His voice and obey His command to repent, separate and surrender his heart and will to Him, he will also hear from heaven through the Holy Spirit's witness: "I will receive you and be a father unto you and ye shall be my sons and daughters saith the Lord Almighty." Then the sinner will realize that

he has passed from death unto life, from darkness unto light, from the power of Satan unto God and that his name has been written in the Lamb's Book of Life. He is no longer bound by Satan's shackles of sin, but is a free man in the Lord Jesus.

2. *God's call to purity* is a call to the converted soul, in the words of our text, to be cleansed from all the filthiness of the flesh and spirit. God not only calls the sinner out of the world of sin, but he also calls the converted, the believer unto holiness, or purity. "For God hath not called us unto uncleanness but unto holiness" (1 Thess. 4:7). After conversion there yet remains the polluted nature caused by Adam's fall. As Paul speaks of, being babes in Christ, yet carnal (1 Cor. 3:1-4). Actual sins were cancelled and the power of sin broken and subdued in justification but the inward innate pollution, the inborn total depravity of the soul can not be forgiven, since the individual is not responsible for its existence. This innate depravity needs another work of God's grace, a purging, a cleansing, a sanctifying by the fire baptism of the Holy Ghost. This work is accomplished when the truly justified soul makes a complete consecration of his life and all to God for time and eternity and by faith lays hold on God's promises to His child and receives the Holy Spirit in all His cleansing fulness. "If ye then being evil know how to give good gifts unto your children, how much more shall the heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). When this Holy Guest comes in, He cleanses the heart from all filthiness of the flesh and spirit making it a fit temple for His indwelling fulness. "Know ye not that ye are the temple of God and that the spirit of God dwells in you?" (1 Cor. 3:16). "I will put my spirit within you and cause you to walk in my statutes" (Ezek. 36:27).

We can not be at our best for God and humanity without this indwelling Holy Guest. And let me say just here that if, after we have received the light of holiness and been convicted of our need, we refuse to walk in the light and pay the price and receive the prize, we sin by disobeying God and again walk in darkness, lose the joy of salvation and soon backslide. One may still hold on to a profession and fill his seat in the church, but the holy glow and unction has departed from his heart and life, his soul grows lean, his testimony dry and juiceless and his life fruitless. And with Saul he must confess, "God is departed from me and answereth me no more" (1 Sam. 28:15). It is sad indeed to behold the multitudes to be found in this class the world over. They have failed to walk in all the light God gave them and therefore are walking in darkness. God gives us light to walk in and not to bask ourselves in. He gives us physical light in which to walk, and to perform our daily duties, and He also gives us spiritual light to walk in and fulfill our duties and responsibilities to-

ward God and man. Walk in the light of holiness and it will bless you and make you a blessing, reject it and you will walk in darkness and be lost.

God calls us to purity because He is pure and holy and wants beings of the same nature to fellowship and live with Him forever. The great essential to see God is holiness. "Follow peace with all men and holiness without which no man shall see the Lord" (Heb. 12:14). It would be impossible for an unholy soul to live in the presence of our holy God. Heaven would be hell for an unholy soul. Since God in our text calls to purity it carries with it the possibility and power of God to make us pure and holy; otherwise He would be unjust to demand our purity without the power to make and keep us pure. But thank God forever, He calls us from the lowlands of sin to the plains of regeneration that he also might bring us from the plains of regeneration to the highlands of sanctification and holy living. Glory to His name!

3. *God's call to perfection, is a call to the sanctified.* God not only calls the sinner to pardon and the believer to sanctification, but also calls the sanctified unto holy living, as the words of our text present it, "perfecting holiness in the fear of God." We desire to thus use this clause of the text with the thought in mind of development in holiness. Paul says: "This one thing I do, forgetting those things which are behind . . . I press forward to the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). Sanctification is the entrance into the life of holiness. It is purity begun in the life of the believer but not maturity. We go on to maturity, which is the development and growth that follows as we walk obediently with God. Sanctification is an instantaneous work of God's grace wrought in the heart of the believer upon a complete consecration and abandonment to God forever, by the purifying baptism of the Holy Ghost, which brings the soul into a relationship with God where the fruit of the Spirit can develop without any hindrance in growth. If there is no resistance on our part the natural and acquired bumps, corners and rough places in our makeup, will to a great extent be removed, made smooth and polished through the burdens, testings and trials of life, and "the beauty of holiness" will shine forth more and more as we truly represent Jesus in thought, word and deed. And all the Christian graces of the Spirit will be developed unto a full manhood. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13). "And that ye put on the new man, which after God is created in righteousness and true

holiness" (24). Jesus prayed: "Sanctify them . . . that the world may believe." We must verify this truth in our lives or the world will not believe.

"Let us live the Bible then the world will see, We have been with Jesus, more like him to be; With his word abiding in our hearts made new,
That will prove the blessed Book is always true."

God makes it possible that all the Christian graces may grow and develop unhindered in the sanctified soul. A fertile vineyard kept perfectly clean from all hindering growths, well cultivated with plenty of moisture and sunshine will produce the greatest possible amount of fruitage. Just so with the vineyard of the soul and therefore He purgeth it that it may bring forth more and much fruit and be continuous in its fruitfulness, bearing twelve manner (crops) of fruit and yielding her fruit every month (John 15:5 and Rev. 22:2). Holiness is not a finished product, but a continuous process of development. It is a life's business of momentary trust and unshaken faith in God for all our needs, both temporal and spiritual, and will mould and develop holy Christian character which will stand forever. We are building for eternity, therefore we must build upon the only sure foundation, *The Rock of Ages*, and must build according to the pattern which Jesus has left us, "Holiness unto the Lord."

We are to perfect holiness in the fear of God. An obedient child fears to do wrong because it brings sorrow to the heart of the parents, so God's true and holy children serve

Him with a filial fear of bringing grief to the Father's heart. We perfect holiness by developing all the graces found in the sermon on the mount, thirteenth chapter of first Corinthians, and in Galatians 5:22-24. Oh, what a field of activity for development we find here. The first fruit of the Spirit is love, then follows joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Paul says that against a life perfecting holiness in developing these graces, there is no law. Such a life of perfect love needs no law, for love is the fulfilling of the law (Rom. 13:10). The inner heart life, the throne over which each one rules, is the real source of holy living and if the Holy Spirit has been enthroned in His fulness, the outflowing words and deeds will exemplify holiness unto the Lord. Then too, the home and family life with all of its cares, burdens and problems and the professional and business life with its contact with the world are great schoolings for the perfecting of holiness in the fear of the Lord. If we are true through all the struggles, trials, temptations and problems, they will only act as a great means to bring out the very best in our lives and develop all the graces as they could not otherwise be developed. Hardships and resistance of evil of every kind, in the spirit of perfect love, develop the best and strongest soldiers of the Cross, who will stand the test and shine for the glory of God.

God will always have holy men and women who will truly represent Him in this world of sin, and worldliness, to prove to a crooked and perverse nation and gainsaying world of unbelievers, that He still has a people who have not bowed their knees unto Baal and will not defile themselves with the king's meat. Thank God, you and I can be one of that number of whom God says: "I will be sanctified in you before the heathen" (Ezk. 20:41). God's command and will for a holy people carries with it the power to make and keep them pure and to perfect them in holiness. And glory to His name, He has promised them the victory right here in this sinful world, upon His own oath and covenant. "The oath which he swear unto our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1:72-75). "Walk before me and be thou perfect," God said to Abraham, and Jesus says to us "Be ye therefore perfect even as your Father in heaven is perfect." We believe with all our heart and know that Jesus' great high priestly prayer can be fulfilled in us, if we unreservedly and forever commit ourselves and our all to Him in perfect obedience, the Holy Guest will come to abide in all His cleansing fulness and enable us to perfect holiness in the fear of God. Glory to Jesus I am glad it's so just now.

I'm Glad I Answered "Yes"

*I bowed repentant at Jesus' feet,
And asked Him my soul to bless;
I plead the merit of His shed blood,
To His will I answered "Yes."*

*Again I sought at His dear feet,
The promised "second rest;"
He said, "My child, give your all to me,"
I said an eternal "Yes."*

*I asked Him then what I could do,
That He might others bless;
He said, "Obey, and my way pursue,"
To this I answered "Yes."*

*When clouds are black and obscure His
face,
And trials my soul distress,
I bow submissively to His dear will;
I've said an eternal "Yes."*

—Selected.

LOCAL EQUIPMENT

(Continued from page three)

gathers its fruit, the beasts of the field pluck its foliage, and only a lifeless stalk remains.

Beloved, so long as the arms and hearts of the church are opened heavenward, she will thrive; but when she bows her head, and drops her arms; her destroyer will pluck her virtues; and only a lifeless, formal body will remain. God help the Church of the Nazarene to keep her heart and arms opened heavenward, so that we may grow in the grace and knowledge of our Lord and Savior Jesus Christ.

I say that *one of the essential marks of a growing organism is that it grows.* In 1907 when our General Assembly met in Chicago our total membership was only about ten thousand. In the past fifteen years we have grown to more than forty thousand members. God's hand has been graciously upon the Nazarenes. Our church is one of the youngest denominations, and is one of the *growthiest* in the history of the world. Her literature and ministers are going everywhere: to the ends of the earth. She arose on the slope of the balmy Pacific, and has swept on through the Rocky Mountain region and has spread her beautiful wings of full salvation over the great Middle States, and has swept on down to the beautiful Southland, and to the Southwest, like a mighty fiery deluge, and on through the continent to the Great Atlantic, and New England States, and on to the Dominion of Canada; thence to the Isles of the sea, and to the countries across the briny deep. The business of the Church of the Nazarene is to spread Scriptural holiness over these lands and to conserve the work which God has committed to our hands.

3. *Activity in Propagating Bible Doctrines.* A live church not only grows and reproduces itself, but a church filled with the Holy Ghost is active in propagating Bible truth. "*Activity is a fundamental law of life.*" A live, healthy, Spirit-filled church with the vision is not satisfied with local progress alone, she reaches her arms out to the whole wide world. A farmer repeatedly drove a great distance out of his way going to a distant field; when asked why he did so, he said: "The Bible says, 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' I am driving around that I might not see my neighbor's needs." Was this man accountable to God for his brother's needs? A living church will not dodge its responsibilities, but says, with Paul "As much as lieth in me is, I am ready to preach the gospel to you . . . also." Let the church withhold her strength and means, and God will withhold His blessings, and her spiritual life will pass away.

Jesus' command was: "Go ye into all the world and preach the gospel to every creature." A living church will not close the doors of truth to any people. Unless we fulfill our mission many souls will pass into outer dark-

ness and be finally lost. "How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The work of the Church of the Nazarene will *progress only as we go, or send others.*

4. *Adaptability to Local or General Needs.* "A living church adapts itself to its local or general needs." We need system to carry on our local finances. A church that will not adapt itself to some financial system will soon go on the rocks. The tithing system is the best that I know of. The church must come to realize its responsibility in caring for its pastor. For without the pastor there can not long be a church. The first responsibility that devolves upon the church is to care for the shepherd of the flock. But a true Nazarene will support all branches of the work willingly.

A church that will care for its local interests and has the Holy Ghost and vision of the work will support the General Boards. We have schools, home and foreign missions and other benevolent interests to care for. "The times demand them, the life of the church depends upon them; and we must adapt ourselves to the needs or cease to grow." We must either expand or expire!

GREELEY, COLO.

ALABAMA DISTRICT

We have remained silent for some time but we have been in labors abundant with victory crowning our efforts. We have never seen a brighter day for the Church of the Nazarene in Alabama, and our people are pushing the battle with great faith and courage. From reports and plans surely we are in the greatest year of our history.

The Platt and Kemp siege meeting in Alabama City was a success with near one hundred professions. We joined them for the last four days and organized on Sunday with thirty-four members. A good brick building was secured as a place of worship in one of the best centers in town. Brother Kemp remained as pastor and he writes that the work is going beautifully and that he and Evangelist Cleghorn are engaged in a tent campaign for the city; we are praying that great will be the results.

Since the above meeting Evangelist Platt and wife have held meetings with the Carbon Hill, and Cordova church. Each of these revivals was a glorious success with many in the fountain and a fine class into the church at each place. The pastors and evangelists are well pleased. Thank God for evangelists who make it easier for the pastor and that he has our material for the church. Brother and Sister Platt are now with pastor Tousley at Brewton.

The McBride meeting with the Jasper church was a hard fought battle with many results. Brother McBride is a great preacher and puts on exhibition the fruits of perfect love in his ministry and life. He left many friends in Jasper.

The Preachers' and Workers' Convention with the Sylacauga church was a success though greatly hindered by the stormy weather. The entire program could not be carried out but there were many fine papers and talks with lasting good to those present. This convention brought the local church into greater favor with the people besides God gave us about twenty souls in the evangelistic services. The tent revival which followed, conducted by Brother Farmer, Mrs. Hooker and the writer was a great success with scores in the fountain and twenty additions to the church. Pastor Steadman has the confidence of the town and is greatly loved by his people. It is marvelous what God has wrought through this man in the past twelve months.

Brother Blackburn has preached at Parrish once a month since the Assembly and has collected about him a very fine class of folks which we organized a few days ago. They had bought two fine lots well located and have since erected a tabernacle as a temporary place of worship. The class of people that are in this church will bring things to pass as they have one very fine business man to help

plan and push things. Brother Manasco begins a siege meeting with them next Sunday and we are expecting a great harvest of souls from this meeting.

We are in the second week of a great campaign in Tuscaloosa and many are finding the Lord with great conviction on the congregation. We are reinforced today with Dr. O'Bannon and we are expecting the unusual between this and Sunday night. We leave next Monday but Dr. O'Bannon and pastor Brown will carry the meeting on indefinitely.

We are having many calls for meetings and many workers are applying for work but we are unable to meet these demands for the lack of tents. We have four tents going but can easily use four more, in fact the need demands it. If God should talk to you about donating a tent to this needy field write, W. G. Jackson, Jasper, Alabama. If you are a preacher and have a tent, and you are in good standing with God and our people write me and I will place you.

We have several great campaigns planned for the District and we are asking God for a fifty per cent increase this year and we are not going to be satisfied with any thing short of it. We are planning for twenty revival campaigns in the centers of Alabama with the best evangelists in our church for next May.

H. H. HOOKER, District Superintendent.

A TRIBUTE

We, your committee on resolutions beg to submit the following:

Under the Providence of God we have here in the city of Pilot Point, Texas, Rest Cottage, an institution in and for the Church of the Nazarene, more particularly embracing eight districts, namely, Hamlin, San Antonio, Dallas, New Mexico, Western and Eastern Oklahoma, Little Rock and Arkansas Districts of the Church of the Nazarene, which Home is owned, controlled, approved and appreciated by said church. We your committee wish to express our highest appreciation to the Board of Directors of Rest Cottage Association, also to the entire Church of the Nazarene, for the splendid work accomplished under the blessings of God, for the glorious triumphs wrought by Divine grace in answer to prevailing prayer for the rich results realized in the up-keep of the Institution, for the waves of salvation, the sweep of cleansing power, for the healing touch Divine, for the very large number of inmates received, cared for, saved, reclaimed, sanctified and restored to God, to home, to loved ones, to life's holy ways and to new hope for the life that is, and for the one which is to come.

We wish to give our unrestricted praise and approval to Rev. J. P. Roberts and Rev. Mrs. Minnie Roberts, superintendent and manager of Rest Cottage, for their unselfish lives, heroic service, constant sacrifice, and valued work wrought in, and for this monument of love, and mercy for these nineteen years. It gives us great joy and pleasure to note the wise and effective management, the careful and prayerful economic application of funds committed to them in the upkeep of this Institution, for their cautious method of financing by stopping all leaks, reducing overhead expenses and eliminating all features and phases that would incur needless outlay.

By the noble example of industry, thrift, economy and sacrifice the Home has been financed during the year without a deficit, and yet all bills have been promptly met, needs supplied, work enlarged and still greater triumphs realized. We joyfully express ourselves as highly pleased and honored by such management, service, efficiency, success and results as everywhere manifest themselves in and around the Home with all its attractive environs.

It pleases this committee to accept and appreciate the high standard of efficient service wrought by the valued presence and service of the present matron, Miss Verdie Sallee, also dear Sister Minnie Kurtz, so noble, true and spiritual, and the staff of sacrificing, Christ-like helpers, for the inside work, and the moral and spiritual work realized for Rest Cottage.

We are not unmindful of our District Superintendents and the noble army of pastors, not a few evangelists and the deeply interested laity of the Church of the Nazarene, especially the eight or nine affiliating districts in the general control and support of Rest Cottage.

The Board of Management share with this committee the pleasure and highest commendation of the work accomplished under the supervision of the superintendent and manager and the Board of Management, together with the inside workers of Rest Cottage, will have our prayers, our moral support and our glad offerings to carry on this great and growing work.

God bless them and this great Institution.

ALLIE IRICK, Chairman
REV. MARK WHITNEY
REV. MRS. BESSIE WILLIAMS.

ROSE BUSHES AND FOLKS

SUPPOSE I should tell you children that there is something in the world which *scatters, and yet gets bigger; what would you say?*

"O, that is a riddle," you would reply, and already you would have on your thinking caps and be trying to find the answer.

But no, it is not a riddle. It is a statement which we find in the Bible, and it reads this way:

"There is that scatters, and yet increaseth." And if you will turn to the eleventh chapter of Proverbs, where these words are found, you will see that Solomon is talking about *liberality*. I wonder if you believe what he says about it? Most people do not. We think that the way for us to get more of anything is to gather together, and hold on tight, until we have a *whole lot*. Isn't that so? Yet a rose bush teaches us better than that. I know a lady who has a garden filled with rose bushes. She is very fond of roses, and is quite successful in growing them. And she has the loveliest flowers! There are big, dark, velvety red ones, and others of glowing crimson. There are pink roses of every shade, besides salmon and straw color, and golden yellow and pure white ones. Oh, it is a treat to go into her rose garden! And the lady enjoys taking her visitors through it.

But before starting she always gets out a pair of old gloves, and some sharp scissors. And as she leads the visitor up one walk and down another,—snip! snip! go the scissors. She is cutting a bouquet of roses to give to her guest, you see. And she cuts generously, and cuts deeply. Sometimes a visitor tries to stay her hand. "Don't cut any more, you will rob yourself", she will plead; "beside they look so beautiful on the bushes that it seems a pity to cut them off." But the lady smiles and shakes her head. "The surest way for me to rob myself is to withhold my roses," she says. "For if I begin to save them back for myself, very soon there will be few for me or any one else. It is a law of nature that a plant will go to seed if you do not cut its blossoms. And that means that blooming time is over. So, if I want my bushes to keep on giving me roses, I must keep on cutting them as they are given to me. The more I cut the more I have."

Then perhaps some one else will exclaim, "You cut such long stems! Aren't you afraid you will kill your bushes?"

But the lady will smile again. "A rose-bush can not do its best if you allow much old wood to remain," she will answer. "That is why I cut long stems. I keep my bushes well pruned in this way. And they thrive, and are able to throw their strength into new shoots, which bloom abundantly."

The rose-bush then, is a perfect illustration of Solomon's words: "There is that scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty."

What I am wondering is whether God made the rose bush one way and folks another. What do you children think about it?

A CHILD'S CONVICTION

THREE-YEAR-OLD Rhea dearly loved to go to Sunday school, but he was never willing to start until a piece of money was tightly clasped in his chubby fist, ready for the collection basket. One day, in spite of his protests he was hurried off without his money. "Sister has it, his mother called to him, as the children ran for the car.

But sister left him in the Primary room, and went to her own class without remembering it. Rhea made no outcry: but a regular tragedy was taking place in his childish breast. Here he was, without money, and no way to get any, and pretty soon the collection basket would be passed around! Then everybody would know that he had brought no offering. His lips trembled, and big tears dropped from his eyes, though he tried hard to keep them back.

THE HOME
Conducted by MRS. J. T. BENSON

The teacher noticed, and sat down by him, her arm around his plump little shoulders. "What is the matter, Rhea?" she whispered.

The child burst into weeping, hiding his face behind her as he did so.

"I won't come to Sunday school without money," he cried passionately. "Nobody ought to come to Sunday school without money for the basket. I want to go home before the basket comes round."

His sister was sent for and a coin was soon pressed into his little moist palm.

"I am sorry I forgot. When he gets an idea into his head you simply can not get it out. And this is one of Rhea's ideas. He will not come without money to put in the collection, even if it is but a penny," said the sister by way of apology.

"I would not say that was an *idea*. I would call it a *principle*. And it is to be hoped no one will succeed in getting it out of him," said the teacher, wiping the child's tearful flushed face with her handkerchief.

Rhea straightened up; ready to look the world in the eyes once more. His self-respect had been restored. But his little face was very solemn. He still had a keen sense of injury: those careless grown people had not treated him fair. For some reason which he could not understand, they seemed to think it was all right to come to church now and then without money. Well, he didn't. And he was not going to trust them again about it.

The teacher was very thoughtful as she went about her work with the class. "We look on a child's convictions too lightly," she said to herself. "We act as if they always come from some childish notion it has taken up, when it may be that they spring from some deep rooted sense of honor in its heart."

And she was right. The conscience of many a little one has been hurt because of the carelessness and thoughtlessness, yes—and the low standards of older people.

The truth is that we grown folks are very stupid and do not seem to realize it. What we need to do is to continually look to God for the wisdom we lack. Trusting Him for guidance and obeying as He gives it, are the only things which fit us to deal with the tender hearts and minds of little children.

GIVE THYSELF

A missionary was preaching to the Maori tribe of New Zealanders. He had been telling them of the sufferings of Christ—how He poured forth His soul unto death for them; and as he concluded the hills rang to the thrilling question:

"Is it nothing to you, all you who pass by? Behold, and see if there be any sorrow like unto His sorrow."

Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered with emotion, he spoke:

"And did the Son of the Highest suffer this for us men? Then the chief would like to offer Him some poor return for His great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot, and keen of scent, the tribe has not such another, and he has been to the chief as a friend."

But the missionary told him that the Son had no need of such gifts. Thinking he had mistaken the gift, he resumed:

"Yet perhaps he would accept my well-trieved rifle. Unerring of aim the chief can not replace it." Again the missionary shook his head.

For a moment the chief paused; then, as a new thought struck him, suddenly despoiling himself of his striped blanket, he cried, with childlike earnestness: "Perhaps He who had nowhere to lay His head will yet accept the chief-tain's blanket. The poor chief will be cold without it, yet it is offered joyfully."

Touched by love's persistency, the missionary tried to explain to him the real nature of the Son of God; that it was not men's gifts, but men's hearts that He yearned for.

For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, casting aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed:

"Perhaps the Son of the Blessed One will deign to accept the poor old chief himself!" —Sel.

TESTS OF CHARACTER

Some years ago I was shown through the railroad foundry at Marshall, Texas, by the manager. Every car wheel manufactured in this foundry passes the severest test before it is placed under a passenger train to carry the precious burden of human life. When the agent of a railroad comes to this foundry to buy car wheels, each wheel is placed on a steel foundation and a hammer weighing one hundred and forty pounds is lifted twelve feet in the air and dropped eight times on the wheel. The manager said to me: "I have often cringed as this great weight fell upon my wheel, and it gave me great pleasure when, after the eighth time, the wheel rang out clear and stood the test. We could then trust it to go under a passenger train and carry its burden of human life." What a picture of the test of human character! How often has every Christian felt the stroke of the testing hammer, as it fell upon his character! Look at Job standing the test: see the great hammer of Providence lifted. Down it comes in the words: "Your cattle are dead." Again it is lifted: "Your flocks are dead." Again it is lifted: "Your children are dead." The last stroke is given—Job stands the test and receives the honor of his God.—*Stories and Parables.*

WHAT ONE BIBLE SOCIETY HAS DONE

In the summer of 1907, a handsome memorial column of red granite was unveiled in Wales in the presence of all the Sunday schools of the district. This is the inscription on the monument: "In memory of Mary Jones, who in the year 1800, when eighteen years of age, walked from here to Balga to secure the Rev. Thomas Charles a copy of the Welsh Bible. This event was the means of starting the British and Foreign Bible Society."

This Society was the pioneer of all societies whose object is the printing and distribution of Bibles. In 1904 it celebrated its centenary, and a most interesting account was published of what it had accomplished during those hundred years. One hundred and eighty million volumes of the Scriptures were distributed, printed in nearly four hundred different languages, at a total expenditure of more than seventy million dollars. These vast figures represent uncalculable results. Hundreds of salesmen, called colporteurs, most of them Christian natives of the lands where they work, traveled about from place to place with the Bibles. They sell them when possible at cost, and when the people are too poor to buy even at this price they sell them for less or give them away. Payment is often made in swords, sandals, straw hats, eggs, dog's teeth, or whatever the natives consider valuable.

There are also many hundred Bible Women engaged in the work, chiefly in those countries of Asia where women are kept secluded. Then there are local agents in the various towns, and the work is aided by all the missionaries.—Sel.

THE PRACTICAL SIDE OF HOME MISSION WORK

By REV. H. G. COWAN

IN all mission work there is an idealism indulged by both those who go and those who send, a romance of missions derived from reading the narratives of missionary work in distant lands, or from listening to the addresses of outgoing, or returned missionaries, by which one is imbued with the zeal of those who go to heathen shores and meet with strange people, learn new languages, witness odd and grotesque customs, experience strange adventures, and withal win from among the idolatrous worshippers many souls to the worship and service of the true God. The fact of a young couple going as missionaries to the Solomon Islands, or to Central Africa, or some distant part of India or China, would furnish the basis for many inquiries as to the location, climate, products and people of those distant parts of the earth, and many theories and speculations as to the probability of the missionaries winning the good-will of the natives and leading them to Christ. But when the missionaries arrive at their destination and meet the people, they doubtless see that some of the plans and opinions of both themselves and their friends are inapplicable to conditions as they find them, and that they will have to readjust themselves and their plans to the practical, everyday life of the people of their mission field.

There is one incident in the life of the Apostle Paul which shows that he had far-reaching plans for the preaching of the Gospel in distant lands, that it was his ideal to go to Spain, and stop at Rome en route (Romans 15:24-28); but he was prevented from carrying out his purpose, and went to Rome as a prisoner, and we hear nothing more of his journey into Spain. His ideal was probably shattered, and his labors were directed elsewhere, but the real, practical work which by the grace of God he was able to accomplish overshadows the good which might have resulted had he been permitted to carry out his ideal and go to Spain.

In our general home mission work we started out with an ideal, "500 new churches in four years," and it seemed easy of accomplishment as we were filled with the enthusiasm of the occasion, in that great meeting in Kansas City; but after two years, while something has been done along the lines then laid down, we are still a long way from "Spain," or the accomplishment of our ideal. It is not my purpose here to explain our failures, nor either to excuse or criticize them, but to make some practical suggestions which may be of value to the church in laying the foundations for real, practical home missionary work, and building thereon a structure that will meet the needs of this country for a great, strong and aggressive holiness church, unto the praise and glory of God.

In all missionary work we need *men, money and methods*. It is essential that we have *men* (and this includes women) to go forth as laborers into the white harvest fields and gather the golden grain for God. In home mission work it is indeed that we have men who are able to "endure hardness as good soldiers of Christ Jesus," as they will meet with many hard propositions on their fields of labor. There will be the opposition to holiness on the part of preachers and church members which will result in closed doors of both homes and churches, as the pioneers of the holiness movement know from experience; there will be "ites" and "isms" of all sorts in their congregations, desiring to profit at the expense of holiness, and there will be the hardness, corruption and deceptiveness of sin of every kind, against which the home missionary will have to battle as against an entrenched enemy. A "good soldier" is not only patriotic and believes in the justice of the cause for which he is fighting, but is one who has spent much time in the training camp before he goes to the front, and his country has provided for him a complete equipment for his warfare. For the home mission field the best, the most experienced, the strongest *men*, physically, mentally, and spiritually should be sought and employed as pastors, evangelists and District Superintendents; men who not only have the blessing of holiness, but who by training and experience are soul winners, organizers and leaders. And to obtain the best results from their labors the church must provide the *money* for their support and the extension of their work.

Money for home missions we must have, as well as for foreign, and when we shall have talked and

HOME MISSIONS AND EVANGELISM

prayed for home missions as much as we have for foreign there will be no difficulty about getting the money. Our people do not give for home missions like they do for foreign, because they have not been instructed on this line. We could raise one thousand dollars at the North Dakota-Minnesota District Assembly to send Brother and Sister Janzen to South Africa, because all agreed that that was a great and needy field, white unto the harvest, and reports from there had informed us of conditions, needs and prospects of that mission field among the Swazies and the Zulus; but how much money did we raise for Brother Janzen's support when he was preaching holiness and planting the Church of the Nazarene among the German-speaking people at Hydro, Montana? How many know the location of that place, and the conditions there? It should be as well known among us that strong holiness men speaking English, German or Norwegian, could go into Montana or North Dakota, and win souls for Christ and plant Nazarene churches, as that our missionaries are having access to the raw heathen of Swaziland, Kishorganj, Chihli, or Kyoto. But somehow these strange names have a fascination for us when it comes to giving for missions, and we have become accustomed to think that souls saved in faraway Africa, India, China or Japan are more precious than those we might save in the Northwestern United States or Western Canada. These conditions should be so far reversed as that our people shall get the vision of the needs and the outlook for home missions, as they have for foreign, and when that times comes we will have the money for the home field. May it come speedily.

Our *methods* have to do both with the prosecution of the work and the raising of funds for the same. There are two branches of home mission work—district and general, and it would be wise to continue this division of effort. Let the General Board of Home Missions and Evangelism give its support to District Superintendents on weak districts and to pastors and evangelists in large cities, like St. Paul and Minneapolis, Minn., Butte and Great Falls, Mont., Salt Lake City, Utah, Omaha, Nebr., and other great centers of population, and the district boards give attention and support to the work in the smaller towns and cities and the rural districts. The recognized plan now for financing the work is that one-fourth of the home mission money raised by the church shall go to the General Board, and that three-fourths shall be disbursed by the district boards. This should give us ample funds when our people "bring all the tithes into the store house," and give to home missions in proportion as they give to other causes.

But how shall home mission funds be raised? The great meeting, the persuasive speaker, the irresistible impact of men experienced in evangelism and money-getting upon a multitude of people gathered in one place seems to have been the choice of methods so far. But, as a pastor in the Northwest wrote me some time ago, "A horse may stand a hard drive now and then, but if he is not taken out and fed and rested after the drive; he will die. It is the steady pull after all which counts." Which leads me to say that the pastor and his church board are the proper persons to give attention to money raising for all causes. Occasionally it may be wise to call on a general secretary or an experienced evangelist for a lift, but as there are not days enough in the week for them to get around to all the churches, and the majority of pastors are left to their own devices, it would be wise to lay upon them and their official members the burden of providing the money for home and foreign missions, church extension, the Publishing House and the colleges, as well as all other benevolences of the church, and by systematic instruction and inspiring propaganda from the boards let the way be made plain, and let it be made not a hard task, but one in which we shall all delight to aid, be-

cause through this work God will be glorified, souls saved, and the Church of the Nazarene established upon a firm basis at home.

FREEWATER, MONT.

A MOTHERLESS FAMILY OF SEVEN

Rev. L. A. Campbell, has recently buried his devoted wife, Mrs. Lota Campbell. Dear Brother Campbell is left with seven young children, the youngest about two months old.

Brother and Sister Campbell spent several years as our missionaries in India. Since returning home from the field they have faithfully worked to support their family. The struggle was hard but they never murmured or complained but pushed ahead with faith in God. Now that Sister Campbell has gone the task will be twice as hard on Brother Campbell. Home without a mother—who knows until they are placed as these seven little tots are. The battle of this man to raise his family will be one long desperate struggle. Sister Campbell was not a member of the Mutual Aid Society so they receive no help from that fund. Brother Campbell's need is great.

The sickness and death of Sister Campbell, with the care of this large family, has placed Brother Campbell in urgent need of immediate help. Will not the old friends of our good brother, with the faithful ones scattered abroad, send an offering to assist our brother at this time of great need. A friend at a time like this is a friend in deed.

Please send your offering to N. B. Herrell, 2905 Troost Ave., Kansas City, Mo. We will forward it to Brother Campbell and give a final report in this paper. Please pray for this dear man and his seven motherless children.

TRUSTING GOD TO SUPPLY THE NEED

Jasper, Alabama

Rev. N. B. Herrell,

Kansas City, Mo.

My Dear Brother in Christ Jesus:

Your good letter of the 14th came to me at home. I want to thank you for the interest that you have manifested in us on the Mississippi District. We have a great and needy field and the prospects for our work are encouraging, if we only had the means, but we are pushing ahead, doing our best. I am glad that you succeeded in getting an organ and tent for Brother Watson and we pray the blessings of God upon you and those good people who made it possible.

We can buy a new tent 40 ft. round, for \$150.00 from the Little Rock Tent and Awning Co., without the ropes and block, and I have them. Also have a center piece of an old tent that I can put in and use ordinarily. I have already placed an order for this tent to be delivered, not later than June 15th. The terms are one-third cash, balance 60 and 90 days. I am placing this order on faith believing that God will supply our needs and what ever you can do for us in this matter will be greatly appreciated.

I have a very able young preacher here that I can take with me this summer provided we can get the tent.

Thanking you again for what you have already done, and praying God's blessings upon you, I am yours in Him,

P. M. COVINGTON.

A REPORT FROM BROTHER AND SISTER LUDWIG

Since last reporting we have been in meetings at Harper, Kansas, a new and difficult field. Not much visible results, but the holy seed was sown and a few found the Lord. Next we went to Cherryvale, Kansas with our small class there, which was going through severe trials and difficulties that almost crushed the work, but God encouraged the faithful ones and the meeting came in good time to help them over the hill of these serious difficulties. The pastor's wife has been seriously ill for some time and we trust God will see fit to restore and heal her in body. Brother and Sister Isaacs have served the church while going through these tests the past few months. God bless them good.

Sunday night, May 28th we closed a hard but good battle at Eldorado with Brother Calhoun as pastor. The rainy weather almost all through the meeting hindered the attendance greatly, but a good many found their way to the altar and to the Lord during the last week of the meeting. We should have continued longer, but could not on account of our Camp beginning at Loretto, Minn., where we will be when the readers get this. Some folks said they had settled it to unite with the Nazarenes before they were converted. May the Lord bless pastor and people.

THEODORE and MINNIE E. LUDWIG.

THE PRAYER AND FASTING LEAGUE

Since the Prayer and Fasting League is endorsed by the General Board of Education, we will do well to study it carefully and make it a part of our work.

The following was prepared by Dr. Chapman who is the chairman of our General Board and is well worth a careful consideration by every member of our church.

The Prayer and Fasting League

The General Board of Education of the Church of the Nazarene has had its attention called to the following facts, and desires to call the attention of others to the same things:

(1) There is no greater task, no more solemn responsibility, no work more truly Christian than to provide for the proper education of our own youth and for the training of workers for carrying forward the work of evangelizing and Christianizing our own and the other nations of the earth.

(2) No adequate and permanent plan for providing the money necessary for properly caring for its work of education has yet been found in the Church of the Nazarene, and this should stir us all to earnest prayer.

(3) Fasting, as a means of grace, is certainly taught in the Bible and its practice is commended by physicians as well as by teachers of religion; yet fasting is not regularly and universally practiced by Nazarenes.

(4) Summarizing, we have a great problem brought face to face with its possible solution. A regular and considerable income is needed to make possible the continued operation of the educational institutions of our church and no satisfactory method of obtaining this income has yet been found; the situation is serious enough to deserve to become a special subject for earnest and continued prayer; fasting is a means of grace and a physical advantage, yet it is not regularly and universally practiced among Nazarenes; by means of the adoption of a weekly fast a sum averaging about twenty-five cents per week can be saved by each person, and this sum, along with the gifts that interested persons will gladly give to the cause of Christian Education will provide for the requirements of our schools. This statement is made upon the supposition that the plan will be adopted by our people generally. Thus we have the essential basis of the Prayer and Fasting League which is now being launched by the General Board of Education.

It is not supposable that persons who become members of the Prayer and Fasting League will confine their gifts to education to the pittance saved by the fast, although this "day of small things" is not to be despised, but those who pray for the success of our schools and fast one meal in the week in their interest will certainly hear from God and be moved to give "as the Lord has prospered them." It is, therefore, desirable and necessary that this work should be entered upon with a solemn sense of duty and that it should be made a part of our consecration to God.

It is not desired to multiply organizations in our church, therefore, the Prayer and Fasting League is initiated by the General Board of Education and is to be made effective through the regular machinery of our church. All our pastors, local church treasurers and other officials will be glad to assist in the matter of receiving the gifts of those signing the membership cards and in forwarding the money to the Business Manager of the school located in your educational district, who is authorized by the General Board to receipt for these offerings. Anyone who is willing to sign the membership card is eligible, without regard to age or church affiliation.

If not convenient to secure the regular membership card, just sign the following, which is the regular form, and hand to your pastor, or to the person designated by him:

I,, hereby subscribe to the Prayer and Fasting League and agree when health and circumstances permit to fast one meal each week and to give the amount saved thereby to the cause of Christian Education. I also agree to do my utmost to interest others in this worthy cause. It is understood that all money



paid in will be administered through the General Board of Education of the Church of the Nazarene.

Name
 Address
 Church of which a member
 Assembly District

APPOINTMENT

Nampa, Idaho, 9-20-21.

Rev. H. Brown,
 Seattle, Washington.
 Dear Brother Brown:

Acting executive for the General Board of Education of the Church of the Nazarene, I hereby appoint you Special Agent, and impose upon you the duty of organizing and making effective the Prayer and Fasting League of the General Board of Education.

* * *

I am enclosing copy for printed matter to be used in the prosecution of your task and will furnish other copy as the work develops and necessity arises.

You are also authorized to do any other work that in your judgment is for the advancement of the cause of Christian Education as you know that cause to be interpreted by the General Board of Education of the Church of the Nazarene.

In Christ's Service,

JAS. B. CHAPMAN,

President General Board of Education, Church of the Nazarene.

We trust our people will give careful attention to this all important matter. This plan is in harmony with the fundamental principles of Christian benevolence. Let our preachers and people study it carefully and work it faithfully and it will bring forth great results.

H. D. BROWN,

210 South State Street, Tacoma, Wash.

THE NEED AND SUPPORT OF OUR SCHOOLS

By REV. L. A. WHITCOMB

We are living in an age of specialization. This fact is evident in every field of human endeavor. It is especially seen in the educational system of today. In some ages of the past, only one school existed. It met the needs of all classes of men. It prepared a man for any field of labor. But to meet the demands of a specialized labor world, specialized schools arose. Today, if a man chooses the vocation of dentistry, he attends a school of dentistry; if a physician, a medical school, if a farmer, an agricultural school; if a preacher, a theological school. Every field of enterprise has its corresponding place of preparation. But perhaps the question arises, "What conditions have created the demand for holiness schools?"

The term "our schools" while referring primarily to our Nazarene schools, would also apply to any holiness school. In my paper, I will speak more particularly with regard to the education of the ministry. But what would apply to the ministry, would in most cases be equally true of the laity.

The world today demands educated men. This demand is created first, by an educated public. In an age when the masses are illiterate, and when education is in the hands of priest and prelate, a high standard of education might not be required of the ministry. But in an age like the present, and in a land of free schools, and compulsory education, the standard set for the minister is necessarily high. We have largely emerged from the period of ecclesiastical dogmatism. Men are not forced to accept spiritual truths at the point of the sword, or under fear of excommunication or ostracism. Every man is his own pope. He weighs and judges the spiritual concepts that are presented, before accepting them as his own. That being true, it is evident that the man who would win men, must be able

to appeal to the head as well as to the heart of his hearers. He must be able to make them think, before he can make them act. He must present the truths of the gospel in a manner that will catch and hold the intellects of men, until those truths permeate and transform their hearts.

But the demand for educational men is created not only by an educated public, but also by the law of efficiency. In the business world, the man who has the best training, all else being equal, will be at the head in his particular field. The same holds true in the ministry. All else being equal, the man who has the best training from a scholastic viewpoint, can be used of God in a larger measure, than his inferior, educationally. I am not putting a premium on education at the expense of spirituality. No man can make a success of the ministry, as God counts success, unless his mental preparation is accompanied by a heart preparation. Unless his heart is warmed by the presence of the Holy Ghost, unless his lips are touched with the live coal from off the altar, all his education and culture would make him no more than a polished orator, or a professional religious politician. Culture and scholasticism must be permeated with divine energy and power, and that comes only to the man who is a temple of the Holy Ghost. But, of two men of different scholastic training, if both are equally surrendered to God, and equally possessed of natural capacities, the one with the best training, will be the most efficient instrument in God's hand.

This fact is seen in the Scripture. When God wanted a man to whom He could reveal some of the deeper things of Divine truth, and one who could write the theology of the New Testament with an unanswerable logic, He chose Paul—a man educated in all the learning of his day; a man who had sat at the feet of Gamaliel, that great teacher of the law, and had breathed in the atmosphere of culture and learning that emanated from such a personality. But God saw that he needed more than this. And so after the conversion of Paul, he was led of the Spirit into the desert of Arabia. And there under God's blue skies, surrounded by sage brush and cactus, with nothing to distract but the howl of the desert wolf, God talked to his heart. God by his choice of men, seemed to indicate that the man who had the best intellectual training, could be used in a larger measure, if that training was but the instrument of expression of a heart warmed by communion with God, and charged with divine energy and fire.

But not only is there a demand for educated men, but my next contention is, that the public institutions of learning of our day are not the centers in which to receive that education. This statement hardly needs enlarging upon. America is crowded with young people who have come from our educational institutions with their morals blasted, their faith in God shattered, and their ideals of righteousness and truth wrecked. The beliefs they once held have been ridiculed and scorned until they have dragged the anchor of faith and are derelicts adrift upon a sea of doubt and uncertainty. I insist that such an environment is not the place to educate those whom we expect to preach God's unvarnished truth. God needs today, men who have faith; men who have no question marks as to the origin of man, the depravity of the natural heart, the efficiency of the blood, and the eternal punishment of the wicked. God needs men who do not question the miracles of the Scriptures, but accept the whole book as the inspired truth of God. And I ask, is that the kind of men that the popular institutions of our day are turning out?

Therefore, these two facts: (1) The demand for educated men, and (2) The dangers encountered in the public institutions, prove the need—the imperative need, of our holiness schools. We need schools in which our young people can be educated up to the highest possible standard without encountering those influences that will undermine their faith, and shatter their confidence in things that are eternal.

The next consideration is as to the method of supporting our schools. My experience has been so limited that all that I could say on this topic would necessarily be merely suggestive. There are a number of different methods of supporting our schools. One is that of membership apportionment. This apportionment to be included in the budget of the individual churches. This method has the

(Continued on page ten)

VICTORY AT PENTWATER, MICHIGAN

We are closing one of the hardest and most peculiar meetings here, we have ever been engaged in. The place is a beautiful resort town on the shores of Lake Michigan and pleasure, style, and ease are reigning supremely. The people are splendid, fine, adaptable, and friendly folk and we are being entertained as nice as we ever were in our lives.

The meeting is in a Christian church whose membership is surely depleted. This is our first experience in about twenty-five years of religious work, of holding a meeting for this organization, and it is certainly rather novel. A strong prejudice exists against this church, as many leading citizens are anxious to get possession of it for social and other purposes. But there is a faithful, determined little handmaiden of the Lord who refuses to surrender. She evidently has received much of her spiritual teaching from evangelical and full salvation influences. Upon reading "Thirty-two years on the Firing Line" by John T. Hatfield she began to believe that that was the kind of religion that was needed here, and began to seek about for such assistance, resulting in a call to us for a meeting. This noble woman is bravely standing by her little flock of people, determined they shall not perish and is making every effort and sacrifice to promote its welfare. The most of the people seem to be entire strangers to the Holy Ghost theology, teaching, or experience, but very kind and patient to listen to the truth which is being felt and getting hold on the hearts of the people. There seems to be a concerted move in some quarters to do away entirely with this place of worship and turn it over to social and other uses which also exerted itself toward defeating the plans and purposes of God. But with all these peculiar features, the meeting grew almost constantly and God gave victory in a marked degree.

Quite a number of souls bowed at the altar and several claimed definite victory for conversion or sanctification and the place is surely stirred and we are encouraged to look for still greater reaping times. We had only engaged for three weeks and have to close at that time for our next meeting in Flemingsburg, Ky., but believe another week would have brought still greater victory. Rev. E. M. Cornelius was our true yoke fellow, and readily sang his way into the hearts of the people. We are glad to say that all things considered, this was a signal victory seldom seen under like conditions. We are still traveling on. C. E. ELLSWORTH and WIFE.

REV. F. W. COX AND WIFE IN JAPAN

Tokyo, Japan. "I will bless the Lord at all times: His praise shall be continually in my mouth" Psa. 34:1. We reached Yokohama April 30, on the Shinyo Maru. Rev. Uji Nakada, the Native Superintendent of the work under dear Brothers Cowman, and Kilbourne, together with Rev. Abel of the Pentecost Bands of America, and Rev. Maurice Gibbs of the Wesleyan Methodist Mission in Tokyo, were on the docks to meet our boat. They had a banner with the large words on, "Welcome to Japan. Rev. F. W. Cox!" The sight of these welcome words, and the happy faces, and loving hearts of these brethren made my soul leap within me for joy. The blessed Holy Ghost witnessed within me, that we were in the perfect will of God in coming to Japan.

We opened up our ministry here in a four days convention, we then rested one day, and I then preached once in the Sabbath service. Here is a part of the first five days fruit of our meetings. A good number of sinners have sought and found the Lord as their Savior. Several hundred have earnestly sought the blessing of a clean heart. In the five days, I have anointed fully 500 hundred for healing, or 100 per day. I have prayed for each one separately, and vigorously. They came with "all manner of sicknesses, and all manner of diseases." Six or eight of these were lepers. I have preached twice a day for four days. We have had some great crowds. People have come for some hundreds of miles to this convention. Among those that I prayed for for healing, was the wife of the Premier of Japan. She is a noble lady, and a most blessed Christian. She came to the humble parsonage of Brother Abel, and had me anoint, and lay hands upon her for healing from tuberculosis. She is a great holiness woman, and a friend to the work here. My faithful and sanctified interpreter, was Brother Kumurada. God did bless both of us. We give Him all the praise!

Here is the statement of Bishop Nakada: "This is the best convention we have had. All our workers are pleased, and are praising the Lord!" The Holy Ghost has been honored. At the close of all my messages, I have trusted Him in Jesus' name to make the word effectual, and to give us souls. He has been pleased to be thus recognized, and the result has been, that hundreds of souls have come to the Lord in five short days. Glory to God, and the Lamb! Just a few more words about my sanctified interpreter. He is a blessed saint of

the Lord. He gets so blessed at some of my illustrations, and sentences, that he can hardly go on for a few seconds. Then he starts in again with new vigor, and fire, and God lets the glory down upon us. In connection with this convention, they are raising some money to send my interpreter to America. He is the same one, that interpreted for our precious brethren, viz. Rev. John Paul, Rev. Doctor Torrey, Dr. Morrison, and others. Watch out for this man of God, and when he comes to America, in the interests of the wonderful work of God in Japan, give him your love, your prayers, and some of the Lord's money. I am just as sure as I can be, that dear Brother John Paul will say Amen to that.

God is keeping me, and mine in good health. The Holy Ghost is abiding within, and the perfect love of God is boiling in my heart. Hallelujah! I have gone through this very busy week, without any fatigue. I am enjoying my food, and sleeping well. I am now getting ready to go South, and North next, and I am scheduled to preach in some Nazarene, Free Methodist, Christian, Independent, and in the Wesleyan and some other holiness churches. Then I go to Korea to dear Brother Kilbourne; from there I shall come back to Tokyo, and sail for home June 24th. My first meeting in America will be at Millersburg, Ohio, July 28 to August 14th. From then I shall be open for evangelistic calls. Yours in Jesus. Sanctified, healed and kept. (Brother Abel and his wife are taking good care of us in their home). Rev. F. W. Cox and WIFE.

FROM EVANGELIST MONTANDON

We praise God for the great victory He gave us in our last revival, which was held eight miles north of Iowa Park, Texas. Large crowds were in attendance from the very first service, and souls prayed through in the old-time way. There were 106 who prayed through to good victory. We are praying that God will give us some preachers and good workers out of this revival. Dr. and Mrs. Givens came up from Bowie the last week of the meeting, and Sister Givens was a blessing in singing and shouting the victory, and Dr. Givens preached several times.

At the close of this meeting we pitched our tent on the lot next to our home here in Wichita Falls. The meeting began last night with a great crowd of our neighbors and friends. Several requested prayer. Our hearts are encouraged to press on. Our next meeting is at Hico, Texas, June 10 to 25. We earnestly covet your prayers.

C. C. MONTANDON.

The Need and Support of Our Schools

(Continued from page nine)

commendable feature that the expenses of the school would be distributed more evenly over the status of the denomination. But it might be objectionable in that it would encourage some to do less than their best, and place upon others the necessity of doing more than they were really able to.

Another method of support would require the district tour. This has its advantage, in that it has in it the element of personal touch. If an interested party, connected with the school makes a tour of the district, he carries with him some of the spirit of the school, and more truly presents it than the pastor who has no direct connection with it, can do.

Another method is that provided for in the Prayer and Fasting League. By this method all who could be persuaded to join this league would agree to fast one meal a week and put the value of the meal into a budget that would be forwarded to the school. In this way money that would not otherwise be secured by any department of the church would be utilized. This method would take quite a burden off of the local church, and if successful, would provide all the money necessary to carry on our educational work in an efficient manner.

But the ideal method—though perhaps impractical at present is that of endowment. The objectionable feature of this method is, of course that it lays too heavy a load upon the church. But its advantages are numerous. It eliminates the necessity of raising an amount each year to remove the debt and provide for the running expenses, and it turns the money into a fund that remains intact. Thus it places the school upon a firm financial basis and enables it to compete successfully with other institutions.

But whatever the method of support, the cause of God, the unshaken faith of our young people, the cries of a lost world, demand that our holiness schools be supported.

TULARE, CALIF.

DALLAS DISTRICT

We were greatly blessed in our Preachers' Meeting some weeks ago by the presence and ministry of our beloved General Superintendent, Dr. Williams. He presented the Publishing House campaign to our pastors in a way that it took hold of our hearts, and most of the churches will bring up their apportionment of two dollars per member. Dallas Church doubled her quota.

The revival season is on and the following meetings are in progress; Dallas Church, with Rev. B. F. Neely, evangelist; Port Arthur, with Rev. E. W. Wells, evangelist; Mexia Mission, Rev. C. E. Toney and Knox Jones, evangelists; Denison Church, the writer and Prof. Lawson Brown and wife, in charge; Orange Church, Rev. I. D. Farmer, evangelist; Paris, new field, Rev. J. L. McLendon and R. A. Thornton, evangelists, Jack and Ruby Carter singers.

The following meetings are slated for the near future: McKinney, June 23 to July 9th, Rev. Lee Hamric, evangelist, Johnny and Jackie Douglas, singers. Grand Saline, June 23 to July 16, Mrs. Bessie Williams, evangelist. Lufkin, June 23 to July 9th, the writer as preacher, Misses Ola and Hester Fisher musician and singers. Oakland, June 25 to July 9th, Mrs. Virgie Jackson, evangelist. West Columbia, June 3 to 18, Rev. J. E. Threadgill, evangelist.

Bonham Church has recently had a splendid meeting with Rev. Lee Hamric, evangelist. Rev. I. D. Farmer just closed a good meeting at Melissa. Evangelists Toney and Jones had a most successful meeting at Corsicana, while Ash Grove has had a wonderful revival, led by pastor H. A. Gregory. Many souls were blessed in these meetings and not a few members received into the respective churches.

The McKinney Mission is now a constituted church and a lot has been purchased in good location for erecting a church. They now worship in the court house, and have the City Auditorium for the Hamric revival. Pastor H. A. Gregory is surely God's man for this place; he has a noble little band and they have the respect and confidence of the town.

The Mexia Mission, under the efficient superintendency of Rev. D. C. Gafford is making wonderful progress; he went there a few months ago with nothing to lean on but the call, and the promises of God; now he has a commodious mission, well equipped, with living quarters in the rear; a special "Prophet's Chamber" for visiting preachers, and all out of debt. I had a delightful visit to his work recently and find that he is held in the highest esteem by the pastors and business men of the town. Any preacher passing through Mexia, send Brother Gafford an appointment and stop off for a service.

Houston church is making splendid progress; they have sold their tabernacle, with privilege to use it a few months while they build a church in a better location. I was with Pastor McGraw and his noble little church a few days recently in the interest of the building program, and the outlook is good.

I was with the Blossom church one night last week. Pastor James is enjoying the perfect co-operation of as loyal a band of Nazarenes as can be found anywhere; in spite of financial depression they went "Over the top" for the Publishing House.

Our youngest pastor on the District, Rev. Edward McCravy is doing excellent work at West Columbia, they have recently finished their little church building and have moved from the schoolhouse to their own home and the work is growing. This boy is pure gold and will, doubtless make one of our strongest pastors.

Some weeks ago wife and I had the pleasure of spending two days with Brother J. P. Roberts, Superintendent of Rest Cottage. We were greatly blessed with the spirit and encouraged with the progress of this great institution.

We had the pleasure of a few services of the Berachah Anniversary, and was greatly blessed by the gospel messages of Brother Huff and the inspiring singing by Rev. H. B. Wallin and wife from Chicago.

Let all our pastors take note of the date of our District campmeeting at Peniel, August 3 to 13. We are praying and planning for a great meeting; every pastor should attend if possible.

P. L. PIERCE, Dist. Supt.

EVANGELIST HAMRIC IN BONHAM, TEXAS

At this report I am in Bonham with Pastor Redwine and his church, in a good revival of old-time religion. Souls are praying through almost every service. We are having some old-time Methodist and Baptist shouting, such as we had in former days. Brother Redwine is a good pastor and is doing a good work in Bonham. He has a good church and a fine people to serve. Pastor and church appreciate each other, which means victory. Our labors together are pleasant.

Our next meeting will be Poteau, Oklahoma, June 2 to 18. We have a busy summer ahead of us. Expecting many souls for our labors.

LEE L. HAMRIC.

TO THE READERS OF THE HERALD OF HOLINESS

I have some good things to tell you this week. One of the best things the Lord has ever put on my heart is this: while I was with Brother Upchurch, of Arlington, Texas, I found out that every room in the great Berachah Home was full and they had just received twenty applications and had to turn them every one down. Out of these twenty little heart-broken girls that made an application for a place in that home, two of them were only 13 years old. One of them has already become a little mother and the other one that is 13 is now locked up in a county jail; and out of the twenty, five of them were in jail. There are two of them only 13; there are four of them only 14; five of them only 15, and when we think of this awful wreck of young womanhood, it is enough to break our hearts.

The Lord put it into my heart while I was there to raise a fund to build a beautiful 10-room cottage on these consecrated grounds to erect a home to the name of my old mother, who went to heaven on the 20th of October of 1921, at the age of 88. Her name in full is to go over the door of the cottage. Her given name was Martha. "The Martha Robinson Cottage," will be over the door; while this one will not be used by mother, she is now in the beautiful city above; it will not be used by this old preacher, but, beloved, if we can erect a beautiful cottage there to the memory of my old mother that will furnish protection for twenty little heart-broken girls, this will be as good work as can be done in this world.

When we think of these little lassies in jail, away from home and mother, it's enough to break our hearts, and I believe that I have enough friends scattered over this country that will read the different papers that I am going to give a write-up in, to send enough money to Rev. J. T. Upchurch, at Arlington, Texas, to erect this home and furnish it. I think seven or eight thousand dollars will build a beautiful home there and furnish the rooms. Glad to say that on last Sunday I presented this in the First Church of the Nazarene in Dallas, Texas, and the first man to make a gift was a beautiful Presbyterian elder and he started the subscription list with \$100 and paid \$50 of it before the sun set. The next gift was from a rich Methodist brother and he gave \$100. Then I presented it in the afternoon in the First Methodist Church of Arlington and also at the First Presbyterian Church in Arlington on Sunday night, and during the day we raised a little over \$500 for this cottage. Then I am sending letters to the *Pentecostal Herald* and the *Christian Witness* and *God's Revivalist* and also to the *Crusader*, asking them to give me a little space that I may reach the multitudes that they may send their offerings at once to Brother Upchurch.

Now, beloved readers, you think of it, if you had a precious little girl locked up in a county jail, don't you think you would be willing to spend as much as \$1.00 to get her out, and if my friends will send in an offering of as much as \$1.00 each to Brother Upchurch, in Arlington, Texas, at once, he will go to building this cottage and in a few weeks this home will be ready for these precious little lassies. Do not say you can't give something. We have been putting on some heavy drives, and doing our best for foreign missions and to go "over the top" with our Publishing House, which we are going to do by the grace of God, but there are simply thousands of good people that read the HERALD OF HOLINESS who can put \$1.00 in this beautiful cottage to the memory of my precious old mother.

My mother was a Presbyterian and believed "once in grace always in grace" and to my knowledge for over fifty years mother lived in grace. The last night mother lived they asked her if she wanted them to wire to Buddie to come. She said "Oh, no, children, Buddie is holding a meeting and what if he was to come to me and a dozen souls would be lost," and, sure enough, beloved, the very night that my mother went to heaven twelve men knelt at my altar and were beautifully saved and about the time my altar service closed that night my mother laid down her frail, beautiful old body and went up and put on her beautiful crown and today she is walking the golden paved streets of the New Jerusalem, shouting the praises of our blessed Lord.

I don't want to bother you with a long letter, I just want to let you know what we want to do and I believe that you are going to help me to erect that cottage. A thousand blessings on every precious soul that will help me to build a cottage to take care of these twenty little girls that are homeless, friendless and penniless. They have lost their all, but if they can be put under the influence of those workers in the Berachah Home they are sure to give their hearts to Jesus, for Brother Upchurch and his precious wife have rescued nearly two thousand little lassies and have caused the song birds to go to

singing in their hearts again. They have now more than forty lassies as beautifully saved as anybody I have ever met in my life. They know how to walk and talk with God. Their little hearts have been broken and they know what love and sympathy means and we are going to trust you to help us build this cottage, and whatever you can send, if it's \$100 or \$5.00 or \$10.00, send it to Brother Upchurch. Of course, if you can't send but 50c, send that along, just a few thousand people to give 50c each would build the cottage, and the more that will help the better it will be, because every one that invests in it will then pray earnestly that God will save every little lassie that goes into that home. I leave this on your hearts, knowing that you are going to help me.

In perfect love and all for Jesus,
BUD ROBINSON.

POUNDING THE BOULDER

We just closed a three Sundays' meeting with our church in Boulder, Colorado. As our people at present have no church building, they worship in an upstairs hall. The meeting was held each week night in the Presbyterian church, Sunday morning in the Nazarene Hall and Sunday afternoon and evening in the Congregational church. These churches are among the largest in the city and their buildings were turned over to us for our meeting gratis.

Rev. Wilbur Parker is our pastor at this place and he is a wideawake young man, formerly of the Ohio and Idaho Districts. He advertised the meeting well. The newspapers stood by us and helped to boost the meeting and make it a success by giving us splendid writeups. In fact we have never been treated better by the press than in Boulder. Daily front page columns were devoted to our campaign. The editor of the *Boulder News-Herald* attended the meetings and several times wrote editorials regarding the meetings. He also sent the evangelistic party to the best hotel for a dinner at his expense.

The crowds were good but there was never a crowded house. It was really a "Boulder" and quite hard to crack so we just pounded away. The Colorado State University is located there. Those who have had experience in school towns know that there is plenty going on and not many people who are religiously inclined.

There were several seekers, nineteen at the altar the closing service and sixteen received into the church. On the last day of the campaign thirty-nine hundred dollars was raised in twelve months' pledges to start a basement and new church. The church has beside that, five hundred dollars in cash which they received from the sale of some other property. Forty dollars was cheerfully given the pastor as a love offering. The Evangelistic party was entertained nicely, and well taken care of financially.

Brother Parker is well liked by his people and has the respect of the people of the city. A building committee was appointed at once and they expect to be worshiping in their own church home before the "frost is on the pumpkin and the fodder is in the shock."

Prof. Kenneth Wells and wife of Indianapolis had charge of the music of the campaign and to those who know them—"nuff sed."

Yours to keep the vision.
U. E. HARDING.

EVANGELISTIC REPORT

We just closed a grand service at Collinsville, Okla. The Christian church folks let us have their large church for six nights to conduct our services in till we could fit up a nice large hall. We then moved into the hall which is located on one of the main streets of the city. The Lord began to bless the saints, and sinners fell at the altar and prayed through in the old-fashioned way, and believers were sanctified holy. Many folk got to the Lord in this meeting. The finances came easy.

We had a great healing service on the last Sunday afternoon. Five came to the altar and were healed. If it is not a sickness unto death the Lord will heal as in the days of old. Faith is what we need in this day.

As Brother Whitney, our beloved District Superintendent could not come at this time we organized them into a mission, and Rev. Kennedy, one of our Nazarene preachers will have charge of them until they can be organized into a church.

As I had two other meetings on hand I could not tarry here longer, so you can write me at Inola, Oklahoma, if you need my help in a service. Pray for us at this place.

F. L. McDONALD.

Answered Prayer

Healed by the Great Physician

We consulted a doctor concerning my physical condition and he said I must have an operation. But we neglected it for eight or nine years, during which time I was continually taking some kind of "patent medicine" or medicine from some doctor. We finally decided to submit to an operation, but because of the long delay the physician could only promise temporary relief. A year or two later, the doctors diagnosed my case as diabetes, with high blood pressure and heart trouble, the case was so acute that from May until September, I slept out on the porch under wet sheets all night, and wore my clothes wet during the day. Then the doctor discovered I had a goiter, of the worst form. With all these complications they said I could not live through another operation. I then took a severe case of tonsillitis; when I was able to be up the doctor said I must have my tonsils taken out, but the day I was to go to the hospital, I took the flu.

Some few months later, God through His great love for me, sent Rev. J. W. Montgomery, of Plantersville, Miss., this way to tell me of the Great Physician who could heal all diseases. I had suffered so much, that I had no desire to live. On May 6, 1920 a healing service was held. Four others, besides myself were anointed, hands were then laid upon us and we began to pray. I finally was just as willing to live, as I was to die, then it was that God for Jesus' sake touched my body, and I knew He had healed me. I was converted at the age of sixteen, and joined the Methodist church. I was sanctified in May, 1907 under the preaching of Rev. I. M. Ellis, and joined the Church of the Nazarene in August, 1908. Have witnessed several cases of divine healing since I was healed, one even more miraculous than my case.

Trickham, Texas MRS. BEULA KINGSTON.

Definite Answer to Prayer

Four years ago I was afflicted, with what three doctors said was an incurable throat trouble. I was then staying with Brother and Sister J. C. Scott at Bellingham, Wash., and my dear Sister Scott prayed for the healing of my throat, and our God definitely answered prayer.

Fourteen months ago, I was taken suddenly ill, my life hung in the balance. My daughter sent a letter to Brother and Sister J. C. Scott, now of Seattle, who prayed for me, and also made my request for special prayer known at the church. This request was made the middle of the week, and the next Monday morning I was healed. Praise the Lord for His saving, keeping, and sanctifying, and healing power. I can always testify to His wonderful love and care.

Bellingham, Wash. MRS. L. P. SMITH.

A Friend in Every Time of Need

Have I had definite answers to prayer? Indeed I have, and give our Lord all the glory.

I was a fiend for dancing and movies, and at the time of my conversion, I could see no harm in these things. Immediately afterward, I prayed: "God, if these things are wrong in Thy sight, remove the desire for them from my heart." Later I passed a dance hall where a fine orchestra was playing all the late dance music and I was more than surprised to find I had no desire to join the dancers. Since that time, nearly eighteen months ago, I have had absolutely no desire for either the dance or the movie. Hence, I know it is wrong in the sight of God to attend these worldly places of amusements.

After a general breakdown, the doctor said I could do no heavy work for a year, at least. After taking the matter to God, and asking Him for energy and strength, I did a big washing, and have done all the work including laundry, and most of the sewing for a family of six or eight, beginning in a week after the doctor's instructions.

One of the best optometrists and opticians in Portland ordered me two pair of glasses, one for close work, and one for general wear, and said I would have to wear them the rest of my life. I wore them about six weeks, and after a season of prayer, laid them away, and I have read a great deal, beside other close work, without putting my glasses on in over a year.

Have had many other answers to my prayers. He never fails in a time of need, if we but ask Him. It is truly wonderful to have a Friend to whom we may go in time of need, no matter how great or how small that need. Praise His name forever, that He saved me and brought me out of the darkness of Christian (?) Science teachings into His marvelous light.

Goble, Ore.

EDNA E. MORVEE.

Among the Churches

CAMBRIDGE, MASS.

—We have met with a very great loss in the removal of our late beloved pastor, Rev. J. N. Short to his eternal home. He was the founder of our church and our pastor for more than twenty-five years, and to the most of us, he was a real spiritual father. Many of us feel the loss as keenly as if it were the loss of a parent. He will always live in our hearts and his wise counsels will ever help our footsteps on the way to the eternal city. We can report progress as a church. God is blessing us abundantly both spiritually and financially, and our hearts are greatly encouraged. Our new pastor, Rev. W. E. Smith, is being used of God to stir us up by preaching a full salvation from all sin and worldliness, and our people are reaching out for a richer and deeper experience in Christ. We are praying and holding on to God for a great revival. We are bringing all the tithes into the storehouse and claiming the blessing. God is leading and blessing our women in their missionary efforts. At the last meeting of the Woman's Auxiliary held last month, Sister Thatcher returned missionary from Japan addressed the meeting and all were helped. A Young People's Society has recently been organized and good results are expected.—A. R. Shepherd, Church Reporter.

JONESBORO, LA.

—We are glad to report victory for the Jonesboro church. The blessings of the Lord are upon us, and though few in number there is blessed unity and fellowship and we are moving on. Praise the Lord! We had the great privilege of having Prof. B. D. Sutton and wife with us in April. They gave out the messages in sermon and song with power and glory. Many hearts were stirred, and while no one yielded to God at this time, it was a blessed good meeting in many ways. Pastors of other churches dismissed their congregations and assisted us and enjoyed the good true messages and sweet gospel singing. The church was greatly blessed. May God bless these consecrated and talented servants of His as they travel this old country over in His service.—Mrs. M. Sutton, Reporter.

LOOMIS, S. DAK.

—We closed a very good meeting in the Loomis church last Sunday evening, May 28th. Evangelist Lewis Bachellor of Michigan was with us three Sundays and God made him a great blessing to our people. His preaching was clear, logical and in the demonstration of the Holy Spirit. Our District Superintendent, Rev. M. T. Brandyberry was with us the first two weeks of the meeting and led the singing. He and Brother Bachellor also sang special songs which were greatly enjoyed. Brother Bachellor's beautiful music on the violin was a drawing card for the meeting. Though it was a very busy season, it was the best attended meeting through the week of any revival we have seen conducted in Loomis. We can not report a large number who were either converted or sanctified in the meeting, but there were a few thoroughly saved. One man who had not been inside of a church for years, got under such conviction that he could not sleep at night, and prayed through the day in the corn field for God to have mercy upon his soul. He and his wife came to the altar and were wonderfully converted. There were several young people who came to the altar but not all were willing to pay the price and go through. Rev. Collar and wife, pastor of the Plano church, and Rev. Tittmore and wife of Mt. Pleasant, and their people attended the meeting quite regularly and their prayers and co-operation were a great blessing to us. God helped us financially. A liberal offering was given the evangelist, also an offering for the pastor, and one hundred fifty dollars pledged toward church expenses. Loomis is considered by all on this District, as a very difficult field but so far as I know we plan to push right ahead and gain new territory. We believe better and greater days are ahead for this little church. We are encouraged to push the battle.—Mrs. Lida Brandyberry, Pastor.

MALDEN, MASS.

—This spring has been a busy season for the Malden church, and a time of growth under the blessing of God. We entertained the District Assembly and the testimony was heard on all sides that this was the best Assembly that the New England District has ever had. It was a wonderful time for the Malden church, giving inspiration to our own people to go on and accomplish greater things for God, while the crowds who attended the services and the fine music and preaching attracted attention throughout the city and gave the Church of the Nazarene a prestige here which was to the glory of God. We praise Him for the marvelous blessing that has rested upon our denomination and pray that His will may continue to be worked out in our midst. Thirty new members have been

SUNDAY SCHOOL LESSON REFERENCES

June 18. THE DOWNFALL OF JUDAH. LESSON: 2 Kings 25:1-21.
Golden Text: Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6:7.
Devotional Reading: Psalms 137:1-6.
June 25. REVIEW, JUDAH'S PROSPERITY AND ADVERSITY.
Golden Text: Blessed is the nation whose God is the Lord. Psalms 33:12.
Devotional Reading: Psalms 65:1, 2, 8-13.
July 2. EZEKIEL, THE WATCHMAN OF ISRAEL.
Lesson: Ezekiel 2:1-3:27.
Golden Text: Seek ye the Lord while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:6, 7.
Devotional Reading: Psalms 121.
July 9. DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM. LESSON: Daniel 2.
Golden Text: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. 11:15.
Devotional Reading: Isa. 11:1-10.

received into the Malden church since the first of the year, some in full connection by letter or on confession of faith, and a few on probation. Nearly always we have something special to which we may look forward. Just now it is the District Campmeeting at North Reading which fills our hearts and minds with anticipation of good things to come. The men of the church—as many as can—are working every spare hour to get everything in readiness for the grand opening on June 23d. We are to have a Malden House on the grounds this year and it will take much work and sacrifice to get it finished on time, but we have men who are never afraid of hard labor and with God's help and blessing the building will be ready when needed. Our Sunday school is doing well in attendance and offerings. With thankful hearts we read in the HERALD of HOLINESS about God's blessing in other places and it is with gratitude that we write to you telling of His goodness to us.—Bertha M. Todd, Secretary.
ANTLERS, OKLA.

—The fight is still on in Antlers, the Devil with his combined troops is offering a stubborn resistance. We have just finished a 13 days' onslaught led by Dr. Jeffries, evangelist of Peniel, Texas, and J. Warren Lowman and wife of Oklahoma City. Brother Jeffries' messages were spiritual, impressive, and convicting. Brother and Sister Lowman seemed to be at their best. May the Lord bless them as they sing the gospel. The blessed Holy Ghost manifested his presence at each service. There were 48 in the altar; 11 prayed through to victory, for which we give God the Father, Jesus Christ the Son, and blessed Holy Ghost all the glory. Truly Dr. Jeffries is a great preacher but is in bad health; had the doctor with him here several times; pray that God will undertake for him. Our fight is hard here. Pray that God may keep us humble, true and obedient, and ever at our post of duty.—J. Sam Martin, Pastor.
AMITY, ARK.

—These are truly good days here. God is blessing us in spite of hard times and opposition. The Devil has it in for us, but that only proves that we are doing something against his cause. One of our young men, sixteen years of age, who has a call to preach, and has been struggling over it, gave up to God, and last Saturday evening, took his Bible, and went up to the public square, opened his Bible and preached holiness for about an hour to a large crowd on the street. He then preached Sunday night in the church and God helped him wonderfully. Last Sunday the power of God came on us

in the Sunday school and it seemed like a campmeeting. A large number of souls have prayed through this year. We give God all the glory. The Devil is putting up a fight but, through Christ, we shall conquer. "Amity for God" is our motto. Pray for us.—C. C. Dipboye, Pastor.

MENA, ARK.

—The Lord is blessing our work at Mena, and we are encouraged to press the battle for the lost. People are being saved at our regular services; four in the fountain last Sunday. We are planning to have the Missionary program the first Sunday in June, which has always proved a great blessing to our people. Many blessings on the HERALD of HOLINESS.—A. M. Gilbert, Pastor.

BROOKLYN, N. Y.

—We have just closed one of the most successful campaigns that this church has had in years. For spiritual uplift and power, eternity alone will reveal what it has meant to us all. Sister Carrie Sloan of East Liverpool, Ohio was our special evangelist. The meeting started May 14th, and closed Sunday the 28th. The congregations were surprising in numbers. Many strangers and visitors attended and the community around the church was well represented. This meeting has meant much to us in the way of new material to work upon. Seekers were at the altar in many of the services either for pardon or purity and the church itself was lifted to greater zeal, increased interest and stirred to a greater burden for the lost and dying. Sister Sloan's messages were stirring, heart-searching, melting and touching. God blessed her to us in a marked way. We took an offering for the evangelist of over \$200.00. The last Sunday we took in 13 new members, making 64 since April 1st. We are moving on to victory and expect that God is going to give us the greatest revival and landslide that Brooklyn has ever seen. We are planning for aggressive summer work and in the fall to settle in for mighty things for the next winter. Come to the church of the common people with a friendly welcome. Amen! Glory!—G. Howard Rowe.

HOLDENVILLE, OKLA.

—These are days of hard labor, and a trying time for the church at this place, but we know that God still lives and we are learning to lean heavy upon His strong arm. Since coming to this place we have been able to lead a few souls to God, and have made many friends, many of whom are the leading people of the town, but we have been somewhat handicapped because of our poor location for our church tabernacle, as we were almost out of the city limits. But we are glad to say that God has helped us to secure a four year lease on a lot just three blocks from the center of the business part of town with an expense of only \$120.00 to be paid \$30.00 annually, and what is almost causing us to have spells, is, we have our tabernacle already moved onto the new lot, and one of the lumbermen of the town has given us paint to paint it, and of course we feel like shouting, Amen! It has been a struggle for us to exist, as we only have four male members, but we are still holding to the ropes and keeping all on the altar. We have a fine class of young people who attend our services. We have been much in prayer for them, and tonight we had the privilege of seeing three of them kneel at the altar and pray through to God. We give God the praise for every trial, test, and hardship that He has brought us through, and we thank Him for blessed victory just now. My dear companion, who has been dangerously ill since January, is now improving, and has attended some of the services of late. We take courage and press on.—J. C. Hafley, Pastor.

ALEXANDRIA, LA.

—Dr. R. T. Williams, General Superintendent has appointed Rev. C. E. Woodson to fill the unexpired term of Rev. Stephen B. Williams, District Superintendent of the Louisiana District. Brother Woodson is also pastor of the Church of the Nazarene here at Alexandria. God is wonderfully blessing the work at this place. The Sunday school has almost doubled its membership. Had a wonderful service Sunday night, and two seekers at the altar; received one member into the church. We are now building some new seats for the church, and are looking to God for a great revival here July 1 to 9. We expect Alexandria to be one of the strongest churches in the state. We ask the prayers of the saints for the work in this state, and especially in Alexandria.—J. J. Thompson, Sunday School Supt.

INDIANAPOLIS, IND., NORTH SIDE CHURCH

—This church was organized August 28, 1921, with a membership of 65; since then we have built a splendid basement with a seating capacity of 325. A few months ago Brother and Sister E. E. Turner, formerly pastors at Muncie took charge of this church. At the time of their coming, our Sunday school had an attendance of about forty, and the offering was from two to three dollars. On May 14th, the attendance was 101, and May 21st, 123 were present, with an offering of \$8.50. Real in-

HOLINESS CAMPMEETING

August 31st to September 11th

Jacob's camp at Highland Campground, Springer, Ill.

Workers: Rev. W. R. Cain and Rev. E. E. Shelhammer.

Song leaders, George and Effie Moor.

For further information write Jacob Fleck, President, Enfield, Ill., or Frank Doerner, Secretary, Norris City, Ill.

terest is being shown by every member. The harmony and unity displayed can only mean success for the Master. Praise His holy name. The attendance at prayermeeting and the regular services has almost doubled, with testimonies of God's great saving and keeping power, on almost every lip. In our recent three-weeks' revival we had 25 seekers, with some genuine conversion and fifteen were taken into the church. A Bible study class has also been organized, and street meetings are being held every Saturday evening. Words can not tell how much we appreciate Brother and Sister Turner. We have Brother Agnew with us assisting us in raising money for our building fund. Our present indebtedness is about \$2,000, and if successful in raising this amount we shall soon begin work on the church building. The tent meeting for this summer will start July 23d, and continue to August 14th, with Rev. E. E. Curtis as evangelist. May God bless the bright future of this little church, and make it a real soul-saving station, is our prayer.—John L. Hildner, Secretary.

PITTSBURG, KANSAS

—We are still alive at Pittsburg. Rev. L. A. Windsor, our pastor, has organized a gospel team, and then a few of us got together and issued bonds, and bought a gospel car. The car is large enough to hold 25 workers. Every Sunday, we fill it with workers and go to the city jail and hold a meeting. We have permission from the Mayor to hold street meetings on any street in the city. Brother Windsor preached last Sunday at the jail. There was good music and singing, and definite and touching testimonies by the workers. Two boys knelt at the altar and claimed victory. This one meeting was well worth the price of the gospel car, which we value at \$2,200. Praise the Lord, we feel that with our gospel car we can fill a great need, as there are many people here who never hear the gospel. We are going to hold meetings at the mining camps around here, and then we have permission to hold services at the county jail at Girard. Rev. Roy Hollenback and wife of Clarence, Mo., were with us in a campaign recently. Brother Hollenback is a man of God, and did some good preaching. We are having good crowds here at every service, and have good singing and music, with Brother Roy Shaffer chorister. We are going over the top for God. Remember us in your prayers.—Reporter.

FAIRMOUNT, ILL.

—Fairmount church is still on the map and is moving up the line for God, and bearing a burden for the lost. We have recently closed a meeting with Rev. R. L. Morgan as evangelist, in which a number of people bowed at the altar of prayer and a few really got through. Praise the Lord forever. The revival spirit is still on and altar services in our church are still common occurrences. Our Sunday school is increasing in attendance and interest, and the blessing of God is upon it. We have an attendance now of 45 or 50. We are expecting great things from God.—Harry James, Pastor.

ELK CITY, KANSAS

—We started our meeting at Oakhill church April 30th with Rev. W. E. Miller of Winfield, as evangelist. Regardless of the hindering causes, our God gave us victory. We had five seekers; four happy

HOLINESS CONVENTION

July 1st to 4th

This convention will be held at Jacob's camp, Highland Campground at Springer, Illinois,

Workers will be Rev. Albert Johnson, Macedonia, Ill., and Rev. L. E. Williams, of Wilmore, Ky.

For further information write Jacob Fleck, President, Enfield, Ill., or Frank Doerner, Secretary, Norris City, Ill.

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finders, and one case of definite healing, for which we praise Him. The church was strengthened, and one new member received into the church. We were delighted to have Brother Miller with us, and consider him a man of God and a forceful preacher of the gospel. We closed the meeting at Oakhill May 10th, to start at Elk City, the 14th. Pray for Elk City; this place needs God.—Mrs. Gladys Davis, Pastor, Oakhill.

JOPLIN, Mo.

—We have just completed a basement for a large church building, and are holding our services in the basement until the church is finished. We have just closed a successful revival with Mrs. Bessie Williams of Fort Worth, Texas. She is a great evangelist. Brother W. I. Deboard is our pastor, and is the best yet. He preaches the whole truth, and lives as true as he preaches. We have a membership of 85, and one of the best Sunday schools in the state. Our church is a soul-saving station, and we desire your prayers that the Lord will help us to do all we can to get the truth to the people.—A. W. Laughter.

SYLVIA, KANSAS

—God is truly blessing us in our work here. Just closed a great revival at the church with Rev. C. J. Garrett as evangelist. God did bless him in preaching the Word. I have never labored with a more consecrated man. I consider him one of our best evangelists. We had about thirty pray through, and eight additions to the church, with more to come in later. We have been here with this work five months, and have received twenty into the church. Have had about sixty-five professions of pardon or purity. May God bless the HERALD of HOLINESS. I think it is the greatest paper published.—A. F. Daniel.

TOLEDO, OHIO, EAST SIDE CHURCH

—We just closed a glorious revival of special meetings with Evangelist Minnie Morris, and by the grace of God, we expect to keep on pushing the battle for the extension of His kingdom. Our Brother Chilton, District Superintendent met with us April 9th, and organized a Church of the Nazarene. We surely have a great field in which to work, for this is the only place of worship on the east side where the pure and undefiled gospel is preached, amid a population of more than 60,000. We truly praise God for our pastor, Rev. H. G. Tovey. The presence of the Holy Spirit has been felt in a mighty way and many souls have prayed through to victory, for which we praise God. We now have a membership of twenty-nine. We enjoyed having Brother Ray Dunkin with us during our special meeting. He had charge of the singing, and his presence was a real inspiration to all. Our faith is increasing constantly, and we are trusting God for great things. Rev. John T. Hatfield will be with us in another campaign July 4 to 23.—Mrs. C. A. Reep, Sec.

CORSICANA, TEXAS

—We have had a good meeting which closed May 21st. I do not know just how many professions we had, but there were nearly a hundred at the altar; and seventeen united with the church. Rev. C. E. Toney, of Magnolia, Miss., did the preaching, and he did it well. Brother Knox Jones and Brother James Farman led the host in song, and sang special songs, accompanied with the guitar and mandolin. They are a good and safe band of workers.—M. W. Burgess, Pastor.

NOTES AND PERSONALS

Rev. G. L. Gibson, of Quanah, Texas announces a revival meeting beginning June 2d and continuing over three Sundays with Rev. A. G. Jeffries, preacher in charge. They are planning to organize a Church of the Nazarene at Quanah. Remember them in prayer during this meeting.

Rev. E. E. Wiggins, has been supply pastor for five months at Portsmouth, Ohio. Brother Wiggins is now open for calls to the evangelistic field. His address is 205 Pear St., Richmond, Ind.

In the pastoral arrangements of the New England District, Rev. Lura A. Horton was listed as pastor of the church at Bristol, R. I. Notice is received at the office from Rev. Horton that the plans were not carried out and that she is not pastor at Bristol, and her address is 29 Broad Street, North Attleboro, Mass.

"I am now free to accept calls for meetings with any of our pastors. Have resigned as Superintendent of the Holiness League, having served them 16 years. R. A. McCann, The Ardmore, Indianapolis, Ind."

Rev. Wesley Sirman, Gandy, La., is a member of the Louisiana District, and announces open to calls for meetings on Louisiana, Arkansas, or Texas Districts.

Central Holiness University, which is an interdenominational institution, located at University Park, Oskaloosa, Iowa, is now launching a campaign to make C. H. U., a greater University—strong financially and strong educationally. The need of larger equipments to take care of the many students looking toward C. H. U., and the necessity of an endowment fund that the institution may be listed as an accredited school, has become imperative. The campaign is for \$500,000, and the city of Oskaloosa, of which University Park is a suburb, will raise \$200,000 of this amount, and the institution is calling upon its many friends in the holiness movement to raise the balance, \$300,000. The graduating class this year is the largest in the history of the institution, which has been in operation fifteen years. It also has thirty missionaries who are in active work in the foreign field, with scores of evangelists and Christian workers in the home land.

Prof. S. S. White states that the meeting is starting off well at Comanche, Okla., and that God is giving liberty in prayer, and song, and preaching. Brother White writes for a roll of sample copies of the HERALD of HOLINESS, and offers to do all he can for the HERALD.

W. M. Sewell, of Waco, Texas, adds a postscript to his book order, and says: "Our church work here is moving on. Some one gets blessed of the Lord in almost every service. We are doing a good work in the jail services, and cottage prayermeetings."

Every noble life leaves the fibre of it interwoven forever in the work of the world.—RUSKIN.

"Kindness is a fragrant flower we all may wear."

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REQUESTS FOR PRAYER

Brother D. E. Breland, of Leakesville, Miss., is in a serious condition and can not recover unless God undertakes for him. Please pray for Brother Breland's immediate and complete recovery, if it be God's will, also remember Sister Breland in prayer.

Mrs. E. B. Davis, of Lepanto, Ark., requests prayer for the special meeting beginning at Lepanto, July 1st, and that a Church of the Nazarene may be organized. Mrs. Etta Brown, of Carrizo Springs, Texas, also requests prayer for a revival meeting at Carrizo Springs.

A widowed mother of five children of Franklin, Va., requests prayer for her family, and especially an afflicted daughter that she may be healed and her husband saved.

"We request the prayers of all the saints for our revival meeting which convenes June 23 to July 9. Mrs. Bessie Williams evangelist. G. R. Dosier, pastor, Grand Saline, Texas."

"I request your prayers that God will undertake for me at this time of need. I must have divine help. Also pray for an invalid brother who has been ill for more than a year. I should appreciate a card from each one who promises to pray for me. Elva Hughes, Letona, Ark."

"Please pray that God may sanctify me holy, and that my husband may be sanctified also. Lizzie Gosney, Denison, Texas."

**PASTORAL ARRANGEMENTS
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Free sample copy of any or all of these Sunday school periodicals will be sent on request.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

**WEST NEBRASKA
HOLINESS CAMPMEETING**

The West Nebraska Holiness Association will hold their Twentieth Annual Campmeeting at Kearney, Neb., August 17th to 28th.

Workers will be Rev. Geo. Bennard, Rev. J. E. Aycock and wife, and Mrs. R. M. Reynolds.

The Association will furnish tents free to all who place their order by July 15th, and who will agree to remain at least one week. Each tent must accommodate three or more persons.

For information write:

- B. H. Patterson, Kearney, Neb.
- A. H. Hughes, Litchfield, Neb.
- R. M. Reynolds, Burr Oak, Kas.

TELEGRAMS

HERALD OF HOLINESS: Oakland, Calif. Great Publishing House victory rally at Northern California District Assembly. District assumes twenty-five hundred dollars. Today raised in personal pledges twenty-one hundred dollars. Greatest Assembly in history of District. Closed with salvation and victory. L. A. REED, *Local Pastor.*

HERALD OF HOLINESS: Slick, Okla. Home Missionary Campaign closed with victory. One hundred thirty-five professions, 39 charter members. Lots purchased by church. F. R. MORGAN.

HERALD OF HOLINESS: Pittsburgh, Penn. Splendid missionary offering. Fine program well rendered. Pittsburgh Church of the Nazarene taking on new life. Splendid spiritual atmosphere with a beautiful spiritual unity. Rev. Charles Brown of Chicago Central District called as pastor. Rev. Geo. Ward supplying two weeks. REV. GEO. WARD, *Evangelist.*

HERALD OF HOLINESS: Crawfordsville, Ind. Nazarenes purchased Presbyterian church property for \$10,000. Great opening June eighteenth, morning, afternoon and evening. Brother T. H. Agnew leading campaign. REV. MERTIE E. HOOKER, *Pastor.*

HERALD OF HOLINESS: Albuquerque, N. Mex. Ninth New Mexico District Assembly excellent. Marvelous harmony. Dr. Reynolds much loved and appreciated. Rev. C. W. Davis unanimously re-elected District Superintendent. His wife District evangelist. Spiritual efficient workers. Thousand each for Publishing House, Foreign and Home Missions—slogan. Writer and wife engaged as evangelists. Revival beginning last night and following Assembly. EVANGELIST E. ARTHUR LEWIS, *Reporter.*

HERALD OF HOLINESS: Jasper, Alabama Rev. A. B. Anderson having served us faithfully two years without a vacation, we have granted him one month off to be taken when he chooses, which time can be secured for evangelistic work. He is a strong preacher and good singer. We heartily recommend him to any camp or church needing either. Write or wire him Jasper, Ala. Jasper Church of the Nazarene J. W. RANDOLPH, *Sec'y of Board.*

HERALD OF HOLINESS: Ft. Worth, Texas We are arranging a solid slate for the summer and fall and will have with us Miss Hester Fisher, one of the most excellent soloists and choir leaders in the south. We have an open date in July and one in August. OSCAR and NETTIE HUDSON, *Peniel, Texas.*

HERALD OF HOLINESS: Topeka, Kansas Our revival services in Oakland with Rev. A. F. Balsmeier has been with a good spirit and a sign of good will among people. Some confession of faith. The latter part of month we intend to drive our truck in north Topeka and pitch tent for few weeks following our Oakland meeting. Rev. Balsmeier has open date. His preaching here has met approval. REV. C. P. CLAYTON.

HERALD OF HOLINESS: Cherryvale, Kas. Another new camp organized Cherryvale, Kansas, by the Southeastern Kansas Group—July 14 to 25; looking to God for great things to take place at this camp. Let the saints pray much. L. L. ISAAC, *Pres. of Camp.*

DIRECTORIES

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N. F. REYNOLDS.....Kansas City, Mo.
Office, 2905 Troost Avenue.
Residence, 10 Summit St., Haverhill, Mass.

SPRING ASSEMBLIES

So. Calif. (Redlands, Calif.).....June 14 to 18
Eastern Colo. and Wyoming (Greeley, Colo.).....June 21 to 25
Western Colo. and Utah (Montrose, Colo.).....June 28 to July 2
The Assembly program will begin Tuesday evening with a rousing inspiration service at 7:30 o'clock. Except the New Mexico Assembly which will begin Wednesday night. The first Session for Assembly business will begin 9:00 a. m., following opening service.

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

ASSEMBLIES

Alberta, Canada (Edmonton).....June 28 to July 2
Manitoba-Bask.July 12 to 18
Chicago Central (Darien).....Aug. 30 to Sept. 3
MichiganSept. 6 to 10
Kansas (Topeka).....Sept. 12 to 17
Western Oklahoma (Woodward).....Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville).....Oct. 4 to 9
ArkansasOct. 11 to 15
Louisiana (Alexandria).....Oct. 18 to 22

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1850 North Sierra Bonita Avenue
Office, 2905 Troost Ave., Kansas City, Mo.

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A CONFESSION

God has shown me that I have sat in judgment and have been too critical of my brethren. I abhor compromising, and have been very determined to not do it, but in carrying out this policy, I have not always used wisdom nor been as charitable as I should have been. For these things, I owe my brethren a humble apology. Forgive me. The past is all under the blood. By His grace my life and ministry shall be different after this.

Yours for second blessing holiness.
L. R. BUTCHER, *Nampa, Idaho.*

BLANK FORMS

Local Preacher's License, 12 for 40c; 12 for 25c; 5c each. Transfers for Advisory Boards, 12 for 40c; 6 for 25c; 5c each.
E. J. FLEMING, *General Secretary,*
2905 Troost Ave., Kansas City, Mo.

If you plan on going anywhere to a meeting, or taking a vacation this summer or fall,

COME TO DENVER, COLO-RADO, AUGUST 13-27

Write a card today for free booklet fully describing the great Cosmopolitan Meeting and giving full and complete information relative to rates, climate, speakers, etc.

Rev. A. G. Crockett, Pastor Naz. Church 1037 Kalamath St., Denver, Colo.

CAMPMEETING CALENDAR

June 4 to 18, North Dakota-Minnesota District Camp, Sawyer, N. D. Workers: Rev. Bud Robinson, Evangelist T. E. Beebe, Prof. D. L. Hutton, director of music. Order your tent at once. W. L. Breker, P. O. Box 362, Minot, N. Dakota.

June 4 to July 4, Freewater, Oregon. Workers: Fred St. Clair, George Edwards and Wife, singers.

June 16 to 25, The 50th Annual campmeeting of the Nebraska State Holiness Association, Epworth Lake Park, Lincoln, Nebr. Workers: Evangelists Thos. C. Henderson, and Foreman Lincelome. Song leader, Prof. C. C. Rinebarger. Leader of Children's Meetings, Mrs. Minnie Ludwig. For information, address, Rev. E. R. Ford, Sec., 1214 N. 27th St., Lincoln, Nebr.

June 23 to July 4, North Reading, Mass. Second Annual camp of the New England District Workers: Rev. S. W. Beers, Dist. Supt., in charge. Rev. John Matthews, Rev. J. B. McBride, preachers. Aeolian Quartet will have charge of music and children's meetings. For further information, write E. T. French, 10 Story Ave., Lynn, Mass.

June 23 to July 3, Plainview, Texas. Allie and Emma Irick, preachers.

June 28 to July 9, Wilmington Campmeeting Association, Wilmington, N. Y. Workers: George J. Kunz, W. Ashley, David Anderson, John Weightman, and others. Address, Mrs. Frank Warren, Haselton, N. Y.

June 28 to July 9, Alberta District Campmeeting, including District Assembly, Edmonton, Alta. Workers: Rev. R. T. Williams, D. D., and preachers of the District. For information apply, Pastor, Chas. E. Thomson, 11840 88 St., Edmonton, Alberta, Canada.

July 1 to 17, Beulah Tabernacle Meeting, Trout, La. Workers: Rev. Mary Bartlett, W. Talmage Methvin, singer, Rev. Mary Perdue. Address, Joe Taylor, Secy.

July 6-16, Pasadena, Calif. Southern California District Camp. Workers: Rev. James B. Chapman, D. D., and Rev. B. F. Neely, Miss Virginia Shaffer, soloist; Rev. Mrs. S. E. Galloway in charge of Children's services; Rev. W. C. Frazier, director of altar work; Mr. Harry Wenger, chorus director. —J. E. Bates, Dist. Supt., 1173 Bresco Ave., Pasadena, Calif.

July 7 to 16, Spring Park Campmeeting. Workers: Rev. A. L. Whitcomb, Rev. I. N. Toole, evangelists. Rev. S. D. Cox and Wife will have charge of music. H. A. Horner, Sec., Racine, Wis.

July 7 to 17, Canadian, Texas. Allie and Emma Irick, preachers.

July 7 to 19, Annual Tent meeting of the Summit County Holiness Association, Akron, Ohio. Workers: Rev. Andrew Johnson, and Rev. J. B. McBride, Prof. A. H. Johnston and wife, song evangelists, assisted by local help. Address, Rev. H. H. Davis, 951 Kenyon St., Akron, Ohio.

July 14 to 23, The Second Annual Camp, Syracuse, N. Y. Workers: Rev. W. A. Ashley, Rev. Geo. N. Buell, Rev. John Thomas, and others. For further information, write to Rev. W. A. Braman, Sec., Merrill-Sothe Bldg., Syracuse, N. Y., or Editor of The Way of Holiness, C. H. Cox, 330 E. Onondaga St., Syracuse, N. Y.

July 20 to 30, Annual Camp Oregon State Holiness Association, Portland, Oregon. Workers: William Kirby, S. A. Danford, and B. C. Dewey, evangelists. Fred Canady, song leader. Mrs. E. M. Arnold, conductor of the school of prayer. Miss Louise Pinnel, in charge of children's meetings. Address, Mrs. Catherine Dickey, 293 E. 34th, Portland, Ore.

July 21 to 31, Dahart, Texas. Workers: Rev. Allie and Emma Irick.

July 27-August 6, Paola, Kans. Fourth Annual Camp, Miami County Holiness Association, Workers: Rev. O. B. Ong, Mr. A. L. Crane, leader in song. C. J. Garrett, Pres. Order tents at once. Lloyd Waddell, Sec., Osawatimie, Kans.

July 28 to August 6, The 19th Annual Holiness Campmeeting under the auspices of the Church of the Nazarene, La Plata, Md. Workers: Rev. J. T. Maybury, Dist. Supt., and pastors of the District. For further information, address, Rev. J. H. Penn, Martinsburg, W. Va.

July 28 to August 7, Wonock Springs Holiness Campmeeting. Workers: W. Talmage Methvin, Rev. Mary Bartlett and Rev. Mary Perdue. Mrs. J. A. Wade, Sec., Magnolia, Ark.

July 28 to August 13, Union Holiness Camp, Whitcomb, Ind. Workers: Rev. and Mrs. J. W. Short, Rev. J. E. and Ada Redmon, Miss Cora E. Stanley, and Ralph Herring. Address, Mrs. Ada Redmon, Secy., Breckville, Ind.

July 30 to August 13, Chicago, Ill., 107th Street and Racine Avenue. Workers of National Reputation. For further information, address, J. Iva Hilyard, Sec., 357 West 63d St., Chicago, Ill.

August 1-13, Hastings, Nebr. Nebraska District Assembly and Camp. Workers: Rev. Bona Fleming, Dr. J. E. Chapman, evangelists. Dr. H. F. Reynolds, presiding officer at the Assembly. Prof. John E. Moore, of Los Angeles, Calif., song leader, Mrs. Minnie Ludwig, in charge of Children's Meetings. For information, address Rev. J. C. Walker, Sec., 917 W. 6th St., Hastings, Nebr.

August 3 to 13, Annual Holiness Campmeeting of the Pentecost Bands, Indianapolis, Ind. Workers: John W. Lee, Wm. Smith, F. B. Whisler, J. A. Schell, and others. Address, Mrs. Dora M. Leck, Franklin, Ind., R. 2.

August 3 to 13, Southwest Missouri Camp Association, Joplin, Mo. Workers: Rev. C. E. Roberts and Wife. C. C. Childers and Wife in charge of music. Convenient grounds for camping. Order your tent now. Address, Wm. A. Menneke, Sec., 419 N. Liberty St., Webb City, Mo.

August 3 to 13, The 10th Annual Campmeeting of the Miami Valley Holiness Association, Montgomery County Fair Ground, Dayton, Ohio. Workers: Evangelists W. R. Cain, and P. F. Elliott, and E. D. Sutton and wife. Regular ordained and licensed ministers and their wives may receive entertainment free by writing us before the opening of the camp. Tents and dormitory rooms at reasonable rates. Address, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

August 4 to 13, Wheeling Camp. Workers: Rev. L. W. Standley and Minnie E. Morris, evangelists. Burl Sparks, song leader. For information, write, Stella E. McRoberts, Hazelton, Ind.

August 4 to 14, Mt. Zion Camp, Hamlin, Texas. Workers: Allie and Emma Irick.

August 4-14, Maybee, Mich. Southeastern Holiness Campmeeting Association. Workers: Rev. A. L. Whitcomb, and Rev. John T. Hatfield. Good accommodations. Preachers and families entertained free. For information, write P. E. Palmer, Maybee, Mich. E. E. Mieras, Pres., Henry Angerer, Sec.

August 10 to 20, Annual Campmeeting of Western Kansas Layman's Holiness Association, Ransom, Kansas. Workers: Rev. J. G. Morrison, Rev. H. T. Davis, and Rev. F. R. McConnell and wife. For information, write to Lee Everhart, Pres., Ransom, Kansas.

August 11 to 20, Annual Holiness Camp, Washington-Philadelphia District, Leslie, Md. on B. & O. Railroad, above Baltimore. Workers: District Superintendent and pastors of the District, with Rev. Floyd Nease of Boston, and Rev. H. W. Sweeten of Ashley, Ill. Address, Rev. J. N. Nelson, Manager, Berkeley, Va.

August 11 to 21, Bivins Holiness Campmeeting, Bivins, Texas. Workers: Rev. H. A. Wood, Prof. A. H. Clayton, Rev. Mary Perdue, Rev. Mary Bartlett, and other local workers. Address, J. R. Manning, Pres.

August 13-27, Denver, Colo. Workers: Dr. C. H. Babcock, Dr. R. T. Williams, Dr. A. O. Henricks, Prof. Earl F. Wilde, and quartet. For additional information, address Rev. A. G. Crockett, 1037 Kalamath St., Denver, Colo.

August 13 to 28, Bonnie Camp, Bonnie, Illinois. Workers: Allie and Emma Irick, John Owen, and Prof. Moore.

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

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In remitting, send money order or bank draft, payable to Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

August 17 to 27, West Michigan Holiness Association, Hopkins, Mich. Workers: Rev. Fred DeWeerd, Rev. Chas. Slater, Leader of Young People, Mrs. Fred DeWeerd, Pianist, Harold Gretzinger, Dr. L. E. Heasley, Sec., Route 1, Holland, Mich.

August 17 to 27, Olivet camp ground, Kirik, Colo. Workers: Rev. C. E. Roberts, Rev. U. E. Harding, evangelists. Rev. J. E. Ransom, song leader and soloist. For further information, address, Rev. M. R. Dutton, Yuma, Colo.

August 17 to 27, Thirty-third Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. Geo. Chas. Babcock, Rev. A. P. Gouthey, Rev. Geo. B. Kulp, Mrs. Cora Lamb, Prof. A. H. Johnston and wife. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kansas.

August 17 to 28, West Nebraska Holiness Association, Kearney, Nebr. Workers: Rev. Geo. Bennard, Rev. J. E. Aycock and wife, and Mrs. E. M. Reynolds. The Association will furnish tents free to all who get their order in by July 15th, and agree to stay one week or longer, and there must be three or more in one tent. For information, write, B. J. Patterson, Sec., Kearney, Nebr.

August 18-27, Normal, Ill. Annual Camp, Central Illinois Holiness Association. Workers: Frank E. Arthur, Earl Curtis, evangelist. Frank and

August 25 to Sept. 3 "Mount of Praise Camp Ground," Circleville, Ohio. Workers: Rev. John Thomas, Rev. C. W. Ruth, Prof. Allan W. Caley, Mrs. John Thomas, Children's and Young People's meetings. Address, Rev. E. A. Keaton, 452 N. High St., Chillicothe, Ohio.

WANTED—Pastor for Calgary, Canada church. City of 70,000. Must be well tried man in the pastorate. Write all particulars. Harold Tothe, 328 Fifth Ave., N. E. Calgary, Alberta, Canada.

Douglas Camp Meeting

Douglas, Mass.

July 21st to 31st, 1922

This will be the 48th annual meeting of the Douglas Campmeeting Association. Four denominations are represented on the board of eleven directors: Baptists, Methodists, Nazarenes and Evangelical. The Campmeeting has no denominational bias, no business on hand but to glorify Jesus Christ, save souls and populate heaven.

Among the preachers expected to be present are the following: Rev. T. M. Anderson, Wilmore, Ky.; Rev. G. F. Oliver, Cleveland, Ohio; Rev. John E. Hewson, Indianapolis, Indiana.

Rooms for two, 25c, 50c and 75c per day, according to location and furnishings.

TENTS FREE. Tents 10 x 12 with board floors and furnishings provided free for those who desire to attend the meetings. Make your engagements early. Board at very reasonable rates. Garage for autos.

One of the directors of the Campmeeting Association has very generously promised to donate \$5.00 to the Publishing House for every person coming to the camp as a result of this announcement. If this notice leads you to attend be sure to notify some official at the campmeeting in order that the Publishing House may receive proper credit.

Write the Secretary, Rev. H. N. BROWN, Douglas, Mass., about rooms, tents, board and other information.

"Taking Money From One Pocket and Putting It Into the Other"

By "Uncle Buddie"



REV. BUD ROBINSON

WE greet you this week from beautiful Olivet where the saints are singing and rejoicing. It is indeed a great pleasure to meet with the old boys from eight or ten states, to see their shining faces and hear their testimonies.

I desire to talk to you this week on one of the most interesting and important themes that can at present be discussed through the columns of our great paper, one of the best and greatest things that a good people have ever undertaken. This one beautiful thing that we desire to do is for all hands to roll up our sleeves, and to say that requires no impossibilities, but that we are able to put this thing over—I mean, to pay out the Publishing House, put it on its feet and put it on a cash basis. This is no hard task, in fact this is not a burden; this is a holy delight, and one thing will make it easier for us now is this fact: that the Nazarenes as a people have never fallen down on a single

proposition. We have made good on everything that we have undertaken. The reason of this is because it was all undertaken in the will of the Lord and for the glory of God and for the good of humanity, and all such undertakings will be honored of the Lord. When we think of it now if each Nazarene would lay aside ten cents a week for the Publishing House we would pile up not less than five thousand dollars a week and in twenty weeks we would roll up the magnificent sum of a hundred thousand dollars. Now any man that will just reason for a moment will see that this can be done, and when we see the great need I am sure that every Nazarene will be willing to put away the small amount of ten cents a week, and then our beautiful Publishing House would be free from debt; they would be established on a firm cash basis, and this we know is for God's glory and for the good of humanity, and in giving money to the Publishing House is not giving it away. It is just like taking money out of one pocket and putting it into the other, for the Publishing House belongs to the Church of the Nazarene, and our Publishing House is the hope of our church not only in America, but in the foreign fields. And not only that, but every institution of the church is dependent on the Publishing House for its existence. For instance, take our schools. The only way to raise funds and find teachers and gather up students and carry on our great educational system it seems to me is through our Publishing House. Then take our foreign missionary work. The only way to reach the great multitudes and secure the funds is through the HERALD OF HOLINESS. And there is our Home Missionary department; its very existence depends on the HERALD OF HOLINESS. And then you think of our Church Extension, what a wonderful branch of work this is. And then there is our orphanage; its very existence depends on the HERALD OF HOLINESS, and the organizing of new churches, getting the information to the people, keeping up with our general and district superintendents, also our pastors and evangelists. It is only possible for us all to keep in touch with each other through the instrumentality of this great Publishing House, so the reader can see at a glance that no greater calamity can come to the Church of the Nazarene than for her to wake up to the fact that she had no Publishing House. Beloved, we would be ruined if we did not have the HERALD OF HOLINESS. Just think of the HERALD OF HOLINESS as a white-winged messenger coming to your home every week in the year. And then think of Brother E. G. Anderson's beautiful missionary journal, *The Other Sheep*. And then we were about to

overlook our splendid Sunday school literature. This is only possible through the Publishing House. So we see at a glance that the very existence of the Church of the Nazarene is only possible through her printed pages. I do not see how any Nazarene can get along without the HERALD OF HOLINESS. The price is only one dollar and a half a year, and I have read no issue of the HERALD OF HOLINESS in two years but that I got out of it more than a dollar and a half's worth. I sometimes sit down and read my papers through in one day. On my eastern trip the other day from California to Colorado and Texas I read every word in the paper, and a day later I read the most of the editorials over the second time, and I sat down on the train and wondered what I would have done without the HERALD OF HOLINESS. One of the most interesting departments is the wonderful telegrams that we all turn and look for the first thing after we open our papers. And then that new department that Dr. Chapman has started, that he calls, "Introducing the preachers;" these are unusually interesting, and it is one way to introduce our young men to the public. For a young man to write a sermon and have seventy-five thousand people read it is the greatest boost that can come to him, and in one issue of the HERALD OF HOLINESS he can become better known in one week than he would otherwise in ten years, and the reader can see that this is only possible through the Publishing House.

Beloved, we must have a Publishing House, and I want to thank the Lord that we have one, and then I want to say glory to God, we are going to keep it, and we are going to send the HERALD OF HOLINESS around the world. Just think of this, the HERALD is now going to the beautiful old city of Jerusalem, and not only that, but to the old city of Damascus, said to be the oldest city in the world. And not only does the HERALD visit Palestine, but in every nation where Jesus is known, somebody reads the HERALD OF HOLINESS. At once let us get busy and let every man, woman and child rise up and send a good offering to E. G. Anderson, 2905 Troost Ave., Kansas City, Mo.

And now just to encourage you in a word. In two years I have just rolled up three thousand six hundred subscribers and have turned in more than five thousand dollars to the Publishing House. Let all hands say "Glory to Jesus, we will do the thing." And then we will all join in and sing, "Praise God from Whom all blessings flow; praise Him all ye Nazarenes here below; praise Him above-ye heavenly host; praise Father, Son and Holy Ghost."