

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

Evolution and the Bible

SOME people are greatly distressed because it is declared that one must choose between evolution and the Bible. They think that means that one will have to deny what reason and investigation have revealed to them and accept "by faith" something that is irrational. False and wicked men have identified *evolution* with *science*, and many have come to accept them as synonyms. Nothing could be more misleading than this. Science is composed of *facts*, evolution is a *hypothesis* that never has and never can be proved. The facts of science agree perfectly with the Bible, while the *guesses* of evolution are irreconcilable with the Bible.

The Bible and nature are both God's books and they agree in extolling the glory of their common Author. The cedars of Lebanon, the roses of Sharon and the rocks of Horeb all agree with Moses and That Other Prophet who came from Galilee.

The Bible is not a treatise on science, but wherever it touches on scientific matter it is correct; it is not primarily a book of history, but such history as it does contain is true and dependable. There is not a *fact* of science that is not consistent with the Bible and not a *truth* in history that contradicts it.

Truth is truth, no matter who discovers it or proclaims it, and truth is a unit no matter from what source it springs. Nothing can be Biblical or religiously true and scientifically false. If it is true it is true.

The Bible no where gives dates for the creation of the heaven and the earth. There is nothing in the Bible to forbid one from believing that the world is hoary with years; but whenever the *beginning* was, at that time "God created the heaven and the earth." They were neither eternal nor auto-generating, God made them.

The Bible does not give the date for the creation of man. The date 4004 B. C. given in the margin of the Authorized Version of the Bible is the result of Archbishop Ussher's calculations, based upon the age of the Patriarchs, the times of the Judges, the length of the reigns of the Kings of Israel and Judah, etc. Therefore this date is to be considered *approximate*, rather than accurate. But there are evidences both within the Bible and outside of it that the date is *approximately* correct. Evidence which was not available in Ussher's time suggests that he probably erred in making the time too short and that the total time of man on the earth may possibly reach ten thousand years. But whenever man came, he was *created*

in the image of God and not evolved from the beasts below him. And there is not a *fact* of history, sacred or profane, that makes it necessary for man to have had an existence upon the earth longer than the period allowed for him in the Bible.

The Genesis' account is literal and its story agrees perfectly with the facts as we find them. Scientists agree that the lower species are older than the higher and that man is the last species to appear, and this is the Bible order. The Bible tells of the fall and we find the race of man cursed with sin, just as the Genesis' account would require it to be. The Bible tells of the dispersion of the races of men and the opening of historical times found the races in the very quarters where Moses said they were scattered (read Genesis 10). All the statements of the Bible concerning the founding of cities and the number of people on the earth at certain times are agreeable to the Biblical account by merely taking the longevity of the patriarchs into account.

There is no occasion for believers in the Bible to worry. There is no danger that "Evolution will prove to be true." In the very nature of things, it will never *prove* any thing. It is a mere *hypothesis*—a guess. In fact, one is surprised when he really examines the foundations of evolution because he finds them so sandy. If it were the rule to really *study* and *examine* evolution instead of just taking it for granted, sensible men would soon become ashamed to profess to accept it.

Even as a scientific *theory*, evolution has had its day. The best scientists no longer accept it as an adequate explanation. It requires so many things that it can not produce and demands so many things that are not really true that it will be bound to be rejected as intellectually insufficient. Within a generation or two it will have taken its place among the more than eighty *scientific* theories which the Wise Acres of the Academy of the days of the French Revolution declared were contrary to the Bible. All those theories are now *scientifically* dead.

"How firm a foundation, Ye saints of the Lord, is laid for your faith in His excellent Word!" All that we need to know of our "Origin, duty and destiny" is found in this blessed Book. And it does not stop by revealing to us what we are and why we are what we are, but it shows us what we may and ought to be and how to become what we ought to be. It gives us the conditions of present salvation from all sin and of immortal happiness in the world

which is yet to be unveiled. Evolution does not even offer us the *knowledge* of men for the fore-gleamings of hope; it offers us only the *guesses* of men for the Word that shall never pass away. But His word is "forever established in heaven" and we shall stand upon it forevermore.

SOUTHERN CALIFORNIA NAZARENES

ALTHOUGH I am sure some one appointed for the task will give *HERALD OF HOLINESS* readers a report of the great campmeeting at Pasadena, California, yet I feel that I should like to say a few things concerning our work and workers in that section of the country.

The campmeeting itself was a great success and was a means of encouragement to those who have prayed and worked so faithfully for a genuine victory at this time. My co-laborer in the ministry of preaching there, Rev. B. F. Neely, is one of the strongest preachers and best revivalists in the holiness movement. I had not had a meeting with him for about a dozen years and was indeed gratified at his growth. He is a good prayer, a wonderful stayer, and, as the advertisements of the camp there said, "He knows how to draw the net and to catch the fish." The singing led by Song Evangelist Wenger and the special singing by Earl Wilde and Miss Virginia Shaffer was, I suppose as good as it is possible to make it in this world. The kindness of the Committee and the co-operation and appreciation of the people is not surpassed any where that I have been in the last twenty-five years.

But I set in especially to speak of the work there in a general way. Since the first Church of the Nazarene was organized on the Pacific coast, we all just naturally wonder how the proposition is holding and what the character of the work really is. From time to time suggestions come to us in other sections of the country that the Nazarenes in California have "lost the fire and become worldly." It is a pleasure to me to be able to say that I did not find it that way at the camp. I suppose that all told there were in the neighborhood of two thousand Nazarenes in attendance at the camp; and for cleanness of life, cleanness of testimony, appearance from the standpoint of dress and for prayer and faith for the revival they compared favorably with any people North, East, West or South that I have met. They have a difficult field and it takes faith and courage to "Put it over" in Southern California, but they are doing it. I have not found a more devoted and determined set of pastors any where than in this country. Men like Cornell, Babcock, Harding and the others do not know the meaning of the word *defeat*.

Rev. J. E. Bates is one of the choicest spirits we have ever met and he is making a great success of the District Superintendency. The pastors and people love and trust

him and the work is growing in every way under his direction. Bates is a strong preacher, a wise leader and a brother devoted. In fact, he is one of the big men of our movement.

A year ago when I visited Pasadena University as President of the General Board of Education, the situation at the school was, to me, far from encouraging. The campus had a fifty thousand dollar mortgage on it, there were other debts galore and the school was holding a deal of outside real estate which had been given on the annuity plan and which, while it added nothing to the efficiency of the school plant, fairly broke the institution's back by means of the interest payments required. I advised the brethren then that they should undertake no building program or any other advance step until they had taken care of their debts. God has blessed beyond our greatest expectation. Dr. Henricks and Brother Sanders, president and business manager, have exercised rare judgment and their course has been wonderfully justified. At the recent District Assembly they burned the mortgage which had clouded the title to the campus and they have turned real estate and received gifts until now they lack but fifteen thousand dollars of having the school entirely out of debt. I expect to hear that this amount has been provided by the first of January. Then the school will be ready to begin to receive gifts for the building fund and to put on a building campaign that will enable them to take care of hundreds of students that gather there from year to year. This last year the enrollment was nearly six hundred and as soon as the equipment will allow, they will have a thousand students. It is to the interest of our whole educational movement and to that of the whole church that Pasadena University shall be a school that we can all point to without apology.

A few years ago when things looked so dark for "Nazarene University," as it was then called, the brethren who had the work at heart and in arranging to save the campus for the continuation of the work, organized a new corporation called "Pasadena University." These two corporations have continued ever since, the former *possessing* the debts and the latter the assets. The General Board of Education has never approved of this arrangement and the brethren who have had direct charge of things have felt it a handicap. But now that the creditors of the old corporation are so nearly all satisfied, Brother Sanders is carrying forward his plans for the complete liquidation of its affairs and plans very soon to have the old corporation annulled. There was never any thought of trying to beat creditors, still we want all our work to be strictly in the clear, and so are glad that soon this affair will be straightened out.

(Concluded on page four)

GETTING ON A SANER BASIS NUMBER FOUR

SANCTIFIED people are always a missionary people. Dr. Bresee gave us the finest maxim of missionary duty that we will ever have when he said, "We are indebted to every man to give him the gospel in the same measure as we ourselves have received it." This means that we are bound, as much as in us is, to preach the gospel to the heathen and to evangelize all Christian countries with the gospel of full salvation.

We are not "top heavy" on missions, though it may be possible for us to get more *Foreign Missionary* work on hand than our "home base" can support; but we do not want to call back any one from the "front lines," we must just bring up the "home base."

We are not permanently profited by spasmodic missionary extravagance. It would kill us to send five hundred or a thousand missionaries to the foreign field. All the indications are that we have reached about the proportions that we should be able to maintain. We cared for one hundred Foreign Missionaries when we had forty thousand members; and, since overhead does not greatly increase with the enlargement of affairs, we should have two hundred and fifty missionaries when our membership in Christian countries shall have reached eighty thousand. The man who urges a larger proportion of missionaries to the number of members than this is a speculator—figure it out for yourself. Of course, something might happen that would enable us to make good with a larger proportion than this, but we better not send people to heathen countries and depend on some of our people to *strike oil* to enable us to support them. Most of the money that our people will ever have will come from honest toil and legitimate trade—*let us not count on speculation*. Our people are going to give to missions in proportion to their income, always, so we should be able to make rather close calculations on what we will be able to do. A gift to missions now and then will not fulfill our obligation to the heathen. We must give liberally, regularly, methodically.

God wonderfully delivered us last year when the great deficit in the Missionary Treasury was threatened, but now we must keep up and have no more deficits. And we must not blame the Missionary Board for the deficit so long as we are the least bit behind with our apportionments, and so long as the Board plans within the limits of sane expectations in the matter of our missionary offerings. As the church becomes larger, we expect to enlarge our foreign work proportionally, not only by sending more missionaries, but by furnishing better equipment on the Foreign Field. But our Missionary Board is acting wisely in arranging for a thorough survey of the needs on the field before launching an extensive building campaign; for the fewer "villages" we build, and later find it necessary to abandon, the stronger our missionary movement will be.

The Supremacy of Faith

By JOHN W. GOODWIN, D. D.

IS faith supreme? It is as a medium for divine blessing. "Without faith it is impossible to please God." Every relationship of the soul to divine blessing and favor is determined on the ground of faith. "We are saved by faith," "Justified by faith," "Sanctified by faith," "Walk by faith," "Live by faith," "Kept by the power of God through faith." Nothing is so important to any one of us as our faith. In greeting one another we often say, "How do you feel," when we should say, as in old times, "How is your faith, brother?" It is not how you feel, but how you believe which must determine conditions.

The foundations for our faith are immovable, impregnable, indestructible; sure, steadfast, forever settled and abiding; firmly grounded in the immutability of God and the manifestation of eternal principles contained in the holy Word of Truth. God is the eternal fact of all worlds and living existence. God's Word with its holy principles is as true as God himself. Here we have God's revealed will and the manifestation of His holy nature in His unbounded love. What a sure foundation on which to rest our faith! Doubts, fears or questions are out of place. Faith should be as free as sunshine and as easy as water running down hill. How precious to rest in the arms of Infinite love and abide on the unshaken foundation of eternal Truth.

What is faith? What is it to believe? Some one has given this definition: "Faith is heart agreement with God." Dr. Bresee defined faith as trustful, heart loyalty to God. There are many other statements regarding faith, but all seem to indicate that faith "grips"; real faith accepts God and His word as eternal facts and that true faith must be loyal and rest in God. The writer has often defined faith as "conviction of truth in a trustful, loyal heart to God." Thus faith is the persuasion of the soul as a result of truth, resting all on the veracity of God, which can be nothing less than loyalty and trustfulness. Some one has said "Faith is the hand that takes things from God." Faith takes things from God, but like the hand it is made up of fingers—persuasion or conviction, agreement with God, loyalty, trustfulness, and a thumb of will and purpose. Faith is like the atmosphere, a medium of light. Doubt is like space or outer darkness. Scientists tell us that the world is surrounded with nearly five miles of atmosphere and it is this belt of atmosphere which conducts the light of the sun. If we were to stand on the rim of this atmosphere and look at the sun we could see nothing but little arrows of light shooting through the darkness. These arrows of light coming in contact with the atmosphere are scattered into sunshine. God's word radiates light from the divine

presence. The soul filled or covered with doubt has nothing on which Holy light can operate, hence there is nothing but darkness. This explains the statement concerning Christ, "The light shineth in darkness and the darkness comprehended it not." When once the heart believes, faith becomes atmosphere to conduct Spiritual light, and the soul,—once darkness, is now light in the Lord, and has been translated out of darkness into His marvelous light.

Atmosphere and light make sight possible. God has furnished the light of His word. Let us furnish the atmosphere of faith. Is faith supreme? Is it stronger than our weakness? Will it supply our need, overcome our obstacles and remove our mountains of difficulties? Faith must be supreme if centered in a Supreme God, whose Word is Supreme. Listen, "All things are possible with God." "Thy word is forever settled in heaven." Then note this text, "All things are possible to him that believeth," and again, "According to your faith be it unto you." Then add, "If thou canst believe, all things are possible to him that believeth." Now read the eleventh chapter of Hebrews. Note first of all, faith is evidence and substance—no airy, speculative no thing; a mere "hope so," "guess so," "try so," affair, rather a real soul conviction, a persuasion and grip on divine truth in loyalty and obedience to the will of God as understood; moving out on the promises and embracing them with open confession of the position taken. "Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Please note carefully what faith has accomplished as recorded in this chapter. All the mighty acts, words and deeds recorded in the Old Testament are mentioned as the result of faith, then what we need is a mighty faith in a great God. Are we confronted by a Red Sea, which challenges our advance? Then we need faith, which can stretch forth the Word of God as our rod while we pass through in victory. Does the rolling, foaming Jordan seem to separate us from the Land of Promise? Then with the Ark of His Covenant in the forefront, let us march into its stormy waves and over its rocky path to our Canaan of rest. Do the towering walls of Jericho defy our conquests? Then by faith march and shout until they fall. Or do the walls of our colleges refuse to arise? Then shout them up by the very same faith. Are all our resources exhausted? and are we confronted by a multitude of hungry people?

Then believe in the presence of the Mighty Christ, who from a boy's small lunch fed the multitude of five thousand. Let us put our little basket of loaves and fishes into the hands of the Man of Galilee; let Him break and we distribute until the multitude is fed. Is the treasury empty and the taxes now due? Then let us heed the command of Christ and go fishing, for it is in the fishes' mouth where gold may be found to meet the pressing demands. Faith, Christ said, can remove mountains, and before the all conquering tread of faith nothing shall be impossible unto us.

"O for a faith that will not shrink,
Though pressed by every foe,
That when in danger knows no fear,
Of any earthly woe!

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;

Lord, give us such a faith as this;
And then, whatever may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home."

Faithful or Emotional

By REV. R. PIERCE

THE Church of the Nazarene is known as a church that gives perfect liberty to the manifestations of the emotional nature, whether it comes as the fervent "Amen" in approval of the truth; the glad "Hallelujah" springing from the stirred love of the heart, as the truth comes in demonstration of the Spirit; or in tears of holy joy, as the saints raise their hands toward heaven, or walk in holy rapture amid shouts of praise. And this we believe is pleasing to the Lord, when it springs from a real experience of the soul. But like many other things, these manifestations can be simulated, and become so common that they are a mere imitation of the real thing; they then become a grief to the Spirit, and produce no lasting benefit to the soul.

Besides emotion, there is very much needed a deeper and more permanent grace—that of *faithfulness*. There are many precious promises in the Word of God to the faithful, such as: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." "He that is faithful in that which is least, is faithful also in much." "Be thou faithful unto death, and I will give thee a crown of life."

What we mean by faithfulness is that trait of character which honestly measures up to all duties, irrespective of feelings or consequences. Webster says it is to be—"Trusty, honest, upright, sincere—to be depended on."

Emotional is that characteristic which depends on feelings to establish its Christian relationship—or "a moving of the mind or soul; excited feelings; agitation."

Thus, faithfulness and emotionalism are two very different characteristics. You can be faithful—which is mostly the action of the heart controlling the will—without much emotion; and you can have emotions without being faithful. The highest experience, however, is holy love, which embraces both faithfulness and emotionalism of the highest order. Perhaps all Christians can be included in these three classes.

We must beware of the two extremes—formalism and habit—real emotionalism. Emotionalism without faithfulness is as bad as formalism. It is easy to "touch off" the emotions by a sweet song or peculiar antics, but formalism is at the other end of the line, and is hard to arouse.

Faithfulness is a continuous grace, while emotion is but for a brief season, and then subsides. Faithfulness will be its own producer of right emotions, which may not perhaps be as hilarious as the more emotional but will be more solid. The faithful man will maintain his integrity under trial, temptation and adversity; the emotional man will often go down under them, and be led more by his feelings.

The faithful man will be found at the prayermeeting whether he feels like it or not, and will be in his place though the pastor may be absent. The emotional man has to be stirred up to duty and the meeting seems to lack success if the arousal is missing, or he does not take part in the exercises; like the dear sister who said, "We always have a good meeting when I take part."

The faithful man will always be present at church on a rainy Sabbath, but it takes a rousing evangelist or a sweet singer who can "bring down the heavens," to get the emotional man to the service on such a day.

The faithful man sends in his offerings, though absent from the services on a vacation or through sickness; but the emotional man, moved by feelings, will often avoid the obligation.

The Apostle Paul was the soul of faithfulness; from the moment of his conversion on the road to Damascus, this was his characteristic trait, for he said "I determined not to know anything among you, save Jesus Christ, and Him crucified," and at the end of the journey sang out, "I have kept the faith." John's outshining characteristic was love—or right emotions. We have often wondered why the Holy Ghost did not choose John to write the Epistle of Love (1 Cor. 13) instead of Paul, but we see the reason in the difference of their dispositions. If John had written it, his bubbling heart of love would have run over with emotion, and if he had tried to describe love, he would have said, "Well, love is of God—and love is love, that is all." But Paul, with his clear logical mind, and his faithfulness to details, was able to differentiate between one phase of love and another; so we have love revealed to us in all its wonderful inward and outward work-

ings. He brings out the faithfulness and accomplishments of love more than the emotions of love.

Oh, the knowledge of being faithful—the consciousness of integrity—what a satisfaction it gives, what a sense of safety it imparts; it is as far above mere emotion as the solids are the froth, or the realities are above the shadows. I would rather be faithful than emotional. But thank God we can have both, for the greatest faithfulness is that fortified by holy love.

LOS ANGELES, CALIF.

SOUTHERN CALIFORNIA NAZARENES

(Continued from page two)

The leaders at Pasadena University are as determined to run that institution for God and the cause of true holiness as any set of men I have ever seen and the Nazarenes of the whole Southwestern Educational District are back of them in this proposal; in fact, the whole Church of the Nazarene is back of them.

This is rather a large space to give to this California work, but when you remember that there are more votes in the Southern California District Assembly than there are in the General Assembly and that so many people everywhere hope to go to California some time, there is nothing more vital to us than that our Nazarenes there should stick to "The Old Paths" and remain, as they have ever been along with New England, a veritable pillar of our movement.

WHAT WILL YOUR ANSWER BE?

By HENRY C. DOWNEY

We read in Ephesians 4:11 of the gifts and callings which the Master bestows upon men in bearing His saving message to the lost world. What a great thing it is to be called to this gracious work! It is the highest and noblest calling on earth, yet some do not treat it as such. Read the Parable of the Talents in the twenty-fifth chapter of Matthew and tell me this, "What will your answer be when you come before Him in that day?"

I recently received a letter which said that there are over three thousand ministers in California who are neglecting "The great call" of their lives and are selling real estate, or are engaged in some other secular calling. What will these answer to Him in "That day"? Are you stirring up the gift that is within you? Where are your talents?

It is pleasanter to live among the flowers and amidst the scenery of beautiful California, but what does Jesus say? "Except you deny yourself and take up your cross and follow me, ye can not be my disciples." The call is to "Go into all the world" and that includes the desolate places of Montana, Dakota, Canada and the dense timbers of northern Minnesota.

God blesses me with the opportunity of walking through the woods three miles with my family to meeting at the school house. I walked seven miles today to arrange for a meeting in another school house. We find people here among the foreigners who have never heard of the power of Jesus to save. Oh what shall our answer be before God in "That day"?

BERGVILLE, MINN.

THE INTERNATIONAL SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION

By C. J. KINNE, Editor Sunday School Publications
Church of the Nazarene

INASMUCH as there is a tendency on the part of some denominations to wander from the old paths and advocate some form of "new theology" it is but natural that some will enquire, What of the future of the International Sunday School Council of Religious Education? As far as they have been made known, the plans of the executive committee are, in the main, along the same lines as during the last quadrennium, with perhaps the addition of active effort looking toward week-day religious instruction. Such work has been introduced in a number of places and the reports are quite favorable.

The best assurance we can have of the character of the work we are to expect is in the men who are to do it. Dr. W. O. Thompson, president of the Ohio State University, who has been the president of the International Sunday School Association for the last quadrennium, was unanimously elected president of the International Sunday School Council of Religious Education for the next quadrennium. We will quote a few of his many sayings and let him be judged by his words.

In reviewing the past he said, "The world-war was at variance with everything that the Sunday school stands for. The war was international insanity."

"The problems of peace are more difficult than were those of war. The world must deal with a state of 'mind' brought about by the purposes of those who entered war. The world had been going to school to Germany."

"The question is, 'Is a prosperous world the best world?' It seems to regard the Church as excess baggage."

"This convention is an expression of faith in the fundamental principles of Christianity."

"The Church has come through the past eight years with steadier hand than any other organization. The Sunday school has lost, but has regained the loss. The benevolent funds of the Church have increased."

"We must put the whole Bible into the minds and hearts of all the youth."

"The Sunday school should aim at salvation—not literary or historical teaching—Not wisdom but grace."

"The masses of the people need the great central message of the Book. Jesus is the central theme. But for Him the world would have had no Bible."

"The purpose of teaching is winning souls to Christ and upbuilding the whole world."

"There can be no Christian morality except as undergirded by the power and teaching of Christ."

"The Bible can take care of itself. It was here before we came, and will be here after we are gone."

"Reading the Bible in the public school, teaching it in the Sunday school and in the college is not enough. It must be taught in the pulpit by competent men who are sustained by the spirit of the Church."

"We must make a people whose God is the Lord."

Dr. Thompson was asked what bodies were eligible to membership in the association. He replied, "All evangelical churches." The question was then asked, "What constitutes an evangelical church?" He said, "One which believes in the infallible authority and sufficiency of the Bible, in the Deity of Jesus, and that salvation is through grace."

Another officer who will have much to do with the future of the organization is the executive secretary. Mr. Marian Lawrence has held that position for twenty-three years but has now retired from the office. He will however, hold the position of consulting secretary for life. Prof. Hugh Magill, Field Secretary of the National Education Association of the U. S. was elected Secretary. Among other things he said,

"In this new field I will be no less interested in public education, but recognize the supreme importance of Christian education."

"We must rise to the call of Jesus Christ in a program of Christian statesmanship.—In essentials unity. In non-essentials liberty. In all things Christian charity."

"The free public school grows out of Democracy to prepare free citizens for their part in free government."

"Men of wisdom and virtue must be propagated by men of wisdom and virtue."

"We can have no better government than the composite citizenship of which it is composed."

"The first idea of our early government was religious."

"Free schools were first established to teach children to read the Bible."

"The preservation of free government must depend upon the enlightenment of all the people."

"What constitutes a good citizen? 1. He must be physically fit. Educated to that end. 2. He must be mentally fit. Have ability to think straight and to think things through. 3. He must have vocational fitness. Should be able to contribute to the sum of human accomplishment. 4. He must be socially fit. Be able to support an American home. The man to earn and the woman to keep and beautify. 5. He must have moral fitness. Honesty, purity, obedience.—These things can only be efficiently taught when exemplified in the life of the teacher. The public school can exemplify Christian character, but as Church and State are separate it can not teach religion."

"It is impossible to preserve individual morality without religion."

"Washington said 'No one can claim to be a patriot who subverts religion.'"

"Who can do the work of teaching religion? The church must do it."

"Why not try Christianity? The only hope of our country is to try out the fundamental principles as taught in the life and teaching of Christ."

"The hope of America, of the world, is the Gospel of the Son of God."

INFLUENCE OF CHRISTIAN EDUCATION

By PROF. A. S. LONDON

President Central Nazarene College, Hamlin, Texas

(Continued from last week)

Do not think that, in order to make the most creditable showing, I intentionally directed your attention only to the larger denominations. I should be guilty of misrepresentation were I to deny that the smaller denominations exert a like influence by means of their many moral and religious advantages. I will illustrate my point by bringing before your minds a few facts. The Quakers, or Friends, as they are sometimes called, have in the United States only 7 colleges. Let us see now what these 7 colleges have been doing. The first college to be mentioned is Earlham College, located in Richmond, Ind., and founded in 1859. Since its organization it has graduated about 1800 students. The next to be mentioned is Friends University, situated in Wichita, Kansas, and organized in 1898. This school has trained 1100 students for Christian fellowship. The next in order is Guilford College, N. C. During the 32 years of its existence 350 students have gone forth to exhibit Christian principles in the daily walks of life. Another school of the denomination, and perhaps the largest and most influential, is Haverford College, at Haverford, Pa. This school was chartered in 1833 and it is said that 1600 students have graduated from it. Again, there is Penn College in Oskaloosa, Iowa, organized in 1869, and although a comparatively small school, yet it deserves credit for 800 graduates. There are two more schools worthy of consideration; one of them is Whittier College, Whittier, Calif., and the other, Wilmington College, Wilmington, Ohio. The first institution has graduated about 900 students, and the second 700. It requires only a very simple process to find out that the total number of graduates from institutions under the management of the Friends amounts to 7250, another proof that even relatively small denominations do their share in improving the moral and religious welfare of both the individual and the world.

I could thus go on demonstrating to you from statistical records the tremendously far-reaching influence of the Christian school, but I must forbear. I fear that the country still fails to realize the full importance of our subject. People are too prone to accept them as a matter "of course." They seem so used to them that they never ask themselves what the country would be without them. They suffer about the same fate which the Church often suffers from the hands of the indifferent. They readily accept the blessings of Christianity without asking themselves where these blessings really come from. They are somewhat like the animal known for its bristles. It eats the acorns on the ground without ever looking up to the tree that bore the fruit.

But we can prove the influence of Christian training not only from statistics but also from individual experience. Let me ask you, where did men like Wesley, C. G. Finney, F. O. Dickey, and I. D.

Sankey get their inspiration? Is it not true that much of it came from those Christian schools where they received their early training? Each of this company of practical and militant Christianity has life instruction for us. Perhaps you want some facts from the careers of these men to show that the influence of Christian training is felt not only by the individual but often by the world. If you do, here are the facts. It is now about 175 years since George Whitefield began to preach in the open air as an evangelist—then almost a beardless youth. A few months later John and Charles Wesley began open-air preaching as evangelists. Whitefield and the Wesleys found the churches and ministry full of formalism, worldliness and even immorality in Great Britain, and spirituality was "at a low ebb" in America. How God spoke through those men to thousands in England and America, the historian tells us in part, but the whole results eternally alone can reveal.

In America the coming of George Whitefield was like the coming of Titus to Paul. How he was welcomed by such pious souls as Dr. Jonathan Edwards, the Tennants, and others whose hearts had bled on account of the low state of Zion! The half-way covenant received its death-blow in this revival; the churches were lifted out of their long sleep, and many were saved. Dr. Jonathan Edwards, the Tennants, and others became, for the time-being, evangelists, and thus "the Word of God grew and multiplied."

For about 20 years preceding the 19th century we hear of but few evangelists, and at the same time there is a decline of piety in America. There is a great rejoicing over the liberty and independence gained as a nation, and yet there comes a great bondage to French infidelity and atheism. At the opening of the last century the revival broke out again in great power—especially in the South. Pastors and laymen were compelled to labor temporarily as evangelists in "protracted meetings." In the midst of this work, Dr. Nettleton, the conservative, humble man, entered upon the work of an evangelist; then closely following him Dr. Chas. G. Finney thundered forth the Word of God, with his logical grasp of truth, the whole land feeling the power of his ministry, many thousands rejoicing in hope as one result of his labors. Then follows Dr. Edward N. Kirk, "The loving disciple," and Elder Jabez Swan, is in heaven. Evangelists more the blessed record of whose labors, with those of Elder Jabaz Swan, is in heaven. Evangelists more or less widely known increased, men like Dr. A. B. Earle, who has now laid down his sickle. Finally, the lay evangelist movement, led by D. L. Moody and Ira D. Sankey, was ushered in. And why do I emphasize this? For no other reason but to show you that the religious training of men like Dr. Finney, John Wesley, etc., has not been in vain; that the effects of Christian schooling have permeated the world.

We thus see that education, as a whole, is a mighty and powerful stream, rushing on to that shoreless and fathomless ocean—Eternity. The family, the infant and primary school, the common school, the academy, the college and university, the social circle, the pulpit, the public meeting, and the press are, each and all, but tributary streams, whose waters will all unite and exert an influence, salutary or otherwise, upon the main channel. Each of these tributaries, like the little rill on its way to mingle with the rushing torrent, may be easily managed, their neglected or perverted powers have contributed to augment the main body, it will require the combined and long-continued efforts of the best and most efficient to prevent the general, if not the universal, contamination of the stream they have helped to form. Of all the tributary sources to which allusion has been made, our system of Christian instruction justly ranks among the most important and efficient. Therefore, in what nobler cause can we engage than in that of the diffusion not only of knowledge but also of morality and religion? "Christian education!" How inspiring the mention of this subject! how vast, the dimensions of its cause,—its breadth, and length, and height, and depth! The breadth of its domain! From the forest-depth of New England, how has it extended the boundaries of its early home! The breadth of its influence! Too expansive to be hemmed in by ocean barriers, it has chartered wind and wave to bear it throughout the world,—making its way to Africa, overlapping the wall of China, and causing its presence to be felt wherever our language is spoken, wherever our people go. Like the ocean, which makes its inroads upon every land, penetrating continents, surrounding islands, indenting coasts, sending the pulsations of its mighty wave into channel, gulf, bay, and meeting and rolling back the rivers in their flow,—such is its breadth! It stretches away into the past, and lingers among its decayed monuments, and gathers up the treasures of its wisdom. It penetrates the future, and sheds a cheerful radiance across its borders. Its height

is measured by the elevation to which it has exalted states, by the heights to which it has borne the individual mind. But the summit of its influence is lost in that pure region which is 'beyond the view of men. It descends to the lowest conditions of our race. It goes down to the dim regions of vacancy, and sheds a gleam of intelligence upon the brow of hopeless idiocy itself. Multitudes of volcanic fires have gleamed above the surface of the sea,—but its mighty depths have swallowed up the fiery masses, or, quenching their flames, have converted them into fertile islands, the abodes of living men. So shall Christian education swallow up the irruptions of ignorance, and superstition, and tyranny, or convert the theater of their ravages into dwellings of loveliness. Such is its depth! Such are the elements, and such the dimensions, of the work for parents and teachers to perform; such is the task of all true Christians,—and may they never weary of surveying its foundations, marking well its bulwarks, telling the towers thereof, and urging it forward to the utmost completion of its design!

NORTHWEST NAZARENE COLLEGE

The excellent work which has been done by Northwest Nazarene College in the past, has recently received recognition by the State Board of Education and has resulted in an extension of courtesies to the college which few if any of our church schools enjoy. We are now able to make the following important announcement relative to the accrediting of Northwest Nazarene College and the advantages offered to students who are looking forward to teaching as a profession, either in the Public or High Schools of the State.

The Board of Education of the State of Idaho on recommendation of Miss Ethel E. Redfield, State Superintendent of Public Instruction, and Dr. E. A. Bryan, State Commissioner of Education has given Northwest Nazarene College the following rating in the State.

(1) Students who graduate from Northwest Nazarene College, having taken their major work in Education will be granted, on application, a State High School Teacher's Certificate.

(2) Students who complete two years of college work in Northwest Nazarene College with the specified requirements in Theory and Practice of Education will on application be granted a State Elementary Teacher's Certificate.

We appreciate this action of the State Board of Education and we are sure that our friends will rejoice with us, especially when they know that this comes practically unsolicited. We have assured the officers of the State that we shall continue to maintain the same high standard of scholarship.

There will be a few changes in the faculty of Northwest Nazarene College this year, some of them temporary, others permanent.

Miss Violet Morse who has had charge of our piano department for the past three years has been granted leave of absence in order to pursue further studies at some Conservatory. Miss Morse is one of our leading instructors in piano but as a progressive teacher, desires to further prepare herself for the work to which God has so evidently called her.

Rev. Arthur Ingler has resigned his position as Dean of Men on account of Sister Ingler's health which would not permit her to remain in the Dormitory. Brother Ingler will resume his evangelistic work and Sister Ingler and daughter Olive will remain in Nampa until Miss Olive completes her college work. We shall greatly miss Brother Ingler's leadership in song, both in the chapel and in the church. Brother Ingler is rightfully called "our sweet singer in Israel."

Professor Ray Keim who has supplied the position of bookkeeper and instructor in Mathematics plans to take his Master's degree at McPherson College next year where he will also be engaged as an instructor on the faculty. Brother Keim has been one of the most efficient men we have ever had in our corps of workers and we pray God's richest blessing upon him as he goes from us.

We are not yet prepared to make full announcement of the Faculty for the coming year, but students and friends will be pleased to hear of the following additions to the faculty:

Prof. A. M. Paylor will have charge of the Piano Department. Professor Paylor comes to us from our college at Bethany, Oklahoma and is one of the ablest musicians in our church. He is also widely known as a man of piety and zeal in the work of holiness. Sister Paylor who is also an accomplished musician will assist the professor in his work as may be necessary.

Rev. A. E. Sanner, formerly District Superintendent of the Colorado District will fill the position made vacant by the resignation of Professor Keim. Brother Sanner is intensely interested in the educa-

tional department of our church and comes to add his strength to this all important work. He ranks as one of our most efficient men and his wide experience will make him a valuable addition to the working force of the college.

Rev. L. S. Tracy, who for fourteen years served the church as a foreign missionary in Western India will have charge of the executive work of the Academy in addition to his work as instructor. Brother Tracy will also offer courses in Marathi for prospective missionaries to Western India and his years of service on the field makes him exceptionally well qualified for this work.

Prof. W. W. Myers will have charge of the Department of Oratory and Expression. He is well qualified for this work and has had considerable experience in teaching. He feels especially called to offer courses adapted to the needs of students preparing for the public work of the ministry, and our students will now have a rare opportunity for securing this much needed training.

Miss Gertrude Norris will continue her work in the Department of Education. Miss Winchester has worked out excellent plans for the supervision of the foreign mission work in addition to her work in Biblical Literature. The same excellent grade of work will be continued in the Grammar School under the faculty of the previous year consisting of Prof. Shaver, Miss Dora Hon, Misses Bertha and Willa Dooley.

Rev. Weaver W. Hess has accepted the position of Dean of Men and he and his wife will arrive in time to have everything in readiness for the students. Brother Hess writes, "As the burden of the work begins to settle down upon me, I find my very soul cries to God that I might be a blessing to the boys and the school in general." We are sure that God will make Brother and Sister Hess a great blessing to the college.

From all indications, the attendance will be much larger this year. The stringent financial conditions in the Northwest prevented many of our most enthusiastic students from returning last year. Miss Winchester who has visited the Alberta, Sask. and North Dakota Assemblies as well as many of the churches reports that there will be many new students.

It is planned to give the same earnest attention to missionary preparation as in the past. A comprehensive course is outlined and offered by Miss Winchester, the Vice-president of the College covering the history and conditions of missionary work on the several major and minor fields. The Spanish Department is under the direction of Prof. J. D. Franklin who has had wide experience in Latin American countries and speaks the language fluently. His purpose in teaching the language is to give the student a practical working knowledge of the language as a medium for work among the much neglected Spanish speaking peoples. Courses in Marathi will be offered by Brother Tracy. Japanese by Brother Nishimura and in addition other courses as may be desired. Miss Ferris will offer the work in Latin and French, Miss Shern the courses in English Bible, Mr. Janosky, the Bursar will offer practical courses in Bookkeeping; Miss Dixon and Miss Kerr will offer courses in typewriting and shorthand; Mrs. McHose will continue the work in Voice; Miss Forsyth the work in English and Professor Marshall the work in science. We can not speak too highly of the work offered by this faculty of godly men and women, with whom it has been a pleasure to me to labor for the past six years. Mrs. Wallace will continue her work as Dean of Women. Parents may rest assured that their girls will be given every attention and care. A homelike atmosphere of culture and refinement has always characterized the dormitory since Sister Wallace took charge of this important work. Mr. Edward C. Klindworth, will have charge of the dining department again this year and Mr. C. E. Carver will be in charge of the Book and Print Shop. These young men have made good already in these departments and we are confident of success during the coming year.

Brother Little with Dr. Chapman, President of the General Board of Education is arranging matters for a fall campaign in harmony with the action of the various Assemblies and we ask all of our people everywhere to make this institution a matter of earnest prayer. At the last meeting of the Board of Directors, after a gracious season of earnest prayer it was decided to make this year a year of prayer, and we confidently expect that God will not only enable us as an institution to liquidate all indebtedness before the General Assembly but that God will make this year rich in spiritual blessings, and great sweeps of revival fire and glory. A hearty welcome awaits every young man and woman who desires to come for better preparation for Christian service.

H. ORTON WILEY, President.

WESTERN COLORADO AND UTAH

This District voted from the Assembly floor that the District Superintendent choose a band of workers to campaign the District in the interest of Home Missions and limited the time to thirty days for the campaign to be complete, so that gave the District Superintendent something to do quickly and they have found that he is on the job.

The following workers were chosen for this work: Rev. W. T. Mason and wife, Rev. J. F. Ranson and wife, Rev. J. R. Hunter and wife, Mrs. Anna Miller, Mrs. Fannie Nelson, the District Superintendent, Rev. C. P. Ellis and wife.

The object of this party was not just to raise the Home Mission apportionment, but a real soul saving campaign as well, and we are pleased to report that the campaign was a great success both for the money and souls.

We are rejoicing more over the souls than over the money for there were some saved in their homes as the workers covered the towns with advertisement from door to door.

This in many cases gave opportunity to tell of Jesus and His power to save with results gratifying indeed.

The places that we visited were Montrose, Delta, Grand Junction, Palisade, Hotchkiss, and Paonia.

After the total was made we found that we had more than reached the amount voted at the Assembly for the count showed \$1300 in cash and pledges, for which we thank God and the people.

I will say that I believe that we have men for the places in this western country and they are wide awake, full of pep, vim, grit, and the fire of the Holy Ghost, and it looks as if nothing is going to stop them this year from going over the top in every effort they make. It is reported already that a revival has broke out among the people in the country near Delta.

This party traveled in Fords from place to place which made it possible to cover the District more quickly than otherwise.

The writer traveled more than 1200 miles from the time we left home until we returned again to Salt Lake City.

We feel that the District Superintendent will be able to do something in the way of getting into the new fields and assisting where it is needed since he knows what he can depend on in the way of Home Mission money.

J. R. HUNTER, Reporter.

EVANGELIST ROBERT J. KENNEDY AND WIFE

Our last revival was held in the Methodist Tabernacle at Hamilton, Texas. The crowds were large filling the seating capacity of 1,500. Rev. Frank Morris and wife of Greenville, Texas, were the evangelists. The writers were in charge of the music. There were three hundred professions; restitutions and confessions were made, and many were brought closer to God. The preaching of Judge Morris was straight and clear. God was with him.

Our meeting held at Columbus, Texas was very successful. One thing we noticed here was the young people who sought God. The pastor, Rev. I. A. Townsley had everything ready for the meeting. He had three prayer meetings a day, prior to the opening service of the revival. There were about 100 professions. Several were healed during the revival.

We are at present in a revival at Perrin, Texas in the Cotton-shed Tabernacle. The crowds are increasing, seekers at nearly every service.

May God bless our evangelistic force, and give us a great summer in the service of God.

ROBERT and PAULINE KENNEDY.

REPORTS OF FOUR MEETINGS

It has been some time since I have reported as I had a break down in February and was compelled to call off two months' work. My first meeting after my recovery, was at the Peniel Church, Ingersoll, Okla., Rev. E. A. Green pastor. The Lord gave us a good little meeting. About forty in the fountain. My next place was Shawnee, Okla. Here we had a hard fought battle, but God came to the rescue and we had a wonderful closing out, forty or more stood for holiness the last service. My brother W. E. Ellis was my coloborer in this meeting. Prof. C. C. Stafford, of Oncoenta, Ala., a new man among us, had charge of the music. He is a good leader, teacher and composer. He should be kept busy singing for our leading evangelists.

Our next place was Oklahoma City, Okla., Brother and Sister Dillingham pastors. Here we had a gracious victory. About 150 in the fountain. These wide awake pastors are doing a great work in Oklahoma City. Since taking charge in November, they have had nearly 500 professions, and have received about 100 into the church.

Our next meeting was with our pastor, Rev.

Charlie Robinsop at Bentonville, Ark. We had a splendid meeting there; 100 or more prayed through. The church is less than one year old, and they have nearly 150 members, and one of the best properties I have seen in this part of our work. A nice brick church with a large young people's room and a nice parsonage, and they only owe \$2000 on it, and part of that is provided for. Brother Robinson has the confidence, love and respect of all the good people of Bentonville. God is helping him to build a strong church in that little city. Prof. Lawson Brown had charge of the singing, and with the help of the pastor and his wife, who are both good singers, we had great singing which drew large crowds.

We are at this writing engaged in the battle at Kelly church, near Wellington, Texas. The revival is on, twenty in the altar last night. Souls are getting to God in every service. Pray for us.

I. M. ELLIS, Evangelist.

FROM CLARKSVILLE, TENN.

The meeting began at Clarksville, Tenn., the 16th of June and closed July 2d. It was a gracious meeting. The Devil fought us to the last ditch. But God honored His word and gave the victory in the salvation of about fifty souls. The good people of our church found that if we had victory they would have to go in for a hand to hand conflict. But no sooner did they arrive at that conclusion than they threw themselves in line, and went after the folks. When one would fail in his attempt to bring a sinner to the altar, reinforcements would come to his help; they would keep on doubling up on it until they would nearly always win. Almost every one that came to the altar was blessed. On the last Sunday of the meeting Rev. A. L. Parrot, A. M., the able and much loved pastor, took 25 new members into the church, and told me that he knew of about six more that would join soon. Brother Lawson Brown of Bethany, Okla., had charge of the music in song. The pastor had a good list of new subscriptions to send for the HERALD OF HOLINESS.

The pastor had ordered a new tent and is doubtless by this time in a campaign for souls in some part of the city. He plans to have several meetings during the summer and fall. His people are in fine condition to push a revival campaign. They will put it over. A. L. Parrott is a very able and wise leader of men. May God multiply his tribe!

B. F. NEELY, Bethany, Okla.

FROM S. C. PRITCHETT, SEARCY, ARK.

It has been some time since we reported through the HERALD, nevertheless we have not been idle. After the erecting of the church building at Conway, Ark., we resigned and Brother Slocum came and took the work. We were then called to DeRidder, La., by the District Superintendent, for a campaign there, and God gave gracious results developing into a nice beautiful band of Nazarenes, who are doing things for God in the old-fashioned way. We predict a strong church for DeRidder in the near future. We were called to pastor that church after we organized, but could not move there at that time, and on returning home from Louisiana, we were called to Searcy to supply this church until the Assembly. Moving here February 4th, we found some choice Nazarenes; some of the salt of the earth dwell here. God has blessed us in a wonderful way, souls have been praying through in our regular services in the old-fashioned way; some of our people have the vision, and carry a burden for the lost. They love the pastor and stand by him with their substance, and prayers; some few weeks ago they presented us with a nice suit of clothes and a costly pair of shoes. Last Friday was my birthday, and on coming in for supper, I was met with a delightful surprise, the dining table was beautifully decorated with candles and all manner of good things to eat, and after enjoying the luxuries of the table we assembled in the sitting room, and our dear people came in in droves and gave us a beautiful pounding, then we read God's Word and had a season of prayer, and an old-time praise service. God came on the scene and blessed our hearts good. The fellowship of the saints is worth more than silver and gold.

We have a months' vacation, which will be spent in revival work in the southeast part of the state; wife will accompany me on this campaign. Pray for us that God will give many souls in the fountain.

On with the battle.

S. C. PRITCHETT.

"We truly love the HERALD; it is a regular member of our family. It is the cleanest paper, and so full of Scriptural holiness. May God's richest blessings be upon our Publishing House and supply every need."—F. A. Neufeld, Calif.

JOY'S CONSECRATION

By Mrs. MINNIE LUDWIG
(Continued from last week)

THE man came and loaded the potatoes into his truck, then turned to papa to pay for them. Papa said "You may give that money to my little daughter, it belongs to her." Joy's eyes opened wide as the man counted fifty dollars and dropped them into her lap. A very much surprised little girl looked up into her papa's face as she said, "Why, papa, what do you mean?" He sat down by her side on the porch, and gathered her into his arms, saying, "Joy, darling, do you remember when you slipped your birthday dollar into my hand and asked me to decide for you what to buy with your dollar, and how disappointed you were when I bought a bushel of potatoes with your dollar? I remember what a brave little girl you were when you saw all your hopes shattered but you did not murmur in the least about it. We planted those potatoes and the Lord sent sunshine and rain, and now, because you were willing to trust me with your dollar you have fifty instead of one. Tomorrow we will go down town and you may buy anything you wish for your money."

While papa was talking, Joy pressed her cheek close to his, and as tears of joy rolled down her cheeks she said, "Oh, papa, is all that money for me?" She whispered in his ear, "Thank you" and pressed a kiss on his lips.

A very happy little girl got up the next morning. The first thing she did was to put the Lord's tenth, which amounted to five dollars, into her tithe box. Then, again she and papa went down town, not with one dollar but with forty-five. They bought gloves for mamma, slippers for papa, shoes for the baby, a dress for herself and then instead of the doll she had seen in the window for one dollar they selected one for four dollars that had real curls and could go to sleep and then she still had money left.

How happy Joy was as she skipped home by her papa's side. When they arrived at home papa laid the parcels on the dining room table and said as he sat down in a rocking chair, "My little girl may now have the pleasure of opening her own parcels." Joy stood in silence for a few minutes, thinking; then turned to papa and sat down on his knee putting a little hand on each of his cheeks, saying, "Papa, before I open the parcels and enjoy any of those beautiful things, I want to tell you how glad I am that I slipped my birthday dollar into your hand.

As papa gave Joy a dollar for her birthday, so our heavenly Father gives each one of us gifts for our birthday. On our very first birthday, the day we were born, the Lord gave to us a bright little mind and a sound body. Wrapped up in this are great possibilities. The Lord gave to us talents and ambitions that are all our own to use as we choose.

We, like Joy have our ambitions and most of us to do great things, but after we are saved the Lord calls us unto holiness and while in prayer before Him we make our consecration. There we take all of our talents and ambitions and slip them into our Savior's hand, saying, "Lord, choose my future for me," still hoping that He will choose the path that we had so much desired to take, such as, becoming some great person who by speech or pen would sway multitudes.

The Lord passes by all this and instead chooses for us some little corner to labor where we are but little known; perhaps suffering, or else serving in some lowly place. Or may be He calls us to be a missionary to spend our life all alone, away from home and friends among the dark skinned people of another land. There is as much difference in what we had hoped to be and what He chooses for us as there was in the beautiful doll and the rough looking potatoes. We do not understand His dealings and like Joy, we often steal away and find relief in tears but

THE HOME
Conducted by Mrs. J. T. BENSON

continue to say, "He knows best, I told Him to choose for me."

Some bright, beautiful morning we will wake up in heaven, and there see the beautiful place He has prepared for us and the trophies we have won for Jesus because we committed our all to Him. I think then we will press close to our Savior's side and say, "Dear Jesus, before I enjoy all this, I wish to tell you how glad I am that while on my knees making my consecration, I slipped all of my talents and ambitions into your hand and let you choose for me.

St. Louis, Mo.

IS ANYTHING TOO HARD FOR THE LORD?

One of the most extraordinary instances of "wireless telegraphy" that has come to my notice occurred in my own experience between twenty and thirty years ago. It was in the days when the great W. E. Gladstone was at the height of his popularity, and it concerned one of the greatest of the many great speeches which he delivered.

I was engaged in a large provincial telegraph office, and in charge of one of the Wheatstone receivers, through which instrument most of the press work of the country was signalled from city to city.

The "receiver" placed at one town recorded by means of a small inked wheel upon running blue paper tape, the Morse dots and dashes made by the Wheatstone transmitter at the other city, the signals having been electrically transmitted through the intervening wire. The speed at which the transmission took place was about three hundred words per minute. If the ink or paper failed there would have been no record.

On the night referred to, Mr. Gladstone's great speech was on the wire and everything was going smoothly some thousands of words having been received. But the instrument at the London office had been running for a longer time than was usual and the paper tape was getting perilously short. I had hoped that the instrument at the other end would have stopped at the completion of the page then running. But no, on it went with the commencement of another page, and as it was clear that the paper would give out, probably some hundreds of words would be lost.

In despair I audibly cried: "Lord! help me!" and during the time that elapsed while I ran to a shelf to fetch a new roll of ribbon and had placed it in position in the receiver I was repeating the prayer: "Lord, help me!"

The paper ran out, and nearly two minutes sped away before the fresh roll took its place. Under ordinary circumstances some six hundred words would have been lost.

But further, after I had the paper running, the ink ceased, and looking into the ink well I found very little ink there. Again praying I ran to the shelf and fetched the ink can and filled the ink well, and soon the marks reappeared. But what a loss of news! Fully another two minutes had elapsed and altogether it would have meant the missing of a column of news!

For some time still the London transmitter ran on. When it ceased, and the London clerk asked the various offices on the line for the "RD" ("Red") signal, I had to confess that my paper and ink had run out and that I should require a long repetition.

Now comes the remarkable incident. I searched the slips to find the last few words received

previous to the paper running out and the first appearing after the paper and ink had been replenished. I informed the London operator that I should probably require a thousand words repeated, as some four minutes had passed during which no marks had been recorded. I repeated the last few words on the one slip and the first few on the other, to which the London clerk replied: "There is nothing missing!" "But," I said, "there must have been a great deal lost; please look again very carefully." After a slight pause, during which he examined his copy of the news, he gave me the following information: "There is nothing between the two sentences you repeat; it follows on correctly. The chain of this transmitter got twisted, and we could not get it right. The instrument was stopped for fully four minutes."

Reader, think of it! Just at the very instant that my paper ran out, the chain of the transmitting instrument, over one hundred miles away got so twisted that it could not be remedied for about four minutes, just the time that it took me to get the paper and ink in—and not one word had I lost.

Truly our Father helps us when we call on Him, even in the things of our everyday lives.

—ERNEST HAWKINS.

THE HIBERNATING BEAR

The director of the New York Zoological Gardens, Dr. William T. Hornaday, in an interview in the New York Tribune, gives some very interesting facts about bears and their curious custom of hibernating.

In the Rocky Mountains, he says, a bear gets ready to go into winter quarters when the first snow falls. He cuts his rations down, eats a little less from day to day, and spends a large part of his time preparing his winter den. He drags in pine boughs and fallen leaves to make himself a soft and comfortable bed, chinks up all the crevices to keep out the drafts, and blocks up the entrance until there is only room for him to get in. By the time the big snow comes, from a fortnight to a month later, his intestines are entirely empty, and he crawls into his den and curls up for his long sleep.

The bear is omnivorous, Dr. Hornaday continues, but his food is largely vegetable. If he had to stay in the open and hunt for a living in the winter snows he would die of starvation. So he crawls into a den and sleeps until a new supply of food is ready for him in the spring—a period that varies according to the latitude and altitude from six weeks to four sometimes nearly five months.

When the bear comes out, his intestines are absolutely flat. But although probably he is ravenously hungry, he does not proceed to gulp down food in enormous quantities. He selects carefully and eats but little so as not to strain his weakened intestines, and at night he returns to his winter den. Only after ten days or two weeks does he display the full measure of an appetite acquired by several months of fast and forsake his den for a bed in the open.

THE BIBLE A GUIDE

In 1854 the British fleet was lying in Nagasaki Bay, and the Japanese Government appointed General Wasaka to prevent British troops from landing. As he rowed about the bay he picked up out of the sea a copy of the New Testament, which some careless English sailor had dropped. He got an interpreter to tell him what it was; he became interested, procured a Chinese New Testament, read it through, and became converted. Twelve years later he came to Dr. Verbeck, the missionary, and asked to be baptized. So Christianity was planted in modern Japan.—Sel.

*Let not thy heart with sorrow faint
Supplant with hope thy fears,
Look up and smile and God will paint
A rainbow in thy tears.*

—CARLOS P. DAY.

A MISSIONARY MISSIONARY SOCIETY

MRS. EMMA DRESSSEL SMITH

What a strange title! Are not all missionary societies real missionary bodies? you ask. My explanation is this. The society of which I write is composed entirely of missionaries—rather unusual, isn't it?

At our last annual assembly the missionary committee proposed such an organization, and as the assembly was in favor of it we immediately organized. We have twenty members. Of course it is impossible for us to meet in a body, as we are scattered in five different stations. We can have only an annual meeting together. However, at each station we observe Friday noon as a time for fasting and prayer, and at this meeting receive a thank-offering. It has been suggested that this offering be the price of the meal we deny ourselves, or anything one feels like giving.

When we organized we made pledges for the year amounting to \$400. Later this was increased to \$500. This we intended to send home to help make it possible for the "Commission" to visit our field this year, but when we learned of the financial difficulty in the general treasury it was decided to use it for that. Our object, however, is to start some specific line of missionary work; opening a new field, supporting native workers in some unoccupied territory, or perhaps taking the support of a missionary—at any rate something of this nature.

At all our stations we have daily prayermeetings. Monday is our missionary prayermeeting, when we remember especially our work in the other foreign fields.

We hope to organize a similar society among our Chinese Christians as soon as possible, and thus arouse a missionary interest and enthusiasm among them. We realize they are very poor, but we want them to learn the joy of giving, and to get their thoughts away from their own needs and to help them to experience that "it is more blessed to give than to receive."

It stirs our hearts when we think of you friends at home who are standing by us so loyally with your prayers and means, and we do not mean to lag behind. The needs are so great, and the time for working so short, that it behooves everyone who bears the name "Christian" to be doing his utmost for our King of kings. How we praise the Lord for the privilege of doing our bit, small as it may seem!

EASTER IN AFRICA

MISS LOUISE ROBINSON

Friday afternoon before Easter the good sized church at Sabi was well filled with black, shining faces. Through a long impressive service they sat with reverent, bowed heads while we commemorated the death of our Lord and Savior Jesus Christ.

On Saturday evening those who lived a great distance from the mission station began to gather in, the women coming into the kitchen and the men and boys going to the huts. Nearly the whole night was spent in prayer and singing, and at 4 o'clock we gathered in the church to begin the meeting. Women and children were present at that early hour, having walked miles in the dark night and forded the river. There were sixty present, and God wonderfully met with our souls. To me it was the best Easter I have ever experienced, and the other missionaries said it was the most spiritual that they had ever felt or seen in Africa, with a greater realization of the presence of God.

Since last Assembly we have seen a number of really good changes in the Sabi work. A number of real heathen have been saved. Most of our school children are professing, and many of them are living different lives. Two outstations, with evangelists in charge, have been added. Work has begun in two other places, where Brother Shirley or one of the evangelists goes to preach every Sunday, and where we hope soon to open schools. The Lord has touched the heart of one of the compound managers, and he has given us a nice location right between three compounds, all of good size. These boys have promised to do all the work and cut the grass, and Brother and Sister Janzen have sent money enough to buy the other needed things, so we shall be able to have a nice church there in a short while. We are surely praising God for His goodness to us here.

"Some people help to kill Home Missions and Evangelism by saying nothing in its favor, at the same time saying nothing against. It is said the quickest way to kill a thing is to let it alone. An open enemy is better than a mute one."

MISSIONARY DEPARTMENT

COME OVER AND HELP US

[Lines suggested on hearing Miss Latta, at Uddingston, Scotland, making an appeal on behalf of Foreign Missions.]

JAMES NISBET, Parkhead, Glasgow
There's a call comes ringing, ringing
O'er the wide and rolling sea,
"Come and help us spread the tidings
Of salvation full and free;"
Do not treat the matter lightly,
Nor let self get uppermost;
Think of Jesus and His message,
"Go ye into every coast."

China with her teeming millions
Calls for soldiers for the field;
Volunteer for foreign service,
Buckle on your sword and shield.
In that land where souls are dying
For the lack of Holy Love,
Help to win the world for Jesus,
And secure your crown above.

South America is reeking
From a thousand pits of hell;
Brother, have you caught the vision?
Go; the gospel tidings tell.
Go where Rome is strong and bitter,
And God's messengers are few;
Where the people are benighted,
God has need of soldiers true.

There's a call comes ringing, ringing
O'er the field and rolling main,
Heed the call, O sister, brother,
And for foreign service train.
Faithful souls at home will help you
With their prayers and offerings free;
Catch the vision; like Isaiah
Answer, "Here am I, send me."

CONFERENCE AT TACTIC

REV. IRA L. TRUE

Saturday, May 20th, Brother R. S. Anderson and I went to Tactic for the annual conference there. It had not been my intention to stay all the time, but on account of the illness of Brother Scott we felt as though the Lord would have us stay. Brother and Sister Ingram, from Salama, came up for the last part. I returned home on Tuesday, to see how the school was going, and my wife and Brother Anderson's daughter returned with me, so all together we had a good crowd. The conference was blessed of the Lord from the beginning to the end. We had expected to have Brother Scott there to give the Bible lessons, but on account of illness we all had to take a part in this work. A number of the native members had come from various parts of the field and were at their best. The morning services were taken by the native brethren and Brother and Sister Ingram. These were times of great blessing to the church. The afternoon lessons were given by Brother Anderson, excepting one that I gave. In all of these services the power of the Lord was felt.

But it is of the night services that I wish to make special mention. We usually think of the night services as the time when the sinners are brought in, but in this conference it was different. There were a number in the church who had not as yet been sanctified, and it seemed as though the Lord had chosen this as the time to pour out the Holy Ghost on His people. Such times as we did have! The people came without much urging to seek the blessing, and best of all they received. One Indian brother and his wife were sanctified and another Indian was saved. We thank the Lord that He gave us this time of blessing and salvation.

Sunday, the 28th, we had a great day also. In the morning Brother Anderson married one of the young couples of the church. After this he took into the church four new members, or rather four who had been on probation and had proved faith-

ful. This was a time of great rejoicing to the church and to the missionaries. Then we had the Lord's Supper. It was blessed to see these faithful natives come and receive the Sacrament, with the shine on their faces. It is at these times that we forget all about the toils of the road. At night Brother Anderson preached the final sermon of the conference. We all felt that the Lord had been with us for this week. Monday morning we left bright and early for home.

We are glad to report at this time that Brother Scott is better. Brother Anderson and wife are on a trip to Lanquin and to Cajabon. Pray for all of these places.

SEOUL, KOREA

This is our sixth week in Japan and our third day in Korea. We traveled north and south for four weeks and covered a distance of about 3,000 miles—the round trip.

We landed in Yokohama, Japan April 30th and I am writing on June 16th, or nearly seven weeks trip to date, we have seen fully 2,000 seek the Lord. Many of these have been wonderfully converted or sanctified. Many more have been marvelously healed. A lady who had been educated in a Buddhist School was converted, I think in the May Convention. Then she was fully sanctified by the cleansing baptism of the Holy Ghost in our meeting. She has the liberty and freedom of the Holy Ghost, and raises her hand and shouts Amen and Hallelujah while we preach the Word. She is now going into gospel work in the Cowman and Kilbourne work under Brother Nakada.

We have seen some fine Japanese students of both sexes saved and sanctified. Audiences as a rule have been too large for the churches, etc. The seekers just came in large numbers; hungry and thirsty they cried out before the Lord for mercy.

We have preached in some places only two days and have had over two hundred seekers in all.

I anointed and prayed for fully 1,000, among them being the wife of the Premier of Japan.

We had a great meeting of three days in the Nazarene Church at Kyoto, and another in the Free Methodist Church at Osaka. We had some wonderful meetings all over the Cowman and Kilbourne work both in Japan and Korea under the leadership of the Holy Ghost.

This is our second night in Seoul, Korea. Fully seventy-five came to the altar for salvation last night, and sixty for holiness in the afternoon. We saw some of the old Presbyterian deacons weeping on their faces for real Bible salvation and holiness.

On the third night we had a wonderful time in the Lord; the large Tabernacle was filled and when the altar call was given some rushed to the altar but soon the entire church became an altar of prayer, men and women weeping before the Lord for mercy and pardon.

The fields are white all over Japan and Korea. The holiness missionaries of all denominations have thanked God over and over for having sent us to them. We have never met a finer lot of Christians than our American Missionaries, that is those from our holiness churches. All have invited us to come back.

Brother and Sister E. A. Kilbourne and Mrs. Edwin Kilbourne and her kind husband are taking good care of us in Seoul. We have two more big days here then we will return to Tokyo for a great farewell meeting.

To my brethren in America, I will say your calls for meetings will reach me in Lisbon, Ohio by July 25th.

REV. F. W. COX and WIFE.

Some people and churches fight Home Missions and Evangelism by doing nothing in its favor. Well—"The fight is on."

Some one has said push *Missions*, push *Missions*, both Home and Foreign and all the church will go forward and prosper.

Some one has suggested that we would have to cease our agitation for Home Missions lest we would kill Foreign Missions. Strange logic. No, brother, we are trying to get another goose or two to lay a few more Foreign Missionary eggs.

Some people want their horses to whoa when they say whoa and go when they say getup, but will not listen to God when He says whoa nor go when He says go.

A lad who was being pounded by his schoolmaster because he was saved kept shouting "Glory," and they finally gave up in disgust and said, "Oh, let him alone, you can not pound anything out of him, —all he has in him is glory."

AIM HIGH

By GEORGE W. TUTTLE

WHEN a boy I was the best shot in the neighborhood with bow and arrow. I have not yet forgotten that it was always necessary to aim high in order to hit the bull's-eye, that the arrow always dropped as it sped toward the mark. No allowance, no bull's-eyes! The attraction of gravitation, we say.

How this applies to life today; young folk need to aim high, to have pure, high ideals, plans and purposes. Is there not worldly gravitation to attract the arrows of the spiritual life and cause them to fall short of the mark? Life—even Christian life—never overshoots its mark.

Sometimes when I have heard young people talking and planning I have said to myself: "What noble plans and aims; how unselfish and thoughtful and purposeful." Again I have had occasion to say: "What low ideals; how selfish and self centered; they think of nothing but self and pleasure." Pleasure fades out of life as the leaves of autumn fade if we aim no higher than pleasure on the target of life. The young person with high ideals and standards gets all the joy, and all the juice, out of life.

What do you plan to make of life? Are your ideals high? Does service for others beckon to you with compelling power? Do you think of the good that you can do—yes, the good that you must do—in the world, or do you think only of how many dollars you can accumulate for your heirs to fight over? Tell me your honest ideals and I will tell you what you are.

Shy out from vulgar language, from tainted books, from unclean stories and suggestions. You will surely aim high if your mind is filled with clean thoughts. God would have these minds of ours overflowing fountains, not filthy sewers. Read clean, helpful books, not books where the writers' arrows are stuck fast in mire and covered with slime.

Aim high in your work; "What is worth doing at all is worth doing well"; the old adage says. Away with careless, slack work. Sidetrack the "Oh, that's good enough!" of the slatter, the fellow who gives his jobs a lick and a promise but who never comes back to keep his promise.

Aim high in your play; be fair, square, honest. The victory that is dishonestly gained is nothing but defeat. Look out for the interests of the other fellow, see that he gets his rights. Not only get a reputation for fairness but get it ground into your character and life.

Aim high in your judgments and estimates of others. Why be critical, unpleasant, arbitrary, seeing every fault and judging hastily? See the best side, not only of your friends, but of everybody whom you meet. You will find that the habit of seeing the best in people and of being responsive and appreciative, will be real life capital. Stretch the bow! Set the arrow in the notch! Aim high! Make the bull's-eyes of life—real life!

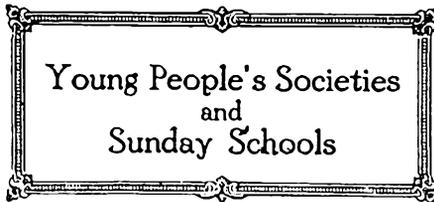
Pasadena, Calif.

THE SELF TRAINED SUNDAY SCHOOL TEACHER

By MRS. A. H. BAUER

BROTHER KINNE in an article on Graded Lessons, well said that we are in far more need of trained teachers, than of graded lessons. Perhaps but few of our Sunday school teachers in the rural districts and smaller towns, can have the benefit of a regular teacher training class, but each one can purchase a Teacher-Training textbook and study it alone, if they can not make up a class for studying the book. One of the best helps that I have found, is to visit the public school which my Sunday school scholars attend, and listen to their recitations in the school room, and note how their teacher conducts the recitations. In this age, when we demand the very best talent of those who have the training of our children in the public schools, we must demand something more as a qualification of our Sunday school teachers, than just a willingness to take charge of a class, and thus fill a place in Sunday school. For we can not win, and hold the boys and girls, unless we can actually teach the lesson.

I found that the public school teacher did not recite the lesson to the pupil, but just the reverse, and only the pupils who had studied the lessons for themselves, were the ones who were interested, and actually gained any knowledge of the subject at hand. So I applied this rule to my work in Sunday school, and while I never appeared before my class without having mastered everything about the lesson that was possible, from a careful study of the Bible narrative, and whatever other helps I could obtain in the way of Sunday School Teachers' journals, I was always careful to lead the class on to



discuss the lesson, and endeavor to ascertain just how much they knew about it.

At the close of each lesson, I always assigned work for the next Sunday, giving to each scholar something definite to study during the coming week, and would urge each one to bring at least one original question, not found in their lesson helps. The geography was clearly explained with the aid of what maps we could obtain, and the characters mentioned in the lesson were linked up with what they did; and I endeavored to make them real flesh-and-blood men and women to my class, for the spiritual truths to be drawn from the lesson were the more readily understood and applied because they knew we were talking of real people.

As far as possible, I tried to lead the children to discover the truths taught in the lesson for themselves, instead of telling them myself, for we always get more lasting benefit from what we learn by our own efforts. To illustrate: when we had the lesson of the parable of the Sower, the children were asked to shell a well-developed ear of corn, and count the grains before bringing them to class. Then with a little skillful questioning they were led on to tell of the preparation of the soil, the planting, cultivating, and the yield, and could grasp the meaning of a yield of an "hundred fold," by referring to the number of grains on one ear of corn. Then it was a simple matter to bring out the thought that our hearts and minds were the soil, the seed was the Word of God, the sowing of life was the best time for planting, and that evil thoughts and tempers were the weeds that choke out the good seed, and that we can no more expect to reap a harvest of good habits, a clean conscience, and a happy old age, if we do sow the good seed, and cultivate them, than we can expect to harvest a fine crop of corn from a field all grown up in cockle-burs.

At the close of the lesson, we repeated in unison the verse found in Gal. 6:7, and the children were asked what they would think of a farmer who would sow a field with cockle-bur seed, and then at harvest time be expecting to gather a crop of oats, or corn, and after they had given expression to their views of such folly, I would call attention to the fact that they could see people every day who seemed to expect a similar result in their lives, and that they would be sadly mistaken when the harvest time arrived.

Each child was left to apply the lesson to his own heart, for any bright intelligent child is quick to see the point, and draw the right conclusions, but are quick to resent being "preached at," and I have learned by experience, that it is best to just leave the matter to their own conscience. It is ours to sow the seed, but only God can cause it to germinate, and each one must decide for himself whether he will accept and act upon the truth which he receives.

Halltown, Mo.

VICTORY AMONG THE YOUNG PEOPLE

The Young People's Nazarene League of Utica Avenue Church of the Nazarene, Brooklyn, N. Y. is forging ahead, with *victory* inscribed on their banners. At the last meeting there was a clean sweep for God.

The leader read from a portion of Jeremiah seventh chapter and as the Word was read and expounded, the Holy Ghost came down in convicting power, many being visibly affected, as the truth was brought home to hearts, that many of the number were in no condition to meet the Lord, and that He would cast them out of His presence; definite action was urged, on the part of the young people toward praying through, getting those who were backslidden reclaimed, the unsaved saved, and those who were out of the experience to seek it. When the invitation was given for all to come to the altar and have everything settled, there was a general scurry forward, and such a praying time, such as Utica Avenue has always been noted for among her young people. Those who were right cried and prayed for others, while each one seemed definitely to seek. Some wept their way through to Calvary, and came through shouting, and smiling, then fell to work, urging and praying for and with others. One young girl, just saved began to cry for

her parents' salvation. A backslider just reclaimed was a power in prayer, and helped wonderfully in the altar service. It was a scene to gladden any pastor's heart.

We are holding special cottage meetings, the Lord is blessing and leading the young people out. The end is not yet, praise the Lord. This is the beginning of a revival right here in old Utica Avenue Church.—Church Reporter.

AN INTERESTING SUNDAY SCHOOL RALLY

Utica Avenue Nazarene Sunday school, Brooklyn, N. Y., recently participated in the Brooklyn Union Sunday School Anniversary Parade. Utica Avenue Sunday school presented a fine appearance, and was over one hundred strong. The new pastor of our church, Rev. O. L. W. Brown and the Sunday school superintendent, Brother Frank Eyerman, Jr., headed our school, each carrying a huge bouquet of roses. The Sunday school banner, with the name of our Sunday school and inscription, was carried by Brother Herbert Lee, Secretary of the Sunday school, and little Gertrude and Catherine Maringolo each held a cord and tassel depending from the banner.

The Cradle Roll Department was well represented, the babies in carriages, wheeled by fond mothers were there, en force, looking sweetly pretty. There was a float decorated in the colors, the work of Miss Lillian Archer, in which some of the tiny tots rode in state. Miss Ruth Eyerman made some beautiful jonquil paper caps, which the entire class wore, and all co-operated to make the occasion a success.

For those to whom this custom is unfamiliar, a word by way of explanation. The Protestant Sunday schools of Brooklyn have observed this June-day March, for about half a century. The various sections of the city of Brooklyn are subdivided into Divisions, and all the Sunday schools of these divisions have their line of march assigned them, their reviewing grand stands, etc. The Sunday schools first assemble in their respective churches, have special exercises, sing hymns composed for the occasion, prayer and some address usually, then they fall in line and march to the places assigned them, with banners flying, with bands of music playing, everybody in gala dress, the army of the Sunday school shows her colors for the Master.

After they have marched and countermarched before the grand stands, there is another feature, universally observed, and that is reassembling in the various Sunday schools and all partaking of the ice cream and cake provided for all who have marched.

In these days of "higher criticism" let us uphold the Bible and show our colors to the world. We believe in the Bible School. Praise the Lord.

E. MADELINE ESHMAN.

Divine Love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven—E. L. HERVEY.

The grand question of life is, *Is my name written in heaven?*—D. L. MOODY.

FROM PASADENA, CALIF.

The great campmeeting of the Southern California District held at Pasadena closed in a blaze of victory and glory. The days were crowded full. At six a. m., there was prayermeeting, at 9 a. m., Bible study, at 10:30 a. m., 2:30 p. m., and 7:45 p. m. preaching. Dr. J. B. Chapman, and the writer had the responsibility of all the preaching services and the Bible studies. Prof. Wilde, of the Wilde-Knight Quartet, and Miss Virginia Shaffer were the special singers. Prof. Wenger led the big choir. The singing was everything that could be desired. Brother Wenger is just what his name suggests when it comes to singing and getting the rest to do the same thing. Brother Wilde and Miss Shaffer would sing the angels into the camp, then shout the battle on while the preacher was preaching, then go after souls during the altar call, and help pray the fire down during the conflict in the altar. "Can you beat it?" Brother Frazier, pastor of Emanuel Church of the Nazarene, Los Angeles, Calif., had charge of the altar services. His report showed that there were 225 professions. District Superintendent J. E. Bates, President of the Campmeeting Association was on hand and executed the affairs of the camp in a very orderly and acceptable manner. The crowds were large, and the weather was, "as usual," almost ideal. This is said to be the greatest camp west of Wichita, Kansas.

The writer has some open dates for the fall and winter.

B. F. NEELY, Bethany, Okla.

PREACHER PROBLEMS

By C. B. WIDMEYER

PART FOUR

THE PASTOR

Perhaps no one is so familiar with the pastor's problems as the pastor himself. The exigencies of the hour often make the problem more difficult. If any church worker comes up for consideration, the pastor should have an important place.

It seems that the one paramount problem that confronts the pastor is that of maintaining spirituality in the church. If the victory be won on this point, then the church troubler, the financial affairs, the wire puller, the church board and like agencies good and bad will not be so prominent. If there is not a large degree of spirituality, then to a more or less extent the spirit of worldliness will creep in, factions will become more pronounced and the work in general will drag. Of course, it stands to reason that if the pastor is not spiritual, little spirituality will prevail in his congregation. In every congregation of any size there are some who follow the "old paths" and are crying out for the "faith that was once delivered to the saints." The pastor must be a leader, and have a keen perception of things that are spiritual, and always seek the spiritual. Should the pastor be given to worldliness, the members will do as does the pastor and then take a little liberty to do more, because the pastor, is supposed to be better than his people. So we contend that one of the pastor's problems is to keep his congregation spiritual, and to do that he must be a great spiritual force himself.

Another problem of the pastor is to reach the people with his message. In this day of the automobile, the pleasure resorts, the place of amusement, the movie, etc., people go almost everywhere but to church. The day demands much publicity and much time given to prayer.

Another problem is to reach and hold the young people. Young people are still young even though they are saved and sanctified, and the old folks who would like to put old heads on young shoulders, will have to allow the pastors some liberty in dealing with the young people. There are wholesome amusements, and the old folks of today should remember their own younger days. It has been proven over and over that there is an extreme in indulgence just the same as in abstinence. Such issue as the dress question, the jewelry question, etc., must be met. So the pastor has a problem in dealing with the young people.

The minority faction in a church frequently make quite a problem for the pastor. As there was one traitor among the twelve disciples, so there is usually one or more in a congregation who will oppose the pastor and help sow dissension. This element will be on the lookout for material with which to oppose the plans of the pastor. But a spirit of harmony must prevail, and so the pastor must bring these disgruntled members into some peaceable relations.

The problem of finances is often a matter of vital interest. Sometimes the church roll is padded, or filled up with a number of inactive or non-resident people. This makes the district apportionments come high on the few who do pay, so that the pastor has quite a task getting up the finances.

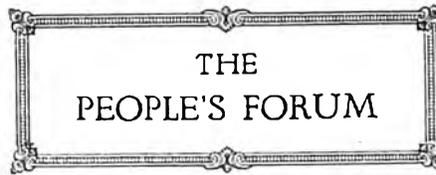
The "isms" of the day sometimes form quite a problem for the pastor. Some one in the congregation will think that the church should assist in the Tongues Meeting, or some other gathering, and to keep unity in the church and to keep every thing running smoothly, the pastor will have to spend much time in prayer and in consultation.

Of all working forces in the church the pastor seeks to have agreeable relations with the Church Board. The Church Board should be an asset to the pastor, but very often it proves to be a liability. The Church Board should seek to assist the pastor and not to always assume the roll of dictator. Occasionally a head-strong preacher will be found, but frequently the Church Board feel it their duty to whip the pastor into line and then trouble begins.

A PLAN ADAPTED TO THE WHOLE CHURCH

As the 1923 General Assembly is nearing, we thought it not unwise at this time to offer a suggested plan, which we believe needful for the best interest and for the future welfare of the church. With this end in view, we offer, "A Plan Adapted to the Whole Church," for the consideration of our people.

The Church of the Nazarene, New Haven, was an ideal church. All her services were of the best. The pastor was "worthy of his hire," the church must be heated, lighted, and with some one to keep it clean. Her operations necessitated finances. This church preached and believed, and lived the Bible. In it they found they must repent to find salva-



tion. They enjoyed the fullness of the blessing. These states of grace for living, they found in the Bible. Also they found how God would have them raise their church finances. God would not only have them remember their Creator in the days of their youth, and seek first the kingdom of God, but said, "The gospel must first be published among all nations." "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him." "Honor the Lord with the first-fruits of all things." "The first-fruits of thy land, thou shalt bring into the house of the Lord thy God." "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord, and concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." "Thou shalt not delay to offer the first of thy ripe fruits, likewise shalt thou do with thine oxen and sheep." "And Azariah the chief priest said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and that which is left is a great store." They gave their tithes and offerings, and did not delay to do so, and their preacher and family were well fed, and he could preach so much better, and they always had a plenty left. Their pastor was assisted in gathering the tithes and offerings by the Church Board and a faithful board of stewards.

They appointed a treasurer over the treasury, and his office was to distribute unto the brethren. He first gave the pastor his support, then remitted to their District Treasurer for the District and General Superintendents, Ministerial Relief, Church Extension, Education, Orphanage, Social Welfare, Nazarene Tract Society, and Contingent Fund. All these were in a budget. So much per capita for each one. He sent the per capita by the month to the District Treasurer. They called this the District Budget. At the previous assembly, this church pledged so much for Home and Foreign Missions. The treasurer remits one-twelfth of their year's pledge to the District Treasurer each month, also, and then cares for the remaining local current expenses. He does this every month, for most of the members receive their income monthly, or semi-monthly or can arrange to enable him to do so. The members conduct their business on a cash or 30 day system, and this is a success the world over, so they use as much good sense in their church financing. At the close of the year the church is not tired with a pull for large sums of money to complete their year's apportionments. They have but the regular month's per capita to raise. They always pay all their apportionments, and that which is left is a great store. They say, "We sure will budge it, with the budget." They do the big thing, by doing the little things regular and often.

The District Treasurer then gave the District Superintendent his support first, and sent to the General Treasurer monthly the General Superintendents' support, and a per capita of his District for Ministerial Relief, Church Extension, Education, Orphanage, Social Welfare, Nazarene Tract Society, and 5 cents per capita to the general Contingent Fund. He also remits 25 per cent of the Home Missionary money, and all the Foreign Missionary money. Then out of the 75 per cent Home Missionary Fund, he disburses upon proper orders. Then he cares for the District expenses, such as office supplies, minutes, District Assembly entertainment, etc., out of the remainder of the Contingent Fund. At the end of each month the District is financed.

The General Treasurer then gives the General Superintendents their support, and disburses the other funds properly, monthly. Month by month this is done throughout the year, and at the close everything has been cared for in full, and done regularly, that none has been called upon to suffer by lack of necessary funds.

The local church treasurer, and the District Treasurer found it necessary to have remittance blanks for their remittances. They sent one copy with the remittance, and kept one copy on file for records. In this they found completeness, brevity, uniformity, simplicity, and economy by volume prices on quantity purchasing. The local treasurer must report to the Church Board each month, so he was provided with uniform report for this. For his annual report he found that he had his year's

work summed up in twelve correct copies. It took him but a few minutes to make out his annual report. He sent a copy to the District Treasurer each month, as it enabled them to keep their records correct, and enabled the District to have records of its work each month. It gave uniformity in their church financing. These remittance and report blanks proved a great protection to the treasurer, as he could show for his doings. The District Treasurer reported to the District Superintendent all of his office work at the close of each month. Thus they had a safe and simple plan for accounting.

How shall we raise the necessary funds? All tithes, always tithing, and giving our offerings, unto the house of the Lord. Not delaying, but doing it systematically, and regularly.

The proper method of distribution of funds. Give our ministers their support first, and do it regularly, and continuously, and while doing this, support all our church institutions also, monthly. Budget all, except Missions.

A safe, simple plan for accounting. The local treasurer and District Treasurer, having uniform blanks, and monthly report blanks for the local treasurer; gives us uniformity, brevity, completeness, efficiency, and economy by volume prices on quantity purchasing of our blanks.

The Iowa Preachers' Convention recommended the adoption of this plan to the coming Assembly. From the prospects it will be adopted. It has been seriously searched for value to many of Iowa's churches, several have adopted it, with success attending. Iowa has gone far enough with it to see that it is a working success, and I would like to see the plan adopted by the several Districts and by the General Assembly.

THOMAS M. GRAVES, Treas. Iowa District.
Oskaloosa, Iowa

THE CIGARETTE TRAIN

The cigarette train is a special. It operates over the S. C. & D. Railway (Smoke Cigarettes and Die) Many people are traveling to hell via this route, notwithstanding many wrecks occur thereon with gruesome fatalities.

This special is a twentieth century limited (limited to this life only—a different "smoker" is added at the terminal). There are no stop-overs. It starts from Corn-Silk station and passing through Viceville, Crimeburg and Grand Deceit, pulls up in Gehenna on schedule time.

Among the hundreds of thousands who travel this route are boys, bankers, business men and buns; wretched society women, half lunatics and harlots. The tiny boy of tender years, the old man with gray hairs go side by side down the street puffing out the sweet, stinking smoke. The modern youth has set the example; the old men fall for it. What an anachronism! What a joke Satan has played! The Devil laughs last here.

Why the pestiferous popularity of the cigarette? It is the effect of a cause. Depravity is the cause. The old pipe and the cigar are too strong for most folk. The cigarette is "mild," "soothing" and "companionable." Many puff thereon and are damned thereby. The habitual smoker says: "They afford comfort." Hence, when a business deal falls through and loss ensues; when the crops fail or when a cow dies, one need not go raving mad. Nay, verily. Just "Roll your own," and as the smoke comes oozing from the nostrils, the mind happifies, the senses lie down to rest and the thoughts go on their way.

Some folk on this train realize where they are going and try to get the conductor, Self Will, to stop and let them off. The time table here makes no provision for desultory stops. The brakes of determination are applied but are unreliable. Many victims try to alight at the station, "Swear Off." (arriving here generally about Jan. 1st). But the engineer, Depraved Appetite has his orders and rushes on down the S. C. & D.

If anything good can be said of smoking cigarettes, it is this: It stupefies the intellect and affords the most pleasant suicide known.

This is a relatively modern sin. It is rapidly growing. Shall we not, at least, lift a voice of protest and warn the untrapped youths? Let us produce one prayer-seasoned, well aimed sermon, at least once a year, against this popular form of sinning. Lest the smoke of their torment ascended up forever and ever.

Hamlin, Texas

O. J. RAISOR.

TWO GOOD MEETINGS

Our Camp at Loretto, Minn., where God gave us an excellent meeting resulted in a new camp being organized and they have now decided to build a tabernacle upon four acres of fine timber land which was donated for that purpose and are preparing for a greater and better camp next year. We have accepted their urgent call as workers for the 1923 Camp.

Mrs. Ludwig had charge of the children's meetings at the Lincoln, Nebraska Camp. We stopped off for a few days and came on to Ansley, Nebr., and began our next tent meeting in this new field. God came and gave a good measure of victory with a good company of seekers, and a good and increasing interest all through the meeting and many urged to continue longer, but we had been slated for another meeting eight miles in the country from Ansley so we had to close, and began near Westerville July 11th. The attendance was good right in the midst of the busy harvest season, often as many as 300 people present during the week and closed Sunday night, July 30th with possibly 500 in attendance and 20 seekers during the last day and many during the meeting of twenty days. The people from Ansley had gotten interested to the extent that from 10 to 25 people came out in trucks and cars almost every night, and many of them were saved or sanctified. Much prejudice had been instigated in this community by so-called preachers, against this meeting in order to keep the people from coming and thus defeat the campaign. But one, Brother I. B. Starke had prayed through and had faith in God for the meeting and pushed ahead trusting the Lord to overcome all difficulties and thank God He came and turned the tide heavenward and brought to naught the desires and plans of wicked men and worldly minded professors.

A goodly number are now calling for a Church of the Nazarene in Ansley and if the people are true, and God wills, it will likely become a reality in the near future. This whole country is open for the old-time gospel. If we had the time could put in months of service through this country. We are glad to be kept busy for Jesus.

THEODORE and MINNIE E. LUDWIG.

REPORT OF LUM JONES

We held a meeting for Mrs. I. D. Farmer, Hugo, Okla., which resulted in a number praying through. God is blessing this church under the leadership of this good woman.

From Hugo I went to Shamrock with our pastor, Rev. J. W. Dodd. God gave us a goodly number there in the fountain, for which we praise the Lord. Brother Dodd is one of our best pastors.

On my way back south I stopped and preached for our newly organized church at Konawa. This place is doing splendid work. Brother Kellingworth is a wise and worthy man. We then went to our church at Mansfield, Ark., which is making great progress. Rev. W. C. Thornton is pastor. We had more than fifty souls praying through, fifteen adults united with the church. We had the privilege of preaching to more people at this place in the same length of time than in any place in my life. We came near breaking up the picnic Friday and Saturday nights, and Sunday night we had the greatest crowd in the history of the town. God gave us a great altar service.

On our return, we stopped and preached one night for our church at Kingston. At all these places I have been pushing the HERALD. I find the envelope a great success in securing subscriptions to the HERALD OF HOLINESS.

At this writing I am at Shawnee with our pastor, S. B. Damron. Prof. J. J. Douglas and wife, singers, Prof. Roscoe Carroll, pianist are with me here. Pray for victory here.

LUM JONES.

OGLESBY, OKLAHOMA

I am rejoicing in the hope of the glory of God. "As the hart panteth after the water brook, so panteth my soul after thee, O God."

I have just recently closed a revival at this place, where many souls prayed through to victory, although it has been many days since I saw carnality stirred like it was in this revival.

This is my second meeting here this year. We sure had a refreshing time the Fourth of July down in the woods. We had preaching twice and the sisters of the church set a bountiful dinner for all.

I am at Inola, Okla., at this writing, in my third week. We are having a fine meeting here. Large attendance every night. Five gave up to the Lord last night.

If you want a great revival, hide away and pray it down. A real revival comes by earnest prayer and fasting.

Address me at 1315 Le Grand Street, Indianapolis, Ind.

F. L. McDONALD.

PENIEL, TEXAS

The campmeeting at Maple Shade, near Alma, Ark., closed last night in a blaze of glory. From the beginning, the Lord was with us, and while the fight was hard, conviction seized the hearts of the people, and every day, and at most of the services, souls crowded the altar; professions were clear and bright and the work gave every indication of genuineness.

A noticeable feature of this meeting was the uplift experienced by the saints. They received a greater vision of possibilities and responsibilities and there seemed to be a forward movement all along the line.

Rev. E. S. Broyles, the pastor at this point, was in the meeting throughout, pushing, praying and doing what he could to make the meeting the greatest success. A number of old friends from regions round about, blessed under our ministry in years gone by, were in attendance. Among this number was Rev. John D. Edgin, of Ozark, Rev. Shurman of Ozark, Mrs. Conger of Van Buren, Mrs. Bowlin of Mulberry, Mrs. Moss of Dyer, Brother Cecil of Mulberry, and others. Rev. Hoffman, of Ft. Smith, and his wife, were with us some and added to the success of the meeting.

This was our eighth visit to this camp, and they pressed us for a date for 1923.

OSCAR HUDSON.

A MARVELOUS WORK

It was our privilege to stop off at Lexington, Kentucky and preach three nights there in our church on my way from Jasper, Alabama to the Cincinnati campmeeting. We found that our good pastor Rev. Cassidy in four years' time, starting without a membership, or a church house; had in four years built a nice church seating about three hundred people, paying for it all, but seven hundred dollars, and has built up a membership of about seventy members, all splendid people; and in the three nights that we were there, we had a fine crowd of fine folk to preach to, and about forty asked for prayers, and we saw signs of a great revival if the right man could hold the meeting. Brother Cassidy works in the C & O shops to help support his family while the church is being paid for. He is one of God's men. We never stopped with a family that we felt more at home with than the Cassidy family. If things continue as they are

YOAKUM, TEXAS

To the saints of the Most High God, and Church of the Nazarene. Greetings in the name of the Father, Son, and Holy Ghost. We are now pastor of the Church of the Nazarene at the above address, where we only have a few true saints, this once strong church has been almost destroyed by unwise leaders, and unless we can secure financial help soon it will be impossible for us to save the fragment that is left. The church is a wood tabernacle located on Short Street, which is no more than an alley, where few people ever pass. We can now secure a corner lot for about \$500 and get the church moved for \$100 thus giving the people access to the church, and locating us where people will have respect for the church. Saints, we are willing to suffer for this church and people, our salary was \$1.75 for this week; how we are to live, the Master only knows. Will you hear the Macedonian cry? Please pray over this need, and write Rev. Jos. Speakes who will correspond with you, and us. God bless you.

REV. S. M. STAFFORD.

ENDORSEMENT OF BOARD OF CHURCH EXTENSION

The Board rarely gives its endorsement to such appeals, but we feel that this one is of such merit and the conditions being such as to demand aid from the church at large, we gladly place our seal on it and urge our people to give such aid as they may be able.

We have known Brother Stafford intimately for many years. He has sacrificed much for the church both on the home and foreign field, and the above letter shows that he is still at it. Give this good man a lift and help by your good offerings to place this work where it can succeed and win souls. Money may be sent to the Board. In this way it will be credited to Church Extension.

GENERAL BOARD OF CHURCH EXTENSION.
JOS. N. SPEAKES, Sec'y-Treas.

now going; we should have a great church in that prosperous city.

Brother Cassidy deserves to be congratulated on his achievements in Lexington. Let us all pray that this city may become one of our great strongholds for God and salvation. May the Lord continue to bless and give our brother the hearts of the people.

J. B. McBRAME.

FROM EVANGELIST I. D. FARMER

Since my last report I have been at Melissa, Texas with Brothers Osborn and Thomas. We held the meeting in the Presbyterian Church. This was a hard-fought battle only one profession, a sister to our out-going missionary Miss Bellow. She got sanctified real good and is going out in the work for her Master.

Next we were at Orange, Texas with our pastor there and had a real good meeting. We found Brother Carter, the pastor, a fine fellow to yoke up with. He just took the bride off and let the evangelist have his own way, and a more congenial yoke fellow I have never worked with. A goodly number were blessed and we took one good member into the church.

I then was called to Ida, Oklahoma to hold a meeting for the pastor of the Methodist Church. We only had one week, or two Sundays for this place but God gave us about 150 souls in the fountain; many were sanctified and the power fell in the old-fashioned way. People were saved in their homes and on the road to and from church. The Methodist pastor got sanctified and went out to his other meeting to preach second blessing holiness. When he opened the doors of his church he said, any one wanting to join the Nazarene Church, come along too, and 16 came forward to join the Church of the Nazarene, the pastor's wife being one of the number, and there was nothing to do but to organize, so there is a Nazarene Church at Ida, Oklahoma with a good pastor to see after them. They looked well after the evangelist and his family.

I am at this time at Culleoka, Texas with pastor King and he is truly a "Prince in Israel." The outlook is good for a great meeting here. One fine man has been sanctified and one girl reclaimed to date. We are looking for a real landslide.

My next meeting will be near Muldrow, Oklahoma, with our pastor, J. H. Vandiver in his church. I ask that you pray for me, I never loved the Lord any better in my life than I do these days. Amen!

I. D. FARMER.

EVANGELIST F. C. BROWN IN OHIO

We just closed a good meeting at West Union, Ohio. We opened fire on the enemy July 13th and had a great time in the Lord. They told us this was the best meeting they had had for some time. We preached a bottomless hell to be saved from, a topless heaven to be saved to, and the blood of Jesus Christ that saves. There were six who found victory, and the church strengthened, and a number of folks encouraged to go on. There are some fine people at West Union. May the Lord bless them.

I had as my helpers, Brother E. M. Shelton and Wife as song leaders, and special singers. They are fine workers with a bright future. Their address is Manchester, Ohio.

My next battle will be at Coopersville, Ohio with the Christian Union church. I have some open dates and would like to have them filled. No field is too small or poor, or too large, if the Lord leads. We love to see souls born into the Kingdom of God. We preach the full gospel that saves sinners and sanctifies believers. Our motto is, "Back to the Bible."

F. C. BROWN,
211 Front St., Portsmouth, Ohio.

A GOOD MEETING IN NEW MEXICO

We closed a ten days' meeting at Coyote, New Mexico recently, resulting in the bright conversion of one young woman and the spiritual quickening of others.

We then began in the adjoining neighborhood at Ancho, and God came in power. For two weeks, we sang, preached, and talked holiness. Some ten or eleven were saved and three sanctified. These were almost wholly destitute of spiritual life, but once again the "wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." We received four into the Church of the Nazarene, baptized two adults, and three babies, left the HERALD OF HOLINESS in seven homes, established a half dozen family altars and succeeded in selling a nice lot of books, Bibles, and mottoes. Amen!

J. B. and E. J. O'DELL.

ANOTHER CHURCH IN LOUISVILLE

While we have not accomplished as much as we would like to have done in our local church here, we have eaten no idle bread since our last report.

Early in the spring our faithful members got a new vision of the many thousand people of this city on the road to the Judgment without God. So they purchased a big brown tent 40x70 to be used in carrying the gospel to the people of Louisville who would not come to the Nazarene church.

The tent was pitched on 26th and Grand Streets, and on the 11th of June Prof. and Mrs. R. A. Shank, of Columbus, Ohio, came to us and rendered valuable service in song. Truly they are second to none. They are not only very able singers and musicians, but are full of faith and the Holy Ghost. Then on June 14th Rev. S. S. White, of Bethany, Okla., came to us and preached most wonderful sermons until June 28th. Brother White is one of our most accomplished young men; tender and sweet in spirit, yet fearless as a Daniel in dealing out the word of truth. We did not have so very many to pray through in this meeting; in many respects it was what we would term a hard battle, though the few who did profess went the old rugged way. This meeting was not a failure by any means though the battle was somewhat hard, for many heard the straight, clean gospel throughout.

July 6th, we pitched our tent in South Louisville, where the writer preached three and one-half weeks. We did not see as many pray through in this meeting as it seems we should in that length of time, while 24 or 25 were beautifully saved or sanctified. Organized a church with 23 charter members, all grown save one, nine settled men. Organized Y. P. S. with 13 members; W. M. S. with 12 members. Got 7 subscriptions to the HERALD of HOLINESS. Plans are being made for the purchase of a lot and build a church. Our District Superintendent, Rev. C. R. Pollard spent two days with us, delivered two heart-stirring and encouraging messages. He seemed to be very favorably impressed with the little vine the Lord had planted there, and expressed great faith for the work there. Rev. W. M. Jackson was called as pastor.

The "Baby church" gave the writer and wife a "pounding." Some forty cans of the choicest fruits and jellies, which was highly appreciated.

J. W. MONTGOMERY.

BARTLESVILLE, OKLA.

We closed our meeting Sunday night at Bartlesville with the Rev. F. C. Savage as pastor. The meeting was real good; the last night there were about 15 in the altar and 10 professions. Rev. Savage is a fine pastor to work with; he finds no fault with the evangelist, and he boosts him in every way, and then gets all the finance he can for him. If any of you evangelists have a call to the church that F. C. Savage is pastor of, you need not be afraid but what he will do his best for you in every way.

We are now in Cherryvale, Kansas, in the first campmeeting of the Southwest Group. Dr. E. P. Ellyson of Hutchinson and the writer are doing the preaching. Well, Dr. Ellyson is doing the preaching and I am doing the "scotching," and rounding up the corners, amen! The rains have hindered us here, the preachers that intended to be here have been cut off by the high waters, and the crowds are not what we expected however the crowds are increasing every service, and we are looking for a landslide before Sunday night, when we close.

MORGAN and MESSER.

GOD HAS ANSWERED PRAYER

I wish to thank you for your prayers in my behalf while I was in the hospital, and am glad to tell you that God heard and answered. I was saved from much of the suffering that usually follows a severe operation, and in spite of the fact that I was on the operating table two hours, I am now able to go ahead with my ministerial labors. To God be all the glory. The surgeon and nurse said I would not be able to stand the presence of my own children for seven or eight weeks after leaving the hospital on account of my extreme nervous condition, and advised me to visit my mother where there are no children for that length of time. It is eight weeks this morning since the operation. I have been home with the children four weeks, and am gaining my strength fast. I feel like saying as one of old "The Lord hath done great things for us, whereof we are glad."

I want to request the HERALD Family to pray for God to give a great revival here in Waldron. Our meeting begins the 18th of August with Rev. Frank Daniel evangelist, and Rev. J. E. Linza and wife singers. Places will be provided for campers and all are invited to come and enjoy the feast of fat things, and help us win the lost.

ETHEL BARRHAM.

MANITOBA-SASK. DISTRICT ASSEMBLY

The seventh annual Assembly of this District convened at Morse, Sask., on July 12th, preceded by a ten days' campmeeting. In every particular this Assembly was the greatest yet held on this District. God's Spirit was very manifestly present. Dr. R. T. Williams presided over the sessions and preached each evening and twice on Sunday. His great sermons and wonderful lectures to the ministers will never be forgotten. Throughout, it was indeed a time of unbroken harmony and of spiritual feasting long to be remembered.

Especially precious was the season of giving for our Publishing House. After presenting this imperative need and stating that \$700 was the amount aimed at by our Assembly, Dr. Williams gave opportunity to subscribe to its support, and unhesitatingly the people gave and continued to give until \$1,045.00 was subscribed. There was nothing boisterous about it; God was in the still small voice.

Another event was the Deaconess Rally. All our deaconesses gave their reports of victory in the past year and in other ways told us of the important part these ministering angels play in the spread of the gospel. Evidently this had the desired effect, for the next day five new deaconess licenses were issued. Praise the Lord. More evidence of the fact that God is with us, and more specially at Winnipeg, is the number of young people called into the ministry. Four new preachers were licensed, all of whom are members of Winnipeg church.

Sister Winchester, Vice-president of Nampa College was with us, and her presence and talk about Nampa School was a blessing to all.

Brother W. B. Tait was re-elected District Superintendent by an overwhelming majority. May the Lord bless and prosper him in all that he undertakes.

Another beautiful service was the Home Mission Anniversary, at which several brethren presented the needs of this department and when the pledging of money for the support of this work was completed the magnificent total of \$2,500.00 and twelve ducks was realized; \$400.00 of this represents an old pledge. The amount is to be paid during the coming church year, and will enable this great District to go out into the high-ways and by-ways and really do something for our Master.

Although no new churches were organized during the past year we find a net increase in membership of six. Our total membership is now 178 and the total raised for all purposes during the year just past is \$7,631.07.

About twenty subscriptions, new and renewal, for the HERALD of HOLINESS were taken during the meetings.

Our people have this work at heart, as evidenced by one brother who loaded his family and tent on a lumber wagon and drove 90 miles to Assembly. For real grit and go-to-itiveness look to Manitoba-Sask. every time. Amen.

Every evening service was honored with the presence of the Lord Himself. We do not know of one barren service throughout the camp. Townspeople who have long been prejudiced have heard the gospel. Sinners were converted, believers sanctified wholly and the saints are farther up the road to glory.

W. W. JANSEN, Reporter.

NEW MEXICO DISTRICT

All Nazarene work hands are busy on the New Mexico District. We have not taken time to report the work since our gracious Assembly in May.

Every pastor, and evangelist is busy, pushing the battle for God and holiness. Even the District Superintendent is kept busy these days. Financial conditions are close, and these are trying days for our preachers and people; but they are standing right by the guns and are determined to win the victory.

Quite a number of revivals are in progress among our churches and in new fields. Rev. D. J. Waggoner, with his workers and gospel tent, is having some blessed revivals in new fields. We are glad for those who are willing to do pioneer work. Evangelist E. A. Lewis and his wife are having some good revivals on the District also. Rev. and Mrs. J. B. Odell, are working on the District with their big gospel car, and God is blessing them with souls in their revivals. Rev. H. M. Chambers is now engaged in a revival at Clovis with Brother Wallace, pastor. Rev. F. E. Putney is to join Brother Thompson, pastor of our Capitan church, in a revival at once. Mrs. Davis and I are, at present, engaged in a campmeeting at our Harmony church. The brethren have built an old fashioned arbor. People are coming for thirty-five miles, and some campers are on the ground. The voice of prayer can be heard about the camp. Conviction is settling down, people are making restitution, and already quite a number have prayed through. Four testified this morning to having found victory since the service last night.

We thank God for our faithful preachers, and good loyal people, and for the victories that are being won over the District.

The New Mexico District Campmeeting will be at Artesia August 17-27, with evangelists W. E. Shepard, J. E. L. Moore, and Prof. A. S. London and wife

Please pray for the work in this field.

C. W. DAVIS, Supt.

J. W. ROACH EVANGELIZING IN MISSOURI

In the month of May we were called to Lodi, Mo., to hold the first meeting in a new church built by the community. God gave us great victory. A number prayed through and at the close of the meeting, through the authority given us by our District Superintendent, we organized a Church of the Nazarene.

We spent about fifteen days at Piedmont, during the month of June. A number prayed through to victory. Then we were at Millspring, July 3 to 13. Here again God answered prayer in a marvelous way. Old men that had never made a profession were at the altar.

We are now in the midst of our Des Arc campmeeting with Rev. R. E. Dunham as our campmeeting preacher. The shed is almost full at the beginning and Brother Dunham is bringing some great messages of truth. Our good people seem to be catching a new vision of this great battle, and we are trusting God for the greatest campmeeting we have ever had at Des Arc. People are coming in from the different parts of the country. Let all the saints remember us at the Throne.

J. W. ROACH, WIFE and DAUGHTER.

GREAT CAMP MEETING

Nashville, Tenn.

August 31 to September 10, 1922

Rev. C. H. Babcock and Bud Robinson, Preachers.

Why not plan your vacation so as to attend the camp? Board and lodging in tents or buildings cheap. Preachers will be entertained free.

When you arrive in Nashville take street car to the transfer station, and there take the Gallatin and Inglewood car and get off at the camp.

For further information write Miss FANNIE CLAYPOOL, East Station, Nashville, Tenn.

DES ARC, MISSOURI CAMPMEETING

Our campmeeting closed with great victory. People came from different parts of the country, seventy-five to a hundred miles to attend this camp.

Some of the ministers were Rev. E. C. Dees from Malden; Rev. W. M. Seal from Dexter; the Holtenback brothers from Clarence; Miss Helma Aaronson from Irondale, also A. L. Roach, who had just returned from Trevecca College, Nashville, Tenn. These all added greatly to our camp.

Rev. R. E. Dunham did some great preaching which blessed the saints, put sinners under conviction and made the believers hungry for holiness. A number found the Lord in pardon or purity.

The last Sunday was the greatest day we have seen at this camp, for years. Surely those present can never forget this occasion.

J. W. ROACH, *Pastor.*

FROM EVANGELISTS GEORGE AND EFFIE MOORE

During the month of May and June we were with Dr. J. E. L. Moore visiting the churches on the Indiana District in the interest of Olivet University. God was with us in every service. We enjoyed laboring for such a worthy cause.

We started a meeting in Kokomo, Ind., July 2d, and God was with us there. We preached to a crowded tent every night with hundreds outside the tent. Men and women prayed through in the old-fashioned way. We are now in a meeting at Seymour, Ind. We are believing God for victory. The fire is burning and we feel like traveling on.

GEORGE and EFFIE MOORE.

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LOCATED IN THE ATHENS OF THE SOUTH, our students have the benefit of all the great lecturers, musicians and preachers who are brought here by the various educational institutions of learning located at Nashville.

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THE GREAT ADVANTAGE THAT TREVECCA has over other institutions of learning is the opportunity to do practical Christian work. The students preparing for Christian work are taken to the streets, criminal and charitable institutions where they are permitted to do personal work among the inmates.

TERMS AND PRICES in reach of all. Write for our plans to help worthy boys and girls through school.

For catalog write

DR. C. E. HARDY, *President*

Trevecca College, Nashville, Tenn.

SUNDAY SCHOOL LESSON REFERENCES

August 20. THE SECOND RETURN FROM EXILE. Lesson: Ezra 7:1-8:36.

Golden Text: The hand of our God is upon all them for good that seek him. Ezra 8:22.

Devotional Reading: Psa. 107:1-9.

August 27. NEHEMIAH'S PRAYER. Lesson: Nehemiah 1:1-11.

Golden Text: The prayers of a righteous man availeth much. James 5:16.

Devotional Reading: Psa. 42:1-8.

Sept. 3. NEHEMIAH REBUILDS THE WALLS OF JERUSALEM. Lesson: Neh. 3:1-7:4.

Golden Text: Our God will fight for us. Neh. 4:20.

Devotional Reading: Psa. 48:1, 2, 9-14.

Sept. 10. TEACHING THE LAW OF GOD. Lesson: Neh. 8:1-18.

Golden Text: Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Psa. 119:33.

Among the Churches

DAYTON, OHIO

—God is graciously blessing the work here. We are having large attendance in spite of the hot weather in the city. Our services are owned and blessed by our Lord and Saviour Jesus Christ. The crowds are increasing and new faces are seen at all our meetings. The prayermeetings are largely attended and the church and members are praying things to pass; souls are getting under conviction and we are looking for a real old-time break and a real tidal wave from the upper world. I have never served a church that loved their pastor more and stood by him in the heat of the battle, than does our church here in Dayton; they know how to do it. The other night we were out and on our return found the home full, waiting with abundance of good things, two tables were covered with gifts of real love and appreciation from our people. After getting settled somewhat to the conditions and the great surprise, for it indeed was one, we sang together and praised the Lord, after which we did our best to tell them how we appreciated their love and fellowship and closed with real Holy Ghost prayer. Now we desire the prayers of all the readers of the HERALD of HOLINESS for this great city. We are going, by the help of God, to let the Devil know that our Christ still lives and holiness is real. The church has never been in a better condition spiritually since I have known them; and one can feel the presence of God in our midst.—J. W. Henry, *Pastor.*

HAVERHILL, MASS.

—These are days of glorious victory in my soul, and in our work. In spite of the trinity of the Devil's opposition, we are pushing ahead. We are increasing our efforts this summer to enlarge our borders, and save souls, in open air meetings, and cottage meetings, outside of our fold. The spiritual tide is rising in all of our services. We are having real campmeeting times of salvation, power, and glory, with the saving of souls. Four seekers Sunday night. I attended, and preached in a Prophetic Convention in Belmont, N. H., Tuesday and Wednesday of this week. The Lord graciously blessed His own word, and Wednesday night will long be remembered. How the Lord did shower us with His blessing, power and glory. Good altar service, with two backsliders reclaimed, and the saints greatly refreshed and helped. Any one who says that prophetic preaching and teaching is a side line, derogatory to real spiritual results, have another guess coming. Some two hundred have sought the Lord under my ministry the past year, while I have stressed more than ever the prophetic truths of God's word. Prophecy is a light in a dark place, until the day dawns, said Peter. Brethren, let it shine out! Amen! We attended a cottage meeting last night in North Andover, Mass., some forty present, six seekers for sanctification at the close. We were invited to come again.—F. W. Domina.

PHOENIX, ARIZ.

—Our church at Phoenix continues to grow both spiritually and in numbers. God's blessing is upon pastor and people. It is truly wonderful what has

been accomplished in the past six or eight months. Hardly a Sunday passes but souls are in the altar. At a recent Sunday night services the pastor did not get a chance to preach, he asked two or three to testify after which he would have to take the service, but the people insisted on testifying and as a result after a nice class had been received into church membership, two were forward and got through in the old-fashioned way. One was a fine looking man about forty-five years of age who was saved for the first time, he said the thing that made him hungry was the spirit of old-fashioned religion. Rev. E. G. Roberts and wife are splendid pastors and are greatly appreciated by the whole church. There never has been a better spirit of unity in all departments of the church, for which we thank God.—H. W. Grattan, *Reporter.*

SAN FRANCISCO, CALIF.

—God has blessed the work here, especially among our young people, and has poured out His Spirit upon us in mighty power. We have a gospel truck in which we conduct our street meetings. A good crowd of young people are always ready to support us and we always have a good audience on the street. People have come to us after the services and have spoken to us about their souls. We are planning a spirit-filled, soul-winning revival in the Fillmore district of this city. We feel God's abiding presence and His guiding hand upon us in this undertaking, and we thank Him for what He has done for us, both individually and as a Society. This revival is under the auspices of the Young People's Society of this church. You will hear more about it later. With God as our captain, we can see nothing but victory ahead.—Vivian Carlson, *Sec'y-N. Y. P. S.*

RIVERSIDE, CALIF.

—God's blessings are upon the church here. Rev. Edward M. Hutchins, our pastor is God's man for this place. He is getting the work well in hand. The Sunday school has increased over one hundred per cent, and the audiences are filling the auditorium. Brother Hutchins' messages are practical, Spirit filled, and well received. Our prayermeetings are seasons of refreshing from the presence of the Lord. Plans are being arranged for several revival meetings this coming year. The church is looking forward with great anticipation for a crowning year of victory. We look up, take courage, and march forward with a conquering tread. Amen!—Frank A. Neufeld.

GRAVETTE, ARK.

—While the battle has been hard here, and the opposition strong, the possibilities never were better for a Nazarene church than at this time. The people here have confidence in the Nazarenes. We have a nice little church, newly papered, that will seat about one hundred fifty. Our faith never was stronger for a work here, but our health compels a change. We are praying God to send some one with faith and a grip on God, to stand by this work until things do come to pass. We just closed a successful meeting near Siloam Springs, in the Bethel M. E. Church. We had large crowds and good interest, deep conviction, and about twenty prayed through to victory. They are anxious for a Nazarene church at this place. We had a baptismal service Sunday afternoon. God gave us some good material in this meeting. One lady, a school teacher, and a very talented woman, had been prejudiced against holiness, came to the meeting and God got hold of her

**HERALD OF HOLINESS
VOLUME 10**

APRIL 6, 1921-MARCH 29, 1922

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heart, and we left her with a beautiful sanctified experience. Her only son was saved in this meeting. We are pressing the battle, and coming out more than conquerors through His redeeming blood.—S. S. Frazier and Wife.

COLLINSVILLE, TEXAS

—One more revival of religion. We people of Union Grove are convinced that God is not dead or asleep. For several years this place seemed to be forsaken; and that God had turned His face from us until about three weeks ago God sent Brother Finice Beakley, Sister Willia Anderson, Brother and Sister Steve Herman and Brother Herhall Murphy. They began to preach the Word in its purity with Holy Ghost power to back it up and the fire fell; backsliders were reclaimed, sinners converted and believers were sanctified wholly. Such crowds I have never seen. The big tent was packed to its capacity, and several feet out from the tent there was not standing room. Many unsaved people came 30 miles and one woman walked three miles to hear the gospel preached in its purity. These people are truly called and sent of God. Any church or town will do well to secure the services of this band of workers. If you do not want to be dug up you had better not hear them but if you have an honest heart and want light, hear them. We are also rejoicing that as a result of the meeting a Nazarene Church has been organized composed of the best families of the community, and also a splendid Sunday school. We are encouraged and thank God for the great change that has come to our community.—Leota Scott.

TACOMA, WASHINGTON

—How God honors the faith of His children, was truly verified here with our little band of Nazarenes at Tacoma. The interior of our church was in sad need of re-papering, but from where was the money to come, was a problem to the people, for we had just given an offering since the Assembly, for the Publishing House, and this seemed all that we could do. Our much loved pastor, Dr. H. D. Brown, who is always full of faith as well as courage, said—"We can do it can't we?" and the people responded Amen, so let it be. "Faith, mighty faith, the promise sees, and cries it shall be done"—and done it was—for the money was soon raised—at least a large part of it—and when the work was completed, another offering was taken, and now we stand fresh and clean, an inviting place to invite people to, and all bills paid. We shall soon think we can undertake great things. The spiritual condition is good, and we believe it is better farther on.—J. C. Baggs.

PRINCETON, TEXAS

—We have just closed a good meeting at Culleoka (a half station on my charge). It was a great meeting in many ways. We had one of the best preachers as our evangelist, Rev. I. D. Farmer of Hugo, Okla. Brother Farmer is a plain, practical, fearless John the Baptist type, holiness preacher, yet he is sweet as honey. The Devil was stirred and fought hard. The God we serve never knows any defeat and we had fourteen to pray through; took four into the church and others spoke of coming in later. This is a farming country and the finances were not what we hoped for, yet the evangelist left satisfied. The evangelist and friends never forgot the pastor, gave us a nice pounding of good things to eat and wear also a love offering in cash which was greatly appreciated. We have some of the salt of the earth here; have taken ten into the church and expect to press on. We also had a good meeting here at Princeton. We have no church here but I preached here Monday and Tuesday nights. The people are interested, so we called Rev. L. M. Payne of Bethany, he also is a fearless preacher. He did us much good and the people are still talking of his sermons. The people cared for us all well and when we took the offering for the evangelist, I subscribed ten dollars, and before the evangelist left I had \$12 above a nice love offering and pounding, so we will still press on.—S. M. King.

BALLINGER, TEXAS

—Ballinger is still on the map, and the work of the church is progressing nicely. Have had three good revivals this year, which have been of untold benefit to us in getting a strong hold of the people generally of the town. Our first meeting was held by our Dist. Supt., Rev. Sharpe, and the second meeting was held by our former District Supt., Rev. E. W. Wells, ably assisted by Prof. C. V. Spell, and the pastor held the last meeting which closed July 23d. Our church holds a good place in the confidence of the people of Ballinger, and we are gaining new territory as the days go by. Our new location up in the heart of the residence section of the city is proving to be a wise choice. The annual Assembly of the San Antonio District is to be held in Ballinger in October, and we have the hearty and enthusiastic co-operation of the Young Men's Business League of this city, who propose to take the entertainment feature in hand, relieving the local church, as well as the District of this expense and obligation entirely. They promise us their full support, and will have committees appointed to properly and ably entertain everyone who comes. Do not fail to come to the annual Assembly of the

San Antonio District, October 18-22, and let us show you how "the biggest little city in Texas" will welcome you.—E. D. Messer, Pastor.

WINNIPEG, MAN.

—It has been some time since we reported to the HERALD from Winnipeg, but we are glad that we have nothing but victory to report. We are gradually winning our way in this great western city. There is a loyal band of Nazarenes that are standing by the truth and although we are still small in numbers yet we are attempting great things for God and the salvation of the lost here. Since the first of the year 13 new members have joined our ranks and others are expecting to come in soon. The street meetings are owned of God and are very encouraging. The tide is rising in all of our services. We now have six licensed preachers in this church (four new ones this last Assembly). We purpose to keep them all busy and take new territory for God in this needy province. At this writing we are negotiating for a property in the very heart of the city and plan to build a church there this summer. Will every one kindly remember us, and this undertaking, in prayer. Our God is able and we are following Him on to victory.—A. C. Metcalf.

ONTARIO, CALIF.

—The people here have renovated the parsonage putting on about \$500 improvements. It is now modern, up-to-date and commodious. The congregations have been good and we have had twenty persons ask for prayer. The outlook is quite favorable. It will require a little time for us to get hold of the situation. We expect to push the work our very best and feel assured that God will crown our efforts with success. The church is united and full of faith for the future.—C. E. Cornell, Pastor.

TELEGRAMS

HERALD OF HOLINESS: Wenatchee, Wash. Work reopened in Wenatchee after a month revival by Mrs. Budd, and Mrs. Nerry. Church rented for regular meetings. Class of fine folk taken into church and pastor McDaniel planning for big things in future.

WILL H. NERRY, Dist. Supt.

ANNOUNCEMENTS

NOTICE—Michigan District—The District Assembly will be held at Gaines, Mich., Sept. 6-10, in the Tabernacle of the Gaines Holiness Association. No one church is responsible for the entertainment, it is therefore necessary that all churches send to the Dist. Treas. \$2.50 for each representative of the different churches at the Assembly, to meet the expenses of the boarding house. This is according to the vote at the last Assembly—see Minutes. Cots will be provided at a reasonable rental for all members of the Assembly and visitors. Everyone please bring your own bedding. Fine camping ground for those bringing tents.—R. V. Starr, Dist. Supt.

NOTICE—There will be a district convention of the Woman's Foreign Missionary Society, at the Church of the Nazarene, Marshalltown, Iowa, one day prior to the annual Assembly on August 22, 1922. The societies of the Iowa District will be expected to be represented by delegates. Reports from the work of the past year, as well as helpful missionary talks and suggestions will be a part of the program. Mrs. R. G. Coddling, of Kansas City, a returned missionary from India will be present to give instruction in missionary activities, and will also deliver the missionary address of the evening.—Maude M. Hume, Cor. Sec'y.

NOTICE—The Kentucky District Assembly will convene at Science Hill, Ky., Sept. 13th, instead of Delmer, Ky., as was announced. Science Hill is located on the Southern Railway between Danville and Somerset.—C. R. Pollard, Supt.

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

NOTES AND PERSONALS

Evangelist I. M. Ellis sends in a nice list of subscriptions to the HERALD of HOLINESS from the revival at Wellington, Texas. He says: "The revival closed here with great victory. The altar was crowded with seekers and many of them prayed through. There were from ten to twenty-two in the altar each night of the meeting. There was not a barren service in the meeting, day or night."

Pastor J. A. Phillips of Science Hill, Ky., asks that the HERALD Family please pray for real victory in the revival there with Rev. B. T. Flanery, evangelist, and Miss Essie Morris, song leader.

"Please announce through the HERALD of HOLINESS that I am resigning the pastorate of the Greeley, Colorado Church of the Nazarene, and will enter the evangelistic work on or about Sept. 1, 1922. Those desiring my services for revival work, may address me at 1501 Ninth St., Greeley, Colo. Can furnish good references.—C. H. Lancaster."

A request for prayer comes from Rev. G. N. Wickens, pastor at Harrah and McCloud, Oklahoma for the revival which is soon to begin.

"On Sunday, July 16th, at the home of Rev. W. M. Gunn, a quiet wedding took place when H. H. Tromburg of MacWorth, Sask., one of our licensed ministers, was united in marriage to Miss Mary Peterson of Ligett, Sask. The groom was supported by the bride's brother, William Peterson, and Mrs. W. B. Tait was matron of honor. Rev. W. B. Tait officiated. The young couple have the best wishes of their many friends. We bespeak for them a happy and useful life. Brother Tromburg will serve as district evangelist on the Manitoba-Saskatchewan field for the ensuing church year. They expect to make their home at Sackleton, Sask.—W. B. T."

Evangelist Miss Lena Montgomery, and her singer, Miss Zula Brewer just closed a good meeting near McAlester, Okla., with thirty professions. They report good prospects for the organization of a Church of the Nazarene.

A special request for prayer is presented by Mrs. L. A. Perkins, for Mrs. Lacy from Halltown, Mo., who is in the Springfield hospital, having undergone a serious operation two weeks ago. She is in a critical condition, and earnest prayer for her recovery is desired.

"R. T. and G. A.," twin boys arrived at the home of Rev. and Mrs. N. E. Tyler, Belton, Texas, July 11th. Mother and babies are getting along well.

CORRECT ADDRESS WANTED

The following "Ministers without charge" whose names appear below will please send me their Correct Address Immediately, I wish to send you report Blanks that you may make your annual report to the Hamlin District Assembly.

R. L. Averill, R. T. Croft, Miss Grace Dickey, M. M. Lewis, S. R. Hodges, J. S. McGee, Verge McCanlies, G. H. Reynolds, C. M. Tow.

Licensed Ministers, J. L. Crull, Mrs. Minnie Echols, M. I. Harris, W. E. Lawson, Luther Locke, M. A. Matthews, A. J. Metcalf, S. V. Morgan, H. R. Salliers, Della Stafford, Mrs. J. L. West, P. B. Wallace, Mrs. Clara Wood, Mrs. Lizzie Williams. Please attend to this at once, so you can get your report to the Assembly and if you fail to come your report will be on hand that the Assembly may give you recognition and attention.

Yours in His Service,
W. B. PINSON, Secretary-Treasurer.

CAMPMEETING CALENDAR

August 9 to 21, The North Pacific District Campmeeting, Oregon will be held at Monmouth, Oregon. Rev. G. S. Hunt, Dist. Supt. in charge. Workers: G. F. Owen and Arthur F. Ingler. For information, address Rev. G. S. Hunt, 1414 No. 36th St., Seattle, Wash., or Rev. Aaron Wells, 606 No. 21st St., Salem, Oregon.

August 10 to 20, Randolph County Holiness Association, Winchester, Ind. Workers: Arthur Zepp, George and Effie Moore. Address, Carl Tucker, Secy.

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 Park Lane Holiness Campmeeting. Evangelists E. J. Moffitt and wife, Russell W. DeLong, violinist. Ralph D. Schurman, Pianist. Camp ground located in Arlington County, Va., five minutes' ride from Washington, D. C. For information write, Rev. Chas. R. Mateer, Rosslyn, Va., R. F. D. No. 1.

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 Wilde, and quartet. For additional information, address Rev. A. G. Crockett, 1037 Kalamath St., Denver, Colo.

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

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. Hensley, Sec., Route 1, Holland, Mich.

August 17 to 27, Olivet camp ground, Kirk, 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. 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 27, Mt. Carmel Campmeeting, Coffeerville, Miss. Workers: Rev. A. J. Vallery, B. D. Sutton and wife, song leaders. Bring bedding, etc. Cots furnished free. Address, W. Polk Walker, Pres., Coffeerville, Miss., R. F. D. 1.

August 17 to 28, West Nebraska Holiness Association, Kearney, Nebr. Workers: Rev. Geo. Bennard, Rev. J. E. Aycock and wife, and Mrs. R. 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 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 Marie Watkins, singers. Mrs. Della B. Stretch, in charge of Children's Meetings. Address, Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 17 to 27, New Mexico District Church of the Nazarene Holiness Campmeeting, Artesia, N. Mexico. Workers: W. E. Shepard, J. E. L. Moore. Prof. A. S. London and wife in charge of music. Address, Rev. T. V. Cox, Artesia, N. Mexico.

August 17 to 28, Twentieth Annual Campmeeting of the West Nebraska Holiness Association, Kearney, Nebr. Workers: Rev. Geo. Bennard, Rev. J. E. Aycock and wife, and Mrs. R. M. Reynolds. For information write: B. H. Patterson, Kearney, Nebr.; A. H. Hughes, Litchfield, Nebr.; R. M. Reynolds, Burr Ok, Kas.

August 17 to 28, Mt. Carmel Campmeeting, Coffeerville, Miss. Rev. A. J. Vallery, preacher. Prof. E. D. Sutton and wife, song leaders.—W. Polk Walker, Pres.

August 18 to 28, Ozark, Ark. Workers: Theo. and Minnie E. Ludwig. Address, Rev. J. W. Van-Arsdel, Ozark, Ark.

August 18 to 28, Franklin County Holiness Association, one and one-half miles from Ozark, Ark. Preachers: Revs. Theo. and Minnie E. Ludwig,

with other workers. For information, write J. W. Van Arsdel, Ozark, Ark.

August 18 to 28, Ithiel Falls Campmeeting, Johnson, Vermont. Workers: Evangelist W. O. Nease, assisted by the Aeolian Quartet. Other workers are also expected. Campers are requested to bring their own bedding. Dist. Supt. Rev. S. W. Beers in charge. For further information, address Rev. A. B. Manchester, Wolcott, Vermont.

August 18 to 28, The Shiloh Campmeeting, Wister, Okla. Dr. A. G. Jeffries, evangelist. Eight acres of camp ground and abundance of water free to all. I. L. Harrison, Sec.

August 23 to Sept. 10, Tabernacle Meeting, Ashtabula, Ohio. Workers: R. J. Klefer, evangelist; Frank and Helen Lehman, singers. Address, Mrs. J. B. Neely, 5 1/2 Camp St., Ashtabula, Ohio.

August 24 to Sept. 3, Hudson Holiness Campmeeting, Workers: Rev. S. S. White, and Rev. I. A. Patton.—J. L. Payne, Secy.

August 25 to Sept. 5, Main Springs Campmeeting, four miles southeast of Prescott, Ark. Mrs. Bessie Williams, evangelist. The Nelson Band, song leaders with good music. Steele McLeland, President.

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

August 31 to Sept. 10, Trevecca Campmeeting, Nashville, Tenn. Revs. C. H. Babcock and Bud Robinson in charge. We are expecting the best camp we have ever had. For information, write Miss Fannie Claypool, East Station, Nashville, Tenn.

August 31 to Sept. 11, Springer, Ill., Jacob's Camp at the Highlands camp ground. Workers: W. R. Cain, E. E. Shelhamer, and George and Effie Moore, song leaders. Address, Jacob Fleck, Enfield, Ill., or Frank Doerner, Norris City, Ill.

Sept. 1 to 11, Beebe, Arkansas. Workers: Evangelist Rev. A. L. Whitcomb. John E. Moore, song evangelist. Address, Rev. Joe Bishop, Beebe, Ark.

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Hamilin (Amarillo) Oct. 11 to 15
San Antonio (Ballinger) Oct. 18 to 22
Little Rock (Prescott) Oct. 24 to 29
Dallas (Dallas, Texas) Nov. 1 to 5

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

Evangelists' Slates

Aeolian Quartet, 9—304 W. 63d St., Chicago, Ill.:
C. A. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Mrs. E. M. Arnold, 630 Quimby St., Portland, Ore.:
Jarrette and DeJ Aycock, Atwood, Okla.:
Kearny, Neb.: August 17 to 27
A. F. and Lenora T. Balsmeier, 1018 Fillmore St., Topeka Kas.:
Open date August 24 to Sept. 10
Topeka, Kansas (Assembly) Sept. 11 to 17
Amarillo, Texas August 26 to Sept. 10
M. L. Ballezore, Milton, Ore., Box 0107:
T. E. Beebe, and Prof. David Lyell Hutton, Singer, 333 Orange Ave., Long Beach, Calif.:
Minneapolis, Minn. August 6 to 13
Open date August 10 to Sept. 3
Chicago, Ill. Sept. 6 to 24
W. G. Bennett, Grandview, Wash.:
Henry Bell, 220 West Newell, Syracuse, N. Y.:
P. P. Belew, Frankfort, Ind.:
M. R. Bishop, Bethany, Okla.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2210 1/2 East Ganson St., Jackson, Mich.:
Lyman Brough, Potterville, Mich.:
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 615 South Vine St., Wichita, Kas.:
H. C. Cagle, Buffalo Gap, Texas:
Mrs. A. Cross Campbell, Soloist and Song Leader, 099 Raymond Ave., Lanz Beach, Calif.:
Lannie Cargill, 632 West F. Ave., Oklahoma City, Okla.:
Frank Catanese, Hagerstown, Md.:
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. & Flora Ruth Chalfield, 628 Welsh St., Kane, Pa.:
Hollow Rock, Ohio (Camp) August 17 to 27
J. H. Crawford, Hooker, Okla.:
Gipson Creek, Texas (P. O. Alfalfa, Texas) ... Aug. 25 to Sept. 3
W. F. Cleghorn, Bethany, Okla.:
Chas. C. Conley, Song Leader 729 Colledge Ave., Columbus, Ohio:

E. M. Cornelius, Morristown, Ind.:
J. L. Cox, 1570 Woodland Ave., Maplewood, Mo.:
F. W. Cox, Lisbon, Ohio, Box 441:
Ernest Coryell, Willmot, S. Dak.:
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Carl E. Curtis, 16 Stewart St., Louisville, N. Y.
Normal, Ill. August 18 to 27
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3, Box 51:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:
Frank Daniel, 222 E. 42nd St., Los Angeles, California:
Waldron, Ark. August 18 to Sept. 3
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:
I. M. Ellis, Bethany, Okla.: August 18 to 27
Dodsonville, Texas August 18 to 27
W. E. Ellis, 323 North Ash St., Ada, Okla.:
Canute, Okla. August 25 to Sept. 10
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho
Gooding, Idaho August 9 to Sept. 3
Theo. Eisner and wife, 214 Beach 145 St., Newport, I. I. N. Y.
Neponset, L. I. August 21 to Sept. 20
Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Akim, Okla. August 25 to Sept. 10
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
B. T. Flanery, 3616 Norton Ave., Everett, Wash.:
Rome open dates for camps.
Clam Falls, Wis. August 15 to 27
Rosa Fleming, Ashland, Ky.: August 17 to 27
Portage, Ohio August 17 to 27
John Fleming, 315 Holt St., Ashland, Ky.:
Cooper, W. Va. August 14 to 27
L. N. Fogg, Sanbornville, N. H.:
J. E. Gaar, Olivet, Ill.:
Open date in August:
C. J. Garrett, Paola, Kas.:
Iola, Kansas August 8 to 27
Phillip Geller, 220 W. Newell St., Syracuse, N. Y.:
W. R. Gilley, 531 N. Butler St., Lansing, Mich.
Cajlforma, Kas. (Carthage Camp) August 17 to 27
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 120 Mason Ave., Dawis, Texas:
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:
Lee L. Hamric, Hamlin, Texas:
G. M. Hammond, Willmore, Ky.:
Mineral Springs, La. (Camp) Aug. 10 to 20
September open for calls.
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 306, Ashland, Ky.:
Cowan, Tennessee August 16 to 27
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudon, Gronerville, Park, Beacon, N. Y.:
Ural Hollenback, Bethany, Okla.:
Roy L. Hollenback, Clarence, Mo.:
Batesville, Ark. (Camp) August 4 to 20
Olive Hill, Ky. (Camp) August 24 to Sept. 3
I. E. Hunzler, Kingswood, Ky.:
Indianapolis, Ind. August 14 to Sept. 4
Oscar and Nellie Hudson, and Miss Hester Fisher, Penel, Texas:
Meridian, Texas August 13 to 27
Allie Irick and Wife, Pilot Point, Texas:
Bonnie, Ill. August 18 to 28
Roy J. Jacobs, Allen, Okla.:
W. P. Jav, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Wichita, Kansas August 17 to 27
Lum Jones, Ada, Okla.:
Open August 17 to Sept. 3
Thomas Keddie, 321 R. Reed, Lynn, Kas.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greentille, Texas:
Winona, Texas August 21 to Sept. 1
Edward R. Kelley, Leaside, Mo.:
Donnellton, Ill. August 20 to Sept. 10
Open after September 20th
H. R. Lee, 518 E. Bears St., Denton, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
W. R. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
Ozark, Ark. (Camp) August 18 to 28
W. W. Loveless, London, Ohio:
Alhany, Ohio August 10 to 27
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena, Calif.:
Portage, Ohio August 18 to 28
Oakland City, Ind. (Camp) August 29 to Sept. 4
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
J. L. McLendon, (gospel tent and seats) Penel, Texas:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
T. F. Mattland, Winfield, Kas.:
Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mathburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Dr. John Matthews, 3600 Benton Blvd., Kansas City, Mo.:
Chas. Maxson, 814 Nywell St., Walla Walla, Wash.:
Howard V. Miller, 6 Pine St., Binghamton, N. Y.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
Greenfield, Ind. (Cleveland Camp) August 21 to Sept. 3
John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:
Bonnie, Ill. August 17 to 27
J. E. Moore, Prescott, Ark.:
Beech Grove, Ark. August 18 to 28
Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:
J. E. L. Moore, Olivet, Ill.:
P. F. Moore, 131 W. 8th Ave., Columbus, Ohio:
Minnie E. Morris, 1015 Belleview Pl., Indianapolis, Ind.:

J. W. Montgomery, Planterville, Miss.:
F. R. Moran, 712 West 9th St., Ada, Okla.:
Marion, Ind. August 2 to 27
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Wm. O. Nease, Olivet, Ill.:
B. F. Neely, Bethany, Okla.: August 12 to 27
Alra, Okla. August 12 to 27
G. F. Owen and Arthur F. Ingler, Box 237, Nampa, Idaho:
Monmouth, Ore. August 9 to 21
Missoula, Montana August 4 to Sept. 10
L. M. Pavne, Bethany, Okla.:
Caddo, Okla. August 13 to Sept. 3
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:
F. E. Putney, 207 S. Millwood, Wichita, Kas.:
New Mexico District August and Sept.
P. C. Ramsey and Wife, 304 N. Aydelatte St., Shawnee, Okla.:
Millport, Ala. August 25 to Sept. 3
C. A. Reney, Patchogue, N. Y.:
J. E. Redmon and wife, Brookville, Ind.: August 17 to 27
Carthage, Ky. August 17 to 27
S. B. Rhoads, Pasadena University, Pasadena, California.
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
C. Edward Roberts, 1238 Breese Ave., Pasadena Calif.:
Kirk, Colorado August 17 to 27
Charles Robinson and Brown, Bethany, Okla.:
C. W. Ruth, 1833 Nowland Ave., Indiananville, Ind.:
Circleville, Ohio August 22 to Sept. 3
J. O. and Grace Schapp, 1342 Brand St., St. Paul, Minn.:
Schurman-DeLong, 72 Main St., Wareham, Mass.:
Rosslyn, Va. August 11 to 21
R. A. Shank and Wife, 2087 West Broad St., Columbus, Ohio:
Portage, Ohio August 18 to 23
W. E. Shepard, 513 Bedford Ave., Los Angeles Calif.:
Artesia, New Mexico August 18 to 25
F. B. Smith and family, 428 East Hawthorne St., Stockton, Calif.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
C. K. Spell, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:
New Haven, Conn., 14 Martin St. August
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:
Coffeeville, Miss. (Mt. Carmel Camp) August 17 to 27
Dexter, Mo. August 29 to Sept. 3
Howard W. Sweeten, Ashley, Ill.:
Leslie, Md. August 10 to 21
Baltimore, Md. August 22 to Sept. 5
J. D. Thomkins, 148 West 6th St., East Liverpool, Ohio:
Carl Tucker, Winchester, Ind.:
Winchester, Ind. August 14 to 19
N. E. Tyler, Belton, Texas, K. S.:
W. H. Tullis, R. D. 1, Box 051, Pasadena, Calif.:
Hardin, Mont. August 22 to Sept. 3
Wm. C. Urchel, 1332 Summit St., Findlay, Ohio:
D. I. Vanderpool, Joes, Colo.:
J. S. Wallace, Carterville, Ill.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
Frank and Marie Watkin, Song Evangelists, Bethesda, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Campbellsville, Ky. August 18 to 27
E. W. Wells, 1503 Trinity St., Austin, Texas:
Earnest E. Wiggins, 30, Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kas.:
Wilde-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:
J. E. Williams, Olivet, Ill.:
Malden, Mo. August 14 to 30
Mrs. Bessie Williams, 314 Bold's Arc St., Ft. Worth, Texas:
Prescott, Ark. (Main Springs Camp) August 25 to Sept. 3
C. L. Wireman and Wife, Campton, Ky.:
E. E. Wood, Hillsdale, Mich.

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