

Herald of Holiness



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WHOLE NO. 638

Nazarenes Take Notice

UNDER the above caption, Rev. C. A. Reney of Danbury, Conn., sent us the following selection from a book called "John Wesley the Methodist": "The first time I was in company with Rev. John Wesley," once wrote a correspondent of the *New York Evangelist*, "I asked him what must be done to keep Methodism alive when he was dead. To which he immediately answered, 'The Methodists must take heed to their doctrine, their experience, their practice and their discipline. If they attend to their doctrines only, they will make the people Antinomians; if to the experimental part only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in the cultivation of their garden, and put no fence around it to save it from the wild beasts of the forest.'"

Surely no man ever said more in so small a compass than Wesley did in this instance and we have not seen a briefer and better application than Bro. Reney made when he supplied the caption.

Sound doctrine, pentecostal experience, holy living and carefully administered discipline are undoubtedly the four essentials of a permanent Nazarenism. In our zeal to find an easier and simpler way we may yield to the temptation to eliminate one of these essentials, or at least to place but slight emphasis upon one or more of them. And having a natural tendency to be "lop sided," we may over emphasize one or more of them. But go back and read Wesley's summary again and you will be convinced that every one of the four essentials is absolutely indispensable.

Twenty years ago we heard the saying, "Holiness preachers are the only preachers who can get happy and make others happy while preaching a doctrinal sermon." I have not heard that saying in quite a while, and it may be that it does savor a little of narrowness, anyway, but we must not forget that each generation must be indoctrinated anew and that even those who are "established in the faith" need very frequent "brightening up." Any time that a doctrinal sermon on "The New Birth," or on "Entire Sanctification" or any other theme essential to the creed of the vital Christian can be accounted an "unusual" thing, or any time that the preaching of such doctrines with all persistency and frequency is unacceptable to our churches, we are a fallen people.

And our people must be clear in maintaining the consciousness of God in their lives. Doctrine simply tells us about God, experience brings us into the knowledge of God. Our movement was called into being, not simply or even primarily to teach men about God, but to promote a revival of vital religion in the hearts and lives of men. We do not care to debate on the scriptures of the "mourner's bench," or argue on the mode of baptism, or set up

unbending standards requiring people to kneel in prayer, but we must personally enjoy "the comfort" which earnest mourners ultimately receive; we must possess the inward work of grace which baptism signifies and we must retain the ability to get audience with God and receive answers to prayer. We will be the dearest of the dead, when we lose out spiritually.

But there is no use for one to use up his energy "defending the doctrine" and testifying to the experience unless he can live the life. The religion of the man who cannot overcome temptation and walk before God in holiness and righteousness is but a vain religion. A man is not made right by doing right, but if he is right within, he will possess the will and the power to walk in obedience to all the commandments of God.

But doctrine, experience, and life are largely just predicates of the individual, while we are a "people," a movement, an organization of individuals, and we must recognize ourselves as a community within the world. Individually we are interdependent; each is in many, important senses his "brother's keeper." Applying the words of Lincoln, we may truthfully say that as Nazarenes we must "hang together or we will hang apart." In other words, we must be a united people or we shall fail in our purpose and task. We must maintain our high standards and live up to them. We must always possess the spirit of love and mercy, but we must not compromise with sin and worldliness. The world on the outside can never do us much harm, but when the world gets on the inside, our ship will sink. We need competent ministers, but we must not tolerate preachers who are of questionable moral character and who indulge in doubtful dealings. We need more members, but we must insist that secret societies, tobacco and all sorts of world associations and worldly adornments be left on the outside. And we must keep ourselves clean from trouble makers and "objectors." We do not consign a man to hell by refusing him a place in the Church of the Nazarene, but we do permit many savable people to go to hell when we tolerate men and women who are disloyal or who are out of sympathy with the designs and purposes of our denomination.

The four things which Wesley said would keep Methodism alive will keep Nazarenism alive.

Some would tell us that attention to one's own experience and life is sufficient and that we are "churchy" if we insist on discipline, but people who say this should read history again. Whitefield and his followers probably had just as genuine experiences and were as sincere in the manner of their lives as were Wesley and his followers. But the Wesleyans survive as a people in the earth while the followers of Whitefield have almost become extinct. Why? The Wesleyans organized and enforced discipline, the others did not. "Nazarenes take notice."

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A NEW ANTINOMIANISM

ANTINOMIANISM, which comes from two Greek words and means *against law*, is the term which Martin Luther applied to the doctrine of Johann Agricola who, having accepted the doctrines of the Reformation, found fault with Melancthon for recommending the use of the law, and particularly of the Ten Commandments, in order to produce conviction and repentance. Agricola claimed that since men are saved simply by the Gospel, the law has no necessary part to fill in either justification or sanctification.

It must be borne in mind that Antinomianism had nothing to do with *conduct*, but referred simply to the opinions of certain people; so that the moral lives of those who were called Antinomians were just as faultless as those of their opponents. In fact, we may say that many of those who claimed that we are obligated to keep the law did not keep it, while many of those who claimed that obedience was gratuitous lived most exemplary lives.

But in our day we have encountered a new and more dangerous Antinomianism; for while the old was speculative, the new is practical. Professors of religion stand up unblushingly and admit that they "sin every day in word, thought and deed" and yet they resent the slightest hint that their religion is not genuine. They remind us of the old colored man who declared that he had not lost his religion for twenty-five years, despite the fact that he had been drunk, had stolen chickens, had gone fishing on Sunday and taken God's name in vain. It is quite remarkable how much many white people's "religion" will stand!

The truth is that one can be saved from the guilt of his past sins by faith in Christ whenever he will repent and "without the works of the law." But it is also a fact that this justification by faith, which as a crisis depends upon repentance, can become a constant and continued state and relation only upon conditions of obedience. A willful sinner must quit sinning and repent in order to secure pardon, and no willful sinner can retain the favor of God.

People who lay great emphasis on the experiential in religion, as we Nazarenes do, are about as much exposed to the danger of Antinomianism as any other. If a man believes our doctrine, professes the experience of entire sanctification, and especially if he possesses an enthusiastic disposition, either

natural or acquired, so that it is consistent to grant him the classification of "deeply spiritual," or having "fire"; and if he is an extremist and a ranter on a few of our pet themes, and a *booster* for our hobbies, we are inclined to overlook the fact that he is careless in his social relation and thus gives rise to hurtful gossip, even if he is not actually guilty of indiscretions and crimes. He may be involved in money deals that we are confident are not straight, he may have "spells" during which he says unwise and even bitter things, he may "shave" the truth pretty close when he is solicitous of making "the worse appear better" in his own behalf, in fact his insincerity may be but thinly veiled, yet he is "our man" and so we "stand by him."

If the man in question is an influential, good paying layman it is pretty easy for us all to say, "Oh, yes; he is peculiar and does and says things that I would not do and say, but his heart is in our work and in many ways he is, certainly a good man."

But I did not set out to say what we should do or attempt to do in the correction of others, though I do not doubt that we would be better off if we would draw our disciplinary lines a few notches tighter, but to say that individually we must not attempt to substitute experience for obedience. "Let every one that names the name of Christ depart from iniquity." Let every one prove his faith by his works. Let every holiness man be in deed and truth a holy man. Let no promise of profession of grace be made the excuse for destroying the law.

INGATHERINGS IN DISTANT LANDS

SOME people think of the heathen as though they were as conscious of their need as convicted sinners in an American revival, and as though they were standing, waiting for the coming of the missionary ready to become genuinely converted upon their first hearing of the Gospel. But the number who are in this case and situation is very small. Those who have been there tell us that the darkness of the heathen is so dense that they do not realize the need of the light, and their sin has gone unreprieved so long that they do not immediately care for a Savior.

In our own lands, generations of Christian environment have prepared the way, and yet there are months in our communities when the work of conversions is at a standstill. If this were not true, the whole world would have been saved ere this. But in heathen lands the work of preparing for the harvest is great beyond comparison. It is as though one should go out into the densest jungle to gather a harvest of wheat—it could be done, though there would of necessity be months of preparation before any harvest could be realized.

Missionaries of the Church of the Nazarene have been doing preparatory work on many fields for almost twenty years now. They have harvested some grain, but princi-

pally their work has been a work of faith and hope. The work has been difficult and has been exceedingly trying on the missionary spirit in home lands as well as in heathen countries. It is, therefore, very encouraging to know that the time of harvest has finally arrived in our stations in China, Africa and Latin America. Gen. Treas. Anderson's vivid reports on another page contain the very news for which we have waited. Revivals in China, Africa and Latin America! And these reports make us hopeful that the same things will soon be happening in India, Japan, Syria and Cape Verde Islands. Just the revivals which Bro. Anderson reports fully justify all the missionary efforts we have ever made, but "The end is not yet, praise the Lord!"

A WORTH WHILE BOOK

THE "Holiness movement" proper and the Church of the Nazarene must stand or fall according as the doctrines of the eradication of inbred sin from the hearts of believers is proved or disproved. And yet, when you come to think of it, we have but the scantiest literature on the subject from the standpoint of those of us who affirm that eradication is the true and scriptural doctrine. There is no one in the holiness movement better fitted to write on this subject than Dr. A. M. HILLS and he has never written better than he has in that series of seven articles, the last of which appears in this issue of the HERALD OF HOLINESS.

The method of treatment which Dr. Hills follows includes a scope and thoroughness that must appeal to the scholar; and yet, as always in his writings, the unusual clearness and definiteness is fully adapted to the lay reader.

The manager of the Publishing House has arranged to print this excellent treatise in pamphlet form and will be so far along with arrangements by the time this reaches the readers that orders dispatched at once can be immediately filled. The campmeeting season is now just really beginning and we ought to distribute these books by the thousands this summer. The heresies of suppression, counteraction and other contradictions of eradication are being revived every where and the subject is so delicate that it requires expert statement; therefore, this book has made its appearance at a time when its need is truly great.

The manager of the Publishing House tells me that he will furnish this booklet at twenty cents the copy, two dollars a dozen, postpaid. Write him or wire him *at once* the number of copies you will require.

AN INTERESTING MEETING

We go to press before the Executive Committee of the General Board, now in session at Kansas City, has completed its work. We hope to give an account of some of these things. The three General Superintendents and eight or nine members of the Board have been here.

SINS OF INACTION

TEXT: Numbers 32:23, "Be sure your sin will find you out."

SIN presents itself in two forms: original sin, which is the corruption of the moral nature of all the offspring of Adam, and actual sins which bring guilt to the heart and life.

Actual sins have been classed as sins of ignorance (what we commonly call mistakes and which make it appropriate for the best of men to pray "forgive our trespasses"), sins of commission (which refer to positive acts of breaking the law of God), and sins of omission.

Some have thought that sins of omission are damning, but God says, "When I say unto the wicked thou shalt surely die; and thou give him not warning—that same wicked man shall die in his iniquity, but his blood will I require at thine hands" (Ezek. 3:17, 18). Now we all know that murder is a great crime against God and man: suppose that here is a man who in the heat of passion kills another. He did not premeditate it and three minutes afterwards he was sorry. Here is another who discovers a washout on the railroad, has plenty of opportunity to give warning to the approaching train, but goes on in his indifference until the train is wrecked and scores are killed and wounded. Who is the worse of the two?

Here is a wicked man whose influence led twenty people astray so that they were finally lost. What a record he must meet at the Judgment! But here is another who was called to warn a wicked world, but he was indifferent and simply failed to obey God; as a result of his omissions hundreds of souls who would have been saved go into eternity without God. Who of the two will have the worst record to meet at the Judgment?

It is the sin of omission that is referred to in our text. God led the Israelites up to the Jordan, two and one-half tribes of them wanted to remain on the east side of the river. Moses said that if they failed to go over and help their brethren fight the enemy and subdue the land that they would thereby sin against God, and "Be sure your sin will find you out."

We will notice some of the common sins of omission:

I. LACK OF REVERENCE FOR PARENTS. One of the commandments is, "Honor thy father and thy mother," and to honor means to reverence and respect. Solomon said, "My son hear the instruction of thy father, and forget not the laws of thy mother; for they shall be as ornaments of grace upon thy head, and chains about thy neck" (Prov. 1:8, 9).

Obedience to parents will attract more attention and bring more compliments than all the diamonds and jewels one can put on. "A wise son maketh a glad father, but a foolish [wicked] son is the heaviness of his mother" (Prov. 10:1). Only God knows the burdens that some parents carry because of sinful children.

II. THE FAILURE OF PARENTS TO CONTROL THEIR CHILDREN. The Bible says, "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6). The salvation of the child, which is



of more value than the whole world, depends largely upon the training that it gets. "Foolishness is bound up in the heart of the child but the rod of correction will drive it far from him" (Prov. 22:15). "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with a rod, and shalt deliver his soul from hell" (Prov. 23:13). Parents who fail to control their children are bringing up a generation which has no regard for the authority of home, church or state, and our penitentiaries are being enlarged for their reception.

INTRODUCING THE PREACHER

Rev. H. H. Hooker, who occupies the pulpit this week was converted at sixteen, sanctified wholly nine months later and entered the ministry at eighteen (that was fifteen years ago). He was two years a student in Paniel College, has served in the pastorate and in evangelistic work and is now serving his sixth year as District Superintendent in Alabama. He has had about four thousand professions in his meetings, has organized over twenty Nazarene churches and has received several hundred people into church membership.
—EDITOR.

III. THE NEGLECT OF PUBLIC WORSHIP. Some people think it of no concern if they do not attend church. If one of your children should fail to go to the table to eat, having lost its appetite for food, you would send for a physician. People who have no appetite are either sick or dead. And the spiritual man needs food just as well as the physical and the healthy soul desires food and the public service is one of the best places to get it. "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching" (Heb. 10:24, 25).

David said, "I was glad when they said unto me, Let us go up to the house of the Lord," but the sin of non-church-going is destroying us as a nation.

IV. FAILING TO VISIT AND CARE FOR THE SICK AND HELPLESS. "Pure religion and undefiled . . . is to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world" (Jas. 1:27). Keeping himself unspotted from the world is good, but visiting the helpless and needy is just as essential. God will not perform miracles to do what we are able to do. When we pray the Lord to bless the widows and orphans, we would often do better if we prayed Him to send us to bless them.

V. FAILING TO TITHE OUR INCOME. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." This is as plain as "Thou shalt not steal." It is as wrong to rob God as it is to rob men, and Leviticus 27:30-34 says, "All the tithe of the land . . . is holy unto the Lord."

VI. CEASING TO PRAY FOR ONE ANOTHER. Samuel said, "Moreover as for me, God forbid that I should sin in ceasing to pray for you" (1 Sam. 12:23). Paul said, "Pray without ceasing." Again, "Pray everywhere, lifting up holy hands without wrath and doubting." Again, "I exhort therefore, that first of all, supplication, prayer, intercession, and giving of thanks be made for all men. For kings and for all in authority." We would have better rulers in state and church if we would pray more for them. When I hear one criticizing one who is over him I know he has not been praying for him: for Paul says first pray for him and the next thing he says he will be thanking God for him. You try this from your municipal officer up to the President, and then up to your pastor, District Superintendent and General Superintendent and see what an effect it will have. It will first have its effect at home and should have. Prayer is our dynamo where our electricity is generated that runs every department of our church, and when we fail to pray we fail to have power, and the result is heaven is impoverished and hell enriched by our not praying.

VII. FAILING TO GO ON TO PERFECTION. Some people think it optional with them. They can get sanctified or leave it alone and make it through just the same. No, no; and a thousand times no! Your pleasing God here and your getting home to Heaven is dependent upon your getting sanctified. Saul said leave the principles of the doctrine of Christ, and go on to perfection. Jesus said, "Be ye therefore perfect even as your Father which is in heaven is perfect." Men demand perfection in every thing but religion, they want perfect clothes, perfect food, perfect medicine that will perfectly cure them of diseases, but when it comes to what God does they say it is impossible for Him to perfectly cure one of sin. This is almost blasphemy. I heard Gypsy Smith say that the God that makes a perfect lily, a perfect sunbeam and a perfect day can make a perfect Christian.

Jesus told his disciples why he wanted them to be perfect or sanctified, John 15:2, "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." The inference is that without this purging there are souls that will not be won, and these souls will be held at the hands of the person who fails to go on to perfection. Again, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth." Our having power to witness for Him depends upon our tarrying and the salvation of the world depends upon our witnessing, so you see that it is of the greatest importance that we should go on to perfection and a great sin against God and man if we fail.

JASPER, ALA.

Why We Teach the Eradication of Carnality

By A. M. HILLS, D. D.

NUMBER 7

WE ARE STRENGTHENED IN OUR FAITH THAT CARNALITY CAN BE REMOVED THROUGH THE BAPTISM WITH THE HOLY SPIRIT, BY THE VERY MEANING OF BAPTISM. It signifies cleansing, cleansing. Its symbols are *water* and *fire*, and these are the elements used. They are the two things used in cleansing in this world. Water cleanses the *outside*; fire cleanses the very material of which a thing is composed.

Dr. Daniel Steele, wrote: "In trying to show that entire sanctification is nowhere connected with the Spirit-baptism, a Keswick speaker fails in his explanation of 'fire,' in the phrase, 'baptism with the Holy Spirit and fire' to note that fire is a PURIFYING ELEMENT, and is associated with the Spirit by the rhetorical figure *hendiadys*, (one idea expressed by two nouns).

"Since earthen and metallic vessels cannot be perfectly cleansed by *water*, fire is employed as the most perfect purifier. Water symbolizes the initial cleansing, and fire symbolizes the complete purification wrought by the Holy Spirit in Pentecostal fullness."

A Keswick preacher's sermon in print lies before us. It was preached in London. In it he said: "The second thing fire does is to purify. In Mal. 3:1-3, we are told of the purifying power of fire. There is nothing that purifies like fire. Water does not cleanse like fire. Suppose I have a piece of gold and there is filth on the outside of it, how can I get it off, I can wash it off with water. But suppose the dirt is inside it, how will I get it out? There is but one way, throw it into the fire. And, men and women, if the filth is on the outside with us, it can be washed away by the water of the Word; but the trouble is that the filth is on the inside; and what we need is the fire of the Holy Ghost, penetrating to the uttermost depths of our being, burning! cleansing, cleansing, cleansing!"

"What a refining came to the disciples on that day of Pentecost! How full of self-seeking, they had been up to the very last supper! At that last supper they had a dispute as to who should be first in the kingdom (Luke 22:24), but after Pentecost that was all gone. It was no longer self but Christ. How weak and cowardly they had been right up to the crucifixion! They all forsook Him and fled; and Peter denied Him at the accusation of a servant maid, with oaths and curses; but after Pentecost that was all gone. There was no more of that. That same Peter who had cursed and sworn and denied, faced the very council that had condemned Jesus to death, and said to them: "Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead; even by him doth this man stand before you

whole." Oh! friends, cleansing is a very slow process by ordinary methods, but a BAPTISM OF FIRE DOES MARVELS IN A MOMENT!

"In the third place the Bible teaches us that fire consumes. In Ezek. 24:11-13, we are told of the consuming power of fire, the power of judgment which is there consuming the faith and dross of Jerusalem; and the baptism of fire consumes and cleanses ALL PRIDE, ALL VANITY, ALL SELFISHNESS, ALL PERSONAL AMBITION, ALL UNGOVERNABLE TEMPER.

"Oh! isn't that what we Christians need, a fire that will burn up all that SELF-SEEKING and PRIDE, and WORLDLINESS, of ours which is hindering the world from coming to Christ? You women who have unconverted husbands, isn't that what you need? a baptism of fire that will transform your life, so that your husband will say, 'I must have what my wife has got'."

Now that is exactly what the regular *eradication* holiness preachers are teaching, year in and year out, namely, the fiery baptism with the Holy Ghost, for heart-cleansing and sanctification. But this same Keswick speaker published this statement in one of his books: "*There is a line of teaching on this subject that leads men to expect that if they receive the baptism with the Holy Spirit, the old carnal nature will be eradicated. THERE IS NOT A LINE OF SCRIPTURE TO SUPPORT THIS POSITION.*"

Now some one may ask, "*How could this man preach such a straight ringing sermon on the PURIFYING, HEART-CLEANSING FIRE OF THE HOLY GHOST BAPTISM, and then flatly deny it in a book?*" To us the answer is plain. He was preaching under the unction of the Holy Spirit, and he preached the truth. But he wrote the book in cold blood, without the heavenly unction, and then he denied the power of the Spirit to *cleanse the heart*. (Read Acts 15:8, 9) "*And God who knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith.*" (R. V.)

Now here is a declaration of Scripture, as plain as language could well make it, that the Pentecostal blessing CLEANSED APOSTLES, JEWS, and GENTILES. We are very sure that the Holy Spirit never inspired this preacher to so *squarely, bluntly CONTRADICT God*, as well as himself. Doubtless he did it to defend a theory, which is as unscriptural as false.

But some one may reply, "Perhaps the whole being, body, soul and spirit, are not cleansed by the sanctifying baptism." We answer: "Yes, they are: for Paul prays: 'And the God of peace himself sanctify you wholly;' (*holoteleis*) 'wholly' 'to the end,' 'quite completely,' 'through and through,' 'and may your spirit and soul and body be preserved entire'." (R. V.) etc. A man is to be sanctified, spirit, soul, and body, and kept so.

Another passage bears us out in this in-

terpretation, namely, 2 Cor. 7:1, "Having therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (R. V.) Not even the body is to remain a hiding-place for old carnality. It is to be "a temple of the living God."

Just here another person may ask, "Why all this discussion? Is it not just as well to have carnality *suppressed* in us as to have it *removed from us?*" We might answer in many ways, (1) It is better to have a *pure* heart, than to have an impure heart, (Matt. 5:8). (2) It is better to be *like* God than to be *unlike* God. (3) It is safer to *please* than to displease God. (4) He has set His heart on "CLEANSING US FROM ALL SIN." For that end He gave His Son to die. *We ought to WANT what Jesus died for.*

Moreover indwelling sin is dangerous. It takes our spiritual strength and resources to guard against it. It is like a fire burning in the hold of a ship, or like dynamite stored in the cellar. It may go off any moment and blow every fair and holy thing in the soul to atoms.

John Fletcher said: "So much of indwelling sin as we carry about with us, is so much of indwelling hell; so much of the sting that pierces the damned, so much of the spiritual fire which will burn up the wicked, so much of the never-dying worm which will prey upon them, so much of Satan's image that will frighten them, so much of the characteristic by which the Devil's children will be distinguished from the children of God."

To plead, therefore, for the continuance of indwelling sin is no better than to plead for keeping within your hearts one of the sharpest stings of death, and one of the hottest coals in hell fire. On the other hand, to obtain Christian perfection is to have the last feature of Belial's image erased from your souls, the last bit of the sting of death extracted from your composed breasts, and the last spark of hell-fire extinguished in your peaceful bosoms.

We all need such a salvation as we have been describing. Forms of sin attractive to the natural man, abound on every hand. We need to be made dead to their insidious charms. Everything that is inflammatory and can be kindled by the sparks of hell, should be removed from our being.

This is the age of magnets and dynamos. The watches of men in our great cities get affected and untrue, and accidents occur on every side. In the eastern part of the United States the strongest magnet in the world was made. Two cannons fourteen feet long were wound with eight miles of wire about each and electricity was turned on. So great was its magnetic power that ordinary watches were stopped in men's pockets eight feet away. But one manufacturer made a watch that could be held within six inches of the great magnet, and the second hand would not be affected a tick, as was testified by a

dozen experts. The watch was absolutely demagnetized.

Now that is just what every Christian in the world needs. We must have a DEMAGNETIZED UNWORLDED being. We need a salvation that will take the inclination and propensity to sin out of us, and make us DEAD TO TEMPTATION AND SIN IN EVERY FORM, while we are blessedly alive to holiness and God. That is just the full salvation which Jesus has provided, and which we are offering to a sin-sick world.

HOLINESS OF HEART

By V. MAY DORMAN

THE Wesleyan doctrine of holiness has much to suffer from abusive examples, and from those who uncomprehendingly draw their own conclusions, hence repudiate its claims. But it has proofs in scripture; in experience, in example, and in its power to meet the intense and vital needs of heart and mind.

It is dangerous to analyze too much, or to reject what we cannot understand or know scientifically. A great French writer said that reason banished reason. And another writer said there is a way of killing truth by truths.

Holiness of heart is a sequence; a revelation, a new creation, a blessing of great price received by faith—not growth nor attainment—before the heart is pure. Its truest explanation is in its own supernatural work in the heart. And because it is a supernatural work, it is superior to human understanding while sin remains in the heart. "We only know well what we first believed, then judged," as in our justification. How, then, can we know well what we first judged, not having believed?

We have in scripture, Heb. 7:25, the words, "Wherefore he is able also to save to the uttermost all them that come unto God by him, seeing he ever liveth to make intercession for them." Dr. Daniel Steele says of the word uttermost: "The Greek for the word 'uttermost' is *panteles*. This is the only place in the New Testament where it is used, except negatively, 'in no wise' in Luke 13:11. It is a strong compound word meaning 'all to the end.' The revised version margin is 'completely'."

Humanity's Savior meets humanity's need. He is not an insignificant nor impotent Savior. He can save from every vestige of sin—from "the fact of sin, the filth of sin, the fault and folly and fruit of sin." He can cleanse every stronghold of sin, every step, every trace, every memory. His presence and power penetrates every atom of space, and filters through every moment of time. Peter in warning the godly of the coming judgment and world's destruction, says: "Wherefore, beloved, seeing that you look for such things, be diligent that ye may be found of him in peace without spot and blameless" (2 Peter 3:14).

By treating the question as if it were an open one, "We can realize what we suffer, but not always what we lose." The late Dr. C. J. Fowler once said with deep feeling and pathos to one near him, as he watched the congregation pass out of the church, having rejected his message and appeal, "They are turning their backs on the truest doctrine and

sweetest experience ever given God's children."

If holiness of heart as a second definite work of grace is superior to human understanding while sin remains in the heart, its perfect, unbounded, unspeakable love, its expanded vision, its glorious liberty of spirit, its

perfect soul rest and rest of faith are also superior to human speech or expression.

Let us make haste to realize this wonderful truth, this will, this work of God in the heart, lest through disobedience we lose irretrievably.

A Study of the Subject of Miraculous Gifts

By W. G. BENNETT

ARTICLE II.

THERE are a variety of gifts. "Now there are diversities of gifts but the same Spirit. And there are differences of administrations, but the same Lord." God especially endued Bezaleel and made him a wonder in workmanship (See Exodus 31:1-6). God endued Samson with supernatural physical strength. Gideon, Jonathan, David, Jehu and many others were all miraculously endowed as great warriors. Solomon's wisdom was miraculous. Divine inspiration was an intellectual miracle. When anyone assumes that miracles are peculiar to the Holy Ghost dispensation they need to read more carefully the Old Testament Scriptures; for here as well as in the New Testament record, we find diversity of gifts and manifestations.

Our great proposition is, that these gifts are usually bestowed where there are natural or acquired qualifications for the office or undertaking. Moses was fitted by long years of training in the Egyptian court, and then by long years of quiet solitude in the wilderness for the office of general and prophet, before he was supernaturally endued for those offices. David's experiences as a shepherd, fitted him for the guerrilla warfare in which he was engaged most of his lifetime. Saul's wonderful physique was a natural endowment for the office of warrior and king. Timothy's qualifications as a minister were partly inherited. God could make a whistle out of a pig's tail, but that is not His usual method of procedure.

Pethaps here will be as good a place as we will find in this study, to deal with the different types of ministers. In the third chapter of Ephesians, eleventh to thirteenth verses, Paul deals with those gifts that have to do especially with preaching. (Apostles, Prophets, Evangelists, Pastors, Teachers.) These special gifts may intermingle and overlap. That is to say, the prophet may edify, exhort and comfort. To edify, one must teach. To comfort, is especially the office of the pastor. To exhort, means to move men to action, which is a part of the work of the evangelist, etc. In accomplishing the work of saving men and building up of the Church of God, which must go hand in hand, God uses many types of ministers, and let me hint that with all that has been said on this important subject, (unless it is a very recent discovery) no one has fully settled the question as to what type of minister or evangelist is the most effective or necessary. So far as we have been able to find out, any type that God sees fit to call and use is perfectly in order. Frankly, our personal opinion is, that all the different types of men are necessary in the building up of the Church of God. There is a danger in the fact, that in either calling a pastor or an evangelist, erratic men are likely to select

erratic men, while men of a mild temperament are likely to select men of their own type. Mr. Wesley said, in selecting reading matter, he usually found that he was more in need of heat than of light. That trained mind, that cool reasoner, that keen logician, needed warmth. Probably, Mr. Whitefield, whose heart burned to a white heat almost constantly, with a deathless passion for souls, might have needed light more than heat. For a hot-headed, hot-hearted pastor, who tries to keep his people continually on the run, to continually select the most erratic evangelist he can find, will probably result in having a large number saved and sanctified in every meeting, but it will be the same people over and over again. On the other hand, we think we have known campmeeting committees, who were so conservative, that they selected the same profound, deliberate, scholarly men, year out and year in, until about the only report that could be given was, "the saints were greatly edified," when in reality the saints were peacefully sleeping through the whole performance, except at meal time. When a change is suggested, the protest is made that the people want so-and-so. We have not lived very long, but long enough to learn that the people seldom want what they need, or need what they want.

Consistency, honesty, and common sense are not matters of temperament, but qualities of character, and the lack of these ought to bar any man from any pulpit anywhere. A minister, acting under the influence of divine unction, may do and say things that are strange and unusual, that will precipitate a crisis, and arouse men to decision, but, if he says things that are unscriptural, repugnant to common decency and common sense, he needs to pray for what Dr. Carradine called "a third blessing," common sense, and he should pray until he gets through or else quit the ministry. He may occasionally have what passes for a great revival, but generally he will leave churches and communities worse off than they were when he came, and will hinder more than he will help. The marvelous, the strange, the spectacular will always attract a crowd. I fear that the church generally has tabooed and neglected the scriptural teaching of divine healing, but there is much that passes for divine healing that is either simply mental healing, or pure humbug. There is a class of teachers that is becoming quite prevalent, who are without any intelligent conception of those doctrines of salvation that are necessary to the instruction of souls in the way of salvation, who preach almost anything that comes into their minds, and conduct healing meetings. They profess to have hundreds saved and hundreds healed. They attract great crowds, get large offerings

and the people go wild over them, but after a few months pass by, time reveals that there were perhaps a half dozen saved and no more than that number healed. The reaction is awful. Now let us calmly look the facts in the face. Men are easily led to make a confession of faith under the excitement of a great crowd, and the suggestion of the presence of the supernatural, unless the preacher makes it clear that the fruits of repentance are; reformation, restitution, confession and a holy life. In that case many of his followers will turn away and walk no more with him. Instantaneous miraculous healing was very common in the days of Jesus and the Apostles, and we occasionally see the same thing in our own day, and would see much more of it, but for our little faith.

A man from Italy recently told me that at the Catholic shrines there you could see car-loads of crutches, wheel-chairs and all kinds of appliances used by the afflicted, who had gone away supposedly cured, many of them to send back for the appliances, or to secure others to take the place of the ones they had left. Were some of these really cured? To all appearances, yes. Was it suggestion, or did some of them really touch the Great Healer with the finger of faith? Undoubtedly, yes. This phenomenon, however you may explain it, would compare favorably with many of the great healing meetings of our own country. We will not attempt to deal here with the subject of mental therapeutics. However it can be quite clearly demonstrated that many real ailments are mentally induced, and it would seem quite probable that a disease that could be mentally induced, could be cured in the same way. I do not wish to be misunderstood here. Again and again I have had my body touched and invigorated in answer to prayer, without which I could not have gone on and done my work. Remember I am not ascribing this to mental suggestion. But to palm off much that passes for divine, miraculous healing, (when it is evident that the results are not there) is simply humbug and dishonesty, injurious to the faith and integrity of the leaders themselves, and fearful in the reactionary effect upon the public in general.

Oh brethren of the ministry, Church of the Living God, we must not allow ourselves to be either discouraged, or swept from our feet by movements that are shallow in their teaching, that by spectacular methods attract great crowds and seemingly have easy victories. We must heed the Apostolic injunction, "Take heed unto thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Other ways may be popular and spectacular, may draw the crowds and appear to be successful, but remember that only that which bears divine approval will finally succeed.

QUALIFICATIONS OF A WORKER

By REV. J. O. McCLURKAN

1. Be filled with the Spirit of God.
2. Be courteous.
3. Be diligent.
4. Be gentle.
5. Be tender.
6. Be neat in your attire.

"THE GOSPEL OF THE COMING," AND OTHER "GOSPELS"

By J. N. HAMPE

II. THE GOSPEL OF THE KINGDOM

IN Gen. 12:1-3 we see that to Abraham and his seed was the good news proclaimed, and the promise given that God would make of him a nation in whom all the families of the earth should be blessed. This good news was gradually expanded and developed.

In Gen. 15:4, 5, the heir was announced, (and the multitude of his seed foretold) and this heir was to be the Messiah (Gal. 3:16).

In Gen. 15: 8-21 the inheritance was secured by an unconditional promise (not by a covenant between two parties, one of whom might break it, Gal. 3:18-20). That inheritance was (and is yet to be), "the Holy Land," "Immanuel's Land" (Isa. 8:8), Immanuel Himself being the Governor (Isa. 9:6, 7), and "the zeal of the Lord of hosts" its security.

In 2 Sam. 7 the throne was secured to David and his seed by another unconditional promise, and in due time the "Seed" came unto His own (Jno. 1:11), and was rejected, but in Luke 1:31-33 we see He shall yet have this promised throne and a kingdom. In the proclamation of this Kingdom the Lord taught in parables; for there were "mysteries" (i. e., secrets) which concerned the rejection and consequent postponement and abeyance of the Kingdom, which could not openly be made known, but only in private ("in the house," Matt. 13:10, 11, 36).

It had been foreseen, and therefore foretold, that His people would not receive Him, and would reject Him (Isa. 53) and put Him to death. This however would not affect the fulfillment of all the promised glories connected with the Kingdom. (See Luke 24:26; Acts 3:18; 17:3.)

True, Christ had been put to death; but God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne (Acts 2:30). This was now fulfilled: therefore the proclamation of the Kingdom and the King (for there cannot be one without the other) was at once formally made by Peter in Acts 3:18-26.

This proclamation was made by Peter and the Twelve in the capital of the Land (according to Matt. 22:1-7), and by Paul throughout the synagogues of the Dispersion until it was brought to a crisis in Rome, the capital of the Dispersion.

In Acts 28:17-28, this was brought to a conclusion by a formal rejection on the part of "the chief of the Jews, and, after a discussion which lasted through the whole day, the proclamation was finally rejected; and after the prophecy of Israel's blindness (Isa. 6:9, 10) had been quoted for the third and last time, the dispensation of the proclamation of "the Gospel (or good news) of the Kingdom" ceased, and is now, therefore, in abeyance, for "Now we see Not Yet all things put under Him" (Heb. 2:8).

The "mysteries" (or secrets) concerning the postponement and abeyance of the Kingdom, were spoken "in parables" by our Lord, for said He, "it is given unto you [the disciples] to know the mysteries of the kingdom of the heavens, but to them [the people] is it not given" (Matt. 13:11); going on to explain His action by quoting for the first time the prophecy of Israel's blindness (Isa. 6:9, 10).

The Old Testament prophecies told nothing of what our Lord revealed in these Parables of the Kingdom: how it would be rejected, and to what lengths the people would go in the rejection of the King; what would happen in consequence, and what new revelation would be made in consequence. All this was hidden in the parables spoken by the Lord, yet revealed to the disciples, and written for our learning. Any interpretation which proceeds on other lines can but end in blindness equal to that which fell on the Jewish nation. This interpretation will in no wise detract from or lessen the value of such application as we may make for ourselves, so long as such application does not ignore the definite revelation made subsequently in the Prison Epistles in fulfillment of the Lord's promise in John 16: 12-15. In our next we will treat the parables of the Gospel of the Kingdom.

POMONA, CALIF.

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. Is it Christian to use funds given to pay church debt for other purposes when to do so is to risk losing church property?

A. I would simplify the answer and say that it is a breach of trust to use money for any other purpose than that which it was given without the donor's specific consent. Either use it for the purpose for which it was given, get the donor's consent to use it for another purpose or give it back. There is no fourth way to do it and be square and honest.

Q. What is the "Unity School" in Kansas City? Is it the same as "New Thought" belief?

A. It is a sort of mixture of Christian Science and New Thought.

Q. Do you think that nearly every thing in Mark 13 points to today for its fulfillment?

A. I am firm in the belief that the "signs of the times" point out the present as the "last days" and that we should stick to God and His Word as never before and keep ourselves ready always for the coming of Christ, which I believe is truly imminent.

Q. Please explain (1) Mal. 1:2, 3 which says that God loved Jacob, and hated Esau, and (2) Mal. 4:1-3 which speaks of the burning up of the wicked as stubble and (3) who was Elijah the prophet mentioned in Mal. 4:5?

A. This setting forth of God's love for Jacob and His hatred for Esau is from the practical standpoint. Esau received the judgments which he deserved while Jacob was spared in mercy the judgments that should justly have come upon him. The form of expression is the oriental manner of speaking of degrees. That is to say, "Jacob have I loved, Esau have I loved less." The destruction of the wicked as stubble and their ashes being trodden under the feet of the saints will occur in that final battle mentioned in Rev. 20:7-10. And, of course, after that battle is over the wicked dead will be resurrected and brought to the judgment of the Great White Throne, as the concluding portion of Rev. 20 clearly shows. Elijah the prophet was John the Baptist, who came in the "spirit and power of Elijah." The placing of things which are so remote from each as though they were quite contiguous is explained by the fact that the prophet "looking down the line" mentions only the high points in the unfolding of the history which was yet to be made.

Q. Upon what scriptural ground does our church base its practice of not taking lodge members into its membership?

A. 2 Cor. 6:14-18 is the direct passage most commonly quoted in this connection.

Q. We have two children in the High School and would like to know how you harmonize the teaching that there were prehistoric animals and men with the Bible.

A. Fossil remains have established the fact that there have been species of animals upon the earth that are now extinct, though the question of the antiquity of these fossils is a matter of conjecture. The number and completeness of the so-called fossils of men are entirely insufficient to prove that there have been any races of man on earth that do not now exist. There should have been such races in order to make the naturalistic explanation of the origin of the earth and of man "hold water," so the "scholars" have tried hard to show that these have existed and have filled our text books and scientific magazines with this presumption. This is one side of the question. The other side is that the Bible nowhere gives any complete chronology of events. The chronology found in the margin of teacher's Bibles is the calculation of uninspired men and is of recent origin. In other words, there is nothing in the Bible to keep any one from believing that the earth is very old and that even animals may have been here for a long time. The history of man is comparatively short, though we are not sure that it is but six thousand years in length; it may be slightly longer than that, it may be even ten thousand years. Now within these bounds there is room for the explanations of all the facts that natural history can produce. As to the theories of evolutionists, there is nothing to do but to reject them, and scholars as well as Christians should find no difficulty in doing this.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

A HELLISH COMPOUND

By H. W. JERRETT, D. D.

NOT long since, a naturalist took the undeveloped young of a butterfly and a spider and performed an operation whereby they grew to be an insect; half butterfly and half spider.

What a conflict of natures! A seeking for the sunlight, and for the darkness. A desire to kill and eat. A craving for the day, the flowers, liberty and the balmy sunshine—and for the dark retreat, the dead fly and the gloomy dungeon.

What just in the nature of the spider-half to drag its 'better-part' into the shadows and destroy it. What loathing of company, what agony of suspense, what blind and unavailing struggle on the part of the butterfly-half as it madly strove to free itself from the ever present evil thing that was bent on dragging it from the sunlight, the beautiful, the pure air and flowers into the darkness to rend and eat it.

In Eden the Devil performed an operation on man whereby man finds in his nature two contending forces. Paul cried out, "O wretched man that I am, who shall deliver me from the body of this death?" He was not speaking of the physical body for he said, "I find then a law, that when I would do good, evil is present with me." Again, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Paul is here speaking, not of the regenerate, but the natural man, and confesses he cannot do the thing that he would do. No regenerate man need say that. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

What contending forces war in the heart of the unsaved! When the sinner repents and calls upon Christ for help, God pardons and saves him from the power of his evil nature so that he need not be governed nor led by it. I do not say, shall not, for some are, and fall away from Christ and become slaves to sin. In regeneration the soul has victory over the Carnal Mind, or Inbred Sin, or the spider-half through prayer and constant trust in Christ. If the Christian fails here, he must hurry into divine presence with sorrow of heart and cast his failure on Christ and trust the Blood, for, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous who ever liveth to make intercession for us." Glory to God! Do not delay about this, brother, hurry, hurry, make it right, trust God and go ahead with gratitude and thanksgiving.

The regenerate man has victory, but will feel the influence, the struggle of the carnal mind, the old man, whom Christ, the Strong Man, has bound. In entire sanctification, or heart purity, the Holy Spirit will crucify the Old Man. He will destroy the work of the Devil by undoing the operation and severing the spider-half, and setting the butterfly-half free with singleness of heart and mind to fly in the sunshine and draw honey from every flower in the Garden of God. In regeneration the Christian walks and drags the bound Spider-half about with him, he cannot fly. But in sanctification he flies, he mounts up with wings as eagles. The heavy weight has been cut off. Hallelujah!

What havoc Satan wrought in man!

*What fierce contention in his heart, outman
And bound him with desire base as hell.*

What blighting curses on this life then fell.

His better nature fain would rise

With eagle wings to win a godly prize.

Yea, devilish impulse, dark as night,

Has dragged him down from God's eternal light.

What dire conflict in the soul,

To see the good and yet his sin extol.

What hellish recompense is his to gain,

To know the right, and yet the right disdain.

What sort of being art thou now?

Half devil now, one half a god, I trow.

What kind of nature rules thy soul, can'st tell?

A little heaven, and a lot of hell.

What cursed compounds in thee dwell!

Hope high as heaven,—lust as deep as hell

Faith possible to trust thy God above,—

Hate dark enough to trample on His love.

What double vision, soul is thine?

See good and evil and the good decline.

Thou can'st pursue and mingle with the light,—

And at the same time fellowship with night.

Poor, wretched soul that would be saved,—

Yet, hate thy Savior in thine heart depraved.

O Soul, His love can save thee from thy fate,—

And change thy heart to love the thing it hates.

Jesus can turn thy life from sin.

Thine heart will loathe the things it revelled in.

A Stronger Hand will hold the Old Man bound,

And keep thy feet on Faith's eternal ground.

Dark Inbred Sin in caverns deep

Within your heart, still bound, will never sleep;

But, night and day will strive to break the cord,

And make himself again thy sceptered lord.

The Spirit can thy prisoner burn,

Before he makes thee prisoner in his turn;

And, in the temple of thine heart enthroned

A living Christ to leave thee not alone.

What peace and victory shall be thine

With Love Divine to cause thy face to shine.

God's will thy will, and all within complete,

In perfect love to worship at His feet.

COLDWATER, MICH.

N. Y. P. S. TOPIC DISCUSSION FOR JULY 6

By DONNELL J. SMITH

FUTURE RETRIBUTION—Matt. 25:31-46.

Life may be beautiful and wonderful, and it may be wearisome and disheartening, but however it may be viewed, from the standpoint of responsibility and destiny it is all but staggering and overwhelming. To live on this earth is to face the greatest issues known to any of the intelligent beings of God's great universe. Daniel Webster's oft quoted statement that the greatest thought that ever gripped his mind was his personal responsibility to Almighty God is the experience of every person who would squarely face life instead of ever trying to evade it. In the matter of future retribution an ounce of revelation is worth a ton of speculation. The Bible is the only source of knowledge concerning either hell or heaven, and with reference to this subject speculation is not only vain but dangerous. The beacon light of God's truth is the only safe guide through the perilous waters of this treacherous sea.

I. What the Bible Teaches about Future Punishment:

1. The just punishment for sin is death, or separation from God; banishment to hell (*Ge-henna*), the lake of fire; immeasurable pain and suffering (Ezek. 18:20; Rom. 6:23; 2 Thes. 1:9; Matt. 5:29; Rev. 20:14, 15; Matt. 25:30; Lk. 16:24).
2. That the lost will not be annihilated, but in their resurrected bodies they will consciously suffer the penalty of their sins and rejection of Jesus Christ their Savior (Luke 16:19-31; Rev. 14:9-11; 20:10; John 5:28, 29; Matt. 10:28).
3. That future punishment will be endless (Matt. 25:41-46). The same Greek word that is used to set forth the duration of the state of

the blessed is used to set forth the duration of the state of punishment to which the lost are condemned. The Greek word here used occurs in the New Testament seventy-two times. Forty-four of the seventy-two times it is used in the phrase "eternal life." That eternal life is endless we know. It is used fifteen times in such connection as to make endlessness absolutely necessary. In the remaining thirteen times it is not used of anything that is known to end, therefore its usage demands that it be understood as a term setting forth endless duration (Rev. 14:9-11).

4. That the question of eternal destiny is settled this side the grave.
 - a. Judgment is based on the deeds done in the body (2 Cor. 5:10).
 - b. Probation ends with death, Judgment follows death (Heb. 9:27).
 - c. To die in our sins is to forever separate us from a Savior, from heaven and God (John 8:21).
5. That the future destiny of the individual depends on what he does with Jesus Christ (John 3:36).

II. Salvation, Heaven, Rewards:

1. Salvation, eternal life is a free gift bestowed upon the conditions of repentance toward God and faith in the Lord Jesus Christ.
2. Heaven with all its joys and bliss we inherit by reason of our adoption into the family of God, our being made partakers of the divine nature.
3. Rewards are the recompense given in consideration of faithful service. They are determined upon the grounds of ability, faithfulness, and spirit.

N. Y. P. S. GRANDVIEW, WASH.

Our church was organized in the fall of 1921, with very few young people as charter members. Now we have twenty-one members, with prospects of having more soon. God has done wonderful things for us here. We have a missionary spirit. On Friday evenings we go out to the different homes for Bible studies, which are a great blessing to us. We are studying "The art of winning souls." On Saturday nights we have street meetings in our own town and go to the neighboring towns on Sunday afternoons. We make other calls upon the sick and needy. We expect to hold a tent meeting in a neighboring town soon.

It behooves young people to stand firm for God and leave the world entirely alone. He wants young people who will say an everlasting yes amidst all circumstances and conditions. There is so much to do and so few to work. I pray that God will give every young person in the Church of the Nazarene a vision of lost humanity that he will never get away from.

Let's put our shoulders to the wheel and push the car of salvation this coming year as never before. Oh the burden is on my heart until I can scarcely keep still. We are out for God and holiness in Grandview.

MYRTLE F. GOLLADAY, Reporter.

AN ALL DAY MEETING

June 15 there was an All Day meeting at Glendale church, Roosevelt, Okla. The attendance was about three hundred. In the morning there was a review of the Sunday school lesson by Mr. Snyder of Oklahoma City, followed by a short sermon by our pastor, Mr. Whitlock. After this a splendid dinner was served. In the afternoon the children rendered a program. Then Mr. Snyder organized a Young People's Society. We greatly enjoyed the visit of the young people from Oklahoma City and hope they will come again and for a longer visit.—Nola White, secretary.

NOTICE TO DALLAS DISTRICT N. Y. P. S.—The Annual District N. Y. P. S. will meet July 30 and 31 at Peniel, Texas, closing with the first service of the District Campmeeting. Let all the societies elect their delegates according to the new Manual. All accredited delegates will be entertained free through the convention. Let all desiring to attend notify Miss Zelma Harris, Peniel, Texas.

J. W. BOST, Dist. Supt.

Joy in the Holy Ghost will make its nest nowhere but in a holy soul. A man will have no more comfort from God than he makes conscience of sinning against God. A conscience good in point of integrity will be good also in point of tranquility.—Selected.

The Sunday School Lesson, July 13

By M. EMILY ELLYSON

SUBJECT: The Boyhood of Jesus.

LESSON TEXT: Luke 2:40-52.

GOLDEN TEXT: And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

NOT much is known of the early life of our Lord. It is shrouded in secrecy excepting for the incident of His presentation in the temple in infancy (verse 22) and that of our present lesson when He was twelve years of age. We judge, however, from the statement of the Golden Text, that this is a summing up of the history of Jesus during His minority; that there was a steady, continuous trend onward and upward in both physical and spiritual strength and in favor with God and men. Weymouth translates this verse, "And as Jesus grew older He gained in both wisdom and stature, and in favor with God and man." Thus the thought of continuous progress would seem to be carried out in this very comprehensive statement.

Divine wisdom, no doubt, is manifest in leaving these thirty years of biography unwritten for they evidently would contain nothing essential to the great plan and purpose of His ministry. Our Bible was not written to record events to satisfy human curiosity nor sentiment, but only such things are given in the life of any biblical character as to furnish students data sufficient to show the trend of the life and make thorough study and correct interpretation of the narrative possible. The life of our Lord is no exception to this rule. Just a few glimpses of His youthful years are accorded us in this lesson, but enough to furnish us with a true insight into the general character of a large period of His earth life of which no detailed history is given. This period is spoken of by some authors as "the silent years." Let us note some truths taught by the incident recorded in this lesson.

First, the Evangelist lets us see that Jesus, like other children, grew up acquiring both physical strength and knowledge gradually, consistent with the natural course of human development. He grew as other children grow only His childhood was one of stainless and sinless beauty. In the Temple, where His parents found Him after three days of searching, we see a gifted pupil, an eager, intense listener to the expositions of Holy Scripture given by learned teachers, and an enthusiastic questioner who, though He had not attended the schools of the Rabbis, yet manifested so deep a knowledge of divine truth that all were astonished at His understanding and the answers He gave. His spirit and bearing must have won their esteem and love, for we read that He grew in favor with men as well as with God. Jesus was a wonderful student as well as teacher. There is no tinge of arrogance, nothing of self-assertiveness; He is humble, gentle and reverent to His elders. No wonder they were charmed with the noble-hearted Boy in all the budding beauty of His manhood. No wonder He gained in favor with God and man.

Is there not a great lesson in these words for us as followers of this divine Boy? Do we not

see here the possibility of our growth and of our gaining favor with God and man? We have sometimes feared that some of His followers believed that one sign of depth of spirituality was in being able to stir up all kinds of antagonism and get the ill will of people. Such is a mistake. By this method we may but become our own worst enemy and close before us the door of usefulness and helpfulness to others. How can we hope to help and bless the people unless in a right way we can gain their confidence and favor? Oh that we may become permeated with the spirit and bearing of this One who was transcendently greater and wiser than all of His teachers and yet in all humility sat at their feet to enquire and learn and at the same time astonished them and won them as He asked and answered questions!

This journey to Jerusalem at the age of twelve years must have been one of absorbing interest to Jesus. It is not surprising at all that He should have been so mentally pre-occupied as to remain behind; but that His parents should have left without Him is a matter of wonder and amazement. However a Jewish lad of twelve was no longer spoken of as a "little boy," but was treated somewhat as a man. They supposed Him to be in the crowd and went a full day's journey only to find at the close of the day that He was not there. What a mistake! And yet how often we have been deceived into thinking that He is in the crowd. The company is large and fine and cultured, but are you sure Jesus is there? Why, they are our relatives and old acquaintances, and in this confidence the day passes free from anxiety, but when the shadows lengthen you learn the bitter fact that He is not there. Oh how much of heartache and anguish, of self-reproach and remorse, of misunderstanding and countless other difficulties might be spared if we would only make sure that He is with us as we start upon our day's journey.

Probably the great central truth found in this lesson is that youth is the time for development. How hard and difficult is the task of training an old vine whose fiber is toughened by the storms of wind and rain and the scorching sun and that has long trailed at random up tree trunks or over boulders. An early application of divine truth to the life is most important in the moulding of a noble Christian character. The earlier right training begins the easier and more effective will be the lesson taught. Indeed is it not true that right training should antedate birth? Every child has a right to be well born. A heritage of right tendencies is worth more to the individual and the country than millions of gold.

Though Jesus had said to Mary, "Wist ye not that I must be about my Father's business?" yet it is recorded of Him that "He went down with them and came to Nazareth and was subject unto them." How sweet, how beautifully the narrative closes with this domestic scene. Neither home nor life can be what it should be unless the path of rugged obedience be followed closely. Jesus set the example and the blessing of God rests upon those who will apply this truth to their own lives.

is now playing in the door-yard, or may be running the streets, is correctly educated through its developing years. There is no greater responsibility than that which each generation bears to its children.

Dr. Betts has truthfully said, "The greatest business of any generation or people is the education of its children. Before this all other enterprises and obligations must give way, no matter what their importance. It is at this point that our civilization succeeds or fails." There can be no civilization without religion, and the character of that religion will determine the worth of that civilization. Religious training, then, must have a large and important place in the child's education. To give direction to its literary studies and the shaping of its political and social ideals and financial methods and to allow it to form its own religious faith is the world's undoing. If Christianity is true it should be taught from earliest childhood, the children should be brought up "in the nurture and admonition of the Lord." To neglect this is the ruin of the church, and the ruin of the church is the downfall of civilization.

God's command to Israel was, "And ye shall teach them [the words of God] to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." When this was done there was success, when it was neglected failure followed. Eli failed to properly train and restrain his sons and when they came to power they committed sins causing Israel's defeat and the loss of the ark. Samuel made the same mistake and when his sons came to the place of service their conduct was such as to disgust Israel and cause them to ask for a king. How different was the case with Moses. He was born of godly parents in very adverse times. Because of the king's decree they were compelled to hide him to preserve his life. Pharaoh's daughter found him in his bullrush cradle in the river's edge. Seeing he was a proper child she adopted him and sought for a nurse for him. At the suggestion of his sister his own mother was employed, thus securing for him Hebrew training during his early years. "This mother evidently did faithful work. Later Moses was taken to the Egyptian palace and was no doubt given the best educational advantages this, the greatest nation of the times, could afford. Of course the school where he was placed taught the religion of Egypt, which was polytheistic, and the popular philosophy of that day. But through the entire of this period of education in a heathen school Moses was unmoved, the work of his mother held. When the time for choice came this was proved. He cast his lot with his enslaved people in preference to Egypt and the prospect of the throne. As a result he became the greatest deliverer of his people and the lawgiver for all ages.

There is a reason for the present crime wave that is sweeping our country, many of the criminals being but youths. There is a reason for the anarchy, the Bolshevism, in the state, the widespread disrespect to law. There is a reason for the spread of irreverence and infidelity in the church, the modern spirit of disrespect for the old paths and the introduction of new unorthodox teaching. Many secondary reasons might be given, but the great reason is incorrect and neglected child-training, particularly the absence of religious training in home and school. Do you suppose the recent dastardly crime, the murder of the Franks child by two law students, would have been committed had the proper religious training been a part of their education?

The Sunday school is almost the only general religious educational institution for children and it has been poorly attended, inadequately equipped and meagerly supported. Without fear of successful contradiction, we assert that the greatest weakness of the Protestant church is its neglect of religious education of the children. The eight million American children, nominally Protestant, under ten years of age who are growing up in non-church homes; the twenty-seven million American children and youths, nominally Protestant, under twenty-five years of age, who are not enrolled in any Sunday school and who receive no formal and systematic religious instruction; and the fact that the Jews devote thirteen times as many hours, and the Catholics eight times as many hours to religious education of their children as do Protestants, is a very great challenge to the Protestant church. What of tomorrow if there is not an immediate awakening?

OUR EDUCATIONAL PROBLEM WITH THE CHILDREN

E. P. ELLYSON, D. D., Editor of Sunday School Publications

I. OUR GREATEST WEAKNESS

Successful propaganda calls for well directed methods. Promiscuous effort assures failure. Jesus directed that His gospel should be propagated throughout the entire earth and suggested the methods to be used. That which He suggests unquestionably must be the best. These methods are Preaching, Prayer, Example, Good works and—What word shall we use in the place of this dash? And is it last and of least importance? By no means is it of least importance. It is the word used by Jesus in His great commission to the disciples. He said, "Go ye therefore and Teach." Other methods are important but education has no second place in the divine plan of spreading truth and Christianizing men. And at no time is careful education more important than in early childhood.

The near future of our civilization and of our church is now in the cradle. It is there as undeveloped raw material, as sensitive capacity and pow-

er to be worked up into form. Our children are born with the human nature; by heredity they are not animals, but are human beings. They have hereditary dispositions and tendencies and each holds the possibility of a royal or a degraded manhood and of an influence in the world of blessing or cursing. Tomorrow's civilization, tomorrow's state and church, will largely be what the children of today shall make it. This life now in the cradle will grow. It is its nature to develop. It simply will develop into something. Its education begins at once. Like the sensitive plate of the camera it begins to receive, and thus to learn, from everything it sees, hears and feels. Through the fall in Eden it has a predisposition to evil and without special direction in this educational process it will develop into evil character and civilization will be degraded and the church corrupted. It is the duty of those of more mature experience to give careful attention to the training of children. Any neglect of this now, the letting of these children run or just grow up, is a crime against them and all future society. There is positively no hope for the future unless that which is now in the mother's lap, and that which

NEW YORK DISTRICT

At last we are at work on our District putting on a Home Mission Campaign at Binghamton, a city of some 100,000 people where the great Endicott-Johnson Shoe Factory is located, and where they work thousands of men. This is a hard field, many foreigners who care little for church. We have up a big tent 60x60 and now it is well filled each night. We had to pay \$40 for the use of a lot in a desirable location for the month.

I have preached throughout the West and among cowboys and toughs in general, but I have never seen such behavior as we had here at the beginning. Grown young men sat in the meetings with their hats on and lit their cigarettes and began to smoke while services were going on; then when we knelt to pray they took out their dice and "shot craps" on the seat. They would talk right out loud while we were preaching, making all sorts of threats. But thank God we have won out and fine crowds are attending, and last night the altar was full and seven prayed through. Fine prospects for a good church here. We will be here till Sunday, June 29.

Brother L. C. Messer is leader of song. Miss Johnny Jernigan violinist, Miss Margaret Jernigan celloist, Paul Jernigan trombone, and several other players of other instruments have assisted us until we have a good orchestra. While my precious wife is assisting me in the ministry and altar work.

Our trip from Oklahoma in an automobile was of much interest and often distressing. We stopped over Sunday en route at Bentonville, Ark., and preached morning and evening for Rev. I. D. Farmer the pastor, our old-time friend, and we did have two great services. House packed at each service.

Monday we left Bentonville while the rain poured and the Missouri mud stuck to our car wheels. We often had to ford streams of water up to the car beds. One night we camped in an old vacant house by the road-side that was said to be haunted. The storm raged but we saw no ghosts. We camped one night in a free camp ground under a good shed in Aurora, and one night in the city park at Union, Mo., in a big picnic dining hall. We saw many autos stuck in the mud and had the pleasure of assisting them pull out.

On Wednesday we passed along the Missouri highway 40 miles out of St. Louis with a mountain on the north of us and the M. O. P. railway track at its foot, and a deep river that had overflowed its banks along the south side of the highway, and at least half a mile of the road under water. Other cars had passed and we tried it, first tying an oil-cloth over our carburetors and then drove in. Johnny was driving the car; the water came up into the car deep enough to wet our feet. We prayed while she drove and through we came. If you must pass through Missouri when it is raining take an aeroplane.

After reaching St. Louis we had good paved roads, and here we made up for lost time, making an average for the entire trip over 200 miles a day. We will locate in Brooklyn after this campaign is over and continue the fight. These fifteen million people must have the gospel of holiness. Pray for us.

C. B. JERNIGAN, District Superintendent.

TENT CAMPAIGNS, CHICAGO CENTRAL DISTRICT

We are now getting our summer campaigns into full swing. Last Sunday night Evangelist A. G. Jeffries closed at Chicago First Church with one of the most remarkable services I ever attended. The altar was crowded to the front seats. Schurman and First Church are doing things.

Rev. Lawrence Howe is being assisted by Evangelist C. R. Pierson of Indiana in a good campaign under a tent at Harvey, Ill. This tent goes next to another suburb of Chicago, Joliet, where the pastor Rev. Jesse Brown will be assisted by Evangelist W. O. Nease of Olivet. This campaign will continue during the month of July.

Rev. Ralph Bauerle is holding a good campaign in Elgin. Many souls and fine prospects for a good church in this city of 30,000. Our good pastor J. V. Jones and his church of Georgetown are back of the campaign in Pontiac where we hope to organize at once in a good town of about 10,000. Nearby is the city of Dwight where we put on a campaign July 1st with some good workers under a tent.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I think that in my last letter I left you in the beautiful Yakima valley among the orchards. I had a fine trip from Yakima, Wash., to Billings, Montana. There I met Brother Bennett, our Superintendent of the Montana District, and we hurried up to the big theatre where I was to preach. We found a packed house, and Brother Kring was leading a rousing song service. We had three fine services while we were there, and I found Brothers Bennett and Kring most excellent brothers in the Lord. They are men of ability, faith, and vision, with a determination to plant holiness in the great Northwest, and my stay with these brethren was most delightful.

In proportion to the number of members in that state they have paid out more money than any other little band I have had the pleasure of meeting. They have grit, grace, pluck, git up and git, and in a few years, they will be doing things that will wake up the natives. When I was there they had a nice church almost completed, and were trying to get it ready by the District Assembly.

However, the time came when I had to say goodbye, and in the early hour of the day, Brother Bennett took me to the train. I left for Casper, Wyoming, and arrived there at 8:20 p. m. Brother Dunn met me and we hurried across town to his church which we found packed to the wall. We had fine services Friday night, and over Saturday and Sunday. On Sunday we had at least five great services. Their Sunday school was a rouser, and at 11 o'clock I preached to a full house. In the afternoon I preached to another full house, at six the young people had a great service, and at 7:30 I came once again good and fresh, and we landed 19 at the altar. By midnight we had prayed 18 of them through and Brother and Sister Dunn and I went to supper. At 12:30 just as we finished our supper the boys had prayed the last seeker through, so you see we had 19 to get the victory in the last service.

And now comes the trip, for which we had made our plans: at 12:45, just after we had prayed the last seeker through, Brother and Sister Dunn, their delegate to the assembly, and this old soldier loaded themselves into a fine new Dodge car, and left for Denver, Colorado, a trip of 321 miles. We drove into Denver at 4:00 p. m. as tired as travelers could be. Think of this; I was up until midnight Saturday night, preached three times Sunday, attended two other services, and helped to pray 19 through at the altar. Then I boarded the auto at 12:45 and traveled till 4:00 p. m. Monday, and then waited in Denver till 8:40 before I could catch my train east and get some rest.

But I did not forget the HERALD of HOLINESS on this flying trip, and placed it in a great many homes. I am right close to 1800 subscriptions since the General Assembly, but as this is the 19th of June, I will be over 1800 and pulling for 1900 by the time this letter reaches the public.

But just a word about Brother Dunn and his

good wife at Casper: there is no way to explain what has been done there in the past year without believing in miracles. He has gone forward by leaps and bounds, for with only a handful of people he has built a great basement of a large church almost free from debt, the basement of a good parsonage where they live, and has as fine a class of people as can be found on earth. After their assembly they are going to furnish his water, light, gas, and phone; and give him \$40.00 per week besides, and they will do it and not half try, for Brother Dunn can work miracles. He is nearly the greatest little general in the Nazarene church. The reader may not know but Wyoming is a part of the Eastern Colorado District, and Brother Dunn's church is next in members and money-raising to Brother A. G. Crockett's of Denver, Colo.

Well it is remarkable what God is doing with the Nazarene boys. They are world beaters, sin killers, devil drivers, and church builders. In the next three or four years at the rate the Nazarene boys are going, they will report one hundred thousand members in the United States, seventy-five or a hundred thousand subscribers to the HERALD of HOLINESS, and two thousand or twenty-five hundred good churches. We ought to have at least that much by the next General Assembly. We have an open field on earth, noting the people in the U. S. who never darken the door of any church, the millions of church members without a real New Testament experience, and the leading denominations in the U. S. that would rather have dancing members than holiness members in their churches.

Our job is not to make war on the worldly churches, but to preach second blessing holiness red hot, and get sinners converted, backsliders reclaimed, and believers sanctified. If God's holy people stick to their job of preaching a full salvation from all sin for all men, and keep the fires burning on the altars of their own souls, there is no power on earth or in hell that can keep them from making progress. Thank God that we are forging ahead. We have had more converts since the last General Assembly than in the previous two years. Many of our churches have had all the way from 100 to 2000 at their altars in the past few months, and just scores of our churches have had five to six hundred professions. Last winter Dr. R. T. Williams and this old soldier landed 865 at the altar and raised thousands of dollars for church and building purposes.

Thank God the people have a mind to work. But here I am, after making this detour, back in Denver ready to make the run to Indianapolis. I leave Denver at 8:40 p. m. Monday night, and pull in to St. Joseph at 6:00 Tuesday evening. I have time to eat a good supper and write home, and leave for St. Louis about nine and reach that great city at 7:30 Wednesday morning. I rebuy and recheck, eat breakfast and leave at 8:40 for Indianapolis, arriving there at 2:50 p. m.

In love,
UNCLE BUDDIE.

Evangelist James Miller of Indiana and a good corps of workers will open up at Rock Island, Illinois, about July 1st. Here we have the tri-cities of between 125,000 and 150,000 people with no Nazarene work. Some twenty families in these cities are already Nazarenes.

Rev. Frank Cantanese is now holding a tent campaign at Kewanee. This young man has done the seemingly impossible in what is considered one of the most difficult places on the district. He has a good Sunday school and a fine attendance at his church.

Evangelist W. O. Nease is now in a campaign under a tent at Peoria, Ill. In this great city of 100,000 we have many Nazarenes and we hope to organize soon. We have had a mission here and have been gathering forces all winter.

Over at Morora, Ill., L. G. Milby is having a great meeting, many souls.

Evangelist R. L. Morgan is pushing the battle at Pana, Illinois.

Down at Granite City, Rev. L. J. Rice and wife with some of their local folks have a good campaign and the last I heard over the wires was that the tent had blown down. Now for tents to blow

down is only incidental in Home Missionary work. Here, opposite from St. Louis on the Illinois side is possibly 150,000 to 200,000 people up and down the river among whom we have no work, and by the help of Almighty God we are going to put some Nazarene churches in there. Pray for this most difficult section.

At West Frankfort, Illinois, Evangelist E. E. Turner and wife of Indiana and our good pastor at Benton have had a good campaign. This was followed by another meeting with Rev. Chas. and Mollie Mitchell of Greenville, Ind. I am to go there Sunday and organize a church and conduct a baptismal service.

Evangelist H. T. Heironimus, a good Methodist, is going to hold up a meeting at Eldorado starting June 29th, under his tent.

Rev. Steven Johnson, the pastor of the Vincennes, Indiana church crossed over out of the Indiana District and put on a campaign at Lawrenceville, Ill. At this place we have had a struggle getting started. We had to move the tent, have changed workers, but Brother Johnson has stayed by the job, and I think he has made as high as three trips in one day and he brought a corps of his members

over to put up the tent and move it six different times. He says we are going to have a Nazarene church in Lawrenceville, Ill. Rev. M. F. Grose, our good pastor of Olivet and his daughter and Miss Grace McLemore are in the battle at this place now.

Up in Wisconsin we are pushing out. B. T. Flanery, and P. A. Dean are holding forth at Balsam Lake and hope to organize a church there at once. Rev. George McGhee and Brother J. W. Waltz, our pastor at Forrest Center, Wis., are having a good stiff pull at Eau Claire, Wis. Evangelist Julius Miller and wife have just closed a good meeting at Martintown, Wis. Brother Flanery starts soon at Crandon, Wis.

Meetings are starting right along, tents are blowing over, souls are getting saved. We are organizing new churches and we are pressing on up the way. *If ever there was one fellow that needed your prayers, it is the one whose name is attached to this report. The Nazarenes can give this lost world the Gospel if they want to. By the help of God I am going to do my part.*

E. O. CHALFANT, Dist. Supt.

IDAHO-OREGON DISTRICT ASSEMBLY

The Assembly just closed in the new church that is rapidly nearing completion at Ontario, Oregon, was one of the best ever held in this district. A remarkable spirit of unity and optimism prevailed, which shows good work throughout the year and excellent prospects for the coming year.

This district has always considered the financial promises made to its superintendent and others as binding obligations, and if unable to pay one year, the debt was carried over to the next. Heretofore more or less had been carried over until the burden became heavy. Strenuous efforts were made this year to clean all this up and the Dist. Supt., A. E. Sanner, was able to report all budget obligations paid, the district out of debt, some cash in the treasury, and six new churches organized. The service at which the delegates of these new churches were introduced was a great time indeed.

The district adopted the budget plan proposed by the General Board and included in its budget \$12,000.00 of the property indebtedness of the Northwest Nazarene College at Nampa, to be raised in two years, the churches enthusiastically underwrote the whole as arranged.

A. E. Sanner was unanimously re-elected District Superintendent on the nominating ballot. The anniversaries were excellent, seekers at the altar frequently, and business was finished by Saturday afternoon. Entertainment by the local church was ideal and reception by people of the city was all that could be desired.

Gen. Supt. Goodwin presided with his usual grace and wisdom. The outgoing missionaries W. A. Eckel and Geo. J. Franklin brought great messages which stirred the assembly to the highest point of enthusiasm.

This district is very sorry to lose one of its best pastors, E. E. Martin, who has been so successful in this local church, and is leaving to take up the pastorate at Lowell, Mass., but submits with all possible grace to what seems to be the will of the Lord. Other pastoral arrangements are as follows; John Nolt takes the new church at Weiser; J. Clarence Anderson the new one at Pocatello; Earl Pounds goes to Buhl; A. C. Tunnell of Kansas District comes to Boise; J. E. Kiemel, also of Kansas District takes the church at Ontario; L. D. Meggers goes to Enterprise; Harold Hart to Marsing; Sam Swanson goes to Parma and Harriet Sharp to Bowmont.

For unity, blessing, enthusiasm, vision, thoroughness, despatch and financial symmetry, this has been the best assembly held in this district.

L. S. TRACY, Assembly Reporter.

A NEW CHURCH IN MISSISSIPPI

After a five week's campaign in Laurel, Miss., we organized a church with thirty-four members. Bro. J. G. Coleman, who for the last six years has been pastor of the Windham Ave. Methodist Protestant church in Laurel, having resigned his pastorate and uniting with the Church of the Nazarene, was made pastor of the new church. They have a live Sunday school and a good prayermeeting and the little church has been growing since it was organized. Some have united since the organization and others

contemplate uniting soon. They are only paying the pastor seventy-five dollars a month now, but it is, understood that the pastor's salary will be raised as fast as the church gathers numerical strength.

We will begin a meeting there in a few days. We will be assisted by Rev. C. E. Toney and wife. We earnestly request the readers of the HERALD to pray for the meeting in Laurel. The church is poor and without a house of worship, but you never saw a little band more encouraged than they are there.

I am very ill at this writing. My physician considers my case serious and it may be that I will not be able to be in the meeting myself but I am sure God will be there with Bro. Coleman, Bro. Toney and his wife. I am looking to God to make this meeting a real blessing to the new church.

Laurel is a city of sixteen thousand people and said to be the largest yellow pine lumber manufacturing point in the world, and there is no good reason why we should not have a strong, prosperous Nazarene church there. I have devoted much time to this place this year because, in my opinion, it is better to get one church well established and self-supporting than a dozen organized churches with no certain future.

We find many people in Mississippi who as they get acquainted with the Church of the Nazarene and the great gospel it carries, its principles and its government, are desirous for just such a church; but we are woefully in need of men. Men who will enter the battle here with faith in God, without promise of a good salary.

A church must be built up before it can prosper. We may not look for a business to prosper before a foundation is laid. Somebody must sacrifice. This call may not sound cheering but it comes from Heaven. There can never be victory without a battle. After all is said, God must do the thing in answer to the faithful prayer of His servants.

Brethren pray for us.

R. H. M. WATSON, Dist. Supt.

MISSIONARY DEPARTMENT OF THE NATIONAL HOLINESS ASSOCIATION

The Missionary Department of the National Association for the Promotion of Holiness at its Annual Meeting at Cincinnati, Ohio, May 11-18, 1924, took action to co-ordinate its work. At present the Treasurer lives at Everett, Washington; our official organ, the Call to Prayer, is published in Los Angeles, California; and the Secretary has been

spending much time traveling in the central and eastern parts of the States. In order to economize and to carry on this work more efficiently we feel that it is the mind of the Lord that we locate headquarters in one city. We desire a centrally located city with good railroad facilities. We are looking to the Lord for guidance and with what light we have at present it seems that Kansas City or St. Louis might be the place. Des Moines, Iowa, and Indianapolis, Indiana, are also within our thinking, and other cities will be prayerfully considered. We feel that we should follow the openings that the Lord may provide.

We are hoping that our praying friends will join us in asking the Lord that such premises may be secured as will properly house the work of the Missionary Department or furnish the necessary office room, and at the same time provide a resting place for missionaries on furlough and evangelists who may be passing through the city. An eight or nine room dwelling house seems to be necessary. It may be that someone would feel led to donate the use of such a building or even make the Missionary Department a present of some such property.

Please make this a matter of prayer and write as God leads to Rev. C. W. Troxel, 1754 Washington Blvd., Chicago, Ill.

G. J. KUNZ, President.

GEMS FROM MY RECENT READING

By P. H. LUNN

"The real thinker does not boast or belittle. He knows that wisdom is justified of her children. He goes on his way thinking his thoughts, voicing his views, wishing that nothing but the truth may prevail, and trusting the intelligence of the people to sift the chaff of error from the wheat of truth."—G. W. McDaniel in The Supernatural Jesus.

"Shoes divide men into three classes. Some men wear their fathers' shoes. They make no decisions of their own. Some are shod by the crowd. They unthinkingly decide to follow the throng. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes."—S. D. Gordon in Quiet Talks About Simple Essentials.

"Our minds too lack the energy, and our wills the purpose, to scale the heights and break through the barriers. (Speaking of understanding the Bible.) We eat predigested food, milk for babies; and the Word's deeper things are solid food for strong men who by use have their spiritual senses exercised."—Phillip W. Crannell in The Book of Books.

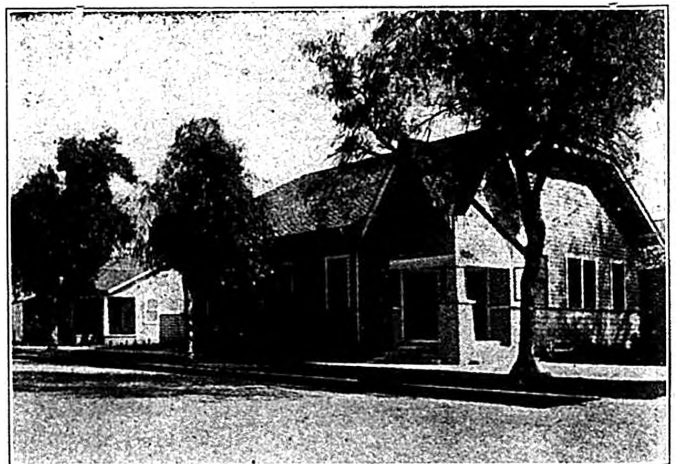
The Church of the Nazarene, Riverside, Calif.

THE CHURCH OF THE NAZARENE AT RIVERSIDE, CALIF., was organized a little over four years ago, with a small membership, and for over two years they worshipped in an old moving picture hall.

The little band has struggled against many odds, but have faithfully stood together through all the testing. The coming of Rev. E. M. Hutchens, with his musical family, to be our pastor two years ago brought new life and courage to the little flock. Soon a beautiful large lot was purchased in one of the best locations in the city, and in less than 14 months' time this neat little church and a modern six-room parsonage were erected on the lot as you see here.

The membership and congregation have grown rapidly since, and the S. S. attendance has doubled several times.

Rev. Hutchens has been quite a successful pastor, having under his ministry seen many added to the church. Three new churches and two new parsonages have been erected under his supervision in the Southern California District. The church at Riverside has given him a unanimous call to remain as pastor, but he feels he is needed more at Santa Ana, Calif., where they have now a building pro-



gram under way. Brother Hutchens has made a host of friends during his two year's stay in this city, and all are sorry to see him go.

Monday night, June 16, a large company of friends gave him and his family a farewell reception in the church, giving him a nice love offering and bidding him, his wife, and family of seven children God-speed, expressing their desire to some day see him called back to Riverside as pastor.

WM. KOPP, S. S. Supt.

REVIVAL AND CHURCH NEWS

"SWEETWATER, TEXAS, closed one of the greatest revivals in the history of the church here June 15. Revs. Allie and Emma Irick were the evangelists and W. A. Terry was song leader. People were enlightened as to our doctrine and between thirty and forty prayed through to victory. The success of the Iricks is explained by their constancy and earnestness in prayer and their faithful and efficient preaching. Bro. Terry is a splendid song leader and he can pray the fire down. Bro. and Sister Gregory from Roby, Dr. Pinson and J. M. Hendricks from Abilene and a number of people from Hamlin, Merkel, Colorado and Snyder were with us and helped us much. We expect to have another meeting before Assembly."—R. B. Williamson, pastor.

"ESCHOL VALLEY CHURCH, EARLSBORO, OKLA., has just closed a splendid revival with Mrs. Lena Wallace as evangelist. The people heard her gladly and appreciated her messages and invited her back for a twenty day's meeting in September. Five prayed through to victory."—Rev. Alger and wife, pastors.

EVANGELISTS L. C. AND MRS. FERREE and P. L. Cosman are in a tent meeting in Alberton, Prince Edwards Island, Canada, and will continue until July 11. Also Rev. J. W. Turpel, Prof. Floyd Nease and Pastor Archie Stamford are in a tent meeting at Tyne Valley, P. E., where they will close July 6th.

DR. W. W. WARD, OMAHA, NEBR., says, "Rev. H. M. Chambers, our former pastor, having been elected District Superintendent, Rev. Elizabeth Meade of Newman Grove was put in charge of the Omaha work. Since the Assembly we have had a week's meeting with Evang. J. C. Walker, Gen. Supt. Reynolds was with us over Sunday, June 15th, preaching at Bluffs, where C. E. Snyder is pastor, in the afternoon and evening. Our people in Omaha are in earnest and will bleach their bones before they will suffer this work to fail to go forward."

"REV. J. W. FARR CLOSED HIS PASTORATE IN AUGUSTA, KANS., Sunday, June 8th. The closing services were a fitting climax to a very successful pastorate of nearly three years in the Nazarene church here. During his stay with us, our membership has increased from fifteen to forty-five, this not including the sixteen that presented themselves for membership at the last service. At this time Sister Farr gave an exhortation and eighteen or twenty came to the altar. Rev. Farr leaves the church in a prosperous condition; there has never been a time since the church was organized that the membership has been in such beautiful harmony as at present. Brother and Sister Farr have given their best to the work of the church at this place. Their influence in the town and community has gained many friends and supporters for the work. Rev. Farr with his family left Augusta Wednesday, June 11th, for the trip overland to San Jose, California, where he goes to take charge of the church as pastor. When they were about thirty miles west of Wichita, Sister Farr in attempting to alight from the car was thrown to the pavement, dislocating her hip and receiving other injuries and bruises. She was taken back to Wichita Hospital, where after remaining for a short time at her bedside, Rev. Farr with his children continued their journey. Sister Farr will make the trip as soon as she has sufficiently recovered. The prayers and best wishes of the church at Augusta will go with Rev. and Sister Farr as they go to their new field of labor. We bid them Godspeed, feeling that they have done a great work and been a great blessing to the church and the community in Augusta."—Reporter.

FROM THE HOSPITAL IN WICHITA, Sister Farr writes, "I am recovering from the broken hip suffered in the car accident. The suffering is severe, but Jesus is precious and is using me here to His glory. I will be here two or three weeks yet. Pray for my complete recovery."

PASTOR J. D. WIGINTON, assisted by Rev. A. B. Jones recently closed a meeting at Duncan, Okla., in which there were five professions. There were

Wonderful Revivals in China, Africa and Latin America

By E. G. ANDERSON, General Treasurer

RECENT reports from our missionaries in Africa indicate that a very wonderful revival is in progress over there. They state that it is the greatest in the history of our work. Many are praying through to victory. One missionary says it is a regular Pentecost. Our missionaries in Africa have been fasting and praying for this revival for a long time, and we know that hundreds of our people in the home land have also been praying. Prayer brings the victory.

Brother Smith, who has charge of our work in China, writes that at one outstation, the upkeep of which involved but a small amount (probably less than one hundred dollars) last year, they had two hundred conversions. This is certainly an indication that the Holy Spirit is working there. China is one of our great fields of opportunity. They greatly need reinforcements there and we are praying that funds may be received that will enable us to send a few more missionaries to China.

From Chaocheng, China, Miss Ida Vieg writes: "The 10th and 11th of May were eventful days in our church here at Chaocheng. During the preceding days we had examined several groups of candidates for baptism, and on Saturday fifty-eight men and women were present to thus give outward evidence of their faith in Jesus Christ. There was an equal number of men and women. Their ages varied from sixteen to eighty-two, and most of them had heard the gospel from one to four years. Two were over eighty and forty-two of the others were over thirty years old. Please remember these new church members in your prayers that they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

"Sunday morning, at 6 o'clock, there was a prayer and testimony service. Over a hundred were present and united in prayer for God's blessing on the services of the day. After Sunday school Brother Smith preached and then followed the reception of the new church members. Reports from the five outstations and a number of

villages gave a total of more than 300 probationers and inquirers. This was followed by the Lord's supper, of which over 120 church members partook. The Lord was manifestly present in these two-days' meetings, and to Him we give all the glory!"

And now from our work in Guatemala, Central America, Rev. R. S. Anderson writes:

"We have just closed our annual conferences (revival meeting) in Tactic. This meeting started on May 27th and closed on June the first.

"Joaquin Vela, a native preacher, was with us. He did fine work, and the church was blessedly revived. The people of the town came at night and our mission, which is large, was filled. The visible results were not what we would like to have seen, but the people heard the gospel.

"The day services were given to Bible study and teaching on sanctification.

"The most interesting part of the meeting was on Sunday, June the first. On Saturday two couples of Indians were married. They had been living together a long time and finally got their marriage through. When we get one through we feel like taking a long breath and thanking God much. So many live together and are not married. After the marriage we examined them and they with three others were received into the Church. I consider it one of the privileges of my missionary life to baptize and receive into full membership seven grown Indians.

"We are printing tracts now in the dialect of the Indians among whom we live. Have some for our Salama work, and we hope to see the work among the Indians grow more rapidly now. They are enthusiastic over the tracts."

These are certainly days of wonderful opportunity. The Holy Spirit is laying the burden on the hearts of the people to pray and believe for a mighty outpouring. If we will only be faithful, there is no telling what the results will be. Make our missionaries and our missionary work subjects of daily prayer.

splendid manifestations of the power of God and the people and preachers were greatly blessed and encouraged.

"ARNOLD, NEBR., closed a good meeting in which Rev. V. W. Littrell and wife were the evangelists on June 15. The Littrells are great evangelists, gifted and loyal. No church will make a mistake in engaging them for a meeting. Dist. Supt. Chambers was with us the last two days and rendered valuable service."—A. F. Daniels and wife, pastors.

"I AM AT CLINTON, KANS., with my tent. We are having a very good meeting. Mrs. M. F. Lienard is the pastor. Her husband, Evang. M. F. Lienard assisted in the meeting. The first offering was taken last Sunday and came freely, all being over in five minutes. Twenty-nine have been converted or sanctified; so far. I am to begin with Pastor E. R. Shook at Ottawa, Kans., June 25, where Bro. and Sister H. W. Anderson, singers, join me. We go from there to Elkhart, Kan. This is my second meeting at Clinton, my third at Ottawa and my second at Elkhart."—Evang. C. J. Garrett.

EVANG. L. E. WRIGHT has been in a meeting at Howard, Kans., recently. He says he has a date in July that he could give for a meeting somewhere. His address is 1005 Mentor Ave., Wichita, Kans.

REPORTER FOR OUR SAN FRANCISCO, CALIF., CHURCH says, "Our new pastor, Rev. I. W. Young of Calgary, Alberta, will be here to preach his first sermon on July 15. We believe he is God's choice for this important center of population. In the meantime, Bro. Donnell Smith, our former pastor, having gone to his new charge at Portland, Ore., we are without a regular pastor. Rev. Hunter of Oakland, formerly of Salt Lake City and Rev. Chaney Workman, one of our licensed preachers filled the pulpit

June 15. Frank B. Smith, our new Dist. Supt. is to be with us June 22. Sister Phillips, Missionary in Guatemala, was with us in a service recently. God is sending us reinforcements, including Rev. Will Hafer and family from Toledo, Ohio. The church is knuckling down to the systematic carrying out of the new budget plan, God is blessing us and souls are being saved and sanctified."

FROM MORSE, SASK., CAN., Mrs. Meckling, reporter, writes, "We are encouraged here. God is blessing us under the leadership of Bro. S. Kaechele, our pastor. Attendance is good, finances are coming up the titling way and God is blessing us. The Lord recently healed our pastor's wife in answer to prayer. Our prayer-meetings and Women's Missionary meetings are times of blessing, conditions are ripening for a revival."

"THE NEW CHURCH at POCAHELLO, IDAHO, has set herself to the battle by calling J. Clarence Anderson of Boise as pastor for the coming year and raising twelve hundred dollars in cash and pledges for the purchase of a building. Though the youngest church represented at the recent district assembly and the farthest (350 miles) from the place of meeting, we had the largest representation in proportion to membership and we subscribed our full share of the budget. In the center of an area of nine hundred square miles, this is the only church that stands four-square for the doctrine and experience and practice of holiness and our twenty-four members feel the responsibility that rests upon them."—Earl Thomas, reporter.

THE CIRCULATION MANAGER sent a letter to my desk and I read as follows: "Dear Brethren; We are very old and cannot work and have no income and are not able to take the paper. We love the paper and shall miss it very much." I was immediately

filled with sympathy, the more so when I looked at the signature and saw it was from an 'old war horse' in the work of holiness whom I knew in Arkansas fifteen or twenty years ago. But my sorrow was turned into joy when I read the "blue" note on the corner which said, "Charge to the Good Samaritan Fund." And I said, "Thank God for Bud Robinson and the many people who are helping him to provide the HERALD of HOLINESS for just such people as this dear man is."

"WE ARE NOW IN PORTLAND, OREGON, settled in the pastorate of First Church. Our responsibilities have not been decreased by reason of this charge, but we believe God will see us through. Were compelled to leave wife in hospital at San Francisco, but she is much improved."—Donnell J. Smith.

EVANG. F. R. MORGAN sends in a list of subscriptions and says, "The Lord gave us a great meeting with the church at Hominy, Okla. About fifty professions. Organized a titling band with forty members. I go next to Muskogee, Okla."

"PINE STREET CHURCH, SAN ANTONIO, TEX., is forging ahead. Had a splendid program on Children's Day. Sunday school is growing. Took in three members on the night of June 8. One of our number has been called to preach. Our pastor is indeed a godly man. Bro. Sam Bozarth will be with us for a meeting in July."—Reporter.

"UNIVERSITY PARK, IOWA, HOLINESS CAMP MEETING, which for many years has been held under the auspices of the Iowa State and National Holiness Associations, was held this year, May 30-June 8. This was a time of spiritual anointing and power. The workers were Bros. Smith, Dunaway, and Kunz. There were seekers at every service, the total running into the hundreds. Miss Ruth Harris, Bro. Yates and Bro. and Sister Suffield helped to push the singing, which was a special feature of the meeting. The junior campmeeting was under the leadership of Mrs. O. W. Rose, wife of the R. R. Secretary of the National. We give God all the glory for this splendid meeting and are laying plans for greater things in 1925."—Reporter.

DIST. SUPT. MONTGOMERY OF KENTUCKY, writing from Paris, Ky., says, "The meeting was running at high tide until yesterday, when at 11:45 a. m. the fourteen year old son of Pastor E. T. Cox accidentally shot himself. He availed himself of the six hours which he lived after he was shot to make his peace with God and to exhort his young friends to avoid the danger of rejecting God. Pray for Bro. and Sister Cox and their family that God may sustain them at this time."

EVANGELIST B. H. EDWARDS, passing from his tent at Lacona, Iowa, where Miss Elsa Fischer was the singer, to his home in Wichita, called at the Publishing House. Bro. Edwards is in fine spirits and is a successful evangelist. He goes next to Sioux City, Iowa.

The subscriptions have been coming again this week. There were eight from Mack Anderson at Brush, Colo.; twenty from Bud Robinson at Marion, Ind.; four from Lum Jones at Wister, Okla.; fourteen from Rev. and Mrs. C. C. Chatfield from Dundas, Mich.; thirty-four from the Balsmeiers at

Jackson, Mich.; three from R. L. Morgan at Hominy, Okla.; nine from Schurman at Chicago; thirty-nine from Jarrette Aycock at Evansville, Ind.; five from J. C. Walker at Omaha, Nebr., and three from a woman in Texas who says, "I am a member of the Church of the Brethren, but I like your paper."

ANNOUNCEMENTS

NOTICE—We are glad to state that Mr. and Mrs. M. S. Dixon, who have been missionaries in China for a number of years, are now at home on furlough. They have united with the Church of the Nazarene and while at home they will be engaged in meetings, both evangelistic and missionary. We desire to recommend them to our people. They are to work during the summer in the North and also in Canada. In a letter just received they state that wherever possible they will be pleased to represent the cause of missions and any offerings given will be forwarded for our missionary work. We will be so glad to have our pastors invite these splendid workers to hold meetings for them.

E. G. ANDERSON, Secretary.

IMPORTANT NOTICE—A letter from Miss Mabel Park, of Peru, informs us that their annual native assembly will be held July 6-13. They ask that we make this a subject of special prayer. They usually have a wonderful time at these annual gatherings.

NEW SUNDAY SCHOOL CATALOGUE

A new Sunday School Catalogue of 24 pages is now ready for mailing. It contains many new articles and suggestions of interest and value to S. S. workers. This catalogue will be sent free of charge to anyone requesting a copy.

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Alberta Annual Camp At Red Deer July 17 to 27

REV. J. A. KRING of Montana
Evangelist

MRS. I. W. YOUNG, *Soloist*

REV. AND MRS. SHIRLEY of South
Africa, *Missionaries*

For particulars write

Rev. Chas. E. Thomson,
Box 25, Didsbury, Alberta

New York District Campmeeting Groveville Park, Beacon, N. Y. July 11-20

WORKERS: District Supt. C. B. Jernigan, Rev. J. A. Ward,
L. C. Messer, Howard Hurd.

Write for Rates to L. B. REED, 122 Cornelius Street,
Brooklyn, N. Y.

It is not only a time of blessing to the native converts and missionaries, but usually they have many new converts. We now have about three hundred believers in connection with our work in Peru. This is truly remarkable, especially when we consider the condition of the people and the country. Pray earnestly for this convention that it may be a time of unusual victory.

E. G. ANDERSON, Secretary.

KENTUCKY DISTRICT, Notice—Arrangements have been made whereby Rev. W. A. Eckel, one of our returned missionaries from Japan, will visit the churches on the Kentucky District. Brother J. W. Montgomery, the District Superintendent, will accompany Brother Eckel and we are praying and believing that it will be a time of great blessing to all the churches. The following schedule has been prepared:

August 1st, Owensboro, Ky.
August 2nd, Louisville, Ky. 2nd Church.
August 3rd, Louisville, Ky. 1st Church.
August 4th, Georgetown, Ky.
August 5th, Lexington, Ky.
August 6th, Mt. Sterling, Ky.
August 7th, Olive Hill, Ky.
August 8th, Siloam.
August 9th, Wurtland, Ky.
August 10th, Morning, Ashland, Ky.
August 10th, Evening, Huntington, W. Va.
August 11th, Williamson, W. Va.
August 12th, Little Hickman.
August 13th, Delmar, Ky.
August 14th, Naomi.
August 15th, Faubush, Ky.
August 16th, Mt. Hope.
August 17th, Science Hill, Ky.
August 18th, Highway, Ky.
August 19th, Creelsboro.
August 20th, Columbia, Ky.
August 22nd, Carthage.
August 23-24, Newport, Ky.

May we urge our pastors to begin now to plan and pray and believe for a time of victory. Brother Eckel is a splendid speaker and will be an inspiration and blessing to the people.

E. G. ANDERSON, Secretary.

ATTENTION—To Auxiliaries of the National Holiness Association:

Please send news items of your work and workers in camps and conventions or smaller meetings to the Chairman of our Publicity Committee, Rev. J. F. Knapp, 1810 Young St., Cincinnati, Ohio. He and the other members of the committee, Dr. G. A. McLaughlin of the Christian Witness and Mrs. H. C. Morrison of the Pentecostal Herald, desire to publish as much as possible concerning the work that the National is doing. Keep them supplied with fresh material.

MILLIE M. LAWHEAD, Corresponding Secretary,
National Association for the Promotion of Holiness.

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CAMPMEETING CALENDAR

July 4-13. Old Orchard Maine. Campmeeting under auspices of the "National Association for Promotion of Holiness." Workers, Rev. J. B. Chapman, D. D., Editor HERALD of HOLINESS; Rev. John Thomas, Korean Missionary and evangelist; C. W. Ruth, evangelist; and singers. For information address Rev. I. W. Hanson, 5 Tenth Ave., Haverhill, Mass.

July 4-13. Letts, Indiana. First Annual campmeeting of Decatur Co. Holiness Association (Interdenominational). Workers, Rev. John E. Hewson, evangelist, Miss Edith Dearmin, song leader, Miss Thelma Atkinson, pianist. Tents 10x12, \$3.00 for ten days or \$1.50 for five days, meals twenty-five cents. All who plan to come to tent please notify as soon as possible, Mrs. Lena Holcomb, R. F. D. No. 1, Westport, Ind., secretary.

July 4-14. Ebenezer Camp, Crowley, La. J. E. Gaar, evangelist, C. J. Martin, song leader. A boarding house will be operated. Come and bring your friends.—T. H. Hoffman, Crowley, La.

July 8-20. Warwick, N. Dak. B. T. Flanery, evangelist.

July 10-20. Allentown, Pa. The Annual District Campmeeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District will be held at Beulah Park. Workers, Seth C. Rees and G. Arnold Hodgkin as evangelists, with the workers of the District. You are invited to enjoy this feast with us. For further information write, W. J. Crider, Nelson Ave., Allentown, Pa., and S. J. McIntyre, 719 Center St., Bethlehem, Pa.

July 11-20. Beacon, New York. New York District Annual Camp Meeting. Workers, C. B. Jerrikan, D. S., J. A. Ward and Prof. L. C. Messer. For further information address Rev. Joseph Fletcher, 9712 221 St., Queens, L. I., New York.

July 11-20. Smith Mills Holiness Association Camp, Dartmouth, Mass. Workers, Rev. and Mrs. John Thomas and E. E. Angell, evangelists; Mabel E. Manning, song leader; Gladys Beers, pianist. For further information address Abram Boomer, Jr., 70 Ocean St., New Bedford, Mass.

Dayton, Ohio. July 17-27. The Twelfth Annual Meeting of The Miami Valley Holiness Association will be conducted on the Gospel Tabernacle grounds on West Third Street in Dayton. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, evangelists; and Rev. C. B. Ralsch, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley, and other local talent will assist in the meeting. Address J. L. Kennett, 33 North Kilmer Street, Dayton, Ohio.

July 11-20. Annual Nazarene Camp at O'Leary, Prince Edwards Island, Can. Workers, Gen. Supt. Reynolds, Dist. Supt. Miller of New England, evangelists; F. Smith, song leader. For further information address Rev. J. W. Turpel, pastor, O'Leary, P. E.

July 17-27. Alberta District Nazarene Camp, Red Deer, Alberta. For particulars of information write Chas. E. Thompson, Dist. Supt., Didsbury, Alberta.

July 17-27. Nazarene Camp Meeting. On Pasadena College grounds, Pasadena, Calif. Workers, Dr. C. E. Hardy and L. E. Swaney, evangelists; Prof. B. D. Sutton, song leader; Mrs. H. A. Schwab, children's worker. For further information write Rev. J. E. Bates, 1179 Bresee Ave., Pasadena, Calif.

July 18-23. Fiftieth Annual Camp Meeting at Douglas, Mass. Workers, C. H. Babcock, J. W. Goodwin and G. W. Ridout, evangelists; Prof. C. C. Rinebarger, song leader. For further information address Rev. H. N. Brown, Douglas, Mass.

July 17-27. State Holiness Association Camp, Blackwell, Oklahoma. Workers, Joseph Owen, Boaz, Ala., Martha Krah, Oklahoma City, evangelists; Kenneth and Eunice Wells, Indianapolis, singers. For further information address Mrs. A. L. Wright, 307 E. College St., Blackwell, Okla.

July 18-27. Aura Holiness Camp Meeting, Aura, N. J. Workers, John F. Owen and Rev. and Mrs. G. S. Pollock.—Rev. George Q. Hammell, President, Delanco, N. J.

July 25-August 3. Park Lane Holiness Camp, Park Lane, Va. In the suburbs of Washington, D. C. Workers, J. B. McBride and wife, evangelists; R. W. and Mary C. Ives, Missionaries from West Indies; Dr. N. B. Shade; Miss Mildred Anderson, singer. For further information write Rev. C. R. Mateer, Rosslyn, Va., R. 1, B. 51.

July 1-31. Tent meeting at Climbing Hill, Iowa. Workers, Revs. Marion and Dean DeVoll. E. E. Russell, pastor.

July 24-August 3. Annual Camp of Oregon State Holiness Association, Beulah Park, Yamhill, Oregon. Workers, William Kirby, Jacob Moses Harris, Ida Ford Chaney. For further information address Mrs. Catherine L. Dickey, 293 E. 34th, Portland, Ore.

July 24 to Aug. 3. Columbus, Ohio. The Annual District Campmeeting of the Ohio District will be held at Oak Park in the southeast portion of the Capital city. Workers, Rev. J. B. Chapman, D. D., Rev. C. R. Chilton, Rev. Frank Watkin, song leader. Rev. C. W. Ruth, will be able to be with us as a worker for a part of the camp. For information write, Rev. L. N. Fogg, 146 King, Ave., Columbus, Ohio.

July 25-August 3. Annual Nazarene Camp at Trenton, Nova Scotia. Workers, Gen. Supt. Reynolds and Dist. Supt. Miller of New England, evangelists; F. Smith, song leader. For further information address Fred G. Strickland, Trenton, Nova Scotia.

July 30-August 10. Eighteenth Annual Session of Spring Park Camp Meeting, Racine, Wis. J. D. Tompkins, evangelist; Prof. J. Warren Lowman and wife, song leaders. Order tents early. For further information address Rev. A. C. Goeding, Secretary, or Rev. Oscar Hudson, Publicity Manager, Racine, Wis.

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So writes Ed Powell, Lake City, Mich., in ordering 24 copies of this sixteen-page pamphlet by Rev. C. H. Spurgeon. Many of our readers have never read this sermon. When you do, like Brother Powell, you will want to order a quantity for distribution.

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July 31-August 10. Twenty-ninth Annual Holiness Camp Meeting, Peniel, Texas. Workers, W. R. Cain, evangelist, Prof. B. D. Suttin and wife, song leaders. Also Dist. Supt. Best, Pastor B. F. Harris of Peniel and a number of pastors and evangelists from over the district will assist. For further information address Rev. E. C. DeJernett, Peniel, Texas.

July 31-Aug. 10. Nazarene State Camp, Oklahoma City, Okla. Workers, Drs. C. E. Hardy and Andrew Johnson, evangelists; Prof. John E. Moore, song leader and soloist; Bethany-Peniel Girl's Quartet, special singers; Miss Ola Fisher, pianist; Mrs. G. W. McClusky, special children's worker; Mr. M. M. Snyder, leader of Young People's services. For further information address Mrs. M. V. Dillingham, 726 W. Reno, Oklahoma City, Okla.

Aug. 1-10. National Park Holiness Camp Meeting, National ark, N. J. Workers, John F. Owens, John Norberry, Mrs. Eliza Comrie, Clara Boyd, and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

August 1-17. The South Plains Camp will be held at Grassland, 16 miles west of Post, 12 miles east of Tahoka, Texas. Workers, L. L. Hamric, Evangelist, M. C. Riley, song leader. Many campers expected. For particulars address Rev. C. C. Montandon, Post, Tex., Route A.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

NEW SONGS—"Praise God for the old-fashioned way." Two pages. "What are you going to say?" Very effective as special. Printed in Round and Shaped notes, an attractive folder. Single copies 25 cents. Special price in quantities. Rev. A. B. Anderson, Dublin, Ga.

TELEGRAMS

Just as we are going to press word has been received of the very serious illness of Rev. R. H. M. Watson, our District Superintendent of the Mississippi District. Let the people pray for this faithful servant of God and the church.

St. Croix Falls, Wis.

Just closed a good tent meeting here and organized a New Nazarene church with thirty charter members.—B. T. Flanery, evangelist.

"Preached five nights at Pittsburgh Assembly. Wonderful time, over eighty forward the last night. Preached at Olivet Camp last Sunday morning, splendid day. Recently held pioneer meeting four nights in Erie, Pa., twenty-seven forward last night. We must have a Nazarene Church in this great city. Preached twice on Sunday at Cleveland, Ohio. Twelve hundred dollars raised that day by pastor. Lansing, Mich. Camp now on."—John Matthews.

Detroit, Mich.

Just closed another great convention in First Church, Detroit. Large crowds, excellent preaching by Dr. H. J. Jarrette, great victory. Beautiful spirit and hearty co-operation among the people. Prospects never so bright in the history of the church. Convention easily financed. Next campaign in August with "Uncle Buddie" and the Wells. Pastor encouraged.—M. S. Cyoper, pastor.

Lowell, Mass.

Children's Missionary program great success. Gave one hundred dollars in Missionary offering, fifteen in children's mite boxes. Lowell church loyal to every denominational interest. Closing pastorate today. Twelve baptized, seven received into the church Sunday. Raised over twelve thousand dollars last year. Farewell reception and love offering to pastor last night.—Mattie Curry, pastor.

Owensboro, Ky.

Great service with Owensboro Church. Unanimously recalled Pastor Pegram for another year. Great gains on all lines. Five thousand dollars reported raised to date. Membership doubled. Fast becoming one of the strong churches of the district. People have the vision. Will soon break dirt for the building. Great reports from other points. On with the battle!—J. W. Montgomery, Dist. Supt.

Lake Charles, La.

Bud Robinson will be in Lake Charles, La., for a five days convention July 2-6. Free entertainment for all who come.—W. D. McGraw, pastor.

Great missionary day in First Church, five wonderful services, seven return missionaries speaking. Shirley and wife, Africa; Deale and wife, China; Miss Mangum and Miss Walter India; Mrs. Staples, Japan; Foreign Missionary Supt., Rev. J. E. Bates, in charge. He stirred the hearts of all with a great message in the morning. General and local budget for the year presented and adopted. Miss Mangum brought closing message at night. Thus closed a great day.

U. E. HARDING, Pastor.

PRINTER WANTED

In a few weeks there will be an opening for a first-class printer in our plant, which is fully equipped for publication and job work.

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Mr. Lewis and Quartette.
"In Our Hearts the Bells of Heaven Sweetly Chime"
—Mr. Lewis (Solo).
Record No. 4.—"The Carnal Menagerie."
"Jonah—Pray, Brother, Move Quick."
Record No. 5.—"Good Old Time Religion Is a Million Miles Ahead."
"Let's Have the Old Time Ring."
Record No. 6.—"O Wanderer On Life's Troubled Sea."
"I Will Live For My Saviour."
Record No. 7.—"This Is God's Will, Your Sanctification."
"The Time That Used To Be In Front."

Record No. 8.—"Religious—Surance River Song."
"Scatter Seeds of Kindness and How Tedious and Tasteless the Hours."
Record No. 9.—"I Am Looking Daily For My Saviour."
"And the Very God of Peace Sanctify You Wholly."
Record No. 10.—"The Wondrous Story."
"Old Tune 'Rock Me to Sleep Mother,' Mother Now Your Saviour Is My Saviour, Too."
Record No. 11.—"What You Need Now Is Sanctification."
"But the World Treats Real Salvation In Such a Funny Way."
Record No. 12.—"Where My Saviour Leads Me I'll Follow All the Way."
"I Will Sing of My Saviour."
Record No. 13.—"I Have Entered the Land of Corn and Wine."
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H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2801 Troost Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Iowa (Farmington, Iowa).....Sept. 3 to 7
Western Oklahoma (Enid, Okla.).....Oct. 1 to 5
Eastern Oklahoma (Collinsville, Okla.).....Oct. 8 to 12
San Antonio (Waco, Texas).....Oct. 15 to 19
Dallas (Bonham, Texas).....Oct. 22 to 26
Hamilton (Wichita Falls, Texas).....Oct. 29 to Nov. 2

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas (Wichita, Kans.).....August 27 to 31
Missouri (Kansas City, Grace Church).....Sept. 10 to 14
Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21
Tennessee (Paris, Tenn.).....Sept. 24 to 28
Arkansas (North Little Rock, Ark.).....October 1 to 5
Mississippi.....October 8 to 12
Louisiana (Alexandria).....October 15 to 19

R. T. WILLIAMS.....Dallas, Texas
208 N. Rosemont Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Minneapolis (Kimball, S. D.).....August 20 to 24
Indiana (Indianapolis).....August 26 to 31
Chicago-Central (Olivet, Ill.).....September 3 to 7
Michigan (Grand Rapids).....September 10 to 14
Alabama.....October 3 to 12
Georgia.....October 15 to 19
Florida (Ft. Lauderdale).....October 22 to 26

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:
Portland, Oregon.....July 3 to 13

Dr. E. T. Adams, Wilmore, Ky.
Mack Anderson and wife, 619 E. 8th St., Hutchinson, Kansas:

V. W. Anglin, 747 N. 35th St., Seattle, Wash.:
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:

H. W. Anderson and wife, singers, 304 E 4th St., Pittsburg, Kansas.

Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.:
Janelle and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.:

Cleveland, Ohio.....June 18 to July 13
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:

A. F. Balsmeier, 512 Taylor St., Topeka, Kansas:
Pittsburg, Kansas.....June 20 to July 6

Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:
T. E. Beebe, 333 Orange Ave., Long Beach, Calif.:

M. L. Boltezo, Box 0107, Milton, Ore.:
Henry Bell, Denison, Ia.:

James M. Bell, 3316 New Hampshire Ave., Washington, D. C.:
F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.:

Vincennes, Indiana.....June 18 to 30
J. E. Brasher, Crestview, Fla.:

Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.:
J. A. Breemfield, Bokhoma, Okla.:

Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:
Ermer L. Buck, 220 1/2 East Ganson St., Jackson, Mich.:

Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Ohio:
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):

Lyman Brough, Pottsville, Mich.:
C. C. Burton, Delmer, Ky.:

Harry B. Burks, Barboursville, W. Va.:
Carlie, W. Va.....July 11 to 27

Jody, W. Va.....August 1 to 17
Whitie, W. Va.....August 22 to September 7

W. R. Cain, 515 South Vine St., Wichita, Kansas:
Carthage, S. Dak. June 17-20

H. C. Cagle, Buffalo Gap, Texas:
Edmund J. Campbell, The Dalles, Oregon:

James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,
Kokomo, Ind.:

Roscoe C. Carrell, Pianist, Cedar Hill, Texas:
M. B. Case, 1708 Grove St., San Diego, Calif.:

C. C. and Flora Chaffield, 1218 Grand Blvd., Hamilton, Ohio:
Mitchell, Ind.....June 18 to July 6

D. L. Chaffield, 601 Jefferson St., Frankfort, Ind.:
C. C. Childers, 522 W. Central Ave., Ashland, Ky.:

Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.:
J. A. Collier and wife and Collier Band, Pilot Point, Texas:

Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio:
Georgetown, Ky. June 8-22

J. H. Crawford, Hooker, Okla.:
W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.:

Columbia, Tenn. June 29 to July 13
Water Valley, Ky. July 17 to 20

Marlin, Tenn. August 3 to 17
Rutherford, Tenn. September 5 to 14

W. F. Cleghorn, Bethany, Okla.:
E. M. Cornelius, Princeton, Ind.:

Ernest Coryell, Box 105, Ogilvie, Minn.:
F. W. Cox, Box 441, Elabon, Ohio:

Caro, Michigan (Camp) care of Rev. Hesner, pastor
..... June 27 to July 6

Earl E. Curtis, 141 Dayan St., Louisville, N. Y.:
Willard and Edith Davis, Singers, Box 263, Enid, Okla.:

Albion, Okla. June 27 to July 13
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:

T. B. Dean, London, Tenn.:

Marion DeVoll, Diagonal, Iowa:

Johnnie J. Douglas, Singer, 624 Melba St., Dallas, Texas:

Jack Donovan, Thorntown, Ind.:

Corington, Okla. June 1 to 22

Grace Edwards, Thompsonville, Ill.:

B. H. Edwards, 1808 E. Central, Wichita, Kansas:

C. P. Ellis, Box 34, Montrose, Colo.:

I. M. Ellis, Ontario, Calif.:

W. E. Ellis, Box 453, Ada, Okla.:

Florence, Ala. June 19 to July 6

Dora, Ala. July 7-20

C. E. Ellsworth and wife, R. O. Greenfield, Ind.:

Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

Geo. W. Erskine, Millfield, Ohio:

Henry C. Ethell, Springfield, Oregon:

Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.:

Elsa Fischer, Milford, Nebr.:

B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:

Chandler, N. Dak. (Cedar Valley Campmeeting) .. June 27 to July 6

Bona Fleming, Ashland, Ky.:

John Fleming, 317 Holt St., Ashland, Ky.:

Muncie, Ind. July 4 to 14

J. E. Gaar, Olivet, Ill.:

Crowley, La., Route 1 (Ebenezer Camp).....July 4 to 13

C. J. Garrett, 208 North Agate St., Paola, Kansas:

Elkhart, Kans. July 25 to August 10

J. P. Gardner, 724 38th St., Cairo, Ill.:

Mrs. Stella Gasaway, 1112 Serenb Ave., Terre Haute, Ind.:

W. R. Gilley, Olivet, Ill.:

Clinton, Ind. June 10 to July 6

Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:

Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.

Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.:

Lee L. Hamric, Hamlin, Texas:

G. M. Hammond, Wilmore, Ky.:

W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.:

R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:

L. C. and Laura Hasley, Ferroe, Oxford, Nova Scotia:

J. C. Hefley and wife, Collinsville, Okla.:

A. O. Henricks, D. D., 1438 Washington St., Pasadena, Calif.:

W. F. Herbig, Aberdeen, S. D.:

F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:

A. R. Hodges, 628 W. Broadway, Louisville, Ky.:

R. T. Hodges, Bethany, Okla.:

Edna Wells Hoke, 617 Barr St., Carterville, Ill.:

J. D. Hoffman, Box 47, Beech Grove, Ark.:

Evening Star, Arkansas.....June 19 to July 6

Wheeler Camp, Mobette, Texas July 11-20

Roy Hollenback, Mansfield, Ill.:

Economy, Indiana July 3-13

A. Columbia, Hudson, Greenville Park, Beacon, N. Y.:

Nettie Hudson, 3304 Washington Ave., Racine, Wis.:

J. E. Hughes, Kingswood, Ky.:

J. W. Hunt, No. 4, Nampa, Idaho:

J. R. Hunter, 1308-11 St., Modesto, Calif.:

J. E. Hutchison, 3006 Rockefeller Street, Everett, Wash.:

Arthur F. Ingler, 90 N. W. College, Nampa, Idaho:

Allie and Emma Irick, Pilot Point, Texas:

Burkburnett, Texas.....July 4 to 14

Rev. G. F. Jacobs, University Park, Iowa:

W. P. Jay, 301 Holly St., Nampa, Idaho:

A. H. Johnston and wife, Song Evangelists, 800 Princeton St.,
Akron, Ohio.....June 27 to July 6

Lum Jones, Ada, Okla.:

Bessie L. Kesler, 230 Pershing, Liberal, Kansas:

R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio:

Mannington, W. Va. June 24 to July 13

E. W. Kiemeel, Sylvia, Kansas:

W. D. Killingsworth, Tuscaloosa, Ala.:

J. A. Kirkham, 691 East 40th St., Los Angeles, Calif.:

R. J. Kirkland, Ellis, La.:

Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:

H. R. Lee, 519 E. Seary St., Denison, Texas:

D. P. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.:

E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:

Newport, Ky. June 27 to July 13

H. B. Lewis, 217 Holley St., R. 4, Nampa, Idaho:

Horser, Montana.....July 6

M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas:

Jack Linn and wife, Oregon, Wis.:

V. W. and Marquette Littrell, 425 N. Summer St., Beatrice, Neb.:

J. Warren and Maybelle Lowman, Singers and Preachers, 1123
Indiana Ave., Chicago, Ill.:

Milwaukee, Wisconsin.....June 29 to July 13

W. W. Loveless, London, Ohio.....July 3-20

Corydon, Pa. July 3-20

Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:

W. E. Lytle, Troy, Idaho.

Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:

Elsie Martin, Worthington, Ind.:

John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:

J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.:

Trenton, N. J. June 24 to July 8

Grace McLamore, Singing Evangelist, Olivet, Ill.:

J. R. McLendon, Richland, Fla.:

R. A. McCann, The Ardmore, Indianapolis, Ind.:

W. T. Means, 1802 Park St., Keokuk, Iowa:

I. B. Medler, Brewton, Ala. July 6 to 20

Robertdale, Ala. July 6 to 20

Edward W. and Selma W. Miller, Troy, Idaho:

C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:

James Miller, 1249 N. Holmes, Indianapolis, Ind.:

Chicago, Ill., 11155 Wastawa, Ave. July 1-20

Miss Lena Montgomery, 518 Santa Fe St., Alma, Okla.:

George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:

Monroe, Ind. (Camp) July 3 to 13

J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:

John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.:

Oklahoma City, Okla. August 1 to 10

Bonnie, Ill. August 15 to 24

Searcy, Ark. August 26 to September 7

Little Rock, Ark. September 11 to 21

Thomas, Okla. September 26 to October 5

J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,
Calif.:

A. M. and Minnie Morris Moorehead, Paulding, Ohio:

F. R. Morgan, 712 West 9th St., Ada, Okla.:

Muskogee, Okla., 1617 Cincinnati St. June 20 to July 13

R. L. Morgan, 2208 Central Ave., Anderson, Ind.:

Estie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:

Greenbrier, Tenn. July 13-20

Herschel Murphy, Jewett, Texas:

Prairieview, Texas.....June 20 to July 8

Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:

G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado
Springs, Colo.:

J. R. Patrick, Fairview, Mont.:

Mrs. Fannie Payne, Beulah Bounds, Singers, 1021 W. Reno St.,
Oklahoma City, Okla.:

L. M. Payne, Bethany, Okla.:

C. R. Pearson, Box 23, Greensboro, Ind.:

Greencastle, Ind. July 1-20

O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.:

Joe and Helen Peters, Olivet, Ill.:

A. A. Price, Denton, Md.:

F. E. Putney, 207 S. Millwood, Wichita, Kansas:

Lawrence Reed, Newell, W. Va.:

J. E. Redmon and wife, Brookville, Ind.:

Caro, Michigan June 26 to July 20

S. B. Rhoads, Pasadena University, Pasadena, Calif.:

Olive A. Rife and Nina Dean, Thomson, Ga.:

C. C. Rinebarger, Song Evangelist, New Albany, Ind.:

Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio.

C. E. Roberts, 2104 6th Ave., Los Angeles, Calif.:

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

A. S. Rodgers, 203 W. Clark St., East Palestine, Ohio.

C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:

Old Orchard, Maine (Camp) July 4 to 13

W. O. Self, Brewton, Ala.:

Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.:

V. A. Scofield, Maxwell, Neb.:

R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio:

Fort Wayne, Ind. July 6-20

William Seal, Dec Arc, Missouri:

E. E. Shellhammer, 5419 Isla Drive, Los Angeles, Calif.:

Syracuse, N. Y. July 3-13

W. E. Shepard, Evangelist, 336 N. Euclid Ave., Pasadena, Calif.:

Pt. Wayne, Ind. July 6 to 20

Richmond, Va. July 22 to 31

Shuckford, Va. (Camp) August 1 to 10

Ann Arbor, Mich. (Camp) August 14 to 31

Kingswood, Ky. (Camp) September 4 to 14

Burr Oak, Kan. (Camp) September 1 to 28

F. B. Smith and Family, 4434 View St., Oakland, Calif.:

Guy V. Smith, Box 201, Logan, W. Va.:

Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.:

Princeton, Ind. July 6-21

J. N. Speakes, 2109 Troost Ave., Kansas City, Mo.:

C. K. Spell, Bethany, Okla.:

Otis M. Spinks, Song Evangelist, Box 606, Shreveport, La.:

Fred St. Clair:

H. G. Stebbins, Waterville, Vermont:

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of Ministers' and Christian Workers'
Convention

of the

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July 8-13, 1924

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This convention being on the institutional plan lectures will be given every day on the following subjects: "Building an Efficient Sunday School;" "The Work of the Nazarene Young People's Society;" "Missions;" "Education in the Nazarene Church;" "Our Social Welfare Work;" and "Chalk-Talks for Children."

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District Chairman of S. S. Work
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REV. Wm. E. FISHER
Supt. San Antonio Dist.
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STEPHEN S. WHITE
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