

# HERALD of HOLINESS

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

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## EDITORIAL

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

### Ground Unshaken and Unshakable

WE refer to the ground for the right of existence of the Church of the Nazarene. This ground is safe against all attacks, whether from holiness people who decline to believe in organized holiness, or from the older denominations from which occasionally come to us, church members and preachers. A very prominent preacher in the Methodist church, and a personal friend of the writer, after reading our autobiography entitled "Tempest Tossed on Methodist Seas," wrote us indorsing the contents of the book with one exception. This exception is voiced in the following: "I did not, and do not agree with you in leaving the Methodist church. First, there is no place where there will not be very disagreeable war."

To this we reply, our conception of a church involves the ingredients of union, fellowship within itself and only war against sin and wickedness on the outside. The revelations of our book he indorses were of a warfare between the writer and the church, over wrongs committed by the church, or her authorized representatives, involving gross maladministrations and even assaults on the Ten Commandments.

He says further, "You settle nothing therefore, but foist another split in ranks, upon an overloaded world, and by so much, weaken, rather than strengthen good causes."

Every syllable of such argument against the Nazarene church could have been used by the Anglican church against the Methodist split from that venerable church. The same is true with nearly everything the brother writes in his long letter.

He further says: "You leave a struggling, if not a sinking ship, when millions, equally earnest and honest, are trying to bear her to land, or float her in larger waters. You must still fraternize with and largely depend on the civilization and the general atmosphere, which has been created by the great brotherhood you seem to desert."

Has our brother and his Methodist church exhausted the civilization and general atmosphere created by the great Anglican church which they deserted?

We respectfully ask our esteemed brother to excuse us for declining to remain on a sinking ship which is being scuttled by the hands of the captain, pilot and crew who were appointed to steer her in safety over all waters. I should never think of calling the survivors of the *Titanic* deserters because they took to the lifeboat to avoid watery graves. Our friend and brother in calling the Nazarene

church "a venture and doubtful experiment," only advertises the fact that he is not read up on Nazarene church history. When he sees the light and comes across and becomes one of us he will get cured of this malady. For the history we make is such that people can not help reading it with pleasure and profit. This is not true of decadent, moribund ecclesiasticisms whatever age or size they may boast.

Our distinguished brother says again, in defense of his church membership for responsibility for atrocious evils he is compelled to admit, and in attempt to shift the blame to his church officary, says: "the hierarchy was never the constituency. Kings pass, the people remain. Ecclesiastics pass, the church stays."

But, beloved, these are the very classes who are guilty of scuttling the ship to her peril of sinking. They were, and are in control of the entire machine. Delegates, representatives, elected by the rank and file of the church and composing her highest legislative tribunal reviewed these scuttling acts of these dignitaries and indorsed them by ballot. Attempts at wholesale exculpation of your church masses can not be made a great success. Their guilt may be extenuated but can not be removed.

Our friendly critic says further, "You draw away from struggling millions their very best support with no assurance that in a few years the same evils of which you complain and from which you retire, will not reoccur in the new order or organization."

That is a fine compliment you pay us when you call us your "best support" whereas, just above you called us deserters. Should the Nazarene church backslide, the Lord will raise up another to do His work. His quiver is full of them.

Our brother says: "In all the high handed administration referred to in your book I agree fully with you and am glad for thousands concerned, that you brought it out, and have recorded it in durable form. You have neither been unfair nor severe in your criticism and exposures, nor can unfairness be charged upon you, nor will it, in the sweep of years, but you are not right in taking up Holland wood sawing on neutral, or enemies' woodpile, over there, and in some strange organ explaining and defending *CLEAN—SINCERE — CONSCIENTIOUS — ACCURATE — EVER CAPTBLE B. F. HAYNES*. You should have died

in the Methodist church, and your history should be written up and down with hers. Facts, sir."

I am immovably sane, serene and satisfied in a perfectly congenial delightful country, happily engaged in getting people saved and sanctified. My country and my crowd are in love and charity with all other countries and crowds whether they understand us or not. Being right, we can afford to wait for our vindication at the final arbitrament of things.

Thanks to our brother for his invitation to die in the Methodist church. We might have had more ostentatious obsequies, but we are willing to dispense with the peonies and panegyrics, if we shall be able to see in that hour held forth to us a crown not devoid of stars.

Nothing our brother says or can say, can disturb the unshaken and unshakable ground on which to rest the claims of the Nazarene church to life. It is an essential home for the nurture and development of sanctified people and their protection from backsliding which is generally the result of being left to the neglect of the freezing processes of the older churches.

#### ERRONEOUS TEACHING

WE once heard a prominent holiness evangelist say in preaching: "We are consecrated when we are regenerated; we will never be more consecrated than we are when we are regenerated; we can not be regenerated without consecration. We get the Holy Spirit when we are regenerated. He comes in then and dwells within us and bears His fruits, every one of them. Some one will wonder what is left to be done then in sanctification. Much. When we are brought to recognize our need of sanctification and seek it and receive it, it casts out all the enemies to the fruits of the Spirit. The opposites of each of these fruits are cast out."

We demur to this teaching on several grounds. First, we do not receive the Holy Spirit as a personality when we are regenerated or converted. He convicts us as sinners of our sins, and upon our repentance and faith, He breathes into us the breath of new life, even spiritual life from above. Every step in the matter of salvation is begun in a moment of the Holy Spirit in us. But it is only when we have consecrated and believed for sanctification that the Holy Spirit comes in to abide within us, in His great Personality and begins to bear the fruits of the Spirit in our hearts and lives. The sanctified life is pre-eminently the spiritual life. He cleanses us and infills us and abides in us as our constant guest.

We do not understand that a sinner can consecrate to God. He repents and in repentance he surrenders and renounces his sins, but he has nothing to consecrate to God. The believer consecrates his talents and possessions and influence and time and all he is to God, for God can use these. The believer does not consecrate any sins to God, for God does not

want sins. And the believer who is eligible to sanctification has no sins with which to part. The teaching we are reviewing confuses surrender made by the penitent sinner with the consecration made by the seeking believer for sanctification.

There is a vast difference between the conviction Spirit on the penitent sinner, by whom he is quickened into spiritual life and born from above, and the personal pentecostal fullness of the Spirit, by which operation the believer is wholly sanctified and filled with the Spirit, who thence forward bears the fruits of the Spirit within, and upon him. One is the regenerating power of the Spirit; the other is the pentecostal or the sanctifying power of the Spirit. He did not come in this respect until the day of Pentecost as shown in John's Gospel, chapter 7 verses 37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him were to receive: [R. V.] for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Here are several things to be noted: That this gift of the Spirit was a second blessing or endowment is evident from the description of those who received Him. It is said that "they that believed on him [already] were to receive" this Spirit. They were to receive Him subsequent to having become believers.

The new or different operation of the Spirit from His ordinary work of conviction and regeneration is evidenced by the words "the Holy Ghost was not yet given [in His dispensational or pentecostal fullness and cleansing power] because Jesus was not yet glorified." This is manifestly a reference to Pentecost. Here is therefore a work of the Spirit peculiar to Pentecost and post-pentecostal times and entirely different from His operations of conviction and regeneration.

#### CALLING HIM AWAY FROM HIS CALL

MR. JOHN TAULER was once visited by a strange layman, poorly clad, who asked him if he knew what he had been preaching about. Tauler replied that he did. Whereupon the strange visitor began to ply him with a long list of questions. Tauler's attempt to reply to these questions soon convinced him that he knew the great truths of the faith only from the outside, and that he did not have a deep comprehensive grip of them. This so profoundly stirred Tauler that he determined to get a deeper hold on truths and he left the pulpit entirely for a season, and went away to meditate. When he returned he was not the same man that went away, for he had thought profoundly around the roots of matters. He had given himself time to think uninterruptedly and he was now a mighty preacher whose simplest word made the souls of men stand still.

Our churches do not give their ministers time to make great preachers. They are too much occupied with organizations, forming and manning great drives. They are too busy in ecclesiastical mechanism to have time to study. The church is developing a race of ecclesiastical constables and roustabouts who have to dish out the simplest froth and the lightest weight dishes on Sundays. Often it is true that a church will overload her pastor with all kinds of trivial secularities and materialities which are strictly the work for laymen, and after a preacher has been thus forced to neglect real study and sermonizing, until his preaching has become dry and barren, the church manages to let him feel that he is not longer acceptable and of course he loses his place. This is a serious mistake in a church and it is a tragic mistake for any preacher to allow himself to be so handled. Where a church is ignorant and blind enough to thus overload a preacher, the preacher ought to have sense enough to protect himself and refuse to be so victimized. If the difference should lead to a break serious enough to require his resignation he had better pay the price of resignation at this point than to pursue the other course and have to resign later on account of a ministry wrecked by temporalities unwisely thrust upon him by his church.

We often wonder what conception of preaching churches can have, which pursue such a suicidal course with their pastors. They seem to make preaching a mere second or third rate incident in the pastoral office. This is a degradation of preaching. The truth is, the biggest thing a man ever did in this life is to preach the gospel. The highest calling God ever gave any man is the call to the Christian ministry. No pastorate is a success that is not manned by a preacher who preaches the everlasting gospel of the Son of God. This is a fundamental, overmastering, climacteric duty of a pastor. His biggest work is to preach, not to run around, to organize, to raise money, to attend conventions. These are trivialities compared with his duty to preach the gospel, and he can not preach without continuous, prayerful study. No man can study without time in which to do it, and he can not have this if he is absorbed with divers minor matters connected with the church, which the laymen need to do and often are backsliding for lack of opportunity to do.

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A large part of full salvation is being saved from all undue concern about the opinions of others.

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If we have more Christianity than we have churchianity, we will have more Christian activity than we have church activity.

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PRAY FOR A WORLD-WIDE  
REVIVAL

## SANCTIFIED FEELINGS

THESE are few tempers that are more unchristian than the one that is always ready to complain of being overlooked and slighted. It is true that the world is not always wise, and that sometimes it is unjust in its estimates of manhood and worth; but, after all, the unworthy are exalted more often than the virtuous are overlooked. More people are guilty of commending the wicked than of condemning the just; there are more knaves on thrones than there are saints in prison. Individually, we have small room to complain: our friends outnumber our enemies, and we are the recipients of more undeserved kindnesses than of unmerited curses. Then, it is the good who praise us and the bad who condemn us; it is the wise who encourage and only fools would have us turn back.

The sanctified man is an optimist by reconstruction. He does not claim that all that is right, but he does claim to be so adjusted to God that "all things work together for good" so far as he is concerned. Men are powerless who would oppose the wholly sanctified; for the very things that were intended for evil, God turns into good account for the man who loves Him and is obeying the calling of His purpose. A farmer allowed his old, worn out, blind horse to wander about the premises with all freedom. One night the old horse fell into an abandoned well. It was decided that, since the well was useless and the horse was useless; it would be convenient to fill the well and bury the horse with the same operation. But the earth that was shoveled in to cover up the horse, made a good foundation for his feet, and he kept on top of it all the time. When the well was filled to the level of the ground, the old horse walked away to graze on the meadow. This is a parable representing the effect of opposition upon the sanctified. "If God be for us, who can be against us?"

The sanctified man puts the best possible construction upon all words and actions. He thinketh no evil. That is, he does not discover evil where none actually exists; he does not construct evil by his own thinking; he does not take exceptions to the unintentional blunders of his friends and enemies; he does not accept every general thrust as being intended for him; he does not carelessly impute bad motives to actions which might, possibly, be neutral. "To the pure all things are pure."

But the righteous soul of the sanctified can be "vexed with the filthy conversation of the wicked." We do not want to become immune to the insults of sin and sinners. God is a jealous God, and we should be jealous of His name and glory. We can not hold as guiltless those who sin against Him; and we can not choose the companionship of those who refuse to walk with Him: His cause is our cause. "Ye are in heaviness through manifold temptations." Some things in the sanctified life can not and should not be enjoyed, they must be borne. "Love beareth all things." It is the glory of the sanctified that they can be sor-



rowful, yet always rejoicing; be poor, yet make many rich; have nothing, and yet possess all things: that they can come through afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings—through them all, in longsuffering, in kindness, in unfeigned love, and without grieving the Holy Ghost away.

I have heard a preacher say that a sanctified man is unaffected by the indifference of his friends. This would be an unnatural and undesirable state. He does feel the slights of his friends, but he is able to heap the coals of kindness upon them in retaliation. In places where others would become discouraged, the sanctified believe and overcome; where others would become sour and censorious, the sanctified find grace to keep sweet; where others would be contented with a mere escape, the sanctified "Finish their course with joy."

## RECOMMENDING A PREACHER

IT is very kind of a church, when a preacher is leaving its pastorate, to give him a strong recommendation—that is, it is kind, if the preacher is really deserving of the recommendation; and it may be kind enough to give the recommendation anyway, provided the preacher has died or has retired from the active ministry. But I have sometimes thought that it is very unkind toward other churches for one of our congregations to let a preacher go because he has failed to make good; and then, in a kind of act of atonement, adopt resolutions commending him highly and then order these resolutions published.

It's too easy to get recommendations. A brother over in New England said to me, "Anybody can get a recommendation from somebody." We want the recommendation of our General and District Superintendents to mean just what they say. We also want the recommendations of our churches to mean just what they say. Brethren, let us be careful of this matter. One may be good as a man, and yet be a failure as a preacher. If you want to give a man a character certificate, that is all right; but our people want preachers who can lead them safely and victoriously; don't deceive them just for the sake of the feelings of the preacher, it is not right or kind to do so. Just render "honor to whom honor is due" and shun meaningless platitudes; you are not bound to say anything about your preacher, but if you do say anything, tell us the truth on him.

## YOUR PART IS IMPORTANT

IT is said that a leader once stood before an orchestra of five hundred instruments beating the time, when one man who sat away back and played the piccolo thought to himself, "My music will not be missed;" so he attempted a rest. Instantly the leader stopped the whole orchestra and said, "Where is the piccolo?"

In our church we hear so much of General and District Superintendents, pastors, evangelists, missionaries, deaconesses, college presidents and teachers, that I sometimes wonder if there are not those whose names do not appear in these lists who feel that their part is not very necessary and that they would not be missed, even should they allow their part to stop. Just as truly as the ear of the great musician missed the harmony that was possible only when the smallest instrument of them all was doing its part, so truly is the part of the smallest child in the Church of God necessary to the fullest harmony of His service and worship.

No war was ever won by generals; it is the soldiers that do the fighting. Preachers and other public ministers of religion can do nothing without the support of the laity. It is the humble, holy lives of the Christians, who mingle with men in everyday life, that interprets the preacher's sermon to the understanding of the common people. Men of labor and business and lucrative professions make the money to pay the bills so that ministers and missionaries may be free to devote their lives to the work to which God has called them. Let no one call his place small, if it is the place that God has chosen for him. There is no place greater than God's choice for me and for you.

## ANONYMOUS LETTERS

BEING an editor is a very interesting life. Most people write very nice letters to the editor and tell him that he is just splendid and getting better all the time; but the editor can not be real sure whether his correspondent says this out of approval for work already done, or whether the unseen friend has detected a weakening on the part of the editor and has felt it his duty to write him an encouraging letter to keep him from giving up in despair. Some write the editor of reforms that should be introduced into the making of the paper and the editor has his choice between introducing the reforms and pleasing his advisor, and thus stand condemned in his own sight as a copiest and an echo, or of going on his way and being counted contrary. But the most interesting of all correspondents are those who offer scathing and incriminating corrections, then sign their name A READER and forget to give their post-office. One obliging soul has a rather fixed habit of returning copies of the paper with the editorial pages well marked and propounding many "deep and profound interrogations," and all the while offering no clew as to the nature and location of its *habitat*. Well, should any of our anonymous correspondents chance to read this, I will just offer this kind word in illustration: A man was party to a secret marriage. At last, under the strain, he confided the news to a friend, and said, "Don't say anything about it." "I won't," replied the friend, "I'm just as ashamed of it as you are." "I'm just as ashamed of your letters as you are."

## The World-Wide Revival

By P. P. Belew

**W**ITHIN the past few years God has signally blessed the Church of the Nazarene; her phenomenal success along many lines is indeed gratifying and remarkable; but the most commendable enterprise she has yet projected is the stupendous effort to promote a World-Wide Revival. It is not within the realm of the writer's expectation that the world will be converted; but that hundreds and thousands around the world will be definitely blessed of the Lord; that sinners will be justified, believers sanctified, the church edified and Satan's hosts terrified. If God would in days of skepticism and idolatry demonstrate His divinity in answer to the prayer of Elijah, who stood alone in the presence of four hundred and fifty prophets of Baal; what can be accomplished, if several thousand prophets of His people relentlessly grip the altar till He rends the skies and answers by fire? By the grace of God we can and must have such an awakening!

The first need of a World-Wide Revival arises from the danger of the church. There is in opposition to her the world, the flesh, and the Devil—a combination that no other institution could stand and one that calls for the manifest presence of God. Her great task is to avoid the ice-waters of formality, which chill the soul into a mere profession; and at the same time steer clear of the rocks of fanaticism, which dash her into an abnormality that destroys her usefulness. Exposed to such constant and fierce dangers her only hope of continued spiritual existence is to keep the holy fire burning on her altars.

The second need of such a revival arises from the condition of the world. We doubt if the world has ever been so near the brink of political dissolution and society in such a state of moral dilapidation since the breaking up of the Roman Empire. Everywhere restlessness and discontentment are apparent; while sin and worldliness are sweeping the earth like a besom fire. Even statesmen, who believe in God, contend that the only hope for the world is a revival of the old-time religion. May God send a revival that will correct these awful conditions and prepare some more people for the coming of His Son!

There are but two things essential to a revival. One is the ministry of the Holy Spirit. Mere human manipulation may promote a series of meetings but not a revival. Though cultured singers, star preachers, and elaborate church machinery be employed unless there be the pre-eminent presence of the Holy Ghost, failure will be written on the wall of every effort. The other is the co-operation of the saints. While it is true that man can not in his own strength promote a revival, it is equally true that God does not do so independently

of man. Every revival that has swept the country from the days of the apostles to the present time was precipitated through the medium of human agency. The writer has noticed in his pastoral and evangelistic work that when the saints properly co-operate, a revival is invariably the result. God has given human instrumentality a place in the economy of redemption, and the interest we manifest determines the degree to which the Holy Ghost works.

In order to bring about a revival:

First, there must be practical preaching. "Preach the word;" for "It pleased God by the foolishness of preaching to save them that believe." Aerial flights of oratory are good to bless the saints and have their place in the economy of preaching, but a vivid portrayal of sin and its consequence coupled with the story of Cavalry as the sinner's only hope is needed to convict and save souls that are lost.

Second, there must be a prevailing prayer. "The effectual fervent prayer of a righteous man availeth much." If the prayers of one man could lock the heavens and then unlock them again, what may be the result, if thousands of God's saints simultaneously petition for the same thing—a World-Wide Revival?

## The Destiny of the Rebellious

By REV. F. H. BUGH

**T**HE expenses of one trip are often lost sight of in view of the joy that awaits at the end of the journey. To reach the desired destination is, after all, the most important consideration. The sting of the thorn is soon forgotten, the mud of the road is not mentioned, the roughness of the rocks is lost sight of, the steepness of the mountain is unnoticed, the strain on the body is gladly borne when one sees before him the beauties of his dear old home where father and mother, brothers and sisters wait with loving hearts to welcome him at the end of the way. But how long the road, how rough the path, how wearisome the mountain trail, to the boy who begins to realize that his efforts to reach his desired destination are in vain.

Jonah paid his fare "to go from the presence of the Lord." But did he ever reach his destination? It appears from the story told in the blessed old Book that he failed to reach even his first port. No account is given that he ever saw Tarshish. It is evident that Jonah made a miserable failure of his undertaking; Yet, how many others are there who are making the same attempt as did Jonah?

You remember Cain "went out from the presence of the Lord" to find that wherever he went God's eye was ever on him. How

Oh, that a volume of prayer might rise to God from a thousand altars for an unstinted outpouring of the Holy Ghost!

Third, there must be unwavering faith. "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." How plain is the Word of God! What faith such a promise should inspire in every bosom! Why can we not approach God with the confidence of Elijah, who with no visible sign declared that there was "a sound of abundance of rain"? May God anoint us with that faith that never fails.

Fourth, there must be unqualified obedience. Some of us may be called upon to do some unpleasant things as was Elijah, when God demanded that he present himself to Ahab; if such be the case, may we say with Samuel, "Speak; for thy servant heareth," or with Isaiah, "Here am I, send me." At any rate may we see to it that our ears are sensitive to the voice of God and that our hearts respond with a ready obedience.

In conclusion may I say that the effects of such a revival would indeed be salutary. It would weaken the effects of sham religions, give the church standing, solve financial problems, and the best of all cause salvation to flow like a river and spread glory everywhere. The sincere prayer of the writer is that God may visit the Church of the Nazarene with such a revival that the shouts of newborn souls like the roar of a thousand Niagaras will be heard around the world.

GEORGETOWN, ILL.

miserable this poor "fugitive and vagabond" must have been ever seeking to escape from His presence only to meet with more vivid realization that God's eye was constantly on him! Under the lash of a guilty conscience Cain had experienced, long before David, the truthfulness of the statement: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there. If I say surely the darkness shall cover me; even the night shall be light about me."

There was once a young man whom a preacher chanced to meet in a certain town seated at a piano with a crowd standing around. He was dressed in very ordinary clothing. There was nothing attractive in his appearance, but his power to get music out of those ivory keys was marvelous. Anything the crowd would call for he was ready to play. He held them spell-bound by the beautiful charming melodies snatched from the piano. The preacher invited this artist to play the pipe organ in his service, to the delight and amusement of the congregation. The next day the musician was met by the minister and after a short conversation was asked about his spiritual condition. He replied by saying that he did not want to discuss that

question. The minister lost sight of the young man for some months, when to his surprise, in a far off city, he met him again. He was invited to come to the instrument and as before the people were enraptured with the grandeur of his music. He told the man of God some of his experience; how he had wandered from city to city for years having crossed the continent seven times. He said that he was growing so tired, nothing seemed to satisfy. The look of disappointment in his face bore witness to the truthfulness of his statement. The next and last account of him was that his health had failed and with the same unsatisfied desire he was rapidly approaching the end of his way.

What was the trouble with this young man? It was not that he had no mission to fill in the world, but some time, somewhere he had heard the voice of God saying "This is the way walk ye in it," but as Jonah of old he had paid his fare to go from the presence of the Lord.

Though the fare is heavy, it is not the gravest consideration in turning from the voice of the Lord; for after all of the cost is paid, after all of the anxiety is ended, then, in the last hour of vanishing hope, to be altogether disappointed in reaching the desired haven is almost too sad to contemplate.

Young man, are you obeying God? Or have you decided to turn away from His presence? Have you considered the consequence of your decision as seriously as you should? Judas one night turned to go from the presence of the Lord; but within a few short hours a storm overtook him and the next glimpse we have of him, he is struggling to escape, begging the Pharisees to save him from the fury of the storm; they refuse, and soon we see him sweep over a precipice and dash to pieces on the rocks below. Slip back the thin veil that separates us from the many disappointed inhabitants of the dark region below and when the sighs and the moans and the wails of this hopeless people seem to wane, with a loud voice summon them one by one to come and tell you why they are there and with cries of regret they will reply, "One day back on earth I met the Lord, who pointed out the way that was best for me, but I was deceived into taking another way; so, I paid my fare to go from the presence of the Lord, and alas—this is my fate!"

Oh, young man with all the opportunities that are ahead of you, with all the bright prospects that life reaches out to you, don't be so foolish as to turn from the presence of the Lord to go to Tarshish. The ride is too hazardous, the fare is too costly, the destination is altogether too disappointing.

MORRILLTON, ARK.

"I enjoy reading THE HERALD OF HOLINESS. It is good for my soul. I do not have the opportunity of going to church, but I love to study the Bible. Please His name for the Fountain that never runs dry."—Cora Ferris, Oklahoma.

"I OUGHT THE HERALD OF HOLINESS a very fine paper. The editorials have been a great blessing to me, and many other articles also, and I am very much pleased to have it come every week."—Mrs. Edna L. Vincenz, Kansas.

## The Crawfish Society

By N. B. HERRELL.

The crawfish is indeed quite a creature. While it has the ability to lay hold of an object, yet, its nature is to finally let loose and retreat. It seems to be a past master in the art of policy, in that it travels along the road of least resistance. True, it will spread itself with much gusto as though it is really going to do something worth while, only to disappoint the onlookers by heaving a hasty retreat to some hole, corner, or anywhere that will offer a little protection from opposition. In fact the retreat may get it into more trouble, yet being so accustomed to dodging issues, unless it is in muddy water and unobserved, its fixed habit is to back off and try to find some other way around the obstacle. What a strange creature.

No doubt at times the retreating ability of the crawfish proves to be its strength of success. However, there come times when retreating would be a tragedy. When a lad we used to amuse ourselves with the backsliding creatures along the near-by streams. We have seen them back into a trap we boys would lay for them. Retreating seemed to be getting them out of trouble and did up to a certain point, but they would not stop in time. Their strong point became their snare.

How often we meet with this class of people in the world, and many times in the vital things of God's kingdom. Not a General or District Superintendent, General or District board, pastor, evangelist, teacher, or church but what has felt the influence of this strange and peculiar class who seem to think we are to overcome by retreating. We truly admire their ability to crawfish out of a bad position and save the day, as we term it. But, when their retreat becomes a rout, their shame appears to all. Thus it behooves us to beware of too much retreat on a given point when it is of vital importance.

Therefore, we herewith serve notice on the crawfish society (?) of North America that their services are no longer needed in the interest and welfare of the General Board of Home Missions and Evangelism. If any one perchance should meet a straggler of this ancient society preaching postdiluvian doctrine notify the poor fellow that the society got blessed and re-organized the ROYAL ORDER OF BOOSTERS. The motto of the new order runs thus:

We are boosters, and not crawfish.  
We are boosters day and night;  
We are boosters, and not crawfish,  
We are boosters, for the right.

### A REAL HALLELUJAH MARCH

Sunday morning, July 10, 1921, at 9:30 o'clock, the membership of the church of the Nazarene in the national capital, with the Sunday school, marched in a body from the corner of Fourth and East Capitol streets, the place where we have worshiped for the last three years, to a *real* church—our church—at the corner of Seventh and A street, Northeast.

At the same hour the Methodist congregation marched from this church to their new location several blocks farther out.

In front of our procession was carried the Stars and Stripes, the flag we love, the emblem of a nation that allows us to worship according to the dic-

tates of our consciences, and none dare molest or make us afraid.

Behind the flag was carried a banner, "NAZARENE CHURCH," followed by the District Superintendent, Rev. J. T. Maybury, and the pastor, Rev. L. B. Williams. Then followed Brothers Wilson and Buckmaster, sweet singers from Baltimore, and the Sunday school classes in regular order.

The old song, "We're marching to Zion," was started and the procession moved down the street in the most joyful march the Church of the Nazarene in Washington ever had the privilege of making. As the song floated out on the breeze, people along the route came to windows and doors, curious to know what was taking place. We also sang,

"Glory, glory, hallelujah,  
Glory, glory, hallelujah,  
Glory, glory, hallelujah,  
Our God is marching on."

The people in that part of the city knew for once that the Nazarenes were in town. "By faith" we took possession of a valuable church property.

We have been out of doors in tents and halls so long that we felt more like praising the Lord when we went inside a real church than trying to have the regular Sunday school. However, the classes were soon assigned to separate rooms, and we enjoyed the novel experience of studying the lesson without being disturbed by that noisy Bible class!

At the preaching service the congregation arose and sang, "In the cross of Christ I glory," also two verse of "America;" after which a prayer of gratitude and praise was offered to God for the great blessings He has given us.

The pastor then recited some of the events which led to our acquiring the church property. It was clearly seen how marvelously the Lord had guided in every transaction; how He had definitely answered prayer in many details of the work, so that there was not the least friction in any business connected with the purchase.

Brother Maybury brought stirring messages both morning and evening, and we closed our first Sunday in a real church with one soul in the fountain. We praise God, and take courage.

L. B. WILLIAMS.

### KENTUCKY DISTRICT

We have been pushing ahead since our last report with the blessing of the Lord on the ministry of His Word. Have visited all of the churches twice (and some oftener) with the exception of Highway and Creelboro, and we have arranged to visit them this week.

As far as we know, the pastorates are making some progress, and a spirit of unity prevails. We recently spent a week on the Delmar circuit and found a marked improvement in every department of the work. Pastor Stover and wife have been faithful, and the Lord has certainly set his seal on their ministry.

From there we went to assist Rev. T. M. Patterson and Sister Helen Bruner in the closing days of a tent meeting at Science Hill. Sister Bruner is much loved by her people and her ministry has been fruitful indeed.

Brother Patterson's ministry was a blessing to all and its fruit abides. We were called to Newport from there, and found their new church building completed, and Pastor Minesinger and his people with their colors flying. It was our pleasure to preach for them over Sunday.

While there we received a telegram to come to Wortland, Ky., at which place our Brother H. A. Leightly and wife were conducting a campaign. We found them in a swing of victory, with the glory on. It was a joy to preach to them and see the hungry hearts fill the altar. We predict a strong Nazarene work there in the near future.

Our next appointment was with Brother J. M. Ash, at Huntington, West Virginia, in a tent campaign. The meeting had been running three weeks before our arrival. Rev. Cook and wife (son-in-law and daughter of Brother Ash) assisted the first two weeks, and Rev. W. W. Hanks, of Ashland, Ky., assisted a few days, or possibly a week, then we came in for two weeks. It was a hard battle, but God gave the victory.

It had been on Brother Ash's heart for some time to launch a campaign in his home town with the view of a Nazarene church. In this he was not disappointed, although it took five long weeks to bring it to pass. He pitched his own tabernacle in a splendid locality, seated it with comfortable pews of his own make, and had it well lighted.

In the fourth week we organized with twenty-two charter members, and the last day we received six more, and about a half dozen names were obtained for membership later. The campaign closed on a high tide with a glorious praise service, and a victorious altar service.

A lot was purchased within two blocks of the place where the campaign was conducted, the first payment raised and paid on same. They called Brother Ash to be their pastor, and he has erected his tabernacle on

the lot, organized a Sunday school, and they are having their services weekly. Another campaign will be put on in about three weeks.

We had a brief visit with Pastor Dulaney at Ashland, who gave a splendid report of his work. They are having a full house at the regular services, and souls are being saved and sanctified weekly. They are to have a meeting, beginning the 21st of this month, with Rev. B. T. Flanery as evangelist.

We stopped at Olive Hill and found Pastor J. A. Williams and his people in the barn and driving on. We preached once while there, and the Lord blessed our hearts.

At this writing we are with pastor F. P. Cassidy at Lexington. Enjoyed their fellowship at the Sunday services, preached for them both morning and evening. Will be with them in their monthly board meeting this (Monday) evening.

We are planning for campaigns at Henderson and at Glasgow, Ky., and another round of visitation to all the churches before our Assembly convenes in September.

Hope that every pastor can report their budget and missionary apportionments paid in full by the first of September. Brethren it can be done, so let's pull and pray to this end. Yours for a world-wide revival.

C. R. POLLARD, *Dist. Supt.*

### SOUTHWEST MEXICAN ASSEMBLY

The first District Assembly of the Mexican District of the Southwest was held in Deming, New Mexico, July 7-10, 1921. The churches of the District were well represented. Rev. Teodoro Gutierrez, pastor at Santa Rita, and Dionicia Soltero, pastor at Hurley, came down bringing three autos loaded with delegates and visitors. Rev. S. D. Athans and wife from El Paso, Texas, and Rev. Santos Elizondo from Juarez, Mexico, came up on the train with their delegates. The Deming church had been enlarged for the occasion, and all necessary arrangements had been made.

Rev. N. B. Herrell, Secretary of the General Home Missionary Board presided over the Assembly, to the delight of every one, and we unanimously petitioned the General Superintendents for his return next year. On invitation Brothers Herrell and Anderson were requested to bring their wives, and be with us in our next annual meeting.

Thursday evening was taken up in song, prayer and testimony. Dozens of Mexicans with shining faces, and the true ring of victory in their testimonies joyfully witnessed to the saving and sanctifying power of the blood.

Rev. E. G. Anderson, Secretary of the General Foreign Missionary Board preached Friday evening, Rev. S. D. Athans interpreting. The message was greatly enjoyed by the people, and there were professions at the close. Brother Anderson stated that he had never enjoyed an Assembly quite so well as he did this one. Rev. J. D. Scott, our District Superintendent from Central America was with us, and pronounced this the greatest Spanish religious movement that he had ever seen. Rev. R. E. Bower, and C. J. Kinne were with us and rejoiced on seeing what God had wrought.

The writer preached Saturday evening to a full house, and at the altar call a number came forward, and twelve testified to the saving power of God. Sister Santos conducted a love-feast Sunday morning, after which Brother Herrell brought a great message, Brother Athans interpreting. The morning service closed with sixty-four partaking of the Lord's Supper.

Brother Herrell held an afternoon service at the New Methodist Mexican church, at the invitation of the pastor, all churches of the city being invited. He spoke on the Bible, the Flag and the dollar. It was a great service.

Sunday evening Brother Athans preached to a full house, and the altar was filled with seekers, a number of whom professed to receive their pardon or purity. We regret very much to lose Brother Athans from the District as he has proven his ability, in his pioneer work among the Mexicans. The evening evangelistic services are hard to describe, as there was great joy on the saints, and many were moved to tears, and to spontaneous exclamations of praise. There were about twenty professions.

Pastoral arrangements for the ensuing year are as follows: El Paso, Texas, Rev. E. Y. Davis and wife, (formerly of Cuba); Juarez, Mexico, Rev. Mrs. Santos Elizondo; Deming, New Mexico, Rev. W. J. Sewell; Hurley, New Mexico, Rev. Mrs. Dionicia Soltero; Santa Rita, New Mexico, Rev. J. L. Hinds. Rev. H. J. Kerns of Deming, New Mexico, was re-elected as District Superintendent at which the people shouted and cried for joy. I doubt if there is another District Superintendent in the connection who is so beloved among his people as is Brother Kerns. I also doubt there being a more spiritual Assembly in the land than our Mexican Assembly. Harmony, brotherly love, religious joy, and clear testimonies, were impressive features. We plan a

District Campmeeting in connection with our Assembly next year at El Paso.

The District has five church buildings, and three parsonages valued at \$10,600.00 free from debt. All pastors brought in good reports, with a total membership of 190. J. L. HINDS, *Reporter.*

### HAMLIN DISTRICT

All glory and honor to the triune God, for Bible regeneration, for scriptural holiness, for pentecostal revivals, for the power of God to heal, and for multiplied answers to prayer. The revival tides are sweeping from heaven down upon the Hamlin District. Hundreds are getting saved, reclaimed and sanctified wholly unto God. Hallelujah to the Lamb.

The Canadian revival was fruitful; souls found the Double Cure and some valuable additions to the church. This is a coming church. The revival held at Higgins, Texas, resulted in the organization of a strong, wide-awake, aggressive Nazarene church. They have over forty members on the roll, and others coming.

Salvation work is going on at this point in a steady stream. Rev. Mrs. Hattie Putney of Wichita, Kansas, will pastor this church until arrangements can be perfected to install pastor for Higgins and Canadian churches. Rev. George Nicholson of Hamlin is in a revival at Trent. Rev. J. E. Garr of Olivet, Illinois, is waging a glorious salvation campaign with Pastor Ahern of Wichita Falls church.

Pastor Flynn of Hillsboro Nazarene church assisted Pastor Mrs. Warner, at Mings church and they report one of the best and most fruitful meetings for the church held there in the last five years. Recently we preached for our home church and pastor at Pilot Point, and one Presbyterian lady was gloriously sanctified and at night she with ten other good additions joined the church.

The work at Ft. Worth grows and salvation work is their aim and constant joy. Amarillo church under the wise and able ministry of Pastor Cooper and assisted by dear Brother Carpenter have witnessed a very gracious and far-reaching revival. Many souls found God and a large class came into the church. This is the type of evangelists and evangelism we crave and need on the Hamlin District—a constructive and conserving work.

The Lord is answering by fire in the Lubbock revival. The attendance is large, the interest deep and the results are surely inspiring. The District Superintendent and wife are helping the pastor and greatly reinforced by the efficient help of dear Brother and Sister Gregory from Roby.

Rev. L. P. Fretwell is looking after the welfare of Paradise church until the Assembly. The united cry for our pastors and people is, "for a District-wide Holy Ghost revival." There are scores of camps, conventions and revivals planned, announced and contemplated for summer and fall over our District. We would urge our pastors to push the collection of all District and general claims of our church and let us have the greatest, fullest and most complete report for our Assembly at Abilene, Nov. 2-6, that we ever had from the Hamlin District. Let our pastors, church treasurers and missionary treasurers send all moneys, especially, report all moneys to your District treasurer, Rev. W. B. Pinson, 500 Southeast avenue, Mineral Wells, Texas, so he can have his monthly reports complete and at the end of Assembly year he will be able to have a perfect report for our Assembly, without trouble or loss of time. Some tents on the District now, if you want a revival communicate with us at once. If you need a wide-awake pastor advise with us.

ALLIE IRICK, *Superintendent.*

### ARIZONA DISTRICT

We entered the field immediately after our election as District Superintendent. Our first visit was to Somerton where we were entertained in the parsonage by our good pastor, Brother J. M. Wells and wife. We began our services Friday night in the nice tabernacle erected by our former pastor, Brother Fulllove, who has been greatly blessed of God in that country. God blessed every service and several souls found God either for pardon or purity. The Somerton church has a bright future before her, under the leadership of her present pastor, Brother Wells is greatly loved and appreciated by his people.

From Somerton we came to Yuma and were entertained in the home of our old-time friends, Brother and Sister T. M. Scott. There we viewed out the land and feel that in the near future we will launch a campaign, and hope to be able to establish a good Church of the Nazarene.

Our next visit was with our "mother church" located in the great Salt River Valley, and in the beautiful city of Phoenix. We were given a hearty welcome by our good people, and our dear pastor, Brother B. F. Pritchett. We feel that the Phoenix church is in better condition than ever before, and we are expecting some great things in the future from her. God grant that it may be so.

From there we went to Glendale, where we were met by Brother L. T. Wells and wife and good people. We had good services over Sunday. The pastor, Brother Wells, who is from the Indiana District has done a good work there. He has erected a nice church building which will do credit to any town or city. The future is bright for the Glendale church.

Our next visit was with our church at Peoria; finding our dear pastor on a vacation, we postponed the board meeting until her return. Peoria is the next largest church on the District, with a hunch of as fine a folks as ever lived. We are sure that under the wise leadership of the pastor, Mrs. Mary Lee Cagle, her future is bright.

We were motored across by our dear Brother Archie Poe in his nice Maxwell car, to our "baby church" in the beautiful Chino Valley. We were accompanied by Brother Esley, the sweet singer, and Brother Lawrence Addington, the shouter, and Brother Mawdsley. The trip through the mountains was beautiful. We arrived a little late but found a good crowd of folks already in service. We immediately took charge, and God gave us a good meeting. Sunday night was the crowning service, the altar was filled and six prayed through to definite victory. Brother and Sister Haynes, our faithful pastors, have done a great work in the valley, and are loved by all.

From there we took a prospecting trip up through the northern part of the state, visiting Flagstaff, Williams and Prescott, some of the largest towns where we hope to soon put on a campaign to establish some churches for God and holiness. Will all the readers of the HERALD OF HOLINESS please pray for us on this mission District. We have a fine field for work; can use a tent the whole year, working in the mountains in the summer and in the valley in the winter. We are small, but we do not expect to remain so. We are expecting God to do great things for us.

H. C. CAGLE, *District Superintendent.*

### INDIANA CAMPAIGN

We opened our General Evangelistic Campaign in Indianapolis Sunday, June 5th, with District Superintendent J. W. Short, preaching the dedicatory sermon under our new tent. All our city pastors were present and Rev. Frank Robinson of South Side Church had charge. This meeting in every way was a success and money matters were taken care of very easily. There was a fine line of seekers with much new material. There was a large class of substantial people joined our South Side Church. Brother Robinson with his good people made this a very successful meeting.

While this meeting was in progress the writer secured Evangelist T. F. Maitland of Winfield, Kansas, and took a 40 by 70 District tent and with a number of workers started a campaign for a new Nazarene church in North Indianapolis. It was not an easy proposition and only through the great courage and tremendous preaching and sticking to it were we enabled to get the attention of the people. We used our brass band to good advantage and Prof. Joseph Kemp and the band were a very helpful asset to the meeting. We found people here who had not been inside of a church for ten years.

I feel that a word of commendation should be given Brother Maitland. In this conservative part of the city, he was master of the situation and no one will miss it in calling this brother for a meeting of any kind. He has a great message that rings true and has teeth. This meeting closed Sunday, July 3rd.

While the North Indianapolis meeting was going on Brother A. E. Kerst opened up another tent campaign in a very needy community. This meeting is now in progress with about 100 seekers to date, and continues on two weeks.

Then while the North Indianapolis meeting was in progress our people put up a tent in a foreign settlement and a number of our local workers are giving them the gospel in song and sermon. They are doing much visiting and house to house work. Sister Carrie Barber of our First Church has been doing the preaching.

This closes up the first month of our campaign. We have reached several thousand people with the gospel, scores have been to the altar and we have fine prospects for a new organization on the north side. Our outfits are pretty well paid for and we have paid our workers and have carried on our regular services in our churches, and are getting the gospel message to the people, many of whom never go to church.

We start another tent meeting in North Indianapolis soon and hope to establish a new church there. Evangelist C. E. Roberts and party will hold a three weeks' campaign on the West Side July 26 to August 14th. We have secured Evangelist J. P. Humphrey and Miss Pearl Brooks, colored gospel workers, for a great campaign beginning August 20th, among our 50,000 colored people here in this city. We hope to organize a colored Nazarene church.

EVERETT O. CHALFANT, *Reporter.*

## THOROUGHLY FURNISHED

By C. J. KINNE

THE religious education of our young people is a work of great importance and one that is worthy of the best talent in the church. We require special preparation of preachers, who are to preach the gospel to us and we even demand that deaconesses pursue a course of study to fit them for their work. Then surely we should demand that those who are to be in direct charge of the religious education of our children and young people should have special preparation for that important work.

The ideal way to get this education is in a well conducted teacher-training class taught by a competent teacher. In considering this question as related to the Church of the Nazarene, we have some difficulties which are more or less peculiar to our denomination. Most of our Sunday schools are small and many of them are in the country where the workers are widely scattered. When the schools are small and the number of the teachers few it is sometimes difficult to get them to attempt to have a training class in the absence of the inspiration and enthusiasm that might result from greater numbers. Then, too, in many small schools the pastor has more than one school in his charge and no one else feels competent to teach the class.

While it is our duty to urge our people to organize teacher-training classes wherever it is at all possible, it is also our duty to provide some help for the teachers who are in the schools when training can not be had. To this end we have searched far and wide for a small collection of books which would constitute a Sunday School Workers Library, and which would really help our teachers to a measure of self-training for their work.

We are happy to announce that we have selected six books for this purpose, which we believe that no teacher can read without being helped by acquiring a greater fitness for the work and also by the creation of a greater desire for further training and preparation.

"Secrets of Sunday School Teaching," by Edward Leigh Pell, gives the teacher practical and helpful suggestions on almost all of the teachers' problems. It is written by a wide-awake Sunday school man and is just old-fashioned enough to be free from fads and untried theories. It has thirty-five chapters, every one of which is helpful.

"The Seven Laws of Teaching," by John M. Gregory is a plain but masterly presentation of the laws which govern the teaching process. This is indeed a helpful book.

"Learning to Teach from the Master Teacher" by John A. Marquis, is a study of the teaching methods of Jesus. The Gospels contain the record of the teaching of Jesus and are familiar to all diligent teachers and yet you will find it a great help to study them in the light of this excellent book.

"The Devotional Life of the Sunday School Teacher" by J. R. Miller, is a remarkable treatise on this most important subject. Dr. Miller was the author of a number of devotional books. The manuscript for this one was found among his papers after God had taken him home.

"The Point of Contact in Teaching," by Patterson DuBois, is a real friend to puzzled Sunday school teachers. Many are so troubled because of lack of attention on the part of their classes and others have difficulty in presenting the truth so that the pupils really grasp it. A very large per cent of these troubles arise from a failure to find the point of contact or to approach the pupil on common ground of known facts or subjects of personal interest. This book will prove of priceless value along these lines.

"Training the Teacher" is really four books in one. It contains twenty lessons on "The Book" by Dr. A. F. Schaufler. Ten lessons on "The Pupil" by Mrs. A. A. Lamoreaux; ten lessons on "The Teacher" by Martin G. Brambaugh and ten lessons on "The School" by Marion Lawrence. Each of these authors is an authority on his subject, and the whole book constitutes an admirable foundation course of study for a Sunday school teacher. To study this book well is to go far on the road to practical training for efficient Sunday school teaching.

## Sunday School and Young People's Department

The price of the whole library of six volumes is only \$5.00 net, postpaid, and no Sunday school, even the very smallest can afford to be without it.

If the pastor or Sunday school superintendent will take the matter in hand and encourage and direct the teachers in reading every one of these books by turn the results will be abundantly satisfactory. Teachers who will carefully and prayerfully read these books will find greater ease in doing their work and more joy in their increased efficiency.

Present the matter to your Sunday school or church board and see that this library is ordered at once. Those who already have it are enthusiastic in its praise.

## THE SUNDAY SCHOOL ORGANIZATION

By REV. J. WARREN SLOTE

If the Sunday school is to function properly and serve the object intended in the great work of the local church, contributing its desired share to the success of the efficiency of the church, it must be properly organized. It must have not only a capable superintendent, with an assistant to take his place when he is necessarily absent, and such other officers as the size of the school requires, but it must have a corps of capable teachers. We will not attempt to discuss qualifications of good teachers here, as we intend to make some observations in another article, except to say that every teacher should have sufficient interest in the work of his or her class and in the work of the school to be present every Sunday unless detained by circumstances beyond his or her control. And aside from the regular teachers there ought to be two or three general utility teachers, especially if the school is of fair size, to take the places of any who are absent. There should never be an occasion when any one is called upon to teach a Sunday school class without preparation. If the regular teacher can not be present, the superintendent should be notified in advance, as should the substitute teacher; and where at the last moment the regular teacher can not be present, the substitute teacher should be prepared, because she or he is a

substitute teacher, and liable to be called upon either on adequate or short notice. All too many times the Sunday school superintendent must go to some one and say that a class has no teacher, and request an individual who is not prepared to teach that class, and do the best possible. It may be done as a satisfactory job so far as the faithfulness of the person asked is concerned, but in most cases it certainly is not an efficient job, and as a result the class loses interest, and deteriorates. Any arrangement or lack of arrangement whereby "some one" must be unexpectedly asked to teach a class is poor management, especially where this happens frequently.

As to the matter of building up the school, the organization having been properly built up, a great deal may be done either by the superintendent, or by a committee chosen for the purpose of checking up on the attendance. If a scholar is absent for more than one Sunday, the superintendent or this committee should find out why such is the case, and the absentee should be seen during the week and brought back. In a Sunday school of average size, an absentee secretary, perhaps a good substitute teacher, who has adaptability, can be chosen for such a task, and it should be her duty to check the attendance records each week, keep track of those absent, find out reasons, and get them back. In this way, the scholars can not only be kept in the Sunday school but they are encouraged by the interest shown in them, and in a large percentage of the cases they will react on that interest either by bringing others with them personally as new scholars or by, through their influence, developing interest in others who can be brought in through a special effort on the part of the Sunday school superintendent, deaconess, or pastor of the church.

The matter of rightfully fitting persons into positions as teachers is one which requires no little wisdom. Too frequently we think any one can teach a Sunday school class. Perhaps any one who will can try, but it requires both ability and adaptability to teach effectively. The tests of a teacher's ability and fitness are:

1. Whether or not the scholars are held in the class.
2. Whether or not they learn the things they should learn while in the class, and are properly influenced so that their intellects and lives are bended in the right direction.

There are many good persons who are, for one reason or another, incompetent Sunday school teachers. And there are many persons competent to teach one type of scholars who are absolutely incompetent to teach another type; e. g., one person might teach adults efficiently, and be utterly incapable of teaching children. So it behooves the Sunday school superintendent to study his teaching material and see that they are properly placed. A teachers' class is not a bad thing where uniform lessons are taught, for in this class the teacher can not only teach the teachers *how* to teach, but in a great many cases *what* to teach, especially if the class is conducted as a forum, and the teachers have the privilege of asking questions.

As soon as the general conditions permit and our numbers justify, there ought to be in the general church a Sunday school commission, or board, under whose direction several competent persons, specialists in child and adult training, should give their entire time to preparing or supervising in the preparation of all lessons used in our Sunday schools, and to the work of training teachers.

Of course, we all understand, or should understand, that machinery without the operations of the Spirit of God even in the work of the Sunday school, as in the work of the church, will avail nothing, for there may be wheels within wheels, but unless the breath of the Almighty is breathed upon them, the wheels will not move. We need the Holy Spirit to move the machinery, but we need the proper machinery so that the life of the Spirit will enable us to work effectively. Just as the intelligent Christian is of more value to God than the unintelligent Christian, consecration and talent being equal, so the properly organized Sunday school can serve far more effectively than the unorganized or improperly organized one, and since we are seeking to organize the work of holiness on a large scale, so as to do the most possible good, we should not forget the Sunday school, but should wheel that into line, efficiently organized, and use it, as it may be used to help carry the burdens both of the local church and of the church at large.

CHICAGO, ILL.

## TELL THE STORY

By MABEL SLOCUM

Have you heard the blessed story  
Of the Christ of Galilee,  
Of His healing all diseases  
Of His teaching by the sea?

Have you heard of His disciples  
How they followed by His side,  
Simply trusting in His goodness,  
Taking Him to be their guide?

Have you heard of the Last Supper,  
And the lone Gethsemane,  
How He prayed in deepest anguish  
Bearing it for you and me?

How at last betrayed, forsaken,  
He was led to Calvary's brow,  
Prayed, while on the cross He suffered,  
"Father in heaven, forgive them now."

If you know this blessed story  
Go and tell it far and wide,  
Tell to all it was for sinners,  
That the Christ was crucified.

Tell all nations, He'll redeem them,  
Through the precious blood He shed,  
When God sanctified them wholly  
By the Holy Ghost they're led.

Tell them that when life is ended,  
And our work on earth is o'er,  
We shall go to Him in glory,  
There to dwell forever more.

NEW BEDFORD, MASS.

**Dear Young People:**

Did you ever get to feeling very sorry for yourself, and say something like this: "Oh, nobody loves me. I haven't any friends?"

I suppose that all of us have been tempted along that line. And some folks even make a habit of it, and seem to take a sort of pride in it. They want us to know that they hold no grudge against anybody about it, but on the contrary, feel very humble and meek; so much so that they are quite willing to acknowledge their friendless state. Listen to what one girl said to another who was in the habit of talking that way.

Both girls had entered college where neither of them knew a single other girl. And they were strangers to each other, though they had been placed in the same room.

But there the likeness ended, for from the very first day Mildred showed a friendly spirit, meeting the advances of the other girls more than half way so that in a few months she had plenty of friends. They walked with her across the campus, chatted with her in the halls, and dropped into her room for a little visit. It was very different with Effie. Oh, she became acquainted with the girls, and though a good many of them did not pay much attention to her one way or another, none of them mistreated her, and a few were really very kind and friendly. But she did not have friends in the sense that her roommate did, and so one day she said to Mildred in a very martyrlife voice:

"Oh, I quite realize that I haven't any friends. You have not known Bess Anderson any longer than you have me, yet you care a great deal more for her than you do for me, although I am your roommate. But then I am used to things like that; no one ever loves me."

Mildred laid aside the book she had opened, and turned upon Effie with a flash of scorn in her eyes.

"Look here, Effie Lester," she said, "this isn't the first time you have said something like this, and I am going to tell you precisely what I think about it. It may be that no one has ever dared to tell you the truth about yourself. Well, I will, for I hope that you will take it to heart and that it may do you some good. It is this: If you haven't any friends, and no one loves you, then it is your own fault, and you ought to be too ashamed of yourself to tell it to any other human. The idea of a girl living for twenty years, and with all the advantages you have had, without winning love and friends! And then telling it as if some one else was to blame! Why, I would have too much pride to call anybody's attention to a contemptible thing like that myself."

"Why, Mildred, I don't understand you," gasped Effie in astonishment.

"Then I will make myself plain," said Mildred, "and I am going to do it by asking some questions. Just tell me this: Would you be willing to go before your classmates and brag because you were self-centered, so that you were always on the lookout for slights, and carried your feelings, like a chip on your shoulder, where people could hardly help jostling them? Would you be proud to point to yourself as a girl that thought a great deal more about what others owed you, than what you owed them? Or that you were simply too lazy to put yourself out to be pleasant and lovable to others, though you were quite sure that all others ought never lose an opportunity to be pleasant and lovable to you? In fewer words, would you be willing to publish it on yourself that you were selfish, and sensitive and lazy?"

"Why, certainly not," said Effie indignantly.

"Well, that is what you are doing every time you begin this pitiful talk about not having friends, and no one loving you. You are just telling off on yourself, and confessing what sort of a girl you are at heart. For listen to me Effie, there is not a person in this world, old or young, rich or poor, ugly or attractive, ignorant or educated, but can have friends if he is not too selfish, or lazy or bad-tempered to make them.

## THE HOME

Conducted by MRS. J. T. BENSON

Why, where do you think friends come from anyhow? Do you suppose they just drop into our lives like ripe fruit falls from a tree that we shake ever so little? Not a bit of it! Friends are made, and we have to do the making. And it is like anything else that we have the making of; we get just what we make, no more, no less. Each one of us has just as many friends as we have been willing to make. And it is as impossible for the sun to shine, and send out no light, as it is for us to give out love and get none back. If you are not satisfied with the number of friends you have Effie, then get to work and make some more. And if you want love from people, do some loving yourself. And if you don't want these things badly enough to work for them, at least don't go around whining about it, and posing as an unfortunate girl who is not valued as some others are. Lots of people are never valued at their true worth, but every one is appreciated to some extent, if he has anything in him worth appreciating."

Effie's face had changed expressions a number of times. She had been indignant, and hurt, and astonished and shamed. Now she looked up and in a low voice asked:

"Will you tell me Mildred, why is it that you love Bess better than you do me? Please be honest about it."

"I certainly will," said Mildred, "and it is an easy thing to do. There isn't any mystery about it. Bess is just a more lovable person than you are, that's all there is to it, so that is quite simple, you see."

"How is she more lovable, Mildred?" asked Effie earnestly, and rather humbly.

"Well, she is not always thinking about herself, and how I ought to treat her; and that puts me at my ease with her. And because she is not looking out for herself, she doesn't get hurt, and offended easily, and that makes it possible for me to be natural with her. I don't have to keep my mind on her feelings. And then she makes the impression on me that she is really more concerned about the happiness and welfare of other girls than she is her own. That makes me honor and love her. You can not help loving that which is fine and true and big, you know. Now, it is different with you, Effie. I never know when you are going to feel that I have not paid you some attention you think I owe you as my roommate. And you are pretty good at letting me know when I have failed, which of course, makes me feel so pleasant and comfortable that I just long to be with you as much as possible," she concluded sarcastically.

"I think that is because I have cared for you more than any other girl in college. Don't you think it might be that?" asked Effie.

"No, I do not," answered Mildred bluntly. "It is nothing on earth but plain old exactingness and you can put it down my dear girl, that when we get exacting with people, it never springs from love of them, but comes from our intense love of our own precious selves. Unselfish love, oh, the love that is love sure enough, does not exact, and demand things for itself. It is self, every time, that does that."

"Love gives far more than it asks in return, and unless you are doing that you don't know the meaning of the word. I suppose you think I have been very hard on you this morning. But it is time that somebody wakened you up, and made you see that you will have to quit being such a good friend to yourself, if you want the true, worthwhile friendship of somebody else."

Effie was wiping her eyes. "If I am this kind of a girl, and that is what I seem to be, I wonder

why no one ever told me about it before?" she said.

"Because your folks were too cowardly, probably. It is likely that they are afraid of you."

"Afraid of me?" echoed Effie. "The idea!"

"Well, one's own folks usually are afraid of a sensitive, exacting, self-centered member of the family. They will stand about anything rather than stir him up. It makes everybody else too uncomfortable."

"Do you think I could be different?"

"Of course, you could, if you want to badly enough."

"Well I am going to try. I will start this very day to win some friends, and I will do it if I have to forget that such a person as Effie Lester ever lived," said Effie.

"It will be a happy day for you when you succeed in doing that," said Mildred smiling for the first time during the conversation.

Now this college girl dealt rather severely with her roommate, yet I think we will all agree that she gave her some wise counsel. For if we start out to make self happy, and to insist on friends and love for it, then we are certain to miss all of these things. But if we will scratch the word self out of our lives, writing others in its place, and add unto it, "For Jesus' sake," then we will find all and more, than we ever craved for self. Which is another way of starting some things that Jesus told us a long time ago, when He advised us to deny self, and warned us against always looking out for, and trying to save our own lives.

### BETTER THAN GOLD

Very familiar is the story told by Turgeneff in one of his parables of his gift to a beggar who held out his hands for alms. Turgeneff searched his pockets and then said to the man, "I am sorry, brother, I have nothing for thee." But joy came into the beggar's face. "That is enough," he said, "You have given me more than money, for you have called me brother." The gifts whose value can not be estimated in dollars and cents are the ones which the world could not get along without—gifts of smiles and sympathy, of encouragement and love. "One must be poor to know the luxury of giving," says one who knows; certain it is that the gifts more valuable than money every one can give, whether rich or poor in silver and gold. Mary Mapes Dodge tells us what are the choicest gifts:

From friend to friend the choicest gift  
That ever love can give  
Is that which comes the heart to lift,  
Or help the soul to live.  
Of all fair bounties ever sought,  
Of gems or jewels rare,  
What treasure like a lovely thought  
Or love's far-reaching prayer.

—Selected.

### SYMPATHY

The sympathy you hesitated to offer because it was all you had at hand was the thing most needed by your struggling friend.—O. P. FITZGERALD.

### MARY MOFFATT'S FAITH

Mary Moffatt labored with her husband, Robert Moffatt, for ten years in the heart of Africa without seeing a single person converted. They were four thousand miles from the frontier of civilization, the only white people in a world of savages. When she received a letter from a friend in England asking what could be sent them, there seemed no prospect that they would ever reap the fruit of their labors, yet she bravely wrote back, "Send us a communion service; we shall want it some day." The service reached them three years later, the day before the first converts were baptized.—Selected.

## AN APPRECIATION

By Rev. JOHN E. HYND

We announce with deep and sincere regret the translation of our esteemed and well-beloved brother in Christ, Mr. George Pawson, of Morley, England. On Saturday, April 30, 1921, at 1 p. m., at the age of 71, after a short illness with acute pneumonia, he fell asleep in Jesus.

Out of human instinctiveness and natural impulse we can not but "weep with those who weep" over this loss. There is something in us that seems to silently chant Tennyson's lines:

"But, oh for the touch of a vanished hand,  
And the sound of a voice that is stilled."

The empty chair at the table; the empty pew in the sanctuary; the absence of one we loved and admired, and whose worth we knew, open up the fountains of our deepest emotions, and we find ourselves mourning in spirit.

But "we sorrow not even as others who have no hope." Sweet recollections of our brother's life and testimony inspire us with a lively hope that "he is not lost but gone before." How often have we heard him testify to a clear witness of sins forgiven and purity of heart! And his life, walk, and conversation did not contradict his testimony; so we can smile through our tears and sing with Montgomery:

"There is a world above  
Where parting is unknown;  
A whole eternity of love  
Form'd for the good alone:  
And faith beholds the dying here  
Transplanted to that happier sphere."

No formal instinct or obituary sentimentality prompts me, but out of the sincerity and fullness of my heart I pen an appreciation of one in whom we always found a holy companion, a true friend, a wise counselor, a safe guide, a responsive listener, and a loving sympathizer. In our capacity as the under-shepherd of the flock of which he was a member we feel it our duty to express our thoughts concerning this man of God.

Oliver Wendell Holmes has said, "Intimate knowledge and habitual association destroy our admiration for those whom we highly esteemed at a distance." This is true in many cases, but we never found it so in our frequent associations with George Pawson. As far back as March 4, 1920, we had penned in our diary, "Since coming into closer contact with this aged saint my admiration has by no means been destroyed." This excerpt from our diary refers to our deceased brother. Closer contact with him helped to shatter the barriers of misunderstanding with which he was surrounded—barriers which cross ignorance, blind prejudice, obsequious folly, and thoughtless inconsideration had reared.

Our brother's sincerity was the purest and most transparent we ever witnessed. He was a lover of the unadorned truth. His speech was simple. With him

"Yea was yea and faithful all,  
Nay was nay beyond recall."

His statements were never embroidered with pedantic embellishments which the facts did not warrant. Equivocation, exaggeration, prevarication, and depreciation were not found in his conference. Even in facetious mood he pursued the undeviating path.

He had the grace of courtesy. It was not the mere veneer of company manners or social etiquette. Genuine courtesy adorned his manner of speech and behavior. He was a very wealthy man, and Addison said, "Riches expose a man to pride and luxury, and a foolish elation of heart." In our brother's case this was not so. He condescended to men and women of low estate. He was complaisant to his equals. He showed deference to his superiors. F. W. Robertson says in his sermon, "The desire to put others at their ease, to save the stranger from a sense of awkwardness, to soothe the feeling of inferiority—that, ennobled as it is by love, mounts to the high character of a heavenly grace." George Pawson had this heavenly grace.

An even temper characterized him. When we met him our spirit seemed to say to his spirit:

"Calm thou ever art within,  
All unruffled—all serene."

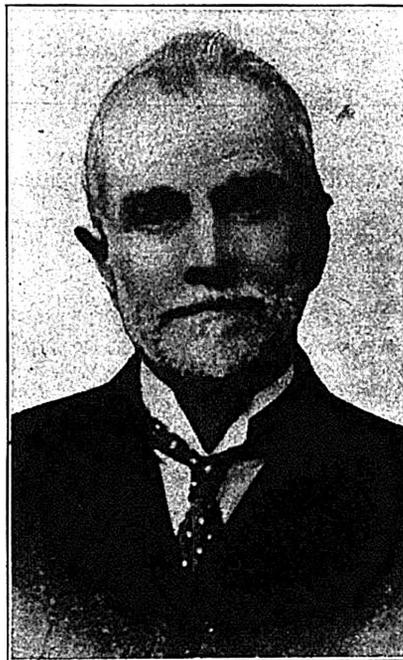
He was always the same—calm and pleasant. His

MISSIONARY  
DEPARTMENT

manner seemed to testify to the truth of South's words. "The religious pleasure of a well-disposed mind does not affect by rapture and ecstasy, but is like the pleasure of health, still and sober." This is what the disciples found in our Lord. In all circumstances He could turn to them and say, "Peace, be still, my peace I give unto you." The great calm was always there. So it seemed to be with Brother Pawson. Emerson says, "When a man lives with God, his voice shall be as sweet as the murmur of a brook and the rustle of the corn." "The voice that is stilled" had never the harsh, peevish note. No doubt this is the secret of our brother's life—he "walked with God," and "two can not walk together except they be agreed."

We must mention his humility. He did not try to be humble.

He was humble. Haughtiness was impossible to him. There was always the childlike willingness to learn. He was truly adorned with the "love which vaunteth not itself, is not puffed up." The



GEORGE PAWSON, 1850-1921

self-exalting spirit had no place. Publicly and ecclesiastically there was no seeking prominence. In all his giving of tithes and offerings he did it as in the eye of God only. He built a church and supported its ministry; he assisted the missionary offerings of every church on the British Isles District; he contributed to other needy funds, yet without one single thought of ostentation or parade. He cared not whether his beneficence was recognized by men or not. He was not a man-pleaser. He "walked humbly with his God." Anything suggestive of gasconade, or any hint at the braggadocio spirit could not be traced in thought, word, or deed.

He did much for the cause of holiness. This morning we finished reading the classical essay on "Self Reliance" by Ralph Waldo Emerson. He gives us a few thoughts appropriate for an appreciation of such a one as George Pawson. Emerson says, "An institution is the lengthened shadow of one man; as Monachism, of the Hermit Antony; the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. All history resolves itself very easily into the biography of a few stout and earnest persons." Brother Pawson has left an institution behind him in Morley in the form of a Church of the Nazarene. The history of the church resolves itself easily into the biography

of our earnest and faithful brother. Having entered the sweet experience of "perfect love" he longed that others should seek and find it. This is characteristic of all who have this blessing. He consulted our worthy and beloved District Superintendent, Rev. George Sharpe, and "nothing wavering" they launched out together in organization. The Lord added souls to the church, and now we rejoice in ministering to a well-organized church of Nazarenes in a beautiful edifice built through the faith and fortune, wisdom and wealth of this man of God.

This "lengthened shadow" is silently eloquent in testifying to the wisdom and faith of its hero. Dr. Jowett says, "Men may become so absorbed in social wrongs as to miss the deeper malady of personal sin. They may lift the rod of oppression and leave the burden of guilt. They may seek to correct social dislocations and overlook the awful disorder of the soul." We see this illustrated in well-meaning persons who, in the philanthropic spirit, give their money and means to establish social clubs, libraries, educational institutes, and to cut out parks, etc., in the noble cause for the amelioration of man; but they too often forget where the seat of sin is. They have visions of the kingdom of heaven, but do not remember that Jesus said, "The kingdom of heaven is within you." They seem to say, "Change the environment and it will change the man." But Brother Pawson believed in the wiser theory, change the man and he will change his environments; so he built a sanctuary where the gospel could be fully preached—the gospel "which is the power of God unto salvation to every one that believeth." He believed that our homes would be sweeter, our towns better, and our nation more peaceful and prosperous if men sought the renewing of the heart and mind by the Holy Spirit of God. So we can say of him what the elders said about the centurion in Luke 7:5, "He loveth our nation and hath built us a synagogue."

In the eyes of the unregenerate world George Pawson was sadly misunderstood. He unswervingly held to principles which clashed severely with those of other men. "Extravagance is a vice, frugality is a virtue." He held this as one of his principles with an almost fastidious exactitude and punctiliousness. This put a cross upon him—the heavy cross of being misunderstood—but he carried it patiently. Men said his frugality was prompted by selfish aggrandizement. But he delighted in being the Lord's steward. His dear wife, who mourns the loss of a loving, unselfish husband, gave us the Book of Psalms he always carried in his pocket. On the front cover of the same he has penned "All that I am and have belongs to Christ." Men could not understand this stewardship. Let us quote from Emerson's essay, "Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood. For non-conformity the world whips you with its displeasure. Whoso would be a man must be a nonconformist." Brother Pawson was not conformed to this world, therefore the world knew him not. Poor, blind, infatuated world! "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." George Pawson kept the "independence of solitude," and so the world whipped him and blurred the impression of his character. But then is Shakespeare not true when he says? "Be thou as chaste as ice, and as pure as snow, thou shalt not escape calumny."

Once one of our Lord's lambs suddenly fell asleep in death. Her little playmates bought a marble slab to lay upon her grave as a token of child-love. The parents asked the boys and girls if they desired any special inscription, and with one consent they wrote—"It was easy to be good when she was with us." Her influence had been good. So our brother's influence lives in our lives—an influence at once elevating, pure, and encouraging for aspirants after holiness of life.

"And life is all the sweeter that he lived,  
And all he loved more sacred for his sake,  
And death is all the brighter that he died,  
And heaven is all the richer that he's there."

MORLEY, ENGLAND.

## Among the Churches

### LOS ANGELES, CALIF.

—We want to report victory at Elysian Heights. Just closed a ten days' revival with Brother and Sister Haldor Lillenas as our evangelists. The people of God were strengthened, and a few souls prayed through to victory. We thank God for such singers and preachers as Brother and Sister Lillenas, and we give God the glory and push ahead for greater things. We ask your prayers.—J. C. Mathis, Pastor.

### IOLA, KANSAS

—We have just closed a two week's meeting here with Evangelist C. J. Garrett from Paola, Kans. with us for the first week, and Rev. H. M. Chambers with us for the second week, also Brother Chamber's daughter, Faith. Rev. Frank McConnell and wife dropped in on us for a part of the time, and were used in a wonderful way in singing. We were fortunate in getting these splendid workers to help us push the battle. There were 13 seekers at the altar during the meeting, and the effect of the meeting still lingers with us. Last Sunday was a good day with the Iola church, some things were accomplished that will tell until the coming of Jesus. Two seekers prayed through at the night service, in the old-fashioned way, and best of all the church is still praying for a great revival this fall.—Ira F. Stevens, Pastor.

### BEATRICE, NEBRASKA

—Have just closed July 7, 1921 a financial campaign here with Rev. T. H. Agnew the financial evangelist as the leader. The aim of the campaign was to raise \$10,000 to be used for completing the church. We now have a basement 40x60. Brother Agnew did great work under present conditions in raising \$5,000 on the amount desired and laying a good foundation for securing a good part of the remaining amount. His ability to get to persons of wealth and influence is remarkable. Not only in securing funds but with a message of Christ's power to save and he has created a wholesome respect for the local work and the general interests of the church. He is an "information bureau," being able to answer all questions put to him of a specific or general character. Our brother gets to his man almost immediately and away from him with good grace. Hope to begin building no later than September 1. Then will begin with a revival closing with the dedication.—C. E. Ryder, Pastor.

### GRAND RAPIDS, MICH.

—God's blessing is on the second city of Michigan at the Church of the Nazarene. The revival spirit has continued through the year with seekers at the altar nearly every Sunday, and many Sundays there were a number that found help from God at our altar. God has wonderfully blessed us in the financial strain now on the world. All local expenses have been met on time. Nearly a thousand dollars raised for all purposes in the month of June. Of this amount about four hundred has been spent in a fine tent outfit to be used by the church in the city to make some more Churches of the Nazarene possible in this big city. A jubilee meeting of two weeks was held after the holidays which was a jubilee indeed. A number of outside pastors assisted the pastor and God furnished great blessing. About thirty-five were at the altar and the Lord added a number to the church. Later the pastor, being disappointed on his evangelistic help, held a seven weeks' meeting and God blessed again and a number found the Lord and more were added to the church. The best of all meetings this year has just closed. The evangelists were Rev. C. E. Roberts, wife and their singer, Mrs. Campbell. What blessed folks they are! What preaching we got—well, you know all about it if you ever heard Brother C. E. and his wife. Then Sister Campbell sang the gospel into our souls with such holy sweetness. Our folks never will quit praying "God bless the California Trio." They made a big place in our hearts to keep forever. Quite a number were at the altar again. Some were blessedly saved and filled with the Holy Ghost and some were definitely healed. Two or three healing services were held and the Lord seemed to bless them good, every one. A half dozen fine young folks—the best in the land—joined with us at the close of the meeting. We believe in getting worthy folks into the church right away. So far the Lord has given us forty-two new members this year. The glory all belongs to Jesus, without whom we are deeply sensible nothing could be done but in whose name "exploits" may be done by pygmies, oxgoads, jawbones, trumpets, horns, "Base things of the world, things which are despised, yea and things which are not." On with the holiness battle.—I. E. Miller, Pastor.

### FIRST CHURCH PASADENA, CALIF.

—Sunday, July 10th was remarkable. Very hot, but despite the heat we had 407 in the Sunday school by card count. There were fully 450 present. Indian head penny offering \$207. Offering for other purposes—two months rent for Jermigan \$50—over \$100, making over \$300 for all purposes. How's that for a midsummer Sunday school? We will be closed two

Sundays for the campmeeting, but we will be on the job again the last Sunday in July. If we only had the room we could have a Sunday school from 600 to 800. Think of such classes as J. Eaton Wallace's class of over 50, Reynold Williams class of 50 young men and the pastor's class of nearly 50 and Mrs. Runquist with 40 or 50 young married women. Going some! We are headed up stream, glory, hallelujah!—C. E. Cornell, Pastor.

### MUNCIE, IND.

—The Robert's Evangelistic Party began the greatest holiness campaign ever put on in Muncie, on July 4th. There were three services arranged for and from the first the power of God has been wonderfully on the meeting. At the beginning of the second week, there have been over fifty seekers. The first Sunday we had a great healing service, at which time about twelve were anointed and prayed for, the majority were definitely healed. The tide of glory continues to rise and the saints are pulling on the throne for a mighty tide of old-fashioned revival fire to fall. We do praise God for the prayers already answered, the great crowds, that are hungry to hear the real gospel. We started with one large tent but could not take care of the people so pitched a second tent and both were filled to overflowing Sabbath evening. "And the end is not yet, praise the Lord." The Roberts' party are doing good work, definite work.—E. E. Turner and Wife, Pastors.

### CANASTOTA, N. Y.

—I am in the pastorate of this church, and we see much land ahead to be possessed. God is blessing us here, opening up new homes, and increasing our faith. At a recent Sunday morning service with Brother G. Howard Rowe as evangelist, nearly \$3,000 was raised to apply to a church building. We have purchased our lot—we believe it is the best location in town—and expect to start building at once. We have just come here—two weeks ago—and found a band few in number but earnest in the faith. At the conclusion of the tent campaign a young couple was received into membership. We are praying for more, and God is answering.—Lloyd B. Byron.

### ONTARIO, CALIF.

—We have had a good year in our church here. While we have lost many members by removal, yet the ranks have been well filled by the thirty new members that have united with the church during the year. The Sunday school is prospering under the efficient leadership of Addie Renfro, our superintendent, the present enrollment being 137. We have a fine Young People's Society. A. E. Johnston, the new president is much encouraged by the good attendance at their services. The pastor has exchanged his Ford for a new Dodge; a new carpet and new chairs for the pulpit and choir platform, have been secured, and other repairs made on the church by the combined efforts of Lyda Williams and Mrs. D. E. Gring. At the last meeting of the church board, it was voted to increase the pastor's salary, which was encouraging; when so many are having theirs cut instead of raised.—A. K. Bryant, Pastor.

### ADRAIN, MICH.

—The meeting closed here on June the 19th. The Lord gave us an old-fashioned pentecostal revival which swept the country for miles, and after the smoke of the battle had cleared away, it was found that eighty seekers had knelt at the altar and the majority of them were happy finders. Rev. C. D. Finch of the Caro church was the evangelist. Rev. Elmer L. Buck and wife, song leaders, Rev. Earl Stevens, Ethel Browning special workers, and Louise Stevens pianist. The District Superintendent was with us over the last Sunday and a new class was formed with twenty-eight members, with more to follow. A lot and liberal offerings were given for a new church building and everything looks favorable for a good work in this place. Rev. Elmer L. Buck was called as pastor. We are pressing on and expecting great things from God.—Mrs. George McCoy.

### OSAGE, OKLA.

—Our meeting closed at this place with a blaze of glory. Thirty-three good cases of old-time religion. The Rev. I. M. Ellis was at his best. He is a good preacher. This little city will never get away from some of his messages. Brother J. J. Douglas and wife were at their best in singing the gospel, to the delight of all. We have taken some good folks into the church. Things are coming our way at Osage.—F. C. Savage, Pastor.

### LOCKER, TEXAS

—We are happy to report victory at Locker. We have just closed a great revival here with Rev. J. W. Montgomery, evangelist, and Prof. J. W. Davis in charge of the music. From 700 to 1500 in attendance at nights and a goodly number in the day services. Between fifty and sixty were either saved or sanctified in these meetings, ten united with the Church of the Nazarene, one with the Methodist, and two with the Baptist. Two young men, who came to us, will preach the gospel. We had a fine Rescue Rally Sunday p. m. at which service \$185.00 was pledged for the Rest Cottage. Souls were blessed and sinners convicted. Brother Montgomery did great preaching, and proved

himself an earnest soul winner among us. Prof. Davis proved a wonderful blessing to the meeting with his songs and instruction; he is a man of ability and experience. I understand that these men can be secured for meetings after September 14th. Address Brooksmith, Texas, for the next three months.—W. E. Lantis, Pastor.

### MORRISTON, ARK.

—Revival meeting starts off with good interest. God gave us a break last night with eight in the altar, four prayed through to victory. The battle is on—saints are praying and believing God for a great revival. Beloved, pray for us. We are believing God for a World-Wide Revival. Amen!—S. H. Erwin and Wife, Pastors.

### COLUMBUS, OHIO

—For some years some of our people have been seeing how the colored people nearly everywhere are neglected by the holiness movement, and the Lord has been laying upon them a concern for this neglected race. They have not had the opportunity we folks have had of hearing the pure gospel. Seeing this condition among this neglected blood-bought people our District Advisory Board secured the services of Rev. J. M. Humphrey of Los Angeles, Cal., to conduct a four weeks' campaign in a tent among them with the purpose in view of organizing them into the Church of the Nazarene. Brother Humphrey is one of the greatest preachers of the holiness movement and the Lord used him to get hold of the people. We have not as yet organized but hope to have a Church of the Nazarene here before long. We send our people and money to the foreign field to evangelize and organize them into churches, why not do it at home?—Thomas E. Pool.

### BROOKLYN, N. Y.

—The first all-day meeting of the Mission of the Church of the Nazarene was held July 4th. The saints began to gather in about 10:30 and although the heat was great we enjoyed a lovely day. After a spirited song and prayer service, which were indeed hallowed moments, when we felt as though we were in His immediate presence, a short address was then given by Brother Wm. M. Greene who is in charge of the work, and under whose leadership the Lord is blessing the work mightily. His message on "Justification" was a great blessing. Luncheon was served at the close of this service and we started again at 3:30, and at the close of this service went to the street and held an open air meeting, and the Lord was with us in great power and souls came forward. Praise His name! Rev. Geo. E. Miller and Rev. Gross, a Baptist preacher from New York City, were among those present.—P. Gadsby.

### REDONDO BEACH, CALIF.

—We have a mission here at present, and are glad to say we are looking forward to great things in the near future. We covet your prayers. This is a beautiful summer resort, and will be a great city in the future. All Nazarenes coming our way, pay us a visit while in the city.—Reporter.

### MANSFIELD, ILL.

—We are in the midst of a glorious revival. Souls are praying through and the church is encouraged to press on. Rev. R. R. Still is the evangelist and he is doing splendid preaching under the anointing of the Lord. We are trying these days to glorify God and we have never seen the presence of the Lord more manifest than now. This revival has been brought about by fasting and prayer. We thank the Lord that He is so marvelously moving on the hearts of the people. The weather is so warm that we have ordered a tent to finish this work in. We covet the prayers of the great HERALD of HOLINESS family. Thank God the God revivals still lives and gives revivals to those who pay the price. Glory to God! Our eyes are on the King, and we are trusting Him to bring the victory.—C. V. Stevenson, Pastor.

### LOS ANGELES, CALIF. EMMANUEL CHURCH

—The glory holds, the fire burns and the revival spirit is on. Sunday was a good day. Five or six prayed through to definite victory in the evening service. The church is greatly encouraged and we anticipate another great year of continuous revival and victory in every department of the work. Both church services and Sunday school are well attended, we have almost our membership at prayermeeting. We are planning and praying for an unusual visitation of God's power upon the church and hope to get to a white-heat by the first of the year when we enter the World-Wide Revival. Brother Bud Robinson has been secured to assist in this campaign. We know no defeat or discouragement; victory is ours.—W. G. Frazier.

### STONEHAM, COLO.

—We are getting along nicely with our work out here on the plains. The inspiration of the recent District Assembly gave us new courage to press on. We had an all-day service Sunday. The newly organized church at Snyder sent representatives over to join in the services. We are planning to have a tent meeting in town in September. Let the HERALD read and pray for our success. May the blessings of God be on every reader of the best paper on earth.—THE HERALD of HOLINESS.—F. G. Welch, Pastor.

TELEGRAMS

HERALD OF HOLINESS: Berkeley, Calif.  
U. E. Harding's first operation a success from all view points to date. Pray that improvement may continue. Remember him also with substantial offerings as expenses continue to climb and there is yet another operation necessary. Send offering to 2306 McKinley Avenue, Berkeley.

CHAS. A. GIBSON, Dist. Supt.

HERALD OF HOLINESS: Minot, N. Dakota.  
Church organized at Mayville, N. Dakota, with fourteen charter members. The congregation purchased one of the best properties in the city. Rev. Wm. H. Deitzman was called as pastor. Dr. John W. Goodwin was at his best. Prof. H. W. Gretzinger led the singing. This class which is located in the fertile Red River Valley has a bright prospect.

W. L. BREWER, Dist. Supt.

HERALD OF HOLINESS: Minot, N. Dakota  
Annual Campmeeting of the N. Dakota-Minnesota District closed July 10 with a good degree of glory. W. P. Jay and family of Nampa, Idaho with members of the District were the workers. Many sought for pardon, reclamation, sanctification and divine healing and were happy finders. Large attendance. Deep interest. Money came easy.

W. L. BREWER, Dist. Supt.

HERALD OF HOLINESS: Chicago, Ill.  
Evangelist E. Arthur Lewis, three forty one west Marquette Road, Chicago, wishes it announced that he is now in Chicago and by sudden change of plans has some open dates. Any one desiring meeting, please write at once or wire, his expense.

E. ARTHUR LEWIS.

HERALD OF HOLINESS: Hammond, Ind.  
Five week's revival campaign at Gary, Ind., closed tonight, Aeolian Quartet used of God and great blessing to the work, church of thirty members organized by Dist. Supt. J. W. Saort. Thirty-five hundred dollars pledged to cover twenty-two hundred dollars debt. Rev. Clarence White appointed pastor.

A. M. WELLS

JESUS THE WAY

A suggestive and indispensable aid to the personal worker. A 32-page booklet of Scripture references presenting the Way of Life, simple in explanation of the Natural Man, A Savior Promised, Conviction for Sin, Repentance, Faith, and valuable points for the young convert. The Way of Holiness is clearly but concisely given by Scripture references and treated under the following heads: Is Such an Experience Possible in This Life? Is There Any Bible Account of Persons Having This Experience? To What Class of Persons Is This Experience Given? How is This Experience Obtained?  
We are now ready to fill your orders. In lots of 100, \$3.75; per dozen copies 50c.

NAZARENE TRACT SOCIETY  
2109 Troost Avenue, Kansas City, Mo.

**Wanted 50 Men and Women**  
To work at the Chicago Camp  
Aug. 4 to 14, during the meet-  
ing for their room and board.  
Write to the Secretary at once  
J. Iva Hilyard, 357 West 63d  
Street, Chicago, Ill.

**Record Crowd and Mighty**  
**Outpouring of the Holy Ghost**  
expected at  
**Dallas District Campmeeting**  
**Peniel, Texas**  
**August 4-14**

**Meet Me at the**  
**CHICAGO HOLINESS**  
**CAMPMEETING**  
**AUGUST 4-14, 1921**  
**107TH AND RACINE AVE.**  
**ALL ROADS LEAD TO CHICAGO**

HERALD OF HOLINESS: Mansfield, Ark.  
Great revival on. Forty-seven prayed through. Continue another week. 169 in Sunday school. Lum Jones, Evangelist.

W. C. THORNTON, Pastor.

HERALD OF HOLINESS: Berkeley, Calif.  
Home mission campaign Northern California District starts off great. First convention with Berkeley church closed tonight in blaze of victory. Thirteen hundred dollars cheerfully given. Revival spirit prevails throughout. Harding, Reed and the writer in charge.

CHAS. A. GIBSON, Dist. Supt.

HERALD OF HOLINESS: Blackwell, Okla.  
Church releases me for revival in August. Wire or write Blackwell, Okla.

R. M. PARKS.

SERGEANT HAROLD E. WEBER

The remains of Sergeant Harold E. Weber have been brought back from France and arrived in Lincoln, Nebr., July 1st. Funeral services were held Sunday afternoon, July 3. The sermon was preached by Rev. Lewis R. Hoff, pastor First Church of the Nazarene. The American Legion were present in body and took charge of the interment services, the body being taken to Wyuka cemetery where Chaplain B. A. Cram officiated.

Brother Harold Weber was a member of the First Church of the Nazarene, Kansas City, Mo. He lived a beautiful Christian life among his associates here and there is abundant proof that he was faithful in his Christian life throughout his army service. He enlisted in a Missouri Ambulance Company, on July 23, 1917 and was sent to France on May 18, 1918. He was taken ill with influenza on the day before Christmas of that year, and the pneumonia which developed caused his death on January 8, 1919.

Sergeant Weber's parents, Brother and Sister Magnus Weber, reside at 321 Floral Court, Lincoln, Nebr., as does also his brother, Roy S. Weber. A sister, Mrs. V. E. Elkberg, lives at Omaha, Nebr.

NOTES AND PERSONALS

We note that Rev. Jerry Clevenger of Rayville, Mo., is in the battle near Orrick, Mo. He states: "There have been as many as ten converted in a single service; more than thirty have been saved or sanctified."

Open date: "I have two open dates between now and the opening of school, September 20th.—R. A. Thornton, Jonesboro, La. Box 130."

Sister Mary Fritsche of Wakarusa, Kas., requests prayer for the healing of her body. Remember her at the throne of grace. In regard to the HERALD she says: "I love the HERALD OF HOLINESS, and do not see how I could get along without it. It has been such a comfort to me. It seems to be getting better all the time, if that be possible."

BIENER-RUSSELL. Rev. A. H. Biener and Miss Ada Russell of Condon, Oregon were united in marriage June 6th. Brother Biener has the vision and burden for souls and bids fair to become a successful minister of the gospel. Sister Biener has for years been a faithful member of the Church of the Nazarene, and her godly life is an inspiration to all who know her.—Belle Ratcliff.

While preparing copy for this column we were pleased to stop and meet ex. F. C. Savage of Osage, Okla., and Brother Hovis, who were visiting Headquarters. They expressed deep interest in the Publishing House and assured us of their prayers. They were enroute to Pennsylvania for a revival meeting.

Evangelist Lum Jones, writing from Mansfield, Ark., states: "Revival starts with victory. Some one has been saved or sanctified since the first night; twenty up to the present writing. The church is on fire, and the pastor, W. C. Thornton, at his best."

Sister Reed, the mother of Prof. Louis Reed of Pasadena, Calif., recently passed through the city. She called up by telephone and expressed her desire

**"JUST BETWEEN US"**  
Week-to-Week Visits With  
"Our Folks" on Matters  
of Mutual Interest

Dear Beloved:

We are coming to you this week with what we know is a real emergency call, and you will agree with us that this is so, when you read the facts in connection with one of the funds that we are endeavoring to administer here at Headquarters. We refer to Uncle Buddie's Good Samaritan Fund. Just one year ago, this good man had a vision of the folks who are shut out from the world by iron bars; others who by force of circumstances sought a haven of refuge in county institutions; still others whose mentality was below normal, who were temporarily at least detained in asylums; and last but not least the many men and women who have turned their backs on their homes and loved ones, and responding to the *Macedonian call* have gone out to the end of the earth, to carry the gospel of the Son of God, to those who sit in heathen darkness.

With this vision there came a revelation to Brother Bud's soul, that if these dear ones were reached with the gospel, or hungry ones strengthened spiritually, it must be done through the agency of the printed page.

Seeing the need, he was ready to act, and immediately set about to organize "The Good Samaritan Fund." At once money came from all quarters of the world, and at his urgent request, addresses by the hundreds came to us giving the names of institutions where good religious reading was acceptable. Every request was honored, and today thousands are reading the HERALD OF HOLINESS who perhaps have never before read the columns of a religious paper.

A year has passed, and today as we write, a great bundle of expirations are before us, that must be dropped unless God's chosen ones come to the rescue.

Will we disappoint God? Will we disappoint these dear ones who have come to depend upon us for spiritual comfort? Will we disappoint Brother Bud?

Let every one who reads these lines quickly respond to this call, with an offering, whether it be great or small, with a prayer that this work, so beautifully begun in love and prayer, may continue to the end of time.

Every contribution will be immediately acknowledged by mail.

NAZARENE PUBLISHING HOUSE  
2109 Troost Avenue.

to visit the Publishing House, but because of limited time in making train connection, we did not have the privilege of her visit. She was enroute to New York.

Rev. W. C. Thornton, of Mansfield, Ark., gives the following notice: "I can give a church a meeting in August as our church here will let us off."

A minister in Kokomo, Ind., writes concerning the HERALD as follows: "That HERALD OF HOLINESS has more clear, true-ringing religion in its pages each week than any other coming to our house, and almost more than all the others put together."

PASTORAL ARRANGEMENTS

NEW ENGLAND DISTRICT

Table listing pastoral arrangements for the New England District, including names of ministers and their respective churches across various states like Maine, New Hampshire, Vermont, Massachusetts, and Connecticut.

If the family altar were an established fact in every American home, we would not be afraid of anything in our social, industrial and political life. Without it, we are in danger of losing out of the home, which is the real power of the state, the one greatest factor which can shape and mold its thought and conduct.—DR. CHAS. M. SHERIDON, Christian Herald.

Daniel Webster said: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon human souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something that will brighten eternity."

ANNOUNCEMENTS

Notice—For the Wichita Campmeeting, August 18-28, there will be a fare of one and one-half for round trip on all roads in Kansas, provided the single trip is not less than 67c. Those attending must purchase ticket one way, ask ticket agent for certificate or receipt for same, and bring to Secretary's office at the camp ground. Tickets must be purchased August 17-23 inclusive; good returning not later than August 31st. No certificate is to be issued with half fare or clergy. (This arrangement is contingent on an attendance of not less than 350)—W. R. CAIN, Sec.

Notice—The San Antonio District Campmeeting will convene at San Antonio, July 29 to August 7.—E. W. WELLS, Supr.

Notice—Rev. Haldor Lillenas announces that he is now available for evangelistic work either as a singer assisting another evangelist or as a singer and preacher both. Would be glad to assist a District Superintendent on any District. Mr. Lillenas has had fifteen years experience in active religious work. Address him at R. 1, Box 652, Pasadena, Calif.

CAMPMEETING CALENDAR

CORONA, ALA., AUG. 6-20.—Rev. W. R. Hanson of the Georgia District in charge. J. E. Smith, reporter.

MILLPORT, ALA., Annual Campmeeting, August 26-September 4. Workers: Rev. W. R. Hanson of Forsyth, Ga., evangelist. Mr. Durell Shelton, Millport, Ala., song leader. Everybody invited. For further information write W. P. Colvin, pastor, Millport, Ala.

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

BREEZE, ARK.—Campmeeting August 26 to September 11. Workers: Dr. J. B. Chapman, evangelist. Rev. J. E. Linza and wife in charge of music and song service.

PRESBOTT, ARK. Main Springs Campmeeting, August 26-September 4. Evangelists, Rev. Aulin Bennette and Mrs. Bessie Williams, song leader, Prof. J. Reed, Steele McLeiland, president.

KIRK, COLO. Sixth Annual Eastern Colorado Nazarene Campmeeting will convene Aug. 18-28 on the grounds of the Olivet Church of the Nazarene 8 miles northeast of Kirk. Rev. W. E. Shepard and Rev. C. F. Roberts, Evangelists. Rev. J. S. Hanson, singer. For information write, Rev. M. R. Dutton, Box 742, Yuma, Colo.

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

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

ADRAIN, GA.—Adrian campmeeting of the Church of the Nazarene, July 28-Aug. 7. District Preach-

er's Meeting will be held also at the same place and time. Preachers will be entertained free.—W. R. Hanson, District Superintendent.

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

CHICAGO, ILL.—The Chicago Holiness Campmeeting, 107th and Racine Ave., August 4-14. Workers: Rev. R. T. Williams, Rev. L. Milton Williams, Rev. Charles H. Babcock, Rev. Bud Robinson, Rev. Stella B. Crooks, Rev. F. W. Suttfield and wife, Rev. H. B. Wallin, Miss Virginia Shaffer. Mrs. Emma Johnson and Mrs. Emma Berry, leaders Children's Meetings. Rev. E. G. Anderson in charge of the Missionary Service. J. Iva Hilyard, Sec'y, 357 W. 63rd St., Chicago, Ills.

SPRINGFIELD, ILLS. (Jacobs Camp) Tenth annual holiness campmeeting, September 1-12. Workers: Bud Robinson, Mrs. Mattie Wines, evangelists and George and Effie Moore, song leaders. For further information, address Jacob Fleck, Pres., Enfield, Ills.; or Frank Doerner, Sec'y., Norris City, Ills.

True Love Finds Expression in Deeds rather than Words

THERE is danger of a sort of boneless sympathy developing among us relative to Orphanage work. There are signs of a psychology of pity that results in nothing but a sigh. A sort of "I am in sympathy with you," that dies on the lips with a sickening inactivity. If this is sympathy, it is the jelly-fish type. It may have life, but it does not possess the bones necessary to locomotion, else it would move to the call of duty—the need of which it has been made conscious, in an effort to relieve the situation.

John, the exponent of love, "Love not in word, neither in tongue; but in DEED AND IN TRUTH." James, who is constantly exhorting us to Christian activity, and who maintains that we have no more love and religion than is manifested in our deeds, says, "If a brother or sister be destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

There are those among us, and the number is considerable, who say this is an important thing in our movement. They SAY they believe the enterprise should be pushed to completion; but who have done nothing themselves to carry it to completion. Their sentiment is sickening because of its weakness. It is the "neither cold nor hot" type, producing nausea, and must be taken with some degree of caution.

When Solomon, the wise man, sat as a judge in the case of two women claiming motherhood to one child, he put love on exhibition. He called love to the witness stand. He knew true love would give certain testimony by its acts of sacrifice, while false love, the sickly, superficial type, would do the same by its willingness, while professing affection, to see the object of its professed interest, suffer and die.

We are not willing that the Church of the Nazarene should take the place of this latter character in this role of Orphanage work. Neither are we ready to believe that you, my reader, are willing to see our beloved movement suffer such ignominy. An institution for the care of our unfortunate little ones, whose parents have been called to an untimely death can not be established and maintained without our sacrifice. But we love them, do we not? I can hear the affirmative answer ring from one side of the country to the other. Well, sacrifice is love's supreme test. Is our love true? Does it possess that character which can be submitted to test? Whatever its character, it is now being submitted to the test. The supreme question now is, will it stand the test? It is now on exhibition—it has been called to the witness stand; will it survive the ordeal and demonstrate its genuineness?

The answer is in individual response. You, my friend, are a part of the great body that must act. You may not be a powerful organ. You may not be wealthy, but you are expected to act to the extent of your ability. If you can not make your offering in thousands of dollars, you CAN do something. While others are sacrificing almost beyond their ability should you not do at least a little? Free will offerings, liberty bonds, annuity loans, etc., are reaching us from all parts of the country and Canada. Do your part.

OSCAR HUDSON, Secretary, GENERAL ORPHANAGE BOARD.

Forward

With Eastern Nazarene College

Eastern Nazarene College must go on!

Our enrollment is the largest in its history. Our faculty is the strongest.

We are turning out—Full Salvation Preachers, Missionaries, Workers, Teachers and Business People!

\$15,000 by August for Mortgage  
\$15,000 by August for Improvements  
and similar needs

Now then, all together for the most wonderful school the East has ever known, and a

WORLD-WIDE REVIVAL!

FRED J. SHIELDS, A. M., President

**MOHAWK, IND.**—July 27 to August 15. Convention and tent meeting. Pastors of surrounding district will assist. Dr. J. E. L. Moore and the Aeolian Quartet will come August 1. and continue over two Sundays. All those coming from a distance will be entertained free. For information write to Rev. Albert I. Schocke, Mohawk, Ind.

**WHEELING, IND.**—Campmeeting. August 5 to 14. Workers: Rev. R. W. Chatfield, Brother and Sister Moore. Miss Stella McRoberts, pianist. For further information, write Mrs. Ruth Ford McRoberts, Hazleton, Ind., R. 1.

**WHITCOMB, IND.**—Union Holiness Campmeeting. July 29 to Aug. 14. Workers: Rev. James Short; J. E. Redman; Mrs. J. E. Redman; Miss Cora E. Sharley; Miss Nellie Rawlin. Address, Mrs. J. E. Redman, Brookville, Ind.

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

**HAVILAND, KAS.**—Second annual campmeeting of Kiowa County Holiness Association, Sept. 1-11. Workers: Jack Linn and wife and J. L. Glascock. Address, S. T. Clark, Pres., Haviland, Kas.

**PAOLA, KAS.**—July 28th to August 1th. Workers: W. O. Nease, evangelist; S. T. Clark and wife, Press Yanmeter and daughter, Rev. C. J. Garrett, Pres. For information write J. H. Vierth, Sec'y, Paola, Kas.

**WICHITA, KAS.**—The thirty-second annual campmeeting of the Kansas State Holiness Association, August 18-28. Workers: Rev. Charles Stalker, Rev. W. H. Huff, Rev. R. T. Williams, Miss Stella McNutt and Prof. A. H. Johnston and wife. W. R. Cain, Sec'y, 515 S. Vine st., Wichita, Kas.

**CARTHAGE, KY.**—Holiness Campmeeting. Aug. 19-23. Workers: Rev. E. E. Shelhamer; Mrs. Julia Shelhamer; J. E. Redmon; Mrs. J. E. Redmon; Miss Cora E. Sharley; John Drake. Address, J. R. Moore, California, Ky., R. F. D. 1.

**ASPEN GROVE, KY.**—Aspen Grove Holiness meeting. Sept. 9-25. Workers: J. E. Redmon; Mrs. J. E. Redmon; Miss Cora E. Sharley; John Drake. Address, S. Maddox, Newport, Ky., Star Route.

**MARION, MASS.** Aug. 5-14. Rev. James P. Haddie, Pres., Rev. G. G. Edwards, Vice-Pres. For information write Rev. James P. Haddie, East Weymouth, Mass., or Rev. G. G. Edwards, East Wareham, Mass.

**LA PLATA, MD.**—Nazarene Campmeeting July 29 to August 7. (Situated on Popes Creek branch

Penn. R. R.) Workers: Pastors of southern end of District. Rev. J. H. Penn, Manager.

**LESLIE, MD.**—Nazarene District Campmeeting Aug. 12-21. (On the B. & O. R. R. half way between Philadelphia and Baltimore.) Workers: District Superintendent and Pastors of the District. For information, tents, etc., address Rev. John Nolsen, Berkley, Va.

**CLARENCE, MO.**—Annual North Missouri Holiness Campmeeting. Aug. 11-21. Rev. James B. Chapman, D. D., will be the evangelist in charge. For further information, write Rev. P. C. Norton, Clarence, Mo.

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

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

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

**CATSBY, OKLA.** July 26-August 10. Workers: Rev. Lester F. Ketchum, evangelist. Rev. L. P. Fratwell, choir leader. Address, Rev. Roy L. Matthew, Laverne, Okla.

**WINTER, OKLA.**—The Shilale Campmeeting. Aug. 12-20. Evangelists: Rev. A. G. Jeffries; Rev. Mark Whitney. Plenty of room on grounds for tenting. For further information, write I. L. Harrison, Sec'y, Winter, Okla.

**COUNNEAUVILLE, PA.**—August 6-14. Workers: Wm. Huff, Bud Robinson, A. P. Gouthy, J. M. Harris, Thos. C. Henderson, Miss Ruth Harris and Miss Alice Jones. Address, Rev. C. L. Green, West Springfield, Pa.

**DYER, TENN.** Vincent Springs Campmeeting. Aug. 19-28. Workers: Dr. E. P. Ellyson and wife, Miss Essie Morris, song leader. Address, Joe T. Hall, secy, Dyer, Tenn.

**URA SPRINGS** (7 miles from Martin, Tenn.) Aug. 4-14. Dr. E. P. Ellyson and wife in charge. J. E. McDowell, Pres., Fulton, Ky., Miss Phoebe Catron, Sec'y, Union City, Tenn.

**AQUILLA, TEXAS**, Yates Camp, August 6-15. Allie Irick, Dist. Supt., in charge. Address, Rev. D. C. Gafford, Aquilla, Texas.

**MINERAL WELLS, TEXAS**, Sept. 15-25. Workers: Rev. Allie Irick, Dist. Supt. Rev. Mrs. Emma Irick, Dist. Evangelist, with a number of other competent workers. For particulars write, Rev. W. B. Pinson, Pastor, 506 S. E. 5th Ave., Mineral Wells, Texas.

**PENIEL, TEXAS**, Dallas District Campmeeting August 4-14. Rev. Burton A. Hall and Rev. B. H. Haynie, evangelists. Professor Robert J. Kennedy and wife, singers. District Superintendent P. L. Pierce, pastors and evangelists as helpers. For information address, Oscar Hudson, Peniel, Texas.

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

**PARK LAKE, VA.** Aug. 12-22. Rev. E. J. Moffitt, evangelist in charge. Camp grounds located near Washington, D. C. Bus line direct from Washington. Also electric line. C. R. Master, Rosalyn, Va., R. F. D. No. 1.

**EVERETT, WASH.**—Tent Meeting, July 26 to Aug. 7. Mrs. DeLance Wallace evangelist assisted by Nazarene pastors. The Nazarene churches of the north end of the North Pacific District are writing in this meeting. For information, address Rev. Guy McShane, 911 N. 36th St., Seattle, Wash.

*Evangelists and those in charge of book stands at summer camp-meetings*

**- PLEASE TAKE NOTICE**

Write at once for a supply of sheet music songs especially arranged for revivals.

Note: Forty per cent profit. Songs not found in any of the song books. Songs with a real swing and definite in Salvation theme.

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**The Bottom Has Dropped Out of Song Book Prices**

They have as far as prices on this new edition of "Evangelistic Hymns" is concerned. Think of it, a book bound in durable, heavy-weight manilla covers, containing 144 songs and hymns, many of them written by such authors as C. Austin Miles, Mrs. C. H. Morris, Charles Gabriel, and Mr. and Mrs. J. M. Harris, selling at 15c a copy in hundred lots.

**Evangelistic Hymns**

Compiled and edited by I. G. Martin

For many years this excellent song book has been out of print. A new edition has just been completed and is ready for distribution. Just in time for the summer campmeetings and tent revivals. Two thousand copies have been ordered for the great Chicago Holiness Campmeeting. Many have pronounced this book the best collection of suitable songs for special meetings that has ever been issued. Don't fail to consider it for that coming meeting. Send for returnable sample copy if you wish. Remember that this is no cheap, shoddy book. It is printed on high quality machine finished paper and bound in strong manilla covers.

It is a credit to the publishers, to the editor, and will be to your meetings if you decide to use it.

**Note these prices:**

Sample copy.....\$ .25 prepaid  
A dozen..... 2.50 prepaid  
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No. 1

No. 2

**"Straightening the Line"**

The two lines at right angles in figure No. 1 equal in length the straight line in No. 2. But it can readily be seen that one can not cover the distance in No. 1 *without retracing one-third of the entire distance*; whereas, it is obvious that in No. 2 the entire distance can be covered without "backtracking" any portion.

This illustrates fully the present space arrangement of the mechanical department of the Nazarene Publishing House. At least one-third is lost in the necessity to "backtrack" during the course of producing the printed gospel. Enlarged quarters will straighten out the line, and not only allow for more extensive production by reason of having *more space*, but also through having space *economically arranged*.

The gospel is to acquaint men with their needs of salvation and of a Savior able to save. The greater the output the more we do for Him. Will you *not today* make inquiry of the Nazarene Publishing House concerning the investment of capital so that the spread of the gospel by the printed page may be greatly increased. Address them at 2109 Troost Avenue, Kansas City, Mo.

DEATHS

REV. LUTHER D. KNIGHT

Rev. Luther D. Knight, son of Mr. and Mrs. J. W. Knight was born Dec. 27, 1897, died June 2, 1921. He professed his hope in his blessed Lord when about eleven years of age, but failed in some things to live close to his Savior and yet it seems that he never got entirely away from the conversion of his boyhood days. He married quite young to Miss Rubio Arbuicko to which union there was born a bright and sweet boy.

On the 20th day of last March Brother Knight consecrated all to God, prayed through and was sanctified wholly, and the same day took the vows at the altar and united with the Church of the Nazarene, and was soon to be admitted into the District Assembly as a licensed minister. He was fully awake to the great responsibility resting upon him and was busy about the Lord's work. He preached and prayed and testified until within a few minutes of the closing death. Thru of the family found God at the bedside while he laid his hands on them and prayed, and others were under conviction and promised to meet him in the skies. His was a triumphal entry into the Holy City; the scenes were glorious, his close of life sublime. May his many friends and loved ones say from their heart of hearts: "You may look for me for I'll be there."—W. E. PINSON, Pastor, Mineral Wells, Texas.

DR. JESSE G. WILSON

Dr. Jesse G. Wilson was born in Essex, Union County, Ohio, February 2, 1856, and died in Whittier, Calif., June 22, 1921. Dr. Wilson was a practicing physician for 46 years. He gave up the practice of medicine to preach the gospel. He was soundly converted when a boy of 17, and later in life was sanctified and called as an evangelist. He seven evangelizing in different places he was for seven years conference evangelist in the Free Methodist church in the state of Iowa. After years of faithful service his health failed him and he had to cease preaching. More than a year ago he and Sister Wilson united with the Church of the Nazarene in Whittier and have been a very great blessing to us. He leaves his wife, Mrs. J. G. Wilson, two brothers, one daughter and a host of friends. His funeral services were conducted by his pastor, C. W. Griffin, assisted by Rev. W. A. Whittlock, Rev. Murray and Rev. Anderson. The Pasadena University Quartet sang effectively. He was laid to rest in Whittier Heights Mausoleum cemetery to await the coming of his Lord.

BURT—Mrs. Albert Burt, one of our most beloved sisters in our church at Britton, left us on Monday, May 23d. She went to be with Jesus, after an illness of about eight months. Sister Burt was very patient during her last illness and had the victory all the time. She talked often about going over to "Gloriousville," and how bright was the white shining way before her. Sister Burt was seventy years old, and had been a consistent Christian since girlhood. She leaves an aged husband and three children to mourn her absence, but they know where to find her when Jesus calls them.—Rev. LEX LARK-ROBE, Pastor.

LARABEE—Mrs. E. W. Larabee, wife of Rev. E. W. Larabee, departed this life May 26th. Sister

Larabee leaves an eleven-day-old baby boy, a girl of three summers and her husband, a large number of relatives at Menominee, Wis. Brother Larabee and wife are members of the Church of the Nazarene at Stockton, Ill., and in the short time they have been here, have endeared themselves to every one who knew them. We love them as we love ourselves. We pray God will keep him true under this trying time. YOU pray for him.—W. R. KUSSALL, S. S. Supt.

FRASIER—Arthur Frasier, son of T. E. and Emma Frasier, was born in Comanche County, Texas, Dec., 1917. He was happily converted in a meeting conducted by Rev. Eliza Parker in the summer of 1919, and sanctified last year in a meeting conducted by Rev. J. Walter Eall and joined the Church of the Nazarene. He lived a devoted Christian to the time of his death, which occurred at the sanitarium in Gorman, Texas, May 22, 1921. The loved ones sorrow not as those who have no hope. The earth is better for his short stay in it, and heaven richer for his going. We will meet him "in the morning, just inside the Eastern Gate."—R. L. AVERILL, Pastor.

SHAW—Josephine Shaw, nee Smith, daughter of Jackson and Mary Smith, was born in Indiana, June 28, 1847. She was married to Joseph Shaw Oct. 21, 1876. She passed away at her home in Cleveland, Ind., June 29, 1921. She leaves a husband and two sisters to mourn her loss. She united with the Church of the Nazarene at Stringtown, Ind., during the pastorate of Miss McNeill. She was devoted to Christ and His cause, and in giving to the church, gave far beyond her means. Her favorite hymn was, "O, That Will be Glory for Me." What a loss to loved ones and the church! What a gain to heaven!—JOSEPH SHAW.

SCHURMAN—Mrs. Jane Schurman, wife of Nelson Schurman, passed to her heavenly reward at the home of her son Clarence Schurman, Oxford, N. S., after fifty-five years wedded life, June 15th, at the age of 78 years. Mrs. Schurman was converted in her early married life and has been a blessing to many. She was a member of the Nazarene church of Springhill, N. S., about thirteen years. She is survived by a husband, five sons and a number of grand and great grandchildren who mourn their loss. The service was conducted by Rev. L. C. Ferree, pastor of Oxford, with a large attendance of friends and relative presents.—Rev. L. A. FERREE.

STAMPSON—Arthur A. Stampson of Searcy, Ark., was born Oct. 2, 1906, died June 26, 1921. He was converted in the year of 1916, sanctified in 1920. He was a member of the Church of the Nazarene at Searcy. A more devoted character to the cause of Christ and to his widowed mother, could not be found anywhere. He will be missed in the home and church, but our loss is heaven's gain, therefore we mourn not as those who have no hope, but expect to meet him again at the meeting in the air when Jesus comes.—A. F. DANIEL, Dist. Supt.

PLYMELL—John C. Plymell was born near Olney, Ill., April 16, 1850. In 1885 was joined in marriage with Lizzie M. Ketchum. Very early in the morning of May 28, 1921, he passed away to be with Jesus. His last moments were filled with prayer and praise to God. He said that all was

quiet and beautiful. He was ready to meet Him on the heavenly shore. Brother Scott, the Baptist minister, officiated at the funeral service. He leaves a wife and one daughter.—LIZZIE M. PLYMELL.

LUCE—Charles W. Luce, was born in Harmony, Maine, June 8, 1863. He was a graduate of the East Maine Methodist Seminary, and for some time taught school in his native state. He was a member of the Church of the Nazarene and served some time as Sunday school superintendent, was secretary of the church at the time of his death, Tuesday, May 17th. Rev. A. K. Bryant, his pastor, was assisted in the funeral services by Rev. L. H. Humphrey, Rev. C. W. Griffin and Rev. E. M. Hutchins of the Nazarene church and Rev. Mr. Richardson of the Christian Advent church. Many kind words were spoken of our departed brother, by the former pastors, as well as words of cheer to the mother who cared so faithfully for him in his last illness.—A. K. BRYANT, Pastor.

PATTEE—Mrs. John R. Patee, beloved mother Charles W. Clark, Denver, Colo., Arthur V. Patee of Los Angeles, Calif., Mrs. A. W. Cornell of Monte Vista, Colo., and Mrs. Hazel Mays of Baltimore, Md., on the afternoon of June 29th, in Los Angeles, Calif., passed to her reward and the remains were laid to rest on the 22nd in Los Angeles awaiting the resurrection morning. This mother was one who counted her own life not dear unto herself but wore it out in the interest of humanity. She was a faithful member of the First Church of the Nazarene, Denver, Colo., and was interested in mission work across the United States, ever lending a helping hand.—A. G. CROCKFORD, Pastor.

DODSON—George L. Dodson was born at Brunswick, Columbia County, Pennsylvania, Oct. 21, 1832. Departed this life June 2, 1921, at Downey, Calif. He was the youngest son of N. B. Dodson, a pioneer Methodist preacher. He was converted in early life and sanctified fifteen years before his death and kept this sweet experience until the end. He was married to Miss Josephine Siler May 19, 1860. To this union were born nine children, six of which survive him. He made arrangements for his funeral, selected the preacher, Rev. Howard Eckel, and the text Rev. 2:17, a number of years ago. The writer and others assisted in the services.—JOHN D. CART, Pastor.

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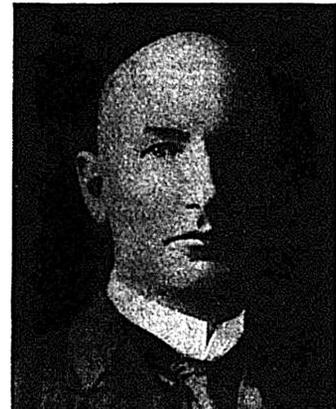
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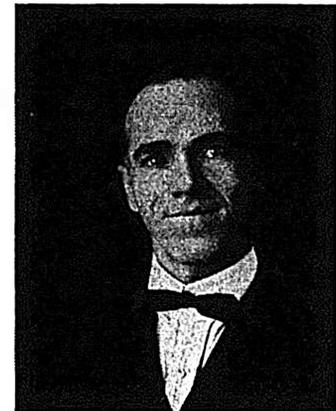
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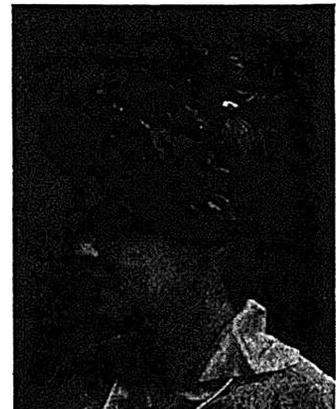
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