

Herald Holiness

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The True Scientific Mind

THE thinking of men personally and en masse swings like the pendulum of a clock from one extreme to the other, seldom finding the place of truth and rest. One of the extremes to which thinking swings is superstition and the other is skepticism. Superstition accepts what it sees and hears on insufficient evidence, while skepticism refuses to believe even when the proof is adequate. The sane, or true scientific mind waits for the evidence before forming a judgment, but carries not in doubt when the proof is produced.

"Intellectuals" have a way of branding the Christians of the ages first as fanatics and then as "moss backs," but the fact is they are and have been neither of these. The Christians are the intellectual "conservatives" of every age. They are the last to take up with new fads and fancies, and hence they have less often to "take back" what they have once believed and taught. The principal problems of life, death and eternity are settled with them and therefore they are not readily excited by any new hypothesis which may be brought forward. Christians of the twentieth century are substantially the same in faith and practice as were their predecessors of the first century. But what can we say for "science," using the word in its popular and not in its critical sense?

Just now unknowing and unfair speakers and writers who have taken up the gauntlet on the side of the evolutionists in the present day controversy are wont to suggest that it has been Christian thinkers who have led the world astray in the past, but this is not the case. Who ever taught that the world was flat? Christians? No, pagan scientists. This conception of the earth's shape was involved in the astronomical theory of Hipparchus 160 B. C., was promoted by Ptolemy, 150 B. C., and by Bonn, the French astronomer, none of whom was a Christian, and by the "intellectuals" of the thousand years or more during which it was held. Of course, the theologians who wanted to be considered "modern" fell in with this false hypothesis, and the intellectuals finally went off and left it with them and let its odium fall upon them.

In 1806 the French Institute counted eighty theories of the "scientists" as contrary to the Bible, but not one of those theories stands today. And now the "intellectuals" are branding Tennesseans and others who seek to be delivered from the scourge which the hypothesis of evolution has brought upon our land and country as "persecutors of the saints," and as enemies of progress in knowledge. But when it is remembered that evolution is unproved and unprovable it is the more remarkable that men of intelligence will openly espouse it.

Luther Burbank, the "Wizard of the desert," is quoted

as saying that he believes in evolution and that he is practicing it every day. This last statement is probably based upon the fact that with intelligent and careful selection and direction, Mr. Burbank has been able to produce some very remarkable modifications of species; but just why this should be called evolution, or why it should be confused with the theory that one species could produce another species with no intelligent direction whatever is not easily explained.

If evolution were correct we could begin with any organism and trace its history backward and find that through endless generations it had been very slightly changing, so that any individual is always a transitional form between its immediate ancestors and its own offspring. But these transitional forms are not found. Each species appears suddenly in a distinct and completely organized form. This fact was a great disappointment to Darwin. The search for missing links is an endless task, for it is not one, but a thousand million missing links that must be found.

There is reason to believe the simple statement of the inspired Bible that "In the beginning God created the heaven and the earth," but believing in organic evolution involves sheer credulity, and one cannot possess the true scientific mind and do it.

Organic evolution as it has come to stand in these days represents the attempt of naturalistic philosophers to construct an ideal world without any God in it. The principle is as old as opposition to God, though the form may be somewhat new.

The evolutionary method of interpreting the book of nature is the complement of the higher critical method of interpreting the book of Revelation (the Bible), and these two, when accepted, drive God out of His own universe and make void His method of communicating with His intelligent creatures.

The claims that a teacher cannot teach Biology without teaching evolution and the rejection of evolution is a rejection of true science and a denial of progress are all demagogue speeches and are untrue. Belief in a divine creation and faith in God for the present and for the future are in perfect accord with all that is found in the land about us, the waters beneath us and the heavens above us. In fact such belief and such faith are essentials as foundations for a safe, sound, scientific accounting for what the microscope discovers and the telescope reveals; just as they are essential in accounting for what the mind reasons and the heart feels. God and immortality, a blood atonement and spiritual regeneration are essential tenets of any rational philosophy of life.

Two Aspects of Conversion

THE congregation was singing that old revival song, "I'm glad I have salvation in my heart." Near us sat a brother who "made a stab" at singing bass; and we noticed that while others were holding on the words, "In my heart," this brother brought in as a refrain, "Not in my head." Others noticed this too and there were smiles of amusement or approval—I am not sure which they were.

But we fell to musing and although we felt sure that the brother in question intended only to emphasize the thought that the change which the Spirit of God works in the penitent believer is *more* than a mere change of mind, and that it is primarily a change of the will and of the affections, still we could not escape the conclusion that there is a possibility of one's being converted in his heart and not in his head.

Of course the conversion of the heart is the prime necessity, and is that upon which the Scriptures lay the heaviest emphasis, still one should not be indifferent to the conversion of his head.

It may be that the controversy over instantaneous and gradual conversion is based somewhat upon failure to make the distinction which we are here suggesting. For there is no doubt but that the grace of God can make the heart right in the twinkling of the eye, while the full adjustment of the mind to the will and plan of God usually requires time.

The hearts of the Sons of Zebedee had been converted, but their heads were still in error so that they sent request to be granted chief places in the kingdom for which they cherished hopes. The hearts of the members of the Apostolic company had been made right, but their heads were so unadjusted that they thought proper to call down fire upon the Samaritans who refused shelter to them and their Lord. Peter's heart had been both regenerated and sanctified, but his head was still affected by Jewish prejudices so that he needed a miracle to teach him not to call the Gentiles common and unclean. And his lesson was not all learned in a day, for even after that his dissembling was reproved by the clear headed Paul (Gal. 2:11-14). Peter's heart was as well converted as Paul's, but his head was not so fully changed and adjusted.

Heart conversion affects destiny, head conversion affects usefulness. We want to go to heaven, but we also want to serve our own day and generation, so we want to be right in our thinking and in our judgment as well as in our will and our affections.

If one's heart is truly right it is settled that he will do the will of God and treat his neighbors righteously, if he can find out how to do it. But neither regeneration nor entire sanctification makes all the adjustments that the mind requires. There is a gradual and indefinitely continued correction and adjustment needed. And it is much to our credit,

and much safer for the heart state if we are glad, willing and quick scholars in the school which is taught by God's Spirit, disciplined by His providences and in which His word is the text book.

Is It Right for the Preacher?

WE are Protestants, so of course we say that the preacher is no better than the layman, and that the same standard of righteousness and holiness is required of both. But this is really just theory. In practice we condemn the preacher for things which we allow in others, and when the preacher does something which we know is wrong, we instantly exclaim, "and he's a preacher!"

Our "Questions Answered" column receives many questions which begin with "Do you think it is right for a preacher?" and frequently the question is such that the answer could be only, "No, nor for anyone else." But at other times the question regards something that would never be called in question at all if the preacher idea were not there.

But nearly all these questions regard the relationship of the pastor and his church, and when the preachers do the asking, they generally say, "Is it right for a church?"

Now there can be no necessity of asking "Is it right for preacher or church?" to do anything in which a plain question of right and wrong is involved; for we all know that it is right for everybody to tell the truth, to stick to their contracts, to pay what they agreed to pay, to accept without complaint whatever they agreed to accept, to live clean, holy lives and to "abstain from every appearance of evil." All these things hold good whether it is a preacher, a layman or a church that is involved.

But preachers, and laymen and churches are all terms which have reference to Christ and His holy religion, and He taught a "second mile" religion, you know. If preachers and laymen and churches are Pentecostal in their piety their relationship will be on the basis of love rather than on that of law, and they will use the word "may" much more than the word "must."

The ideal way is for the preacher to be forward to do more than the church requires him to do, and for the church in turn to be solicitous to do more than the preacher expects. When justice requires it and ability permits it, the church should raise the salary over the preacher's protest, and when the ne-

cessity will permit and the ability of the church makes it desirable, the preacher could very well become a liberal donor to the expenses of the church. It is even possible for preachers and people to get so much of the grace of God in their hearts and to be so permeated with the spirit and temper of their Master that they will be always alert to outdo each other in kindness, so that each will have to keep watch over the other to keep him from being unjust to himself. Wouldn't this be a wonderful world if very many of its people were like that? And yet this is the standard of the "second mile," the "other cheek," and the "both garments" that Jesus taught.

It Is Being Done

Any man who lives a holy life every day should be licensed to shout in the meeting house any time he wants to. In like manner, anyone should be allowed to "boost" the HERALD OF HOLINESS all he wants to when he will go to work and raise 143 subscriptions in his own church, where it seems that nearly everyone takes it already, as H. B. Macrory, Pastor of First Church, Akron, Ohio, did. And there are some who think E. O. Chalfant, Superintendent of Chicago Central District is a little incautious about the high claims he makes for the paper and in the high standards he sets for its circulation, but he got out among his friends, and with the co-operation of Brother Siler, of North Carolina, a recent recruit to Nazarene ranks, secured the names of 100 families and institutions in North Carolina, and they are paying for having the HERALD OF HOLINESS sent to them for five months. All we need is just a sufficient number who will put the effort and sacrifice into the HERALD OF HOLINESS campaign that Macrory and Chalfant are putting into it, and we are getting them right along. Read District Superintendent Watson's exhortation in this issue.

A letter from Brother Siler to General Secretary E. J. Fleming states that things are developing very favorably in the matter of introducing the work of the Church of the Nazarene in the Carolinas. Brother Siler has sent one hundred new subscriptions for the HERALD OF HOLINESS in order to inform the people of that country concerning the work of our denomination.

Brother Siler says, "There is certainly a wonderful opportunity for a work of this kind in our state, and I believe the results will be pleasing, if we put on an aggressive campaign."

He wishes us to announce that Bud Robinson will be in Greensboro, North Carolina, for four nights, August 24-27.

Reading the Bible for speculative purposes, or for the purpose of preparing to argue with someone is a poor way to get the Book's spiritual and practical meaning.

Herald of Holiness

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Jesus Christ the Unapproachable

By EVANGELIST A. G. JEFFRIES

NUMBER 7

CONTINUING this week on the titles of our adorable Lord, we will write on the title of the "Chief Shepherd" (1 Peter 5:4). The word shepherd implies strength and weakness, capacity and incapacity; a protector and the protected, a leader and the led, knowledge and ignorance, an enemy and one stronger than the enemy.

Sheep are wholly incapable of self-preservation. They are timid, fearful and foolish, but are capable of a strong attachment for their protector and leader. They are simple hearted and feel perfectly secure in the field or in the fold,—just so the shepherd is with them. There is no venom nor vindictiveness in their nature. They do not seem to remember mistreatment, or hold or harbor a grudge like other animals. They have a docility of nature found in no other animal. The product of their bodies is a valuable article of commerce while their flesh cannot be excelled for food.

A "Chief Shepherd" implies an under shepherd. The Chief Shepherd is over all the sheep, the under shepherd over part of the sheep!

(1) The chief shepherd calls and appoints all the under shepherds. "No man taketh this honor unto himself." Thousands of good sheep have been destroyed by self-called, self-appointed shepherds. Hundreds of shepherds have no interest in the flock beyond the fleece. Jesus calls them hirelings. "And everyone that loveth Him that begat, loveth him that is begotten of Him" (1 John 5:1). A true under shepherd is one who has undergone the New Birth, received the witness of adoption, rejoiced in God his Savior, brought into fellowship with God and His people and been given a burden for the lost. All of this is greatly intensified when the under shepherd is entirely sanctified. A mercenary interest is abhorrent to a God appointed shepherd. The true under shepherd feels toward the flock like the Chief Shepherd feels, only in limitation. He is not capable of loving to the same degree but he will love the sheep and constantly seek their welfare.

(2) Once called, failure is impossible. The Chief Shepherd sees the end from the beginning. He knows the kind of steel in all of His, and He knows it will stand the strain. It is not necessary that a shepherd be a great preacher, a great mixer but he should be a great lover and a great feeder. I would rather gaze upon a fat flock than a well informed lean one. All of the above mentioned prerequisites can be profitably utilized if the last mentioned qualities are present. Many under shepherds become discouraged because of paucity of number addressed, and a seeming absence of appreciation. They forget that there is a seed time and a harvest. Not a seed time and a harvest *time*, but HARVEST. The labors of the under shepherd are indestructible. The results of his labors may not be seen until the grass is growing on his grave, but they will come. Geologists have a term they are pleased to call "Condensed evo-

lution." They contend that great changes may be imperceptibly forming and preparing, wholly unnoticed, and in an incredibly short time there will be an astonishing transformation and all will be changed. Oh, that discouraged pastors could see the secret, invisible plans and workings of the Chief Shepherd. They would shout themselves hoarse at the fishes enclosed. I have known discouraged pastors ready to leave the flock, when all of a sudden God would swing an evangelist their way and a glorious revival would break out, then you could not run the pastor away with a shot gun. A discouraged pastor told me that he had called me to give the thing one final trial and if no revival, he would leave, and leave for good. About eighty-five were saved, about forty were sanctified and seventy-eight joined the church. They doubled the salary of the pastor and pounded him nearly to death. They called him back and he said, Yes, before they got through with the call. "Weeping may endure for a night but joy cometh in the morning."

(3) The chief shepherd is obligated to supply the needs of the under shepherd. An angel is in as much danger of starvation as a called under shepherd on duty. "Who goeth to a warfare at any time at his own charges?" "Who planteth a vineyard and eateth not of the fruit of it? Or who feedeth a flock and drinketh not of the milk of the flock?" (1 Cor. 9:7). "Do you not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" (1 Cor. 9:13). Two things make sure; are you really saved, are you clearly called? If so, rest.

(4) The Chief Shepherd is entitled to praise and honor from the flock for their existence. It is perfectly becoming that the under shepherd should expect and demand from the flock, a commercial equivalent for labor committed and oversight exercised. This is common sense. This is God's plan. God could feed His pastors with ravens, but He does not do it. He could send them fishing and have a coin ready in the mouth of each fish taken, but He does not do it. He could keep their clothes from wearing out, as in the wilderness, but He does not do it. God has endowed nature with certain qualities, enabling it to perform functions sufficient to sustain all nature. Nature must sustain nature and do nature's duty. All physical needs can and must be met by physical laws.

Miracles would never have been heard of had not unbelief administered a stupefying, paralyzing opiate to the hearts and minds of men.

Miracles are not performed in vindication of the deity and power of God, but to awaken from unbelief. No fully awakened soul puts anything beyond the power of God to do, neither does it demand collateral evidence of God's being or doing. When God is once revealed to the soul, astonishment at the acts of God are impossible with that soul.

(5) The shepherd is a separated man and the shepherdess is a separated woman. They are called to see after sheep. Farming, merchandising, railroading, and all secular labor should be left behind forever. His theme by day, his dream by night should be, sheep! sheep!! sheep!!!

(a) Sheep do not live on jokes but grass. (b) Sheep care nothing for amusement. (c) Sheep never laugh at funny things told. (d) Sheep never seek to destroy their offspring, prenatal nor postnatal. (e) Sheep are entitled to their own fleece in winter, otherwise they would freeze. The under shepherd should not take all the sheep have, just the tithe. (f) Sheep look for a protector from the wolves; tobacco wolves, worldly wolves; theater wolves, one piece bathing suit wolves, non-tithing wolves.

(6) The credit of the shepherd is held by the sheep. Suppose the writer held 10,000 sheep on the plains of New Mexico and should go to a small town banker and ask a loan of \$5,000, giving the sheep as security for the money. The first thing the banker would say, "I will get in my car and run out and see the sheep." Suppose he should find them lean, wolf-torn, scabby and diseased, he would without another word say, "I cannot lend you on those sheep." Give me twenty-five sleek fat sheep, and God will advance me a revival anywhere between here and the gates of the pit on them.

(7) The condition of the sheep reflects for good or bad on the character of the shepherd. Lean, half starved, weak, prayerless sheep will do anything but honor the shepherd. I can tell a program-fed flock the first time I take the pulpit. I can also tell a tear fed, clover fed, corn fed, flock the hour I meet them.

The world is not saved today, largely because it has seen nothing in the so-called sheep that it wanted. (a) No man wants the chief shepherd of a tobacco chewing sheep. (b) No man wants the chief shepherd of a movie-going sheep. (c) No man wants the chief shepherd of a Sunday baseball going sheep. (d) No man wants the chief shepherd of a toddy-taking sheep. (e) No man wants the chief shepherd of a tattling sheep. So I insist that the condition of the sheep reflects for good or bad on the character of the shepherd.

Madam Rollin cried out in a French prison, "Oh liberty! liberty! how many crimes have been perpetrated in thy name." Oh Jesus how many sins are committed by thy so-called disciples. Scarcely any line of demarcation between saint and sinner. Had not the hypocrite come, Jesus would have long since come.

(8) The success of the shepherd depends upon the multiplication of the flock. Will the reader be astonished when I affirm that Jesus Christ is going into bankruptcy in the United States. Having enjoyed the best possible perspective and having had a large observation, I affirm that there are fewer Christians now in our great country than there were twenty-five years ago. Hundreds of pulpits are filled with infidels who are "bringing in damnable heresies," and denying the di-

vinity of our blessed and adorable Lord. No man but a blatant infidel will ever question the virgin-birth of our Lord. "If the foundation be destroyed what can the righteous do?" (Psalm 11:3).

If Jesus was not virgin-born then we have no redeemer. If not virgin-born then he is human and He has no power to save above any other man. If not virgin-born then the New Testament writers lied to the man. If not virgin-born, why build a church in His name? If not virgin-born then worshipping Him is apotheosis pure and simple. If not virgin-born, then the whole redemptive scheme is a "cunningly devised fable." If not virgin-born, then the Old Testament writers were an uninspired lot of liars, who offered 456 prophecies concerning this great Messiah. If not virgin-born, who and what do these unbelieving infidels worship?

Surely they would not worship a man their own equal. If Christ was just a reformer, who knows but that a greater reformer may yet appear? If so, will these infidels change their object of worship?

Thank God the stripped-back apostle to the Gentiles said, "Jesus Christ the same today, yesterday and forever." Hallelujah! I am gloriously satisfied with Him, and do not care to make a change.

Now it is these infidels in the pulpits who have decried the new birth, and as the old ones die, no new ones are born into the fold, and so, Christians, real Christians, are becoming fewer and fewer.

I write it in the fear of God, that there is no effort made under heaven in the fashionable club rooms, called churches, to get men and women saved. The ministry is largely unsaved and no stream can rise above its source. The aim and end of all gospel effort now is, to get people to join the church. The new birth or a change of moral nature is not one time thought of. Their work is in consonance with their theology. No Christ, no one to save. Consequently no necessity of being saved. No hell, then nothing to fear hereafter. Regeneration by syllogism and sanctification by logic.

Nazarene! by all that is dear to the heart of our Lord, by the sacred charge committed to us, in behalf of the never dying souls of men, insist on men and women being BORN AGAIN. See first of all that they are really saved. Make church joining a secondary matter. See that no black abortive-born sheep get into your flock. I know worldly churches of 1,500 members and not one clean new-born sheep in the flock. Jesus going into bankruptcy! Do not forget that I am on proposition 8, "The success of the shepherd depends upon the multiplication of the flock."

"When the Son of man cometh shall he find faith on the earth?" Nazarene under shepherds, die before you surrender the fort. Christ can save. Insist on it. He does give the witness to all that are pardoned—wait for it. He does give joy and gladness—let them have it. Once pardoned all the past is wiped out—tell them so. Sins once pardoned can never be repented of again—teach them this.

Let us fill our dear, clean, beautiful church

with beautiful snow white lambs, born of God, blessed of God, and claimed of God. Their beautiful faces and their unflinching loyalty to God will prove their true lambship. Let us enrich our Chief Shepherd by a constant lawful increase in His flock.

It all depends upon us. "Will ye also go away?" But sheep have diseases: (a) Sore head is common to sheep: ever have a board meeting that lasted until midnight on account of a sore headed sheep? (b) Sheep suffer much from sore tongue. Well, under shep-

herd, you have a post graduate certificate along this line. God help us to unload tongues instead of get them. (c) Sheep suffer from sore feet. Some little sister sees no harm in dancing. (e) Sheep lose wool on barbed wire fences. I have seen female sheep with nearly all the wool pulled from them. Evening dress and evening occasions demand that ladies leave their wool off. God willing I will next take up the title, "The Chief Corner Stone."

SHERMAN, TEXAS.

"Just Over the Hill"

By PROF. A. S. LONDON

I READ a book several years ago called, "Just Over the Hill." Later in life I met the author of the book, Miss Margaret Slattery. She is truly a great woman. Her life has been given in teaching teachers and parents how to deal with young life.

I sent to our Publishing House a few days ago and asked them to send me a book that would be suitable for a young girl. And in a little while the mail brought us the book, "Just Over the Hill."

I have re-read the book and find it greater than ever before. My girl of fifteen summers read it through in a few days and gave me the gist of its contents. It gripped her at first sight and I trust will influence her life as it did my own life many years ago.

The book gives the true elements of success and how to live the best life that is "Just Over the Hill." In order to have success in life, youth must find the place that God and nature have designed for each one to fill. The greatest tragedies in life are found with those who are out of the places that God and nature have called them.

In the first place if one is to succeed "Just Over the Hill" he must learn to work. The world does not give success to anyone. It must be diligently sought after and worked for. Success is gained by work; failure comes through shirking. And yet one may work, and much of his efforts be lost, because of his poor adjustment in life. It is pitiful to find square pegs in round holes, or vice versa.

A misfit in one's work brings drudgery. It is a pleasure to labor where the heart is satisfied with the consciousness that efforts are being put forth in the right place.

Ordinarily the best plan to follow in finding one's place in life is to do what the heart craves to do. God sometimes changes this law. But it is my opinion that if God calls one out of his own work to do a much higher and greater work, he will at the same time give him a love for that work.

The heart must sing while the hands work, if one is to be at his best in life. A lawyer craved to be on the farm and do his part in tilling the soil and raising good blooded stock. A music teacher longed to be where she could take her place in the home and be a domestic character. The lawyer was educated for one thing and his heart longed to do another thing. The music teacher was in a profession, but her heart was somewhere else. The wrecks in life are many. Often the cause lies in the fact that one has not found his proper place in society.

In order to succeed in the life "Just Over

the Hill" one must not be a sham. It makes but little difference how hard one works, or what place he fills in life, if hypocrisy is being practiced he is sure to fail. Shams will out. There is no way to hide one's real self long.

Proof of this fact is now being brought out along medical lines in the state of Missouri. Men have been practicing medicine on "fake" diplomas. They probably worked hard. In many instances these men were in the kind of work, that their hearts craved to do. But alas! They were acting a fraud. They are now paying the penalty behind prison bars for their sham work.

A picture framing company was given a beautiful picture to frame in mahogany wood. In looking through their stock they found that there were only three pieces of mahogany timber left. They used the three pieces of mahogany and substituted another kind of timber for the fourth piece. All went well until a specialist in wood came to see the picture. He discovered the fourth piece. The company suffered the consequences.

In the life we are now living, it is very important for the youth of our church to learn another important step in reaching success, "Just Over the Hill" and that is the lesson of working with others. We must all learn how to live with others. No man liveth unto himself. We are in a world where we must have the help of our friends if we are to succeed. The rich and poor, the educated and the uneducated must have the co-operation of others to do much in life.

I heard Miss Slattery say once that the greatest art in the world was the art of living with others. Many wrecks have come to individuals, homes, and churches because this art has not been learned.

The story is given of a crowd of youngsters riding down the hill on the sleigh. One young lad desired to steer the sled as they would go down the hill. He was told that it would not be best for him to have this place, but to get on the sleigh and enjoy the ride. The rule was for everyone to throw all his weight to the inside of the curve as the sleigh went around the corner. But one lad threw his entire strength to the outside of the curve, wrecked the sleigh and sent some of the passengers to the hospital for treatment.

It does not take brains, manhood, or religion, to put our strength to the outside of the curve and wreck the machine. It is much better for all to lean together and go around the curve successfully. Quite often we can well afford to sacrifice our opinions in order

to lean with others as we go around the corner. We do not have many things that cannot be sacrificed at least to some extent in order to carry the machine to safety.

There are so many things needed in our lives which will help us in having success "Just Over the Hill." One great asset is cheerfulness. The world has but little use for the grouch. To be cheerful under all circumstances is one of the greatest assets in the life of the youth. It is a great pleasure to meet a boy or girl who is full of cheer and sunshine. They are wanted everywhere.

The story is told of a young girl who had an invalid mother yet she was always cheerful. She worked in a telegraph office and was often heard to remark when the clouds would hang low and there seemed to be no silver lining, "Guess I had better get busy and make a lining today," and then she would be as cheerful as if all was sunshine.

Another asset in helping one "Just Over the Hill" is courtesy. One has said that it costs less and brings the greatest dividends. It shows good breeding. One may be uncouth, untidy, sloven in his dress, slouchy in appearance and get by with it, but one should not be astonished to find that his presence is not desired in many places.

Courtesy is good manners. It is politeness. It is kindness. It is being a lady or a gentleman under all circumstances. It is kind treatment to all. Which shall we meet, success or defeat, "Just Over the Hill"?

HUTCHINSON, KANSAS.

Heart Talks

By REV. C. I. SCOTT

THE SILENCE OF CHRIST

He answered her not a word (Matt. 15:23).

A WEEPING, praying, burdened mother; an afflicted daughter; a cry for help; a cry of need: but in the presence of this weeping mother, this great need, He was silent, He answered her not a word. This was the tender, compassionate, sympathizing Christ who went about relieving the distressed, ministering to the needy, and who never turned a deaf ear to a pleading soul; yet here there is no reply, no answer, not a word. How strange! How unlike Him! He has His purpose in love. One of the hardest tests of Christian faith is the silence of God. When we cry and there is no answer. When we pour out our hearts and there is no response. Oh, but to hear His voice. To have some token, some witness, some special assurance that He hears.

How many have sat in the presence of sorrow and disappointment and wept! Apparently no answer to their despairing cry. Disquieted soul, cast down spirit, hope thou in God; for thou shalt yet praise Him who is the Father of thy countenance. Happy those who rest in His eternal Word when there is no speaking voice, when there is apparently no answer to their outstretched hands. He was but preparing the heart for its answer. She was not yet ready to receive, for His answer depends not alone upon His willingness to give, but the heart condition that receives.

No doubt the tender heart of the compassionate, Christ ached and longed to give to

this mother; but He must wait till her heart can receive. And these times when He answers not a word are times of heart searching, and prayer, and deeper yielding, and examining of our motives, and purposes, and plans, and deeper dying out to selfish ambitions, and through which the heart is led to exalt Christ, and self-interest is submerged and Christ becomes all and in all.

Times when we are led to places of entire abandonment, until we learn to trust Him, even "when darkness veils his precious face, we rest on his unchanging grace," and the soul cries. "Though He slay me yet will I trust Him." Yes, if thou wilt only believe, thou shalt see.

The silence of Christ, and His refusal to grant her request, but intensified the desire in this mother's heart, and through it she pressed the closer to the heart of the Son of God, until at last she wanted Him more than she wanted the blessing, more than material things,—and then He could give.

So may it be with you, tried, tested, waiting soul, while He is silent in his love (Zeph. 3:17), do thou but draw nearer and press closer to Him. In confidence lay your burdened heart upon His bosom, and you can rest and sing with full assurance "no good thing will He withhold."

MILFORD, NEBRASKA.

"PREACH THE WORD"

By PROF. N. W. SANFORD

I AM convinced that the orthodox pulpit is fighting its insidious foes of modernism and evolution in the wrong way. No one can deny that the advocates of a "New Religion" are real foes of the cause of Jesus Christ; but we, as ministers, need wisdom from on high to help us win the fight.

To my thinking, we cannot succeed by preaching to or about these heresies; and I know of no other or better source of direction than the words of Paul, "Preach the word." I am not saying the doctrine of evolution and kindred subjects should not be confuted when it becomes necessary to do so; but I am saying our chief business is to preach the word of God forcefully and faithfully. Preach on the creation; preach on the incarnation; preach on the supernatural in the Christian religion; preach on the judgment; preach on heaven and hell until the truth of such doctrines stand out boldly in the minds of everyone you touch. Do not stop preaching long enough to listen to the voice of the faithless and the agnostic. Preach Bible truth until your congregation talks about it on the streets. Hit the salvation note so powerfully that its clearness cannot be questioned.

Jost's law, referring to the strength of associations and recall, is in place here. It is in substance as follows: "When two associations are of like strength, but of unlike age, repetition increases the strength of the older more than the younger association. When two associations are of equal strength, but unlike age, the younger fades more rapidly than does the older." For example, if the teacher teaches evolution during the week and the preacher refers to evolution on Sunday, the preacher reinforces the teaching of the teacher. It appears to me in order to comply with this order of mental life the Word of God should be preached to our young people from childhood, and then when the evolutionist begins his teaching the mind of the child will have already accepted the teachings of the Bible and the teaching of evolution will become a second suggestion. Then when the teacher approaches the subject of evolution he will make more prominent in the minds of our children the teaching of the Word of God.

In our preaching all questioning should be disregarded and God's Word should be held up as a "lamp to our feet and a light to our pathway." Forget the higher critic and his hellish doctrine and

make your hearers believe through your straightforwardness and earnestness. Give no room for doubt.

We can never succeed by hair splitting confutations. Get the people converted and sanctified and they can never become agnostics. I feel what I am saying tremendously. I have beard the lion of evolution in his den and I am convinced that the advocates of these doctrines believe just about half of their own teaching. Every man is so constituted that eternal life appeals to him. There is enough in the preached Word of God to make any man feel his need of preparation for the life which is to come. Do not oppose their teachings. Preach Jesus Christ to them. Preach! Preach!! Preach!!!

OLIVET COLLEGE, OLIVET, ILL.

Questions and Answers

Correspondents are invited to send any question they may desire to this department. But only such as we think we can answer to the profit of our readers in general will appear. When personal answers are desired, be sure to enclose postage.

Q. When Jesus comes and the saints are caught up, will the sinners be left here on earth and have a chance to be saved, and will there be three years and six months of tribulation after Christ takes the saints up?

A. When Jesus comes the saints will be translated (1 Thess. 4:16, 17), and the sinners will be left. There will also follow a period of tribulation, though it is difficult to determine from the prophecies relating to those times just how long it will last. It seems also that persons who have had no light and opportunity to be saved will have such then, but there is little to encourage the idea that any who have heard the gospel in this age and have rejected it will have opportunity to seek salvation after Jesus comes. In fact it is the Christ rejecters of the present who live on into the tribulation that will suffer the fearful judgments that are yet due to come to this old world. "Behold, now is the accepted time, today is the day of salvation."

Q. An infidel says, "You are crazy, your good old book says so." And he quotes Hosea 9:7, "The spiritual man is mad." How would you answer him?

A. Well you know under some circumstances Solomon says, "answer a fool according to his folly," and under other circumstances he says, "answer not a fool according to his folly;" so I think in this case I would have to follow the latter advice and get the skeptic to read the whole passage so that he could see that the prophet was talking of false prophets and those who were ever pretending to be under the influence of a divine afflatus, and that he had no reference to people who were spiritual in the sense that they give principal place to the things of the spirit or soul as the New Testament commands.

Q. Psalm 86:13 speaks of the lowest hell. Are there degrees in hell? Also would you interpret Matt. 11:20-24 to mean that there is a national hell?

A. Read David's prayer in Psalm 86 sympathetically, as the language of a rejoicing, redeemed soul, and you will find that the thought is that he was saved from the hell which he so fully deserved. Just as we would say that we are saved from "the depths of sin." No, I understand the passage from Matthew to refer to individuals in the nations.

Q. Was the soul of the man of God who believed the lie of his false friend and turned aside to take food in Bethel saved? Was the old prophet a true prophet or did he deceive deliberately (1 Kings 13)?

A. We do not like to conjecture concerning the salvation or damnation of a soul in the absence of a clear Biblical intimation, and when we do, we prefer to hope that mercy was extended to the soul in the hour of physical destruction for disobedience. As to the old prophet, he was doubtless, once a true prophet of the Lord, though here he seems to have deliberately deceived. However, I can scarcely think that his purpose was evil. He was affected by his idolatrous surroundings until he scrupled not to stoop to moral evil.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR JULY 26

By JARRETTE E. AYCOCK
The "I Ams" of Paul

Paul, like every true Christian was very definite in his statements. He was, or he was not. He could say, "I am what I am." No guess work. So many places in his writings we hear him saying, "I AM." And if we are fully given up to Christ we should be able to say with Paul, "I am," in all these things.

1. I am a debtor (Romans 1:14). I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise.

Before his conversion he looked on everyone as being in debt to him, but after Christ came into his life he realized his debt to the world, to everyone, regardless of rank or nationality. He had something the Romans did not have, which was a remedy for sin, and his debt was to tell them of it. Paul received this from God and anything we get from God we owe to the other fellow.

He knew of salvation, they did not have that. He knew of an establishing grace, they did not have that. It would be a crime and an awful sin if we knew of a remedy for tuberculosis and did not tell it. And it is also a crime to know of a remedy for sin and carnality and keep still about it. We are debtors to every man to tell him what Christ has done for us.

2. I am ready to go (Rom. 1:15). So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. When he realized his debt, he was ready to do his best to pay it. A soldier is one who is always ready to go where his country calls. If we are soldiers of the cross we should always be ready. When God said "Whom shall I send," Isaiah said, "Here am I Lord send me." He was ready. Paul does not boast of his ability, but says, "As much as in me is," in other words, I am ready to go and do my best. Willingness and readiness mean more to God than ability, for He can and will supply the grace and the power.

3. I am not ashamed (Romans 1:16). I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. Paul knew what he had, and knew that it was nothing to be ashamed of. The world might have said, "Paul this Jesus was just a Galilean peasant." And he would have answered, "But I am not ashamed of him." Paul, look at the ignorant fishermen who are helping to promote this gospel. Yes, but I am not ashamed of it. Paul tell us why you are not ashamed? I am not ashamed of Christ, because he was not ashamed of me. I am not ashamed of His Gospel because it is the power of God unto salvation. It is the only remedy for sin. It is the only cure for sin. It is the only cure for carnality. It is the only thing that will help men in trouble, save them from hell and take them to heaven.

4. I am crucified with Christ (Gal. 2:20). I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. The old Paul who held the clothes of the men who stoned Stephen is dead, but this is a new Paul resurrected in righteousness. He means I am dead to sin and dead to the world in that sense, but alive unto God. Paul wanted no glory for his good life, so he says, "Yet not I, but Christ liveth in me."

5. I am sure (Romans 15:29). I am sure that when I come to you, I shall come in the fullness of the blessing of the Gospel of Christ. He writes to the Roman church that he is coming, and seems to say, I don't know under what conditions I will come, it may be in health, and it may be in bodily suffering; I may come with friends or it may be with enemies, but of this I am sure, I will come with the blessing. Have we so counted the cost, so paid the price, that we can say with Paul, "Let

come what may, though we lose all else, I am determined to keep the blessing."

6. I am pure (Acts 20:26). Wherefore I take you to record this day, that I am pure from the blood of all men. Paul is closing a meeting. For weeks he has been preaching, but he is now to leave and see their faces no more. He calls them to record that he is pure from their blood; "For I have not shunned to declare unto you, all the counsel of God." We should so live, so speak and act, that we can always say to our friends and loved ones I am pure from your blood, I have done my best to win you to Jesus.

7. I am ready (1 Timothy 4:6). "For I am now ready to be offered, and the time of my departure is at hand." This is Paul's last testimony, he is about to be beheaded, the pale horse has come and he says, "I am ready." Are we ready for death? We are if we are ready to live. If we live right, death will have no sting when it comes and we too can face it with Paul and say, "I am ready."

Suggestions on How to Conduct this Service

I would suggest that the leader of the meeting give out each of the seven headings to some person with the comments printed on each, and ask them to give a short talk on their particular subject. After someone has spoken on each of the headings let the leader or someone speak on the privilege and possibility of our having an experience whereby we can be definite. We do not have to say I guess, believe or hope, but we can say I AM a Christian. I AM ready, etc.

FLORENCE, COLO.

Florence, Colo., N. Y. P. S. held their annual election of officers on Wednesday, June 24. Sister Baxter was re-elected president. Plans were laid for much new work during the coming year. An evangelistic committee was appointed by the president to find places to hold meetings, one service or revival, as the Lord wills.

We have a wonderful company of young people here who are zealous of good works for the glory of our Lord. A committee was appointed to get signs painted and erected on our local camp ground, also on the roads leading to town for the guidance of the strangers, that they might find the Lord's house. We also voted to start a paper here for the church that we might bring the gospel to more people. The first copy will be off the press very soon. The Lord is blessing wonderfully here. Pray for us that we might let Him have His way in all things. We have our hills to climb, also the clouds gather black and stormy but all things work together for good to them that love God.—Paul McGuire, Reporter.

AN ALL DAY MEETING

The Long Island section of the New York District Young People's League had an all day meeting and rally at Patchogue Church on May 30. It was a beautiful day for an outing and to take such outings with the Lord makes the day all the more beautiful. Patchogue being a distance out on the Island, made the trip for most of the churches represented one of between forty and sixty miles. A large truck was secured and several private cars were in use. The morning service consisted of song, prayer, and a "How-do-you-do?" song in which everyone shook hands with everyone else and everybody felt as if they were spoken to. The pastor, Rev. H. S. Hurd, made us feel welcome with a short talk and District Superintendent Jernigan inspired us with his enthusiasm and vision for Young People's work. Brother Chas. F. Bingle our District President is the entire length of him, (six feet and some more) full of fire and faith for the spread of the gospel among Young People. His spirit and words made us all glad we were in the fight. After

the morning service the Patchogue Church did themselves full credit by keeping their promise and serving us a shore dinner. "It shore was good" was the sentiment of all. The afternoon and evening services are impossible of description in that a record can only be accurately made in heaven. Rev. Theo. Elsner was the preacher of the day. The most that can be said of Brother Elsner is that he is God's man. The messages he brought were from God and freighted with power and blessing. The afternoon service ended in a great season of prayer around the altar that God owned and blessed. At night Brother Elsner preached on "Pure Religion." After he was through preaching almost everyone knew whether he had it or not. Several seekers were at the altar and almost all seemed to get good victory before they left. May God give us more days like this. Upstate conventions and rallies are being planned for later in the summer. We are expecting God to work among our young people as He has never done before. We have a great God and He will do great things for us if we only let Him.—H. P. Jett, Reporter.

THE IMPORTANCE OF SELF-RESPECT

By H. O. FANNING

"A good name is rather to be chosen than great riches" (Prov. 22:1).

SELF-RESPECT is born of an adequate conception of what God designed men and women to become, and a conviction that through the efficacy of the atoning, cleansing blood of Jesus Christ, and the regenerating, sanctifying, transforming power of the Spirit of God, such manhood and womanhood is attainable. By the grace of God, the self-respecting purpose to be conformed to the divine ideal. Self-respect includes, self-knowledge, self-control, self-denial, self-discipline, self-reliance, self-sacrifice, unbiased self-judgment, and those heroic virtues that enter into the Scriptural ideal of full orb'd manhood and womanhood. Self-respect tends to courage and steadfastness. "The wicked flee when no man pursueth: but the righteous are bold as a lion."

Self-respect is the opposite of pride. Pride is the desire to be thought better of by others than we deserve. Self-respect is an honest purpose to be thought well of by God, and a sincere desire to be able to bear rigid self-examination without shame. Self-respect should be cultivated. Pride should be destroyed. No man has a right to claim the respect of others who cannot first respect himself. To have true self-respect, one must develop a character worthy of respect. The man who is dishonest, untruthful, unchaste, hypocritical, mean, lazy, or self-conceited, cannot respect himself; neither should he expect others to respect him.

Self-respect is a safeguard to virtue. In the hour of temptation, the self-respecting person will cry out with Joseph, "How can I do this great wickedness, and sin against God?" It is not until self-respect is lost that virtue is tampered with, or vice welcomed. The self-respecting person refuses to sin. He cries with Nehemiah of old, "Should such a man as I flee? and who is there, that, being as I, would go into the temple to save his life: I will not go in." When importuned to do wrong on the plea that no one will ever know it, the self-respecting person answers, "I shall know it myself. Am I so base and mean that I care less for my own respect than I care for the respect of others?" The man who sins has not only lost his sense of self-respect and self-reverence, but he has lost his sense of God, and of reverence for Him. He who has lost these things is fallen indeed.

Self-respect involves a right attitude toward the various relationships of life; it tends to rightly relate us to all the avenues of life, and to all of its privileges and responsibilities. Humanly speaking, nothing can be more valuable to the person who would develop true manliness or womanliness. Christlikeness is impossible without it. The self-respecting person exercises himself "to have always a conscience void of offence toward God, and toward man." "Beloved, if our hearts condemn us not, then have we confidence toward God."

"DRUMHELLER, ALBERTA, CANADA.

The preacher who says the world is getting better and better, usually is very careful to avoid crime statistics.

News and Notes from Washington-Philadelphia District

Compiled by W. D. SHELOR

There are just a few more weeks until our District Campmeeting at Leslie, Md. There seems to be an unusual interest among our people in this year's camp. Many are talking and praying campmeeting and we are expecting the largest attendance ever, and the greatest meeting. The Tabernacle is to be re-roofed and other improvements made for the comfort of the campers. Mrs. Schools, our good Dutch cook from Pennsylvania, is to have charge of the kitchen and dining room again this year which means a plenty of good wholesome food for the body, and Dr. C. E. Hardy of Nashville, Tenn., and Evangelist J. B. McBride and wife of California will be on hand to look after your "soul food." This is the "last call" for Leslie Camp, August 14-23. Rev. J. N. Nielson, 173 McKinley St., Bristol, Pa., is manager. Write to him about your tent, meals, etc.

BRISTOL, PA.

We opened up here in a Home Mission campaign in May. Bristol is about twenty miles above Philadelphia and is a thriving manufacturing town of about twelve thousand people. We have been somewhat hindered because of weather conditions, nevertheless, our congregations have been fair and prospects are encouraging for something permanent here. We did not have a soul in town to back us, and our only hope was that God would send the people out. In most places through this section of Pennsylvania it is difficult to get a crowd, but quite a number of good people are coming and we feel that we are making progress. A number of good holiness people are coming and standing behind the meeting. There have been some results at the altar and we are trusting and believing for greater things.—J. N. Nielson.

WASHINGTON, D. C., SECOND CHURCH.

Our Y. P. S. can report only victory. Our Sunday evening offering of \$50.59 on June 7th, was turned over to our Budget. This church is over six months ahead with the budget for this year and the Young People have paid almost the entire amount. By the help of the Lord we expect to pay our church's budget this year. It has never been fully paid other years, but the Y. P. S. has faith that it will this year. We have received Hudegins Wheeler from Washington First Church and Victor Dickey from Park Lane Church and both of them are faithful and a great help to our Society in the District Contest, which we expect to win this year. In the Stamp Contest for Missions, we have moved up into second place, passing Hecla, S. D., this month and leaving Hooker, Okla., the only Society between us and victory.—Everett Donald McCowan.

LAUREL, DEL.

Laurel church is still alive and having splendid meetings. Strangers are coming to our services and some have sought the Lord at the altar. The spirit of our meetings is good. After a long search we found a nice lot on which to build a church. We secured a right by first payment and are now ready for second payment. Will be ready to begin the building in September. It will be of cement blocks and 30x40 feet. All that cannot give five dollars toward the new church please pray that the other fellow will.—J. R. Buckmaster, Pastor.

DARBY, PA.

We began revival services with Rev. and Mrs. J. B. McBride and a splendid spirit prevails. Conviction is settling down on the unsaved, the saints are carrying an intense burden, so we are believing God for a gracious and fruitful meeting. Many folks are coming to the services in spite of the hot weather. This will be the last revival held in our present church as we expect to have our new and larger building at corner of Parker and Staley Avenues completed in the early fall. We ask the prayers of the HERALD of HOLINESS family for an outpouring upon us before we move upon the hill.—C. W. Nielson, Pastor.

LEHIGHTON, PA.

The faithful few Nazarenes of Lehighton are undertaking for the Lord in erecting a tent for the purpose of getting souls saved and sanctified. At the first service last Sunday afternoon about thirty people attended and the Lord gave us much encouragement by pouring out His Spirit. Rev. W. D. Shelor, pastor at Lansdale, gave us a gracious message on Tuesday evening. Rev. W. L. Kettner, Evangelical pastor, came in with his prayermeeting class on Wednesday evening, he preaching the sermon of the evening. Rev. J. T. Maybury, our District Superintendent, will be with us three or four nights next week, and Brother Shelor will return for two nights. We are praying for a great sweep of victory just ahead. Amen!—E. C. Krapf, Pastor.

LANSDALE, PA.

We are constantly seeking higher grounds. Thank God! our seeking is not in vain. We are realizing a steady and constant growth in all departments of the work. The future prospect is good and we have much to praise God for in the present. This is my fourth summer here and we are having the largest attendance both morning and evenings on Sundays of any yet. In fact, there is very little difference between summer and winter crowds. We believe this is a hopeful sign. We put lots of emphasis upon evangelists and special meetings, and rightly so, yet it is the condition that prevails between revivals that concerns us most. To keep the people coming and interested and a revival spirit upon us all the time is our aim. We are back of the HERALD of HOLINESS campaign and all the interests of our Zion. We like the Budget and find little trouble to pay it.—W. D. Shelor, Pastor.

WASHINGTON, D. C., FIRST CHURCH.

It is refreshing to see the steady increase of interest, in every department of the church. Our pastor is helping us to bear every burden and is seeking to keep each member especially busy. The spirit of prayer is coming upon us and our congregations are increasing despite the hot months. Many new faces in the congregation encourages us to make greater efforts to reach men for God. Our pastor has received some splendid people into the church and a goodly number are looking our way. Our treasurer's books show splendid progress along all financial lines. We are carrying a heavy financial indebtedness, but with the constant encouragement from our pastor to believe God in hard places, and with the hearty co-operation of our loyal members together with the many friends with which we are being blessed, we take courage and join in the song, and heartedly say, "At the front of the battle you will find us"—T. M. McClung, Secretary.

SUNDAY SCHOOL, First Church, Washington, D. C.

We thought possibly the people at large would like to know what the Sunday school of the First Church of the Nazarene of Washington, D. C. is doing. We can truly say that the blessing of the Lord is upon us and that the interest, membership and spirituality are on the increase. This not so much because of any one individual but because as in Nehemiah's time, "the people have a mind to work." There are thousands of children running around on the streets who never darken a church door, and our people are beginning to realize that if we want to build up our work we must go after them. We had our Children's Day Exercises on the second Sunday of June. Every class in the school was represented in some form or other. The peak of attendance was reached on that day, the Secretary's report showing an attendance of 163 with an offering for Foreign Missions amounting to \$54.82. We covet the prayers of God's children that He may help us build a work here that will glorify His name.—Clark M. Floor, Superintendent.

FIRST CHURCH, Washington, D. C., N. Y. P. S.

The motto of our N. Y. P. S. is "See only Victory." We are preaching, teaching, praying for and

living with the grace of God up to our motto. Every member of our society, prays and sings and testifies to victory. One of the greatest factors of our society is that every member is a working member. This fact has enlarged our vision, and we are entering into larger, and richer fields of service for our Master. We vary our program each meeting trying to make them helpful as well as interesting and always keeping in mind the fundamental purpose of our society—the saving and sanctifying of our young people. Some time ago a very inspiring meeting was held. The subject was, "What the N. Y. P. S. Means to Me." It was open to general discussion and nearly everyone expressed in one way or another that the society had been the means of promoting spiritual growth in their lives. Our young people take an active part in the park meetings, and all the regular church work including the church's regular weekly prayermeetings. Under the leadership of the Misses Christine Williams and Ruth Floor we have a Junior League which meets every Sunday at 4 p. m. The membership of same has been doubled in the last six months, which shows the interest and love that are being aroused in the lives of these children. They sing so beautifully together they would melt the heart of a stone almost. We as a society have caught the missionary spirit. Oh how our hearts are burdened for the needs of the foreign and home missions. Two members of our society are trained and ready to go to the foreign field and several others have had the call and are preparing. We pledged ourselves as a society separate from our individual pledges to raise \$150.00 for foreign missions this year. Over half has already been raised and we also support an orphan boy. Tuesday evening of each week we have held regular young people's cottage prayermeetings almost ever since our society has been organized. We have seen some wonderful work of old-time salvation wrought at these meetings. There is a most hearty sympathy and enthusiastic co-operation between us and our pastor.—Warren J. Comstock, President.

SUPERINTENDENT'S NOTES.

Since our last report we have visited a number of churches and all are prospering through grace divine.

We have secured a fine lot at Harrisburg, Pa., and will begin a summer's campaign there under a tent July 9. We have three Nazarenes already who will join the church we hope to organize among them. Rev. Booth Clifton will be our pastor there, we anticipate.

From Harrisburg we went on to Bloomsburg and conducted communion service there, also assisted Pastor Parker in a tent meeting at Millinville. We also assisted Pastor J. M. Price in a communion service at Berwick, Pa. I consider we have an unusually good opening here in a splendid church building which is being bought and paid for in yearly installments. Bloomsburg Church made the first payment and the District will make the next after which we expect the local church will be strong enough to carry the balance without help.

Stopping at Lehighton we met with Pastor Krapf in a meeting of encouragement and arranged for a tent meeting now going on at this place.

At Trenton, N. J., we presided at a business meeting at which the Pastor W. G. Prouse tendered his resignation which after a rising vote of thanks for his years of service was accepted and Rev. J. N. Nielson our former District Superintendent was called to the pastorate to begin his labors July 5. Brother Prouse will move to Freehold, N. J., and continue in the Lord's work as the way may open possibly opening a Nazarene church there as we already have some prospective members in the town.

Our visit to Washington, D. C. revealed to us that Pastor Cooper is working faithfully and God is rewarding his efforts with fruit. We were most cordially received and enjoyed preaching to an interested and interesting congregation.

The church building in which our Nazarene con-

The Sunday School Lesson, July 26

By M. EMILY ELLYSON

LESSON SUBJECT: The Council at Jerusalem.

LESSON TEXT: Acts 15:1-11.

GOLDEN TEXT: *But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they* (Acts 15:11).

IN this lesson we have glimpses of the relationship existing between the Jerusalem church which was the mother church and all the other churches. The church at Jerusalem naturally felt that they had a responsibility concerning the propagation of the gospel and the preservation of the purity of all its doctrines. The other churches recognized this attitude of the mother church, and gladly conceded to her this right without any thought that she was meddling, and really desired that she send out representatives to visit the various churches. But one mistaken idea of the leaders at Jerusalem is clear, namely, the inclination to look upon Christianity as being attached to Judaism instead of it being a fulfillment of it. Jesus had said that He "came not to destroy the law but to fulfill it" and this they remembered when confronted with such questions as we have in the lesson before us. It is not hard for us to understand why they believed that all Christians should keep all the law of Moses, including the rite of circumcision, for they had not felt the liberalizing influence of living among Gentile people. They were much perplexed because of the growing tendency in certain localities, especially in the church at Antioch, to welcome into full fellowship those Gentiles who, though giving evidence of conversion, yet had not observed this—to them—most sacred rite.

While the Jerusalem church was wondering over this condition, Paul and Barnabas were pushing on with great zeal into the frontiers of Asia Minor, gaining converts to the faith, and organizing them into churches, allowing them all the rights and privileges of full-fledged Christian churches, with their ordained elders, and no enforcement of circumcision or consultation with the mother church. The reason for this is found in the fact that they were too busy saving souls and fulfilling the ministry that Paul had received directly from the Lord Jesus at Damascus.

It is not at all surprising that when Paul and Barnabas returned from their missionary tour to Antioch, they found certain men representing the mother church, teaching the young converts that there was no salvation for them unless they kept the law after the manner of Moses. At once this question which for some time had been a threatening one, came to an issue. The fact that these men came from Judea would give them prestige, and cause the members of the church at Antioch to become confused, for they were but babes in Christ. Have we not observed incidents of this kind many times? There seems to be a proneness in us to make our own opinions and practice, a rule and law to everybody else, so we judge all about us by our standard, and conclude that because we do well, all do wrong who do not just as we do.

If ever there was a heavenly atmosphere in a church it surely would be found in the church at Antioch at this time, when there were so many excellent ministers there, and among them the great and blessed apostle to the Gentiles, and all of these seeking to build up the church in her most holy faith. But with the coming of these "certain men" their peace became destroyed and differences began to arise among them. We observe here the importance of even those who are well taught, being on their guard lest they

become deluded by the teachings of those who would make a nonessential rite or opinion a fundamental truth or basic principle essential to salvation.

There is also a note of warning sounded here to preachers and teachers of this day and time. These Jews tell their brethren that except they be of their church, and come into their communion and conform to the ceremonies of their worship, though they may otherwise be good men and believers in Christ, yet they cannot be saved ones, for none are saved except those within their pale. We ought to know ourselves well warranted by the word of God before we say "except you do so and so, you cannot be saved or sanctified." They had been told if they believed in Jesus Christ they should be saved and now to be told that this was not enough to save them, that they must keep all the law of Moses, would discourage them at the outset and be a stumbling block in their progress. Bigotry has ever been the enemy to spiritual progress. Creeds and parties may be all right as mere unifying mediums, a sort of basis of union, but when one becomes blindly devoted to a particular creed or party, principle will be sacrificed to excessive zeal, and that means death to spiritual advancement.

Paul and Barnabas could not stand by and see magnificent work torn into shreds by dissension and strife, so after much discussion and there seemed no chance for agreement for neither side would yield an iota they determined to meet in council at Jerusalem for a settlement of this the greatest question the church has ever been called upon to settle. At this council the chief spokesman for the apostles and exponent of the position taken by them is that grand old leader and warrior Peter. His experience that he had with Cornelius at Caesarea had fitted him for this crisis in church history and he who had once been such a strong defender of Judaism now makes his first address in opposition to the defenders of legalism. He sharply reproves those teachers and tells them they tempt God by their desires. They tempted God by calling in question that which He had already settled. They also further tempted Him by saying that people could not be saved except by such terms as they laid down which God never appointed, as if God must needs come to their measures. Then again they tempted God because they went about seeking to enslave those whom He had made free. God had honored these apostles whom the Jewish teachers condemned. What need had they of any other advocate when God Himself pleaded their cause and gave full proof of His favor by the operations of the Spirit among a benighted people?

Thus we see how serious church differences were settled and a bad division in the church averted. There is a peaceable way to settle all church difficulties and that way is always best. If the Holy Spirit has His way He will lead along the line of liberty and freedom and it is His delight to bring the church on to increased usefulness in holy service for lost humanity and the deepening of God's dear family in His grace and power.

In closing we quote from G. W. Griffith, "Looking at the large place filled by the Spirit, and the emphasis laid upon His work in the utterances of our Lord, and in the early history of the church, it is somewhat surprising that so little stress is laid upon His ministry in these days. May not much of our weakness and many of our failures be attributed to our ingenious efforts to find substitutes for His personal agency."

pulpit on Sundays as a temporary arrangement.

Richmond, Va., under the leadership of the indefatigable A. L. Ford is still having a revival under canvas which will continue under different evangelists until cold weather when they anticipate moving into their own church building. We preached four nights for them and saw fruit from our ministry.

This week we are helping Pastor Sweeney in a revival at Capitol Heights. Baltimore closed a month's campaign under a large tent June 28. The evangelist was E. A. Lewis of Chicago. The attendance was large with numerous seekers.

J. T. MAYBURY, District Superintendent.

THE HERALD OF HOLINESS AS A MISSIONARY

I believe there are a million people in the United States who are Nazarenes if they could find it out. I mean by that that there are a million people whose hearts are hungry for the very experience for which the Church of the Nazarene is earnestly contending, and who desire a Church that stands as a whole for that doctrine, life and experience.

Of course we could hardly expect people of other churches to help them find it out, nor can we hope to put at once a preacher in every home and community to tell them what it is, but if every Nazarene would get under the burden, we could put the HERALD OF HOLINESS in a hundred thousand homes this year, and as a quiet Missionary, it will tell each week what the Church of the Nazarene is. It is a common thing to hear someone say, "Why this is what I have believed for a long time, but I did not know there was such a Church." Brethren I don't think that I am churchy in the sense of narrowness; nor do I believe at all in proselyting, but I do believe in telling the world what the church is, and then let people decide for themselves.

The campaign now being put on by our Circulation Manager, and the Publishers is most timely; and I for one, am ready to toil and sacrifice to make it go; not simply for the sake of having a large circulation in order to make the enterprise pay, nor for the good alone of the Church of the Nazarene, but for the good of my fellow man and to awaken a lost world. Say brethren; let's rush up all together and put it over. Every time you secure a new subscriber for the HERALD OF HOLINESS, you are sending out another preacher, and one that will fill every appointment in spite of all the scorn and persecution you can heap upon him, and he will not compromise when he gets there, he will hammer the truth into everyone whose attention he can get. God help us push it to 100,000.

R. H. M. WATSON,

District Superintendent Mississippi District.

MISSOURI DISTRICT

The work on the Missouri District is moving along nicely in most parts. Some gracious revivals have been, and are being held since we last reported, and there have been numbers of souls in the fountain as a result. Rev. T. W. Barnett and Rev. A. L. Roach held a very successful meeting at Greenville, a county seat town, and we had hoped to organize, but thought it wiser to take the members into the church at Lodi, as it was not far from that place, and we took in eleven good members. We trust that it will be only a short time until a new church organization may be effected at Greenville. Brother Fetterhoff had a good meeting at Esther with the Edwards Party as workers, when fifty souls found God, and the work was greatly blessed. Rev. F. W. Cox of Lisbon, Ohio held a good meeting for the church at Caruthersville, where Brother McAnally is the pastor. Brother Cox is a good preacher, and proved to be successful at that place. The Edwards Party held a very successful meeting at Kennett, Mo., a county seat city in the extreme southeast part of the state, a beautiful place, where a Nazarene church is wanted and very badly needed. The party was assisted by Rev. John Duncan and wife, the pastors at Bernie. Great crowds attended this meeting, and all classes of men and women found God. We did not organize a church then, but organized a holiness band, until a few weeks later, when we expect to go back and hold another campaign, and then organize a good church. We have eighteen members of the band, and thirty dollars pledged to be paid monthly for the support of this work, and we have a lovely church ready for good meeting, for Rev. C. I. Deboard in St. Louis, and are now engaged in a meeting at the Lighthouse Mission, in St. Louis. Rev. J. E. Linza had a good meeting, with Rev. C. C. Rinebarger as evangelist, and the meeting is still in progress. The Flower Memorial Church in St. Louis, is beginning a revival tonight, conducted by the pastor, and his young people, who are on fire for God, and know how to push the battle. Rev. and Mrs. A. L. Roach, have just closed a good meeting near Doniphan, Mo., and are beginning this week at Lodi. Rev. W. M. Seal, and Rev. C. S. Hendley held a good meeting at Annapolis, Mo.; and organized a church there with nineteen charter members. Brother Hendley has been preaching at that place, once each month

gregation worships at Park Lane, Va., is now held by certain "Union Trustees." At our meeting there we were assured by the pastor and trustees that they were taking the necessary steps as fast as possible to secure this valuable property and have it deeded to the Church of the Nazarene. This church conducts a campmeeting of importance and the date this year is July 31 to Aug. 9.

We spent two delightful days at Norfolk, our former pastorate, and enjoyed the fellowship of the saints and also preaching the gospel and seeing four seekers at the altar on Sunday night. Rev. L. B. Williams of Washington, D. C. is supplying the

since, and will continue as their pastor until the Assembly. Annapolis, was nearly wiped out by the cyclone, but a fine tabernacle has been erected for worship. Rev. B. L. Patterson, pastor of our Euclid Ave. Church in St. Louis, will begin a tent meeting in the city before long. Rev. C. F. Transue will begin a tent meeting in St. Louis, next week, with Rev. A. L. Roach and wife as workers. The Lord is blessing and the Holy Ghost is abiding. Our Assembly meets at Piedmont, Sept. 2-6.

E. C. DEES, District Superintendent.

NEBRASKA DISTRICT ASSEMBLY

The thirteenth Annual Assembly of the Nebraska District was held at Grand Island, June 17-21, with General Superintendent Williams presiding. The good people of Grand Island left no stones unturned in making the Assembly a success. We were royally entertained. In many respects the Assembly just closed was the best yet. If success depends on a great many new churches being organized, we could not boast of any great success. Yet there were three organizations added this year; and if success depends on a large addition numerically we cannot boast. But we can boast of having made some real progress along the line of finances, having given \$51 per capita. Every department of the work was well taken care of. The W. F. M. S. met the day before the Assembly opened and elected the officers for the coming year. They are encouraged to undertake to do more this coming year.

Rev. O. P. Deale from China was with us a few days and brought us a message on the conditions in China. The need of funds in the Missionary Department was presented by Dr. Williams and \$370 was raised in just a few moments. Dr. London was with us for a part of the Assembly and spoke to the Assembly one night of the prospects of the new building project at Hutchinson. He also brought a timely message to the young people Sunday evening.

As to the business sessions, there was not a hitch from the time the gavel fell till the benediction was pronounced. To say that Dr. Williams is a General is putting it as mild as words can express it. He has all the good qualities of a good man and this combination has deepened our love and respect for him. The method in which he handled the business of the Assembly proves again his ability. He occasionally digressed from the business affairs long enough to give us some practical exhortations which were well received.

A number of books were sold and the HERALD was presented and a number of subscriptions taken.

There were a number of changes in pastoral arrangements; we lost two valuable men in losing V. P. Drake and Ernest Eckels. But to offset this we have been fortunate in getting more men to strengthen our ranks and practically every church has a capable man on the job and matters well in hand.

Two of our young men were ordained and one young lady consecrated.

H. M. Chambers has endeared himself to the District as manifested when the vote was cast; he was elected on the first ballot. He has the burden for the District and no doubt will be able to report advances along all lines. An effort to buy a tent has been made and we are expecting to reach into new territory and build churches.

Sunday morning Dr. Williams brought an inspiring message on "Receiving power, the Holy Ghost coming upon you." The house was packed and a number were at the altar. August Nilson preached at the closing service and God's power was manifested.

The people returned to their various fields with vision broadened, faith increased and their determination more deeply settled. If our vision materializes, and we hope it does, much people will be added to the church this coming year.

R. L. Major, Reporter.

THE JAMESTOWN, NORTH DAKOTA CAMPMEETING

The annual campmeeting, at the now historic Jamestown, Camp Grounds, was an unusually fine one. The workers this year, were Rev. C. W. Ruth, the veteran evangelist, Rev. Joseph Owen, President of John Fletcher College, Miss Stella McNutt, an extra fine worker among the children and young people, and Kenneth and Eunice Wells, among the very best holiness song leaders in the land. Brother Ruth

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at the close of our visit to Ottumwa. Well, on Friday morning of May 22, we were up and off for Owasa, by the way of Iowa Falls. This trip took us up through a fine farming country and in the afternoon we reached Iowa Falls and were met by our good pastor at Marshalltown, Brother Mossman. He was visiting the Owasa community, and he was pastor there for some time. He had come up to enjoy the meeting with us and he drove us six miles into a lovely country to the home of Brother Cronk. We had only a small crowd at Owasa as we have only a few members there. We had a nice stay over night and they drove us to Iowa Falls on Saturday morning, May 23.

Now we are headed for Fort Dodge. Here we have a fine new work. Sister Florence Somerville is our fine pastor here and she has just about worked a miracle here. Twelve months ago she started a work there with only three Nazarenes and now she has between fifty and sixty fine people and a good church. Now, reader, if you don't think that is doing the thing what would you call a great success? We had three very fine services there Saturday night, Sunday morning and afternoon. After the afternoon service two car loads of us pulled out to make a forty mile run to Algona for the night service. In this party were J. Warren Lowman and wife on the way to Algona to start a meeting, and our District Superintendent, Brother Kinzie and T. W. Willingham and Brother Somerville and the old soldier of the cross. We had one fine trip, got off the road and traveled twelve miles in the wrong direction, but we reached Algona in time for a fine service. We have a fine young pastor, the Rev. R. R. Wiggins. At the close of the service we drove up into the city and got supper at ten o'clock, then we turned our faces toward Fort Dodge, where we arrived at one o'clock on Monday morning, as tired as fox hounds and as happy as bees in the clover.

After a few hours sleep we are up early Monday morning and Brother T. W. Willingham took the train for Muscatine, Iowa, where we were to close up the state campaign on Monday night of May 25. Brother Kinzie and I got in his nice car and left Fort Dodge at seven a. m.

for Muscatine some 279 miles. We drove into Marshalltown at noon and took dinner with Brother and Sister Mossman, our good pastors. My, but this Nazarene crowd are simply the salt of the earth, and sacks of salt for the hungry sheep to lick at. A fine dinner was served and we are now off to drive at thirty miles per hour. We drove into Cedar Rapids by three o'clock and picked up our beloved pastor, Brother E. R. Borton, and pulled on to Muscatine and drove in for supper. Our pastor there, the Rev. Alfred Christensen, had everything in fine shape and he had a great crowd and a most beautiful service. Now after the service Brother Willingham starts for Olivet and the rest of us get a fine night's rest.

At an early hour on Tuesday morning of May 26 we are up and off for the Olivet Camp. We had between three and four hundred miles ahead of us, but at seven we were headed for Olivet and if ever four preachers had a good time it was us, Brother Kinzie and Brother Borton and Brother Christensen and Dr. Bud Robinson. My, that trip will never be forgotten. We crossed the great old Mississippi river and we are now in Illinois and doing our best to reach Olivet by time for service that night, but we failed to make it. Some five miles above Bloomington we burned out one of the bearings and pulled up to a garage and two young men went to work, pulled the motor to pieces and put in a new piece. At six o'clock we were off again and at nine we pulled into Champaign and ate supper. We were as hungry as wolves, I think, but after a fine supper was served we are leaving again for Olivet, but instead of our reaching there for the night's service we pulled in at one o'clock in the night, but were soon well housed. On Wednesday morning we were up and at the battle, which lasted until Sunday night, May 31.

Well, after all that is done and said the dear old Nazarene boys are the finest crowd on the face of the earth. Just think of 2,200 preachers and not one of them using tobacco in any form or belonging to a lodge and not one of them coming from the Ape family.

In heaps of love,
UNCLE BUDDIE.

was at his best, and fairly captured the campers. Dr. Owen was eloquent, scholarly, and effective. There were no barren services, and the attendance increased a great deal, toward the middle and end. The morning prayermeeting at 6:30, was one of the best attended on the grounds. The number attending slowly rose from forty to sixty, then to over a hundred, to one hundred and seventy, and then the last Sunday, to over three hundred. Dr. J. G. Morrison president of the camp, had personal charge of the morning prayermeetings, and was ably seconded by a host of preachers of several denominations. The camp was financed, and provision made to add to the equipment, and build some workers' cottages. Brother C. W. Ruth took charge of the missionary offering for the National Holiness Association field on China, and raised in cash and pledges, over \$1,800. The number of seekers at the altar was roughly estimated at three hundred without counting anyone twice. There were twenty denominations represented, and few could tell the difference between them. Dr. S. A. Danford, from Oregon, was present. He was the founder of the camp, and comes every year to see it advance. Plans for an even greater camp for next year are under headway by the management, and an unusual effort will be made to make the Jamestown Camp Grounds a great center for the spread of Scriptural Holiness.—Reporter.

MONTANA DISTRICT ASSEMBLY

The Montana District Assembly was held at Billings, Montana, June 24th to 28th. The District is small in membership, and the matter of uniting with the North Dakota-Minnesota District contemplated, but after carefully considering the entire matter, the vote of the Assembly was to the effect that we continue a separate District and this writer was elected District Superintendent. The Assembly was pervaded throughout by a de-

lightful spirit of harmony. The attendance was not large, but more than double the number of any former Assembly.

The business was promptly, but very carefully attended to under the wise direction of General Superintendent Williams, giving considerable time for the consideration of important spiritual matters.

The evenings were given over to the evangelistic services, so efficiently conducted by Dr. Williams, with the exception of Friday evening when we had a very fine Missionary program given by Brother and Sister Tracy and Brother and Sister Kichn and their families.

We Montana Nazarenes are a small crowd so far as numbers are concerned, but we have a great territory and a great God that calls to the harvest.

W. G. BENNETT, Reporter.

MISSISSIPPI DISTRICT

The work in Mississippi is progressing nicely. Brother Milligan is holding tent meeting in Laurel, with Brother U. T. Hollenback as evangelist. Brother Coleman will begin a meeting tomorrow in Gulfport, with Brother Vallery and a corps of workers from Memphis. Brother Bustian is in meeting at Gum Springs this week. Brother M. E. Redford, the young pastor in Hattiesburg, is arranging to begin a meeting as soon as he can have a tent.

Since writing I have held a meeting in Oakvale, where the Methodist people tendered their church for the meeting. Interest increased from the beginning, and continued through the nine days. The altar was crowded the last night, and we left many hungry hearts, while a number were blessed. We have never met a more kind and congenial people than we found in Oakvale, and we shall not forget their kindness. We are now in a tent meeting in Houston, have held only two services. We had eighteen people out in the first service, about thirty-

five came out for the second service. At this rate of increase we will soon have a congregation.

Houston is a nice little town of more than two thousand people. At one time there was a good Nazarene Church here but it is gone, and the enemy is laughing. The pastor tells us there are still some nineteen members here, only two of whom reside in town, and others seem to be too far away to attend.

Well long ago, a prophet saw the Church defeated and fleeing from her triumphant foe, but as she fled, she looked back and cried to her pursuing enemy, "Rejoice not against me, Oh mine enemy; though I fall, I shall rise again." Someone has said "Truth crushed to the Earth shall rise again."

We are believing that the church in Houston, Miss., shall rise again, and shine brighter than she ever has. Brethren pray for us.

R. H. M. Watson, District Superintendent.

CENTRAL NAZARENE ACADEMY

You may think that Central Nazarene Academy has become a mere clause in the annals of history of Christian Education but it was not God's plan to have His people to spend hard-earned money to establish an institution to His glory, allow it to prosper, and then wane into insignificance. Never! I would not like to be the person or persons responsible for it not operating as it was originally designed to.

God has wonderfully blessed the school this year materially, and spiritually. He has helped us to pay off \$2,000 old indebtedness, and buy new equipment for the Commercial Department Science Laboratory, Study Hall and Library. He has given us a larger student body of more spiritual young people than the year before. He has helped us to make long strides in raising our literary standards, but best of all He has put His mark of approval—Spiritual Victory and Success—on the work, demonstrated by the harmony and union of the faculty, students, and patrons which is very essential to the success of an institution like this. All glory to Him for it all.

With Rev. W. H. Phillips as president, reinforced by a strong, sanctified, sacrificing faculty we are sure of victory during 1925-26 through faith in an Almighty God. President Phillips is now on the Hamlin District in the interest of the Academy. He will continue in this work during the summer. Our financial obligations are lighter, our prospects for next year are brighter, and our faith is stronger so we are looking forward to a greater school opening September 14th, than before.

This year closed with some of the most unusual Commencements ever held here. Programs first and then revival services covered more than ten days. The programs were a credit to the teachers, students and school. The services were a credit to Dr. Chas. Babcock, an honor to God and a blessing to the people. Dr. Babcock delivered the Baccalaureate Sermon to a full Auditorium. He brought a powerful, impressive message on "Paul's Graduation" from the trials and tribulations of this world which was consummated by his execution at Rome, his diploma being that which we look for, hope for, pray for, live for—eternal life, eternal joy.

Do not forget the campmeeting of the Hamlin District at Hamlin, Texas, July 16-26. Dr. John Matthews will bring God's messages to the people. Come, pray, work, and get blessed. Amen.

J. C. HORGER, Business Manager.

REVIVAL AND CHURCH NEWS

PASTORS M. T. AND LIDA BRANDYBERRY, Ironton, Ohio.—"Sunday eve, June 28, we closed a very successful tent campaign, with Oscar Hudson as evangelist, and Dwight Peffley, song leader. There were seekers at the altar in the first service and all through the meeting there was scarcely a barren altar service, closing Sunday evening with ten definitely seeking the Lord. Our attendance was unusually good, our tent being entirely too small to accommodate the crowds. The tent seated more than four hundred people and it was estimated that there were as many on the outside sitting in automobiles and others standing as there were on the inside, so we praise God for the many who heard the old-fashioned gospel preached in the old-fashioned way. We have never had a better or more earnest and untiring evangelist than Brother Hudson. We believe we can honestly prefix the word 'great' and say he is a great preacher. Truly our fellowship was delightful. Brother Peffley is just getting started in the work as a song leader. He sings well, plays solos on the hand saw, and is a fine brother to work with

FORWARD MOVEMENT

N. B. Herrell, District Superintendent of the Ohio District, informs us that Mr. D. F. Siler of Greensboro, North Carolina, has united with the Church of the Nazarene. He is cashier of one of the banks of his home city, and is one of the Lord's chosen men, having a vision and passion for the salvation of the lost and the promotion of scriptural holiness.

Brother Siler is greatly interested in having a Church of the Nazarene established in Greensboro and other places in the southland. With many others of like precious faith, he is anxious for the Church of the Nazarene to enter their cities and establish centers of revival fire.

With tents and workers a live thriving district can soon be established. We have the preachers and singers ready for such a forward movement, and we are sure that the lay members of our church will be glad to furnish a few tents. Before our next Assembly we should have a well-established district in this southeast country with a score of centers of holy fire. Let us join with Brother Siler and other good brethren in that territory and pray for the needed tents and expense funds to open the two Carolinas to the Church of the Nazarene. We feel sure that if fifty thousand Nazarenes will join in a prayermeeting for this great needy field, already ripe and calling for us to enter, we shall be able to go up and possess the land within a very short time. The door is wide open, and the call is upon us. What shall we do? What will you give to help answer the prayers of these brethren?

Send your contributions to the General Treasurer at Kansas City, Missouri, stating that it is for "The Forward Movement."

and we would gladly recommend him to any of our pastors needing a song leader and solo singer. We bespeak for him a life of great usefulness in the vineyard of the Lord. Our day meetings were excellent. The last Friday morning of the meeting we had a divine healing service and there were several who were definitely healed. There were thirty-one subscriptions taken for the HERALD OF HOLINESS. Our own people, as well as friends of the church, stood loyally by us, financially and with their prayers, and in the preparation for the meeting. For all of these blessings we are most thankful. We have a live church here and we expect to keep pushing the battle here. We were kindly remembered with a good love offering Sunday evening."

CLARKSVILLE, TENN., Church of the Nazarene.—"We are glad to note that the church has just called our beloved pastor, W. F. Rutherford, back for the third year, with an unanimous vote. Under the leadership of Brother Rutherford our church is growing, both spiritually and numerically. We were favored by having Dr. A. O. Henricks with us in April, which proved to be a great spiritual uplift to our people and city at large. Too much could hardly be said as to the blessing that came to our people through his helpful ministry and wise counsel. He is a true man of God. The church voted to instruct the trustees to purchase a beautiful piece of property on Madison Street in the heart of the city, at the cost of ten thousand dollars, which they did. So when our new church is completed according to the plans now, it will be a forty thousand dollar building, which will furnish ample room for all the requirements of a church, with a seating capacity of about seven hundred and fifty in the main auditorium, also a large Sunday school auditorium with ample class rooms. We believe it to be the voice of God calling us to lengthen our cords and drive down our stakes a little tighter. We find our faithful pastor to be a booster for undertaking great things for God, a power in the pulpit and an humble servant of the Master. We are looking forward to great things in the future, believing God is able to do exceedingly abundantly above that we can think or ask. May God's richest blessing be on all

of the HERALD OF HOLINESS readers."—J. M. Rye, Reporter.

EVANGELIST J. E. THREADGILL—"I have recently conducted meetings at First Church, San Antonio, Goldthwaite and Texarkana, Texas, and am at this writing in a good revival here at Cedar Grove, forty-five miles north of San Antonio. God gave a good meeting at San Antonio with Rev. T. W. Sharpe, pastor. He is a fine yoke fellow and he and his church know how to look after the evangelist and singers. Johnny Douglass and wife were with me the last week of the meeting and rendered great help. They are fine. The Goldthwaite meeting was good, but we did not have time enough there. Right when the break came we had to close. Brother Messer, our pastor there, did a fine work, but felt called to other fields of labor, and resigned before we got there. Brother Messer is a fine young man, and a good preacher. The Douglasses were with me at Goldthwaite and did fine work. Their duets are fine. Sister Douglass has a rare quality of alto voice. Our next meeting was for our evangelistic pastor, Rev. C. C. Cluck, of Texarkana, Texas. He and his church had everything ready for the revival and God came at the beginning of the meeting and gave souls. Our co-laborer was Rev. Kendall White of Bethany, Okla. He had charge of the music. He is a fine young man and sings the gospel effectively. He has a fine quality of voice. He was sick most of the time but did good work. We bespeak for him a bright future. We were royally entertained in the parsonage. Brother and Sister Cluck certainly know how to treat tired preachers. They are much loved by all who know them. Brother Cluck is one of our best evangelists. There were thirty-nine professions in San Antonio, five in Goldthwaite and fifty-two in Texarkana, with eighteen additions. There have been thirteen professions here to date, and we have five days yet."

GRAND CROSSING, FLA.—"On Children's Day, at the morning service one child was baptized, then Sister Bessie Bussey, our pastor, told us in a brief message how God had led her and Brother Bussey to Florida about two years ago to work in this needy field, of which we feel that God has surely blessed their labor. Now she feels that God is calling her to another field of service. We regret very, very much to give our dear sister up. Her life here among us has been a blessing, and our prayers follow her that God may give her many souls for her hire or rich reward. Following this message we had special music and song by Brother and Sister Tongworth from Washington, D. C. This was very impressive and our hearts were lifted toward heaven. After this we had an old-fashioned 'Love Feast.' Everybody broke bread one with another and gave a hearty 'God Bless You' with each break of bread. O, this was indeed wonderful to see the saints of God, not alone of the Church of the Nazarene, but of other denominations, mix and mingle their voices together in song and praises to God. This was followed by a red hot testimony service for about fifteen minutes. O, how our hearts were melted as one after another rose to their feet and told how God had saved them years ago and it still held good today. This was indeed a day of feasting at God's table. Then came an altar service with two precious children seeking God. We came back at 7:30 p. m. when we were to have the message brought to us by the children about the great need in the foreign field. This was very touching. Many hearts were moved as they gave their message about China and other parts of the heathen lands. At the close of the program Sister Bussey gave us a very stirring message about the need on the foreign field and asked for volunteers to go. One girl rose to her feet immediately and said 'I'll go.' This young lady came to the altar, the saints came also and we had a special prayer for the missionaries, those that are preparing and those that are already on the field. This young lady has felt that God wanted her as a missionary to the heathen ever since she was saved and she felt the call more forcefully when she was sanctified, her heart readily responded to the call and she is now preparing for her life's work. She has the natural ability and graces it takes to make a life of that sort. We pray God's blessings upon her. The offering amounted to more than \$26. We feel encouraged to press the battle for God and souls."—Reporter.

REDFIELD, IOWA—"On June 26th we closed a seven-day meeting with A. S. Dean as evangelist. He is a wonderful preacher and powerful in prayer. This is a hard field. There were four at the altar, one sanctified and two claimed to be saved. Carnality was stirred. We expect this meeting to bring forth fruit in the future."—Mrs. G. W. Dunbar.

THE HERALD SUBSCRIPTIONS for the week, are as follows: From Evangelists, R. L. Hollenback, 4; Bud Robinson, 11; Edwards Evangelistic Party, 4; C. C. Chatfield, 36; Oscar Hudson, 31; J. W. Lowman, 24; E. Arthur Lewis, 6; J. E. Williams, 64; Lewis E. Hall, 10. From Pastors, B. H. Pocock, 6; H. B. Macrory, 33; Haldor Lillenas, 10; D. E. Miller, 4; O. E. Hatfield, 4; C. B. Strang, 59; Rev. E. E. Johnson, 4; Howard Paschal, 6; H. B. Garvin, 14; C. A. Strait, 4; O. L. Benedum, 15; W. G. Prescott, 3. Received from others, Dist. Supt. A. L. Hipple, 4; Dist. Supt. H. H. Hooker, 22; Dist. Supt. S. H. Owens, 5; Dist. Supt. R. H. M. Watson, 11; Harvey King, 3; W. A. Ruth, 3; Sadie M. Halls, 5; Rev. C. J. Forcey, 3; Rev. Chas. A. Brown, 3; W. L. Best, 4; Dist. Supt. M. H. Brown, 3; E. E. Chapin, 3; C. O. Swain, 4.

LISBON, OHIO—"Our new pastor, Rev. G. B. Schlosser has arrived in his new field of labor. There is already a marked advance in all departments of the church work. We had a great meeting at our Young People's Rally. The fine address by Rev. H. B. Macrory, our pastor at Akron, was enjoyed, by an overflowing audience. We are looking forward to greater things for the ensuing year."—Reporter.

REVS. E. E. AND ORA TURNER, pastors, Hammond, Ind.—"We are in the midst of the greatest revival campaign the Hammond church has ever had. Rev. J. W. Montgomery, District Superintendent of Kentucky, is preaching wonderful messages under the old-time unction and power of the Holy Spirit. Conviction is falling all around, and there were about forty seekers up to the beginning of the second week. The crowds are filling the big tent, and they are held in holy quietness while the evangelist proclaims this full salvation. The church is carrying a burden for lost souls, and faith is increasing."

REV. J. N. HASPE—"My wife and I have taken up the field superintendent work for the United Holiness Association, in Pittsburgh, Pa., and the surrounding territory, a field comprising a million and a half people. We began our duties here, June 1st, and the work is starting off good, and the outlook is encouraging for the five month campaign before us. The campaign is financed for five months by the Union, and the object is to put on a revival meeting, or holiness convention in as many churches or religious societies as possible, without any financial consideration from the local church or society. We are planning to end the five months' activities, with a four weeks' revival campaign, centrally located in the city. We covet the progress of God's holy people in this needy field."

EVANGELIST CRAIG WEATHERS, Centerville, Iowa—"We just closed a three weeks' tent meeting, at Fort Dodge, under the auspices of the Nazarene Church. Merle Puderbaugh and my wife had charge of the music. God gave us a good meeting. At least seventeen adults, and fourteen children were converted; fifteen were sanctified, and eleven joined the church. Most of the seekers were young married men and their wives. Two Roman Catholics, were saved and sanctified, and joined the church. Most of the church members, pledged to bring their tithes into the local church. Brother and Sister Sommerville are the pastors, and in a year and a half, they have built the church from less than half a dozen, to almost sixty. As I am just entering the evangelistic work, I have some open dates for this summer and fall."

PASTOR J. G. FETTERHOFF, Esther, Mo.—"Evangelist H. E. Copeland, of St. Louis, has just closed a three weeks' meeting here. Pastors and their people from nearby towns came over and helped push the battle. Brother Copeland is a college graduate, and a preacher of rare qualities; he knows how to adapt himself to all classes. Many sought

CALIFORNIA, PA.

Am sending another list of fifty subscriptions. People greatly enthused. Great excitement over this Herald campaign among my people. My church leading the Pittsburgh District.—Charles Hanks, Pastor.

and found God and our people received a spiritual uplift. The long altar was filled several times during the meeting."

NEW BEDFORD, MASS.—"Our pastors, Brother and Sister Kirkland, are preaching full salvation, and God is blessing their work here at New Bedford. At the June meeting of the Young People's Missionary Society, fifteen new members were taken in, two captains, were elected to make a drive for the HERALD of HOLINESS. Children's Sunday we had a missionary concert, and God blessed us with an offering of forty dollars."

EVANGELIST E. T. ADAMS—"We held a meeting this spring at Marion, Ohio, the home of Ex-President Harding, a city of about thirty thousand. The meeting was held in the Wesley Methodist Episcopal Church, but was participated in by the people of many other denominations and churches. At times, the great church was packed to its capacity. Conviction was deep, and the altar was filled twice a day for about two weeks. It was estimated that about two hundred and fifty souls prayed through at the altar, and gave definite testimony to either regeneration or entire sanctification, or both. The official board voted unanimously that I should return at an early date for another meeting. We next went to Guymon, Oklahoma. This was the second time that I had been here and under different circumstances. This time the work was largely teaching and establishing the saints, but others were converted and some sanctified. We are now in the closing days of the Absaraka Camp meeting, in North Dakota. The weather has been bad from the start, and great numbers have not been able to get to the camp, but God has wonderfully poured out His Spirit upon us. The altar has been packed several days, and many have heard from heaven. Several have been definitely healed of chronic diseases, and other complaints."

PASTOR C. C. SELLARDS, Hurdland, Mo.—"The work here is moving along with some degree of victory. The mid-week meetings are full of inspiration, and we are praying for God to give us an old-time revival. One of our neighbors has been sanctified since my last report, and we think that she will soon unite with our church."

PASTOR F. L. SPINDLER, Longmont, Colo.—"Just closed a tent meeting, Sunday night, running over four Sundays. Evangelist Howard W. Sweeten was with us fifteen days, and preached the Word with such anointing and such clearness, that many confessed that they saw the blessed Bible truth, as they had never seen it before. Quite a number were reclaimed, converted or sanctified at the altar. Brother Sweeten did us good work, he plows deep, and sows good seed. Previous arrangements made him leave us on Thursday night for Golden, Colorado. Rev. L. G. Milby, the new pastor at Boulder, Colo., preached to us for two nights. The Lord blessed his ministry and souls were blessed at the altar. Then our District evangelist, Mrs. Florence Davis, came and remained with us to the close. The changing of preachers, rainy nights, and different attractions, did not check seriously the interest. Getting a good start with Evangelist Sweeten, Mrs. Davis, stepped in and led on to blessed victory. Prevailing prayer was offered, and God put His seal on the campaign. At least sixty bowed at the altar, many were clearly pardoned, and about ten professed heart cleansing. The church here is not yet six months old, and this is our second revival. Our membership was more than doubled, and our Sunday school enrollment is above sixty. We are much encouraged, looking up, and thankful for the privilege of preaching holiness. Thank God for a District Superintendent that instead of putting a check on the pastor, encouraged him to preach holiness and to pray the glory down and to stand for the faith once delivered to the

saints. Miss Freda Mauritz of Boulder, led the singing, and favored us with some effective solos the last week."

THE NELSON BAND—"Closed a very good meeting in the Methodist church at Wells, Texas, June 24. The crowds were large the whole two weeks, and the attention was the very best. Several sought and found God in personal salvation. We drove across the country to Franklin, and opened here last night, the 26th, in one of the District tents. The arrangements are good, and the opening service was honored of God. We are out for the summer, until school opens."

EVANGELIST EARL E. CURTIS—"Greetings to all the Nazarenes scattered abroad. God gave us a wonderful camp at Brushton, N. Y., this year. Closed there the 21st of June. Am now holding a meeting for Rev. M. E. Borders, pastor of our Nazarene church at Little Rock, Ark. Thousands are hearing the truth and I am expecting and believing God for two hundred good cases of salvation before we close the 12th of July. Little Rock is a wonderful place and there are some of the best Nazarenes on earth in this church. Salvation is flowing freely through my soul these days and in the midst of the most severe tests and trials of my life

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A. K. BRACKEN, President
Bethany, Okla.

I am enjoying the gracious experience of perfect love (1 John 4:17, 18)."

PASTOR T. G. GRAY, Dover, New Jersey—"We began a tent campaign here May 31st, with Rev. C. B. Jernigan, Rev. Mrs. Johnny Jernigan and daughters, who are accomplished musicians, and Miss Ruth D. Cooper, of Canastota, N. Y., as song evangelist. After three weeks' meeting, we organized a Church of the Nazarene. Brother Jernigan being present and organizing with seventeen charter members, eight of whom are heads of families. A nice hall has been rented on the main street of the city, and everything looks very favorable for a great work here. Praise the Lord! During the three weeks' meeting twenty souls knelt at the altar and professed to pray through to living victory in the salvation or entire sanctification of their souls. Hallelujah! Rev. John J. Hunt, Jr., of Media, Pa., was present and preached the last week. Brother Hunt is an able preacher and his prophetic themes are great. Brother Hunt will make a good Nazarene and should be kept busy. He is a safe, sane, able minister of the Word, and any who could secure his services would be greatly blest. The writer was the evangelist for the first two weeks and was called as the pastor of this noble people, which he accepted."

AUDERN, INDIANA—"God has wonderfully undertaken for us, and blessed us during the past few months. We have remodeled our church, so that we now have a church building 48x50 ft., and a well finished basement. May 24 we started a meeting with the Balsmeiers in the newly remodeled church, and God was surely in the place. The evangelists were given a good offering, the pastor a \$60 love offering, and the other expenses of the meeting were easily met. Brother and Sister Balsmeier left on the tenth, but our beloved District Superintendent, Brother Short, and his family were with us over Sunday. Sister Short preached Sunday morning, and in the afternoon we had the beautiful dedicatory service. Sister Short, and her daughter Martha also did special singing. Brother and Sister Bashore have been in charge of the work for the last three years, and have been recalled for another year. Under their ministry, the work has grown and prospered."—Lottie Rynearson, Reporter.

"CHICAGO FIRST CHURCH Sunday school has averaged about one hundred more scholars per Sunday than last year at this time. Because of this large increase in attendance the church board saw the necessity of remodeling the basement into additional Sunday school rooms. There have been \$3,800 put in in improvements, including a new oil heater. Rev. W. G. Schurman has been recalled for another year as pastor, receiving 126 out of 128 votes. June 14 reports show a Sunday school attendance of 572 and an offering of \$50.36. In the church services we received \$237.00 in the regular offering and \$1,661.00 cash in a special offering. Our Nazarene band of fifty pieces played in the evening service and it was necessary to open the large double doors to accommodate the crowds. It was estimated that there were fully nine hundred present at the service in spite of a threatening storm. Last Wednesday evening prayermeeting found a large number present for such a warm evening and before the service closed six knelt at the altar and found peace and purity before they left. First Church, Chicago, feels that real progress is being made in all departments. We are encouraged to go on. The vision and burden of a lost world is upon us, and God is answering prayer."—E. P. Roberts, Reporter.

ANNOUNCEMENTS

NOTICE—Would like to get in touch with an evangelist to hold a tent meeting in the country, beginning not later than the middle of Aug. Anyone feeling led this way write me. P. C. Norton, Pastor, Lawson, Mo.

REQUEST FOR PRAYER—Pray that God will send a Nazarene preacher to this place (Tahlequah, Okla.). We have no church here. I live on a farm one mile north of town. Pray that God will burden someone to come to this place and preach true holiness.—Mrs. M. S. Wheeler.

NOTICE—We begin a revival at Boswell, Okla., July 31st and continue until Aug. 16. Pray that God may give us a great time. We have an open date in September and one in October. Any church in need of an evangelist, write us at Meridian, Texas, or at Boswell, Okla., during the first two weeks in August. We will go anywhere for the cause of God and holiness.—G. R. Dosier.

RECOMMENDATION—Rev. P. C. Ramsey has resigned the pastorate at Ozark, Ark. The church board planned to give him two churches and full time, but only the church at Ozark accepted him for half time, so he could not afford to stay for half work. He will enter the evangelistic field. Brother Ramsey is a strong preacher and a fine man.—J. D. Edgin.

ATTENTION MINNEAPOLIS DISTRICT—The recent Jamestown (N. D.) Camp Meeting Association voted to discontinue the publication of "The Holiness Messenger," which has been a news medium to the churches on our Minneapolis District. Its place will be taken by using the HERALD OF HOLINESS columns for news and announcements. The publishers of the HERALD OF HOLINESS have launched a campaign for doubling the number of subscribers for this great paper. The Minneapolis District has arranged heartily to unite in this effort. Let all pastors, and as many of the laity as possible, join in canvassing thoroughly for new subscribers to our great church paper. There isn't a holiness paper equal to it in the land. Let us place it in every Nazarene home on the Minneapolis District, and in as many other homes as we can. Make a special "drive" for this during July, and let us be ready to report by August 1.—J. G. Morrison, District Superintendent.

NOTICE—The Minneapolis District Assembly will convene in annual session at Fergus Falls, Minn., August 18 to 23. Dr. J. W. Goodwin, General Superintendent, will preside. Arrangements are all completed for entertainment of delegates, and visitors will be provided with lodging free. Address Rev. Ben Mathisen, Pastor, Fergus Falls, Minn., for particulars.

NOTICE—Owing to the moving up one week of the Leslie camp on the Washington-Philadelphia District I will have a vacant Sunday and shall be glad to give the time to any place that would like to have it between Maryland and Portage, Ohio. The date is August 4-9 inclusive. Write or wire me at once at Huntington, West Virginia, care General Delivery.—J. B. McBride.

NOTICE—I am closing up my work as pastor of the Olivet College Church, Olivet, Ill., to enter the evangelistic field in September. For twenty years I have been continually engaged in pastoral work in the holiness movement holding from one to three revivals outside my pastorate every year. It has been a pleasure to preach to the people in Olivet

and the splendid student body. President Sanford and the faculty have stood by us nobly, I never labored with a more congenial church board in all my ministry. My home address will be Olivet, Ill.—S. D. Cox.

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SPECIAL NOTICE—Rev. W. Evans Burnett and wife will tour the southeastern states during the months of July and August. Their three children, students at Trevecca College, will assist them with cornets and saxophone and special singing. Piano and guitar music will also be used in connection with the other instruments. They will be open for short dates for holiness conventions. Write or wire them at Macon, Georgia, care Tabernacle Rescue Home.

NOTICE—We will start a revival here in Duluth, Minn., July 12, with Evangelist McNaughton in charge. We ask the HERALD family to pray for a victorious meeting at that time.—W. H. Ditzman, Pastor.

NOTICE—Evangelist R. J. Kiefer of Columbus, Ohio, formerly of the Ohio District, has recently accepted the pastorate of the First Church of the Nazarene at Pittsburgh, Pa. The church board has been reorganized and everything is moving along very nicely. Remember us in your prayers.—C. F. Hunt, Church Secretary.

NOTICE—Rev. A. R. Bean, a member of the examining board, has transferred to the Nebraska District. Therefore, I appoint Rev. Thos. Keddie of Burr Oak, Kansas, to take his place as examiner, and Rev. Wm. Lambert of Chase, Kansas, to take his place as secretary of the examining board.—A. L. Hipple, District Superintendent.

NOTICE—I have the following time open: July 20 through August 8 and Aug. 24 through Sept. 12. Anyone desiring my service as preacher or singer may write me at Culleoka, R. 4, Tenn.—W. H. Crawford.

CHANGE OF ADDRESS—The address of Mrs. Nellie A. Reid has been changed to 31 Ely Ave., Springfield, Mass. She is very anxious that a Church of the Nazarene be established in that city and asks the earnest prayers of our readers.

CAMPMEETING CALENDAR

July 16 to 26. The Western Ohio Holiness Association Campmeeting to be held at Forgy, Ohio. Workers: J. W. Henry and L. E. Wibel; Brother and Sister Kinsey of Richmond, Indiana, in charge of music.

July 16 to 26. Hamlin District Campmeeting. Workers: Dr. John Matthews of Kansas City, evangelist, assisted by others from the Hamlin, San Antonio and Dallas Districts. For further information address W. H. Phillips, Hamlin, Texas, care of Central Nazarene Academy.

July 16 to 26. The Miami Valley Holiness Association will hold its thirteenth annual campmeeting in Dayton, Ohio, on the Gospel Tabernacle Grounds, corner of W. Third and Ardmore Streets. Workers: W. R. Cox, Jesse Whitecotton, Charles Mourer. Address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

July 16 to 26. Yakima Valley Campmeeting. Workers: Bona Fleming and Nampa Quartet. O. A. Crofford, Secretary, Union Gap, Wash.

July 17 to August 2. Poteau, Okla. Workers: O. F. Haun and wife, evangelists. Everybody invited.—H. H. Sherrill, Poteau, Okla.

July 21 to August 16. Independence Co. Fair Ground, Batesville, Ark. Workers: Eupha D. Beasley and Agnes W. Diffe of Okla. For any information write E. A. Mashburne, Sec.

July 22 to Aug. 3. Gladwin, Mich. Fifteenth Annual Gladwin County Holiness Campmeeting Association. Workers: E. E. Wood, W. Johnston, F. Bailey. Address Secretary, Nancy Darsy, Gladwin, Mich., Rt. 1.

July 23 to August 2. Twenty-sixth annual campmeeting. Workers: L. L. Latham, wife, daughters, and Miss Nettie Peabody. For information address President of Board, Mrs. W. S. Mitchell, Centenary College, Shreveport, La.

July 23 to Aug. 2. Alberta Provincial Campmeeting, Woodlea Park, Red Deer. Workers: D. E. Corlett, Prof. Erdman. Write Rev. A. R. Hertrick, Red Deer.

July 23 to Aug. 2. Oregon State Holiness Association Campmeeting. To be held on the Base Line Road, just east of Montavilla, a suburb of Portland. Workers: Rev. Willia D. Caffray, Dr. H. Orton Wiley of Nampa, Mrs. Bess Owens Runyan in charge of singing, Miss Dorothy Johnson in charge of children's work. For further information write the secretary, Mrs. Catherine Dickey, 293 14th St., Portland, Oregon.

July 24 to Aug. 2. Columbus, Ohio. Ohio District Nazarene campmeeting. Workers: Rev. J. B. Chapman, General Superintendent Goodwin, Rev. C. E. Hardy, Rev. Frank Watkin, song leader, Miss Barnard and Miss Wilcox, special singers. For information address Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.

July 26 to August 9. Winchester, Ind. Randolph County Holiness Association. Workers: Theo Elsner and wife of Brooklyn, N. Y. Kirby Fields and wife of Anderson, singers.—Willie Barr, Secretary, Winchester, Ind.

July 30 to August 9. Peniel, Texas. Workers: E. E. Shellamar, evangelist, C. W. Ireland and wife, singers. Address E. C. DeJornett, Peniel, Tex.

July 30 to August 9. Mt. Vernon, Va. National Holiness Association. Workers: Rev. E. A. Wachtel, Rev. John Norberry, Rev. W. E. Frederick, Rev. and Mrs. Frank Kally, J. B. Shlids, song leader, a quartet from the Wesleyan College, Central S. C., and others. Address Rev. H. B. Hooley, 307 D St., N. W., Washington, D. C., or Accotink, Va.

July 30 to Aug. 9. Hollow Rock, Ohio. Workers: Rev. John Owen, Rev. Bona Fleming, Dr. E. T. Adams, Mrs. Sadie Mishey, Kenneth and Eunice Wells. Address A. K. Householder, Empire, Ohio.

July 31 to Aug. 9. The Arkansas State Campmeeting at North Little Rock, Ark. Workers: Dr. J. B. Chapman, Rev. John Fleming and the Subsons. General Superintendent Reynolds will be with us over the first Sunday. For information, write Mrs. Anna L. Oliver, District Secretary, 715 Magnolia Ave., North Little Rock, Ark.

July 31 to August 9. Portsmouth, R. I. Workers: Harry Hays, Evangelist, Bcliot, O.; Joshua Stauffer, Bible Expositor, Westfield, Ind.; Thomas

Armstrong, singer; Jennie Barnes, young people's worker; Capt. Chas. Potter, prayer and praise services. Duly accredited ministers entertained free. Andrew E. Starbuck, Vice-President and Superintendent, 21 Farewell St., Newport, R. I.

July 31 to August 9. Park Lane, Va., on Leo Highway. Fifth Annual Campmeeting Church of the Nazarene. Workers: Evangelist C. B. Jernigan, Mrs. Johnny Hill Jernigan, Miss Catherine Jernigan, violinist and pianist; Miss Margaret Jernigan, cellist; Dr. N. B. Shade. For accommodations write Rev. C. R. Mateer, Rosslyn, Va., R. F. D., Box 51.

July 31 to Aug. 16. Oregon, Wis. Third annual campmeeting, Hallelujah Campgrounds. Workers: Rev. O. L. King, Rev. Geo. Peckham, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Oregon, Wis. is 119 miles northwest of Chicago. Splendid railroad and auto road facilities. Large tabernacle, dormitory, tents and every convenience. Board and room, country style \$1.00 per day. Pure spring water. Preachers and Christian workers entertained free of charge. For further information, send for folder. Address Rev. Jack Linn, Oregon, Wis.

August 2 to 16. The Marlon County Holiness Association, annual campmeeting, at the City Park, Bussey, Iowa. Workers: Rev. A. P. Breneman, University Park, Iowa; Mrs. A. P. Breneman, in charge of the music; Miss Alice Breneman, pianist. For further information, write Mrs. S. J. Snell, Secretary, R. 1, Lacona, Iowa.

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August 2 to 16. Tent meeting, at Mason Nazarene Church, ten miles northeast of Charlton, and seven miles east of Lacona, Iowa. Workers: Rev. G. F. Owens and wife of Colorado. Mrs. S. J. Snell, R. 1, Lacona, Iowa, Secretary.

August 5 to 15. Olive Hill Campmeeting. Dr. C. F. Hardy will do the preaching. Mrs. Alva Wiggs Ferguson will assist. Rev. and Mrs. W. F. Wiggs with the music. Those planning to attend please write Mr. L. B. Zimmerman, Sec.

August 6 to 16. Maybee, Mich. Southeastern Michigan Holiness Association. Workers: John D. and L. W. Sturk of Owosso, Mich. For information write James Collins, Maybee, Mich.

August 6 to 16. The Ohio State Campmeeting Association at Camp Sycar. Workers: W. G. Nixon, John Owen, E. W. Petticord, C. F. Wimberly, Prof. W. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Ollie Tanner, children's meeting.—Address E. E. Shiltz, Secretary, Shady-side, Ohio.

August 6-16. Sherman Ill. First Illinois Holiness Association camp. Workers: Rev. Andrew Johnson, Miss Willa Caffray, Mr. and Mrs. Chas. Buss, Mrs. O. W. Rose. Address Mrs. Julla Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7 to 16. Wheeling Campmeeting. Workers: Rev. R. L. Morgan, Rev. Jarrette and Dell Aycock. For further information address Miss Stella E. Roberts, Sec., Hazleton, Ind.

August 7 to 17. Atlanta, Texas. Workers: Robert L. Young, Isaac H. Patton, other local workers.—Mary Perdue, Secretary.

August 7 to 17. Frankfort, Ind. Pilgrim Holiness Campmeeting. Workers: Rev. Paul Rees, of Pasadena, Calif., and Rev. Harry Hays of Beloit, Ohio. Other conference ministers will assist in the camp. Rev. C. D. Jester will have charge of the song service, assisted by the Rev. C. C. Mourer of Cincinnati, Ohio. Train service every hour, two traction lines and bus service. For further information write Rev. A. M. Ewing, Frankfort, Ind., or Rev. D. E. Snow, 1728 Perdue St., Lafayette, Ind., Camp Secretary.

August 7 to 17. The Ithiel Falls Campmeeting at Johnson, Vermont. Workers: Rev. E. E. Angell and Rev. T. W. DeLong. Rev. Arthur Ingler, song leader and soloist. For rooms, address Rev. G. M. Young, Box 72, Waterville, Vt. For further information address Rev. A. B. Manchester, Wolcott, Vt.

August 13 to 23. Idaho-Oregon District Campmeeting, Welsch, Idaho. Workers: Rev. and Mrs. J. A. Kring, Dr. H. Orton Wiley, Rev. Fred St. Clair, and Rev. J. F. Ransom, singer. Oregon Trail Park, with its splendid equipment, shade, conveniences and facilities, the place. For information, write Rev. A. E. Sanner, 424 14th Ave. S., Nampa, Idaho.

August 13-23. Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, B. D. Sutton and wife.—W. R. Cain, Secretary, 616 So. Vine St., Wichita, Kansas.

August 13 to 23. Kampville, Ill. Hillcrest Campmeeting. Workers: A. F. and Leonora T. Balsmeier and F. J. Mills. For information write Anna Folles, Kampville, Ill.

August 14 to 23. Ramsey Camp. Twenty-first Annual Campmeeting of the Harrison County Holiness Association at Ramsey, Ind. Workers: John and Bona Fleming. Music in charge of Burt Sparks and the Singel Sisters. Address Geo. F. Pindire, Sec., Ramsey, Ind., or John C. Gray, President, Blocher, Ind.

August 14 to 23. Leslie, Md. Fifteenth Camp of the Washington-Philadelphia District. Workers: Dr. C. E. Hardy, Evangelist J. B. McBride; Rev. J. T. Maybury and pastors of the District. For information write Rev. J. N. Nielson, 173 McKinley St., Bristol, Pa.

August 14 to 23. Carthage Holiness Campmeeting, California, Ky. Workers: Howard Sweeten, J. E. and Ada Redmon; song leader, O. E. Shelton with many visiting preachers and Christian workers. Address J. R. Moore, California, Ky.

August 14 to 24. Bonnie, Ill. Workers: Elmer McKay, B. F. Neely, John F. Moore, Miss Grace Willis—Huber, Leonard, President, Mt. Vernon, Ill.—W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

August 14 to 24. Main Springs Campmeeting, four miles east of Prescott, Arkansas. Workers: Rev. Lum Jones and Sister Gussie Gill, both of Oklahoma.—Mrs. Lige Martin, Secretary and Treasurer.

August 14 to 31. Beebe, Arkansas. Thirty-third Annual Campmeeting. Workers: Rev. Chas. Robinson of Oklahoma, preacher in charge; Mr. and Mrs. Lawson Brown, also of Oklahoma, will lead the song services. For further information see or write Dr. Welb, President, McKee, Ark.

August 16 to 30. Currittuck Gospel Tabernacle Association Camp, Poplar Branch, No. Carolina. Workers: Dr. H. C. Morrison, Rev. J. T. Maybury, Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address Mrs. L. C. Baum, Sec., Poplar Branch, N. C.

August 18 to September 6. Waldron, Ark. Workers: Evangelists V. W. Littrell and wife, of Beatrice, Nebraska. All expecting to attend please notify the pastor, and arrangements will be made for entertainment. C. C. Dipboye, Pastor, Waldron, Ark., Box 187.

August 19 to 30. New Mexico State Campmeet-

ing at Roswell. Workers: Dr. A. O. Henricks, evangelist; Mrs. Barbour, song leader; and Miss Vera Sears, pianist. Rev. John F. Roberts, District Superintendent in charge. An opportune time and place for your vacation. L. M. May, secretary, Eighth and Missouri Streets, Artesia, New Mexico.

August 20 to 30. Kearney Campmeeting. Twenty-third Annual Camp of the West Nebraska Holiness Association. Workers: Rev. Charlie Tillman and daughter, Rev. E. O. Hobbs and children's worker, Miss Emma Watts. For information write B. J. Patterson, Sec., Kearney, Nebr.

August 20 to 30. Annual campmeeting of the Northwest Kansas Holiness Association, seven miles southwest of Palco, Kansas, in Alpin's Grove. Workers: Mrs. DeLance Wallace, L. D. Thomas, Mrs. L. D. Thomas, John and Jackie Douglas. Write R. A. Lee, Palco, Kansas.

August 21 to 30. Normal, Ill. Thirty-ninth annual camp of the Central Illinois Holiness Association. Workers: Andrew Johnson, John Hewson, Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Order tents from John Bare, Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 461 West Allen St., Springfield, Ill.

August 21 to 30. Circleville, Ohio. "Mount of Praise" Camp Ground, Eighth Annual Holiness Campmeeting. Workers: Rev. T. M. Anderson, Rev. M. G. Standley, Jacob Scheil, Secretary, Rev.

E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 27 to September 7, Woodward, Okla. Woodward County Holiness Association annual campmeeting. Workers: Rev. Allie Irick and wife and Rev. S. R. Jones, song leader.—Mrs. C. F. Seelst, Secretary.

September 2 to 13. Simmons Creek Tabernacle Meeting, Elizabeth City, No. Carolina. Workers: Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Elizabeth City, N. C., RFD 1.

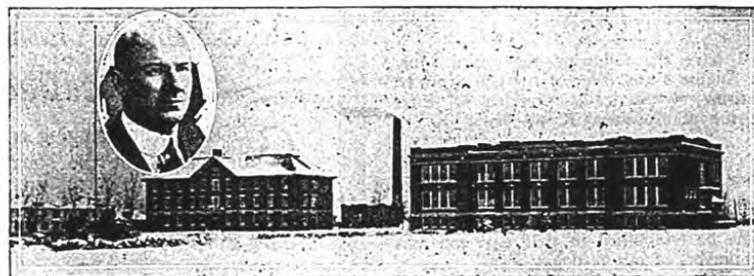
September 3 to 13. Springfield, Illinois. Fourteenth annual Campmeeting at Jacobs Camp. Workers: Rev. L. M. Hoff, Wichita, Kansas; Rev. Elmer McKay, Springfield, Illinois, song leader; Rev. Frank Doerner, Norris City, Illinois. A delightful location, fine shade and plenty of water. Purchase ticket to Springer, Illinois, on the B. & O. Railroad. Jacob Fleck, President, Endfield, Ill.; Frank Doerner, Sec., Norris City, Ill., R. F. D.

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TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m. preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

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Good meeting just closed with Balsmeier and wife. Fine workers, seventy seekers, church strengthened, eighty-five subscriptions for HERALD OF HOLINESS, sixty dollar love offering for pastor's wife.—C. Warren Jones.

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