

Herald of Holiness



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WHOLE NO. 636

What Holiness People Teach

SOME time ago I had a rather unusual experience. I was attending a convention in a little city of about twenty thousand. On Friday the pastor of one of the leading churches of the place appeared at the convention and requested that some one be sent to his church on Sunday night to preach on "Holiness as the Holiness People Teach It." I was selected to fill this call, and when the pastor sat down beside me in the pulpit, he said, "This is the largest crowd we have had for months. I advertised the meeting well, two pastors of other churches in the neighborhood are here with their people. I see a number of preachers here besides these. You certainly have a splendid opportunity." And in introducing me this broad-minded pastor said, "You have heard others say that the holiness people teach this or that, but tonight you are to hear a holiness preacher preach holiness as the holiness people believe it and teach it." Then he turned to me and said, "Take your liberty, brother. We may not believe in holiness just as you do and may not preach it as you do, but we have not asked you to come here to preach to please us, we want to hear holiness preached just as you would preach it in your own church and to your own people. And whether we accept what you say or not, we will go away from here tonight believing that we know what you and your people believe and teach on the subject."

Now today I am just imagining that you have taken up the HERALD OF HOLINESS, that you are aware that its editors and publishers are members of that more or less well defined company of Christians who, though members of the various churches of the land, are collectively known as "the holiness people," or "the holiness movement." And I am taking it for granted that, like the pastor mentioned above, you want to know just what we do believe and teach on the subject of holiness.

In the first place, we believe that sin exists in two kinds, viz., actual sins of omission and commission which involve guilt, and inbred depravity which has to do with our fallen state as members of a sinful race. We teach that the awakened sinner, when he truly repents and believes on Christ as his personal Savior is pardoned of all his past sins and is given new life in his soul.

We believe that regenerated people can and do live without committing conscious sin, though they do have conflict with inbred depravity which still remains in them.

We believe and teach that this inbred sin may all be cleansed out of the regenerated believer's heart by the incoming of the Holy Ghost in His fulness, and that He does thus come in and cleanse all Christians who consecrate their all to God without reserve and who do really believe for His incoming through the merits of the blood of Jesus Christ.

We believe and teach that the Christian thus cleansed

from all sin will grow in grace faster than ever before, and that this growth may and should continue all through life.

We do not teach a perfection that is absolute like that which God possesses and which admits of no improvement; we teach Christian perfection, which simply means perfection in love. The sanctified Christian may err in judgment and get sick in body, but he loves God with all his heart and wills always to do the things which are pleasing in His sight.

We do not teach that sanctified Christians can not be tempted. They may be, and are severely tempted; but we believe and teach that, "Greater is he that is in you than he that is in the world," and that by keeping his heart and mind always stayed upon the Lord, the sanctified Christian is able to overcome all temptations which the Lord will permit to come to him, and that he can live before God "in holiness and righteousness all the days of his life."

We believe and teach that the bringing of a sinner into full deliverance from sin involves two works of divine grace. We do not ignore the fact that any and all of us have had "thousands of blessings" in a physical and even in a spiritual sense. But by way of pre-eminence, the two works of grace which are involved in our deliverance from sin may be called "blessings," and in this sense only we apply the term "second blessing" to the work of God in the sanctification of the Christian's heart.

We do not believe that one must join a certain church or be baptized by a certain mode in order to get sanctified wholly here, or in order to enter heaven hereafter, but we do teach that "no sin can enter there," and that God's remedy for sin is not dependent upon death or any other future contingency, but that it is available here and now; and that the command, "Be ye holy for I am holy," means that it is the duty and privilege of all to be saved from all inward and outward sin today and to preserve themselves in faith and obedience "blameless and harmless" and holy until death or until Jesus comes.

We believe and teach that God sends His Holy Spirit to give assurance to the seeking penitent whenever his sins are really pardoned; and that likewise the Holy Spirit bears witness (Heb. 10:15) to the believer's heart when he is sanctified wholly, and that, therefore, we may and should give testimony to the world and to the Church to both the pardoning and sanctifying power of God in our hearts whenever these gracious works of grace have been obtained.

We do not teach that any one can so live that those about him will not find fault with him, but we do teach that one may so live that he himself will always possess a conscience "void of offense" to both God and man and be so consistent that reasonable people will take knowledge of him that he has been with Christ.

We do not teach that "our fathers and mothers" who died

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in the triumphs of faith in Christ were lost just because they did not profess and teach "the second blessing," but we do teach that the people of that generation will rise up in judgment and condemn us of today unless we walk in all the light that shines upon our pathway.

THE TWO ASPECTS OF SANCTIFICATION

THERE really should be no dispute over the meaning of sanctification. The Bible and the dictionary are both clear, the former in its use of the term with two meanings and the latter in defining the word in the same way.

Especially in the Old Testament, the word is frequently used as the equivalent of consecration regarding men and things devoted to God. Especially in the New Testament the word is used as the synonym of purification. There are instances in the Old Testament of the use of the word with the latter meaning and instances in the New Testament of its use with the former meaning, but the general rule is as stated first.

It is scarcely possible to say that consecration is the lower meaning and purification the higher, for in some instances, as in the case of Jesus in John 17:19, consecration implies and follows the most certain claim of purity. But it is true that consecration always implies purification, either as a condition or as a result.

Thus, for one to consecrate himself to God implies and requires that he shall separate himself from all unholiness and uncleanness as a condition in acceptable devotement to God. For instance, any unclean habit, like the use of tobacco, being a defilement of the flesh, is a responsibility of the individual and requires simply to "be quit" by the person who would be wholly the Lord's. So that when sanctification is defined simply as "set apart" it means set apart *from* something as well as set apart *to* Some One. In other words, sanctification as the human act of consecration involves purification to the limit of the ability of the one making the consecration.

But to be "sanctified wholly" (1 Thess. 5:23) means to have perfect inward holiness as well as complete outward purity; and of course no one but God can purify a spirit. And this work of God in the purging of the spirit from all inbred sin is obtained by faith and is wrought by the direct agency of the Holy Ghost.

So then sanctification as consecration is a

human act like repentance, while sanctification as purification is a divine work like regeneration. And just as repentance is a prerequisite of faith for regeneration on the part of a sinner, so consecration is a prerequisite of faith for entire sanctification on the part of the believer.

CHRIST IN THE HOME CIRCLE

HOW many defeated lives we have all seen whose defeat came in connection with ill-advised marriage! Young preachers make shipwreck because they marry wrong. Prospective missionaries fail to reach their fields of service because of hasty marriage ventures. Spiritual Christians become barren of spiritual fruit, if not marred by open backsliding, because they contract marriage with unconverted partners.

And the land is filled with failures in the art of home building. No one can be so blind as to fail to see that in the rearing of the new generation some vitally important factor must be sadly wanting. Legislation is not wanting. Public education is virtually possible to all, and yet the land is reeking with youthful crimes, and thoughtful people wonder whether or not this is really going to remain a desirable country in which to live.

Of course there are rules on housing, comments on income and plans for budgeting the family expenditures. Physiologists, psychologists and sociologists are offering advice galore. But much of what they say is unsound and a great deal is impossible of practice. And at best the remedies are not sufficient to reach the root of the disease and can not, therefore, effect real and lasting cures.

Marriage is a divinely appointed institution, "children are a heritage from the Lord" and the home was designed as a type of heaven. All three require the presence and help of God. When the husband and wife are genuine Christians, they can brook poverty, overcome a hundred instances of natural incompatibility, rise above the many inconveniences of unavoidable environment and build a home in spite of all. When Christ is fully enthroned in the hearts of the family and the home is indeed a Bethel, as it should be, the children of that home will be able to pass through fire and blood in the midst of a worldly world and still "keep their integrity." Christ is the indispensable factor in the real successful home.

BLESSINGS IN DISGUISE

THANK God that the "Inter-Church Movement" failed, and that every scheme that is consistent with light piety and careless habits is found to be utterly inadequate for the promotion of the true work of God among men in this age! This may sound like a foolish, even cruel exultation to some, but the fact is the church would be ruined if unspiritual men and world-tinged methods should gain the ascendancy.

In the general, institutional, and local work of the Church of the Nazarene, there is no

place for "unbaked" plans or for schemes of "secret diplomacy." Wherever "spludgers" have prevailed, the work has failed. Our work depends upon the consecration and sacrifice of our people, and may God grant that no man and no plan will ever succeed among us unless that man and that plan is fully worthy of the hearts and prayers of all our people and of the gracious approval of the great God who seeks first to present a spiritual church!

The Church is fallen on the day when un-sanctified methods are adapted to her promotion. She is cursed on the day that un-spiritual leaders are drafted. She is damned on the day that she must have the money of the worldly rich in order to maintain her enterprises. The vulnerable "Achilles heel" of every church has been discovered in connection with money. If the people lose the vision of the world's need and close up their hearts and purses they invariably die of spiritual dry rot. If a program of "show" is adopted and men and methods are employed without proper regard for the ethical and spiritual standards of Pentecostal life, the failure of such men and such plans is the only salvation of the church.

Tithes, free will offerings and sacrifices are the sources from which the Church of the Nazarene must secure the funds for her program of world evangelism and only a continued tide of Pentecostal blessing will make these sources fruitful and sufficient.

BUSINESS SENSE IN CHURCH BUILDING

PEOPLE will give more readily and liberally for the church building which they very much need and *hope* to get than they will for one they have which is not paid for. Therefore, the time to raise the bulk of the money for a church is before the building is built and the debt contracted.

It is remarkable what great ability some congregations have for getting into debt. They remind me of the man who counted himself a business success that whereas, ten years ago he had nothing, he now *owed* a million dollars. But it is frequently easier to get a line of credit and involve a church in debt than it is to get the money and pay that debt off, but the deal is not a real success until the latter has been accomplished.

The old Methodist rule requiring that a large per cent of the money should be in hand before the construction of the church was commenced is just as good now as it was when it was adopted.

Many people are not careful of their own private business affairs and when they get charge of the business of the church they are quite likely to follow the same loose methods. But stranger than this is the fact that some who are careful and business like in the handling of their own affairs throw judgment to the winds when they become stewards of the Lord's business. They seem to reason that because it is the Lord's business it is not necessary to handle it with care.

Why We Teach the Eradication of Carnality

By A. M. HILLS, D. D.

NUMBER FIVE

IN OUR last we were considering the rising heresy that called out the Apostle John's first epistle. The last six verses of the first chapter are written in pairs. The first verse of each pair, viz., the fifth, seventh and ninth verses teach the Christian truth of full salvation. But the contrasted sixth, eighth and tenth verses are blows at the doctrine and evil conduct of the seducers of the churches. Notice them. Verse 5, *Christian truth*: "God is light, and in him is no darkness at all." Verse 6, *a blow at seducers*: "If we say that we have fellowship with him, and walk in darkness [as these seducers say and do], we lie, and do not the truth." Verse 7, *Christian truth about full salvation*: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Verse 8, *Another blow at seducers*: "If we say that we have no sin [to be cleansed from, and no need of a Savior as these vile teachers are saying], we deceive ourselves, and the truth is not in us." Verse 9, *Again the blessed truth of full salvation*: "If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness." R. V. Verse 10, *Another blow at seducers*: "If we say that we have not sinned [as these seducers say], we make him a liar and his word is not in us" (R. V.).

Chapter 2:4, *Another blow at seducers*: "He that saith, I know him, and keepeth not his commandments [as these drunken and licentious teachers are doing]; is a liar, and the truth is not in him." Verse 9, "He that saith he is in the light, and hateth his brother, is in darkness even until now." Chap. 3: 8, "He that doeth sin [as these seducers are continually doing] is of the devil." R. V.

This interpretation becomes very clear if we put the fifth, seventh and ninth verses of chapter one together. They are in perfect harmony, and teach the doctrine of complete cleansing from all sin. Thus: Verse 5, "God is light and in him is no darkness at all." Verse 7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Verse 9, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

This is the Gibraltar of the Christian faith, the glorious gospel of justification and sanctification. Now it is perfectly safe to say that the inspired apostle was not referring to the same people in the eighth verse that he referred to in the seventh and ninth verses. It would be equivalent to saying, 7th verse, "If John Smith walks in the light as God is in the light, he has blessed holy fellowship with God and His saints, and the blood of Jesus, God's Son, cleanseth John Smith from all sin." But 8th verse, "If John Smith should then testify that God had cleansed and freed him from all sin, he deceived himself, and the truth is not in him." Such an interpretation

is manifestly absurd. Inspired apostles do not write such flat contradictions with the same penful of ink.

We conclude, therefore, that in the 6th, 8th and 10th verses he had in mind the seducers he was writing against, and here is the scathing arraignment of the error that was leading church members to live in the deepest sin, and yet be so deluded by a heathenish doctrine that they could still profess to be walking in the light with God, and declaring that they had no sin which needed the atoning blood. Read them together and mark the harmony.

Sixth verse, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Eight and tenth verses, "If we say we have no sin [to be cleansed from], . . . and if we say we have not sinned [as these evil men say while practicing the worst vices] we deceive ourselves, and make him a liar, and the truth and the word are not in us."

Just such antithetical passages fill the entire epistle, and show to a demonstration, that the beloved apostle was writing against the teaching and practice of Antinomian heretics who were teaching a salvation in vice rather than a salvation from vice.

John himself said, "These things I write concerning them that seduce you." The

above grouping of these verses makes this scripture perfectly plain, and robs it of all its seeming contradiction.

It is amazing that men, in the interest of teaching suppression and the doctrine of necessary and continual sin, should take the words of the 8th verse, intended as a warning to wicked deceivers, and apply them to holy saints of God, professing sanctification. It is doubtful if men ever made a greater perversion and misapplication of Scripture.

Listen to some great scholars on the subject. Bishop Westcott, commenting on verse 7, "cleanseth from all sin," says, "The thought here is of *sin* (depravity) and not of sins; of the spring, the principle, and not of the separate manifestations." In other words, Westcott affirms that the blood of Christ cleanses from the "principle of sin."

Dean Alford says on verse 9, "Observe the two verbs (forgive, cleanse) are in the aorist tense because the purpose of the faithfulness and justice of God is to do each, to justify, and to sanctify wholly and entirely." This is exactly what we are contending for, namely, that the Holy Spirit in sanctifying *cleanses* us "from all unrighteousness" (unrightness).

Adam Clarke says on this whole passage, "Sin exists in the soul after two modes or forms; (1) In guilt, which requires forgiveness or pardon; (2) In pollution, which requires cleansing. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for the continuance of sin in the heart through life, is ungrateful, wicked, and even blasphemous; for as he who says he has not sinned, makes God a liar, who has declared to the contrary, so he that says the blood of Christ either can not or will not cleanse us from sin in this life, gives also the lie to his Maker, and he thus shows that the word—the doctrine of God—is not in him."

Yet in the face of such interpretations from these great Christian scholars, a Keswick preacher applies these words to saintly Christians thus: "What can be clearer than the statement, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' To say we have not sinned, and to say we have no sin, is to show ourselves destitute of God's truth." What a wretched interpretation it is to take these words, hurled against the vile seducers of the Bride of Christ, and force them to teach as a divine revelation, that the Bride herself, with all the heavenly Bridegroom's sanctifying indwelling, and the cleansing of the Holy Spirit, can not herself be pure and clean!

We should like to ask this preacher, and all his fellows, a few questions:

1. When a sinner has experienced the two works of grace described in verses seven and nine, that is, when he has been pardoned, and afterward cleansed from "all sin" and "all unrighteousness" how much sin has he left in himself to lie about?

I ASKED; GOD ANSWERED

*I asked for bread; God gave a stone instead:
Yet while I pillow'd there my aching head
The angels made a ladder of my dreams,
Which upward celestial mountains led,
And when I woke before the morning beams,
Around my resting place the manna lay:
For I was fed.*

*I asked for strength; for with the noontide heat
I fainted while the reapers singing sweet,
Went forward with rich sheaves I could not bear.*

*Then came the Master, with his blood-stained feet,
And lifted me with sympathetic care;
Then on His arm I leaned till all was done,
And I stood with the rest at set of sun.
My task complete.*

*I asked for light; around me closed the night,
Nor guiding star met my bewildered sight;
For storm-clouds gathered in a tempest near.
Yet in the lightning's blazing, roaring light,
I saw the way before me straight and clear,
What though his leading pillar was of fire,
And not the sunbeams of my heart's desire?
My path was bright.*

*God answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust in God's silence When He does not speak;
For He, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
To those who seek.*

—AUTHOR NOT KNOWN.

2. When God has thus pardoned and cleansed one of His obedient trusting children, and that child testifies for the glory of Jesus to His cleansing, does this saint of God lie in saying, "I am now, by the grace of God, without sin"?

3. Does an inspired apostle absolutely contradict himself by writing that we may be cleansed from "all sin," and "all unrighteousness," and yet "we will still have sin in us until the last breath of life"? And does he teach that to testify to the Holy Spirit's cleansing would be a lie?

Let us illustrate: If the king of England should pick up a filthy, ragged London beggar, take him to his own bathroom and wash him thoroughly, and burn up his rags, and clothe him with the best of garments, would the beggar lie, if he should then say, "By the grace of the king, I am now without filth and without rags"?

Of course not! And no more does a child of the King of kings falsify when he extols the cleansing grace of his heavenly Father.

4. Do these teachers of suppression who declare that "We must have sin in us to the last hour of life," fitly honor the great sal-

vation of Jesus? "All unrighteousness is sin." But the glorious apostle, inspired by the Holy Spirit, declared that "the blood of Jesus cleanseth us from all sin, and all unrighteousness."

Thank God, the old gospel will stand in spite of those who oppose Bible holiness, and plead for life-long continuance of sin in the heart. No wresting of Scripture from its connection, and the plainest teaching of the context, and the avowed purpose of the writer, can rob weary souls of their blood bought right to be cleansed from every stain of sin. The seventh verse, and the ninth verse tell us of a complete deliverance. There is a double necessity, and a double cure. Actual sin must be pardoned. But indwelling sin or corruption cannot be reached by pardon. It must be cleansed from us by the consuming power of the Holy Ghost. If we abhor our moral pollution and ask in faith for its removal, the immutable Word of God declares, that God is faithful to his promise, and just to his atoning Son to forgive us our sins, and to cleanse us from all unrighteousness."

Jesus is "an uttermost Savior. His precious blood can and does cleanse from all sin."

he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). When man acted upon Satan's diabolical suggestion in Eden, he classed himself in with the Arch-Anarchist, and thus hell becomes the only proper and adequate penalty for divine majesty so grossly insulted and divine law so flagrantly broken.

To disprove hell would wreck the government of God. Everyone who does not believe in hell should wear a red flag in his button hole and the church which teaches there is no hell should keep a red flag flying from its tower. The man who says there is no hell is a living, walking, talking proof, that the "Red Menace" has invaded the domain of religion. Such a man is in doctrine what Lenine, Trotsky, and Bill Haywood are in politics.

Jesus was the most awful preacher of hell that ever blessed the world with His warnings; and if He says there is a hell then all who dispute it lie, and the Bible says, "All liars shall have their part in the lake that burneth with fire and brimstone." What can man do better in teaching about hell than to call it what inspiration calls it, "A lake of fire."

Fire is a mysterious element, and man's knowledge of it, its nature and properties, is comparatively meagre, just as is our knowledge of the functions and properties of light. If we knew all there is to be known about fire we would doubtless never think of questioning the reality the materiality or the eternity of that fire that burns to the lowest hell. This fire, I believe will be fed with its proper fuel or sustained without fuel. That it will prey on the beings subjected to it in their entirety whether they be clothed with a body or not. According to scripture, men will go to the final hell re-possessed of their bodies and in those bodies suffer untold agonies, just as truly as the saints in their resurrected, glorified bodies will enter and enjoy heaven. To leave the matter in question as to whether a man who dies unrepentant will possess his body, and in that body, suffer the fires of hell, is to leave the matter of the resurrection at least partially muddled and undefined. Two hands, two eyes, two feet, the whole body, Jesus himself assures us, go into Gehenna the Lake of Fire "where the worm dieth not and the fire is not quenched."

The promise of deliverance from those passions and appetites which unsatisfied are a source of discomfort and suffering, is given to the saints only. "There shall be no more sorrow nor crying, neither shall there be any more pain,—They shall hunger no more, neither shall the sun light on them nor any heat." No such promises are given to the sinner. Think of the final hell raging with passion and appetite crazed victims, and no means at hand to gratify those insistent desires. If a man lives for lust in this present time, dominated by physical desire and for the sake of carnal indulgence tramples prudence, respect, honor, chastity, virtue, duty, and law under reckless feet, he will have those same insistent insatiable desires for clamoring companions in hell for all eternity. No rest, no opiates nor unconsciousness there, but suffering, torture, poignant, excruciating, horrible. There it will be memory's special function to plait all the wrong choices of the life on this earth into a stinging scorpion whip of remorse with which to flay the poor lost

The Sorrows of the Future

By H. M. CHAMBERS

IT MAY be true that there are circumstances under which mental suffering is the most fearful sort that human beings endure. Worry sometimes induces serious illness. Men go mad or commit suicide because of distress of mind. The Bible also indicates that hell is a place and condition of fearful mental suffering, wreck, and chaos.

To enter a place over the door of which the words "no hope" may well be written, and on entering to know that its gates swing shut behind one forever. To meet in that sad place no friends, but always enemies. Never more to see a smile nor to hear a cheerful greeting. To have only pain, sorrow, discouragement, despair, and insanity for constant companions, are not these awful conditions enough to produce suffering indescribable?

Mental moods react upon each other. Cheerfulness begets cheerfulness, happiness is infectious; and so with the opposites of these. In hell evil conditions and dispositions will react each upon the other in a horrible series, and with no hindrance or means of control.

I was awakened one night in a hotel by a loud cursing and vile talk right underneath my window. Just then a strong voice hurled reproof and orders to be quiet down upon the offenders. The reprover was answered with more fierce and bitter words. Thus, I believe, verbal and actual brawls will be a constant occurrence in hell. Vile beings belching foul words in each other's faces, and giving blow for blow.

This present world is a good place to live to the extent only that rule and law restrain and correct hurtful and riotous evil tendencies, and encourage sympathy and brotherly kindness. Good is always tractable and evil is always anarchistic. Human tendencies in general are drifting toward anarchy. The daily paper recently reported a high school principal was required to resign for severely flogging a boy. Possibly the teacher was

extreme in the punishment, but chances are greater that the officials did the boy and society a greater wrong by unseating properly constituted authority in the school room. We may not realize how large the "Red" peril looms today. Threatening wreckage to the social, industrial, political and religious realms. Suppose I were to say, I believe in parental rule, but parents must enforce absolutely no penalties in making their children mind. Suppose a school board should say to a prospective teacher, "Yes, we have rules but we allow no penalties to be inflicted on a pupil who breaks them." Suppose the doctrine were advanced, let us have state laws but no penitentiary. Who under such conditions could make a success of parental rule, of school teaching, or of state government? No one.

There can be no government without law, and law is without force and is valueless unless supported by proper penalty. Now God placed the first law governing human conduct, Gen. 2:16, 17, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it." Then the awful penalty pronounced, "For in the day that thou eatest thereof thou shalt surely die." Some have said, "How unreasonable and unjust it was to punish so severely for so trifling a disobedience, just the eating of an apple or two." The opposite of this foolish statement is the true one. For the enormity of the offence lay in insulting such exalted authority for so trifling a consideration. It is so with every sin. Man plays with divine authority and barter the favor of God for such a small return.

In Titus 2:14, we are told, "The Savior gave himself for us, that he might redeem us from all iniquity." (R. V.) This was the same lawlessness that began in Eden, he who brought the evil suggestion to Eden having started it elsewhere. "And the angels which kept not their first estate, but left their own habitation,

soul forever. Upon whom does this awful penalty fall, and why? Just upon those who will it to be so. Any one going to hell goes there in spite of the active protest of God and only after He has exhausted every means to keep men out of that awful place that an infinite God can in mercy and justice command. Indignation and wrath, tribulation and anguish are pronounced only upon them that do evil; and glory, honor, and peace to them who work good: for there is no respect of persons with God.

OMAHA, NEB.

The Greatest Love

By PAUL S. HILL

THERE is no greater thing in the Christian experience than love. To love God and humanity brings the highest type of worship and service that we can know. Love is the enginery of the Christian soul. It is the motive power of the Christian religion. From the motive of love spring all the labours and sacrifices of the Christian life. Without it Christian experience can not exist. Without this dynamic in the soul it is hopeless to attempt the things of strenuous sacrifice demanded by the Christian faith. Without it one cannot climb the hills of effectual prayer, or wade the valley of soul-burden, or maintain faithful attendance upon the multitude of Christian duties, or effect in any satisfactory degree the sum total of Christian character and service. To demand satisfactory observance of all the requirements of Christianity without an abundance of love is like asking an engineer to pull a ten car passenger train with a two horse power engine. It is asking the impossible. Only great love for God and humanity can do the work. If the load is heavier than the motive power we must increase the motive power. If the love we have is but enough to blow the whistle we must get an increase so extensive that the load starts and is carried to the end of the line.

Love in Christian experience springs from humble consideration of what Christ has done for us. The forgiveness of sins, the cleansing of the heart, the multitude of His benevolent providences, everything He has done for us and our friends are subjects the humble consideration of which will produce love for God. It is because we love Him that we keep His commandments, and to do those things that are pleasing in His sight.

The observance of Christian duties, because we love God, brings back to the soul a sweet enjoyment that is most satisfying. It is a happiness that cannot be explained. It is beyond expression. It passeth all understanding. It is an experience of which the possessor never wearies. It may endure forever.

Paul, speaking from the human side of divine love, said, "Love never faileth." He was qualified to make this statement, for through seas and shipwreck, dangers on water and on land, at home and abroad, among friends and enemies, in prison and pulpit, love had held him to his work. Surely he was a good witness. He said "Love never faileth."

But human love, with all its enjoyment and power, is not the greatest love. Even that love shed abroad in the heart by the Holy Ghost, which is the love that a Christian knows, is not the greatest love. There is a greater love. An older love. More unwavering

and enduring. A love that knows no ebb. It is the love of God for us. John says, "Herein is love. Not that we loved him, but that he loved us."

The love of God is the moving cause in our redemption. It found the way and moved toward us. Like a boundless ocean its strength was outpoured for us. Mighty guarantees of our redemption were encompassed within it. Assurances of our eternal happiness were in its tide. Mighty, enduring, sufficient love.

The holiness of God demands that He hate sin, the justice of God demands that sin be punished, but the love of God has found a way to save sinful humanity. It is a way that allows absolute holiness to remain unmarred; a way that upholds divine justice; a way that only divine love could have found. It is the way of the cross. A crucified Savior, a risen Savior, a human and divine Savior, an interceding Savior; that is the way of love and of the cross.

The death of Christ satisfied divine justice and mercy flows. The holiness of God is maintained in the administration of the plan of salvation, and love is in it all, and the cause of all. They who look at the cross see love. From every position possible to humanity love can be seen in the cross. Men in the valley of discouragement, in the toils of sin, on the mountain peak of blessing, from any place any man has ever been, all can read divine love in the cross of Calvary.

Surely this is love, the greatest love. Not that we loved him, but that he loved us."

LYNDBROOK, N. Y.

Sin

By E. E. WOOD

SIN is no small thing. Rather it is a monster. It is not a little ignorance that a more liberal education will banish. Some of the worst characters known in criminal circles are graduates of colleges and universities. An educated rogue is the worst kind. It is not an overhanging cloud shadowing the soul of humanity that an ascending sun of good cheer can scatter.

Some aver it is a little awkwardness and that all one needs to do is to enter into social realms and become familiar with society. We have noticed that a pig can be trained and appear very polite and quite refined until it happens to spy a mud puddle. The ape in the zoo can be trained until it will sit down to the table and eat quite like a human. He reverts to a wild state just as soon as the keeper unties the mother Hubbard from his hairy form.

Others try to locate the difficulty in the nervous system. They think, or try to think, that if they could be given a good vacation it would work a complete cure. We have noticed hat some who do not overtax themselves with any labor at all have severe "brain storms."

No, sin is not located in any of these mentioned things. You will have to dig down to a lower stratum of human nature to locate its domicile. The race is afflicted with many maladies but sin is a most fatal one. It is located in the very vitals of life and requires the combined strength of God and man to overcome and destroy it. It may be compared to a deadly adder or a fatal cobra and

in the sense of being a resident of the heart it is coiled in the crib with your sweet babe. "Sin that dwelleth in me" (Romans 7:17).

Sin is treason of the highest kind against God and His government. It is the only thing in the universe that God hates. His wrath, like a shoreless sea of vengeance, is flowing forever and ever against it. It is the supreme peril of humanity everywhere. It has stung all homes, shadowed all hearths, dug all graves, destroyed all characters. Like a huge monster it bestrides the world as an infinite and menacing specter. On it goes striding through the world; waving the black flag of defiant rebellion. It blasts every world it touches and crushes every race it captures. Even its taint is unspeakable! It is a dreaded leprosy of the mortal spirit. If retained it eats away every virtue, blights every beauty, and cankers every faculty. Sin will dwarf every energy! It carries in its brain the unquenchable fire and in its heart the undying worm. But, "If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, God's Son, cleanseth us from all sin" (I John 1:7).

JACKSON, MICH.

Why the Blood?

By S. B. RHODES

THE Old Testament Scriptures flow with the blood of sacrifices, symbolizing the blood atonement of the new. We sing now: "There is a fountain filled with blood;" and, "The blood will never lose its power," not as an executive, certainly not, but as a remedy.

The Hebrew Epistle says, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" John in his Epistle says, "the blood of Jesus Christ his Son cleanseth us from all sin." Again, it is said, "without the shedding of blood, there is no remission of sin." Why the shedding of blood? Can that question be answered? is there not a reason? Let us see. The first victim of sin, sin bringing death into the world, went out by the shedding of blood, whether it were man or beast. We asked a converted Jewish Rabbi, what the Talmud taught was the forbidden fruit. He replied, "A slain animal. Satan said it was good to eat, that God did not slay an animal to make a covering for Adam and Eve, that he took the skin of their slain victim." That seemed reasonable to the writer.

Abel was the second victim. Note that provision was made, conditionally, that should sin enter in, or be yielded to, a like offering should be made; hence the blood atonement, uniting man back to God. Therefore Jesus the God-man, that that He might taste death for all men, must necessarily die as a sinner dies forsaken of God, note that Christ was slain "from the foundation of the world."

PASADENA, CALIF.

Money is a thermometer. It tells the temperature of the soul. When the soul burns with ardent love for God, the money goes heavenward in generous amounts; but when the soul is cold in covetousness and ignorance, the money drops into the low places of selfishness and worldly endeavor.—F. A. AGAR.

A GOOD MAN HAS BEEN PROMOTED

Once again death has entered the ranks of the preachers of the Church of the Nazarene of New York District, and we have given up Rev. D. Grant Christman. And here, truly, was one of God's chosen, who ever "earnestly contended for the faith once delivered to the saints." His life record, since conversion, has been that of a saint who believed the entire Word of God; and for some years he has felt it to be his work to send forth His Bible studies to all parts of the home land and the missionary field, to teach the Bible at the Eastern Bible Institute—a school of his own founding—and everywhere to raise the standard of "holiness unto the Lord."

Mr. Christman was born July 13, 1869, at Truxton, N. Y. He was converted in Herkimer, N. Y., at the age of sixteen, and began his preparation for the ministry at twenty-one. He studied at Cazenovia Seminary, and graduated from Folt's Bible Institute. He was married September 2, 1896. He is survived by his wife, May S. Christman, and three sisters: Mrs. Phoebe Barnes, Mrs. Ella McHeron, and Mrs. Harvey Van Valkenburg, and one brother, Rev. C. E. Christman. Burial was in the Endicott Cemetery, Endicott, N. Y.

The funeral service was held in the Memorial Chapel in which Bro. Christman had so often preached to his people. The room was overflowing with those who loved Bro. Christman, and held his work in high esteem. A number of ministers were present. And the spirit of the service—one of triumph and certainty—attested the indelible impressions for Christ that this man of God had ever imprinted on the lives of others. The service was in charge of the writer, who holds it a sacred privilege to have officiated in the funeral of such a mighty saint of God. And how conscious were all of the hallowed presence of the Christ.

Mr. Christman was a member of the Church of the Nazarene of Canastota, N. Y., a church which owes its inception to him—over eleven years ago.

Well might we say: "His works do follow him," for the benediction of his life will ever be realized on our lives, and the inspiration of his Bible studies, and the books he has written will live on around the world.

REV. LLOYD B. BYRON, *Pastor.*

FRESH NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

The Year Book of the Church of the Nazarene, edited by E. J. Fleming and published by the Nazarine Publishing House, is just out. It is typographically neat and filled with valuable material for each Nazarene. It ought to be in every Nazarene home. The price is 25c per copy.

Radium is both rare and decidedly expensive. Recently at a hospital located at Martin's Ferry, Ohio, two glass tubes of radium, each the size of a needle, were thoughtlessly thrown into a furnace. They had been used to treat a cancer patient and were worth \$50,000. The Standard Chemical Laboratories at Oakland examined the ashes, and with the aid of the electroscope, an instrument which detects the presence of radium, was able to recover this precious material. Radium, it is believed is indestructible. How wonderfully great is science!

Cats are no advantage to civilization. They can never become domesticated. By nature they are cruel, vicious and savage. One cat will destroy from 200 to 500 beautiful little song birds in a year. The cat is an enemy of the human race. They prowl around at night especially and make hideous noises. A cat has been known to suck the breath of a child until the child was dead, and also to mutilate corpses. This is practically what Rev. Noel J. Allen, who is connected with the game and fish department of Virginia, says.

Coal is not only of inestimable value for its heating properties, but other valuable products are now being taken from coal. About one-third of the coal is called "slack," and until recently has been limited in the market and sells at a very low price. Now, processes have been worked out whereby this hitherto practically worthless material may be converted into many useful and valuable products, one ton is said to yield three gallons of gasoline, fifteen gallons of fuel and lubricating oil, 6000 feet of gas and 1400 pounds of coke-like fuel.

The automobile in the United States is furnishing employment for thousands. It is said that there are 44,000 automobile agencies, 50,000 public garages, 68,000 service stations and repair shops and 66,000 motor car supply stores in the United States alone. There are more than one million autos in California. Great is the automobile, but sad to state, its slain are many.

Spiritualistic mediums are employing the radio to work off their frauds. It seems that the radio is of great aid to these fraud mediums. Houdini, the great magician, declares that after years of patient investigation he has never found a single medium that was not a fraud. How easily some people are fooled!

The Methodist General Conference, after a heated discussion, proceeded to elect five Bishops. The men elected to this high and holy office are as follows: Rev. George Amos Miller, D. D., Superintendent of Central American Mission Conference, Panama, Pan.; Rev. Titus Lowe, D. D., Corresponding Secretary of the Board of Foreign Missions, New York City; Rev. George Richmond Grose, S. T. B., D. D., President of DePauw University, Greencastle, Ind.; Rev. Brenton Thoburn Bradley, D. D., Executive Secretary of the Centenary for India; Rev. Wallace Elias Brown, D. D., Pastor University Church, Syracuse, New York. There were fourteen separate ballots cast.

Dr. Nicholas Murray Butler, President of Columbia University, recently addressed the Missouri Society at the Plaza Hotel, New York, in which he attacked the Eighteenth Amendment. Here is his opening sentence: "The time has fully come to speak one's mind on the subject of the shocking and immoral conditions which have been brought about by the Eighteenth Amendment to the Constitution of the United States."

Dr. Clarence True Wilson, Corresponding Secretary of the Board of Temperance and Public Morals of the Methodist Episcopal Church, answers Dr. Butler; Dr. Wilson's opening paragraph is: "Nicholas Murray Butler assails the intolerance of prohibition. He finds it shocking, immoral, farcical, hypocritical and a parallel to the Fugitive Slave Law. Dr. Butler is a representative citizen, a leading Republican, a teacher of the nation's youth. Also it must not be forgotten that he is the president of a university located in the center of a vast mass of undigested and indigestible alienism. He has struck a blow at the very heart of free government, which rests and must ever rest upon the loyal acceptance of majority rule. His statement is intolerant, extreme and loaded with false and unauthenticated charges against his countrymen in general and individuals who are not named."

On April 9, a meeting of the Board of Directors of the Anti-Saloon League of America, at Indianapolis, ninety-nine directors being present, Rev. F. Scott McBride was elected to succeed Dr. Purley A. Baker recently deceased, as National Superintendent. Dr. McBride is a minister of the United Presbyterian Church, and has a distinguished record of state superintendency of the Illinois League. He is a clean-cut Christian gentleman, who has the confidence of the League and its unanimous support. He has a big load, but we will help him carry it.

The great Methodist General Conference, representing four million or more Methodists which met in Springfield, Mass., during the month of May, sent a special committee to Washington, D. C., to protest against any modification of the Volstead Act. The Southern Baptist Convention representing two million Baptists, which recently met in Atlanta, Ga., passed a strong resolution protesting against bills now before Congress seeking modification of the Volstead Act, and calling upon Congress to strengthen existing prohibition laws.

Joseph Euchline, former head of the Schlitz Brewing Company, one of the largest of its kind in America, is reported by A. B. McDonald writing in the *Ladies Home Journal*, to have said: "I wouldn't go into the brewing business again anyway. I am selling all of our saloon properties as fast as I can. I have sold 500 properties already at enormous profits. One corner in Chicago for which we paid \$10,000 for a saloon, we sold for \$500,000 and we

have made profits in many cases almost as large. All of our 1600 saloons are now being transferred into other kinds of business places and it is better for everybody that it is so. Saloons are no help to a community."

Marion Lawrance, one of the noble and notable leader in the Sunday school movement, perhaps the foremost Sunday school man of his time, passed from earth to heaven at Portland, Oregon, on Thursday, May 1st. He was a Sunday school genius and conducted a remarkable Sunday school at Toledo, O., where he lived. The writer visited his school years ago and found it ideal in department and organization. He leaves to posterity a precious legacy of Sunday school achievement.

Questions Answered

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

Q. Is there anything in the Bible about our not being able to get our prayers through because of "noises" in the air?

A. No, perhaps some one has been trying to give a "modern version" of Dan. 10:12, 13.

Q. What about the people who live in sections where tobacco is the main crop, is there any provision for them to have membership in the Church of the Nazarene?

A. No.

Q. Can an unconverted person sin against the Holy Ghost?

A. Yes.

Q. Why did Jesus teach His disciples to pray "lead us not into temptation"?

A. This is a Hebraism. God is said to do a thing which He but permits. A person who is aware of his weakness may well pray that his providential circumstances may not be such as to bring severe trial upon his steadfastness.

Q. Do you think it is wrong to get one's mail on Sunday, if it does not interfere with his church work?

A. But it will interfere with his church work. At any rate, he will fail to enter his protest against the terrible flood of Sabbath desecration which is covering the land today, and that is serious enough.

Q. If one dies without being baptized, can some one else be baptized for him according to 1 Cor. 15:29?

A. No, this is a perversion of the Scriptures and the practice is based on pure superstition. The Scripture means that martyrdom was the common price of a public profession of Christianity and that those who were baptized were thus exposed (and they knew it at the time, hence the argument) to violent death at the hand of their persecutors.

Q. How can "The dead bury their dead" (Matt. 8:22)?

A. The spiritually dead bury the physically dead. The Master's words mean that even unconverted people will look after goodness of a physical and temporal sort, but the special task of the Christian is a spiritual ministration.

Q. Who were the "Sons of God" mentioned in Gen. 6?

A. The "Sons of God" were the descendants of Seth, the "Daughters of Men" were the descendants of Cain.

Q. Please explain "If we say we have no sin we deceive ourselves" (1 John 1:3).

A. This must be explained in connection with the preceding verse which promises that the blood of Jesus will cleanse us from all sin. Now "If we say we have no sin [to be cleansed from] we deceive ourselves;" for we are all guilty and defiled and needed pardon and cleansing. No one is naturally good and holy.

Q. Is a man who is justified under grace any ahead of the man who was justified by the law?

A. Even before the days of Christ, no one was justified by the law. To have been so, one must have done right from his birth. In those days they were justified by faith when they brought their sin offerings to the Lord and looked ahead to the provision for sin that God was yet to make for them. Now we are justified by faith when we come to God in the giving up of sin and look back to the provisions He has made for our salvation.

THE WORK OF THE WHOLE CHURCH

The General Board

THE HERALD OF HOLINESS AND THE EDITORIAL POLICY

When the General Assembly elected fifteen men to constitute the General Board, among the institutions placed under its direction and control was the General Board of Publication. According to former Manuals it was stipulated that the General Board of Publication was to constitute the corporation known as the Nazarene Publishing House, and as such to have the control, general oversight, and management of the denominational publishing house.

The new General Board, when considering the question of incorporation, covered all matters pertaining to the Publishing House and publications in the provisions of the charter. The HERALD OF HOLINESS constitutes one of the interests among several others comprehended by the Nazarene Publishing House. In order that the business of the same may be arranged to obtain the greatest efficiency, it was necessary that an editorial policy be agreed upon between the department of publication and the editor. The editorial policy which follows was agreed upon at the meeting of the General Board in December, 1923, and governs the matters referred to therein:

Editorial Policy for the Herald of Holiness

The following general statements are agreed upon as the policy under which the Herald of Holiness is to be published:

1. The Editor's responsibility shall extend to all material which goes into the paper, except advertising. The material, as well as the details connected with the advertising, shall be the responsibility of the Manager of the Publishing House.
2. Pages one to nine shall not be available for advertisements; and of the remaining seven pages the maximum of space which may be used in any regular issue of the paper shall be three pages.
3. In all regular issues of the paper, pages one and two shall be reserved for editorial matter and the Editor must always have copy for these pages on file in the office at the time fixed by the Manager of the Publishing House in order to have it inserted in a particular issue.
4. Any communication of contribution from the General Superintendents, or from one of the General Superintendents, or from the General Board or its especially elected or appointed representative, or any official communication from a regularly elected representative of the Board of Education, or any Board regularly elected by the General Assembly, or from one of the regularly elected officers of the General Assembly, shall be considered privileged matter, shall not require the Editor's personal O. K., and shall be inserted in the paper in as early an issue as available space will permit.
5. All regular contributed articles shall require the Editor's personal O. K.
6. Arrangements for special pages or special issues must be made with the Editor.
7. In keeping with the apparent will of the General Assembly, no notices of church trials, or of the findings of trial courts or of the General Court of Appeals, will be inserted in the paper, unless and until, request for such insertion has the sanction of the Board of General Superintendents.
8. Regular advertising shall be limited to our own institutions and departments of the Church of the Nazarene; also that outside commercial, or secular, advertising of any kind shall not be allowed.

9. Classified advertising such as "Want Column" shall be submitted to the Manager of the Publishing House, who shall pass on the same before publication. No advertisement for sale of real estate shall be permitted.

10. The columns of the HERALD OF HOLINESS shall be closed to all personal appeals of every kind for money, and all such appeals received shall be referred to the proper Department of the General Board.

The details of the office work incident to the making of the paper, and the correspondence connected therewith, are to be taken care of on plans to be agreed upon between the Manager of the Publishing House, and the Editor of the paper. Since the expense of this work falls upon the Publishing House, the Manager shall have the full right in the assigning of this work to particular persons, only in the manner in which the work is performed shall the Editor have a voice.

Signed, J. B. CHAPMAN, Editor.

It will not be amiss to speak somewhat more at length upon some of these items.

In paragraph 1 it will be noted that the responsibility for all material which goes into the makeup of the Herald of Holiness, excepting advertising, is placed directly in the hands of the Editor, while the responsibility for all material and details connected with advertising is made the direct concern of the Manager.

In this connection we would explain that all matters pertaining to Home and Foreign Missions, Church Extension, Ministerial Relief, the General Secretary and the General Treasurer, and the Mutual Benefit Society should be addressed to the General Headquarters office at 2905 Troost Avenue. As you will note, the Headquarters office is about a mile from the Publishing House.

In the second paragraph you will notice that limitations are placed on the several pages of each regular issue. Many times our advertisers desire to place their ads in what they consider a more conspicuous location, but this paragraph of the policy determines that question.

In order that there may be nothing inserted in the paper the responsibility for which cannot be traced, paragraph 4 is formulated. By a careful reading of this it will be seen that all communications received, with certain specific exceptions, shall require the Editor's personal approval before they can be published. This guarantees the exclusion of any irresponsible communications which way be received.

Paragraph 5 is very closely related to paragraph 4, and paragraph 6 is self-explanatory.

There was considerable discussion on the floor of the General Assembly relative to the publication of notices and findings of church trials, and the General Assembly adopted specific regulations concerning the same, and paragraph 7 sets forth the action of the General Assembly, as this paragraph conforms to General Assembly action.

There is a great diversity of opinion among our people as well as others of the persuasion of second blessing holiness relative to what

shall constitute appropriate advertising matter for full salvation periodicals. Realizing the necessity of giving proper publicity to our own institutions and the departments of the Publishing House, regular advertising is limited, and it is not designed that cheap, secular advertising shall find its place in the columns of the HERALD.

The restriction contained in paragraph 9 is placed there because of the fact that many well-intentioned people have considered real estate which they wished to dispose of much more valuable than it really was and purchasers placing their dependence upon the columns of the paper have been led to believe that because the particular real estate was advertised in the columns of the particular paper that there was no question as to the reliability of the statements contained therein. Later developments proved that they felt themselves more or less deceived, and as a result they blamed the paper. For this reason other papers than the HERALD OF HOLINESS prohibit the advertising of real estate.

Undoubtedly paragraph 10 causes us more concern than any other. Other churches, have found it extremely necessary to take precautions along this line, and paragraph 10 was formulated because of the unusual number of such appeals as well as the varied character of the same. Whenever appeals of this character are received, they are referred to that Department of the General Board under which they would ordinarily fall, and often times consultation is held regarding the same and a decision reached as to the manner of disposition.

If the readers of the HERALD and our constituency generally would very carefully preserve this copy and this article we believe that it would be a valuable assistant in judging of communications which they might have in mind to have published. Both the Manager and the Editor will be very glad to receive letters from our friends making kindly constructive criticisms, but always, of course, reserving the right to accept or reject the suggestions offered. All our people should remember that the one paper serves the entire constituency of the church, from Maine to California, and from Canada to the Gulf of Mexico, the Provinces of Canada, the British Isles District, and our various mission stations scattered over the entire globe. Hence, you will see that those upon whom the responsibility falls must always bear in mind the relation of the periodical to the entire constituency, and also the welfare and the progress of the whole denomination.

The apostles were fairly good preachers before they assembled in the upper room, but there was not much fruit in their ministry. When God would endow them for fruitful service He sent them to their knees to wait the baptism of the Holy Ghost. When they were thus endowed, three thousand were converted in a day. It is a more costly service to feed the soul of man than to feed his mind. Souls are born anew out of a spiritual agony.—*Methodist Protestant.*

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

YOUNG PEOPLE'S RALLY AT CLARKSVILLE

We spent three days with Rev. W. F. Rutherford and his church at Clarksville, Tenn. in a Young People's Rally closing out Sunday evening of "Mother's Day."

The young people received us royally and in fact we have never had a better reception anywhere than we had at the hands of the entire church.

This church is known far and near for its great financial system and wonders have been accomplished along this line. It should be scattered everywhere about the love, loyalty and confidence this church places in its pastor. I have never seen it surpassed. The people love Bro. and Sister Rutherford. They show their love by their actions.

The young people have a splendid society. They gave us a nice social in appreciation of our coming and all had a good time together.

We spoke on such subjects as, "Making a Man," "Characteristics of the Adolescent Age," "Three Requirements for an Ideal Man," and then a special service on the subject of "Mother" Sunday morning. We have scarcely ever witnessed just such a meeting as we had on this occasion. I had just returned from the bed-side of my precious mother who has been near death's door for some months. The occasion brought many events fresh to our memories.

The Sunday school all came together for a lecture on "The Responsibilities of Teaching" and we had a good time on this occasion.

The young people gave testimony to inspiration received, ideals formed, aspirations awakened and character strengthened as a result of the lectures.

The people entertained my family well and made us feel that our visit and work were highly appreciated. They paid us well for our labor and gave us a hearty call to assist Bro. Borders in their annual meeting in August.

Bro. and Sister Rutherford are excellent pastors. He is a fine preacher; an excellent pastor in visiting the people and well thought of among the business men of the city. Sister Rutherford is an exceptional woman in building a home for a pastor. She is a great cook, a model housekeeper and a great asset to her husband in his work. The young people make the parsonage a second home and what a blessed fellowship there is between the pastor and his people! Salvation work goes on continually and a person will have to travel a long way to find a better Nazarene Church than we have at Clarksville.

A. S. LONDON.

N. Y. P. S. AT YAKIMA, WASH.

As we come to the close of another year we can look back and know God's blessing has been upon us. We have a society made up of Christian young people who are anxious to push the battle for God. We have our regular Sunday evening services and a good missionary service once a month at which we take a missionary offering. On Sunday our young people attend jail meetings, street meetings and visit the old People's Home to sing, pray, and testify. We have our business and social meetings once every three months, and at the last meeting we decided to support some foreign student for a year in addition to our regular home missionary work.

We have appreciated the Young People's Page in the *HERALD* and have been using some of the topics in our regular meetings. We have been doing our best to secure subscriptions to the *HERALD* and thus do our part in keeping the page which we feel is an inspiration to our young people. We are sending the paper to the County Poor Farm, the City and County Jails, and to the Old People's Home.

As we enter a new year in our Young People's work we are determined by the grace of God to make this the best year we have ever had in our Young People's Society at Yakima.

H. RAY CAMPBELL, President.

WESTERN OKLAHOMA

The Western Oklahoma District has been divided into Zones or Groups for the purpose of holding N. Y. P. S. Rallies. The aim is to meet together to become better acquainted with the young people of the nearby Nazarene Young People's Societies, to study and solve N. Y. P. S. problems together, and in short, to forward the work of the Lord through the N. Y. P. S.

Zone Seven held its first Rally May 31 June 1 at Altus. The meeting was advertised and well attended for the first of its kind. There were about twenty-seven visiting delegates and friends. These were from Grandfield, Mangum, Glendale near Roosevelt, and Dodsonville, Texas.

The presence of the Lord was manifest and the young people received a greater vision of the possibilities for the N. Y. P. S. Rev. A. K. Bracken, President of Bethany-Peniel College, who was the special speaker for the occasion added much to the interest of the services by his able lectures and his helpful advice.

A Zone organization was perfected at Grandfield in September. The young people feel that these meetings will be a great blessing to each N. Y. P. S. in the zone.

NORENE SOUTHAL, Chairman of Zone.

MISSIONARY TOPIC FOR JUNE 29, 1924

By STEPHEN S. WHITE

The Location of Final Responsibility

Romans 10: 13-17

I. FINAL RESPONSIBILITY.—

Society is so complex today that it is difficult to properly locate the responsibility for the good and the evil which men do. Who will be rewarded if a certain thing is done or who will be blamed if it is left undone? To whom shall the rewards and punishments be meted out? A boy in a delivery truck hurries up the street with a rush order. He runs over a pedestrian and mortally injures him. Who should be held accountable for the accident? Shall we charge it up to the woman who over-emphasized the necessity for haste, to the driver of the delivery truck who drove faster and more carelessly than he should, or to the owner of the grocery store who was in the habit of demanding too much of his employees, that is, giving them too little time in which to make their rounds. Thus we see that the fixing of responsibility is not often an easy task. God alone can do this with certainty and success. In our lesson He carefully analyzes the situation and fully locates the final responsibility as to the salvation of the heathen.

DAILY THOUGHTS FROM THE BULLETIN BOARD, OLIVET COLLEGE

SUNDAY

"My God shall supply all your need."

MONDAY

"CHARACTER—What we are when we think nobody is looking at us."

TUESDAY

"POLICY—Trying to serve God so as not to offend the Devil."

WEDNESDAY

"He knows, He loves, He cares."

THURSDAY

"The best arguments for the truth of the Christian religion are not found in libraries, but in lives."

FRIDAY

"There is no way to get on the heights with God, unless you also get on the level with your fellow-men."

SATURDAY

"If you are not getting much out of the Christian life, it may be because you haven't very much invested in it."

II. THE LOCATION OF FINAL RESPONSIBILITY.—

1. First Step—"Whosoever shall call upon the name of the Lord shall be saved." A heathen must realize his need and cry for help. He must be awakened to his sin and superstition so that he will send out his S. O. S. signal. This will give God an opportunity to save him, to bring him out of all his distress. The Psalmist said: "This poor man cried, and the Lord heard him, and saved him out of all his trouble," (Psalm 34:6).

2. Second Step.—The heathen must know God and come to believe in Him before he will call upon Him. They can only ask for aid from Him in whom they have believed. This belief is not saving faith and should not be confused with the same. It is merely a mental assent to the truth that God is and that he is the rewarder of them that diligently seek him (See Heb. 11:6). This intellectual faith must include the thought that God is omnipotent, that he is fully able to give succor to all who are in distress. Yea, it must do more, it must reach out to a God who is willing and anxious to save. The love of God as manifested in Jesus Christ (Jno. 3:16) must be made known to the heathen. This will clearly demonstrate God's great desire to redeem lost men.

3. Third Step.—A story cannot be received until it has been told. They cannot believe in him of whom they have not heard. Of course we could never have believed that George Washington lived and wrought in the early day of our country if we had never read or heard of him and his achievements. How could we believe that the world is round if we had never heard of the same through reliable sources? The story of Jesus and of his power and willingness to save to the uttermost can never be accepted until it is heard.

4. Fourth Step.—For every story there must be a story-teller. The heathen cannot hear the story of Jesus and His love without a preacher. For every message there must be a message-bearer, a prophet. The Gospel or the Good News must be communicated to the heathen. The necessity for missionaries is capable. Verily, they cannot hear without a preacher.

5. Fifth Step.—"And how shall they preach except they be sent?" The final responsibility for missions rests with the church at home. It is "up to us" as the saying goes. Unless we hold the ropes, back up the missionaries with our money and our prayers, they cannot go and achieve for God. If some are obligated to go, others are just as much obligated to send. That which we have heard and seen we should declare in person or by proxy to the ends of the earth. (I Jno. 1:1-3.)

Read Dr. Reynolds' article on "The Open Door" in the *Other Sheep* for June and you will realize that unless *We Pray and Pay* the open doors cannot be entered (Rev. 3:8). Read the urgent appeals for money in the same issue. We are far behind with our apportionment for Foreign Missions as well as for the other general interests of the church. If the home church, the base of supplies, fails to do its duty, the already thinly scattered and far-flung battle lines of our Foreign Missions will not only not be reinforced, but will have to be withdrawn in some quarters. God forbid. Shall we live in our ease and luxury, while the work of God fails to go on?

What is your local N. Y. P. S. doing? What your church does, does not relieve you of responsibility. *Your local society should do something definite for Foreign Missions.*

SOME COMMON MISTAKES

It is a mistake to suppose that there can be salvation without right living. It is still written. "He that committeth sin is of the devil, and 'Whosoever is born of God doth not commit sin.'" It is perhaps a greater and more common mistake to suppose that salvation consists of no more than right living. "If righteousness come by the law, then Christ is dead in vain." "If there had been a law given which could have given life, verily righteousness should have been by the law." It is of this, and vastly more than this. It is a change of heart; a passing out of life into death; out of darkness into light; from the power of Satan unto God. It is life and right being from God, in order to right living before God. It comes through repentance toward God, and faith toward our Lord Jesus Christ. "Ye must be born again."—H. O. FANNING.

For All the Family

Conducted by Mrs. J. T. Benson

BE YE HOLY IN ALL MANNER OF CONVERSATION

HE was a delegate to the Sunday school Convention, a fine young man, wide awake, and interested in all departments of Sunday school work. His specialty, however, was the Bible Class for young men, and he was eager that every delegate should catch a vision of what such a class would mean to his own church. His speech on the subject was one of the best made before the convention, and he talked as enthusiastically about the work in private as he did in public. The lady who entertained him had a son, a young fellow, about twenty-one years old. Guy had gone to Sunday school quite regularly until a few years before, his mother told the delegates. But his teacher had moved away and the superintendent had found it difficult to secure the right person to take charge of the class. The boys lost interest and most of them dropped out altogether, Guy among them. She was deeply concerned about it and wanted the young Christian worker to say a few words to her boy. Perhaps he could get him to join the young men's Bible class which had recently been organized in their church.

He readily promised to do his best, it was the work which lay closest to his heart, he said. The opportunity to speak came after the close of the last afternoon session, when Guy was taking him for a spin out a beautiful country road. He talked gently and earnestly to the boy first urging upon him the question of his personal salvation. He then pointed out to him the happiness to be found in serving Christ, and spoke of the influence for good over his associates which he could have as a truly saved member of the Young Men's Class.

Guy listened thoughtfully, and did not answer for a few moments after the plea was finished then he said:

"What you say appeals to me. The trouble is that I am uncertain in my own mind whether there is really as much in it as you have stated."

His companion glanced at him keenly. "I hope you haven't been reading skeptical books, or listening to some higher critic lecture in the class room," he said.

"O, no; not at all. I have never read a skeptical book in my life, nor heard a speaker such as you describe. The doubts which are in my mind have been raised by perfectly good, orthodox professed Christians," said Guy.

"How did they do it?" asked the other in a puzzled tone.

"Well, take last Sunday for an instance," answered Guy, "I had become rather interested in the convention after hearing you and father and mother talk about it so much, and decided to go to the Sunday morning services. You had a good program; there was plenty of zeal, and enthusiasm and earnestness. I was especially impressed with the talk made by Mr. Blake, the secretary of the Convention. It was not only what he said, though good as it was, but it was the man himself who seemed to draw me, he appeared to be such a fine, clean, whole-souled sort of young fellow. As I listened to him the thought came that if I should ever be a Christian I would like to be one of his type. But when we went home to dinner, you and the two delegates mother had invited in for the meal, spoke rather disparagingly of him, and—"

"What did we say?" interrupted the young Sunday school man, deep concern in his voice.

"O, you didn't accuse him of any crime," said Guy. "I merely gathered from your few remarks that he was rather 'windy' as we boys express it, loved to hear himself talk, and was not always as well informed on the subject he was talking about as he should be. But very naturally it spoiled the effect of his words and of his personality upon me."

"How thoughtless of us!" exclaimed the other, much distressed. "Why, Blake is really a fine fellow, and we wouldn't have hurt his influence over you for the world."

"Perhaps not. Yet I can't see what else could be expected. I had formed an entirely different opinion of him, he seemed so very sincere, and earnest to me, but then, as I listened to your criticisms, I reflected that you knew the man and I did not. Therefore your estimate of him, and not mine, must be the correct one. It is things of this sort which make me wonder if there is much in religion after all. My parents are good people, loyal church people. They are hospitable too, and ever since I can remember, any visiting church member, or worker or preacher who might be at the morning service was invited to our home for Sunday dinner. As we gathered about the table and the older people talked, they nearly always had something to say about the sermon and the preacher, and at my mother's table, on Sunday and from Christian people I have heard so many criticisms on preachers and evangelists, and officers in the church and teachers in the Sunday school, that I have lost confidence in them. O, it isn't that I think they are hypocrites; I just don't look up to them as I did when a child, as being different from other people, as being better and holier than those who do not profess to be Christians. And if they are not, what is there in Christianity after all?"

The delegate did some deep thinking and he did it quickly, then he said:

"See here Guy, you have given me a much needed rebuke, and I acknowledge it frankly. The psalmist prayed that the words of his mouth should be acceptable in the sight of God. Well, mine haven't been. They have been thoughtless and foolish and have done harm. But by the grace of God there is going to be a change in me along this line."

What about us? We are concerned about the salvation of our children, and pray that the preacher's words will bring conviction to their hearts. Are we careful then not to injure his influence by criticising him in their presence?

A certain woman went to her pastor weeping over the waywardness of her children, and implored him to use his influence over them. "I have no influence over your children; you have talked it all away," he answered. Would that be true of your pastor,—and mine?

Do we talk freely before the young people in our families about misunderstandings in the church, and problems in our religious schools, and differences of opinion between Christian workers, and then wonder why it is so hard to get them to seek something from God?

We are exercised these days and justly so, because of the danger which threatens the faith of our children in school rooms and college halls. But let us take heed, lest we ourselves, in our own homes, do more, through careless speech, to undermine their belief in Christian people and Christian experience than could ever be done by any skeptical outsider.

WHERE LOSS IS GAIN

A YOUNG physician had gone to the city to practice his profession. He found it hard to get a foothold and finally became so discouraged that he decided to remove to the country where he knew there would be less competition. Before he had time to carry out his intention, however, his father came to pay him a short visit.

"Well, Tom, how are you getting along?" he asked.

"Not at all, father," was the reply. "I'm not doing a thing. Nobody seems to be willing to give a young doctor a chance these days."

The old man's countenance fell at the news, but he managed to speak a few words of encouragement and cheer. Later in the day he went with his son to the free dispensary at the hospital. There for an hour or more he sat an interested spectator while the young man ministered to the ailments of twenty or thirty unfortunates.

As the two left the building the old man said,

"Tom, I thought you told me you were not doing a thing, and here you've looked after two dozen or more sick people in the last hour."

"But, there isn't any money in it!" exclaimed the son.

"Money! Money!" retorted the old man. "Why, if I could help twenty-five people every day as much as you have, I wouldn't talk about money. I would go home and thank God that my life counted for so much!"

One of the saddest facts of life is that so many of us insist upon measuring success by standards that are purely material. If we are making money we are succeeding; if we are not making money we are failing. If we are building fortunes we are aggressive and enterprising; if we are doing settlement work among the poor of a great city, organizing Sunday schools upon the frontier, or carrying the gospel to the heathen in some African jungle, we are—well—we are just a little bit queer.

It would be interesting to note just where these ideas of values originate. Do they come from the world or do they come from Christ? Can you imagine Christ interpreting success in terms of dollars and cents or putting a purely monetary value upon the work a real man or a real woman is called to do in this world? The one thing Jesus was most anxious for His friends to understand was that the best work of the world never has been done for money and never can be.

Imagine putting a price tag upon a mother's love. Dare to make a financial estimate of the value of the service rendered by the soldier to his country in time of danger. Picture to yourself Livingstone or Florence Nightingale putting a dollar-and-cents appraisal upon their work for humanity and God. According to the standard of his own teaching, was not Spurgeon, the great English preacher, right, when he refused an offer to lecture fifty nights in America at a thousand dollars a night on the plea that he could do better—he could stay in London and try to save fifty souls?

In the mapping out of our programs and the outlining of our life purposes honest success should always be considered. He is predestined to be a pretty poor kind of man who does not consider it. But first of all let us be sure that we know what success is, and then let us be loyal to that conception. There is a success that is worse than failure and a failure that is nobler than success.—Forward.

TWO ACORNS

Once there grew on an oak two acorns, side by side. When they had matured they fell to earth. One a squirrel found and ate; the other took root and became a tree. Which of these acorns did the will of the great God that made both squirrel and oak? We say: "The acorn that was eaten failed; the one that grew was a success." Are we right? Rather, is it not true that, in the divine economy, the nourishing of the squirrel is just as important as the growth of the oak? Is it not likewise true that men who have failed to accomplish what the world expected—the man who would have made a great lawyer, but who stayed on the old farm to take care of father and mother; the girl who would have shone as a musician, but who "wasted" her life on a crippled sister—is it not true that these lives were in accord with the will of the Father? Waste is sometimes wealth. The cross of to-day with its dying victim is the crown of to-morrow on the brow of an immortal King. Has not the Master told us: "He that loseth his life for my sake shall find it?"—SEL.

HOW IT STARTED

The Salvation Army had its origin in the town of Whitby, in the rough coal mining district of Yorkshire, where General Booth, at that time Rev. William Booth, was doing humble mission work. England was then in arms, expecting to jump into the Russo-Turkish war. It occurred to Booth that he might attract a crowd by issuing a declaration of war himself, so he prepared one forthwith, sprinkled it plentifully with hallelujahs and posted 2,000 copies of it about the town. The device tickled the British sense of humor, there was "redhot, rousing meeting," to quote General Booth, "the penitents fell down in heaps," and the Salvation Army sprang into full life.—Selected.

OUR SUNDAY SCHOOL WORK

Possibly no department of church work has been more neglected than that of the Sunday school. Something has been done but we have moved very slowly. No more important action was taken by the late General Assembly than that represented by the following minute: "That this General Assembly elect a General Sunday School Committee consisting of seven members (the Editor of the Sunday school periodicals to be one of the seven). This Sunday School Committee shall have full charge of all matters relating to our Sunday school lesson courses and helps, providing for Teacher Training Courses, and all general Sunday school interests. This Sunday School Committee shall be authorized to ask an annual contribution of the Sunday schools for general purposes not to exceed five cents per member."

In harmony with this action the following committee was appointed, E. P. Ellyson, Kansas City, Mo.; C. J. Kinne, Los Angeles, Cal.; P. H. Lunn, Kansas City, Mo.; D. J. Smith, Portland, Ore.; David Anderson, Chicago, Ill.; Mrs. J. T. Benson, Nashville, Tenn.; O. J. Nease, Malden, Mass. Mrs. Benson being unable to serve on account of her work with the W. F. M. S. resigned and Prof. A. K. Bracken, Bethany, Okla., was put in her place. The executive committee is Ellyson, Bracken and Lunn. The General Treasurer of the church, E. G. Anderson was appointed Treasurer of this committee.

Not being elected until after the adjournment of the General Assembly this Committee was unable to meet for some time. However there has been a meeting both of the Executive Committee and the General Committee and the work is being pushed. We may mention the following items that have been officially passed and are being worked out as rapidly as conditions justify.

1. As the appointment of this Committee makes it possible for us as a church to co-operate with the International Council of Religious Education we now make application for such co-operation and appoint E. P. Ellyson as our representative. This gives us official connection with the International Sunday school work, a member of the General Committee and the Lesson Committee.

2. We will provide Lesson Helps for the Graded series of lessons just as rapidly as the demand and finances will justify. We hope to have them prepared for the Primary Department by January first, and for the present the Beginners can use the same helps. Next we put out the Junior helps and the Beginners. When we do this will depend largely upon how they are received by our schools.

3. We will begin at once on the Teacher Training Course. We will follow the outline of the International Council, that we may have recognition from them, but we feel we must have some books of our own that our doctrines may be emphasized. Prof. Bracken has consented to write the first two units, for the third unit we have chosen, "How to Teach the Life of Christ," by Kerr, and Dr. Ellyson is preparing the fourth. This completes one year's work and we hope to have it ready soon. The other parts of the Course are being carefully considered.

4. That we encourage the organization of District Committees to promote the work in each District, especially to arrange for Conventions and Institutes.

5. A Committee was appointed to arrange rules for Standardizing our Schools, and requirements for Promotion from one Department to another.

6. The committee will meet annually in February at the time of the meeting of the General Board.

E. P. ELLYSON, *Chairman*.
P. H. LUNN, *Secy.*

ALBERTA DISTRICT

The work of the Nazarene Church in Alberta began about thirteen years ago in a private home in Calgary under the leadership of Rev. Thos. Bell and others, and at the present writing we have about forty preaching appointments in the province. Edmonton has recently concluded a fruitful campaign with the help of Dist. Evang. Roe. The meetings commanded a splendid hearing and there were a goodly number of seekers and finders. Some additions were made to the church.

The Lord is graciously undertaking at Stettler, where things had come to a very low ebb. Bro. Humble is finding favor with the folks, and the walls of our Zion are being re-established. Souls are finding God and prospects are good in this fine little town. Calgary is prospering under the efficient min-

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at Roseburg, Oregon, on my way north. From Roseburg we made our way through that great farming belt, through some twenty-one nice little towns but we slowed up at Eugene, altitude 453 feet above sea level, population 10,593. To Portland 124 miles, to Frisco 647. Eugene is the seat of Lane County and the location of the university of Oregon with over two thousand students enrolled. Eugene is a most beautiful city, the homes of many of the richest and well educated people of the great state of Oregon, fine homes, and beautiful churches, fine streets and great business blocks and is a great shipping point for all kinds of manufactured lumber. The city is located on the banks of the McKenzie river and the middle fork of the beautiful Willamette and is the starting point for the best hunting and fishing in the United States. The McKenzie and the Willamette are simply the paradise of hunters and fishers.

We then pulled north and made our next stop at Salem, on this run we passed through some ten or twelve beautiful little, clean, neat cities, here the altitude is 190 feet, population 17,679; to Portland fifty-three miles, and to Frisco 718 miles. Salem was settled in 1834, by Jason Lee and some other missionaries. The Willamette University is one of Oregon's pioneer schools and has had much to do with the education of the youngsters of Oregon. The Statehouse is located here and most of the state institutions. The city is in a fine farming district with all kinds of fruit and berries and dairy farms, with well-to-do farmers and happy people, contented to raise their families and feed them at home.

We moved on north and slowed up at Portland 54 feet above sea level, population 258,283; from Frisco 771 miles. Here we have a three-hours' stop-over. Portland is the largest city in the state and one of the most important cities of the Northwest. The city is built on both sides of the Willamette river and twelve miles from its confluence with the beautiful Columbia; and was settled in 1833. Portland is the northern terminus of the Southern Pacific system, and it is one of the largest wheat shipping points of the United States and is the largest lumber export point in the world and the distributing center of an area of 250,000 square miles. Portland is a city of substantial and beautiful business blocks and great hotels. Some of the most beautiful churches in the nation are here, with many lovely parks. Portland claims to grow the most beautiful roses in the nation, they even claim to surpass Southern California.

From Council Crest or Portland Heights is one of the most wonderful views on a fair day that can be had in the United States. You can look at snow capped mountains till your heart leaps for joy. You can behold Mt. Hood 11,225 feet high, Mt. St. Helena 9,750 feet, Mt. Adams 12,307. Mt. Rainier 14,408 feet and Mt. Jefferson 10,523 feet. All of these beautiful mountains can be seen from Portland Heights on a fair day, and as you behold these wonderful mountains you can see for miles up the beautiful Willamette and away out on the great old Columbia. Around Portland are some of the finest auto highways in the nation. I suppose that the Columbia Highway is unsurpassed in America if surpassed in the world, for beauty and grandeur.

The state of Oregon had a population of 783,389 in 1920. We board our Northern Pacific train and start north, we pull up to Vancouver,

Washington and leave Oregon on the other side of the beautiful Columbia river. At this point the river is one mile wide and it is nine miles to Portland and 780 miles from Frisco. Vancouver was founded in 1824 by Dr. John McLoughlin, he was chief factor of the Hudson Bay Company; and in the early fifties many officers that afterwards became famous in the Civil War made their headquarters at Vancouver, among them was U. S. Grant, then a lieutenant. The river is crossed here on the new Interstate bridge of steel construction, one of the great bridges of the nation. From Vancouver down to Astoria the mouth of the river is 100 miles and the Columbia is navigable 2,136 miles and has a drainage area of 259,000 square miles and is capable of developing 19,740,000 horsepower and more salmon are caught and canned on this river than any other river in the world.

Vancouver is only sixty-eight feet above sea level, and has a population of 12,637. But we now leave beautiful Vancouver and make our way north passing through miles and miles of great timber land and beautiful clean cities with the great mountains for their back-ground; and the dark green forest all around them and here and there a beautiful river and great sawlogs by the tens of thousands are floated down the small rivers and out to the Columbia and then to the great saw mills and then, of course, to all points of the world. In many places the prune farms are beautiful and such fine herds of fine dairy cows, grazing in the meadows.

Well, how good God is anyway. Don't you love Him for building this great and beautiful world. But here we are in beautiful Tacoma, altitude 47 feet, population 26,065, to Portland 144 miles and to Frisco 915 miles. Tacoma is one of the great shipping ports of the Puget Sound and is situated on a peninsula between Commencement Bay and the Narrows. Camp Lewis is located at American Lake, and is reached by auto or electric cars or the train. Tacoma has a great trade with the Orient and many of the great ship-lines have their terminal at Tacoma.

There are many interesting things to be seen around Tacoma; Defiance Park with its 638 acres of original woodland is said to be the most beautiful park in the United States. From Tacoma you take the trail to Mt. Rainier which is forty-six miles from the city and fine auto roads lead to the beautiful Rainier Park and from its snowy summits radiates at least a dozen beautiful glaciers and there is an auto road to one of them, the Nisqually glacier. Mt. Rainier is the tallest mountain in the United States 14,403 feet high.

Beautiful Seattle sits as a queen on the banks of Puget Sound or rather on Elliot Bay an arm of Puget Sound and this is the largest city in the state, altitude fifteen feet, population 315,652, from Portland 182 miles, from Frisco 953 miles and only thirty-eight miles north of Tacoma. Lake Washington lies in the city limits and is twenty miles long and is connected with the Sound by a ship canal. The State University is at Seattle and is in the city limits with a beautiful campus of 356 acres. Seattle is known as the gateway to Alaska and from this beautiful city our great ocean vessels go to all parts of the world. I now leave this beautiful region and take the train for Yakima and we climb the great old Cascades and crawl through some of the greatest tunnels in the nation and crawl down into the great Yakima valley.

In love,

UNCLE BUDDIE.

istry of Bro. and Sister Young. They expect to be settled in a new and centrally located auditorium before fall. Claresholm has opened some new outstations and just now Pastor Trench is engaged in tent campaigns at two of his points.

Bro. Collier has opened two new points on the Coltholme field. We recently spent a few days with him and God was with us and hearts confessed their need. On the Delburne field Bro. Fowler has extended his borders by opening a station at Lousana where there seems to be a great opportunity and a real need. Bro. Fowler is well received and the people are rallying nobly to his support.

Bro. Arachuk recently began his ministry on the Didsbury charge, and is making good there. Rev. Ray Merring has come to us from Man. Sask., and is getting his feet down preparatory to an assault

on the powers of darkness at the Ferintosh Circuit. Work will shortly be opened at Hussar and Sampson, by Bros. H. Irwin and Collette. The District Superintendent will help Bro. McDowell in a ten days' meeting at Rimbey in the near future. Bro. Roy Green, an ordained minister of the Baptist denomination, joined our Stettler Church on a recent Sunday and at present is preaching for us at Camrose. Bro. and Sister Osborne have recently taken charge of their first field at Loughheed. They are finding favor with the folks and we anticipate for them a useful ministry on these needy prairies. Bro. Mathews of Lethbridge has worked up a Sunday school of seventy or eighty. The battle at Lethbridge has been a strenuous one but now they have a good building in a good location there should be a great time of ingathering. Drumheller is planning

for a tent campaign that we trust will rob the enemy of souls of some victims. Bro. Bury is supplying Craigmyle till Bro. and Sister Brooks are able to move to their new charge the last of June.

We are expecting the greatest camp meeting in the history of the Alberta District at Red Deer, July 17-27. Evangelist Kring will be the main speaker. Mrs. I. W. Young, of Calgary the soloist, and Bro. and Sister Shirley of Swaziland will represent the foreign field.

CILAS. E. THOMSON, *Dist. Supt.*

BETHANY-PENIEL COLLEGE

The year 1923-24 was one of the best in the history of Bethany-Peniel College. The blessings of the Lord were upon us, the spirit of unity prevailed and the work of the students was gratifying.

Many former students and graduates were with us for Commencement and all felt that it was "Good to be here." The programs were interesting, the graduating class was the largest in the history of the school, the Baccalaureate sermon by Rev. A. L. Parrott and the Commencement address by Prof. S. S. White were inspirational, educational and spiritual. Crowds were large on all occasions.

Alumni Day was an occasion of interest and helpfulness and was pronounced a success by all who attended.

The last day of Commencement was Community Day. In the forenoon an interesting Campus program was given under the auspices of the Student's Council. This was followed by a great Community dinner when one hundred and fifty feet of table was spread with the good things to eat which the citizens of the community brought.

The final program, given by the College Graduating Class, on Wednesday evening, May 21, followed by the Commencement address and the presentation of diplomas.

As students and teachers separated, each to go his way, there were feelings of mingled joy and sadness. Joy because of the blessed year just closed and sadness because of necessary separations.

Bethany-Peniel College wishes for every student, patron and friend a happy, useful vacation and welcomes each back to the school home.

REPORTER.

NEBRASKA DISTRICT ASSEMBLY

The Twelfth Annual Assembly of Nebraska District was conducted in the beautiful little church at Beatrice. The pastor and his good people spared no effort for our comfort.

At the opening service God's blessing was flooded upon our souls as we listened to a former Superintendent of the District, Rev. H. N. Haas while he brought us a message on the "Seven Sealed Book" of Revelation.

Our loved and respected Senior General Superintendent H. F. Reynolds opened our first business session with a soul stirring address from the words found in Acts 6:1 "And in those days." The theme throughout the Assembly also introduced by Dr. Reynolds was, "Our Job," with a few, cold facts, sprinkled in between.

On Wednesday Dr. Reynolds brought us a wonderful message from the subject of "Soul Winning." As God's blessing came how we prayed that God make this year the greatest of our lives as soul winners. Thursday evening Rev. B. H. Edwards, evangelist, came to the platform and in his unique and impressive way gave us a message on Faith which was helpful and inspiring to all. On Friday and Saturday evenings respectively, Rev. J. C. Walker and Rev. V. P. Drake, pastors of the District, during the past year, preached to us. Rev. Walker's theme was "Rivers of Living Water." Several times he was forced to quit preaching as shouts of victory would break forth from the congregation. Rev. Drake brought us a searching message on, "The Measuring Rod." This was blessed of God to our souls. Sister Elsa Fischer had charge of the music. Words fail to express the soul stirring choruses and special numbers rendered by different members and visitors of the Assembly, how our souls were refreshed as we listened and many times the chairman called us back from "heaven," to proceed with business.

"SECOND BLESSING" RECORDS NOW ONLY 75C EACH.

See Herald of Holiness of June 4 for full list.

34 sheet music songs \$3.00 including two 50c songs.

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

SUNDAY SCHOOL LESSON REFERENCE

June 22. REFORMS UNDER EZRA AND NEHEMIAH. Lesson: Neh. 8:1-3; 8-12.

GOLDEN TEXT: Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.

Devotional Reading: Hosea 14:1-5.

June 29. REVIEW: REHOBAM TO NEHEMIAH. Lesson: Micah 4:1-5.

GOLDEN TEXT: Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34.

Among our noted visitors were our precious Sister Reynolds, wife of Gen. Supt. Reynolds. How God used this godly woman in the W. F. M. S. meetings, and especially on Sunday afternoon, when she spoke to a crowded house, to arouse the deepest depths of our souls in behalf of missions. Words do not express our emotions as she told of condition in Japan and China. Also Rev. Burgh, pastor at Hutchinson, Kans., who so ably represented the work and needs of our school at Hutchinson. And Rev. Joe Persell evangelist of the Mennonite Brethren in Christ and his daughter Naomi.

Sunday was a fitting climax to the previous services. Dr. Reynolds' sermon on the Spirit filled life lifted us far above the cares of life, and in the evening the newly elected District Superintendent, Rev. H. M. Chambers, preached. We go back to our fields with renewed zeal for the coming year.

PASTORAL ARRANGEMENTS

District Superintendent	H. M. Chambers
District Secretary	R. L. Major
District Treasurer	H. N. Haas
Arnold	To be supplied
Alliance	To be supplied
Atlanta	Mabel Dickenson
Beatrice	R. L. Major
Broadwater	Sam Leager
Curtis	H. C. Miller
Fairbury	V. P. Drake
Grand Island	F. K. Smith
Guide Rock	Samuel Rich
Hastings	E. C. Cain
Hemmingford	W. G. Prescott
Jansen	Ernest Eckle
Kearney	Q. A. Deck
Kenesaw	C. B. Johnson
Lincoln	H. N. Haas
Lone Star	V. A. and Anna Scofield
Litchfield	To be supplied
Maxwell	Robert Rogers
Pleasant Valley	Myrtle Myers
Newman Grove	Elizabeth Mead
Omaha	To be supplied
York	Anna Nutter
Those granted evangelist commission, H. W. Anderson, J. C. Walker, Elsa Fischer, R. L. May, V. W. Littrell.	

MRS. J. C. WALKER, *Reporter.*

EASTERN NAZARENE COLLEGE

Our recent services at Eastern Nazarene College, under the ministry of Gen. Supt. Reynolds, were marvelously blessed of God to every department of the school and were, we believe, an entering wedge for more extensive work among the residents of Wollaston. Dr. Reynolds not only gave us deeply spiritual messages, full of unction and power, but proved to be one of the most unique illustrators we have ever known. In dealing with doctrinal phrases of the Gospel, his original homespun object lessons were of such forcefulness that we can never forget them. The meetings were honored by the Lord with a considerable number of seekers.

When Dr. Reynolds came, our student body was between eighty and eighty-five per cent Christians. Of this number, several were sanctified during this series and some of those who were yet unsaved were brought to the Lord. We certainly thank God for our Senior General Superintendent, and pray that he may long live to lead us forward in the battle for holiness.

We are now in the closing days of our collegiate year. There is every indication that the largest group of visiting friends in our history will be with us this year. Will not all the friends of Christian Education pray that under the leadership of the Holy Spirit Eastern Nazarene College may move forward to the doubling of her enrollment, the liquidating

of her debt, and the discharging of her obligations to the young people of a population of over 30,000,000 people in the Eastern Educational Zone.

FLOYD W. NEASE, *Acting President.*

WESTERN COLORADO-UTAH DISTRICT ASSEMBLY

The Assembly just closed at Palisades, Colo., was one of great blessing to all. Gen. Supt. Williams was at his best and brought stirring messages throughout the Assembly. Encouraging reports were given of the work over the District and plans made for progress the coming year. This District is the one District in the entire denomination that is overpaid on the General Budget for 1924. A new church was organized during the year at Ogden, Utah. The mission at Salt Lake City has been suspended temporarily but further efforts will be made this year to get established in this Mormon state.

Rev. L. E. Grattan of Canon City was unanimously elected District Superintendent and will soon be on the field. A number of changes were made in pastors, the new arrangements being as follows:

District Superintendent	L. E. Grattan
Delta, Colo.	R. F. Howell
Grand Junction, Colo.	W. P. Olin
Hotchkiss, Colo.	To be supplied
Montrose, Colo.	M. R. Bishop
Ogden, Utah.	W. S. Purinton
Palisades, Colo.	J. F. Ransom (Temporarily)
Paonia, Colo.	G. B. Munns

REPORTER.

MANITOBA-SASKATCHEWAN DISTRICT

This District covers a habitable area of about 215,000 square miles, doubtless one of our largest Districts so far as miles are concerned. The population in this area numbers about one and a half million. With Winnipeg as the largest city of about 250,000, and only four other cities of over 15,000.

In this area and population we have close to two hundred Nazarenes. They are surely "few and far between." To make a tour of our churches on the District, by the shortest route, I must travel by rail over two thousand miles and then some extra by car or team.

Our work for the most part is in small towns and rural districts, and many of them have suffered financial reverses through crop failures which has caused our extension work to proceed rather slowly. However, our people are loyal Nazarenes and true spirited pioneers, and by the grace of God we expect to build a strong District in this great country.

Plans are already under way to open up work this summer in our next largest city, Regina; also in some other smaller towns. We believe God is going to give us this country for holiness. At present all of the churches on the District are doing well. Bro. Kaechele, the new pastor at Morse, Sask., is getting a good start and seekers are finding God. Bro. Jones from Oklahoma, is expected in Winnipeg soon to carry on the battle there. Bro. Cecil Johnson and Bro. Tromburg, in the Wood Mountain district, are making things go and are planning for a tent meeting this summer. Bro. W. H. Johnson at Bestville, and Miss Opal Good at Luseland are doing good work and God is blessing. Bro. Harry Vogt at Macdowall is having good victory and is opening up some new points on his circuit. Bro. Tait is getting a good hold on the work in Mortlach. We recently assisted him in a week-end Holiness Convention; several were sanctified, some still seeking and others stirred. Best of all, God is with us, and we are looking ahead to a summer of mighty battles and great victories. On with the fight!

A. C. METCALF, *Dist. Supt.*

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MINNEAPOLIS DISTRICT

Thus far this year we have been able to organize nine new churches on this District. Each of these new places is now manned with a pastor, and will be ready for a report at the coming Assembly in August. We also have four excellent prospects, out of which we surely expect to organize at least two more before Assembly sits. Most of our churches have made very fair gains. One (at North St. Paul, where Brother J. O. Schapp, is pastor) has not had a Sunday pass without seekers. They are now busy erecting a tabernacle in which to worship. A new tabernacle for worship has been built at Freeman, S. D., where Rev. Beryl Crouch has done most effective service as pastor. A fine edifice is also under way at Dickinson, N. D., where Rev. C. A. Benson is acceptably serving. Cloth tabernacles have been purchased at New Rockford, N. D., for evangelistic work, also at Minneapolis and North St. Paul, while Fergus Falls, Minn., is planning to do the same. It is the hope and expectation that with our extensive evangelistic activities we can start at least twenty new churches in the coming year. We can do it, if we all work intensely to that end. There are a few drones among us, but not many. Most of our leaders and constituency are struggling tremendously to spread the church over this Minnesota-Dakota region.

J. G. MORRISON, Dist. Supt.

NORTH PACIFIC DISTRICT ASSEMBLY

This District has just closed its Sixth Annual Assembly, and is able to report a fine Assembly, good attendance, and great glory and victory all along the line. It was held at the Sellwood church, Portland, Oregon, Rev. J. W. Croft, pastor. Brother Croft is a new man among us, but he and his splendid band of people proved themselves to be indeed "workmen of whom the Master need not be ashamed."

Our Assembly is large, and the Sellwood church was not able to accommodate us. In a brotherly and beautiful spirit, Rev. W. A. Allen pastor of the Sellwood M. E. church, graciously turned over his church for our use including Sunday services. Brother Allen was instant in season and out, looking personally after every detail for our comfort and convenience. Meals were served at the Odd Fellows Hall, who kindly donated its use to us. Gen. Supt. Goodwin presided with his usual gracious, kindly, sweet spirit, and justice in administration. District Assembly Secretary, Rev. D. Rand Pierce, with his assistants Mrs. R. L. Russell and Mrs. I. R. Delano had everything in readiness, and carried the work forward with dispatch and correctness.

The Assembly was delighted to have several returned missionaries present, among them "our own" Geo. J. Franklin, Miss Eugenia Phillips, Wm. A. Eckel, Miss Lela Hargrove and Rev. A. D. Fritzlan. It was our joy to hear them all. Brother Eckel captured all with his singing in Japanese. When Dr. Goodwin announced the appointment of Rev. Geo. Franklin to return to his work in India in September of this year, it was received with great prolonged, and repeated applause.

Rev. E. J. Lord was re-elected as District Superintendent; Rev. D. Rand Pierce as District Secretary and Rev. C. B. Archer as District Treasurer. Our people are looking forward to the coming year, and expect to get under church finances, whether they use the Budget system or not, they believe that whatever is just and righteous and needs to be done, can be done. They hope to do their part toward getting our school at Nampa out of debt. They took special interest in helping the ministerial relief fund for our "veterans of the cross," as we are pleased to call them.

Of the older men among us who have thus wrought for more than a score of years, was our own Rev. H. D. Brown of this District, and Rev. Robert Pierce of Los Angeles, whom it was our de-

light to have visit us. Both preached at evening services, and their eye was not dimmed, nor their fire, vigor or strength abated. Brother Pierce sang to us, when the pressure of some matters was on, "Down in the dumps I will not go," and brought cheers and laughter. His son, Rev. A. J. Pierce, is a pastor on this District now, and told of a band of gypsies visiting his town, attending his meetings, and getting them converted. The Gospel we preach fits the people in all walks of life.

Sunday morning Dr. Goodwin preached a great sermon on "Being Made Perfect in Love." One evening service was given over to the young people, who held a fine service. Special music of a high order was given at different times, by Mr. and Mrs. G. W. Edwards of Everett, Washington, the ladies' quartette of Yakima, Bro. M. R. Mitty of First Church, Portland, double quartette, Miss Louise Pinnell and Captain M. H. Porter, Rev. and Mrs. Godfrey, and Mrs. L. R. Putney and daughter. Under the anointing of the Holy Spirit how our holiness-folks can sing.

Rev. H. D. Brown was endorsed to organize a "Fundamentalists" league. Brother Brown is one of the old time, old line "Fundamentalists." Our Nazarenes clear down the line, stand for the fundamental doctrine, and we must keep at our job.

Our delegated body numbered about 166. Some transferred "in" and some "out." We all felt to say, with words of the old hymn:

*"Thus far the Lord hath led us on,
Thus far His power prolongs our days,
And every evening shall make known,
Some fresh memorial of His grace."*

LIEBIE BEACH BROWN,
Assembly Reporter

MICHIGAN DISTRICT

We closed up our campaign at Cass City with victory and organized a nice little class of very fine people with Pastor Ling and wife of Gagetown to look after it until the Assembly. At present we have five campaigns on in different parts of the state, and the fire is falling in a most wonderful way. God is giving us a veritable Pentecost in Cadillac, and work begins this week on a new church building.

The Chatfields are blazing away in Durand, Rev. M. S. Cooper and the Suttons at Sturgis, and Bro. Brough with Miss Reynolds at Clinton. We have Dr. H. J. Jerrett lined up for a big swing in Kalamazoo during July; Rev. W. E. Shepard and singers for Ann Arbor in August, and a cottage prayer meeting on in old Saginaw preparing the way for great victory there. These are three of the largest cities in the state, and we must plant churches in these places. God is giving us some of the best workers in the country, and they are doing the job. Recently our church in Reed City has had a splendid revival with F. P. Kerst evangelist, a nice class received into the church.

Rochester closed a great meeting with evangelist Shepard, it was a big boost to his church in every way. Brothers Shepard and Rinebarger are waging war in old First Church, Grand Rapids at present. Evangelist Redmon and wife of Indiana are in the beginning of a wonderful meeting under a large tent at Ellington with Pastor Studt. Evangelist E. E. Wood and Miss Lula Barnard of Lowell, Mass., are pressing the battle at Bradley, while the Balsmeiers are sweeping things with Pastor Bush in Jackson. Praise the Lord.

The last Friday in the month is fast day for Michigan District. Will the blood washed Nazarenes everywhere join with us on that day for this great state? Yours for old fashion revivals.

C. P. ROBERTS, Dist. Supt.

REVIVAL AND CHURCH NEWS

"CARUTHIERSVILLE, MO., CHURCH OF THE NAZARENE can report victory and glory in all services of late. Our tent meeting with the Edwards Evangelistic Party commences June 15 and we are going in for a revival in this wicked town. Our faith is in Him who knows no defeat."—G. C. Brawley, pastor.

"AT GAYLORD, KANS., we closed a good meeting with the Wesleyan Methodists and United Brethren, June 1, with fifteen at the altar the last night. God used His Word, given under the anointing of His Spirit, to the convicting, saving and sanctifying of a goodly number and the edification of the saints. God sent a great rain the last few days which saved the situation from a crop failure, and also sent

showers of spiritual rain which greatly encouraged the people of God to push ahead for greater victories. There was some real digging down to rock bottom and real burden and soul agony for the lost on the part of the saints. One sister fell under the power in the Sunday afternoon service, in a burden for her unsaved husband, and laid for six hours until during the altar service at night, then arose with a shout of praise when she found her husband at the altar praying through to God.

Subscriptions sufficient to secure the next year's Camp were gladly made in a few minutes. They have some of the salt of the earth in this community. Both pastors, young men, Revs. Conrad and Hinchliff have the victory and preach Full Salvation. God bless them all and keep them true till Jesus comes. We are on our way to our next camp in Minnesota with the German Methodists and Evangelicals and expect a time of salvation and victory in Jesus' Name."—Theo. and Minnie E. Ludwig.

"ALEXANDRIA, LA., Church of the Nazarene is enjoying some good days. Within the year, our Sunday school has doubled its enrollment. Forty names have been added to the cradle roll. A Junior Society, and a Woman's Missionary Auxiliary of twenty members have been organized. We are now in a tent meeting in a splendid section of the city. Large crowds are in attendance and the general interest is good. A number have already found the Lord. Bros. J. J. Douglas and Roscoe Carrell are in charge of the singing and the music and are doing their part well. Mr. Akin and I are doing the preaching. We are praying that Alexandria may not only be the heart city of Louisiana, but that it may be a center of holy fire in this state."—Mrs. G. M. Akin, pastor.

EVANGELIST WILLIAM D. GRAY of Mount Airy, Iowa, says, "I have been in the Church of the Nazarene but a short time, but am more and more convinced that I am in the right place. Have been a Methodist preacher for sixteen years and still preach the old time doctrines of Methodism. As certain as God raised up the Methodists to 'spread Scriptural holiness,' He has raised up the Nazarenes to carry on the work which the Methodists began. I was at the First Church in Kansas City last Sunday. It is a splendid temple of worship. I was also at the Publishing House last week. We have a great plant to be so young. I met my old friend Jas. B. Chapman, editor of our splendid paper. I was on his trail in Tennessee twenty years ago when he was a 'boy preacher'."

WRITING FROM CHURUBUSCO, IND., Mrs. Emma D. Grady, who sent in eleven subscriptions for *The Other Sheep*, says, "The Nazarenes are expecting to build a church here."

"THE CHATFIELDS OF HAMILTON, OHIO, closed a revival with us here at Kent, O., June 1. There were thirty-seven at the altar, two received into the church, fifty-three subscriptions for the *HERALD of HOLINESS* were secured, the church was greatly helped, good offerings for evangelists and a nice offering in cash and in groceries for the pastor. We take pleasure in recommending Bro. and Sister Chatfield to any church wanting a good meeting."—J. F. Ward, pastor.

"WE ARE GLAD TO REPORT VICTORY AT MCKINNEY, TEX. Souls are getting saved at our altars, the sick are getting healed and the saints are shouting the victory. By the time this is in print our new

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40x50 church with its three Sunday school rooms will be nearing completion. It will be one of the best church buildings on the Dallas District. Our Sunday school under the superintendency of S. A. Osburn is doing good work. Our N. Y. P. S. and prayer meetings are times of real blessing. Our annual revival will be held June 23-July 6. Dr. J. E. L. Moore and Prof. Campbell and wife will be the leaders. We are expecting a great time and invite all within reach to come. Write us that you are coming."—V. B. Atteberry, pastor.

EVANGELISTS V. W. AND MARGUERITE LITRELL, writing from Arnold, Nebr., say, "We were called to Sublette, Kans., a county seat town, with no church and only two Nazarene families in it, for a revival. We were there two and one half weeks and at the close, Dist. Supt. Tunnell organized with seventeen good charter members. Our job is to get people converted and sanctified and into the Nazarene Church. We are having a good beginning here with Pastor A. F. Daniels. Hands for prayer the second night and seekers at the altar the third. Seekers every night since with eight last night."

"NORTH SIDE NAZARENE CHURCH, INDIANAPOLIS, IND., closed a two weeks' meeting with Evang. James Miller June 1. Though the meeting had not been planned ahead, it was a good meeting. Bro. Miller preached the rugged truth of the Bible without fear or favor. The closing Sunday was extra fine. During the special song at the morning service the glory fell, the saints shouted while others made their way weeping to the altar. There was no opportunity for the evangelist to preach. Attendance at Sunday school and the regular services is increasing and we are marching on with victory perched upon our banners."—M. T. and Lida Brandyberry, pastors.

WRITING FROM MONTEZUMA, IND., Harold Johnson and Milton Smith, "The Boy Preachers" say, "God blessed our efforts here. Crowds were good from the beginning and toward the last the tent was filled and people stood outside. There were many seekers and between thirty and forty professions. Mother Pryor had charge of the afternoon services. Special music was furnished by Misses Ruth Pryor and Christine Peake. The people of the town united with the workers in the cottage prayer meetings during the day. We are expecting to meet some of these people from Montezuma when the Lord comes to make up His jewels."

OMA JOHNSON OF TONKAWA, OKLA., writing on June first, says, "My subscription expired May 28, but I trust this will reach you in time so that I will not miss a single issue of the paper."

MRS. ADDIE PANSIO OF MINGO, IOWA, says, "I do love the HERALD of HOLINESS, it has been such a blessing to me and I do not want to miss a copy of it."

"AT AUGUSTA, KANS., on June 4th we had a prayer meeting that will never be forgotten. Over sixty were present and after a burning message by Pastor Farr, the Lord laid the burden of exhortation on the heart of Sister McNeal and the congregation was moved to moans and tears, conviction seized the unsaved, eleven came to the altar and nearly all found victory for their souls. Bro. and Sister Farr leave us June 10 for their new field of labor at San Jose, Calif. God has placed His seal upon their ministry during the three years that they have been pastors here and our prayers will go with them to their new field. Prof. and Mrs. Cornish from the school at Hutchinson will supply the work here for the summer."—Reporter.

"REV. R. V. STARR, PASTOR of our church here at Lansing, Michigan, is making wonderful strides as preacher and pastor and the results are telling in the altar-services in the spiritual life and vision of the church and even in the business meetings and plans for the advancement of the church. On prayer meeting night we all meet at the church for a few hymns and then we separate into groups, the young people going to their own room, etc. In this way nearly every person present has opportunity for audible, public prayer. At the end of about half an hour we re-assemble for songs, testimonies, exhortations, etc. We have wonderful meetings. Dr.

J. G. Morrison was with us for a meeting during the winter. Rev. W. R. Gilley was with us at Easter and there were some valuable accessions to the church from both these meetings. We have purchased a large tent and are arranging for meetings in different parts of the city during the summer months. We are expecting a great camp meeting June 22-July 6 when Dr. Matthews and Bro. E. G. Anderson will be with us."—Ione Plowman, reporter.

Dist. Supt. Irick of the Hamlin District makes the following explanation of his rather long silence. "We sent you a report from the Hamlin District over a month and a half ago, but as yet it has not appeared. Is it 'lost, strayed or stolen' and gone to the waste basket?" Every one around here denies having seen this report and so we have written Bro. Irick to "try again."

"WE ARE HERE IN NASHVILLE, TENN., in a tent meeting on Twenty-one and Joe Johnson Streets. Have had four conversions and eighteen or twenty have lifted their hands for prayer. Conviction deep, meeting just beginning."—J. T. Williams, evangelist.

"PLEASE PRAY FOR SISTER ADAMS OF WHITTIER, CALIF., whose husband was killed in a building operation accident some weeks ago. He was a member of our Mutual Benefit Society. Sister Adams is almost prostrated with grief and her sense of responsibility with the children."—E. J. Fleming.

"SISTER MARY PERDUE will hold a meeting for us at Mira, La., beginning June 15. The tenth of July Rev. M. C. Coon and J. W. Amlin, founders of the holiness work at Scotts Slough, will begin a meeting at that place. Please pray earnestly for these needy places."—W. H. Swearingen, pastor.

REV. N. O. ROBBINS, writing from the Nazarene Sanitarium at Nampa, Idaho, says, "I will rejoice when I can leave the hospital. The Lord has been so good in answering prayer, for it is only through prayer that I am coming through. How I praise Him!"

EVANGELIST J. P. FISHER SAYS, "Have just closed a good meeting in the M. E. Church South at Nuyaka, Okla. The pastor is an old student of Bethany-Peniel College and is a good preacher and beloved pastor. A number were definitely converted, reclaimed and sanctified. The church was encouraged, finances came on well and five joined the church the last night."

EVANGELIST ARTHUR INGLER says, "Closed at Ogden, Utah, the first week in April and assisted Evangelist St. Clair his closing week at Meridian, Idaho. On April 16 a great revival broke out in the church and college at Nampa as a result of the faithful ministry of Pastor Plumb. Bro. St. Clair was the evangelist and I the song leader and soloist. There were nineteen days of prayer, fasting, earnest preaching of the Word and definite altar services. Many were saved. From Nampa I traveled 1700 miles to Arlington, Tex., to attend the twenty-second anniversary of Berachah Home. It was founded in 1902 by Bro. J. T. Upchurch with a "borrowed dollar" and God has blessed their sacrifices and loving services with gracious results. They have thirty acres of fertile land and commodious buildings all free from debt. Dr. Chas. Babcock of First Church, Los Angeles was the Convention preacher, May 20-25, and the writer assisted with song and altar services. We had a glorious time. All these people are delightful co-laborers. Returning by way of Colorado Springs I preached for our friends of many years. At Denver on June 1, I met the dear Shirleys and enjoyed their messages in sermon and song. Blessings on them as they return to Africa! My daughter graduates from Northwest Nazarene College at Nampa, Idaho, on June 10 and expects to assist me in District tent meetings in Montana during the summer. We visited among friends at Greeley, Colo., and found our successor in the pastorate, Rev. Campbell doing good work and being blessed of the Lord."

DIST. SUPT. DEES OF MISSOURI writes on June 5th, "God is wonderfully blessing the meeting in the baby church in St. Louis. Great crowds every night, rain or shine. A wave of conviction fell upon the people last evening while Sister Edwards preached on the subject of Hell. Many were weeping and a number came seeking salvation. The young people from the other Nazarene churches of the city gave a special service one night last week. Their bright faces and earnest testimonies were an inspiration to the congregation. There is wonderful harmony among our churches in St. Louis. We are expecting greater things before the close of this meeting. Pray that God will keep the Edwards Party on the firing line."

"BETHANY, OKLAHOMA CHURCH is still on the upward climb. May 31 was the closing of the ninth month in which Rev. A. L. Parrott has served as pastor. He has rendered the church efficient service and is loved and honored by all his people. His sermons have been full of inspiration, encouragement and soul food. We truly thank God for sending us such a man. He is leading us on to higher things. Since coming to Bethany Bro. Parrott has preached about seventy-five times, made 700 pastoral calls, beside many business calls, one hundred new members have been received into the church, and there have been about four hundred professions. The membership is about five hundred and others are looking our way. The finances of the church have been met without taking special offerings. The people are urged to tithe, and at present about fifty per cent of the members are tithers. We are following the budget system marked out by the General and District Assemblies and find it works splendidly. At the Annual Church Meeting there were 120 members present and all voted for the return of our present pastor. We are looking forward to greater things, under his able leadership. We expect to fight on until Jesus comes. Pray for us."—Anna M. Logue, reporter.

"REVIVAL AT JORDAN, IND., attended by large crowds, there were a good many seekers and finders. waves of glory swept the place at times and there were old fashioned shouts of victory. We had two All Day meetings when people brought their dinners and had old fashioned "spreads." We built a new tabernacle that will seat two hundred and fifty

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on a donated lot and dedicated with the entire cost paid or pledged. Bro. Short could not be with us, so I organized the church with seventeen charter members. Rev. Long, our pastor at Patricksburg was called as pastor for the rest of this year and also for next. Am now in Pana, Ill., to raise up another work."—R. L. Morgan, evangelist. Writing of the same matter, Pastor Long says, "Prospects are good for an aggressive band of people in this community where there has been but little holiness preaching."

REV. C. E. PEACOCK, MANFORD, OKLA., writes, "We recently held a good meeting at Prairie View School House, three and one half miles southeast of here. We organized a fine Sunday school."

PASTOR BIRT W. MOORE, WELLINGTON, KANS., says, "We are having some problems and trials in our work, but the Lord is marvelously helping us. It seems that a revival is about to break out in our regular services. One was saved Sunday night, expect to take one member into the church soon, have secured twelve subscriptions for the *Other Sheep*. This is a new church and all our people are willing to do their best. Expect to have all apportionments paid up by Assembly."

FROM ALEXANDRIA, IND., Pastor Carrie L. Felmler writes, "Closed a four weeks' revival June 1. The last sermon was by Dist. Supt. Short on 'Lost Opportunities.' The pastors of the District did the preaching for the revival and there were about twenty-five professions. The church was revived and encouraged. During the meeting an offering was received for the pastor, also enough to pay the balance on our lot. We are looking forward to greater victories in Jesus' name."

"OUR CHURCH AT WICHITA, KANS., has made splendid progress within the last nine months. There were 220 present at Sunday school last Sunday (June 1). Sunday was a unique service when the children's program was rendered. All our local expenses have been met in full and District apportionments are paid up until July 1, but we took a 'Hallelujah March' offering for the General Treasury at the close of the service Sunday and received more than \$60.00 from mite boxes and other offerings. The young people have been organized into a Missionary society and are doing excellent work. They are helping in the Armenian relief work in Jerusalem and are also supporting a student in Africa. During the last nine months we have had two Group Meetings in this part of the state, have attended the Preacher's Convention at Hutchinson and have had a profitable Sunday school Convention here in Wichita. I have occupied the pulpit right along and have made over five hundred pastoral calls. A number of our families take the *HERALD OF HOLINESS* and for a few months we had a roll of fifty sent to the church each week for distribution. Necessary economy has compelled us to reduce the number to twenty-five lately. In our regular services and in our revivals we have had 330 people at the altar, and during our stay here we have taken more than fifty into the church. The Assembly is to meet here August 27-31 and the Presbyterian people have kindly lent us their fine, large church for that gathering."—Joseph Kiemel, pastor.

"HERE AT ORANGE, TEX., we have had the best year of our lives thus far. Since the Assembly in October we have had almost a continual revival. Have had seekers almost every Sunday. Have had forty-six professions in our regular services. And there were twenty-seven professions in Evang. J. E. Threadgill's meeting in May. We have received four-

teen members at our regular services and eight at the close of Bro. Threadgill's meeting. This is my second year here and, although I think the church will want me to stay another year, I am seeking the leadings of the Holy Spirit with reference to my future work."—S. M. King, pastor.

FROM OWENSBORO, KY., Pastor Chas. F. Pegram writes, "We accepted this pastorate last September at the close of a tent meeting held by Evangelists E. E. and Ora L. Turner. That meeting still lives and bears fruit. We received several new members into the church the first Sunday we were here. We have the most representative congregation we have ever met; in it we have the City Engineer, a building contractor, a retired College Professor, a lumber man, a telegrapher, and many other good, dependable people. The commodious City Auditorium was given us for all winter services, with light, heat, and janitor furnished. We called the late Rev. T. H. Agnew, for a revival and financial campaign and he was with us three weeks in December, and a week after holidays, he returned and laid his last sacrificial offering of labor on our altars, visiting individuals in the interest of our new church enterprise. With his help, we raised by cash and pledges, from church and friends nearly \$5,000 and have now purchased lots in the heart of this industrial city of 25,000 inhabitants, for the sum of \$6,000. Have one half of that amount paid, with six years for the balance. We just closed a good revival in our big brown tent, in which we will worship this summer. Rev. F. W. Cox, recently of the Orient, and Rev. C. P. Ellis, of Montrose, Colo., were the evangelists. Rev. Cox is one of the greatest Bible preachers in our movement. His address, 'Experiences in the Orient' is a masterpiece. Missionary Societies of the other denominations were our guests on Sunday afternoon to hear it. He develops real Nazarenes in his meetings, and gets new members. His healing services are marvelous. Bro. Ellis, too, is a great preacher, and his solos, with banjo accompaniment, have no equal. We received nine new members, with more to follow. We will probably be excavating for our new church when you read this. Evangelist Bona Fleming will be with us for a tent meeting July 24 to August 3rd. Dr. C. E. Hardy will be here representing Trevecca College June 16th. Dist. Supt. Montgomery and Missionary W. A. Eckel will be here August 1st. Owensboro church's program includes the whole undertaking of the Whole Church of the Nazarene."

"EVANGELIST J. B. McBRIDE of Pasadena, Calif., has just closed a very successful meeting here at Waldron, Ark. There has been seed sown here that 'shall be gathered many days hence.' There were some fourteen seekers during the meeting, and several of these found either pardon or purity. All the professions seemed to be genuine. Brother McBride is a great preacher. He is deep, eloquent, and spiritual, and carries the burden for souls. We gave him a unanimous call for another meeting. The church here is progressing in spite of the opposition. God is blessing us abundantly, for which we give Him all the glory."—C. Cyrus Diphoyce, pastor.

"ABILENE, TEXAS, closed a great meeting Sunday, June 1st. Revs. Allie and Emma Irick did the preaching and their messages were full of fire, unction and glory. God greatly blessed in every service, many came to the altar, and more than a score prayed through in the old-time way, shouting the praises of God. The attendance was good, interest great, and the results glorious. We have painted and papered the parsonage, built a garage, and improved the church property; paid every debt against it, met every need of the pastor and his wife, and by the time this is in print, we will have paid all the Dis-

trict and General Budget, and will have every apportionment in full. While we have less than twenty members that pay anything, yet we have paid for all purposes to date, \$2,008.41. Twelve united with the church, with more to follow. There is a bright future for this church and it will some day be the best on the Hamlin District, if everyone 'will stand in his place round about the camp' and 'have a mind to work'."—W. B. Pinson and wife, pastors.

"BLACKWELL, OKLA., Church of the Nazarene is steadily moving on with the blessings of the Lord upon us continually. Our prayermeetings are special times of blessing and victory. We had a real good day Sunday, June 7th. Received one man into the church at the eleven o'clock service, and baptized thirteen in the afternoon in the river. Collection was \$140, which put us up on our budget. We are making it as hard for the devil as we possibly can. Glory to God! I feel the fire burning in my soul right now."—M. G. Jobe, pastor.

ANNOUNCEMENTS

WARNING: A tall, slim, old man weighing about 140 lbs., with white hair and two fingers off his right hand, posing as a minister of the Gospel and signing his name W. E. Holden is found to be an impostor. He borrows money without repaying it, leaves town without paying his board bill and goes on to other places to practice his crookedness.—A. J. Bush, pastor, Jackson, Mich.

SPECIAL NOTICE: Brother C. C. Rinebarger, who is song leader in our Grand Rapids meeting, informs me that he is to be in a camp meeting at Santa Monica, California, June 26-July 6. His next camp is Old Douglass, Mass., and he has one week which he could give some church for a convention or revival meeting, between these two camps. If any of the churches of California, or between there and the East would like his services, write him at Santa Monica, Calif., care of Camp Meeting at Palisades. Bro. Rinebarger is a good preacher and can both sing and preach in a convention.—W. E. Shepard.

NOTICE: Once more I am forced to cross the entire continent from Portland, Ore., to Boston, Mass. to hold my eastern meetings in Massachusetts, Kentucky, and Indiana. Wish there might be some right and workable way of avoiding these long jumps. In August or September I head for Bellingham, Wash. Will those who asked for meetings in the Pacific Northwest write me at once, Chicago address, or any one else desiring my services, that I may complete summer, fall and winter schedule.—E. Arthur Lewis.

REQUESTS FOR PRAYER

"Please pray for me that God will heal my body, for His glory."—Mrs. C. F., Canada.

A sister from California desires prayer for a friend who desires to become a Christian.

"I am away from any of our Nazarene people. Will you please pray for the healing of my body."—Mrs. R. T. B., La.

"The *HERALD OF HOLINESS* is the most spiritual paper I can get. It is a wonderful blessing to our home and when we read it through we send it to Arizona to some friends and we get some good letters stating what a blessing it is to them. My prayer is that God's blessing may be upon you and your wonderful paper."—Wilfred Thiesse, Cal.

"Enclosing money for renewal to the *HERALD OF HOLINESS* as I am away from any Nazarene church at present and the *HERALD* is certainly a welcome visitor and always contains a wealth of spiritual food for me, as I have not been able to get out this winter. May the Lord bless you in your good work."—A. S. Seaton, Texas.

EVERY lay member of the Church of the Nazarene should have a copy of the 1924 Year Book. What is the Year Book? Well to sum it all up in a few words, it is the *Annual Report* of the General Secretary, containing statistical reports of all kinds, lists of elders, licensed ministers, etc. Also information concerning the work and progress of our connectional interests—church extension, missions, Mutual Benefit, Publishing House, etc.,—and our schools. *Send 25c today*, for the 1924 Year Book.

CAMPMEETING CALENDAR

June 5-22. Grand Island, Nebraska. Tent meeting to be held under the auspices of the Church of the Nazarene. Workers, Evangelist, R. R. Still of Sioux City, Iowa, Mrs. Esther Williamson of University Park, Iowa, will have charge of the singing.—F. K. Smith, pastor.

June 20 to July 6. Viola, Wisconsin. Beulah annual campmeeting of Laymen's Holiness Association. Workers, Rev. Preston Kennedy and others. Address, John J. Armstrong, secretary, Gillingham, Wisconsin.

June 20-29. Jamestown, N. Dakota. North Dakota Camp Meeting Association at Beulah Camp. Workers, J. L. Brasher, Rev. Charles M. Dunaway, Dr. S. A. Danford, Fred Canady, song leader; Stella McNutt, Children's leader. Young People's Conference, Thursday and Friday, June 19-20. Free bed and meals for all young people attending at the Bible Conference. \$1.00 Registration fee. G. A. Finch, Superintendent of the grounds, Jamestown, N. D.; P. W. Gress, Secretary, Steele, N. D.

June 25 to July 6. Wilmington, N. Y. Annual Camp Meeting of Wilmington Holiness Camp Meeting Association. Workers, Geo. J. Kuntz, Fred Saffield, J. C. Long, John Weightman, evangelists; Mrs. Fred Saffield, leader in song; Belle B. Burns in charge of children's meetings. Address Mrs. F. Warren, secretary, Haselton, N. Y.

June 25 to July 6. Sawyer, N. D. The North Dakota-Minnesota District Camp Meeting will be held on the beautiful camp grounds. Workers, Rev. W. I. Swaney of California, and a strong company of workers will be in charge of the services. Those desiring tents, floors, bedstead springs, strawticks, or any other equipment write at once to W. L. Brewer, P. O. Box 362, Minot, N. D. or J. J. Larsen, Sawyer, N. D.

June 27 to July 6. North Reading, Mass. Fourth Annual campmeeting of the New England District, Church of the Nazarene. Workers, General Superintendent J. W. Goodwin and H. F. Reynolds. Rev. F. C. Smith of Portland, Maine will have charge of the music and singing. For rooms address Miss Rosa Wright, 1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

June 27 to July 6. Chandler, N. Dakota. Cedar Valley Camp. Workers, B. T. Flanery and Robert Young.

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

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

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

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

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

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

August 4-14. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. E. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

August 8-17. Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarene will be held in Copson Park. Workers, Evangelist J. C. Hanson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. B. Higgs, 800 Woodley St., Baltimore, Md., or W. D. Sheior, Lansdale, Pa. for information.

August 8-17. Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries. Rev. John Hankins, Millville, N. J., Rev. Raymond Hankins and wife, Glassboro, N. J., and others of the District.—H. B. Marshall, Glassboro, N. J.

August 7-17. Dowersville, Ohio. Workers, J. P. Roberts and B. T. Flanery evangelists; R. A. Robinson, song leader.—Rev. Q. F. Andrews, pres. August 15-24. California, Ky. Carthage Camp. Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 14-17. The South Plains Camp will be held at Grassland, 16 miles west of Post, 12 miles east of Tahoka, Texas. Workers, L. L. Hamric, Evangelist, M. C. Riley, song leader. Many campers expected. For particulars address Rev. C. C. Montandon, Post, Tex., Route A.

August 21-31. Sharon, Okla. Camp Meeting under the direction of the Woodward County Holiness Association. Workers, Miss Clara A. Meeker of Enid, Oklahoma as evangelist.—C. Grunewald.

August 22-31. Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. B. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader, Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 28 to September 7. Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Babcock, Joseph Owen, R. A. Shank and wife. Rev. Mayo Bowles in charge of platform work. Address J. W. Keasler, Omaha, Ill. for information.

TELEGRAMS

HERALD OF HOLINESS: Sacramento, Calif.

Closed greatest Assembly in history of the Northern California District, Frank B. Smith elected District Superintendent.—Joseph H. Gray, reporter.

HERALD OF HOLINESS: Jasper, Ala.

Home Mission campaign Phoenix City great. Seventy-five professions. Organized substantial class. Two fine lots bought and arrangement for temporary building within thirty days. Two other campaigns now in full blast on District. Many giants in land but our God is able.—H. H. Hooker, District Superintendent.

HERALD OF HOLINESS: San Francisco, Calif.

Closed one of the best revivals ever conducted in San Francisco Church with Brother and Sister J. Warren Lowman. Upward one hundred different seekers. Sixteen new members. During past year twelve thousand dollars raised for all purposes. Fifty-four new members. DONNELL J. SMITH.

HERALD OF HOLINESS: Seattle, Wash.

At the close of the North Pacific District Assembly held at Portland, Oregon, Rev. H. D. Brown fell and sustained serious injuries to his back. He was removed to his home in Seattle on a stretcher and is confined to his bed. Prayers for his speedy recovery are asked. Mrs. H. D. Brown.

We want to testify to the healing power of our Lord and Savior. It is so comforting to know that He is just the same today as when He walked the shores of Galilee "going about doing good." It pays to try to walk in His foot-steps not only for eternity but in this present world as well. A few weeks ago our daughter at home was taken suddenly real sick and having had for several days a bad cold, it seemed the worst was to come. But in answer to prevailing prayer Jesus himself drew near and touched and healed. In the afternoon of this same day she was up and around in the home. We praise Him for His goodness and power.—Mrs. W. G. H., Childress, Texas.

WANTS

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

NOTICE—A splendid opportunity: I will give a good home, clothing, and lessons in shorthand, typewriting, English and piano in exchange for taking care of and teaching two children, (aged 8 and 6 years) and doing a small amount of housework. Prefer a girl who plays and sings but will consider the application of any quiet, ambitious, Christian girl over sixteen. Best of references given.—Mrs. Bertha L. Bailey, 3124 Walnut St., Chicago, Ill.

BARBER WANTED—Must be Nazarene. For particulars write W. L. Tamson, Stroud, Okla.

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 Eastern Oklahoma (Collinsville, Okla.).....Oct. 8 to 12
 San Antonio (Waco, Texas).....Oct. 15 to 19
 Dallas (Bonham, Texas).....Oct. 22 to 26
 Hamilton (Wichita Falls, Texas).....Oct. 29 to Nov. 2

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 Michigan (Grand Rapids).....September 10 to 14
 Alabama.....October 8 to 12
 Georgia.....October 15 to 19
 Florida (Ft. Lauderdale).....October 22 to 26

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:
 Portland, Oregon.....July 3 to 13
 Dr. E. T. Adams, Wilmore, Ky.

Mac Anderson and wife, 519 E. 8th St., Hutchinson, Kansas:
 V. W. Anglin, 747 N. 35th St., Seattle, Wash.:
 Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:
 H. W. Anderson and wife, singers, 901 E. 4th St., Pittsburg, Kansas.

Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.:
 Jarrett and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.:
 Cleveland, Ohio.....June 18 to July 13

G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:
 A. F. Balmeier, 512 Taylor St., Topeka, Kansas:
 Pittsburg, Kansas.....June 20 to July 6

Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:
 T. E. Beebe, 333 Orange Ave., Long Beach, Calif.:
 M. L. Ballezore, Box 0107, Milton, Ore.

Henry Bell, Denison, Ia.:
 James M. Belt, 3318 New Hampshire Ave., Washington, D. C.:
 F. H. Benjamin, Song Evangelist, 238 S. 8th St. Vincennes, Ind.:
 Vincennes, Indiana.....June 19 to 30

J. E. Brasher, Crestview, Fla.:
 Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.:
 J. A. Brownfield, Bokhoms, Okla.

Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:
 Elmer L. Buck, 229 1/2 East Ganson St., Jackson, Mich.:
 Mrs. Lois Wisa Brenning, 833 E. Center St., Marion, Ohio:

F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):
 Lyman Brough, Pottsville, Mich.:
 C. C. Burton, Deimer, Ky.

W. R. Cain, 515 South Vine St., Wichita, Kansas:
 Carthage, S. Dak.....June 17-29
 H. C. Cagle, Buffalo Gap, Texas:

Edmund T. Campbell, The Dalles, Oregon:
 James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,
 Kokomo, Ind.:

Roscoe C. Carroll, Pianist, Cedar Hill, Texas:
 M. B. Case, 1708 Grove St., San Diego, Calif.:
 C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio:

Mitchell, Ind.....June 18 to July 6
 D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.:
 C. C. Childers, 622 W. Central Ave., Ashland, Ky.

Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.:
 J. A. Collier and wife and Collier Band, Pilot Point, Texas:
 Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio:

Georgetown, Ky.....June 8-22
 J. H. Crawford, Hooker, Okla.:
 W. F. Clephom, Bethany, Okla.:

E. M. Cornelius, Princeton, Ind.:
 Ernest Coryell, Box 105, Odell, Minn.:
 F. W. Cox, Box 441, Lisbon, Ohio:

Caro, Michigan (Camp) care of Rev. Hesner, pastor
 June 27 to July 6
 Earl E. Curtis, 141 Dayan St., Lowell, N. Y.:

Willard and Edith Davis, Singers, Box 263, Enid, Okla.:
 Yale, Okla.....June -22
 Muburn, Okla.....June 27 to July 13

Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:
 T. B. Dean, London, Tenn.:
 Marion DeVoll, Diagonal, Iowa:

Johnnie J. Douglas, Singer, 624 Melba St., Dallas, Texas:
 Jack Donovan, Thornton, Ind.:
 Corington, Okla.....June 1 to 22

Grace Edwards, Thompsonville, Ill.:
 D. H. Edwards, 1608 E. Central, Wichita, Kansas:
 C. P. Ellis, Box 34, Montrose, Colo.:

I. M. Ellis, Ontario, Calif.:
 W. E. Ellis, Box 453, Ada, Okla.:
 Florence, Ala.....June 19 to July 6

Dora, Ala.....July 7-20
 C. E. Ellsworth and wife, R. 9, Greenfield, Ind.:
 Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

Endicott, N. Y.....June 12-30
 Geo. W. Erskine, Millfield, Ohio:
 Henry C. Ethell, Springfield, Oregon:

Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,
 Anderson, Ind.:
 Elsa Fischer, Milford, Nehr.

Lacoma, Iowa.....June 7-22
 B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
 Chundler, N. Dak. (Cedar Valley Campmeeting).....June 27 to July 6

Habsan Lake, Wisc.....June 8-22
 Bona Fleming, Ashland, Ky.:
 Indianapolis, Ind. (Camp).....June 9 to 23

John Fleming, 317 Holt St., Ashland, Ky.:
 Reading, Pa. (Camp).....June 20 to 30
 Muncie, Ind.....July 4 to 14

J. E. Gaar, Olivet, Ill.:
 Wichita, Kansas.....June 15 to 29
 Crowley, La., Route 1 (Ebenezer Camp).....July 4 to 13

C. J. Garrett, 208 North Agate St., Paola, Kansas:
 J. P. Gardner, 724 30th St., Cairo, Ill.:
 Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:

W. R. Gilley, Olivet, Ill.:
 Clinton, Ind.....June 10 to July 6
 Rev. Dr. W. T. Givens, 138 Mason Ave., Bowie, Texas:

Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.:
 Lee L. Hamric, Hamilton, Texas:
 Chickasha, Okla.....June 7-22

G. M. Hammond, Wilmore, Ky.:
 W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.:
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:

L. C. and Laura Hasley, Ferree, Oxford, Nova Scotia:
 J. C. Hefley and wife, Collinsville, Okla.:
 A. O. Henricks, D. D., 1436 Washington St., Pasadena, Calif.:

W. F. Herbig, Aberdeen, S. D.:
 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:
 A. R. Hodges, 628 W. Broadway, Louisville, Ky.:

R. T. Hodges, Bethany, Okla.:
 Edna Wells Hoke, 617 Barr St., Carterville, Ill.:
 J. D. Hoffman, Box 47, Beech Grove, Ark.:

Evening Star, Arkansas.....June 19 to July 6
 Wheeler Camp, Mobeetie, Texas.....July 11-20
 Roy Hollenback, Mansfield, Ill.:

Portland, Indiana.....June 13-29
 Economy, Indiana.....July 3-13
 Ural F. Hollenback and wife, 1003 E. La Grande, Indianapolis, Ind.:

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 Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
 J. E. Hughes, Kingswood, Ky.:

J. W. Hunt, No. 4, Nampa, Idaho:
 J. R. Hunter, 1308-H St., Modesto, Calif.:
 J. E. Hutchison, 3008 Rockefeller Street, Everett, Wash.:

Arthur F. Ingler, 90 N. W. College, Nampa, Idaho:
 Allie and Emma Irick, Pilot Point, Texas:
 Wichita Falls, Texas.....June 19 to 29

Burkburnett, Texas.....July 4 to 14
 Rev. G. F. Jacobs, University Park, Iowa:
 W. P. Jay, 301 Holley St., Nampa, Idaho:

A. M. Johnson and wife, Song Evangelists, 600 Princeton St.,
 Akron, Ohio:
 Andorer, Ohio, Route 1.....June 11 to 22

Akron, Ohio.....June 27 to July 6
 Lum Jones, Ada, Okla.:
 Wister, Okla.....June 13 to 29

Bessie L. Kessler, 230 Pershing, Liberal, Kansas:
 R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio:
 Monongahela, Pa.....June 1 to 22

Mannington, W. Va.....June 24 to July 13
 E. W. Kiemel, Syria, Kansas:
 W. D. Killingsworth, Tuscaloosa, Ala.:

J. A. Kirkham, 691 East 48th St., Los Angeles, Calif.:
 R. J. Kirkland, Ellis, La.:
 Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:

H. R. Lee, 518 E. Sears St., Denison, Texas:
 D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
 E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:

New Bradford, Mass.....June 8-22
 Newport, Ky.....June 27 to July 13
 H. B. Lewis, 217 Holley St., R. 4, Nampa, Idaho:

Horst, Montana.....July
 H. E. Lienard, 1306 New Hampshire, Lawrence, Kansas:
 Jack Linn and wife, Oregon, Wis.:

V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:
 Bladen, Neb.....June 5 to 23
 J. Warren and Maybelle Lowman, Singers and Preachers, 7122

Indiana Ave., Chicago, Ill.:
 St. Louis, Mo., care J. W. Roach.....June 8 to 22
 Milwaukee, Wisconsin.....June 29 to July 13

W. W. Loveless, London, Ohio:
 Bradford, Pa. (Tent Meeting).....June 13 to 29
 Corydon, Ia.....July 3-20

Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:
 Chadron, Neb.....June 18 to 29
 W. E. Lytle, Troy, Idaho.

Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:
 Elsie Martin, Worthington, Ind.:
 Creelsboro, Ky.....June 12 to 30

John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.:

Hurlock, Md.....June 8 to 22
 Trenton, N. J.....June 24 to July 8
 Grace McElmore, Singing Evangelist, Olivet, Ill.:

J. R. McLendon, Richland, Fla.:
 R. A. McCann, The Ardmore, Indianapolis, Ind.:
 W. T. Means, 1803 Park St., Keokuk, Iowa:

Edward W. and Selma W. Miller, Troy, Idaho:
 C. D. Miller, 4007 Naomi Ave., Los Angeles, Calif.:

James Miller, 1349 N. Holmes, Indianapolis, Ind.:
 Marion, Ind. R. R. 6.....June 8-29
 Chicago, Ill., 11155 Wasteway, Ave.July 1-29

Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:
 George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:
 Elwood, Indiana.....June 8 to 22

Monroe, Ind. (Camp).....July 3 to 13
 J. E. L. Moore, 243 N. Wilcott St., Indianapolis, Ind.:
 John E. Moore, Song Evangelist, 6th and Wall Sts., care Nazarene

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

A. M. and Minnie Morris Moorehead, Paulding, Ohio:
 F. R. Morgan, 712 West 8th St., Ada, Okla.:
 Muskogee, Okla., 1017 Cincinnati St.....June 20 to July 13

R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
 Rock Island, Ill.....June 1 to 29
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:

Greenbrier, Tenn.....July 13-29
 Herschel Murphy, Jewett, Texas:
 Prairieview, Texas.....June 20 to July 4

Wm. O. Nease, Olivet, Ill.:
 B. F. Neely, Bethany, Okla.:
 G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado

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

L. M. Payne, Bethany, Okla.:
 C. R. Pearson, Box 23, Greensboro, Ind.:
 Harvey, Ill.....June 15 to 29

Greencastle, Ind.....July 1-29
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.:
 Joe and Helen Peters, Olivet, Ill.:

A. A. Price, Denton, Md.:
 F. E. Putney, 207 S. Millwood, Wichita, Kansas:
 Lawrence Reed, Newell, W. Va.:

J. E. Redmon and wife, Brookville, Ind.:
 Ellington, Mich.....June 1 to 22
 Caro, Michigan.....June 26 to July 29

S. B. Rhoads, Pasadena University, Pasadena, Calif.:
 Olive A. Rife and Nina Dean, Thomson, Ga.:
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.:

Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio:
 C. E. Roberts, 2101 6th Ave., Los Angeles, Calif.:
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio:
 C. W. Ruth, 1833 Newland Ave., Indianapolis, Ind.:
 Bright, Ont., Canada.....June 12 to 22

Old Orchard, Maine (Camp).....July 4 to 13
 W. O. Self, Brewton, Ala.:
 Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.

Harvey, Ill.....June 15-29
 V. A. Scofield, Maxwell, Neb.:
 R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio:

Marion, Ohio (Camp).....June 19 to 29
 Fort Wayne, Ind.....July 6-29
 William Seal, Deer Arc, Missouri:

E. E. Shellhamer, 6419 Isleta Drive, Los Angeles, Calif.:
 Wichita, Kansas.....June 15-29
 Syracuse, N. Y.....July 3-13

W. E. Shepard, 336 N. Euclid Ave., Pasadena, Calif.:
 Indianapolis, Ind. (First Church).....June 15 to 29
 Fort Wayne, Ind.....July 6-29

F. B. Smith and Family, 4434 View St., Oakland, Calif.:
 Guy V. Smith, Box 281, Logan, W. Va.:
 Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.:

Indianapolis, Ind. (West Side Church).....June 8 to 21
 Princeton, Ind.....July 5-11
 J. N. Speakes, 2109 Troost Ave., Kansas City, Mo.:

C. K. Spell, Bethany, Okla.:
 Otis M. Spinks, Song Evangelist, Box 604, Shreveport, La.:
 Fred St. Clair:

H. G. Stebbins, Waterville, Vermont:
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
 M. E. and Della B. Stretch, El Paso, Ill.:

B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.:
 Lansing, Mich.....June 24 to July 6
 Howard W. Sweeten, Ashley, Ill.:

Mexico, Mo.....June 16 to 30
 E. C. Tarvin, California, Ky.:
 Stone, Ky.....May 28 to June 22

J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:
 J. E. Threadgill, 300 Doucette St., Beaumont, Texas:
 N. E. Tyler, Route 1, Rogers, Texas:

C. E. Toney, Perid, Texas:
 E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.:
 Spencer, Ind.....June 19 to 29

W. H. Tullis, Route 1, Box 631, Pasadena, Calif.:
 O. C. W. Tetrick and Mrs. Annie Tetrick, Shawnee, Okla.:
 Rev. Jesse Uhler, Clearwater, Kansas:

M. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio:
 Rev. H. M. Vredenburg, 1135 Hays Ave., Racine, Wis.:
 Geo. Ward, 526 54th St., Los Angeles, Calif.:

J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.:
 J. C. Walker, 1330 W. 3rd St., Hastings, Neb.:
 Omaha, Neb.....June 8-22

Mrs. De Lance Wallace, 1141 17th Ave., N., Seattle, Wash.:
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
 Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena

Calif.:

Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 C. C. White, 4454 Conn. St., Gary, Ind.:
 Kendall S. White, 418 S. 4th, Bonham, Texas:

Charles Whitley and wife, Electra, Texas:
 J. E. Wigfield, Burr Oak, Kansas:
 Ernest E. Wiggins, 30 Laurel St., Richmond, Ind.:

Earle F. Wilde, Highlands, Calif.:
 J. E. Williams, Olivet, Ill.:
 Miss Esther Williamson, Singer, University Park, Iowa:

Grand Island, Neb.....June 6 to 22
 E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan:
 Ridgetown Park, Pa. (Campmeeting).....June 27 to July 4