

HERALD of HOLINESS

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

Vol. 11. No. 23. Whole No. 543
Kansas City, Mo., Sept. 6, 1922

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

EDITORIAL

J. B. CHAPMAN, D. D., Editor

The Way a Church Backslides

WE frequently hear such expressions as "The church is backslidden." Sometimes a particular church is named and a statement of its former spirituality is concluded with the observation mentioned. Take any church you will and it may be seen that it was not the individuals of the "Spiritual generation" who backslid, but rather it was a succeeding generation that failed to attain to the spiritual standards of the fathers. Wesley, Fletcher, Clarke and the fathers of Methodism did not backslide or vary in the least from their early excellent standards of doctrine, experience and life. If modern Methodists are below par, it is hardly correct to say of them as a people that they are backslidden. The fathers and their converts died in the faith and the children of a new generation failed to "Go on to perfection," so the age of spiritual apathy and decay came on.

I do not care to moralize on the fate of others or offer theoretical advice. I just know this, the fathers of our own movement and of the Church of the Nazarene are passing on to "The more excellent glory" and the perils of a new generation are upon us. Now the fathers of this movement and of the Church of the Nazarene did not backslide, but we are getting to where we have a great many in our church, especially young people, who are not sanctified wholly. We safeguard our Zion somewhat by requiring that all our ministers shall be sanctified wholly, but there are members of the Church Board and leaders of the Young People's Societies and of the Sunday school who do not profess the blessing.

I do not suggest any greater stringency concerning the machinery in the matter, but I do believe we should get a greater concern for a real holiness revival everywhere and that we should not rest while any of our children and members of our church and of our auxiliary organizations are not enjoying "The fulness of the blessing."

The guardians of the faith in any generation must be people who are sanctified wholly by the baptism with the Holy Ghost and fire. Doctrinal fidelity and practical holiness both depend on the experience of heart purity. The Church of the Nazarene will be listed among the backslidden ecclesiasticisms just as soon as any large per cent of her people, young or old, become careless about seeking and obtaining "The second blessing, properly so called."

I do not care how many visits the pastor makes, how many members he enrolls in his Sunday school, how well he

brings up the finances, or how well his church stands with the newspapers and the business men, if he fills up his church with unsanctified people and neglects the evangelistic side of the work, he is preparing for us one of the greatest problems that we will have to face in the future. It may be possible to run a church successfully without having at least two real heart searching, soul stirring revivals each year, but I am not convinced of it yet. It is folly to say that a church has a revival the year around. It may and should win souls every week in the year, but we all need a searching out and a testing of foundations that it would be humanly impossible to have every week in the year. Our evangelists and revivals are still among our most necessary equipment and we must not let them fall into disuse lest we allow a generation of Nazarenes to grow up who are not in the fullness of the blessing which made the Church of the Nazarene a force and power in the earth.

It seems to me that it would be a fine thing for every pastor in our church to conduct a class meeting in his own way for the purpose of finding out how many of his members are still without the blessing of holiness, and to make it his business to stir them up and lead them on into this gracious experience and life. We are, and must always be, a distinctly holiness church. Not just a holiness church as some others might profess to be, but a genuine, clean cut, second blessing holiness church. Not just defenders of the doctrine, but possessors of the grace. This is our only escape from degeneration into a "Backslidden church."

Materialism, Spiritism, Spirituality

THERE is an undoubted tendency now days to give undue importance to material interests, money, fame, pleasure, food, clothing and other interests which can affect nothing more than the present earthly life have become the all absorbing concern of millions of people; and while fame and pleasure can scarcely be classed as "Material," yet all these represent interests which will die with the passing of the present life.

But extremes always give rise to the opposite extremes. The worldliness of men in general during the early centuries of the Middle Ages gave birth to Monasticism. Devout men looked upon the sensuality of the world about them and found themselves powerless to correct their fellows, so they withdrew into the desert or the wilderness and

refused to have any dealings with the careless wicked world.

But the truth does not lie in the extremes. One extreme may make a negative protest against its opposite, but it can not become the positive substitute for it. The truth and the right lie somewhere between the extremes, always.

Spiritism in all its various forms and with all its various motives and conclusions is a protest against the materialism of our own day. Lacking the clarity of vision and the certainty of hope which belong to real Christians, fathers and mothers whose sons died in the great world war longed for some proof of the existence of a life beyond this and sought for the medium and the necromancer; and many others whose better natures resent the demand for living and dying like brute beasts have turned to Spiritism for relief.

But Spiritism is the extreme opposite of materialism and is just as false as the latter. It is the Devil's answer to man's cry for the supernatural. It substitutes human spirits and fallen angels for the Holy Spirit. It disconnects happiness in the future from righteousness in the present and thus proves itself to be the Devil's religion.

But, thank God, there is a "Golden mean" in true spirituality. The salvation of Jesus saves one from his inordinate love for the things of the present world and satisfies his craving for spiritual realities. Life more abundant, peace that passeth understanding, joy that is unspeakable and full of glory, rest from the weariness of labor, comfort like that which the mother bestows upon her child, assurance that is cloudless, hope like an anchor that holds, communion with Christ and the Father as real as the supping of friends, all these and more make up the menu of the soul that has eaten in plenty and been satisfied with the provision of the Lord.

When the disciples urged the Master to send away the hungry multitudes that they might find bread in the villages round about, the Master replied, "They need not depart." He then set in to satisfy their hunger Himself. It is ever thus with Christ. Men can not be made safe against Spiritism, and other forms of Satanic deception by the mere indoctrination of the intellect. The heart must be reached and satisfied. This is the glory of full salvation—it satisfies. And the satisfied soul neither envies the dazzle and dreams of the world nor seeks adventure in the realm of spirits. Those who are truly sanctified by the baptism with the Holy Ghost and fire are the nearest immune to the bids of both materialism and spiritism that it is possible for people to become in this present world.

SAVING OUR SCHOOL AT HAMLIN, TEXAS

MANY have been in doubt as to what should be the outcome of our school at Hamlin, Texas. The unusual number of droughts and the decline in the value of farm products have made the operation of the school more or less of a

problem for a number of years. But through all the uncertainty as to its future, the school has continued to do good work and has earned a right to confidence and support. The enrollment has been good each year, and the type of students which gather there is proof that the school is a necessity, when the future prosperity of our church is considered. Preachers and missionaries, teachers and lay supporters of our work have received training and inspiration at Hamlin which have returned an hundred fold to the cause of holiness, and the prospect now is that the school will have a splendid enrollment again this year.

So the time has come when the promoters of this school feel and believe that definite steps should be taken to lift the clouds of uncertainty from the future permanency of the school. To do this it will be necessary to raise five thousand dollars with which to pay off the current indebtedness, and then, a little later, to raise ten thousand more to pay off the balance due on the real estate.

Now the first asking is for the five thousand for the current deficit and that must be provided by October. The plan is to have a *simultaneous campaign* in all the churches of the Hamlin, San Antonio and New Mexico Districts, and thus, with the help that friends outside of the supporting territory will send in, raise the money. The date set for the simultaneous campaign is October at that time when the farmers of the section will have realized on their product, and the offering will be in cash.

Let us all pray for the success of this earnest effort to save this useful institution to the church, and if God lays it on any to give, send your offering to Central Nazarene College, Hamlin, Texas, and say it is for the October simultaneous campaign for saving the school.

FOR THEIR SAKES

UNDER the dark shadow of the cross, the Master prayed, "For their sakes I sanctify myself, that they also might be sanctified," and it is a cruel lightness that would brush these words aside as though they were of insignificant meaning. For whatever may have been the beginning of the meaning of His words, it is evident that their compass included all that He was now about to suffer.

Any thing that was important enough to occupy the Master in His valedictory prayer for His disciples, is important enough to occupy you and me in our moments of most serious concern. Any thing that was important enough for Jesus to mention it as one of the things requiring His "supreme sacrifice" for the needs of men is important enough to justify you and me in going forth to Him "without the camp, bearing His reproach."

Plainly, Jesus died that we might be sanctified wholly through His blood; then what is the fitting and proper thing for us to do in order that the thing for which He died may be accomplished in us?

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Does one have to make good a debt before receiving the second blessing? A. B., Mo.

Ans. Restitution is properly connected with repentance and when light comes, it is necessary to walk in it to keep any grace at all. But if one should be seeking to be sanctified wholly and should at that time discover the necessity of making restitution, he would have to make it, or promise to make it, before he could get the blessing.

Q. Why use the terms "Second Blessing" and "Inbred Sin" when they are not in the Bible? M. I. H., N. M.

Ans. If you can successfully teach the people how to get the second blessing and how to get rid of inbred sin without using the terms, I suppose there can be no fundamental objections to the omission. But no matter what terms we may use, sin is inbred within us and men are sanctified after they are justified and, therefore sanctification is "The second blessing, properly so-called." The times are looking for preachers who can preach holiness without offending any one and get the people into the blessing without letting them know what it is they are getting or requiring them to tell it in intelligible terms after they get it. But after all, "The old way is the best way."

Q. Please explain the difference between the faith of Galatians 3:22-25 and Hebrews 11. R. P. S., Idaho.

Ans. As used in the Galatians reference, *faith* describes the act of saving faith and also includes the subject matter of faith—that is the Gospel of Christ. In Hebrews eleven, the examples subjoined show that the Apostle is not speaking specifically of *saving faith*, but of *belief* or *confidence* generally in God's declarations whether past or future. Upon the basis of the examples cited, the Apostle exhorts the Hebrew Christians to persevere in their *Christian faith*.

Q. Was Esau ever a converted man? A. B. N., Kansas.

Ans. Esau is the Bible example of a strictly profane or worldly man. He seems never to have been personally religious.

Q. Could it be said that Satan fell from grace? A. B. N., Kansas.

Ans. The only way to account for the existence of the Devil without reflecting either upon God's goodness or His sole claims to deity is to say that God made him a holy being with the power to choose evil, and that he became the Devil when he did exercise his power in choosing evil. Isaiah 14 is believed to contain a reference to Satan's fall from very high standing in the grace and favor of God. Yes, I can see no objections to saying that Satan and Adam both fell from grace.

Financing the Church

By DR. R. T. WILLIAMS
General Superintendent

EVERY institution or movement has a material side, therefore must be financed in order to accomplish its mission. This is true of the home, of all units, of government and of the church. We recognize the fact that the financial problems of the home are ever present. Day and night we must face the questions of economy, income, education and all other problems incident to maintaining the home. It is a difficult matter in many cases to find a proper solution for the financial problems of the home, but we recognize the fact that these problems must be met and must be solved. For a home it is an absolute necessity, if the institutions of the world are to stand and the human race is to be propagated, therefore we stick to the task of solving these problems in times of prosperity or adversity without complaint, knowing it has to be done.

The question of financing the government and all units of government is a recognized duty and responsibility upon all members of human society. This can be done more easily than we can finance the home, because the people can be taxed to meet the expenses of government and from this taxation there is absolutely no escape. In this way the problems of finance can be solved. When we face the question of maintaining a church we have a different condition entirely. The home is supported because every one loves the home and recognizes the absolute necessity of maintaining it. The State can be financed through legislation and taxation, but the church must depend upon the good will, the benevolences and the love of the people. They can not be forced to support the church or compelled to finance its institutions. If they do so it is because they want to. The problem, therefore, of financing a religious organization is the most difficult in the world. It requires more skill and a higher type of leadership and more careful financing than is required in the operation of anything else known to men. The difficulties of financing the church are always great, but especially during times of depression financially. When hard times come men begin to economize, first, in their gifts and offerings to God and the church. The last cut they make is on their own personal comforts and personal pleasures.

We are now in one of the worst financial depressions this country has felt for a number of years and the result to the church is, as all of us have expected. The church has felt the depression first and will feel it more deeply than any other institution. When everything goes well there is little said about the finances of the church, but when hard times, depression and great difficulties face us it is an easy matter then to develop the spirit of criticism and fault-finding when we

look for a cause or a reason for the difficulties in financing the interests of the church.

It has been interesting to many of us to listen to the many suggestions and the criticisms that have been offered, both publicly and privately, for the last few months relative to church finances. Some have said, "I told you so"; others have said, "If you had done it the way I wanted to do it it would have been better." Some have said that the boards and institutions have been too extravagant; some have said that certain interests of the church have received too much and others not enough, and so on. A thousand and one things could be said and many have been said, some of which will help and others will greatly hinder. It might be well for any of us to offer suggestions, but this is a very poor time for fault-finding and for criticism. Cooperation is our great need and if we have not had the best plan for financing the church, then we should unite in hand, head and heart in finding the best plan, in the meantime leaving out all destructive criticism toward men or methods, offering something better, not merely trying to destroy the methods now in operation.

We all recognize the fact that generally we are having more difficulty right now in taking care of our general financial interests than we have at any time since the foundation of our church. This might be said, perhaps, of many of the older and larger denominations and it could certainly be said of most commercial organizations throughout the world. It could even be said truly of all governments in the world. We have read with interest some remedies that have been offered.

First, one man has suggested that we decrease our giving toward certain interests that other interests might receive a larger share of the offerings of the church. This suggestion would have to be looked upon with caution and if put into operation it would have to be handled with great care. It is doubtful that we are giving more than we ought to give to any interest of the church and, too, there is a danger if we try to check the giving where the people's hearts are that we unintentionally destroy the spirit of giving. This would be disastrous to the church materially and spiritually. It is certainly true that some interests are not receiving their proper share of support.

Second, a suggestion has been made that we should adopt purely and solely a general budget system in which all the finances of the church should be included, and thus let every interest of the church share alike in our giving, that all might stand together or fall together. This is a beautiful idea and it would be grand if this could be put into

operation immediately and sustained permanently throughout the connection. This seems to be the ideal toward which we have been moving since the founding of the church. It will be necessary, however, to be very cautious in adopting this plan under present circumstances universally. There are some difficulties even in the budget plan.

First, we must not get into our minds that the word budget is a magic word that can work miracles and wonders financially. To adopt a budget is one thing, to meet it is another. To incorporate a system and to work out that system in concrete form are two widely separated propositions.

Second, our people will have to be educated to accept heartily the budget plan. We will come to this gradually, but it is going to take more time than the most of us think. We will all recall the fact that our people give very largely as they feel God would have them give. Some are especially interested in education; others are particularly interested in missions, foreign and home; others are interested in home but not foreign, some foreign but not so much in home missions; some want their money to go to church extension, but will not give very much to education. It would be beautiful if we were all broad enough to take in every interest of God's cause and kingdom and be willing for our money to be distributed as needed for the support of all the interests of the church. It is not an easy matter to get all people to see this fact. It will take time and while this process of education is going on it will be necessary to treat the people who give, with consideration and respect their feelings, that we might not break down their morale and their spirit of liberality in trying to dictate to them where their money should go. This is no small problem.

Again, we have seen a few places in the church where the budget system was adopted by the District and then the money was misapplied and diverted from the original plan of the budget system and used at the discretion of an advisory board or the District Superintendent for some particular interest, thus robbing the other interests of their rightful part that was included in the budget. In some places this has all but destroyed the spirit of giving on the district. It can be readily seen that unless the money that is received through the budget is properly divided and rightly applied there is room for great harm on the part of a few people in diverting funds from their proper channels to suit the notions and whims of a few individuals who control the money on the district.

Again, when we face the question at the District Assemblies of making up a budget, in almost every case I have observed before the budget is finally adopted a number of items will be left out for special offerings and special services in order to keep the size of the budget down, because the pastors and the delegates are afraid to face their local

church upon their return from the District Assembly with too high a per capita budget. To adopt the budget is a simple thing, to work it out is a difficult task. It should be done; it must be done ultimately, and can be done now to some degree on a few of the well organized districts, where the Nazarene spirit is thoroughly established in the hearts of the people, so that the majority of the members of that district are ready to support all the interests of the church involved.

There is another matter that must be taken into consideration in the budget and that is that there are some interests that appeal to the hearts of the people in general and others that do not. It would be to the advantage of the unpopular interests to be placed in the budget with those that are popular. The weaker would be lifted up by the help of the stronger, but while this is being done care must be taken that the spirit of giving is not destroyed by the fact that men are forced to give to something they do not want to support in order to help what their hearts are really in.

In traveling over the country I have been greatly moved by the problem of the local church on the districts and in our institutions and boards. I have heard the matters discussed publicly and privately and realize that we are facing no small problem. Whatever plan we may try to work out, we still have the problem of raising the money and the money is what we have to have if the bills are paid. What we must do is to find the best way to raise the money and raise it in such a way as to make it easy and helpful to the people, instead of being a strain and a burden to them.

Frankly, I want to say in this article that every plan we ever adopt will break down partly if not completely until the great rank and file of our people tithe regularly and systematically. If this would be done our finances would all be solved. We would have no burdens to carry along the material side of our work, few collections would ever have to be taken and nobody would ever feel the burden of supporting the church. If every one paid his tithes it would be an easy matter to raise finances for the church through the envelopes in the regular services on Sunday, sufficient to take care of all the general boards, of all general interests and of all local interests, as well, with plenty of money for all. If we do not tithe we will always be embarrassed financially, whether we adopt a pledge campaign or a special drive or a budget or any other plan we might ever decide upon. Tithing, regular tithing and systematic tithing is the one hope and the only hope of the church. When this is done by our people generally our financial problems will then be solved. If I could get in answer to this article thirty thousand letters from Nazarenes in the United States and Canada, also England and Scotland, pledging that they would tithe for twelve months and apply their money to maintaining the church

and paying our present obligations, the probability is that within twelve months we would have every bill in the church paid and money in the treasury. If ALL the Nazarenes would do this what could we do? The possibilities are all but inconceivable.

A thought has suggested itself to me that might be helpful, though I am not sure. The more I have to do with the financing of the church the less willing I am to speak dogmatically on financial problems, for frequently when a way seems open and clear one would soon find that way beset by many exceptions and difficulties heretofore unobserved. It makes one cautious. I do not therefore wish to speak emphatically, but only make a suggestion. We all realize we must feed the horse that pulls the plow. The men and women who do the work and carry on the interests of God's kingdom must be provided for or the morale of the church will soon be broken and the spirit of the church destroyed. We have all known cases where an institution would take an offering in a little local church and get \$700 or \$800 in one night and that same local church would pay the pastor perhaps \$200 or \$300 for his year's work. This is not a fair distribution of gifts and offerings. It tends to discourage the pastor and ultimately to destroy the local church entirely. How much better to support that pastor properly and give him a chance to build up a strong institution in that community that can help to bear the burdens of the general church for all time to come, at the same time keep up in spirit so he can yield to the church a hundred per cent efficiency in his service to God and humanity. We must support the men and women that carry on God's kingdom. The chief difficulty we see in most of the plans adopted by the church is that the support of the men who do the work of the church is so absorbed in other interests as to leave them inadequately supported, so they can not make the work of the church succeed. This suggestion might be helpful, we do not know that it would be.

First, we might have what we call a pastoral budget, including in this budget the pastor, the District and General Superintendents. These three men must live if the church, under its present polity is to exist. To starve them and embarrass them means to undermine every other interest of the church.

Second, we might have what we would call a missionary budget, including in this home and foreign missions. This, too, is a kind of pastoral budget, because the money given for missions is to feed and support men and women who do missionary work abroad or at home. We must feed the horse that pulls the plow.

Third, we might have what we would call benevolences, or a general budget, with every other interest included in this third budget. If the third budget is not brought up in full, but the first two are brought up in full, the church can live and the workers included in the first two budgets can have an oppor-

tunity to put forth special effort to bring up the interests included in this third budget. If the pastoral budgets fail and as a result the pastor is not supported, the district is embarrassed and the missionaries are forced to give up their work. It can be easily seen that every part of the church must suffer the consequence and the entire structure must crumble. First take care of the men and women carrying on the work of the church, then do everything else that can be done, looking forward to the early day when every interest of the church can be brought up to an honorable and efficient standard. But finally in closing I want to urge once more the thought upon our people everywhere that there must be a spirit of giving maintained throughout the church and the people must at least pay one-tenth of their income to God in order to finance the church. If this is done the rest will be easy. If it is not done we will be faced again and again and forevermore with the financial difficulties of the church. The preachers and the laymen who are filled with a vision of God and His kingdom should spend more time in urging liberality upon the people and in preaching the spirit of giving and tithing, and spend less time in finding fault with the methods now being employed. In the meantime the church must practice every possible economy. It must get out of debt and stay out of debt whatever plan or policy or method we may decide upon for the financing of the church and its institutions.

Journeying by Rail (Editorial Correspondence)

B. F. HAYNES, D. D.

As is well known to many, my home is in Jacksonville, Florida, 1623 Dellwood Avenue. I moved to Florida last December, where I have two sons living. I spent a pleasant winter there. As spring approached and I felt improvement from the salubrious climate, I began longing to visit my children at other places. On June the 9th I took the Atlantic Coast Line, for Washington, D. C., where my youngest daughter resides. I forbear surfeiting the reader with the slightest mention of the city or its environs with which the reading public is perfectly familiar. After a short but delightful visit with my daughter and her husband, Commander D. C. Cather, of the U. S. Navy, I took the Pennsylvania train for Warren, Pa., where my son, Rev. A. F. Haynes is pastor of the First Church of the Nazarene. Here I spent several weeks. The founding of this church was the result of fine church statesmanship. The charter members were originally Methodists, who were frozen out of the chief Methodist Church of the city, after their sanctification. Just here I will mention the deep tracks I found made by that master-Evangelist, L. Milton Williams. They were just such tracks as are to

be found in any of the many places, where he has held revivals in the years past.

Milton Williams is remembered affectionately by the people of Warren, especially. I should say by the Nazarenes, who revere his memory because of the mighty revival he held there nearly a score of years ago. The marks of the rugged, Apostolic gospel which he preached, and which resulted in the sanctification of all the people who composed the original membership of this First Church of the Nazarene abide today. Thoroughness, depth and Apostolic clearness and endurance marked the preaching of this sterling man of God, and still form the distinguishing earmarks of the experience and life of those in the church there now, who were brought in by his preaching.

We were forcibly impressed by a study of this church and its origin, that it pays to preach holiness radically, that means Scripturally, and this is the way Milton Williams preaches it. Williams is one man, who has never yet taken his first lesson in the art of soft-pedalling, or trimming, in preaching.

We have never seen a finer type of holiness or holiness people than we found in Warren.

During our pleasant stay in Warren the church held its summer tent meeting. The workers whom they had called to assist in the meeting were Rev. Floyd W. Nease, Professor in Eastern Nazarene College, and two young men, students from the same college, Messrs. Schurman and DeLong, who had charge of the singing. These three workers certainly constituted a very fine team. The preaching was of high order, and the singing could not be excelled. I was able to attend only two of the tent services, but at my last attendance I was told that between sixty and seventy had been to the altar for prayer since the meeting began.

Just here I'll have to mention a cloud, the only one that marred my visit to Warren. Dr. H. F. Reynolds was scheduled to be present during the last few days of the tent meeting and to wind up in a great Missionary Rally at the church on Sunday the 13th. All this I was denied the pleasure of enjoying, as I was forced to leave the very day he arrived, due to the chaotic conditions caused by the strike. I have so longed to hear Dr. Reynolds on his last great missionary tour, ever since his return to the States, and my disappointment was inexpressibly great to be denied the pleasure on this occasion. I am expecting every mail to hear of the good results of his great address at Warren. I still hope, very soon in the near future to have the great pleasure and profit of hearing this great missionary apostle on the subject which fills so absorbingly his loving, Spirit-filled heart.

Not the least of the many pleasant incidents of my Warren visit was renewing my acquaintance and friendship with Brother W. M. Creal and wife, and being guests in their beautiful Christian home. I have not

space to mention new acquaintances and friendships I formed while there. One thing impressed me profoundly. Every home I entered at Warren as well as every saint I met or communed with, breathed the very spirit of Christ and the atmosphere of heaven. The contrast was deeply pathetic which I felt existed between such homes and the very sweetest of other homes which possess every thing to rejoice, refresh and thrill the human heart, except the nameless charm and potency of the Christlike spirit of holiness.

Among the signal, spiritual assets of this church should be mentioned their Spirit-filled choir, led by their matchless song director, Dr. L. W. Marsh. Though frail in body, Dr. Marsh and his gifted wife and choir lead this church in ideal congregational holiness singing, which stirs hearts and leads them heavenward at every service.

The Warren church is peculiarly blessed with a goodly number of beautifully sanctified young people, who are actively identified with all lines of church work and who keep happy and growing in their experience. This church has succeeded somehow in thus wisely and tactfully organizing its young life and satisfying it with spiritual pleasures instead of having to turn to the husks offered by the Devil as substitutes.

After about two months of a delightful visit with our dear son and family, we took our departure on the 9th of August. Our real railroad starting point was Erie, Pa., seventy-five miles distant, where we were to catch the Big Four for Cincinnati, via Cleveland, en route to Nashville, Tenn., our next point of visitation. The railroad trip to Erie would have involved several hours of tiresome waiting at Erie for our connection. This was obviated by the kind intervention of friends. Brother Maurice Emery's large seven passenger Willys-Knight car with the skilled driver, Brother Paul Clenque at the wheel, solved our problem, not only avoiding the long wait at Erie but furnished us one of the most delightful motor trips we ever had.

God gave us journeying mercies and despite the threatening prospects from the strike situation, we made good connections and reached Nashville on the 10th, where we are now enjoying a delightful visit with our daughter, Mrs. John E. Shelton and family.

Nashville, Tennessee was our headquarters for many long years, whither we always returned after residence at other points, until our last permanent change of base to Jacksonville, Florida. We will spend a few weeks here with our loved ones, then on to Florida.

I am glad to report the Lord is blessing me in my body and soul and I'm still able to do some work for Him, continually praising Him for His goodness.

There is need for a revival of preaching on the Law, the Judgment, and Hell; for a lack of belief in these is largely responsible for the general lawlessness which is bewailed everywhere.

Christian Life Series

By REV. W. R. GILLEY

HOPE

HOPE is rather an old-fashioned word so far as its connection with salvation is concerned. It used to be frequently heard in experience meetings. It was a word of large and happy meaning. By and by it came to be abused by mis-use which may have been why it fell into disrepute among genuinely saved folk. It is scarcely ever heard any more in class and testimony meetings. One seldom hears a sermon on "hope" any more, though all that the Bible means by hope is frequently taught by the holiness preachers. But, however it may have dropped out of use, the scriptural teaching of hope still has a large and important place in the Christian life.

Let us give a few quotations from the Bible that we may see the place it holds in the scriptural plan of salvation and become more familiar with the word again. "For we are saved by *hope*." (Rom. 8:24). "But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the *hope* of salvation" (1st Thes. 5:8). "Wherefore gird up the loins of your mind, and *hope* to the end—for the grace that is to be brought unto you at the revelation of Jesus Christ" (1st Pet. 1:13). "Paul . . . cried out in the council, men and brethren . . . of the *hope* and resurrection of the dead I am called in question" (Acts 23:6). "That by two immutable things . . . we might have a strong consolation, who have fled for refuge to lay hold upon the *hope* set before us: which *hope* we have as an anchor of the soul both sure and steadfast . . ." (Heb. 6:18,19). "Looking for that blessed *hope* and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13). These Scriptures show us, indeed, that hope has a large place in the Christian life; for when it is said in the Bible, "We are saved by hope," and "hope is an *anchor* to the soul," then it has become so important we dare not set it aside nor put it out of its proper place. If it were not for hope it is not likely that many would run the Christian life successfully to the end. Or, if all that we hope for was taken from the plan of salvation there would not be much left to draw us after God. Paul says, (1st Cor. 15:19) "If in this life only we have hope in Christ we are of all men most miserable."

Hope has a large place even in the things of this world. It is a comforting, cheering, joy producing thing. Without it, life would often seem worse than useless. When hope dies, despair rises to its full height. Hope of a harvest cheers the farmer through the weary sowing and cultivating months. Hope of pay day or a better position cheers the laborer in his toil. Hope inspires the business man as he plans, toils and schemes to make his business go. It was hope that inspired the travelers to brave the perils of the sea and settle this continent. Hope of better things stirred the

pioneers to leave their homes in the East, blaze the new trails and conquer the vast domain of the prairie states and the great West. Hope thrills the birds and causes them to sing their sweet songs in the springtime. So with the true Christian, he can cheer and comfort his soul with hope of better things as he marches the pilgrim pathway. His uplook is glorious. His future prospects are bright. "The bow of promise spans the eastern sky" for him. The present may sometimes be dark and gloomy, tempests of sin may be raging all around the soul and the Devil may be tempting; but still from the promises of the Bible he can say in the language of the poet,

"Oft I hear hope sweetly singing,
Softly in an undertone;
Singing as if God had taught her,
It is better farther on."

But there is a false hope as well as a true hope. There is "no hope" as well as a real hope. The Bible says, "the hope of the hypocrite shall perish." It also speaks of people as "having no hope and without God in the world." Again it says that "Christ and the Father hath loved us and given us everlasting consolation and good hope through grace." These Scriptures, with the others quoted, let us know the difference between true hope and false hope. There are some conditions connected with true hope just as there are with all phases of salvation. True hope is connected with the resurrection of the body, the second coming of Jesus, and with rest from the labors, toils and snares of this world. True hope is a real hope. But there can be no real hope unless one really has God in the present tense, i. e., unless one knows God in the experience of salvation. True hope is based on present tense eternal life, in the spiritual sense. This we have in regeneration and becomes full orb'd in sanctification. It is only His true children that God promises anything good at the resurrection and the second coming of Jesus. But since Paul tells us, (Rom. 8:25), that "We hope for that we see not—(have not)—and with patience wait for it," then hope must have in it the element of expectation, i. e., one must really expect to have the things promised. Therefore hope is based also on a lively faith in the one promising the things hoped for. The promise of the resurrection from the dead and the glory that shall be revealed at the coming of Jesus is therefore attested or assured to us by the resurrection of our own dead souls from spiritual death through sin. This kind of faith begets that "lively hope" Peter tells us about, (1st Pet. 1:3). No one else but a true Christian has a true hope. Some people, hoping in the goodness of God, expect to receive the forgiveness of sins and the cleansing of their hearts in the next world. This is a false hope. Experimental salvation is something we must have now if we would have any hope from the coming of Jesus.

True hope is also conditioned on knowing the things promised for the future. It follows, therefore, that we make our hope brighter, stronger and larger by studying or

hearing what the Book says is promised us at the coming of Jesus. As the mind drinks in those glorious truths and faith makes them really to be expected, the soul rejoices in hope of the glory that is to be brought in at the revelation of Jesus Christ. Since faith has such an important place there can be no satisfactory Christian life without true hope. Since hope is produced in the saved soul by those Bible truths teaching the future good things in store, then every Christian must see to it that he pasture his soul in the place where it can feed, and not in places where hope will be destroyed. If the truths that inspire and build up hope be taken from the Christian, he loses the inspiration of hope; joy dies out of the soul, interest in spiritual things lags and backsliding is the result. Hope like faith must be fed on the spiritual Word of God or it will die. As salvation is important so is true hope. As true hope is important so is the soul food that makes true hope. What folly then it is for a sanctified soul to pasture where the resurrection is denied, or not based on experimental salvation and the inspired Word of God!

If any one has a right to hope it is a sanctified Christian. For he has left everything bad and evil behind and has everything good before him that an infinite God and a loving Savior could prepare. A condemning conscience, guilt, sin, hell, eternal death and an angry God are behind. Heaven, everlasting joy, blessing, eternal life, thrones, a loving Savior and a reconciled God are before him.

Hope on Dear Soul, run the race to the end; the grand prize is there. God will not fail in any promise of the future any more than He has failed in any promise of the past. Preacher, spread a good table of hope *pabulum* for those sheep God has trusted to your care so will they be fat and flourishing at the coming of the Lord.

LANSING, MICH.

NATIONAL ORPHAN'S HOME DAY APPROACHING

National Thanksgiving Day has been designated by the Church of the Nazarene as Orphan's Home Day. On this day, or on Sunday before this day, every pastor and Sunday school superintendent in the connection is supposed to do their part for our orphaned and neglected children. The General Orphanage Board has some pressing obligations which must be satisfied and we are asking every lover of helpless children to do their best at the season mentioned. Begin to plan now and arrange to do your part.

There is no department of our work which calls louder for our support than this. The Board has not burdened the church nor embarrassed any pastor with their needs. We have not striven to force ourselves into the budget of any District, preferring to receive voluntary support. But we have reached the point where we must have your aid. If every one will do their "bit" in this annual offering, the work will be carried without difficulty to any one.

We fell on a plan last year which worked beautifully wherever it was put in operation, materialized funds readily, and was a burden to no one. We called it the "Coin Card System," and we propose to use it again. We are having a large quantity of coin cards prepared, properly decorated and printed, each card containing receptacles for ten dimes. We will supply these to pastors and Sunday school superintendents, who in turn will supply them to Sunday school teachers for their pupils. Any child can get one filled in a very short time, often from people who do not carry the regular

burdens of our church work. It will hurt no one to put a dime in the card, and with all our Sunday schools working at it 100 per cent we can raise sufficient funds in a few days to support a large number of helpless children, feed hungry mouths and clothe the neglected for a year.

Children take great delight in this work. We received many testimonials last year from pastors and superintendents, telling of the delight with which their children took up the work. Some children filled a number of cards. One girl filled nearly fifty. Do not neglect to order your cards early.

We will offer three classes of premiums again this year, as we did last year. First we will give a beautiful "Certificate of Faithfulness" printed in colors, bearing the name of Secretary of the Board together with the seal of the Board, to that child in each Sunday school class that fills the most cards in that class; provided that no certificate be issued to any child that does not fill two or more cards. Second, we offer a silver dollar to the child in each Sunday school that fills more cards than any other child in that Sunday school; provided that this premium be given to no one who does not fill five or more cards. Third, we will give a beautiful India paper Bible, bound in leather to that child which fills more cards than any one else throughout the entire connection.

We will have the cards in your hands ready for the children to begin work ten days before Thanksgiving, and permit you to hold them until Monday following Thanksgiving. Some churches prefer making their campaign just before the holidays. In that case we will supply the cards in your hands two weeks before the holidays. How many cards can you use? Let every one do something at this time. Address,

OSCAR HUDSON, Secretary,
Pencil, Texas.

BETHANY TRAINING HOME

The six years that we have been in Memphis, Tenn., we have battled hard against the powers of the enemy. At times from a human view point, there could be nothing but defeat. No battle that was ever fought on any battle field could have been more bitterly contested by the enemy. But not one time did the Lord fail us. Bless His name forever. I am sure the Devil is not through yet, but we have the assurance that the same God that has brought us through thus far, if we stay humble before Him, will continue to lead us.

Surely the Lord is blessing the work in Memphis. We have more than fifty girls and babies in the Home at this time. Practically every girl in the Home is blessedly saved. The most gratifying feature of it all is that such a large number of them made good. We have in our care at this time, five trained nurses and five bookkeepers and stenographers and a number of fine girls.

The work in the Home is moving on like clock work. At the supper table every night they have a Bible reading led by Mrs. Alley, the matron and a prayer at the close. Then after the dining room has been cleared away the girls all go to the parlor and have their own prayermeeting.

We are still owing forty-six hundred and seventy dollars on our property, but it is valued at fifty thousand dollars. Some time ago Mr. H. T. McGee, architect drew a plan with specification for a three story brick building with basement, the same to cost about sixty thousand dollars. The other day, I went to see one man, who has already given this year for the support of the Home, more than five hundred dollars. Some years ago he said Mr. Vallery, some day I am going to build you a home out and out. He is now building himself a five hundred thousand dollar house. He said, "Mr. Vallery, when I get through building my house and can straighten up my business a little, come to see me, and we will talk the matter over." I feel almost absolutely sure that he will build it for us.

Mr. Hall, president of the Grain Exchange here, told me the other day, that he would see that the grain dealers of Memphis, would give us all the feed we needed for eight head of cows, and one horse and two hundred and fifty chickens.

The business men of Memphis have practically made arrangements to give us ten thousand dollars for the running expenses of the Home for the coming year. So we will not have to raise money for the running expenses of the Home.

The church work is moving on nicely, of course not without some battles with the enemy. Brother Gaar, of Olivet held us a good meeting here. We have received ten new members since the meeting and more to come. God alone has all the glory for what has been done. Beloved pray for us.

A. J. VALLERY.

DOES DISOBEDIENCE EVER PAY?

(Concluded from last week)

NED was fully an hour late getting home from school that day. He wondered what excuse he would give his mother. He did not want to tell her a story; neither did he wish to tell her the truth. That is how it is with wrong-doing. One step into it seems almost to pull us into another one.

He opened the gate and started up the walk, but before he was half way to the house, his little sister, Floy, flung open the front door and ran to meet him.

"O Ned," she cried excitedly, "guess who is here!"

"Not Uncle Edward?" the boy asked quickly.

"Yes, Uncle Edward!" answered the child, dancing up and down in her delight.

Now if there was any one in the world whom Ned wanted to see, it was his Uncle Edward. He was their mother's eldest brother, and his business took him all over the world, into all sorts of queer foreign countries. He had not been home since Ned was three years old, and Floy a baby in her mother's arms. But although he had been away so long, he had not forgotten his sister, or her children. Every few months she would get a letter from him, and once or twice a year the expressman brought a package, or box, which had some strange foreign post mark on it. Then the children would know that it was from their Uncle Edward. Perhaps you can imagine how excited they were while their mother would open it and unpack the beautiful shells, or sprigs of sea coral, or bits of carved ivory, or inlaid boxes, or silken scarfs, or queer foreign toys. It is no wonder that their Uncle Edward seemed sort of like a fairy prince to these children, or that they were overjoyed when their mother received a letter saying that he was on his voyage home, and that they might expect to see him within a few months.

Ned forgot all about his recent fright, and was hastening toward the house when Floy stopped him again. "He has brought lovely presents for all of us, the most beautiful furs, and a silk shawl for mother, and a doll for me which came from Paris! And oh Ned,—" But here the little girl clapped her hand over her mouth. "I mustn't tell what he has for you," she said.

"Is it a watch?" asked Ned.

"I mustn't tell," said Floy.

But Ned knew by the look in her eyes that he had guessed right.

The little girl tried to keep up with him as he hurried into the house, talking to him every step of the way. It was just as he opened the parlor door that he heard her say: "And what do you think, Ned? A bad, wicked boy threw a stone and cut Uncle Edward's head, and then ran away without even saying he was sorry! And the doctor has just left: he had to take three stitches! Wasn't that dreadful?"

The boy's heart stood still in his breast, and he felt that he would give anything in the world to run away again. But it was too late. The door was open, and there, seated in an easy chair on one side of the fire place, was the stranger. His head was bandaged, and his face was a bit pale, but he was looking straight into Ned's eyes, and the boy knew that the man recognized him.

"It seemed too dreadful to be true. Surely the uncle he had looked for so long and eagerly and the stranger he had hoped never to see again could not be one and the same man. But his mother's words took all doubts about that out of his mind. "What is the matter with you Ned? Why don't you come in and welcome your Uncle Edward?" she said.

Poor Ned! Can you imagine how he felt?

Of course the whole story had to come out, and it wasn't a very happy family which listened to it.

Ned was truly penitent: they could all see that. And he was forgiven. But he was so ashamed of the way he had acted that it was

THE HOME

Conducted by MRS. J. T. BENSON

days before he could bring himself to look his uncle in the face.

And his father would not let him have the watch. He felt that Ned should bear some punishment because of his disobedience and cowardice.

So the substantial little time piece was put away, with the understanding that he might have it at the end of a year if he should prove to be an obedient boy.

Had it paid to have his own way? Ned didn't think so. The pleasure he got out of throwing a few stones had cost him so dear that he felt as if he never wanted to see another one.

The truth is that it has never paid any boy or girl to be disobedient. Now, I wonder if you believe that, or if you will have to find it out by sad experience as Ned did?

THIEVES I HAVE KNOWN

A MAN wrote an article on the above subject. Perhaps you think he was telling about characters he had become acquainted with in prison work, or as a detective or a policeman. No, the thieves he had come in touch with, did not have their pictures in the Rogue's Gallery, nor had they been behind prison bars. They were folks who move in respectable society, who would be horrified at the thought of being called by the name which belongs to what is known as the criminal classes.

The first thief this writer mentions was a friend who had a parlor car towel in her possession. He asked her where she got it: "Oh, I have lots of them," she replied. "I usually take one or two whenever I go on a railway trip." Her only expense when she traveled was her parlor-car fare, for her husband was a railway man.

The next thief on his list was a young man employed in a drug store, who brought home face cream, soap, stationery and various other articles. Certainly this young man would be indignant if you taxed him with being dishonest. But what do you suppose his employers would think about him if they knew?

The third thief of this writer's acquaintance was a neighbor who had offered him a high-power electric bulb. "Take it, it didn't cost me anything," he said. "All of the fellows take them from the shop." The man held a responsible position, and the writer told him that he might lose it over just such a little matter. After they had talked it over he said, "I am grateful to you. I did not realize I was actually stealing."

The fourth thief was a young fellow of good family, and a college graduate, whose work carried him all over the country. He had made a collection of spoons, taking them from the hotels where he had put up in the course of his travels. It did not seem to occur to him that he was doing anything to be ashamed of. Indeed he was quite proud of his novel collection, and took pleasure in showing it to his friends.

The fifth dishonest person he tells us about was a woman who worked for a big corporation, and used the firm's stamps for her private letters.

The sixth was a young girl who went into a drug store with a young man for soda water. She admired an ivory jewel box which she saw in the show case, and managed to talk about it in such a way that her companion felt almost forced to buy it for her, or be considered "light." "I firmly believe that a young woman who deliberately plans to force gifts from young men in this way is a thief," declared the writer. Perhaps he placed her in the class with highway

men who hold people up and say: "Your money or your life."

Seventh on his list was a woman, the mother of an unusually bright little boy. One day the writer asked the child how old he was. The little fellow put his arms around the gentleman's neck and whispered: "Mother says I must say five years old on the train but six when I am walking." "The mother had not only stolen from the railway company but had instilled the germ of dishonesty into the boy's mind," said the writer.

Was this man too severe when he headed his article, "Thieves I Have Known?" or was he right when he said that many so-called honest people needed to wake up on the subject of thieving, and make an effort to live strictly honest lives?

A SAVAGE DUEL

A DUEL to the death between two large sharks was the unusual sight witnessed by several fishermen on the North Edisto River in South Carolina. The fight took place, says the Charleston News and Courier, within a few yards of the anglers' boat.

A commotion in the water first attracted attention to the spot. The two monster fish were attacking each other with the utmost fury; and as the struggle took place at the surface of the water, the anglers had an excellent view of it. The sharks fought, not with their teeth, but with their long, powerful tails. They dashed furiously at each other, darting this way and that, each lashing at the other with his tail. At no time did the spectators see blood in the water, but the blows that were struck were evidently hard enough to do fatal damage, for after a while one of the combatants began to show signs of distress.

It gradually weakened and presently turned sidewise on the surface and then over on its back, in which position it floated, apparently dead. The men in the boat were about to attach a rope to the carcass when suddenly there was a mighty swirl in the water, and the other shark came swiftly to the surface, seized his defeated foe in his jaws and carried him down out of sight.

A battle between sharks is a rare sight; of more frequent occurrence are combats between porpoises and the sharks that compete with the porpoises for small fish. Unlike the shark duel, a battle between a porpoise and a shark is generally a bloody affair, and the water is likely to be red for some distance round the combatants.

THE OPIUM SMOKER'S HARD BONDAGE

"They made their lives bitter with hard service." Sin is a hard taskmaster. Speaking in a large union evangelistic service, Dr. Biederwolf said that once in San Francisco he had gone down into an opium den and there saw an old Chinaman lying half asleep on a bench, smoking his opium pipe. Dr. Biederwolf began to speak to him, and said: "John, do you like it?" The answer came swift and terrible, "I got to like it. I've been smoked forty year." Such is the awful slavery of sin. Pitiless, desperate, hopeless. Yet we thank God for the greatness of the glorious gospel of the liberty-giving Christ. "Jesus Christ maketh thee whole." The same God who led the Israelites out of a bitter bondage stands ready to knock the shackles from every slave of sin. —S. S. Times.

SENTENCE SERMONS

Pay as little attention to discouragement as possible; plough ahead as a steamer does, rough or smooth, rain or shine. To carry your cargo and make your port is the point. M. D. BARCOCK.

A millionaire in soul will be blessed and be a blessing, if he is also a millionaire in gold. DR. W. L. WATKINSON.

The Bible is the poor man's friend, a book to keep the rich in order. CHARLES KINGSLEY.

THREE SADHUS TEACHING MONOTHEISM

Extract from letter of F. Arthur Anderson

SOULS are finding God and inquiries are coming in very often to hear more about Jesus. Three Hindu sadhus (holy men) have given up teaching idolatry and are now teaching that there is only one God, and He is in the heavens. They are begging us for literature and more light on Christianity. These three men have four hundred disciples who will embrace Christianity if they do. These sadhus live in villages from twenty to thirty miles from here, and in order to take care of them spiritually and teach them we must have more workers. We will have more to say about this in our assembly, a report of which will, of course, be sent to you, and I trust that the way may open so that we can have more money to take care of this need for more workers.



I am also in charge of Chikhli. Chikhli should be a regular station, with missionaries stationed there. The fact of the matter is that we could easily use four more missionaries in the Buldana District alone. We are not crowded in Western India with missionaries. The last time we were at Chikhli, two weeks ago, we were again struck with the great eagerness on the part of the people

there to hear the gospel. We could hardly move through the crowds that gathered around us. For miles and miles the country through there is unworked except a little during the touring season. It is impossible for myself or the workers here to work it from Buldana. I trust that the financial condition at home will soon change for the better and that this great need will be met.

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a look out which the helmsman on deck can not get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befores us, and gives us a chance to see which way to steer.—C. H. SPURGEON.

“Prayer Changes Things”

WE have often heard it said that prayer changes things, and no doubt all of us have often in our Christian experience proven that prayer does really make a change. Our attention has been called time and again to remarkable answers to prayer in the healing of the sick. I remember in my own experience just within the past year, when my own precious wife was seriously ill and the outcome doubtful, when the doctors were perplexed, God, in answer to prevailing prayer, touched her and restored her to health and strength. The change was very marked, and there was no doubt in our minds that it was in answer to prayer.

We have just within a day or two heard of the wife of one of our precious pastors, who has been seriously ill for many weeks. Hope had been given up, and her death was expected hourly; when in answer to prayer God healed her. These are just two of many, many incidents that might be mentioned.

These are days when the Enemy is doing his best to get the children of God discouraged and disheartened, and to many he is making the suggestion that the burdens are too heavy and victory too uncertain and therefore it is not advisable to attempt much, but to wait until conditions change before undertaking anything unusual. We know that this is merely a trick of the Enemy to defeat God's people, but in order to overcome it, it will be necessary that many of us covenant together to pray without ceasing until victory is assured.

We have had remarkable victory in our work in the foreign fields during the past year. It has, without a doubt, been the most successful year along spiritual lines that we have ever known. We believe this is the result of much prayer both on the part of the missionaries and many in the homeland. This is as it should be. Our work both at home and abroad must be characterized by great spirituality, and there must be plenty of evidence that God is with us. And if God is with us, who can successfully be against us?

One great problem confronting us just now is the financial need of our missionary work. We can not account for the fact that we are so pressed financially. We have always thought that if God's blessing is upon the work spiritually finances will naturally come. We are not discouraged, but we are perplexed. And we are face to face with some tremendous financial problems that can only be solved through *persistent, prevailing prayer*.

May we urge you to pray earnestly, regularly and as often as possible about this need. We trust that many of our friends will be led of the Lord to spend nights in prayer. It is an occasion that will no doubt require fasting and prayer. We are not suggesting what you should do, but we do urge that you talk to the Lord about it and allow the Spirit to guide and direct you.

Thirty-two million precious souls will pass into eternity this year without Christ and without hope, and the majority of them without even the knowledge of the Christ who is able to save. We can not think of this without wondering how many might have been saved if we had been faithful and done our best. The judgment will no doubt be a day of great surprises. Some who thought they were right will probably hear, “*Inasmuch as ye did it not unto the least of these—*” Others will be among the number referred to in the Bible as saying, “Lord, Lord,” and declaring their allegiance to Him, but He will say, “Depart from me. I never knew you.”

The sin of omission is no doubt being committed hourly in these perilous times. The love of ease and pleasure is crushing out the spiritual life of some who at one time were intensely spiritual, loved the Lord supremely and counted no sacrifice too great. We must pray in order that there be a radical change. It is a desperate case, and requiring desperate measures if victory is to be won. May we urge—yea, may we plead—that you fail not in this critical hour, as we absolutely see no hope unless the children of God can prevail with Him in mighty prayer. Tell others of this need. Enlist the prayers of others. Urge upon others the necessity of prayer. Begin now to inquire as to your spiritual condition and the spiritual condition of your friends and neighbors. Let us stand together in this crisis and believe God for victory and do our best.

E. G. ANDERSON, *Secretary-Treasurer*.

A NEGLECTED BUT MOST INTERESTING PEOPLE

By REV. MISS BERTHA C. DOERING
Casa Grande, Arizona

AFTER having been in this country for more than five years, I am now a full-fledged American, happy, proud, and grateful to be under the Stars and Stripes. It is even possible that I am more of an American than some persons who are born and reared here. They are Americans because they were born such, and without having contributed anything to it, while I am an American because, after many journeys and experiences in other countries, I am perfectly and absolutely convinced that the United States is the most glorious country in the world. In other words, I love it and have adopted it as my own, being unable to feel at home anywhere else.

Yet at the same time that I prize America above all other places, not excepting Sweden, my own native country, I am far from blind to its faults. There is especially one most deplorable condition which I fervently wish and pray might be remedied. This sore spot which I am referring to is the neglect and abuse of the Indian tribes in the United States.

The Indian population of this country, exclusive of Alaska, on June 30, 1919, reached a grand total of 333,702. Of these there are five so called civilized tribes, including freedmen and intermarried whites altogether 101,702. Exclusive of the five tribes, partly civilized, we have in this land 232,196 uncivilized Indians, living in the same heathen darkness as their forefathers did three hundred years ago. The greatest number of Indians live in Oklahoma, where we have 119,101, next comes Arizona with 42,346. The third in order is New Mexico with 20,551, and the fourth state is California with 16,215. Other states with a large number of Indians are Minnesota with 12,447, Montana with 12,138, Washington with 10,988, Wisconsin with 10,211, etc.

During the last three years I have been working on three different Indian Reservations, the Navajo, the Pima and the Papago. These tribes present conditions similar to those we find in Asia or Africa. Here are ancient customs, a strange language, a religion as ignorant of God as the religion of China, India or Africa. Here are worshippers of the sun god like the ancient Phoenicians, or the modern Fire Worshippers of Mesopotamia. Here men have as many wives as the Mohammedans. Here are sorcerers who profess to drive out evil spirits, like the exorcists of Korea. Here men and women and little children are as fearful of a dead body as the pagans of East Africa who contended with the faithful Susi over the body of Livingstone. Prayers are offered to the sun, the dawn, the earth, the mountains, the wind, and even the bears and reptiles. Sad to relate, in some parts of this field priests of Rome are seeking to add to this a great number of "saints" good and bad. The Navajoes are a great and growing tribe. In 1870 they numbered 7,000. Today there are 35,500, and they are increasing at the rate of five per cent each year. Which shows that the general idea that the Indians are dying out and ever decreasing is entirely wrong. The Papago and Pima Indians are in many respects unlike the Navajoes. Their reservation is located in the extreme south of Arizona at the border of old Mexico.

On the Navajo reservation in the Northern part of Arizona I have had several evangelistic campaigns, greatly blessed by God. And on the Papago and Pima reservations we have now established a permanent full gospel work which now is under the General Board of Home Missions.

The Superintendent of the Arizona District, Rev. Ernest Roberts, and Mrs. Roberts, were the instruments which God used in leading myself as well as the Indian Mission to the Church of the Nazarene. Through their love and interest our people in Arizona were stirred and moved to do something really worth while for the forty-two thousand heathens within the border of their own state. Rev. and Mrs. Roberts, together with several of the leading members of the church in Phoenix, came also down to the missionary station on my reservation in order to inspect my work and encourage me. They arrived in five large automobiles, a hundred miles drive over impossible desert roads, and spent the night at the Mission. After their return to Phoenix they sent me an entire outfit for my housekeeping on the desert, sacrificing hundreds of dollars in order to furnish the station and to make me reasonably comfortable. To the untiring efforts of my beloved pastors, Rev. and Mrs. E. G. Roberts, is due my greatest gratitude and appreciation. God bless them and dear Sister and Brother Young as well as all the rest of the family in that precious Church-home of mine at Phoenix, Arizona.

HOME MISSIONS AND EVANGELISM

At the advice of Brother and Sister Roberts I came East for a short visit and vacation in order to get acquainted with the General Missionary Board. During my stay in Kansas City I was a guest in the home of Rev. and Mrs. N. B. Herrell, and was treated with the utmost kindness and consideration. Our Indian work is now under the Board of Home Missions, and Brother Herrell has already opened his heart wide for this most needy field on the Arizona deserts, doing his very best to assist us in our much prayed about plans in behalf of the Indians.

I am now at this date, August 22d, returning to the Indian reservation. My address on the field is Box 593, Casa Grande, Arizona. Casa Grande is



REV. MISS BERTHA DOERING

my nearest postoffice and railroad station. The Papago and Pima reservation is a large dry desert. During the summer 130 degrees of heat is far from unusual. Added to the many hardships and discomforts are the poisonous reptiles which may be seen everywhere. We have eleven kinds of rattlesnakes, also scorpions and big, fat centipedes in countless number. The dreadful Gila monsters and tarantulas are quite common too. Being thirty-five miles from postoffice I have no way of getting my mail as no mail route goes anywhere near my missionary station, but, God willing, I shall soon have a Ford car, and then I will be able to receive mail and supplies at least once a week. God has been very good and faithful to me during my ten years of career as a faith-missionary, and I am quite assured that the much needed car will be sent to me one of these days. My motto and sole aim is "The American Indians for Christ and for the Church of the Nazarene."

Anyone who desires to know a little bit more about my life-and-missionary-story may order a book of mine which will tell you all about it. The name of this book of two hundred pages is "The Romance of a Heavenly Princess," and the price is one dollar, postage included. The book can be ordered direct from my missionary station, address "Full Gospel Mission," Box 593, Casa Grande, Arizona, or from Rev. N. B. Herrell.

Canned fruit, food-supplies as well as second hand clothes would be very welcome. The Indians have had no rain for five years, and many of them are very near starving to death. Their filth, their diseases, and the unsanitary conditions in which they live are impossible to describe. I have 12,000 heathen Indians on my territory.

Yours in royal service,
BERTHA CHARLOTTE DOERING.

Miss Doering is an ordained Elder in our church and the only missionary our church has to the

native Americans. As a church we certainly can do no less than have one missionary to these neglected people. Miss Doering is peculiarly adapted to this work among the Indians. She is truly a medical missionary. We will know more of this consecrated sister and her work as the days go by. The one great need which I desire to call attention to—Miss Doering can turn herself into about six missionaries if she had a Ford car. This is a small need yet it is a great one when we realize that she can do about ten times as much work if she had the car. It is too much for this young woman to walk over that hot desert with all kinds of poisonous reptiles. We ask our people to take this great need to the Lord in prayer. If any one desires more information he can get it by addressing Rev. Ernest Roberts, Phoenix, Arizona, our pastor there and District Superintendent. He has been down among the tribe and looked Sister Doering's work over. The Arizona District is behind this work. Any thing given for this work can be sent to N. B. Herrell, Gen. Sec'y, 2905 Troost Ave., Kansas City, Mo.

FROM EVANGELIST R. H. M. WATSON

I began regular work under the General Board of Home Missions and Evangelism, in February, and have been pushing the battle ever since, to the best of my ability.

I worked at a great disadvantage until the General Board of Home Missions and Evangelism, by the help of the good brethren in Indiana purchased me a tent, and shipped it, prepaid to be at Meridian, Miss. My first meeting before the tent came, was in Ellisville, Miss., the county seat of Jones County. Interest was increasing there when the house where I was stopping was destroyed by fire, burning some of my clothing, and making it necessary for me to return home. My next meeting was in Richton, Miss., a town of some three thousand people. I began there in an old theater building, but after the first week it was too small to accommodate the congregations. Then the pastor of the Baptist church, offered the use of his church. He said he did not believe all I preached but that I was doing good, and he was in favor of all the good being accomplished from every source possible, and that people were being reached who had never been touched before. We continued the meeting in the Baptist church, which is the largest church in that town, eleven days longer, and was grateful to God for results.

We then went to McLain, Miss., and joined Brother Leggett, the pastor of the M. P. Church in a meeting. We held there ten days, and the Lord blessed us good.

Then the tent came, and we went to the city of Hattiesburg, Miss., and held a meeting with Brother Tate for nearly three weeks. Brother Tate is a promising young man, and the church will be proud of him some day. Closing the meeting there, I ran up to Nashville and returned to Hattiesburg, my daughter accompanying me, and I held a meeting in another part of the city. From there I shipped the tent to Pinola, Miss., being invited there by Brother Morris, the railroad agent. The meeting continued with increasing interest, all the business houses closed for the morning services, without being requested to do so.

The tent was then shipped to Leakesville, Miss., where we had the co-operation of the best people in the town.
R. H. M. WATSON.

I wish I could tell you how my soul was strengthened, and my faith increased, when Brother Herrell wired me they had bought a tent, and were ready to ship it. The enemy was pressing me hard just then, but when that message came, I felt I could "run through a troop, and leap over a wall."

Rev. R. H. M. Watson, is our Home Missionary evangelist working in Mississippi. This state is one of our great Home Missionary fields. The General Board of Home Missions and Evangelism has a strong man in Brother Watson and he is working to a well planned objective which will not only cause the General Board to rejoice but the entire church as well.

Also the General Board of Home Missions and Evangelism has made it possible through the gift of a friend for the District Superintendent of the Mississippi District, Rev. P. M. Covington, to have a tent. With these two men at work in this great field we will as a General Board be able to give an account of our work in a most satisfactory way. The General Board is helping to support Brother Covington the District Superintendent out of the twenty-five per cent fund. Prayer, work, and a little sacrificing will soon blast out a good District in Mississippi. Please pray for these good men out on the front line. Any one desiring to help this branch of our work with an offering may send it to N. B. Herrell, Gen. Sec'y, 2905 Troost Ave., Kansas City, Mo.

THE IMPERATIVE NEED

By H. D. BROWN

DO we realize how much we need Christian schools? How much we need schools that will teach God's word and impress the children with their obligation to obey the law of God! To know the truth, children must be *taught*. They must be taught the *truth*.

When King Solomon was making that wonderful eloquent prayer, at the dedication of the temple he said, "When thou hast *taught* them the good way wherein they should walk." When Moses had given the law and commandments to Israel, he said, "Take heed to thyself—and teach them thy sons and thy son's sons." God expects us to teach His law. What men believe makes them what they are. The one thing which restrains sinful men is a wholesome respect for the Law of God and a fear of punishment both now and in the future.

If children grow up to be useful men and women, they must be taught, while young, to acknowledge God and do His will as revealed in His blessed Book.

The Lutheran Church has its own schools and, I am told, that the first hour in the morning is devoted to teaching the catechism and other things pertaining to salvation from sin. As a result the Lutheran people are very well grounded in Christian doctrine.

In our public schools, there is a very sad lack of the teaching of moral and spiritual truth. About forty years ago, the Bible was excluded from our public schools. The result has been disastrous in the extreme. Those who are not for God and His Christ are against Him. So the public schools could not remain neutral and have become, practically, arrayed against the Christian religion. As a result, thousands of young people, both boys and girls, have gone off into unbelief, vice and crime. A certain prominent Judge had before him a number of young people charged with crime. Impressed with the sadness of this fact, the Judge said: "What is the matter that so many of our young people are going off into crime?" Is it not true that this is only a natural consequence of banishing the Bible from the schools and teaching what is antagonistic to the Christian religion? I feel perfectly safe in saying that the public schools are constantly leading the pupils away from Christ. As an illustration of this, I will state a little circumstance.

A certain good woman related to me her experience. Her son was an exemplary Christian and had a good experience of salvation. He was sent away to a public school of high grade, the principal of which was a Unitarian. When the young man came home he had lost his Christian experience, imbibed false doctrine and wandered away from the Lord. Such was the baneful influence of this public school.

Take another illustration; a little boy was invited to attend Sunday school. The little fellow replied by sneering at the idea of the Sunday school and saying the Bible was not true. "No," he said, "the Bible is not true. At least, my teacher says it is not true and she knows." Many other illustrations might be given.

With the absence of spiritual and moral teaching, it is impossible to maintain a high standard of moral character. So the moral tone of our public schools is very far from what may be desired. It is not desirable to dwell at length on the condition of morals in our public schools. If any one desires to secure information on this subject I suggest that he consult the local physician, courts and police officers.

This condition runs through all grades of our public school system. From the primary school up to the highest classes in our state universities. The teachers and officers of these schools, in many cases, lecture on subjects which are anti-Christian in their nature and discard the teachings of the Bible in many respects.

It is the effort of our church to provide, in some measure, a system of schools which will impart instruction in a Christian way, teach the Bible as the book of God, lay emphasis upon the great fundamental doctrines of Christianity and lead the children into a good experience of salvation.

I have carefully read the report of Dr. Chapman, of the meeting of the General Board of Education.

EDUCATIONAL DEPARTMENT

I wish to commend the wise conclusions of the Board and recommend the entire article as an able discussion of our school question. It is well worth a careful reading and consideration by all our people.

While we may not be able to provide a system of primary schools in all parts of the country, let us do all we can to furnish the opportunity for a college education, under Christian influences, where our young people can be trained and established in the way of a Christian life.

To this end the Prayer and Fasting League is endorsed by the General Board of Education and recommended to the church at large. It will provide a band of people, who are praying earnestly for the success of our schools and God will hear and answer prayer. It will greatly quicken the spiritual life of our church and, if our people will follow the plan, it will pay off our debts and sustain our schools. We trust all our people will give careful thought to the Prayer and Fasting League. The League was introduced a few years ago, to help and sustain the work of Christian education. We believe it should be kept sacred for the one work of sustaining our Christian schools. We are sorry to see it proposed to fast one meal each week for the purpose of raising money to build a church or parsonage or some benevolent fund. Let us keep something in the fear of God for the one work of Christian education. This Prayer and Fasting League was organized for that work and we trust it will be kept and used for that one work.

SPURIOUS LITERARY DEGREES

By PROF. SANFORD, *President Olivet University*

There are a few schools scattered over the United States that will give degrees for just a little money and practically no work. Some of these degrees are making their appearance among us; and I am writing this article as a protest against such spurious work in our church. The Church of the Nazarene has been made the laughing stock of many people on account of its use of the words College and University. This criticism has been just and all of us are ready to admit it. Are we now going to tolerate a condition that will allow men, who know the cost and value of higher literary degrees, to brand us as woefully ignorant or absolutely dishonest in our educational claims?

Master's and even Doctor's degrees are appearing among our men and some of these degrees have not been received under standard requirements. I shall explain what I mean by standard requirements: The Bachelor of Arts, Bachelor of Science and Bachelor of Philosophy degrees require four years of college work after the High School is finished, approximating 120 hours of 60 minute periods. Nothing less than 120 hours will be accepted by any school that is trying to do standard work. The Master's degree will not be given by any reputable school for less than one full year's work after the bachelor's degree has been received. This must be residence work. The Doctor's degree will not be given for less than three full years' of work above the bachelor's degree and at least one year must be in residence work. The Ph. D. Degree is never given for the amount of work done, but nothing less than three years is required and it may take ten. It is very possible that one may never be able to get that degree at all.

I am not talking about accredited work; I am speaking only of the amount of work that is required by every institution that is trying to do honest work. Any institutions that will confer these degrees with less work than I have mentioned above are not standard schools and their degrees are spurious. Many of the schools now giving the Ph. D. degree are not recognized schools even though they are making standard requirements as to time, etc.

To say the least of it, it is unfair to the men in our church who have standard and accredited degrees for others to be allowed to claim an equal standard of scholarship who do not have good records back of their degrees. Many of our people have not had

a chance to know these conditions and it is not right to lead them to believe that their representatives are as fully prepared for the work of our schools as those who have gone through the grind of working out degrees that are standard and accredited.

"Righteousness exalteth a nation; but sin is a reproach to any people."

PROFESSOR SANFORD AT INDIANAPOLIS, INDIANA

It was the good pleasure of five of the Nazarene churches of the City of Indianapolis to have a visit from Prof. N. W. Sanford, of Olivet University. He came to the West Side Church to stay with the pastor from Wednesday over Sunday and I do not think it has ever been my good fortune to have had a better brother around my home. Wednesday evening he went down and spoke to our South Side Church; they gave him a fine hearing and he in turn gave them a fine address.

On Thursday evening the Ray St. Nazarene Church gave Prof. Sanford an opportunity to present the school situation and the plans for the coming year. On Friday evening, Rev. E. E. Turner and wife, pastors of our North Side Nazarene Church, being in a tent meeting, gave Prof. Sanford an opportunity to present his plans for the school. Sunday morning at the West Side Church Brother Sanford preached to us on "David" and our people were highly pleased with his views on Education and with his high conceptions of spirituality and practical religion. Sunday evening Prof. Sanford was at the First Church.

We are finding over here in Indiana, as we get up close to Prof. Sanford, that we have a man who bears acquaintance and his stock is going higher every time he meets our people. While he is not of the rear and tear sort, yet we find he is a most godly man with a level head and a warm heart and judicious in all that he does. We are sure we have in him a man who can lead Olivet on to sure victory.

E. O. CHALFANT.

GEORGETOWN, ILLINOIS

Our two weeks' siege meeting at Georgetown, Ill., closed Sunday night, July 23d with victory which we trust shall be of lasting good. This meeting was indeed a battle, every victory requires a battle, but this was a siege in its own class. Some souls were beautifully reclaimed, converted, or wholly sanctified all through the two weeks' meeting, but the ice did not go out of the lake nor the north wind cease to chill the entire zone until the Saturday night before closing on Sunday.

Comparatively few people know what such victories cost. Jesus said this cometh not forth but by prayer and fasting, but He knows. Hallelujah to His name. Our victory here came only after an all night meeting, when about fifty or more people at two-thirty in the morning began to confess old grudges, divisions as broad as the Atlantic were bridged and hearts long divided were united and once more began to love each other with God's kind of love. I believe the lesson about tongue slashing and the carelessly repeating a slander or fault against a brother has been learned by some dear hearts never to be forgotten. Thank the Lord for covenant relations renewed. How faithful the Lord is to even those who have grieved him so long.

Well this was about the biggest lot of resetting of dislocated joints we ever had anything to do with, but we had a partner with us in this meeting who never fails, it looked for a while as if the end of all things had come, the impossible seemed to face us, but the heavens did open, God answered and all was surely fine. Sunday morning service following dear hearts came sobbing to the altar and in contrition of heart wept their way through to God. Our beloved and much esteemed General Superintendent, Dr. Goodwin came and preached one of his able messages, just right for the occasion, in the afternoon and received from the church a splendid offering for the Publishing House. We closed Sunday night with an altar full of seekers. To the Lord's name be all the glory.

Wm. O. NEASE.

Neglect of one duty often renders us unfit for another. God "is a rewarder," and one great principle on which He dispenses His rewards is this—through our faithfulness in one thing He bestows grace upon us to be faithful in another.—SPENCER.

A GOOD REPORT FROM SEBASCO, MAINE

The Church of the Nazarene, in Sebasco departed this summer from the usual custom of vacation time, and for recreation went in for an old-fashioned time of salvation, and this, notwithstanding the fact that God gave this same church a great revival last fall and early winter, when seventy-eight souls sought and found God, which were half the people who live in the place.

On July 16th, a little girl came back to God in her own home, and was blessedly reclaimed. Elder N. W. Hanson, of Haverhill, Mass., came to us July 22d, and again was mightily used of God. for two weeks, even as he was last fall.

The Nazarene churches of West Point, Cundy's Harbor, and Bath came together in a great union service with the Sebasco church in the afternoon of July 23d, and the revival came into full swing with a great baptismal service in Malaga Sound. Ten persons from Bath, eleven from Sebasco and one from Cundy's Harbor were led into the water by Brother Riley, pastor of the Bath church, and Brother Richardson, pastor of the churches of Sebasco and Cundy's Harbor, and introduced to Brother A. W. Hanson, who immersed them in the name of the Holy Trinity.

A very heavy shower came on just as the baptismal service began, so that all the three hundred spectators were as wet with the shower, as were the candidates with the water of the sea.

The meeting continued through the week and succeeding week, and is still going on, and we hope we may be able to go on, until Jesus comes. Over twenty seekers have been to the altar and in many cases were also finders.

On the day of the baptismal service, eleven persons were received into full membership of the Sebasco church.

Brother G. W. Morrell, the salvation painter and artist, of Old Orchard, Me., was present July 31st, and gave valuable assistance in another union meeting. In the afternoon of this day, after Brother Hanson had preached a clean cut, definite second blessing sermon, eleven souls knelt at the altar; among whom was a young man and his wife, who had never sought the Lord before. They were both gloriously converted, others were reclaimed and some were sanctified wholly.

Sunday, August 6th, was another great day with union services in the morning on the shore, where Brother Hanson baptized seven souls, who came up out of the water shouting, "Glory." Brother A. B. Riggs, of Lowell, Mass., was with us and did the preaching for the day, also raised over \$130.00 for Home Missions by subscriptions. Again we received eight persons into full membership of the church and three on probation.

The union meeting in the evening came across the river to Cundy's Harbor in boats where Brother Riggs again preached to a crowded house, closing the day in a blaze of glory with the saints around the altar seeking increased measures of love. But the meeting continues at Sebasco, and although the evangelist has gone, deep interest and conviction is manifested, and the young man and wife, of whom I spoke, have been sanctified wholly; the young wife's mother also has been converted and sanctified.

Who says that the day of revivals is past? No one, but the mis-informed and backslidden in spirit. Here in the height of berry picking time, also just as the lobster catching season is coming on with our shores thronged with summer visitors, from a human viewpoint the most unfavorable of all seasons of the year, God has given, and is still giving an old-fashioned, heaven-sent, sin-killing revival.

Brethren, discourage cliques and gossip in your churches; and exhort the whole body to unflinching love and patience with one another, also to faith and much prayer to the God of battles, and all together work for souls, as though each member was frantically doing his and her best to rescue a loved one from a watery grave, and you can have a revival any time and any where. Try it on these conditions and prove whether I speak the truth.

ELDER JOSEPH RICHARDSON, Pastor.

MULENBOROUGH COUNTY CAMPMEETING GRAHAM, KY.

Rev. F. T. Howard the President and manager. Rev. J. A. MacClintock of Richmond, Ky., and your humble servant were the called preachers and last two did the preaching, Brother Howard leading the singing and two of the Wilmore girls from Asbury College assisted with the music and children's services assisted by Miss Ruth Coleman. The meeting was held under a tent, 50x80 and at different times almost half of the crowd could not get seats. The saints were urged to much prayer, the truth, was poured on from the pulpit and in a few days the break came and the altar was filled again and again, not a night service after the break came but souls were at the altar and getting salvation as most of

the seekers found what they came for, Amen! Brother Howard is a fine song leader and a manager and did his work fine, a wooden tabernacle will be up for next year D. V. Brother Howard will enter the evangelistic field again at the close of the Kentucky Conference, and locate at Wilmore, Ky. He has his own tent and does fine work. Brother MacClintock my colaborer is a fine man to work with; he is redhot, has no special hobbies but preaches against sin, on hell, the judgment, holiness, and the coming of Christ, and God uses him. God gave us a blessed good campmeeting and we are sure that people will be in heaven because of it, Amen! If you want a good revival call either Howard or MacClintock and they will do you good work.

I am now in a meeting at Science Hill, Ky., in the Church of the Nazarene with Rev. J. A. Phillips pastor. Miss Essie Morris, of Springfield, Tenn., is leading the singing to the glory of God. The church will seat about 300 people when crowded and numbers can not get a seat at night; good day services, several asked for prayer last night and we are looking for a break and old-time victory. I am told that Science Hill is a hard place to have a real old-time revival but the saints are fasting and praying and conviction is deepening and our faith is rising, so we are looking for victory; pray for us here.

I am moving my family to R. F. D. No. 2, Clam Falls, Wis., and will be ready to assist those desiring my help in Wisconsin, Minnesota, the Dakotas, Iowa, Illinois, etc. I will be located about 80 miles from St. Paul, Minn., in the country where my boys can work on a farm and help make a living and I am looking for a new Nazarene Church near our place soon D. V. where land is cheap and terms the easiest and the land very productive so those who would like to help start a good Nazarene church and have a good farm to make your living on, write and I will put you in connection with owners free of charge and assist you what I can. Wisconsin is on my heart, there is near 3,000,000 population in the state, some 30 cities of from 5,000 to 450,000 population and many rich farming sections and we have a good church at Racine and a few small churches in the State, the Spring Campmeeting and their church near Racine, a few Holiness Association camps, and the rest of the field is open for work. Wisconsin needs full salvation. Amen!

B. T. FLANERY.

A STERILIZER IS AN ESSENTIAL

Consider the need as told here by Dr. R. G. Fitz in China

I have a lot of surgery to do here, cutting out tumors, performing cataract operations, amputations, etc., etc. We cut out one bullet from a man's leg that had been in there six weeks, and I am sure would have killed him in time if we had not taken it out.

But I have not dared to attempt any abdominal surgery as yet, because I have not a good sterilizer. I am steaming my dressings at present in a galvanized iron can which I had made here in Ta Ming Fu. But it is entirely unsatisfactory, and I have had some infection following surgery that warns me that we could not dare to open an abdomen without a good sterilizer. There are several cases of abdominal surgery that we ought to do, and we are very sorry to put them off, but I think it would be unwise to operate with the present equipment. The sterilizer that I want is very plain. There is nothing fancy about it, and it is very much cheaper than the ordinary sterilizers used in hospitals, but it will serve the purpose, and has been popular in the United States army, where service rather than beauty is in demand.

I have spoken about this sterilizer in former letters. It is the National Sterilizer, made by the Northwestern Steel and Iron Company, Euclaire, Wisconsin. The hospital size is what we need, price, \$165. If the money is not available for this purpose it will make it very hard for us to manage without it. I have been using a small pressure cooker in the past, but it is not strong enough for such heavy service, and we soon had a hole in it. It can not be repaired in Ta Ming Fu.

Any who desire to have a part in purchasing this essential article will please remit promptly to General Board of Foreign Missions, 2905 Troost Ave., Kansas City, Mo.

A GOOD CAMPMEETING AT PILOT POINT, TEXAS

This campmeeting began on Friday night, August fifteenth, and ran over three Sundays. It was preceded by two weeks of prayer, in the church and the homes of people. These prayermeetings were in charge of J. P. Roberts and his wife, and Sister Wilson, the pastor. There were a number of clear cases of salvation before the camp began.

My brother Ernest and his wife from Phoenix, Arizona were the called workers with me for this meeting. On account of sickness they were hindered the first six days. God in His goodness permitted them to come, and they were made a great blessing in song and sermon. My brothers, Henry from Oklahoma City, and John from Bethany, Oklahoma, and Preston from Lansing, Michigan all came in home during the meeting. This brought all of the Roberts' brothers together. We sang, prayed, shouted, preached until the fire fell and many souls found their way to the Lord. It was said to be the best camp held since it began eighteen years ago. Thirty-four were taken into the church with several more to come in, some six or eight were heads of families, and ten were baptized by immersion.

My father and mother live at Pilot Point. It greatly blessed them to see their six sons in the ministry. When we would sing the seats could not hold them, at times, and they would have to take their places beside us. The shouting is almost indescribable that would take place when father and mother would come onto the platform and stand beside us when we were singing. Mother is seventy-eight and father is eighty-two. They are near the end, and ripe for heaven. The town arose in a body and voted to have the six brothers hold the camp next year.

The last night was a rally in behalf of Rest Cottage- which is located here. J. P. Roberts is the superintendent, and Miss Sallee is matron. There were more than forty girls in the home at the time of the camp, and more than a dozen babies. Every girl was converted and sanctified when the meeting began. Their prayers and testimonies were a great spiritual asset to the meetings. They had several prayermeetings in the afternoon all in charge of the girls, and several men and women were converted from the community and the towns nearby. It is worth one's while to engage in this kind of work, when these young women who have been under the bondage of lust and passion can be brought back to virtue and holiness and become a spiritual asset to the campmeeting and community. I have been in salvation work for twenty-four years, but I never looked upon such a touching scene as the last night when these girls sat on the platform and told of God's saving grace to their souls. They did not tell of their wrecks in sin and how low they had gone, but how they had found God since coming to Rest Cottage. Three-fourths of the number were orphans, and some said the only father and mother they had ever known were "Father and Mother Roberts," as they call them. Seventy-five per cent of them were under eighteen. The doors of this Home were opened eighteen years ago. More than one thousand have come for shelter and help, and never has there been one girl turned away, they say. Also they have a record that ninety-seven per cent have been converted, and eighty-four per cent have stood true. Many have been turned back to home and mother, others have married farmers, merchants, preachers, and professional men. God's grace can, and does save from every walk of life today. God bless these faithful workers, and may they be able to lead many more of the unfortunate souls to Jesus: My dear readers this is a good place to put some of your tithe money. You can see that it will be an investment of nearly one hundred per cent.

C. EDWARD ROBERTS.

PAOLA, KANSAS CAMP

Our fourth annual camp with Evangelist O. B. Ong was the best we have ever had. Brother Ong put the truth right down among us—where we live. Mr. A. L. Crane, who is well known in our own movement, gave us the best of service as song leader. His wife also assisted him in his special singing. They were a great blessing, and many times the large audience would come to tears of joy, and shouts of praise. I count myself happy for the privilege of having Brother Crane as a coworker in the evangelistic field.

C. J. GARRETT.

Those who have arrived at any very eminent degree of excellence in the practice of an art or profession have commonly been actuated by a species of enthusiasm in their pursuit of it. They have kept one object in view amidst all the vicissitudes of time and fortune.—JOHN KNOX.

NORTHERN CALIFORNIA DISTRICT

The work of the District moves on slowly but surely upward. The figures of our Assembly showed that we had a net gain of twenty per cent last year and while this is not a big gain yet we feel to praise the Lord for the sign of health and activity revealed in it.

We have just completed a tour of the District as per the order of the District Assembly. This tour in the interest of Missions was a success in every way. Miss Myrtle Mangum and Mrs. Gibson accompanied me in the tour beginning in Bakersfield thence north to the northern line of churches. Miss Mangum spoke each night on the Foreign side of the Mission question while the writer represented the Home side; the response was good and all our people have a spirit of missions on their hearts such as they did not have before this campaign. Counting the churches that had previously arranged for the financial side of Missions we went over the top for our Mission budget which is a minimum of seven dollars and fifty cents per member. We have had enough experience in the work of the Lord to know that only as we maintain the Missionary spirit will we grow and advance at home and abroad.

Miss Mangum proved a very efficient worker in the mission cause and her addresses from night to night were fresh and filled with an interest that not only gripped the audience but that interested continually those who travel with her. Her forceful presentation, her earnest appeal and her zeal to return to the field made us all more desirous of stirring ourselves as never before to the cause of missions. We will welcome our sister back on this District any time she may have opportunity to come.

The matter of the unoccupied territory is an ever present problem and opportunity in this section. Here where we have climate and soil that will raise any kind of crops and good roads with all of the good things of life we have also a territory in which there are more than one hundred towns of from one thousand to ten thousand where there is no Nazarene work and but little holiness work of any kind.

We have the open door and many of these towns could be opened and a strong church planted in a very short time if we have men to enter the fields. It is the same old cry of years in our connection, "After all our problem is a man problem." We could cite half a dozen evangelists to towns and acquaintances where they could go with reasonable assurance of a good meeting. Again the work of the Lord in this section could be furthered by some of our people moving this way coming to these towns and inviting an evangelist for a meeting thus making possible a revival and in many cases a church.

We want especially to call the readers' attention to a few of our works where they can aid by their prayers and if coming to California consider for their future home. Sacramento the capital of our State is a beautiful city of ninety thousand, this city is growing very fast, so much so that they have to advertise to secure plasterers, carpenters and other laborers. Here is a field that offers climate and opportunity to any of our Nazarene families thinking of coming this way. We have a fine class of Nazarenes there now and salvation right along. We will have our new building done very shortly. Brother E. E. Mieras is our pastor; those of you who know him know you will be assured good soul food. San Jose must not be overlooked as our little class there are just now closing a deal for a nice church building thus enabling them to appeal to the town on salvation lines. Our churches on the bay are doing fine, manned as they are by pastors L. A. Reed, Donald J. Smith and Russel Gray. Santa Rosa has just had a great revival and the time is very close at hand when we will have to have a new and larger building there. Our valley churches are all moving on. A revival spirit is upon them and we believe we will see a substantial gain in this section of the country this year. To God be the glory.

Pray for the Northern California Nazarene Camp-meeting to be held at Stockton, Sept. 3-24. Dr. L. Milton Williams evangelist and the Smith Band musicians.

CHAS. A. GIBSON, *Supt.*

HIGH BRIDGE, OKLAHOMA

We have just closed a wonderful revival at High Bridge. This is our first revival, but with the Spirit of God upon us, and letting the Holy Spirit lead the way, we had a wonderful and glorious old-time revival, with twenty-seven praying through in the old-fashioned way to definite victory and eight were gloriously sanctified.

We earnestly ask the prayers of all the HERALD readers and people of God to pray for us that we may lead many souls to Christ. Pray for us.

REV. NEWELL L. HALL and SAM JONES.

ORGANIZED AT LOVINGTON, ILLINOIS

During last January the writer took charge of a revival which had been started under another evangelist, and closed after running more than a week, being assisted some by Rev. L. G. Milby, with Brother and Sister Buss of Olivet in charge of the singing. During that time about ten or twelve knelt at the altar. Prospects began to show up good at that time for an organization. After two other revival efforts, and earnest and faithful efforts of Brother Roedgers, and Brother George Gatecliffe, and the untiring support of Brother P. T. Connour and wife who were the only Nazarene family in that part, the present revival was started in a large tent in Lovington.

With authority to organize, and after Brother Ural Hollenback had preached for two weeks, I went down and preached for them Monday evening, August 14, and at the close organized what is known as the Lovington Circuit Nazarene Church, with 14 adult members, and three of the best men in the state of Illinois who are filled with the Holy Ghost as trustees, and with many friends, and a good outlook, I predict a great future for this newly organized church. Pray for the Lovington work. They are renting a parsonage, and are making all preparations for a regular pastor for the coming year. Brothers George Gatecliffe, a student from Olivet, has been a most faithful, sacrificing pastor at that place the past summer. And the growth of the work has been largely due to his efforts, which have been owned of God. God give us more of his tribe who are willing to go into a place and help dig out a new work.

We have two live, active, self-supporting Sunday schools in connection with this work, with more than 40 in attendance at each. They have done all of this, supporting three revivals without one dollar from the Home Missionary Fund. We like to see them dug out that way, whenever it is possible. Sister Martha Howe, of Mansfield, Ill., is now carrying on the revival there.

H. B. GARVIN,
Westside Decatur Church.

OKLAHOMA HOLINESS CAMP

The Oklahoma State Holiness Camp recently held at Blackwell was a great blessing to those who attended. The sermons and Bible studies of Rev. W. H. Huff, and Rev. Will Dunlap were much enjoyed, and W. B. Yates as song leader, with Miss Alkers at the piano furnished inspirational music.

While there were not so many seekers at the altar as at some former camps, yet some very definite victories were gained, and several young people consecrated their lives to the Master's service in a special work for Him.

Intense heat and heavy showers hindered many from coming from a distance, yet in spite of this, a larger number of people from all over the state attended than ever before, and also some of the Kansas holiness folk visited the camp and bade us God-speed.

The expenses of the meeting were great, but they were all met, and new pledges of over \$1300 were made to assure the work for next year.

The council is planning to get hold of a piece of ground and build a permanent tabernacle in the near future. To God be all the praise for victory all along the way.

MRS. A. L. WRIGHT, *Sec'y-Treas.*

SUNDAY SCHOOLS—ATTENTION!

Owing to the uncertainty of transportation it is advisable to place your order for the fourth quarter's Sunday School Supplies at once.

All quarterly literature (except Picture Wall Rolls and Cards, which will be ready soon) is NOW READY to be mailed.

NAZARENE PUBLISHING HOUSE
2109 Troost Avenue
Kansas City, Missouri

Last Call of President London



A. S. LONDON, A. M., Pd. D.

Before the opening of school, Sept. 12, to the Hamlin, San Antonio, and New Mexico Districts, and any others who desire to receive training in Central Nazarene College, Hamlin, Texas.

DEPARTMENTS:

Primary, Preparatory, Collegiate, Music, Oratory, Bible.

Dormitories under the care of an old, experienced minister and wife.

Expenses reasonable. Excellent faculty. Buildings have electricity and city water. Splendid church and Sunday school at college.

Rev. D. F. Brooks, D. D., one of the great Biblical scholars of the movement, is at the head of the Bible department.

President of General Board of Education asks for every church on the three Districts to get ready to pay its part in liquidating the local indebtedness.

College Day, November 5th

We must pay our debts. Every pastor plan for this date.
Write for information.

Central Nazarene College
Hamlin, Texas

NEBRASKA DISTRICT ASSEMBLY AND CAMPMEETING

The tenth annual Assembly, and the eleventh annual Campmeeting of the Nebraska District convened at Hastings, Neb., August 3d in the Chau-tauqua Park, which is donated free each year, with water and light, by the city officials for our campmeeting. This action is worthy of note and receives hearty appreciation from our whole District.

Our senior General Superintendent, Dr. H. F. Reynolds, opened the Assembly proper on Wednesday afternoon at 2 o'clock having been delayed in not being able to make train connections from his last Assembly. He presided with wisdom, grace and punctual exactness and thus all business matters of the Assembly were completed by Saturday evening. His morning talks to the ministers and Assembly were fine and full of instruction. May the Lord give us a willing heart and mind to heed them all to our good and His glory.

The reports of the pastors and District Superintendent showed sacrifice, zeal and courage on the part of many for the cause of organized holiness and the salvation of the lost. There was a deficit along some lines of benevolent offerings, but when summing up the grand total of what was given for all purposes during this year, it was only about \$4000 short of last year. This is certainly a good record considering the financial situation the world over during the past year. Some of our churches met all their apportionments. We praise God and push ahead for greater victories.

Rev. H. N. Haas was re-elected District Superintendent on the first formal ballot. A number of changes were made in the different pastorates: Dr. M. C. Hurd takes Hemingford; H. C. Williams, Broadwater; H. W. Anderson, Maxwell; C. W. Johnson, Kenesaw; Q. A. Deck, who transferred from Arizona District, goes to Beatrice; E. C. Cain, transferred from Missouri District and takes Fairbury; E. K. Meyers, coming from the Menonite Brethren in Christ goes to Newman Grove; C. R. Mattison, Lone Star; Guide Rock to be supplied; Brother Weston, Omaha, and Whittier the baby church will be supplied from Arnold by V. A. Scofield. Two new churches were organized during the year, Omaha and Whittier.

Theodore and Minnie E. Ludwig were continued in their evangelistic relations. Evangelistic commissions were granted, V. W. Littrell, Elsa Fischer, and A. R. Hodges, who came to us on recognition of orders from the M. E. Church.

Dr. J. B. Chapman, Bona Fleming, J. E. Moore and Minnie E. Ludwig were our called workers for the campmeeting and evangelistic services each night during the Assembly. Dr. Chapman brought us some great messages of divine truth from the Word. He

ANNOUNCEMENT

The General Assembly of 1919 authorized the General Superintendents, together with a committee to be appointed by them, to select the time and place for the next General Assembly. Kansas City has been chosen as the place for the Assembly and the time fixed September 27th to October 9th, 1923.

R. T. WILLIAMS, Sec'y of Committee.

is a mighty expounder of the Scriptures on the Apollos type. Brother Fleming, full of fire and holy zeal in his own unique way brought messages of vital truths and especially on hell, which with his striking illustrations brought conviction to many hearts. There were but few services without seekers, about 40 on the last Sunday. One feature of their preaching which is worthy of note, commendation and emulation was their short messages yet filled with truth, unction, power and holy fervor which struck home to the hearts of many and brought them to the fountain. Their average sermons were about 40 minutes in length and people were not dead tired and sleepy when they came to the altar call. Much campmeeting preaching loses its effect by being entirely too long.

Brother J. E. Moore directed the singing and he certainly knows how to do it. And his solos were immense. He puts his soul into all his singing which makes real singing and often breaks up in holy hilarity. He is one of the best soloists and song leaders in the holiness movement.

Minnie E. Ludwig had charge of the children's meetings each day at 1 o'clock. About 60 or 75 children attended daily and about 40 knelt at the altar and most of them seemed to get a definite experience. She uses songs printed on large charts which is a great advantage to help the children sing and also brought the gospel truths before the children through illustrations on charts. There were possibly 125 seekers during the camp in the regular and children's meetings.

The Assembly voted to separate the camp from the Assembly for 1923, and our camp will be over the first two Sundays in August next year and likely the Assembly earlier in the spring. Let us all go forth to fight the good fight of faith and expect greater victories during the next year. The prayer of faith brings victory. "If God be for us who can be against us."

THEODORE LUDWIG, Assembly Reporter.

ALABAMA DISTRICT

We are glad to announce that "the ark is coming up the road" in Alabama. We have been greatly opposed by the enemy, but despite his greatest efforts God has given us constant victory. We have lost two church buildings by fire and our District tent 60x90 was blown to pieces in a wind storm, yet this is proving a real blessing by causing us to work the harder and sacrifice the more. We have the victory and the Devil knows the Church of the Nazarene is on the field in Alabama.

Pastor Anderson of Jasper has recently held successful meetings at Calumet and McCollums, these places being adjacent to Jasper. This is the way for a pastor to build up his charge.

Brother and Sister Platt's meeting with pastor Malone at Haleyville was a success for a short meeting, and would have been great had they continued another week. Their meeting with pastor Farmer at Calera was the greatest success in the history of the church.

Our meeting in Sheffield with Rev. A. T. Pounder as helper was a success. Prof. Noah Patrick had charge of the music which was handled as only he can do it. More than thirty found God and we organized with a substantial class. The Seventh Day Adventist church, well located, was leased as a place of worship, and Brother Pounder being our pastor in Florence takes the oversight of this church until the Assembly. He will preach for them each Sunday afternoon. They already have a good Sunday school going this being in charge of Brother Landrum of Florence.

Rev. Henry Cook was our helper at Robertsdale, he being in charge of the music. We were greatly hindered by rain, yet God gave us more than a score of souls and we organized with a class of eleven and more to follow. The school house was secured as a place of worship and Brother Cook takes the pastorate. This meeting was made possible by the Pattons and Blackburns. They are the salt of the earth.

Leaving Robertsdale on Monday we visited Pine Forest, Pensacola, Brewton, Andalusia, Selma, and reaching Morvan Saturday. God gave us three good services with them and we organized Sunday afternoon with a class of nine. Here we get a good church house and parsonage deeded to us, this being a gift of one of the members. Rev. C. E. Wickson who held a revival previous to our going there takes this pastorate. This is the third church we have organized in the last five weeks and we have two more in the making.

The Church of the Nazarene is a real need in Alabama and the people appreciate her message. Our need is men and money to push this great work and the land will soon be ours. With sixty-five million people in the United States who are not members of any church some one needs to arise with a message that will win the multitudes. We as a church have that message, let us give it out.

H. H. MOOKER, District Superintendent.

EVANGELISTIC REPORT

The meeting at Muncie, Ind., closed with an altar full of seekers, in fact the altar was filled many times, but it was hard to get folks to pray through. The meeting was held under a large tent, in a good location, the crowds were good all the way through.

We came from Muncie to Seymour, Indiana and began the meeting on Monday night. The church had engaged the large auditorium in the city park for the meeting, but we felt we would have better results in the church, so after two nights in the park, we continued in the church. It was very warm but the people came and the Lord gave us some good services. There are some good people in this church. Rev. Geo. and Effie Moore were the singers, and the people would get so blessed at times while they were singing, that they would run and shout and march the aisles.

We came from Seymour to Hastings, Nebraska to the State camp. The District Assembly convened the first week of the camp. Dr. J. B. Chapman, Editor of the HERALD of HOLINESS, was my collaborator, and Prof. J. E. Moore, had charge of the singing. The Lord has surely endowed him with the gift of singing, and he does it to the glory of God. I enjoyed working with Dr. Chapman and Brother Moore. Dr. Reynolds had charge of the Assembly.

We were told that this was the best camp ever witnessed at this place. Many seekers knelt at the altar and a number claimed to pray through. The meeting closed with the long altar full of seekers.

We are busy all the time in the Master's service, and continually looking for His coming. Pray for us.

BONA FLEMING.

OLIVET UNIVERSITY



REV. HENRY BELL

Will open its next session September 5, 1922. Our mails indicate a large enrollment. We are to have with us as Teacher of College English and Science, Rev. Henry Bell, who comes to us well recommended. He is a graduate of the University of Iowa and has had one and one-half years of post graduate work. We have met this congenial gentleman and expect wonderful results from his work with our best pupils.

The people who know our plans were never more enthusiastic for this school than they are now.

If you are not able to get to school, remember we have a correspondence course for young students, who are preparing for the ministry.

Drop us a card, telling what train you will be in on and we shall do something to assist you in getting to the school. Address

OLIVET UNIVERSITY
N. W. Sanford, President
Olivet, Ill.

MT. VERNON, ILL.

Just a few lines to announce our work for the year. We have entered the evangelistic labor. Our first meeting was at Galesburg, Ill. God blessed and souls found God. We believe that we left the church in better shape than we found it. Our second meeting is in progress now. There is a loyal band of Nazarenes in this place. God is blessing the Mt. Vernon church. Pray for this needy field. Our next meeting will be in Effingham, Ill. We are expecting God's continued presence with us there.

We realize that there are many evangelists in the field, yet there are many churches that need revivals. Many churches, also, find it hard to meet expensive meetings that run into hundreds of dollars. God is blessing us, and paying all expenses and giving us souls.

We furnish our own special singing, and also have our big Hawaiian Steel Guitar with us. We play, sing and preach to the glory of God. We go any where, big church or little. Never worry about the finance. God gives us the fishes and they furnish the rest. Amen!

We have been saved nineteen years. A member of the Nazarene Church eleven years. Seven years a pastor. If you care to correspond with us; our western address is, 1292 N. Sierra Bonita Ave., Pasadena, Calif. Our eastern address is, No. 10 Diamond Ave., Evansville, Ind. If you are interested we can furnish all the reference you want, along any line.

J. LESLIE FREELS.

Among the Churches

JONESBORO, LA.

—We are glad to report victory for the Nazarene Church here. God has wonderfully blessed the work this year. The Devil has tried to make it hard, but thank God, we have the victory, and still pressing on. We feel quite sure that there are better days for the church in this little southern town. Since commencing the work here, we have received seven new members into the church and gained quite a few friends for the Nazarene work. We ask a special interest in the prayers of the great HERALD of HOLINESS Family—to pray that God will help us southern boys to stand true and fight a good fight and keep the faith. Our God is able.—L. L. Sweet, Pastor.

MULDROW, OKLA.

—We just closed a successful revival here at Paw Paw church, with Rev. I. D. Farmer, evangelist. I can say that Brother Farmer is worthy of our best places. We had sixty-nine souls saved and the most of them were sanctified. Sixteen joined the church, twelve were baptized. The finances came easy. God bless Brother Farmer for preaching the old gospel in its purity. The evangelist was well paid for his service. I can say I have the blessing good just now.—J. H. Vandiver, Pastor.

DANBURY, CONN.

—We spent three months here as supply, beginning May 1. This was right after Assembly, and we found upon arrival that the numbers had decreased in the two weeks from Assembly by fifteen. These mostly moved away. This has placed the church in hard financial straits, but they are as fine a band of folks as you will find anywhere, and we predict they will come through the year shouting. A gang of six young boys and girls broke almost every stained glass window with stones in the church one night, but they were discovered and made to pay for damages. We will visit till September 1st with relatives in Iowa and Nebraska and then I shall teach at Olivet College, Olivet, Ill., and also preach on Sundays nearby.—Henry Bell.

MADILL, OKLA.

—We are in the beginning of what looks like will be the greatest revival that Madill has witnessed for some time. The evangelist, Rev. John W. Oliver, of Oklahoma City, Okla., is certainly doing some of as good preaching as has ever been done at Madill. This writer is truly thankful to God for men like Brother Oliver, who is absolutely a non-compromiser; a deeply spiritual preacher of the

THOUSANDS ARE SINGING

Our 4 beautiful new songs, "That City O'er the Sea," "Hidden," "May the Fire Fall," "We Shall Join the Shouting By and By." All for only 10 cents. Four lots of them for 25 cents. Or make it 35 cents and we will to the 4 lots, add the fine 25c patriotic sheet song. "They are great," say singers.

Rev. L. L. Pickett
Wilmore, Kentucky

SUNDAY SCHOOL LESSON REFERENCES

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

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

Sept. 17. THE MESSAGE OF MALACHI. LESSON: Malachi 3:1-4:3.

Golden Text: Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.
Devotional Reading: Psa. 32:1-7.

Sept. 24. REVIEW. THE EXILE AND THE RESTORATION.

Golden Text: The Lord hath done great things for us; whereof we are glad. Psa. 126:3.

Devotional Reading: Psa. 66:1-5, 16-20.

Oct. 1. THE BIRTH OF JOHN THE BAPTIST. LESSON: Luke 1.

Golden Text: He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink. Luke 1:15.

Devotional Reading: Luke 1:68-79.

old rugged gospel; a holiness preacher of the old Pauline type, and in every sense of the word, the pastor's standby. Pastors, it does me good to say this to you, as we pastors need encouragement, and God can not encourage a pastor through a man or woman who will secretly, or otherwise knock on the pastor. We covet your prayers, we have as fine a little band of folks at Madill, as you will find anywhere. Pray for an old-time revival. "The effectual fervent prayer of a righteous man availeth much."—Wade L. Nelson, Pastor.

ERICK, OKLAHOMA

—We are rejoicing in the saving, sanctifying and keeping power of God just now. Erick and surrounding country has been blessed with a real Holy Ghost revival of old-time religion. Everyone acknowledges that it was the best meeting that has ever been held in the town. On an average there were around 2,000 people in and around the arbor each evening. Something like 450 were at the altar and around 325 professions were made. In all it was the easiest meeting that ever I was in for seekers to really pray through and get old-time shouting religion. God marvelously blessed the honest efforts of the concentrated band of workers throughout the meeting. Rev. P. R. Jarrell, of Marlow, Oklahoma was with us in the beginning of the meeting and preached for us from July 23d to the 29th and the writer filled in the time from his departure until the coming of our regularly called evangelist on August 1st, Rev. I. M. Ellis, who won his way into the hearts of the people by preaching the old rugged truths of the Bible which tells people how to get saved and sanctified and how to live righteously in this present evil world. It goes to show that people still appreciate the truth. Brother Jarrell did excellent preaching and good work along all lines during his short stay with us. Rev. J. C. Short had charge of the music and his wife and our little Englishman, John Wright, handled the instruments very commendably. The music was splendid from all sources. Each service from the beginning was a marked step for definite victory. Thank God. Seven prayer bands were organized over the country and we are pressing on. Rev. H. M. Chambers was with us last Sunday with six at the altar. Please pray for us to succeed in Jesus.—Arthur A. Miller, Pastor.

WENATCHEE, WISCONSIN

—We have just closed a successful revival tent meeting with Rev. Mae Budd, and Rev. Lillie B. Nerry, as evangelists. These women are surely called of God and we can recommend them to any of God's people who are looking for a strong evangelistic team. Sister Budd preached with no uncertain sound putting her very heart and soul in every message; the spirit of conviction was manifest, and there was scarcely a meeting without seekers at the altar. Sister Nerry led the audience in song in such a way that many shouts were heard in the camp, and when the battle was over we found that more than sixty had prayed through to victory. Our little class here is greatly strengthened. Nine new members were added to the church, with more to follow. We are on our way to the hill country. Pray for us while we grow. "If God be for us who can be against us?"—W. R. McDaniel, Pastor.

MORRISON, ARKANSAS

—Our meeting closed last night. Pastors B. H. Haynie and F. H. Bugh and wife were our special workers. It was a great meeting from many view points. Brothers Haynie and Bugh certainly did

preach some great sermons. Many were convicted in the old-time way by the Holy Ghost. There were about thirty professions and the church in general was revived. This meeting has stimulated faith and courage in the members of the church and has given us many friends. We hope to take in several good members next Sunday or in the near future. Those who know the history of this church say that the work is in better condition and there is a brighter future than it has had since its organization. How we thank God for such men as Brother Haynie and Bugh who are faithful and able preachers of the old-time gospel. Their messages were freighted with the power of the Holy Ghost producing great conviction. Sister Bugh's special singing assisted by her sister, Mrs. Erwin was a great factor in the meeting. We had very large crowds to all of the evening services. Many went away saying we have never heard such singing and preaching. At the last service there were nine at the altar and eight prayed through to victory. We are determined to keep the revival going. The victory is ours through the precious Blood of the Lamb.—S. H. Erwin and Wife, Pastors.

LYONS, GA.

—We have recently closed a very successful revival with our Bethel church near here. Rev. John T. Strickland of Waycross was the evangelist. The church was prayed up and ready so that the revival started with the first service. Brother Strickland did some good preaching. There were nine professions and two additions to the church. We were pleased to see old-time conviction, rock bottom experiences, and some real shouting. We recommend Brother Strickland to any church needing a revival.—H. J. Eason, Pastor.

ROBY, TEXAS

—Our meeting with Brother and Sister Cagle as evangelists and Prof. A. S. London in charge of music and singing, was, we feel a great blessing to our little town. This is one of the oldest churches on the Hamlin District. The work here has not gone in leaps and bounds but we feel that we have made some progress. We have taken into our class during the year thirteen members, and others are looking our way. Brother and Sister Cagle are old-time holiness preachers. They have a burden for lost souls. Sister Cagle is like the weeping prophet of old while Brother Cagle with his Irish enthusiasm exposes sin of every nature. God bless Prof. London. Our hearts were stirred from time to time with his great lectures and his and his wife's beautiful singing. We had some twenty professions, and at the close of the meeting we received eleven into our church, with the promise of several more to come later. We are now in our meeting at Mt. Zion with Brother and Sister Erick as evangelists. The crowds are large and a number have already found God. We are expecting a real old-time Holy Ghost revival at this place, with a goodly number added to our church. God has marvelously answered prayer, and we are looking upward and pushing on. The battles have been many and the testings hard but God has given victory through it all, and we feel like buckling up our girdle a little closer and pushing up farther into the front line trenches for God and for the Church of the Nazarene.—A. M. Terrell, Pastor.

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For particulars address the President,
REV. E. P. ELLYSON, D. D.
215 E. 4th Ave., Hutchinson, Kansas

CEDAR HILL, TEXAS

—We have just closed our annual meeting, Rev. Frank Daniels, of Los Angeles, Calif., was the evangelist. Brother Daniels is a great preacher. No church would make a mistake by calling him as their evangelist. He is not a disappointment. Our singers were the Misses Fisher, of Peniel, Texas. Miss Hester was the song leader, and Miss Ola, the pianist. The young women were a great help to the meeting. They performed their part of the work well and were always on time. People came by the thousands. We had a number of professions and took a nice class into the church. Finances came easy. We paid our workers well and there was a nice offering for the pastor. Our church at Cedar Hill is in fine condition. We subscribed our part for the Publishing House. Pray for us.—C. C. Cluck, Pastor.

PALCO, KANSAS, CANAAN CHAPEL

—We are praising the Lord for the victory during the past year. Truly the Lord has been blessing His children at this place. Several new names have been enrolled to our membership and we are marching on to victory. Our pastor, Harrison O. Davis has been called to stay the third year and he accepted the call. We have given our new church a name "Canaan Chapel" which is located five and one-half miles south of Palco. Prospects are good for the coming year, spiritually, but not so well financially, but nevertheless we expect to gain new ground. The enemy is alive out here, but thanks be to Jesus, we are determined to keep him defeated. Our God is with us and we expect by His help to win the day.—Reporter.

SYLVIA, KANSAS

—I came to the Pleasant Hill church as a supply pastor, January 4th, until the Assembly which is Sept. 12 to 17. This has been a very blessed time to me. Seventy-five have prayed through at our altars, twenty-one have been added to the church, for which we give God all the glory. But after the Assembly, I am again entering the evangelistic field. Any one wanting me for a revival may write me at Sylvia, Kansas until Sept. 17th, after that time at Nickerson, Kansas. I am not asking for a church, or campmeeting, but will go any where God may lead.—A. F. Daniel.

MERKEL, TEXAS

—Just closed a revival with many souls saved and sanctified. Our evangelists were J. A. Pruett and wife. They certainly did some old-time Holy Ghost preaching, and conviction seized the people and they fell into the altar and prayed through to victory. Brother and Sister Pruett were certainly a blessing to Merkel and were asked to return.—W. S. Wilson.

BLOOMFIELD, IND.

—I came as pastor of Mt. Zion and Mt. Beulah churches in January. I began a meeting at Mt. Zion which lasted two weeks, but no great results were visible, only the church was revived. There were five at the altar, but no one got through. Then in June, we opened fire on the enemy at Washington, under one of our District tents, with Brother J. E. Hughes, of Kingswood doing the preaching. This meeting continued until July 2d, and was one of victory. We had sixty-five souls at the altar and eighteen were saved and eleven sanctified. We also bought a brick church which cost us \$18,000, and we are expecting a great church in Washington. Our plans are to put on another campaign right after the Assembly. We are trusting God for victory. Brother Hughes is a safe, sane man and a great revivalist. He knows how to get hold of God for a revival. Sister Alice Eakins, of Warrington did the singing and did it well. She is a good singer, and deeply spiritual, and is on fire for God.—J. G. Jones.

CORCORAN, CALIF.

—We are glad to report victory in the meetings here. We commenced tent meetings here with W. J. Call, evangelist. God was with us from the start, Sunday was a wonderful day. At night we witnessed a real outpouring of the Holy Spirit. We held a splendid street meeting; had a good crowd and good attention. This was followed by the regular service in the tent where the Lord came in power. The shouts of the saints were heard for several blocks. It was truly a wonderful time. Six souls bowed at the altar, all with one exception prayed through to real victory. Many of the people seem to be strangers to the second blessing doctrine, but God is helping us to get the truth on the people. Corcoran is a thriving town of approximately 1200 and is surrounded by a rich farming and dairy country. It is about five miles from Waukena where the writer lives. There is no other holiness work here, and we feel God is going to give us a work in Corcoran. Praise the Lord! Brethren, pray for us.—Vale Johnson, Pastor, Waukena.

GADS HILL, MO.

—Our work here is moving along nicely. The spirituality is deepening. God is wonderfully blessing and we are moving up the way on every line, for which we praise Him. Just closed a very satisfactory revival with G. C. Brawley, as evangelist. A few souls prayed through to real victory. Not many souls will pay the price for real salvation. But we are glad for a few who really get saved, rather than many feeble ones who will not stand the test, and soon go back, bringing reproach upon the cause. Thank the Lord for the old rugged truth as Brother Brawley preached it. We are out for God and holiness, our hearts are more encouraged to go on and accomplish greater things for our King. Miss Edith Wheatley, of Moark, Ark., was also with us in the meeting. The special singing by Sister Wheatley was a great blessing to the people. We thank God for her presence in the services. We have our testings and battles here, but God is for us, and He is more than all that can be against us. We are traveling on, shouting victory.—Della M. Walker, Pastor.

POMONA, CALIF.

—Pomona church held her greatest meeting last Sunday. The Holy Spirit was present in blessing and power. The pastor, Rev. J. N. Hampe, preached with forceful unction on, "Jesus Who saves the People from Sin, and the Church to Holiness." God honored the preaching of the Son as a mighty Savior and the Holy Spirit fell upon preacher and people, transforming our vision, quickening our spirits, and filling our hearts with the love that sees Jesus. Our pastor in his fidelity to preaching and to holy living, points us continually to the Savior who saves from all sin and keeps. Hallelujah!—L. D. Bothwell, Reporter.

LONG BEACH, CALIF.

—We have just closed a two weeks' meeting with Rev. and Mrs. Earle F. Wilde as evangelists. We are not unaccustomed to God's blessing on our regular services, therefore, were not surprised that He owned these special services from the very first. There was scarcely a barren service. Many souls plunged into the fountain, among them some who had never been saved. Brother Wilde preaches straight from the shoulder, and without fear or favor. His singing is the kind which makes one see Jesus more than the singer; yet one never forgets the singer. We have a fine male quartet which, with other local help, furnished music throughout the meeting. The finances came easy, as they always will when folks really get blessed of God. In the closing service Brother Wilde took an offering of over \$100 for our pastor, Rev. J. I. Hill. Our church board has granted Brother Hill a month's vacation. He has not only served the local church this past year, but has been on some of the heaviest District Boards. Brother and Sister Wilde's labors among us will not be soon forgotten. We bid them God's speed. A class of sixteen were taken into the church during the meeting. We are moving on, and are glad that we belong to an army that knows no retreat.—Reporter.

BLACKWELL, OKLA.

—The Church of the Nazarene at this place continues to move on in spite of intense heat, and some interruptions, and the revival spirit is present in nearly every service, with now and then a soul cleansed in the fountain at our altar. Rev. Parks and wife have received a call to continue their labors here another year. Their ministry has been signally blessed of the Lord and we are looking forward with faith to the coming year. A tent meeting has been arranged to begin Sept. 1st, with Rev. I. M. Ellis as the evangelist, and the pastor as song leader. We desire prayers of the saints for us as we go into another battle for righteousness and purity.—Mrs. A. L. Wright, Reporter.

SHILOH, TENN.

—Our meeting at Shiloh was a great victory in many respects. We accepted the pastorate of this church January 1st, and found a faithful little band of loyal Nazarenes, and the Lord has blessed us at all our regular services. Our children's day, June 4th, was a real success. We raised \$30.00 on that day for missions. Rev. A. L. Partott, pastor of our Clarksville church was our evangelist during our revival. He preached with great power, and the Spirit mightily accompanied the Word. There was the greatest depth of soul travail, and the greatest spiritual baptism on the church the writer ever witnessed. Great conviction, the unsaved were at the altar every evening service, and a goodly number prayed through in the old-fashioned way, and graciously found the Lord in either pardon or purity. The day services were times of great refreshing and spiritual baptism on the people of God. The people of God have been unified and strengthened and the truth of the Lord wonderfully established. To Him be all the glory.—O. O. Smith, Pastor.

CAPITAN, NEW MEXICO

—We have just closed a good revival with Brother F. E. Putney as evangelist and Brother and Sister J. B. Odell as singers and workers. It was a hard-fought battle for a while, but the saints kept holding on to God and at length the break came. A number of souls plunged into the fountain and the church was greatly encouraged and strengthened spiritually. We feel that the Devil has been badly defeated once more in Capitan. We are pressing onward and upward. All praise be to our Master and Lord.—J. H. Thompson, Pastor.

BETHEL CHURCH, LITTLE ROCK DISTRICT

—Our ten days' annual meeting closed last night with a good service. Rev. L. Hibner, of Vilonia, Ark., was the evangelist, assisted by the pastor, Rev. A. H. Lambert. This was Brother Hibner's second year with us as an evangelist. He is a strong, fearless preacher; uncompromising, and makes no excuse for carnality. The services were well attended. The church was greatly benefited. God blessed us with some powerful services. Several prayed through, but we did not have the visible results that we had hoped for. Our little church has the honor of being the first Nazarene church (formerly Holiness Church of Christ) to be organized in the state of Arkansas. Amidst the many storms that have come our way, the church has stood unflinchingly for God and holiness; a host of souls have been at her altar; some good Nazarene preachers have gone out from here to bless the world. The church is conveniently located, and has the respect of the people around. Some of the salt of the earth is found here. God is just as near and precious as in the early days of the movement. No thank you, we are not thinking of turning back. This is our delight. We have the greatest mission that has been given to any people for a century. On with the glorious work.—O. V. Galloway.

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HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Published Every Wednesday at the Nazarene Publishing House
2109-15 Troost Avenue, Kansas City, Mo.

Rev. J. B. CHAPMAN, D. D., Editor

Subscription Price—\$1.50 a year in advance.
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in Change of Address.

In Change of Address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

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EVANGELISTS C. J. GARRETT AND A. L. CRANE

We closed our meeting in Kansas City, Kansas, with good victory and came to Paola Camp, where we had the best meeting in every respect that they have ever had there, for which we praise Him, there being something like seventy-five at the altar for salvation or healing; some remarkable cases of healing; and the glory filled the tabernacle at every service.

Brother O. B. Ong, from Pasadena, California, was the evangelist, and he is certainly a man of God and led by the Holy Ghost, and minds God when He speaks. Praise God for such men. He preaches the gospel with no "uncertain sound," I have not worked with a more congenial man. Brother Garrett, the president of the camp had things well in hand and was on the job all the time with his presence and prayers, he too is a man of God and has this work on his heart. May the Lord bless Paola camp and make it one of the best camps of the holiness movement. They are already planning for the camp next year and have received double the amount of applications for tents next year.

We, Brother Garrett and myself, started in here [Iola] last Tuesday night and things are moving off fine for an old-time revival. We found Brother Ira Stevens, pastor, with the work well in hand and burdened for souls. Again I say we are expecting a great revival in Iola, Kansas. Praise His name.

We go from here to Hooker, Okla., and will be there till Assembly. We covet the prayers of the dear HERALD Family.

A. L. CRANE.

NOTES AND PERSONALS

Evangelist W. W. Hanks writes "We still have the victory and are pushing the battle." He also believes in pushing the HERALD OF HOLINESS. Thank you Brother Hanks. Come again with another fine list of subscriptions.

Evangelists Theodore and Minnie E. Ludwig not only preach the word but supplement it by the printed page. They recently turned in a good subscription list for the HERALD OF HOLINESS. Does it pay? It evidently does, for they keep everlastingly at it.

Rev. Herbert Hunt, who was on his way to attend the Missouri Assembly, called on his friends and former associates at Headquarters Tuesday of last week. We are always glad to welcome Brother Hunt and hear his ringing testimony of victory.

Rev. L. C. Osborn, returned missionary from China, stopped over to visit Headquarters last week. We were enthused and blessed to hear of the progress our missionaries are making in this great field. Hundreds have been converted and large numbers are uniting with the church. God does hear and answer prayer. Keep praying.

TELEGRAMS

HERALD OF HOLINESS: Kirk, Colorado
Kirk camp closed out good. Dr. J. B. Chapman and C. Edward Roberts, evangelists, with J. F. Ransom as song leader. There was a good spirit all the way through. Very few services but there were seekers and finders. Fully one hundred were at the altar and prayed through. The pastors and people of eastern Colorado stood nobly by the camp. Brother George Franklin gave a wonderful missionary address. The preaching and singing were of the highest order.

L. E. GRATTAN, Chairman.

HERALD OF HOLINESS: Yakima, Wash.
After an eight weeks' revival at Milton, Oregon, held by Rev. Fred St. Clair we organized a Nazarene church. This is the fourth one on the Northwest District since our Assembly in May.

WILL H. NERRY.

HERALD OF HOLINESS: Marshalltown, Iowa
H. L. Kinzie re-elected District Superintendent. About \$3700 pledged for Publishing House. Good attendance. Excellent spirit. Iowa's greatest Assembly yet.

PEARLE VISSER, Reporter.

HERALD OF HOLINESS: Indianapolis, Ind.
Rev. E. E. Turner, pastor Northside Church, Indianapolis dangerously ill with typhoid fever. God must undertake if he is spared. We request earnest prayer for his recovery.

AMOS C. GRIFFIN.

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