

# HERALD of HOLINESS

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

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## EDITORIAL

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

### Compromising on the Standards

IT is so easy to let down the standard of experience and life that we need always to be on our guard. We have a special tendency to compromise on our own personal inconsistencies. When we have fallen into a fault, right away the grievousness of the fault is modified. Perhaps we will condemn the faults of others more vehemently than ever, but we are quiet on the matter in which our own guilt is found.

Then there are so many of us that by the time we have allowed a distinguishing fault to each one of us, we have just about destroyed our standards. One man is afflicted with a quick temper and for his sake we obliterate the line between the manifestation of carnality and *nervousness, righteous indignation*, etc. Another man is extravagant and self-indulgent and we discount the law of self-denial to save him. Another man goes after his mail or takes trips for business or pleasure on Sunday, so we compromise the requirements of Sabbath keeping so as not to offend him. Our women cherish their wedding rings, our children call for the ring marriage ceremony, our women preachers share the lines of "immodest apparel" and cater to worldly adornment to "increase their influence" and so we make big meshes in the net to let these pass on the test of "indulgence of pride in dress or behavior." One influential man persists in the use of by words, so we "loosen the tension" on swearing to let him pass. It is hard to discipline members for gossiping, slandering and surmising, and so we must give that part of the law a very liberal interpretation. So by the time we get around there is not much left of the old-time standard of practical, holy living.

Brother and Sister, there is grave danger that we shall be destroyed by our own liberality. We must "speak the truth in love," but we *must speak the truth*. We may lay ourselves open to the charge of narrowness, but we must believe something and practice something. We must keep our conscience and hold up the ancient standards. A compromising, backboneless, broad-gauged, popular holiness will never fill the bill. The "death route," the "lonely way" and "the pilgrim journey" can not be popularized. When we try that we banish them with all their deep, glorious, blessed meaning.

We must guard ourselves and warn others of the damning effects of worldliness. I know they try to keep the preacher off of practical topics by saying "shoot the bird in the heart and the feathers will fall," etc. But there is no reason why a preacher should be asked to tolerate world-

liness. If the argument is that our people will be straight and clean if they keep the blessing, then let us, by all means, see that we keep the blessing. If the meaning is that worldliness is no matter just so we profess holiness, then the whole proposition is false. "By their fruits ye shall know them." Our worst enemies are such of our friends as would have us to "let down the bars" and so compromise that we will lose our distinction. May God grant us grace and wisdom to "lift up a standard for the people."

### "Letting the Old Cat Die"

ALL who ever swung in "the old grape vine swing" know what "letting the old cat die" means. It may be that this part of the sport was so popular because it was so easy. When the largest possible motion of the swing had been developed, there was nothing to do but to sit motionless until all the momentum was lost. Just any body could *play* this part of the game.

But this simple play of childhood has reminded me of what I have seen in a good many churches. It is a genuine task to fast and pray and get a revival tide on; and, after this has been done, there are some who seem to think there is nothing to do but to just wait for the tide to go down again. I have seldom seen a meeting in which there were not, at least, a few hard or barren services. I do not think this is at all necessary, but the trouble is when the tide does break in upon us, we just "rest on our oars" until the Devil gets in and defeats us. And when the revival is over, instead of pushing right on with salvation work, some churches, and even some preachers, just wait around for things "to get back to normal." And by *normal* they frequently mean a state of deadness and formality.

I have been in Nazarene churches where the method of conducting the services was enough to kill the spirituality of the worshipers. The people gathered in, in a dilatory manner, the preacher finally announced that it was time to begin the services. No one seemed to have prayed much or to have planned any thing with reference to the service. The song leader asked if there was not some selection that some one would like to have sung, and a little child or an unspiritual adult asked that number forty-one be sung. Number forty-one proved to be "Why Not Tonight," "Jonah and the Whale" or "We'll Understand It Better By and By." Every thing went along in a slip shod way

and there was the impression on all that we were all going through a rather dreaded ordeal. In a colorless voice, the preacher said, "Let's pray," and the prayer was disconcerted and inapt. The testimony meeting was conducted as though it were a necessary evil and the meeting was dead before the preacher stood up to preach.

#### GETTING ON A SANER BASIS

##### Number One

**E**NTHUSIASM and "Boost" will pull us through difficult places, but they will also pull us into some mires from which it will require wisdom and sacrifice for us to extricate ourselves; they are especially poor dependences for paying debts and satisfying creditors. The subscriptions of even "good people" are for one reason or another not worth full one hundred per cent. Some of us have trained and been trained in such a way that we do not feel much interest in a proposition if there is any reasonable chance for it to succeed. It requires the improbable and the impossible to "Stir our fighting blood."

We are living in a romantic age. The popular stories of love and adventure are usually cast in an illicit mould. "Oil kings," and other remorseless speculators are the most talked of financiers of the times. The result in the first instance is the decay of the home ideals of our land and the excusing of every social fault in the interest of a shallow sentimentalism. In the second instance every form of "get rich quick," from banditry to politics, has lost its detestation in favor of a gilded monetary gentry. But the same spirit, translated into religious terms, ignores the old-time promise not to assume debts without "a reasonable probability of discharging them" and lays a premium on that recklessness which calls caution doubt and exalts presumption to the dignity of faith.

We must not lose our enthusiasm nor obliterate our romanticism. The call is not for lifeless pedantry, but for an exhibition of "Zeal which is according to knowledge." The demand in the Church of the Nazarene just now is not for reformation of purpose, but for a more careful direction of the forces for the accomplishment of our purpose. We have learned some things, now, it is to be hoped that we will profit by them. It is not that we have undertaken too much, but that we have so frequently "Built without a foundation."

I am not like those who cry out for the "good old days." There were some fine things in the old days and the old ways, but there were some things that were fine that were not paid for. Nearly all of our financial problems have come down to us from the old days. In many instances we are reaping the whirl wind from our former sowing of the winds. Any way, we had to "Come on" and so we are here. One may get wet crossing the creek, but being across is some

compensation. Today was ahead of yesterday, and the fact that we did not know what problems it would bring did not at all solve the problems.

Our task is a difficult one. "The times call for men." There can be no doubt but that the average holiness preacher twenty-five years ago underestimated the seriousness of the task of successfully propagating the work of holiness. He frequently spoke lightly of education, made sport of "Methods for reaching the masses," ignored the order required in organized churches and spoke disdainfully of money and of salaried preachers. How great the change! We now recognize the difficulty of our task; we plan and pray and pay for more education, find it easy to fill our paper with all sorts of articles on "how to run the church" (In fact, it is difficult to get the material we really want which carries the message of full salvation), speaking enthusiastically of ourselves as "Loyal Nazarenes" and spend more time on money questions than almost any religious body in the country. Nevertheless, we are "better than we used to be" and are making progress in the direction of a saner basis in our work.

#### VIOLENT VERBOSITY VALUELESS

**T**HE Apostle's advice concerning our attitude toward those who have "a form of godliness, but deny the power thereof" is to "turn away." So far as we are concerned, this is almost all we can profitably do. I know there are some preachers who spend a great deal of time attacking churches and exploiting their inconsistencies, but not very much good is done in that way. Then it is pretty hard to attack organizations and movements without including a great many who are innocent and clean. We object quite strenuously when some one "makes a heap" of all the cults and creeds of the people who are in any way connected with the Holiness Movement and strikes in with broad accusations against them all; therefore, in speaking of "dead, formal churches" it is much kinder to be specific than it is to cast reflection on the whole of Protestantism.

St. Paul asked Titus (Titus 3) to advise his people not to be brawlers, and that same advice might be useful to us. It is not our work to hurt and drive away, but to bring men to Christ. Of course, we are not going to compromise with worldliness and we are not going to allow any doubt to arise as to where we stand on the essential issues of our times. Still our task is to help men, and not simply to get away from them in a thoughtlessly imposed isolation. The demand of our time is men who can "speak the truth in love" and win men for the right way. Saying hard things and adopting an intolerant bearing toward "them who are without" is no great show of moral bravery. Words, violent words do not count much for the advancement of "The Kingdom of Love."

## Questions Answered

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

Q. Do you break God's law when you purchase a railroad ticket on the Sabbath? E. H. G., Texas.

Ans. The Master's "law of the Sabbath" stated in brief is that "Works of necessity and works of mercy, as well as the worship of God, are proper to be done on the Sabbath day." The first of these conclusions is brought out by the Master's defense of the disciples for plucking the corn on the Sabbath and His reference to the "Ox in the ditch"; the second is exemplified by His healing miracles done on the Sabbath. The danger is that we may make a thing necessary, or be too broad in our application of the principle of mercy. If one is really true and conscientious the principle should hold good for all the necessities of practical life. Speaking for myself, I would not scruple to purchase a ticket and ride on the train, or use any other commercial mode of travel on the Sabbath when sickness or death made it necessary. There might be other causes that would justify one in Sunday travel; but I think we might well adopt the plan of having just as little of it as possible and always be sure that it is an actual and not an imaginary necessity that we are endeavoring to satisfy.

Q. Please explain Matt. 11:11. W. A. J., Texas.

Ans. It is a dispensational, rather than a personal greatness that is set forth. John was greater than any of the former prophets because of the higher character of his revelation and message. He was the subject of some of their prophecies and he lived to introduce the Messiah. But dispensationally John did not live to see the Messianic Kingdom, so that the least one who can proclaim the message of the Christ crucified and risen again is greater than John.

Q. Will you please give me the name of a book on true incidents of answered prayer? S. B. G., Calif.

Ans. "Touching Incidents and Remarkable Answers to Prayer" by Rev. S. B. Shaw is a good book which answers this description. It may be ordered from our Publishing House and the price is seventy-five cents.

Q. Does the soul go directly to heaven when the body dies or does it wait until the Judgment Day? C. A. F., Ill.

Ans. The soul goes directly to heaven at death (2 Cor. 5:8; Phil. 1:23).

Q. What was the thorn in Paul's flesh which he wanted removed? C. A. F., Ill.

Ans. This question was discussed in this column in the issue of January 25. Please refer to that number of the HERALD OF HOLINESS.

The poison of sin is in our spiritual system and unless the divine remedy is taken, death is the sinner's certain doom.

## A Fundamental Mistake of the Fundamentalists

By DR. B. F. HAYNES, *Contributing Editor*

AS is perhaps perfectly well known, my sympathies are, and have always been with the fundamentalists in their fight against New Theology, Rationalism and Higher Criticism. We regret that there should appear even the slightest blemish to mar their brilliant and brave fight for the faith once delivered to the saints.

The blemish which we shall mention, if it be intentional and not an oversight, or an error of printers, is not slight in any sense, or degree, but is of the most fundamental nature.

In the published lists of the fundamentals for which these brave defenders of the truth, contend, we have noticed the unaccountable omission of the fact and doctrine of sin. We earnestly hope that this omission was not designed, but was a mistake of printers or copyists. We can not see how men who are so earnestly devoted to truth and so orthodox and sound on nearly all the fundamentals of faith, could fail to see the pre-eminent fitness of sin being included in the list of fundamentals.

Sin should head the list, for it is the basic and paramount doctrine of all doctrines. It is that doctrine also against which the enemies of evangelical truth have uniformly aimed the most poisoned and deadly arrows in all their quiver. They deny the fall of man and ridicule depravity. Alongside their deadly work of defying man and humanizing God, they have consistently minified sin to the point of denial and ridicule of its existence. If any doctrine needs re-emphasis and re-proclamation, it is that of sin, both as a nature and as guilt.

To attempt to construct a defense of the fundamentals of the faith, and leave out the doctrine of sin, is like attempting to build a wheel and leaving out the hub. It is really fundamental in, and to all other fundamentals of the faith. The atonement pre-supposes, and is grounded on human depravity, or sin, as a tragic fact, and a vital Scriptural truth. The deity of Christ is likewise inviolably and indissolubly linked with this same fundamental doctrine relating to man. No less a Christ than the God-man—His Incarnation, His shed blood, and His resurrection—could have sufficed as a vicarious sacrifice for the redemption of man. No mere human redeemer, though with the fame of a Napoleon, or a Moses, or a Paul could have availed for the mighty work of reconciliation designed by the Allwise Father. A mere man would have represented only man, but could never have represented God in the transaction. It required the God-man to stand between the offending man and the offended God, and by His act of wondrous expiatory self-sacrifice, draw together the helpless sinning creature and the outraged sinned against Deity,

in the unity of reconciliation and holy love and peace. Nothing conceivable to human, or divine wisdom could possibly have spanned the awful chasm between God and lost humanity, except the shed blood of the Son of God.

It were an easy task to trace the same intimate and philosophic relation between sin and every other fundamental of the faith.

In our warfare against assailants of the faith once delivered to the saints, let us be careful to defend the entire citadel and not merely outlying gardens and fields, however beautiful and useful they may be. Be assured that the enemy aims not merely the capture of the environs, but the utter demolition of the citadel itself.

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### He Feedeth on Ashes

By REV. R. L. HOLLENBACK

*"He feedeth on ashes; a deceived heart hath turned him aside, that he can not deliver his soul, nor say, Is there not a lie in my right hand?" (Isaiah 44:20).*

These words were directed to, and were spoken concerning a nation which had turned from the worship of Jehovah to the worship of idols. God seems to speak in terms of irony concerning the objects of their worship; and mocks their foolishness in worshipping gods made by human hands. Such a worshiper, He says "feedeth on ashes"—reduced, wrecked forms of worship. Ashes have no chemical or food value; and stand only for the ruins of a "burned" past. They are the reductions of things once valuable.

The fires of iniquity do not stop simply with a destruction of the spiritual qualities, but burn and ruin the last vestige of moral virtue; and destroy the mental and physical energies. Many have sacrificed their manhood at the shrine of *lust*. How cruel the fires that consume the offerings at this altar. Throwing themselves into the arms of vice, thousands have been spoiled in mind and body. Life's pathway is paved with the ashes of thousands of passion-goaded victims of their own heart's abnormalities—a great many of whom still feed upon the ashes of their own wasted manhood. The fires of lust burn surely and quickly; and a once noble man may find himself reduced to a heap of matted, decomposed humanity. Others are caught in the whirl of selfishness, and burned at the shrine of *mammon*. The lust for money consumes their sensibilities to the rights, of others, and they find themselves drawn into dishonesty and covetousness. Mammon is one of the most cruel of earth's gods; and woe unto the man who lays himself liable to be burned at his shrine.

To feed ourselves on the faded glories of yesterday, is feeding on ashes. Once our lives were upright and clean; but now full of dregs and dirt. Once we challenged a

world with a character unsullied; but now—a thousand fires have reduced the once blooming prospects of manhood into ashes. All we have now is inflated reflections! Once we lived in the glorious future; now we live in the faded past!

Others feast upon

#### ASHES OF LOST JOYS

Joy is one of the fruits of the Spirit of God, a composing part of the kingdom of heaven. (Rom. 14:17) Jesus was solicitous that the disciples' "joy might be full." Any representation of the Christian life is false which does not offer "joy unspeakable, and full of glory." There are those who would leave us a mere hull of dry formalities; but with the poet, we say, "Give me the old-time religion; give me the joy I can know!" It is the business of the Devil to rob us of the "joy of the Lord"; and get us to fossilize on formalized truth.

The triumphant notes of joy and praise are a great part of our strength against the foe of sin. It is the praises of God that strike the greatest confusion into the ranks of the enemy. It was by the shout of the Israelites (all other things being done as directed) that Jericho's walls fell. It was when Gideon's three hundred shouted that the Midianites were confused. When joy is lost from the ranks of God's saints, our power is greatly diminished. God says, "The joy of the Lord is your strength."

Our hearts have bled in sympathy for the hundreds we have met who once rejoiced in a clear knowledge of God; but now have only the ashes of joys long since burned. Thousands of hearts are now bleeding in grief over departed joys. Still holding fast the profession of faith, they feel that the vitals of their heart-life have been consumed. Fires of neglect, or carelessness, have combined to burn their joy.

The truth is, the Devil does not care so much to destroy our profession or orthodoxy, if only he can take away "that better part." It is the joy, peace, sweetness, and heart love that he seeks to burn. Once he can write "Ichabod" over the door of our hearts, he does not care to destroy the house. It is the glory that really counts. Does the *glory* hold? Not, does your doctrine hold? Not, do you see it as you used to? It is the glory which we must strive to maintain. And we can; for "God is able to make all grace abound toward you that ye always, having all sufficiency, may abound unto every good work." There is as good victory for you now as ever. Claim your rights in Jesus' blood.

As a final word, we would note the

#### ASHES OF LOST OPPORTUNITY

Christians have had opportunities for Christian work; turned them down, never again to meet them. Opportunities declined never return. How many now can look back upon the past with such sighs as, "Oh, if I

(Continued on page five)

## Introducing the Preacher



Rev. J. E. Moore was converted at the age of eighteen, was sanctified wholly soon afterward and called to preach a year later. He has been a student for four years in our school

at Vilonia, one year in Peniel College and some time in the Arkansas State Normal. He taught several terms in the Public schools of Arkansas, was pastor six years in the same state and was superintendent of the Arkansas District for three years. He has done some splendid work as evangelist and is now definitely engaged in that field of service. He is one of our strong young men and should be kept busy in revival and campmeeting work.—Editor.

## Revival Praying

By REV. J. E. MOORE

*I will pray with the spirit and I will pray with the understanding also (1 Cor. 14:15).*

*For we know not what we should pray for as we ought; only the spirit helpeth our infirmities (Rom. 8:26).*

**L**IP-LABORERS and tongue-ramblers can be found in almost any church or community, but to find men and women who pray the prayer of faith is somewhat more difficult. Pentecostal revivals are not brought about by talk and a little organization but by faithful preaching of the Word, by deep humility, and praying with the Spirit and with the understanding also.

Prayer is an ordinance of God, to be used in public and private; which brings those who have the spirit of supplication into close communion and fellowship with God. It is the opening of the heart to God and the means by which it is filled. It getteth great things for them who pray, also them who are prayed for.

In these few minutes let us get to the very heart of prayer. "I will pray with the spirit and I will pray with the understanding also." This statement is pointed, definite, and strong. The average petition offered in public, in private or in homes is mere lip-labor according to the interpretation of this statement. In the church at Corinth there was quite a little confusion, uncertainty of speaking in languages, and some misunderstanding as to the vital virtues of religion. Therefore Paul's advice, if taken, will settle, strengthen, give definiteness, and knowledge

## THE NAZARENE PULPIT

in the duties and obligations of the Christian faith.

1. I desire to show what prayer is; and 2. What it is to pray in the Spirit and with the understanding.

"Prayer is a sincere, sensible, affectionate, pouring out of the heart or soul to God, through Christ in the strength and assistance of the Holy Ghost, for such things as God has promised, or according to His word, for the good of the church, with submission, in faith to the will of God.

It is a sincere pouring out of the soul to God. Sincerity is a grace that runs through all the graces, virtues, and actions of a Christian and has sway in them. David said "I cried unto the Lord with my mouth and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer."

Sincerity is that which Christ saw in Nathaniel when he was under the fig tree, "Behold an Israelite indeed, in whom there is no guile." Probably this good man was pouring out of his soul to God in prayer.

It is a sensible pouring out of the soul to God. Sometimes a sense of sin, sometimes of mercy received, and sometimes a sense of the willingness of God to give mercy. David cries, weeps, and faints at heart. Hezekiah mourns like a dove. Peter weeps bitterly; all because of the justice of God and the guilt of sin. "The sorrows of death compassed me about the pains of death gat hold upon me, and I found trouble and sorrow. Then I cried unto the Lord."

There is also the sense of mercy received. Encouraging, comforting, strengthening, enlightening mercy. "Bless the Lord O my soul and all that is within me bless His holy name."

There is also a sense of grace or mercy to be received. The Syrophenician woman "worshiped him saying, Lord help me." "I will lift up mine eyes unto the hills, from whence cometh my help." Jacob, David, and Daniel and others cried; fervently, mightily and continually, their conditions before the Lord, as being sensible, of their wants, their misery, and the willingness of God to show mercy.

Notice that it is an affectionate pouring out of the soul to God. There is heat, strength, life, vigor, and affection in the right kind of prayer. "As the hart panteth after the water-brooks so longeth my soul after thee, O God." "My soul longeth, yea, fainteth, for the courts of the Lord; my heart and my flesh crieth out after the living God." Listen to Daniel—"O Lord, hear; O Lord,

forgive, O Lord, hearken and do; defer not for thy name's sake O my God." The most of men are too wide in their praying. We must be definite, pointed, affectionate, in the spirit and with the understanding also.

The next point is through Christ or in His name. "If you ask anything in my name I will do it. Whatsoever you ask the Father in my name I will do it." How much should we eliminate from some of the petitions that we seek to pass as prayers at the throne of God? We have all cashed checks bearing the proper signatures and have rejoiced over the results. How much more should we rejoice over the fact that Christ has opened the door of heaven to be drawn upon in His name.

It is in Christ's name in the strength and assistance of the Holy Ghost for such things as are promised in God's word. The understanding that we need will be found in the Word of God. David said "Quicken me according to thy word." It is no praying with the understanding unless we are praying within His word. For His words are light and understanding. The Scriptures are not only given for instructions in righteousness but that we may pray with the understanding also. The sincere, sensible, affectionate, pouring out of the soul, in the Spirit and with the understanding availeth much. "Ask and it shall be given you."

2. I will pray with the Spirit:

No man nor church can come to God but by the assistance of the Holy Ghost. "For through Christ we all have access by one spirit unto the father." "We know not what we should pray for as we ought; only the spirit itself maketh intercessions for us with groanings that can not be uttered." "And he that searcheth the heart knoweth the meaning of the spirit, because he maketh intercession for the saints according to the will of God." Some prayers are made, months before the day to be offered, for Christmas, Easter, and Thanksgiving, etc. Many of them are put in nice little books and then memorized and said at the appointed times. Others are offered to the congregation at the regular services, and many more are nice, good, eloquent speeches which are made while we are on our knees or in the attitude of prayer. But how many of us often swing clear out in the spirit and rend the heavens and pray as Elijah on Mt. Carmel. Listen to him—"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear, me, O Lord, hear me, that this people may know that thou art the Lord God and thou hast turned their heart back again." Immediately a stream of solid fire, descended in a torrent flash and consumed the sacrifice, the wood, the stones of the altar, the very dust of the ground, and licked up the water in the trench. The people cried "The Lord, he is God, the Lord he is God." All because

a man was praying in the Spirit and with the understanding. The disciples were with one accord in one place (praying) when suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. They were all filled with the Holy Ghost. After this they were led, comforted, forbidden to go to certain places, powerfully used and constantly walked in the way of the Lord. Some may say that these were just special times in the lives of some men and are not constant for us. The promise of the Father is that he (the Holy Ghost) may abide with you forever.

If there ever was a time that we may have and need Him it is when we come to God with our burdens, sins, wants, needs, also our joys, blessings and adorations with affectionate pouring out of our soul to God in the Spirit and with the understanding. Oh! Lord forgive us, for tongue-rambling and lip-laboring and pronouncing of words, pursuing forms, which is far from God, but teach us to pray with the Spirit and with the understanding also.

"Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care,  
And bids me at my Father's throne,  
Make all my wants and wishes known,  
In seasons of distress and grief  
My soul has often found relief,  
And oft escaped the tempter's snare,  
By thy return sweet hour of prayer."

"Sweet hour of prayer, sweet hour of prayer  
Thy wings shall my petition bear,  
To him, whose truth and faithfulness,  
Engage the waiting soul to bless,  
And since he bids me seek his face,  
Believe His word and trust his grace,  
I'll cast on him my every care,  
And wait for thee, sweet hour of prayer."

#### HE FEEDETH ON ASHES

(Continued from page three)

had heeded the call of God to His service." "Oh, had I listened to the restraining voice of God in this step!" Others bewail their failure to improve opportunities of child-training. Some can see opportunities for personal ministry to some unsaved one who is perhaps now in hell through their neglect. The pathway of life, with many, is literally paved with burned opportunities; which were not recognized, or were wilfully declined!

Perhaps no sadder thought can be entertained than that we have lost the last opportunity to be saved. Many are now tottering on the brink of the grave—yea, of hell!—still feeding on the ashes of what they might have been. Their hearts are calloused to the swiftly approaching danger. The ringing fog-bells of hell's "mist of darkness" do not disturb them. Heedlessly they plunge on to despair, death and damnation! Vainly they cling to hopes that are forever lost!

They roll as a sweet morsel under their tongues, the ashes of opportunities forever gone!

And ashes shall be their food forever! Hell has nothing better. Vain reflections! Brown-beaten hopes! These shall compose the Best of hell's satisfaction.

#### BEAUTY FOR ASHES

We would not close this message without extending to you a ray of good cheer. Hear the words of the Lord: "I will give you beauty for ashes." Do you feed on ashes? Is your heart loathing them? Hear this gracious promise. For the ashes of misspent years—"beauty!" For the ashes of wasted experience; for the ashes of lost joys; for the ashes of hopeful prospects—"beauty!" He will "beautify the meek with salvation." Come to Him with your spoiled, wasted life of disappointment, distress, and blighted hopes; and He will prove Himself able to "restore unto you the joys of salvation."

CLARENCE, MO.

#### Divine Healing

By REV. B. F. NEELY

#### THE SCRIPTURAL AND RATIONAL VIEW

IT is noteworthy that upon His being manifested to Israel, among the first items of record in the public ministry of our Lord are numerous cases of the healing of the sick. (Matt. 4:20). It appears that there could be no more fitting manner in which He could introduce Himself to those whose interest constituted the object of His earthly mission than to thus manifest His solicitude for their welfare.

He continued this glorious work of healing the sick during the entire period of His earthly ministry, to the extent that much of the contents of the Four Gospels amount to a historic record of the cures which He wrought. Then when commissioning the Twelve, after clothing them with the necessary power, He commanded them to "Heal the sick, cleanse the lepers, raise the dead. Freely ye have received freely give" (Matt. 10:7, 8). When He sent out the other Seventy, He gave them like directions, "Heal the sick" (Luke 10:9). Finally, when giving the great commission, He told His disciples that there would be those who were made disciples under the proclamation of divine truth that would "lay hands on the sick" and the sick would recover (Mark 16:18).

But a proper discussion of the subject leads to the important question: Is divine healing provided for, or included, in the atonement?

1. The scriptures teach that divine healing is provided for in the atonement.

(A) Because in the ceremonial law, which was a shadow of good things to come, and which was effective only as it represented the benefits resulting from the sacrificial work of Christ, provisions were made for the healing of the sick (Lev. 14:25, 26).

(B) It is only through Christ that man has access to the abounding resources of divine blessing. "No man cometh unto the father but by me" (John 14:16). "If ye ask anything in my name I will do it" (John 14:14). "For without me ye can do nothing"

(John 15:5). Our relationship to the Son of God is not based upon an approach made by us to Him. But on the contrary, it is based upon an approach made by Him to us in becoming the Son of Man. Neither do we approach the throne of mercy by the example of Christ, perfect as it was; nor by the exceeding attractiveness of His personality; nor yet by the study and acceptance of a transcendent philosophy alleged to have been evolved by Him, which has for its objective the alleviation of human woes by the exercise of pedagogical functions. But our only approach to God is by the shed blood of His resurrected Son, whom He gave as a ransom for us when He was acting in the capacity of our substitute to pay the penalty of death for the violation of a just law. And this constitutes the atonement. "You who were sometimes far off were made nigh by the blood of Christ" (Eph. 2:13). Thus by faith in Him, as our mediator, we may call on Him for what ever help He has promised, with the assurance that He will answer our petitions. "Pray one for another that ye may be healed." "The prayer of faith shall save the sick, and the Lord will raise him up" (James 5:15, 16). Again, "He is the author and finisher of our faith." We can exercise faith for any gift of mercy, only as we can believe that the merits of His blood avail for us, and give us access to God. Therefore whatsoever we receive from God, is received through Christ, and whatsoever we receive through Christ is received through His atonement. Hence if we receive divine healing from God through Christ it is because divine healing is included in the atonement.

2. The relation of divine healing to the atonement.

The different blessings derivable from the atonement vary in their relations to it in the ratio of their relative importance. And from the nature of things the importance of the blessings thus derivable are determined by the results of either receiving or failing to receive them. Therefore divine healing does not bear the same relation to the atonement that some of the more important needs of humanity do.

(A) It is easy to be seen that the importance of salvation far exceeds that of divine healing, because if a cure of sin is not obtained in this life, sin extends, not only its effect but also its very being, beyond the resurrection. But such is not the case with disease. Speaking of the condition of the body after the resurrection, Paul said: "it is sown in corruption; it is raised in incorruption; it is sown a natural body, it is raised a spiritual body" (1 Cor. 15:42-44). But speaking of the extension of sin, with its effects, beyond the resurrection, the Master said: "They that have done evil will come forth to the resurrection of damnation" (Jno. 5:29). If healing were as important in its relation to the atonement as forgiveness and cleansing are; it would be as obligatory as they are; and sickness would be sinful under any and all conditions. Because salvation from all sin, for all men, here and now, has been provided for; and for this reason sin has been made more heinous, and its condemnation greatly augmented by this dependable cure for sin. Therefore if healing and salvation were identical in their relation to the atonement all who die from sickness would be forever lost. Since sickness would con-

tinue as long as life, and repentance after death would be impossible.

(B) Healing the body of disease, does not bear the same relation to the atonement as does the raising of the body from the dead. If it did, divine healing would be unconditional, since the resurrection is unconditional. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). In that case divine healing would be universal. For whatsoever results from the atonement unconditionally, in the same ratio results universally. Therefore the world would know nothing of disease now, only from a historical standpoint; and death could result only from old age, accident, providence or execution.

(C) Divine healing bears about the same relation to the atonement that the divers gifts of the Spirit do; and they are all imparted (not according to invariable rules like justification, but) "as He wills to profit withal." We could only expect God in His wisdom to give His children those things which, from their nature and circumstances, will prove a blessing to the recipients; and thus not reflect unfavorably upon His own character. Therefore, we read: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the gift of healing by the same Spirit—but all these worketh that one and the self same Spirit dividing to every man severally as He will" (1 Cor. 12:7-11). While it is always God's will to forgive sin, when conditions are met (Isa. 55:7), because it always honors Him and always blesses the one forgiven, and never hinders or infringes upon the rights of others, such can not be said about healing or any other special gift of the Spirit. For it is not always that a proper spirit of humility in the afflicted person, or in that of the one praying for the sick would be maintained if a miracle of healing were wrought. Human weakness at this point often interferes with, and hinders the work of healing. Too often it is the case that if one's prayers should prevail for the sick it would be taken as complete vindication of all his doctrinal positions and peculiar notions and practices. While healing might be a physical blessing, it would become a spiritual snare. If one should be in need of more patience, and pray for an increase of that grace; and in answer to his prayer for patience, the Lord should be giving him the privilege of suffering in his body (Rom. 5:3, James 1:5), to answer the individual's prayer for divine healing would hinder the answer to the prayer for the grace wherein we possess our souls (Luke 21:19). Therefore, God's infinite love for His children often gives the negative answer to their prayers for the healing of their bodies; for the same reason that an earthly parent would refuse to give a convalescent child quantities of food suited only to a child in robust health. Only divine wisdom can decide what is best under all conditions. Therefore, we must always pray and expect our prayers to be answered in harmony with His will.

### 3. The objective in divine healing.

When properly analyzed, some representations of the objective in divine healing seem to reflect rather unfavorably on the character of our blessed Lord. Much has been said about God's glory being the sole objective

in the work of divine healing. Sick people are often told that they are to desire to be healed only that God may be glorified. Otherwise they can not hope to receive the healing touch; as if the exploitation of His mighty power constituted the moving force that induced Him to lay His healing hand on an afflicted one. It would be inconsistent to condemn that same spirit in His followers and at the same time command them to follow Him. There are cases where God's glory is more nearly objective than others, like the case in John 9:2, 3, or like the case of Pharaoh. "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth" (Rom. 9:17). But the manifestation of His power even in these cases was incidental to His purpose. The blessing of humanity was His real purpose in both cases. It is true that nothing can be tolerated that does not honor Him, but that is true because absolute goodness and holiness are fundamental in His nature. Every impulse of His nature, every act of mercy, every thought of His supreme mind, and every decision of His imperial will is in perfect harmony with every great principle of righteousness. For He is the source of all purity and goodness. Therefore whatsoever violates a principle of right is a sin against His own character and person; and whatsoever promotes that which is right glorifies Him; and in this respect He is jealous of His glory. But so far as His glorious works in relieving the sufferings of humanity are concerned, the glory they reflect on Him is more often incidental than it is objective. When Jesus fed the hungry multitude the objective was to relieve their need. They were exhausted because of continued fasting. Being so interested in His mighty preaching and wonderful works, they had neglected their food. To send them away fasting was to endanger their health. He did not possess a sufficiency of food to supply their needs, but He did possess power to control those elements that nature combines into food; so He multiplied the quantity of food then in their possession and thus made it possible to feed the hungry multitude. But that which moved Him to perform the miracle was not, primarily, to get glory to His name through an exhibition of His mighty power, but it was a divine compassion that moved Him (Matt. 15:32). "I have compassion on the multitude, because they continue with me now three days and have nothing to eat." The word compassion is from the Latin *Compassio*, *Com—with*, *passio—to suffer*, and literally means to suffer with or to have a fellow feeling, or pity. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and healed their sick" (Matt. 14:14). "And Jesus went about the cities and villages—healing every sickness and every disease among the people. But when He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd" (Matt. 9:35, 36). Compassion was the moving quality in His motives. And this is in perfect accord with His stated attitude, which he maintains permanently toward those whom He represents at the altar of the heavenly temple. "We have not an high priest that can not be touched with the feeling of our infirmities" (Heb. 4:15).

Therefore two things constitute the basis of our plea when praying for divine healing:

1st, We are to plead a recognized need, a precarious condition, which appeals to the sympathy and compassion of Him whose we are and 2d, We are to plead the merits of Jesus' blood as that which procures the God-given right to trust for and lay claim to such blessings. At the same time we must depend upon the goodness and wisdom of God to bestow, or withhold, in mercy the blessings in harmony with the best interest of all concerned: Thus resignedly pleading our need, and the promise of God based upon the atonement of Christ, faith triumphs, the high priest is touched, and the sick are healed. God is incidentally glorified on His part, and directly glorified through the praises of His beneficiaries.

### WESTERN COLORADO-UTAH DISTRICT ASSEMBLY

The third annual Assembly of the Western Colorado-Utah District convened at Montrose, June 28 to July 2, General Superintendent, Dr. H. F. Reynolds presiding. The meeting opened Wednesday night with a wonderful message by Dr. Reynolds.

Thursday morning session opened for real business for our King. The delegates, pastors and their wives and many visitors were present. Unity prevailed during all the business, which is a good evidence of the blessings of God upon our small district.

Rev. C. P. Ellis was re-elected as District Superintendent for the ensuing year. Brother and Sister Ellis were the first ministers of the Church of the Nazarene to open up work in this part of the country, and they have labored among us the greater part of five years and have been a blessing to us. Much good has been accomplished by them and many souls have been made to rejoice because of their labors of love. May God richly bless them.

In view of the fact that we are a small district of only five churches, much interest was manifested in Home Missions. A band of faithful workers were elected to put on a Home Mission campaign that we may enlarge our borders and establish new churches.

Reports were given by pastors of the different churches and all showed that good work was being done. Brother Dorris from the church at Hotchkiss showed in his report that in the beginning of the battle he would preach to perhaps only one or two persons, but God has blessed this work, and now they have a fine band of loyal Nazarenes and also a good tabernacle which is free from debt. Brother Dorris will supply Hotchkiss for the coming year; Brother W. S. Purinton will continue his good work in the church at Grand Junction; Brother W. T. Mason will again labor with the Delta church; Brother Geo. B. Munns will go to Paonia; Brother J. F. Ransom will supply the Montrose church for the third year. The Palisade church was not supplied at this time.

The deaconess anniversary will not soon be forgotten. Five deaconesses gave a satisfactory report of their work. This work has indeed been a help to the pastors of the different churches.

Brother and Sister J. R. Hunter and two workers were with us from the Nazarene Mission, of Salt Lake City. The Church of the Nazarene has never been organized at Salt Lake, however, Brother Hunter has had charge of the Nazarene Mission work there for the past two years and has been doing some excellent work in that Mormon city.

Among our visitors were Sister Sallee and Sister Smith of Pilot Point, Texas. The rescue work of Rest Cottage was presented to us in a beautiful way and we were burdened for that part of God's work. Sister Sallee and Sister Smith especially blessed our hearts by their sweet singing. Hallelujahs and praises to our God filled the air as Sister Sallee sang, "It Won't Be Long, It May Be Soon."

Dr. Reynolds' Missionary talk was enjoyed by many who heard him, and shouts of victory were heard on every hand, as he told of the empty tomb, the place of ascension, the upper room and many places of interest. Dr. Reynolds also gave us one of his encouraging messages Sunday morning.

Dr. A. O. Henricks of the Pasadena University was with us during our Assembly and brought the evangelistic messages each night, with the exception of Wednesday night. Too much can not be said of the Spirit-filled messages he brought under the anointing of the Holy Ghost to encourage us, and convict sinners, reclaim backsliders, and sanctify believers. Dr. Henricks is truly a man of God, and carries a burden for the lost, and by his tenderness easily reaches the hearts of men and women also children. May God's blessings rest upon him. Many souls were saved, reclaimed, and sanctified.

Mrs. DON COLE, Assembly Reporter.

A TRUE STORY

THE Bible says that whosoever digs a pit for someone else to fall into will end by falling into it himself. And I think these words are just as true of the Devil as they are of men. Because Satan sometimes overreaches himself, and undoes the very thing he has started out to do.

Let me tell you a true story which illustrates the truth of these words. It is about a young man and his wife who went to China as missionaries. They were given work in a province where no Christian had ever labored, and the prejudice was very strong against all foreigners.

Indeed the feeling was so bitter, that the missionaries could not rent a room of any kind in the city where they wanted to begin their work. So they had to buy a houseboat and live in it and preach from its deck. Sometimes a lot of people would gather on the shore to listen, but they came no nearer. Months passed by before they were able to secure a small house, and they could only do it then by paying a very large rent for it.

But still the people would not come inside to hear the Word of God. Even when the missionaries announced that they would open a school, with free classes, parents would not let their children go.

You see the Devil had been very busy around there, stirring up things mightily, and very bad stories were being circulated about the young people. The one which damaged them most in the eyes of the Chinese was about the way Christians bury their dead. Of course the Devil originated this story, for he is the father of all lies. But he has to find some human being into whose heart he can put the falsehood, and whose lips he can use to spread it. He succeeded in this case as he usually does, and pretty soon the story was passing from mouth to mouth.

"Oh, such wicked people," a Chinese woman would say to her neighbor. "I am told that in their country they will not bury bodies of their own parents, but just cast them out in the fields anywhere!" Now you know that the Chinese people worship their ancestors, so that this was a most heinous crime in their eyes. The second woman, then would exclaim:

"What monsters! It is well that they are called foreign devils. And we must not let our children go near them, even to learn English, lest they be taught this same frightful custom."

The missionaries knew nothing about this story, so that they could not deny it. The people would not have believed them anyhow. But God knew all about it, and just what to do to defeat the work which the Devil was doing against His messengers.

GOD'S INSTRUMENT

What sort of an instrument do you suppose He used to uncover the lies which the Devil had spread, and to open the hearts of the people to the gospel? Not one that we would ever have thought of. No wonder He tells us that His ways are not like our ways, or His thoughts as our thoughts. Why, the Lord just used a little cast off baby girl to carry out all these plans! Wasn't that wonderful? This is how it came about:

One day when the young man was on the river, he noticed a box floating slowly down stream, and rowed out to see if there was anything in it. What do you think he found? A little girl baby whose parents had cast her away to die, either by exposure, or drowning, if the box should turn over. The young couple took the poor little waif into their home. There was nothing else to do. Her own parents had not wanted her: certainly no other Chinese parents would take her in. And you must remember that there are no orphanages, or foundlings' home outside of Christian lands. So they cared for the baby tenderly, and the little thing thrived under the love and devotion which they gave her. And the young people who had come so far because of their love for the souls of the people, and who were almost disheartened by the way the peo-

THE HOME  
Conducted by MRS. J. T. BENSON

ple held them off, found great joy and encouragement in the tiny Chinese baby which had been thrown into their arms.

"Perhaps she is the first of many whom we shall win in the years to come," they said.

Of course it was not long before the people found out about the child, and how the missionaries came to have her. But they could not understand why these foreigners were willing to be burdened with so worthless a thing as a girl baby, and they watched suspiciously to see what the next move would be. There wasn't any, however, except that the baby grew into a bright, winsome little creature, all smiles and dimples and cunning baby ways, and that the love of her foster-parents for her seemed to increase day by day. She lived to be nearly two years old, the joy of the home into which she had come in such a strange way, and then she sickened, and after a few days' illness, slipped away to another home on high, a place of many mansions where the little one always behold the Father's face.

The missionaries' grief was deep and genuine. Even their worst enemies could see that, though they thought it very queer. And their surprise knew no bounds when the young man made his way up into the town and asked where he could buy a coffin to bury the child in.

"A coffin! A baby's coffin!" exclaimed the merchant. "Whoever heard of such a thing? Why, we do not have coffins for children."

"How then do you bury your children?" asked the missionary.

"Oh, some people dig a shallow grave, and some just cast their bodies out in the field somewhere. Certainly they do that when it is only a girl baby," was the answer.

"I would not be willing to do that: it is not our custom," said the missionary. "I think I will buy a grown person's coffin and cut it down to the right size."

"But consider the expense: and all for a girl baby!" gasped the astonished merchant.

Then the missionary explained to him that Christian people looked upon the body as something which their God had made, and in which His Spirit dwells as in a temple. And that though it should die and be laid in the grave, God has promised to raise it again in a glorified form. "Believing this, we treat the body with respect," he said, "so that in my country every person, however poor or weak, or young or old is given decent burial in a coffin."

The merchant shook his head in bewilderment: this was beyond him. Besides had not he been told that these foreign devils would not bury their own parents? And here one of them was insisting on burying the body of an out-cast baby, and at his own expense too!

A CHRISTIAN FUNERAL

The coffin was bought and carried home, and quite a crowd gathered to watch the missionary saw and hammer and nail until a very creditable little casket was made. And they decided to come back to the funeral service which the young man said would take place in the afternoon.

None of them had set foot in the missionaries' house before, but their curiosity got the better of them, so that as many as could, crowded in when the hour arrived. They were greatly astonished by what they saw. The casket had been lined with soft white cloth, and the tiny baby within it was clean and sweet in her little white dress. One small hand lay upon her breast, and the other held a bunch of delicate pink blossoms. There were other flowers upon the table which held the casket, so that the little one looked as if she slept peacefully within a sort of floral

bower. It was really very pretty, the people thought. Certainly they had never seen anything like it before.

The two missionaries sang a Christian hymn, and prayed. Then, the young man spoke to them about Jesus, the Great Shepherd, and of His love for even the smallest lamb, like the little one before them, whose soul He had taken to be with Him in His home above. Then they sang and prayed again, and bore the little casket to the grave, they had prepared for it, scattering flowers upon the small mound before they came away.

The incident was the talk of the town for many days.

"I do not believe that story about Christians not burying their parents," said the merchant. "See how they put away the body of that child, a child who was nothing to them. No, they are much more careful about the dead than we are. I shall go and hear them preach. I want to hear what they have to say."

Others went also, for many hearts had been touched by this tender unselfish love which the Christians had showed for the little homeless waif. By and by some people were converted, and children were entered in the school to be taught about Jesus, and a good work was established in that city. And the Lord used the Christian way of burying the dead, the very thing which the Devil had lied about, to open the hearts of the people, and to bring all this about. He is a wonderful God, isn't He?

"GREATER LOVE HATH NO MAN THAN THIS"

"Norman Macleod in his Highland Parish tells a wonderful story of love's redemptive sacrifice. Years ago a Highland widow; unable to pay her rent, was threatened with eviction. She set out, with her only child, to walk ten miles over the mountains to the home of a relative. When she started the weather was warm and bright, for the month was May, but before she reached the home of her friend a terrible snowstorm fell upon the hills. She did not reach her destination, and next day a dozen strong men started to search for her. At the summit of the pass where the storm had been the fiercest they found her in the snow, stripped almost to nakedness, dead. In a sheltering nook they found the child, safe and well, wrapped in the garments the mother had taken from her own body.

"Years afterward the son of the minister who had conducted the mother's funeral went to Glasgow to preach a preparatory sermon. The night was stormy and the audience small. The snow and the storm recalled to his mind the story he had often heard his father tell, and, abandoning his prepared sermon, he told the story of a mother's love.

"Some days after he was hastily summoned to the bed of a dying man. The man was a stranger to him, but seizing the minister's hand he said, 'You do not know me, but I know you, and knew your father before you. Although I have lived in Glasgow many years, I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing and slipped into a back seat. There I heard the story of the widow and her son.' the man's voice choked and he cried, 'I am that son! Never did I forget my mother's love, but I never saw the love of Christ in giving himself for me until you showed it to me in the light of her great sacrifice. But I see it now, and my heart is filled with love and gratitude to Him who died for me.'

Paul said: For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Dont go around mourning because you haven't some one else's gift. Take the armor God has given you, and if He has given you a sling and a little stone, go out and do your work.—D. L. Moody.

## OLD TIME POWER IN OUR EL PASO MEXICAN CHURCH

REV. E. Y. DAVIS

Our meetings continue, and we have seen some blessed results. The crowds in the street are large and very respectful, except for an occasional interruption from the Romanists, who are wrought up to a high pitch; but so far we have had excellent police protection. Tuesday night a partly drunk Catholic began to disturb. Not seeing a policeman, I stepped to the telephone and asked for one. In less than five minutes an automobile drove up with the captain of police and two others. We had excellent attention from then on. Another night the chief of police came down and stayed throughout the meeting. But the best is, the Lord is with us. Praise His name!

Last Sunday morning I preached on the "Gift of the Holy Ghost." He was present to own and bless. In the evening Sister Hernandez gave a talk on her trip to Chihuahua, Mexico. We were greatly blessed in the altar service which followed, and were about to pronounce the benediction when a woman who had been at the altar fell under the power of the Spirit. It was like an electric shock. She remained for about half an hour in this condition, while we prayed and praised the Lord for His marvelous goodness and power. She came through with the glory shining on her face. Hallelujah! Yes, the Mexicans get it just as we do. In other parts of the city the Americans are saying the days of miracles are over, and that you must educate them into it; but, glory to God, we are having the actual proof of God's power, the same yesterday, today and forever.

## PLEASE PRAY FOR THESE GIRLS

MISS EUGENIA PHILIPS

Our yearly campmeeting and Bible classes were blessed of God more this year than ever before, and a goodly number of people prayed through to a definite experience of salvation or sanctification. Nearly all the girls of the Bible class are saved now and some are most beautifully sanctified.

At 4 o'clock every afternoon we go to the tower for a half hour or more to pray, and it certainly is precious the way the Lord is blessing. We are so grateful for your prayers, and ask you to continue, for there are others in the school yet who have not accepted Christ as their Savior. That you might definitely pray for our Bible class girls I will give you their names, and you can pray for special ones if you like:

Stella Norton—an American girl, found under sad circumstances, but saved after coming to the school.

Chavela Noriega—an orphan girl placed under our care, intelligent and capable, feels called to work among the Indians of Guatemala.

Teresa Gonzales—a beautiful character, beautifully sanctified during the meetings, has consecrated her life as a worker among the Indians.

Hercilia Lopez—another orphan girl whom the mother, before her death, begged me to educate in our schools. Saved, but needs much prayer that she be established; feels called to Indian work.

Adelina de la Cruz—daughter of native worker, well saved and preparing for the work of the Lord.

Leonor Ventura—a pupil teacher of sewing, not sanctified, but has the burden of the Indian work on her heart, speaks the Quiche language fluently.

Cornelia Tista—our Indian girl from Salama.

Mercedes Diaz—German-Indian child, capable, intelligent, saved but not sanctified.

Hermia Chacon—child of native worker, has offered her life to the Lord as a worker.

Berta Chacon—cousin of Hermia, saved, and also wishes to give her life to the work.

Esperanza Sierra—a girl who needs much prayer, not very carefully raised.

Zoila Lizama—about the same kind of girl as Esperanza.

Pancha Lopez—a daughter of a native worker; has worked in the school several years, but now is studying; is not sanctified.

Margaret Perez—a new girl who entered a week ago, unsaved.

Amalia Tercero—a teacher, needs much prayer.  
Dona Pancha Reyes—assistant in the school.

With our other duties and classes we felt that we must study the Quiche, or language of the Coban Indians, as this is the largest Indian section and has practically been untouched by the gospel. So as seven or eight of the girls speak Quiche, and all wanted to learn it, we secured a teacher and sixteen are studying, Miss Lane and I included. Please pray for this class, for without the language the evangelization of the Indians here is an impossibility.

# MISSIONARY DEPARTMENT

## PRAYER ANSWERED FOR FOREIGN MISSIONS

REV. C. B. LANGDON, Princeton, Idaho

Several years ago, while laboring in California, I had a call to El Paso, Texas, to hold revival services. Only two Nazarenes lived there, a business man and his wife. We were entertained in their home.

While the revival meeting was in progress another business man bought a typewriter of Mrs. H—, my Nazarene host, promising to call in a few days and settle. Time went on but no settlement or even call. Mr. H— wrote asking him to please remit, but no attention was paid to the request. Then Brother H— went and consulted a lawyer, and the lawyer said, "Mr. H— that man is a dead beat. You can prosecute him but it will cost you more than the typewriter is worth."

When Brother H— related this to me I said, "Brother H—, how much of it will you give to foreign missions if the Lord collects that bill for you?" He answered, "I'll give every cent of it." I said, "Sister H— do you agree?" She said "Yes." "Then let's get down and pray." We prayed, each one praying, "Lord, here is \$70 for foreign missions," and, praise the Lord, in a few days the man came in and paid for the typewriter in full. When I returned home I inquired if Brother H— had sent in any missionary money, and, sure enough, he had sent in \$70. Amen! If any reader of this little article has any money standing out that seems almost impossible to collect, perhaps if you would give a good commission to God's cause money would come in that otherwise might be lost, but given to missions it would bring eternal profit. God answers prayer.

## ARMENIANS STARVING TO DEATH

A letter from our dear Sister Rebecca Krikorian of Pasadena, Calif., states that in a recent report which she read it was reported that 25,000 Armenian orphan children in different parts of the country had been turned out into the street without food or shelter. It is, of course, impossible to give up-to-date information on the terrible situation existing in the Near East, but reports clearly indicate that they are desperately in need of help.

In a letter received from Brother Samuel Krikorian he states they are planning to take at least twenty-five orphans and possibly more, and shelter them in our mission home in Jerusalem. It will cost an average of \$100 a year to take care of these precious little ones. We have some funds in the treasury designated for this purpose, but we will need additional help. There are no doubt many churches and Sunday schools who are already contributing to this great need through other channels than our regular church channels. Since we are now ready to take direct responsibility for Armenian orphans we would be so glad to hear from any of our churches, Sunday schools or members who would like to help in this great work. If you can not take the entire support of an orphan send a contribution for this purpose. All money received and designated for Armenian orphan support will be used exclusively for that purpose, no deduction whatever for expenses.

Shall be so glad to hear from you and above everything else may we urge that you pray much for Brother Samuel Krikorian as he undertakes this great work. He is now in Jerusalem. God is blessing him and his reports are very, very encouraging. Pray for him. Address all communications to Rev. E. G. Anderson, Secretary-Treasurer, 2905 Troost Ave., Kansas City, Mo.

## THE GOOD THINGS OF THE LORD

MRS. FRANK FERGUSON

Temptations, trials sufferings, weaknesses, are not considered, from the human standpoint, very good things. But we know our God makes no mistakes, and He says, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

"Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2, 3).

"The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7).

"For unto you it is given [God's gift] in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

"And when they had called the apostles, and beaten them . . . they departed . . . rejoicing that they were counted worthy to suffer for his name" (Acts 5:40, 41).

"If we suffer, we shall also reign with him" (2 Tim. 2:12).

"My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:9, 10).

Many times it does not look good, and it does not feel good to the flesh, but in the end it is glorious. Hallelujah! I am glad I am in the Lord's school, and I want Him to be glorified by my life here on the earth, that I can say with Paul, "For to me to live is Christ, and to die is gain" (Phil. 1:21).

## QUARTERLY MEETING AT PENIEL

MISS MINNIE C. MARTIN

The second quarterly meeting, for this year, of the South African District met at Peniel Mission Station, April 10th. All missionaries being present excepting Sisters Penn, Shirley and Robinson. Beginning with the opening service the blessing of God was poured out in an unusual measure. Shouts of real glory ascended again and again as all praised the Lord in song and in prayer and listened to His messages. A real spirit of harmony prevailed in the business sessions, as the needs and plans for the work were discussed, and all seemed to get an enlarged vision of God's will, a greater faith in an Almighty God, until the place was reached where all could sing from the heart, "Ready to go, ready to stay, ready my place to fill." In Africa, as in other places, it is always easier to sing, "ready to go" than "ready to stay" when hearts are burning to press out into new fields, but some sing "ready to stay" and fill in for Jesus' sake. It can be done. Glory!

Most of our native workers were present, and as they sang, prayed, preached and listened, God's blessing was poured out without measure, and they returned to their work fired up to feed the hungry who come to them for the bread of life and to preach Jesus wherever they go. New outstations are opening up, and our schoolboys are being sent out one by one to fill them. How we do praise God for our native workers!

Our missionaries have been praying earnestly for months for new fields of labor. God has wonderfully answered prayer. Our hearts were filled to overflowing when a message came from our General Board, in the meeting, saying that Brother Lehman and his work in the Transvaal and Gaza (Portuguese East Africa) had been accepted. Now we have a large new territory, new missionaries, and many outstations and native workers added to our work. Well, glory! Our dear Brother and Sister Jenkins go at once to work in Gaza. They will be missed, but how glad we are that they are "ready to go." Brother and Sister Janzen go to the new station at Stegi, Swaziland, for a few months. Truly, our borders are enlarging. We are shouting happy. There is more land ahead to be possessed, we are going on. Hallelujah! We are in touch with the skies; so financial difficulties in the homeland, reports of evil tidings, changed plans—nothing shakes our faith in a living God. We have the vision, and it shall come to pass.

It is not what we read but what we remember that makes us learned. It is not what we intend but what we do that makes us useful. It is not a few faint wishes but a lifelong struggle that makes us valiant.—HENRY WARD BEECHER.

## HOME MISSIONS AND EVANGELISM AND OUR NATIONAL PROBLEMS

N. B. HERRELL

(Continued from last week)

## The Thirteen Colonies

The Thirteen Colonies gave to our nation "American Independence," which included religious and political liberty; the grand old "Liberty Bell"; the beautiful Stars and Stripes, "Old Glory"; the greatest Democratic Constitution ever written by a people, for a people, and of a people. The vision, spirit and ideals of the Pilgrim Fathers can be seen in this glorious triumph for the betterment of humanity. Back of this uplifting victory can be seen the working of Providence to shape a nation that is to bear the message of freedom to an enslaved world. With her foundation laid on the Rock of Ages she builds her superstructure and goes forth to serve the oppressed of the earth. From our temples of worship, our homes, our schools, and our government buildings, the Stars and Stripes wave their silent message of American faith, love and service to the passing multitudes.

The white in the flag is a symbol of our standard of national purity. Purity of spirit; purity of mind; purity of body; purity of home; purity of church; purity of school; purity of state; purity of laws; purity of religion; purity of politics; purity of morals; purity of society; purity of word, thought and deed toward our fellowman.

The blue in the field was taken from the edge of the Covenanter's banner in Scotland, significant of the league covenant of the United States against oppression, incidentally involving the virtues of vigilance, perseverance and justice. The deep, dark blue sky of early morning is God's covenant with man that the long night is past and that a new day with its golden opportunities is breaking upon the world. It binds the past to the future. It is the symbol of our national covenant, made, signed and sealed, in the sacred bonds of truth.

The stars of the new flag represent the constellation of stars rising in the West. The idea was taken from the great constellation of Lyra. This constellation has fifty stars and can be seen on the meridian at 9 o'clock each evening in August. As a nation we have forty-eight stars in our new constellation, bound together by the ties of blue, which really signifies the *union of the states*. Yes, *unity* on essentials in our Christian democracy and liberty on non-essentials in things pertaining to the best welfare of all concerned. The word *liberty* in our commonwealth is *qualified* and should not be construed as a license for every and all things regardless of their effect and influence upon society.

The red in the flag is a silent testimony as to how we come by this Christian democracy. It stands for the blood of sacrifice. Since the Son of God on Calvary's Cross shed His blood to purchase freedom for humanity, man has had to pay the price of his blood to vindicate and maintain that liberty. All the redeeming liberties that bless mankind have come at the price of blood. The religious liberty and political liberty we enjoy in this "Land of the free and home of the brave" was purchased by the blood of our forefathers. It is too sacred for us to permit the hand of the spoiler to destroy so great an inheritance.

## The Star Spangled Banner

O say, can you see, by the dawn's early light,  
What so proudly we hailed at the twilight's last gleaming—  
Whose broad stripes and bright stars, through the clouds of the fight,  
O'er the ramparts we watched were so gallantly streaming!  
And the rocket's red glare, the bombs bursting in air,  
Gave proof through the night that our flag was still there;  
O! say, does that star-spangled banner yet wave  
O'er the land of the free, and the home of the brave?

On that shore dimly seen through the mists of the deep,  
Where the foe's haughty host in dread silence reposes,  
What is that which the breeze, o'er the towering steep,  
As it fitfully blows, now conceals, now discloses?  
Now it catches the gleam of the morning's first beam,  
In full glory reflected now shines on the stream;  
'Tis the star-spangled banner; O long may it wave  
O'er the land of the free, and the home of the brave!

HOME MISSIONS  
AND  
EVANGELISM

And where is that band who so vauntingly swore  
That the havoc of war and the battle's confusion  
A home and a country should leave us no more?

Their blood has washed out their foul footsteps' pollution.

No refuge could save the hireling and slave  
From the terror of flight, or the gloom of the grave;

And the Star-spangled banner in triumph doth wave

O'er the land of the free, and the home of the brave.

O! thus be it ever, when freemen shall stand  
Between their loved homes and the war's desolation!

Blest with victory and peace, may the heav'n-rescued land

Praise the power that hath made and preserved us a nation.

Then conquer we must, when our cause it is just,  
And this be our motto—"In God is our trust!"

And the star-spangled banner in triumph shall wave

O'er the land of the free, and the home of the brave.

## Uncle Sam's Testimony

The silver dollar bears our Government's religious and political testimony. We will give a little of the religious testimony. First, you will notice between the eagle's wings our first statement of faith. "In God we trust." "We," the nation. Roosevelt, when president, asked that we take this statement off the dollar, but our nation said "No." Second, you will notice under the woman's head the year in which the dollar was made. This date is based on the birth of Christ. We have the Christian calendar. The number of Christ today is nineteen twenty-two. The number of the beast is 666. Third, you will notice the head of the woman, our Goddess Liberty. Fourth, this gives us the beautiful testimony of our government somewhat like the following. "In God we trust"; on Jesus Christ, God's Son, we rest, and enjoy the religious liberty that God gives through His only begotten Son. For "Whosoever the Son makes free is free indeed." Neither God nor Uncle Sam has left a spot large enough for an infidel to stand on. A 100 per cent American must be a Christian. If he is not, it is not the government's fault.

## The Three National Witnesses

The Bible, the flag, and the dollar are three national witnesses that fully co-operate in their testimony as to the inheritance left us by our forefathers. Our commonwealth is primarily based upon Protestant evangelical religion. Our nation rests upon three vital institutions: the home, the church and the school. These three must stand or fall together. The Bible in the home and the flag over the home. The Bible in the church and the flag over the church. The Bible in the school and the flag over the school. The dollar passing between the three, reminding them of their relations, obligations and duty to each other.

The enemy of the Bible is the enemy of the flag. The enemy of the flag is the enemy of the Bible. These two have come down across the past years side by side, as the beacon light to guide our nation. The church is God's appointed guardian over the home and the school. The church holds the destiny of the home and school in her grasp. If the church fails her mission the home and school suffer the consequences.

The divorce evil is an enemy of the home. Infidelity is an enemy of the church. The lack of sound Christian moral principles are enemies of the school. Any person, persons, company, or corporation that places, or causes to be placed before the children, young people, or adults, in private or public, such evil instructions, by example, picture, word, or deed, that will corrupt, defile and weaken the spiritual, intellectual, or physical welfare of the people, are enemies of Christian civilization.

Our nation has more divorces than any other civilized nation of the world. While much of this, no doubt, is due largely to the lax divorce laws. However, the fallen stars of the stage by picture, example, and word have to a great extent had an influence on society favoring divorce. Then novel reading and magazine stories have had their share in the making for love triangles. The daily papers

are full of divorce news and all this has its effect on society. But, is not the increase of divorces a sure evidence that the church is losing her grip on the home? It certainly is.

There are twenty-seven million Protestant youths under the age of twenty-five years not connected with any institution for religious training in this fair land of ours. The home has practically lost its hold upon them and the church has lost them altogether. Since the Bible has been taken out of the schools these young people have grown up with but little or no Christian training. District Attorney Lewis tells of a test he made in a Brooklyn school in order to get some idea as to how many school children of today know the Ten Commandments. We give his report as follows: Out of one thousand, three hundred and seventy-three children questioned, four hundred and ninety-nine did not know the Ten Commandments and three hundred and fifty-one had never heard of them. Eight hundred and fifty did not know or had not heard of the Ten Commandments, against five hundred and twenty-three that knew or had read them. This gives us some idea of which way we are drifting as a nation. This also is a clear outstanding proof that the church has lost her influence on the school life of our country. What shall the harvest be?

With higher criticism eating the life out of the Protestant church; with the divorce evil blasting the sanctity of the home; with no moral foundation under the youth of the school, what shall the end be? As a nation our problems can not be fully solved at the ballot box, nor by social service, nor by economic adjustments. These, with other good things will greatly help, but the unrest, discontent, that fills society is of a spiritual nature and can only be satisfied by the Comforter of the soul. The foundation of Christian civilization is being torn out from under society and it is any wonder that she is in a delirium of unrest.

## Back to the Bible and God

The very dust of our forefathers calls us back to the old landmarks of simple faith in the Bible and God; back to the Bible and family devotion in the home; back to the Virgin Birth of Christ, the inspiration of the Bible, the blood Atonement for sin, and a Holy Ghost revival in our churches; back to the Bible in the schools, with the shekinah glory that enlightens and builds up the youth on a moral foundation of truth; back to the Bible and God in our homes, States and nation.

Away with anarchy, radicalism, bootlegging, Darwinism, higher criticism. Yes, away with deifying of man and the humanizing of God: The heart life of American society is feeling after something that will satisfy and give hope now and hereafter. Give us the old-time religion, with our modern inventions and we will be happy. Our national problems begin with our spiritual nature. Until we have satisfied this demand we have not and can not properly solve other problems, for an unsatisfied spiritual condition will keep us in an unsettled condition. Our first and supreme need as a nation is an old-fashioned revival of Holy Ghost religion. This will melt, unify, and bring us together on a level, so that we can solve our many problems in the right spirit. Patriotism itself demands that every loyal American enlist for service either as a witness or as a seeker in the promoting of an old-fashioned revival of evangelical religion.

Home missions and evangelism is one of our national means under God to correct our wrongs and prepare ourselves for Christian service to the world. Reader, let me entreat you to enlist to pray for and wherever possible boost for an old-fashioned revival of pure religion. You owe this to yourself, to your fellowman, to the present and coming generations. You can help by starting a prayermeeting to pray for a revival; you can help by employing an evangelist to hold a meeting in a needy community; you can help by helping us to buy tents for needy fields. We need some one to support a mountain missionary; we need the support for several evangelistic District Superintendents, who are laboring in home missionary fields; we are in need of Bibles, song books, and good religious literature to give to those who are unable to buy. Look over this list and make it a subject of prayer. This is our opportunity and what we do we must do today. For further information as to the work of Home Missions and Evangelism, address N. B. Herrell, 2905 Troost Ave., Kansas City, Mo.

Home Missionary money will be raised when the pastors and churches get the vision of the need and open the way for the District Superintendents and such help as he may choose to present this work to the people who pay the bills.

"Give attention to Home Missions and Evangelism and the whole church will prosper."—REV. C. E. CORNELL.

### THE UNIVERSAL BUDGET

It seems to the writer that the best solution for the present financial problems of the general church would be in the adoption of the universal budget for all the general boards and regular financial claims of the denomination. The budget would include all contributions to purposes outside the local church but none of the expenses of the local work.

The General Assembly could adopt such a plan, not stipulating a per capita amount, as this necessarily varies with different districts, but stating the sum of money expected for the following year for the budget, let each assembly take the amount reasonable and likewise each church of the district doing the same, throughout the entire church. The amounts decided on by the Assemblies and churches respectively, would be based approximately on the amounts raised previously. Great advantages would accrue in different ways. Every Board of the General Church would come in for its share of support, such share as should be determined at the outset. At present it is a well known fact that some receive more and some receive less than they proportionately deserve. Not that any receive too much, or even enough, but it is a question of proportion, or rather of disproportion. We believe that practically every member of the church desires, or, would be very ready to respond to such a plan once the leaders have launched it. The present sad plight of our Publishing House is a telling illustration of the need of such a plan. Such a plan would eliminate the present unhealthy competition of pleas and causes, all of which causes are good and deserving, and while some deserve, and under the budget system would doubtless receive more than others, they should not be permitted to crowd others off the map.

The sad result of the present haphazard method is seen in many quarters, for example in the following way: One agent for a good cause of the church comes to a church, or an assembly and powerfully and eloquently presents his plea. This is responded to liberally by our open hearted people, as it ought to be. But neither the special agent nor the people who responded thought of the man who was coming the next day, or week, as the case might be, with a different but equally worthy plea. But the people having already responded almost to their limit are forced either not to give, or else to give less than they otherwise should, or would, had the first not milked the cow dry before the second one reached the field and left behind hardly the stripplings. Thus without design, or intention there results nevertheless, a very unfortunate collision and disproportionment of funds raised for these Christly causes, all worthy and dear to all our hearts, and this, for the want of arrangement, plan and system which could be adopted and would obviate all such difficulties.

Also think of the immense overhead expense saved. Also interest on money the Boards are forced to borrow because of delay. Nazarene money is God's money, and we surely think it would be pleasing to Him that the needy causes themselves should receive it rather than railroad companies, etc., in across state and continent journeys by multitudinous representatives to raise it. Furthermore it is a wrong principle we are in danger of inculcating in our giving, to have special appeals from outsiders and high wrought methods of inducing our people to give. It is reasonable to believe that our people if they were given a chance, would be willing to give under a budget plan to all these boards, and do it regularly and systematically. Giving is a form of worship and where the hearts of the people are right and they are instructed, they are quite ready to give systematically in connection with the regular church worship as the Lord has prospered them. Then if special agent work still is necessary it would be reduced to a minimum by having, say, one man thoroughly posted and alive to all the interests of the various boards to go to the places where they are specially needed and assist the people to raise the budget. But even this would not be necessary often, and not at all in some places where the pastor and church board have taken seriously the business of providing for the general, as well as the local interests of the work. I can say that the people of my church do not at all thrive under the special plea, high pressure, drive drive, pump handle method of raising finances. They give liberally however, but they prefer the other method of doing it. This would of course not bar the special missionary conventions, which are always helpful and inspirational and educative in effect under any conditions. Brethren, must we not admit that normal, regular, consistent missionary giving the whole year round is better than a missionary spell once a year? There is no place for spasms and spells in a healthy body. The sooner we pitch all our finances on the plan of giving regularly and by principle, to all the causes of the

## THE PEOPLE'S FORUM

church as God has prospered our people, the better off all our work will be.

Since the church has called into being the present existing Boards, they all need to be loyally and justly supported. Our church as a wise parent will not be content to call into being, these her children and then feed some to fatness while almost entirely overlooking others, or, permit them to suffer because others being harder and huskier can suck harder at the maternal breast playing the monopoly game with the nurturing milk.

The Pittsburgh District at the last Assembly adopted the budget plan. It seemed that it came in response to a felt need and was adopted without opposition, or debate. The idea of the universal budget has been broached in some of the general councils of the church before, but we understand that this is the first of the districts to try it out. And personally we believe it will prove eminently successful, or would do so if the company of special pleaders would give us rest till we get a brief chance to get started. We would like to have opportunity to show the church at large it can be done.

Warren, Penn.

A. F. HAYNES.

### PREACHER PROBLEMS

#### PART ONE

#### DISTRICT EXAMINING BOARDS

The Problems of the Preacher are many and sometimes he wonders if any one understands him as he tries to solve the difficulties. We desire to discuss a few of the problems in a number of short articles, and throughout the discussion we grant the laity the privilege of listening in, as well as the preacher who is not concerned directly in the matter under consideration.

The first problem that we desire to mention is that of the Licensed preacher and the District Examining Board. Some times we fear that the licentiate looks upon the Examining Board as a terror to his progress. He thinks that the Board is composed of persons who have no feeling or interest in his advancement, that the Board desires to make it as hard for him and rather hinder him in his progress toward ordination. Now if such be the attitude of any Examining Board we are ignorant of the fact. The members of the Examining Board should have a warm feeling for the Licensed preacher, for each of them has traveled over a like road. The Board should solicit the interest and most tender feelings of the young preacher, for who knows but that a Luther, Wesley, Spurgeon or Beecher may be in the process of making.

The examinations given the young preacher, should not be trivial neither should they be of the sort of catch questions occasionally employed by teachers. Since the Board of Education has provided a list of questions covering each subject in the Course of Study, the young preacher can know somewhat as to the type of questions that will be asked him, providing the examiner will use the list furnished. In grading the papers some consideration should be given the candidate and his advantages. We know of one of our District Examining Boards that would not accept the grades of one of our schools on such subjects as Miley's Theology and so at the District Assembly set about to examine each candidate. We were told that some of the Examiners had not taken the subject themselves, yet they insisted upon every person taking the examination. It appears that our District Assemblies should be very careful and considerate as to whom is elected to membership on the Examining Board.

We believe that one of the grave problems is to have the District Examining Board keep a correct record of the grades. During my years of connection with the Church of the Nazarene I have served as chairman of the District Board of Examination in four different districts, at present serving on the Southern California District. It has been my observation that very few districts keep correct records of the standings of the licensed preachers and that it is with difficulty that they can get a transfer of their credits. We would like to suggest that on the back of our printed transfers there be printed a complete list of the course of study, and that no transfer be complete until all of the grades of the licensed preacher are entered thereon. If such a plan were adopted, the licensed preacher would always have his standing when he entered another district. Each District Examining Board should be

organized according to the Manual and each licensed preacher should be given a copy of his standing with the Board. In the Southern California District we have a loose leaf book with sheets on which is printed a list of the Course of Study and the secretary of the Board keeps a copy in this book and also gives each preacher a copy of his standing.

We believe that each District Board of Examination should make each licensed preacher feel that he must be making some progress in his course. No preacher should be allowed to pass a year without accomplishing something definite in his course. We do not believe that there is any legitimate excuse which the candidate can offer for neglect along this line. Every preacher should read his Bible, and any year that he might find it impossible to bring up some subject, he could systematically read and study his Bible as prescribed for one year of the Course, and take his examination.

Pasadena, Calif.

C. B. WIDMEYER.

### THE CURSE OF THE MODERN DRESS

*"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."*

One of the greatest curses of the twentieth century is the indecent dress that is being practiced by the old women as well as the young women of our day. What would our mothers and our grandmothers think if they were to appear suddenly on the streets of our cities and towns? Do you suppose they would think there was one atom of modesty left in the heart of modern women? What are we coming to as a nation and church and people

In the earlier days of the holiness movement, there was a standard raised, along the lines of dress, but now you scarcely ever hear a word said about it. We can, in a measure, understand how unsaved women can be carried away with the modern dress, or rather undress, but how can a woman filled with the Holy Ghost, who enjoys the beautiful grace of perfect love, think so little about the body which is God's own temple, to expose her body to the gaze of men? These short skirts, flesh colored hose, and thin clothes should have no place in the Nazarene ranks. Brother, and Sister preacher, let us "Cry aloud and spare not." Isaiah preached against certain kinds of dress, and the apostles did likewise. Oh, for the modesty, shamefacedness, and sobriety that graced the church of by-gone days. What is the cause of the deplorable state? In the first place many mothers humor their girls and feed their pride, when small, by letting them wear short sleeves and low necks, jewelry, etc., and after you cultivate pride, which thrives so well in the soul of the carnal mind—you will find you have a tremendous task to get that soul to seek God in all His power to deliver from such desires.

Another hurtful thing is that some of our singers and preacher-women are not as careful as they should be along this line—and many will say, if Sister — can do this, and that, and be a preacher, surely I can—and many of our men preachers are hurt and their ministry in vain simply because of the slackness of their wives and daughters in their manner of dress.

After all, my dear sisters, women dressed in such a manner may attract the eye of men, but it will never attract the heart. Men have always worn enough clothes but women, who should be examples, of divine grace, have fallen.

God intended that we should wear plenty of clothes or He would not have taken the pains to have made coats of skins for Adam and Eve before expelling them from the garden of Eden.

Is it any wonder that modern society is reeking with fallen men, as well as fallen women? Can we hope for better conditions. Only as we get back to the Bible standards of living and dressing. God help us as a church to "Go through, go through, lift up a standard for the people!"

MRS. EMMA IRICK, Evangelist.

Pilot Point, Texas

### THE DIVINITY OF JESUS

Rejection of the virgin birth of Jesus Christ closes the door of heaven against the one caught in that drag net of perdition, for such rejection eliminates Him as Redeemer and Savior and quotes the verses, "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

DR. ROBERT L. SELLE.

*"The sweetest song is something born out of a breaking heart, and the song has often eased the heart that was breaking."*

**BRESEE THEOLOGICAL COLLEGE  
HUTCHINSON, KANSAS**

It was with disappointment we resigned from our position with Trevecca College, Nashville, Tenn. It is a school with wonderful opportunities and splendid prospects ahead. There was open to us in connection with that school a large field of usefulness. But the low altitude and dampness of the climate was so affecting our health that we felt we should make a change. After prayer and consultation with certain officials of the church we accepted the invitation of the Board of Trustees to come to Hutchinson, Kansas and take charge of the school at this place. We were loath to assume such responsibility again, and probably would not have done so had the character of the school been otherwise than it is, a Training School for Christian Workers.

In answer to the prayers of a band of holy women this school was opened in a small residence at 215 East Fourth Ave., in the fall of 1905 under the name of Holiness Bible School. At first it was undenominational and devoted only to the study of the Bible and Theology. Its purpose was personal soul culture and greater efficiency in the work for Christ. It grew rapidly and soon the building had to be enlarged. And this has occurred several times in its history. It also became evident that the curriculum must be extended and the Academy course was added and later a bit of college work undertaken. The name was changed to Kansas Holiness College and Bible School. Shortly after this the school became the property of the Church of the Nazarene and became popularly known as Nazarene Bible School and Academy, though this never became the legal name. The school is now managed by a Board of Trustees from the Kansas and Nebraska District Assemblies and the name has just been changed to Bresee Theological College. This name is better because it is shorter and just as clearly defines the nature of the work.

During all the years of growth and change the school has held to its original purpose, and we mean that it shall continue to do so. We shall not enter into competition with any of our regular colleges for that line of work. The literary work that we do will be auxiliary to the work in Theology. Our purpose is a strong Training School for church workers both lay, and ministerial. We will specialize on the course prescribed by the General As-



**Uncle Buddie's Good Samaritan Chats**

*Greetings from North Dakota to all the Good Samaritans:*

Well, Amen! Our camp at Sawyer, N. D., was a great success for a small camp and in such a thinly settled country. I think at some services we must have had over a thousand people in attendance. We had more than two hundred at the altar. Our beloved District Superintendent, Rev. W. L. Brewer was in charge and he has done a very wonderful work in this great country. A few weeks ago he organized three good strong churches in five days.

My yoke fellow was the Rev. T. E. Beebe, and our make up a man's success. Let our good people everywhere where a great revival is needed, write Brothers Beebe and Hutton at once. You can reach them, for the next ninety days in North Dakota, in care of Rev. W. L. Brewer, Minot, N. D. I think their slate is full for the summer but you will want to keep them busy for the rest of their lives, and secure them for your fall meetings.

Well, now about the HERALD OF HOLINESS. Did you know that I now have 3,700 subscriptions that I have secured in two years and six weeks, and by the time this letter is read, I will be pulling for my next hundred. Get busy and send in that quarter to the Publishing House.

*In perfect love,*

UNCLE BUDDIE.

**OLIVET UNIVERSITY FARM  
OFFERED FOR SALE**

Consisting of 120 acres known as the Nesbitt farm, lying right around the campus ground of beautiful Olivet University. Splendid house and barn within perhaps three hundred yards of the dormitory.

**REASON FOR SELLING:**

The great financial stress of the country has made it practically impossible for the University to meet the remaining payments on this valuable property. It was the original thought to utilize it as an industrial farm where poor boys could work their way through school, but because of the financial depression, this burning vision apparently can not be realized.

**THREE REASONS WHY SOME ONE SHOULD PURCHASE THIS FARM:**

First: It's location. All the modern conveniences incident to a town, and at the same time the profits and blessings of a farm. We doubt if there is a farm to be found anywhere, everything considered, so wonderfully located. Rich, black Illinois soil, nearly all of it under a high state of cultivation. On a car line and a splendid macadamized road, right in the heart of the great, fertile, picturesque Mississippi valley.

Second: Educational advantages: Think of it! A great holiness college and Bible school at your door, where your own boys and girls or those that you might want to help, can be educated in the blaze and glory of a great Missionary, Bible and revival center.

Third: A great business proposition. There are nearly fifty good lots, with streets laid out and trees planted on this farm. There is already a demand for these lots, and any one who can finance the farm could easily make, in a few years, ten to fifteen thousand dollars, by selling lots and small tracts to home builders. The house on the farm is large and commodious, and there is always a demand for rooms from students who attend the school. A better proposition can not be found anywhere.

Moreover the buyer can render a great service to Olivet University in this time of great financial need. The farm must be sold at once. A large amount of cash is not necessary. Easy payments. We are only releasing the farm because of bare necessity, and we consider it the best business proposition we have ever known of, besides the other advantages, too numerous to mention.

For full information write to Rev. M. E. Borders, Room 2, 304 West 63rd St., Chicago, Ill.

sembly for ministers, and will offer a stronger graduate course in Theology with certain helpful literary studies for those who wish a more extended preparation for this work. Also we will continue the work of the seventh and eighth grades and the High School or Academy, and strong work in Music and Expression. Our motto is: "For Christ and the Church," our object is: "Soul culture and efficient service for the Master."

DR. and MRS. E. P. ELLYSON.

**PASADENA UNIVERSITY**

The Twelfth Annual Commencement of Pasadena University, has come and gone, but the precious memory of the occasion will not soon fade into insignificance. More than a week prior to the final exercises was taken up with programs given by different departments. The various Literary Societies gave excellent numbers. The departments of the Institution represented in the Graduating Class were as follows: College of Divinity, College of Liberal Arts, Bible College, College of Oratory, Academy, Sub-Preparatory and Eighth Grade. Degrees were conferred upon the following: Jacob H. Baker, Bachelor of Divinity; R. S. Ase, Oscar J. Finch, W. E. Harrison, Peter G. Jurich, Eitta Lee Presnell and Orin E. Swain, Bachelor of Arts; Maud F. Knight, Bachelor of Oratory. The total number of graduates from all Departments was eighty-one.

The Baccalaureate Sermon was preached by Pres. A. O. Henricks, D. D., and Rev. Fred Ross, A. B., gave the Commencement Address. Each of these messages was earnestly given, and blessed the hearts of the people. Dr. Henricks presented to us the true ideal in education while Rev. Ross, spoke on the subject of "Faith of our Fathers."

We are delighted to say that so far as we were able to ascertain every graduate was enjoying the grace of God. A good degree of spirituality pervaded the entire Commencement season. We were able to close out the year with nearly all of the student body in the experience of justification and almost all of them sanctified. It is the constant aim of the Faculty to reach every boy and girl for God.

The student body has scattered some going home, others going out to hold revivals and campmeetings, while a number remained here to labor and earn money that they might continue their education during the coming year. A large number of students have worked either a part or all of their way. One boy did not return last fall but got a job and started to the city High School. By the end of the first Semester, he found that he was quite in debt and not doing well religiously, so he returned to Pasadena University and by the close of the second Semester had paid all of his debts for the year, made good in his work for the second semester,

was enjoying full salvation, and closed the year with something like \$40.00 to the good. One of the College graduates made over \$1,000 this year and carried his work throughout the year receiving his A. B.

From the correspondence it appears that a large number of young people expect to attend Pasadena University the coming year. The new Catalogue will soon be ready for distribution and a copy will be mailed to all those who are interested and will write the University.

The Associated Student Body published a beautiful Annual, which is proving to be a good seller.

This has been a good year at Pasadena University, and we rejoice that over six hundred students have been enabled to receive benefits from the institution. Continue to pray that God will pour out His Spirit upon the school and from its walls will go preachers, missionaries, and Christian workers to gather into the Master's fold many precious souls.

C. B. WIDMEYER, Reporter.

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Those desiring information regarding any phase of the Re-organizing of the Publishing House may write to Brother Anderson. All inquiries will be answered cheerfully and promptly.

## Among the Churches

### MANCHESTER, OHIO

—We just closed a very successful meeting here; had twenty-nine professions. Our evangelists were Rev. W. E. Potts, of West Union and F. C. Brown, of Portsmouth. At the close of the meeting they became members of our church, coming to us from the Church of Christ in Christian Union. They are preachers of full salvation, and successful in revival work. Any church in need of an evangelist will make no mistake in securing them. Our church here is on the upward grade; the glory comes upon us in the old-time way.—E. F. Bradford, Pastor.

### INDIANAPOLIS, IND., WEST SIDE CHURCH

—We are now closing up our third year as pastor of the West Side Church. When we came to this place, we found that Rev. J. W. Crawford, former pastor had done a good work and they had some property worth something like \$3500.00. There was also a loyal band of good people. During these three years, the amount the property has increased to \$25,000 with an indebtedness that can be easily taken care of. The membership has practically doubled. The Sunday school has trebled. The finances have more than doubled over any preceding year and the first year we raised between \$10,000 and \$11,000. The spiritual side of the church has deepened and there seems to be a great spirit of harmony, and there has been a steady line of seekers. I believe it is safe to say there have been between two and three thousand people at our altars. We have a street force that goes all over the country preaching the gospel. Our people are pushing out and organizing new churches and there is a general evangelistic fervor in all lines of gospel work. It would be hard to find a more loyal and more sacrificing and more self-denying people and as we near the closing of our third year as pastor we feel disposed to give all the glory to God and feel grateful in our hearts that we have been privileged to serve such a loyal people.—E. O. Chalfant, Pastor.

### CADILLAC, MICH.

—God is verifying the promises to us from His Word that, "He is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." We are praising God as a church for what He is doing for us. Just closed a meeting with Brother Washington Sherman and the Sunshine Quartet. These are four girl students from our own beloved Olivet. We can not express in words what this meeting has meant to us. We found Brother Sherman a man of God, full of the Holy Ghost. God gave him wonderful power in bringing the messages, which brought mighty conviction on the unsaved. Sinners were saved, believers were gloriously sanctified, and the church of Jesus edified and blessed. The Sunshine Quartet brought Spirit inspired messages in song. God bless these girls, who are going from place to place as God leads, spreading God's sunshine of grace. When we see much worldliness and pride in young people, we thank God for these handmaidens, who are monuments of the power of God manifested in the lives of young people and for holiness school

such as Olivet where young people can receive such beneficial training. We recommend this party any where. We press on to higher heights and deeper depths. Bless His precious name.—Andrew Spoelstra, Pastor.

### HAMLIN, TEXAS

—Sunday was a good day with our church. Our new pastor, Dr. L. P. McCrary filled his pulpit, his messages were strong, forceful, helpful and penetrating, his thought is the result of research, that arouses, awakens, quickens, and moves people to action, to repentance and to God. Dr. McCrary is proving himself to be a man of calm and resolute faith, steadfast bravery, humble in spirit, gentle and kind, but with courage to uncompromisingly swing the red danger light to warn the people, and stand in the gap and build up the hedge, that will produce a mighty awakening with baptism of brotherhood and a new pentecost, which means "perfect love" being vitally related to Christ, consecrated to his service, guided and empowered by the Holy Spirit, living an expression of Divine Love. A big revival will be held under the auspices of the Nazarene College Church, August 25 to September 3. Look for further announcements later.—Mrs. S. O. Bowman, Reporter.

### GRAND SALINE, TEXAS

—Just closed a revival meeting Sunday night. A great victory was won. Fifty prayed, through either to pardon or purity and a class of twenty-

## PASADENA UNIVERSITY

### SPANISH DEPARTMENT

In response to an absolute need and urgent appeals for a Bible training school for our native prospective missionaries and Christian workers for Latin America, after careful consideration and earnest prayer, the General Board of Foreign Missions felt led of the Lord to send me to Pasadena last fall, to open such school in connection with our Pasadena University. The location is excellent and the advantages are great.

Two departments were opened, viz. A Bible Training school for our Spanish-speaking students who do not understand English, and a Spanish department for those who wish to study the Spanish language from a grammatical and practical standpoint, the knowledge of which is a great asset and a great saving of time and expense to those who are looking to Latin America as a field in which to preach the gospel. In the Bible Training school we have nearly fifteen native students enrolled. Almost all are Mexicans. They are called and anointed of the Spirit to preach the gospel to their own people. In the Spanish department the enrollment was over one hundred this year. Quite a number of students in this department feel called to go as missionaries to Latin America and doubtless many others who are now studying the Spanish language will receive marching orders.

Latin America is our next door neighbor. The harvest there is great and the laborers are few. While we teach these young people the Spanish language, we try to keep before them the need of evangelizing Latin America. May God hasten the day when a large number of these students will go and tell forth the blessed story of Jesus and His power to save.

Our proximity to the Mexican border, and the presence of thousands of Spanish speaking people in Southern California, stimulates in our students in the Spanish department a greater interest in the study of the Spanish language. Los Angeles, just a few miles from Pasadena, has a Mexican population of nearly forty thousand. In this district we have several Spanish missions where our students go on Sundays. They hear preaching and singing in Spanish and get in closer touch with the natives, learning thus not only to converse in Spanish, but also the peculiar characteristics and temperament of our Latin American neighbors. We have also organized a Spanish literary society, "Quien Sabe." There is always an interesting program and a chance to use Spanish in ordinary conversation. Scripture verses are memorized and familiar Christian songs are sung in Spanish. We are more than gratified with this year's results and expect greater things in the Spanish Department of our Pasadena University in the near future. S. D. ATHANS.

In order that we may secure the necessary text books included in the Spanish course, students who are planning to come to Pasadena University this year and expect to study Spanish, will do us a favor if they notify us as early as possible. We especially urge those who are looking to Latin America as their future mission field to come to Pasadena University which offers a splendid opportunity to learn the Spanish language so thoroughly that they will save time and money and be prepared to do efficient and successful work when they reach their prospective field.—S. D. A.

two was taken into the church. Good offering for the evangelist by the church, also the Ku Klux Klan visited the meeting and gave an offering of \$21.25; love offering was taken for the pastor, and on Sunday afternoon, Rev. Mrs. Bessie Williams who did the preaching, held a rescue service at the Methodist church, raising \$27.00 for rescue work. Church is to call pastor for full time for another year, also plan to build parsonage. Pray much for us.—G. R. Dosier, Pastor.

### BATH, MAINE

—We have just closed a revival campaign with Rev. H. C. Stebbins as evangelist and Miss Mable Manning, song leader and soloist. We had a real battle from start to finish, and won a real victory. Praise the Lord! We did not have a large number of seekers, but we had what we believe, some real cases of old-time conversions and sanctifications. Five united with the church the last Sunday and more to unite next Sunday. Brother Stebbins is a good preacher. A wise evangelist, humble, prayerful, Spirit-filled, and his work can not fail to be a great blessing to the church in which he labors. We thank God for his Christian spirit and fellowship, and the privilege of this, (our first) meeting with him. And Sister Manning, how she weeps and sings and prays and gets under the meeting and finds her way into the hearts of the people, and wins them for God. What a blessed time we had. Glory! Our church has been strengthened. The preaching of our Brother has been blessed in the building up of the saints as well as the salvation of the lost, and the outlook for the Church of the Nazarene in this city is bright. "Press on" is our motto.—G. D. Riley, Pastor.

### OSKALOOSA, IOWA

—Rev. Linge has held a two-weeks' meeting, with profitable results. Rev. Linge has surely served the church faithfully through the year. Dr. Matthews was with us in the interest of Olivet University, and realized over \$800.00, over \$200.00 being cash offering. The Sunday school had a splendid Children's Day program, with good offering for Foreign Missions. Mother's day, Rev. Kinzie, our beloved District Superintendent, was with us, and preached throughout the week for us. This was a most blessed time to the saints. Rev. Herrell has been with us, and preached on "The Melting Pot of the World," with a very good audience, and with good results. Rev. Herrell represents a great work of our church, and we believe the people are seeing the vision as never before. We have recently held our annual meeting prior to assembly. Rev. Kinzie was again with us, and we praise the

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Lord for the good work that has been done the year past. Rev. Linge has made an average of 100 calls per month, and has received 28 members into fellowship with us this year, with a total now of 139. The Sunday school, the Y. P. L., the prayer-meetings, and every department of the work is abidingly moving forward. The church indebtedness has been reduced \$3,049.44, with a present indebtedness of \$5,639.25. The church treasurer's receipts were over \$3,000.00. To the Lord be praise abundantly. One of our members gave the church a nice large pulpit Bible, which we were indeed glad to receive. Rev. Samuel Linge was granted a two-weeks' vacation, and was unanimously recalled as our pastor for another year. Still we have about six weeks to work before the Assembly. We are believing that next year shall far exceed the work done this year. We are going to have one of the best Assemblies at Marshalltown—Iowa has ever seen. Let us all "keep on a keepin' on."—Thos. M. Graves, Reporter.

MANNINGTON, W. VA.

—We feel that it would honor the Lord if we would report the service of last Sunday evening, July 2, 1922. While Brother G. N. Walters was leading the song service the power of the Holy Spirit fell on the congregation, conviction seized the people, the pastor did not get to preach; seekers came to the altar, four saved and one sanctified. There was a great shout in the camp, for which we praise the Lord.—Wm. McDaniel, Pastor.

REDLANDS, CALIF.

—The Assembly year just closed has been the most successful of any in the history of the church here at Redlands. The annual report shows that during the twelve months there have been more than

## ANNOUNCEMENTS

NOTICE—To the Chicago Central District—The board of examinations will meet at Danville, Ill., Tuesday morning, August 29th at 10 o'clock. Those who wish to take examinations will please be present, as no examinations will be given during the Assembly.—T. W. Willingham, Chairman.

NOTICE—I want to hear from a preacher who can take a young church and build it. Must be some one who is able to produce evidence that he is guilty of having done so before. Town population 855 and a great fruit and farming country around it. I will furnish information, if you send references.—C. P. Ellis, Box 34, Montrose, Colo.

NOTICE—The Eastern Kansas Group Meeting of the Church of the Nazarene will be held in Rose-dale, Kansas, July 27 to 30. An interesting program is arranged, and a great time in the Lord is anticipated.—Ira F. Stevens, Supt., Group; C. P. Clayton, Secretary.

To whom it may concern.—Rev. Earl Dulaney of Ashland, Ky., who is serving his second year as pastor of our Nazarene Church and will close the same September 18 with the close of the Kentucky Assembly feels that God would have him enter the evangelistic field at that time. Brother Dulaney is a very godly man an earnest preacher and a soul winner, he has done a splendid work at Ashland church with people at the altar getting salvation at his regular services and holding some of his own revivals with gracious results. He is a live wire and will do good work where he is called for meetings. Call him for your fall or winter meeting soon and let him have his fall and winter slate full when he enters the field. As an exhorter to get people to the altar and to God, Brother Dulaney has few equals—he has revivals.—B. T. Flanery, Evangelist.

NOTICE—Tent Campaign in Kansas City—Rev. Jos. N. Speakes, General Secretary of the Board of Church Extension will hold a tent meeting August 6 to 27 with the Ninth Street Nazarene Mission, Kansas City. Tent will be located at 9th and Spruce streets. This will be a good time to visit Kansas City and attend this great feast. For information, address, J. W. Henry, Supt., 2109 Troost Ave., Kansas City, Mo.

NOTICE—The evangelists for Olivet Camp, Kirk, Colo., will be Rey. C. Edward Roberts, and Dr. J. B. Chapman, instead of Roberts and Harding, as announced. Brother Harding had to cancel and Brother Chapman consented to come in his place. Rev. Geo. J. Franklin, returned missionary will be present and will speak. Date of camp, August 17 to 27. M. R. Dutton, Secretary.

### SUNDAY SCHOOL LESSON REFERENCES

July 30. THE FIRST RETURN FROM EXILE. Lesson: Jer. 29:10-14; Ezra 1:1-11. Golden Text: And we know that all things work together for good to them that love God. Rom. 8:28. Devotional Reading: Ps. 85:1-9.

August 6. THE TEMPLE REBUILT AND DEDICATED. Lesson: Ezra 3:1-6:22. Golden Text: My soul longeth, yea, even fainteth for the courts of the Lord. Ps. 84:2. Devotional Reading: Ps. 100.

August 13. ESTHER SAVES HER PEOPLE. Lesson: Book of Esther. Golden Text: The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Ps. 34:17. Devotional Reading: Ps. 34:1-8.

August 20. THE SECOND RETURN FROM EXILE. Lesson: Ezra 7:1-8:36. Golden Text: The hand of our God is upon all them for good that seek him. Ezra 8:22. Devotional Reading: Ps. 107:1-9.

two hundred and fifty seekers at our altars, sixty-two have united with the church and nearly four thousand five hundred dollars has been raised in cash for all purposes. The church building has been enlarged and we have now a commodious and comfortable building seating about four hundred. In spite of the severe frosts last winter which damaged seriously the orange crop, the finances of the church have come in splendidly and the prospects for the coming year are encouraging. We were glad for the opportunity of entertaining the District Assembly. Through the hearty co-operation of every member of the church as well as the assistance of the Ministerial Union and the generous help of other church people in the city we were enabled to secure sufficient places of entertainment for nearly three hundred fifty delegates and visitors. We are determined to press forward relying on the mighty arm of one who has said "Lo, I am with you always, even unto the end of the world."—Haldor and Bertha Lillenas.

CHICAGO, ILL., WOODLAWN CHURCH

—God is graciously blessing the work here. We are having the largest crowds we have ever had at this time of the year and they continue to increase. Also the largest Sabbath school attendance at this season when so many are on vacation. The spiritual tide was never better and the folks are greatly encouraged. Two strangers prayed through last Sunday night. Many strangers are coming in, and several new members have been received recently.

The young people have instituted a Thursday night prayermeeting which is producing results. They also began street meetings Sunday near the church which they conduct every Sabbath evening at 6:30. A great crowd heard their message last Sabbath. We are having the finest prayermeeting attendance we have ever had. To God be all the glory. We are encouraged to press on.—H. B. Wallin, Pastor.

AUSTIN, TEXAS

—We have just closed a great revival. Not only did sinners get saved and Christians sanctified, but the whole church was strengthened. It was a real revival. Rev. C. C. Cluck did the preaching in his characteristic way. Brother Cluck is a real evangelist and will do you good work. We received a good class into the church the last night. Despite all the handicaps, the church has had to put up with, the Lord is bringing us out ahead. Our Sunday school is growing. The records show we have the largest enrollment in the history of the school, and the best is to come.—I. L. Flynn, Pastor.

MINNEAPOLIS, MINN.

—The unique Rev. Bud Robinson was with us for three days in the latter part of June. His ministry was greatly blessed of God to the edification of the saints and a number found God in pardon and purity. At the closing service our dear evangelist and Brother related his thrilling hospital experience. Although it had been related before in this church yet many were desirous of hearing it again, and many who had never heard it were anxious to hear it. Brother Robinson also raised \$200.00 toward the purchase of a Ford automobile for the pastor to be used for God and holiness in this great metropolis. There are no better folks

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in the universe than the people of this church. They love a fellow almost to death. It is mutual because we dearly love them. Pray for us and the work here.—E. E. Wordsworth, Pastor.

#### LONG BEACH, CALIF.

—Our Church here is on the upgrade. Where once she was weak and struggling, now she is strong and growing stronger, under the leadership of our faithful and aggressive pastor, Rev. J. I. Hill. Brother Hill is greatly loved by his people and is beginning his fourth year as pastor with us. June 26th, about seventy members of the church gathered at his home giving him and his wife a surprise reception. Songs, prayers, and readings and music were enjoyed by all present, after which A. S. Spaulding presented Brother and Sister Hill with a novel bouquet of Gen. McArthur's Roses, to which was pinned thirty one dollar bills, as a token of our love and esteem for them. Brother Hill made a few remarks in appreciation of the gift, also discussing the work for the coming year. Refreshments were served and all went home feeling fine. The past year has been a great year for our church in Long Beach. We have grown spiritually, numerically and financially. We are now the third largest church in the District. We have raised about fourteen thousand dollars for all purposes this year. Bought a location for the new church, raised some money for the new building so much needed, contributed to the Publishing House, and special offerings for foreign missions. Our people have given liberally, and have given well; and yet there is not one lean half-starved looking one

among them, for they have given to God's cause, and Brother Hill feeds them well each Sunday from God's Word. Our Young People's Society is great, they go out in evangelistic bands, to San Pedro and are planning to start a work in Lomita soon. We love the cause of God and lost souls, also thank God for our great HERALD of HOLINESS and expect to give liberally to the deficit of same.—Reporter. SALEM, OREGON

—We have returned to Salem church for another year; have served six years in this place. We all feel this must be the best year for this work so far. God is graciously with us in every service and the blessing of the Lord is upon our people. They are growing in grace and reaching out for others. We had a lovely service in the interest of our Publishing House with Dr. R. T. Williams and our District Superintendent, Rev. G. S. Hunt, in which our people gave gladly and not grudgingly.—Aaron and Florence Wells. MORRILTON, ARK.

—God is with us and victory is ours through the blood. God has enabled us to be "overcomers." We have had some very hard battles during the past year; but God has given us some of the greatest victories of our life. We have learned by experience there are no great victories without first having a great battle. We have finished a great year of service with the Morrilton church. We have had to pass over some rugged mountains and through some deep valleys to accomplish what this church has accomplished during the year, but the best of all God has been with us and has done great things for us whereof we are glad. God has let us have the pleasure of making over twelve hundred pastoral calls. Souls have found God in their homes and all departments of the church have been built up in numbers and interest. We are delighted with the pastorate in the Church of the Nazarene. We have secured Rev. B. H. Haynie, Rev. F. H. Bugh and wife for our summer meeting which begins July 21st, and continues three Sundays. The meeting will be held under one of our large District tents. We hope to be able to provide free entertainment to those who come from a distance. We are praying for a revival of Pentecostal power and glory.—S. H. Erwin, Pastor.

### NOTES AND PERSONALS

Rev. L. W. Dodson, District Superintendent Missouri District writes that God is wonderfully blessing in the revival at Bois D, Arc, Mo. It is a new but ripe field. They were unable to accommodate the crowds the first week of the meeting, and the interest increasing.

A recommendation signed by the entire membership of the Church of the Nazarene, Ashland, Ky., commends very highly the labors of Rev. Earl Dulaney, who has been the pastor at Ashland for nearly two years, during which time his ministry has been abundantly owned and blest of God.

Evangelist B. T. Flanery writing from Connersville, Ind., says: "I am in the battle here. Some are getting victory, many are convicted. Pray to God to give us a landslide of victory. Rev. and Mrs. J. M. Wines, pastors, are standing by us. Pray for Sister Wines who is not well. Rev. C. L. Davis is leading the singing."

"On the 18th of June, Miss Marie Etherton, daughter of Rev. and Mrs. T. C. Etherton, pastor of Beulah Nazarene Church of Arnel, Colo., was united in marriage to Carl McKinney, son of Mr. and Mrs. H. E. McKinney, of Arnel. Rev. W. J. Nash, officiating. These young folk are both members of the Church of the Nazarene of Arnel."

Evangelist J. E. Chenault writes from Dickson, Tenn.: "Having great crowds; good attendance; a growing interest. Three at the altar. This is one of the most needy fields I have preached in since I left Japan. It is my delight to get among hungry hearts and pour out the blessed gospel truth. My next meeting is at Greenville, Tenn., July 21 to 30. Pray for us."

Among those who called at the Publishing House last week was Evangelist C. Edward Roberts, who had just closed a successful meeting at Boise, Idaho. He was en route to Pilot Point, Texas to engage in a meeting July 14 to 30. Prof. John E. Moore, of Los Angeles, also called at Headquarters, and reported a good year in the service of the King. Rev. A. G. Crockett, of Denver, Colo., dropped in a few minutes between trains. Brother Crockett was full of faith and enthusiasm for the work of the Lord, anticipating the greatest year in the Denver church. Mrs. Mellic M. Simmons, of Eldon, Mo., visited the Publishing House with much interest.

### TELEGRAMS

HERALD of HOLINESS: Marlow, Okla.  
Meeting of Marlow closed in blaze of victory. Hundred fifty-six seekers. Hundred twenty-seven prayed through. Twelve joined church. Forty-five subscriptions to HERALD. Money raised for new seats. Eight hundred dollars raised for all purposes. Liberal donation for pastor. Jarrette and Dell Aycock, evangelists. Marlow moving on.  
P. R. JARRELL, Pastor.

HERALD of HOLINESS: Bentonville, Ark.  
Great meeting closed out at Bentonville last night. Rev. I. M. Ellis at his best. His messages have their results. The singing under the leadership of Lawson Brown was an inspiration to all. There were about seventy professions. The membership increased to 124. God is with us.  
CHAS. ROBINSON and WIFE, Pastors.

HERALD of HOLINESS: Danbury, Conn.  
Greatest camp in thirteen years history of New York District at Beacon. Waves of glory rolled over congregation. Dozens at altar. Over five thousand dollars raised. Over twenty young people dedicated lives to God and plan to attend Eastern Nazarene College. Professor Floyd Nease evangelist and Schurman-DeLong singers, were mightily used of God. All three from this school. Much prayer in revival. Joe Fletcher manager of camp for thirteen years, Dist. Supt. Angell in charge for past five years, both have labored hard to make camp success. Y. P. S. meetings under leadership of Herbert Bente and Howard Rowe, full of victory and inspiration.

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CAMPMEETING CALENDAR

July 21 to 31, Dalhart, Texas. Workers: Rev. Allie and Emma Irick.

July 21 to 31, Douglas Campmeeting, Douglas, Mass. Workers: John E. Hewson, G. F. Ollivar, and T. M. Anderson. Address, H. N. Brown, Sec., Douglas, Mass.

July 22 to August 6, Warren, N. Mexico. Workers: Rev. C. W. and Florence Davis. Address, Rev. Mary I. Hartline, Tatum, N. Mexico.

July 21 to 30, Bitter Creek Campmeeting, Evangelist: Rev. J. E. Gaar. Mrs. S. D. Bowman, chorister. For particulars, address, H. B. White, Pastor, Hamlin, Texas.

July 23 to August 13, North Side, Indianapolis, Ind. Worker: Rev. E. E. Curtis, of Lowville, N. Y. For information, address, E. E. Turner, Pastor, 1049 Congress Ave., Indianapolis, Ind.

July 27-August 6, Paola, Kans. Fourth Annual Camp, Miami Valley Holiness Association. Workers: Rev. O. B. Ong, Mr. A. L. Crane, leader in song. C. J. Garrett, Pres. Order tents at once. Lloyd Waddell, Sec., Osawatimie, Kans.

July 27 to August 7, Marion County Holiness Association, State Fair Grounds, Salem, Ore. Workers: C. R. Choate, Miss Louise Pinnell and local help. Miss Della Blandenburg, returned missionary will be present. Address, A. Wells, 506 N. 21st St., Salem, Oregon.

July 28 to August 6, The 19th Annual Holiness Campmeeting under the auspices of the Church of the Nazarene, La Plata, Md. Workers: Rev. J. T. Maybury, Dist. Supt., and pastors of the District. For further information, address, Rev. J. H. Penn, Martinsburg, W. Va.

July 28 to August 7, Wonock Springs Holiness Campmeeting. Workers: W. Talmage Methvin, Rev. Mary Bartlett and Rev. Mary Perdue. Mrs. J. A. Wade, Sec., Magnolia, Ark.

July 28 to August 13, Union Holiness Camp Whitcomb, Ind. Worker: Rev. J. T. Maybury. Short, Rev. J. E. and Ada Redmon, Mrs. Cora E. Stanley, and Ralph Herring. Address, Mrs. Ada Redmon, Sec., Brookville, Ind.

July 30 to August 13, Chicago, Ill., 107th Street and Racine Avenue. Workers of National Reputation. For further information, address, J. Iva Hilyard, Sec., 357 West 63d St., Chicago, Ill.

August 1-13, Hastings, Nebr. Nebraska District Assembly and Camp. Workers: Rev. Bona Fleming, Dr. J. E. Chapman, evangelists. Dr. H. F. Reynolds, presiding officer at the Assembly; Prof. John E. Moore, of Los Angeles, Calif., song leader. Mrs. Minnie Ludwig, in charge of Children's Meetings. For information, address Rev. J. C. Walker, Sec., 917 W. 5th St., Hastings, Nebr.

August 3 to 13, Annual Holiness Campmeeting of the Pentecost Bands, Indianapolis, Ind. Workers: John W. Lee, Wm. Smith, F. B. Whisler, J. A. Schell, and others. Address, Mrs. Dora M. Leck, Franklin, Ind., R. 2.

August 3 to 13, Southwest Missouri Camp Association, Joplin, Mo. Workers: Rev. C. E. Roberts and Wife. C. C. Childers and Wife in charge of music. Convenient grounds for camping. Order your tent now. Address, Wm. A. Monneke, Sec., 419 N. Liberty St., Webb City, Mo.

August 3 to 13, The 10th Annual Campmeeting of the Miami Valley Holiness Association, Montgomery County Fair Ground, Dayton, Ohio. Workers: Evangelists W. R. Cain, and P. F. Elliott and B. D. Sutton and wife. Regular ordained and licensed ministers and their wives may receive entertainment free by writing us before the opening of the camp. Tents and dormitory rooms at reasonable rates. Address, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

August 3 to 13, The First Illinois Holiness Association, Sherman, Ill. Workers: Rev. J. B. McBride, Mrs. Rebecca Bell Griffith, evangelists; Rev. O. C. Myers and wife, singers. Mrs. O. W. Rose, children's worker; Miss Louise Smith, leader for the young people. Address, Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

August 3 to 13, Twenty-seventh Annual Peniel (Texas) Campmeeting. Workers: Rev. P. L. Pierce and others. Prof. A. S. London, song leader. Rooms, tents and cots can be secured at reasonable rates. Address, P. F. Dozier, Peniel, Texas.

August 4 to 13, Annual Campmeeting of Peniel Holiness Association, Connetquotville, Pa. Workers: H. C. Morrison, C. W. Ruth, Joseph Owen, David Anderson, James V. Reid, Mackey Sisters and Alice M. Jones. Address, Rev. C. L. Green, West Springfield, Pa.

August 4 to 14, Twelfth Annual Campmeeting, Southeastern Michigan Holiness Association, Maybee, Mich. Workers: Rev. John T. Hatfield, Rev. A. L. Whitcomb. Splendid hotel accommodations. Free entertainment to all preachers and their families. Maybee is half way between Detroit and Adrian on the D. T. & I. R. R. Stone roads from the camp to Toledo, Ohio. Address, P. E. Palmer, Maybee, Mich. E. E. Mieras, Pres.

August 4 to 14, Robinson, Maine, Annual Riverside Camp. Worker: Rev. John Norberry. Address, Rev. S. A. Baker, Moncton, N. B.

August 4 to 13, Wheeling Camp. Workers: Rev. L. W. Standley and Minnie E. Morris, evangelists. Burl Sparks, song leader. For information, write, Stella E. McRoberts, Hazelton, Ind.

August 4 to 14, Mt. Zion Camp, Hamlin, Texas. Workers: Allie and Emma Irick.

August 4-14, Maybee, Mich. Southeastern Holiness Campmeeting Association. Workers: Rev. A. L. Whitcomb, and Rev. John T. Hatfield. Good accommodations. Preachers and families entertained free. For information, write P. E. Palmer, Maybee, Mich. E. E. Mieras, Pres., Henry Angerer, Sec.

August 6 to 20, First Annual Campmeeting, Laurel, Mont. Worker: Rev. W. H. Tullis. Other workers will be present. Address, Rev. A. Furman Harris, Box 662, Laurel, Mont.

August 10 to 20, Randolph County Holiness Association, Winchester, Ind. Workers: Arthur Zepp, George and Effie Moore. Address, Carl Tucker, Secy.

August 10 to 20, Annual Campmeeting of Western Kansas Layman's Holiness Association, Ransom, Kansas. Workers: Rev. J. G. Morrison, Rev. H. T. Davis, and Rev. F. R. McConnell and wife. For information, write to Lee Everhart, Pres., Ransom, Kansas.

August 11 to 20, Annual Holiness Camp, Washington-Philadelphia District, Leslie, Md., on B. & O. Railroad, above Baltimore. Workers: District Superintendent and pastors of the District, with Rev. Floyd Nease of Boston, and Rev. H. W. Sweeten of Ashley, Ill. Address, Rev. J. N. Nellson, Manager, Berkeley, Va.

August 11 to 21, Bivins Holiness Campmeeting, Rivina, Texas. Workers: Rev. H. A. Wood, Prof. A. H. Clayton, Rev. Mary Perdue, Rev. Mary Bartlett, and other local workers. Address, J. R. Manning, Pres.

August 13-27, Denver Colo. Workers: Dr. C. H. Babcock, Dr. R. M. Williams, Dr. A. O. Hendricks, Prof. Earl Wilde, and quartet. For additional information, address Rev. A. G. Crockett, 1037 Kalamath St., Denver, Colo.

August 13 to 28, Bonnie Camp, Bonnie, Illinois. Workers: Allie and Emma Irick, John Owen, and Prof. Moore.

August 17 to 27, West Michigan Holiness Association, Hopkins, Mich. Workers: Rev. Fred DeWeerd, Rev. Chas. Slater. Leader of Young People, Mrs. Fred DeWeerd. Pianist, Harold Gretzinger. Dr. L. E. Heasley, Sec., Route 1, Holland, Mich.

August 17 to 27, Olivet camp ground, Kirk, Colo. Workers: Rev. C. E. Roberts, Rev. U. E. Harding, evangelists. Rev. J. E. Ransom, song leader and soloist. For further information, address, Rev. M. R. Dutton, Yuma, Colo.

August 17 to 27, Thirty-third Annual Campmeeting of the Kansas State Holiness Association, Deulah Park, Wichita, Kansas. Workers: Rev. Chas. Babcock, Rev. A. P. Gouthro, Rev. Geo. B. Kulp, Mrs. Cora Lamb, Prof. A. H. Johnston and wife. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kansas.

August 17 to 28, West Nebraska Holiness Association, Kearney, Nebr. Workers: Rev. Geo. Bonnard, Rev. J. E. Aycock and wife, and Mrs. R. M. Reynolds. The Association will furnish tents free to all who get their order in by July 15th, and agree to stay one week or longer, and there must be three or more in one tent. For information, write, B. J. Patterson, Sec., Kearney, Nebr.

August 18-27, Normal, Ill. Annual Camp, Central Illinois Holiness Association. Workers: Frank E. Arthur, Earl Curtis, evangelist. Frank and Marie Watkins, singers. Mrs. Della B. Stretch, in charge of Children's Meetings. Address, Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 17 to 27, New Mexico District Church of the Nazarene Holiness Campmeeting, Artesia, N. Mexico. Workers: W. E. Shepard, J. E. L. Moore. Prof. A. S. London and wife in charge of music. Address, Rev. T. V. Cox, Artesia, N. Mexico.

August 17 to 28, Twentieth Annual Campmeeting of the West Nebraska Holiness Association, Kearney, Nebr. Workers: Rev. Geo. Bonnard, Rev. J. E. Aycock and wife, and Mrs. R. M. Reynolds. For information, write: B. H. Patterson, Kearney, Nebr.; A. H. Hughes, Litchfield, Nebr.; R. M. Reynolds, Burr Oak, Kas.

August 18 to 28, Ozark, Ark. Workers: Theo. and Minnie E. Ludwig. Address, Rev. J. W. Vandersell, Ozark, Ark.

August 23 to Sept. 10, Tabernacle Meeting, Ashtabula, Ohio. Workers: R. J. Kiefer, evangelist; Frank and Helen Lehman, singers. Ad-

dress, Mrs. J. B. Neely, 5 1/2 Camp St., Ashtabula, Ohio.

August 26 to Sept. 3, Main Springs Campmeeting, four miles southeast of Prescott, Ark. Mrs. Beesle Williams, evangelist. The Nelson Band, song leaders with good music. Steele McLelland, President.

August 25 to Sept. 3 "Mount of Praise Camp Ground," Circleville, Ohio. Workers: Rev. John Thomas, Rev. C. W. Ruth, Prof. Allan W. Caley, Mrs. John Thomas, Children's and Young People's meetings. Address, Rev. E. A. Keaton, 452 N. High St., Chillicothe, Ohio.

Sept. 1 to 11, Beebe, Arkansas. Workers: Evangelist Rev. A. L. Whitcomb. John E. Moore, song evangelist. Address, Rev. Joe Bishop, Beebe, Ark.

To Whom It May Concern:

This is to certify that Rev. Edward R. Kelley, pastor, evangelist and author, is open for calls either to pastorate, evangelistic or campmeeting and convention work. He, having had experience on these lines, will be delighted to serve as pastor or to assist a church, or campmeeting and conventio committee in their great undertakings for the spread and conserving of scriptural holiness. Please address him, Box 205, Laclède, Missouri.

H. F. REYNOLDS,  
General Superintendent.

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# HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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

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## AN URGENT APPEAL

My dear Brother Herrell:

We are here in Sheffield, Ala., in a very great revival but our big tent 60x90 was blown to pieces yesterday morning by a severe wind storm. The meeting will go on at night in the open air. We are getting a great hold here and many have found the Lord already. This is destined to become one of the greatest centers in the South if Mr. Ford gets the government plant here, and it looks like now he will. We must succeed and to do so we must have a tent within the next two weeks. We expect the campaign to continue in this section till the middle of August.

We can get the ropes of this tent covered for \$435.00 with ten ounce army duck water and mildew proof. We are asking that the General Board of Home Missions give us \$250.00 toward this. We think it is due us and this will make it possible for us to go ahead here. We have two other big campaigns planned for this tent before frost. Please give us an answer by telegram at once.

H. H. HOOKER, Dist. Supt.

To The Nazarenes Scattered Abroad:

This letter of Brother Hooker's is a clarion call from the front line of the battle. He will hold this out post until we rush the needed help to him. He certainly must have the new top for his tent. If two hundred and fifty Nazarenes and friends will send me *one dollar each*, we will start the tent makers to work putting a new top on the tent and then we can say *on with the battle!* Please, reader do not depend on the other fellow to send your dollar but fight now while it is on your mind send the *one dollar* to N. B. Herrell, 2905 Troost Ave., Kansas City, Mo., for the Hooker Tent Top Fund. Thank you.

## DEATHS

**BEERS**—Mrs. Matilda A. Beers, beloved wife of District Superintendent Rev. S. W. Beers, reached the end of the "Last Mile of the Way," on Friday morning, June 23d, and went home to be with the Christ she loved. She was born October 4, 1857, near Montreal, Canada. Was united in marriage to Rev. S. W. Beers, October 31, 1888. She was converted about twenty years ago under the ministry of Rev. John Pennington in Fitchburg, Mass., and shortly after was sanctified, joining the little independent holiness church that later became the Church of the Nazarene. Sister Beers was a beautiful Christian mother, a lover of home, faithful to the church of her choice. The Bible was her treasure house. The old hymns of the church her certain source of inspiration. She was a quiet, reserved, unassuming Christian lady, whose even life ever demonstrated the will of Him she served. Her illness dates back over a number of years, but only until the last four months was she compelled to take to her bed. Death came after an operation that all had hoped would prolong her days in our midst. But the Lord knew best. Brother Beers under all his sorrow is exemplifying a heart submissive to the will of God. Mrs. Beers leaves a husband, a son and daughter, two sisters and four brothers, and a multitude of friends over the New England District, to mourn her loss. The funeral was held in the Malden Church of the Nazarene, Rev. A. B. Riggs, Rev. Aaron Hart, Rev. E. T. French, and her pastor, the writer, participating in the service. The Aeolian Quartet rendered the favorite hymns of the deceased.—Orval J. Nease, Pastor.

**FRY**—Mrs. Etta Fry was born June 17, 1864, in East Fairfield, Crawford County, Pa. June 30, 1922, she was injured in an automobile accident and several hours later, from the family residence in New Galilee went home to be with Jesus forever. She was united in marriage with Frank Fry in May, 1888, and shortly afterward moved to New Galilee. Sister Fry was a sincere Christian. Converted in a tent meeting held by Rev. Imhoff

In 1907, she became one of the charter members of the Church of the Nazarene and continued a devoted Christian. The greatest desire of her heart was to please the Lord in everything and to see all her family converted to Him. For this end she labored earnestly and lived to see it partially accomplished. But a few hours after she had gone and while the body was still in the house, several of the children prayed through to a real experience. The last few months of her life were times of suffering but her tenderness and patience proved the power of God's sustaining grace. Her family, friends, and many that were not Christians unite in testimony to her godly life. The last words she spoke were "Be true to Jesus." She is survived by her husband, Mr. Frank Fry, five sons, three daughters, four brothers and two sisters. These mourn her departure, but not as those who have parted forever, for they expect a glad meeting day in heaven. In the absence of the Pastor, Rev. Chas. Conley, the services were conducted by a former pastor, the undersigned. May God bless the memory of this consecrated mother, sister and wife.—Rev. F. C. Lehman.

**ROHRER**—Mrs. Nora E. Rohrer was born in Lincoln, Neb., and died in her home in Stockton, Calif., June 16, 1922, at the age of 53 years, 4 months, and 3 days. Sister Rohrer was converted and sanctified while in young womanhood, and has been true to God ever since. The later years of her life have been spent in deaconess work here in Stockton where she has labored faithfully in our church for the past 10 years. Too much can not be said commending the work of this good deaconess as she visited the sick and brought comfort and cheer to those in need. Truly another Dorcas has lived among us. At the death of our sister she was president of the local Ladies' Missionary Society. She was ever active in W. C. T. U. work and mission work of various kinds. Hers was truly a consecrated life. She has lived a fruitful life in God's earthly garden house; so beautiful were her graces, and so fragrant were the deeds of her life that God chose to transplant her. Though we feel keenly our loss we know that God knows best and thank Him for the sweet memories that shall ever be ours.—Roy F. Smee, Pastor.

**SHARPE**—Ruth A. Sharpe was born April 3, 1867, near Locust Grove, Ohio, and died June 11, 1922 at Chase, Kansas. She was converted at the age of ten years, and sanctified ten years ago. Six years ago last February she had a stroke of paralysis which left her an invalid until the day of her death. Her last public testimony (given just before her affliction) was, "I want to do more for the Lord this year than I have any year of my life." Throughout her suffering she bore it with an unusual degree of patience and cheerfulness. Rev. W. E. Klemel, her pastor who knew her before her affliction preached her funeral sermon.—H. J. Beaver, Pastor.

**PEED**—Jerould Peed, went sweetly to sleep in Jesus, at his home in Bucksbin, Ind., June 7, 1922, at the age of 38 years. He was saved early in life and later sanctified which faith he lived and enjoyed and triumphantly died in. His consistent Christian life made him one of the strongest and most beloved and useful laymen in the church. He was gentle, patient, kind, and loving all through the four months of illness. When he realized he was too sick to get well, he was resigned and cheerful to the end. Rev. E. E. Robinson, pastor of the Church of the Nazarene, Evansville, conducted the funeral service. The music and singing rendered by the choir was beautiful. Heaven seemed very near. He leaves a widow, mother, one brother, and three sisters, besides other relatives and friends. We bade him good-by here to greet him in the morning "Just inside the Eastern Gate."—Bertha Peed.

**WILSON**—Mrs. Elizabeth C. Wilson, our dear mother, was called home within one week and one day after our beloved husband passed away. She was the mother of fifteen children. Eight survive. Her husband, W. N. Wilson preceded her to glory three years ago. Our mother was a Christian from early childhood and was sanctified twelve years ago. She always had a clear testimony and carried a burden for the lost. She was an humble, faithful servant. Her godly life impressed all who knew her. Another "mother in Israel" has exchanged her armor for a crown, and gone to await the coming of the redeemed. The funeral services were conducted by Rev. Eugene Melvin, of Boonville, Ind., assisted by Rev. J. A. Williams, of Connersville, and other ministers.—Her daughter, Bertha Peed.

## NOTICE

District Superintendents, Pastors, Evangelists and Others

We desire to get a line on vacant churches in centers of population where we can open evangelistic campaigns with the view of organizing Churches of the Nazarene. We will be glad to receive any information that will give us a clue to such property anywhere in the United States. We will fully co-operate with the District Superintendents in these evangelistic campaigns. We will lease the property for the campaign with an option of purchasing it at the close of the meeting. Please send information at once to N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

M. F. NEYNOLDS.....Kansas City, Mo.  
Office, 2905 Troost Avenue.  
Residence, 10 Summit St., Haverhill, Mass.

### ASSEMBLIES

Southwestern Mexican (El Paso, Texas).....July 26 to 30  
Nebraska.....August 2 to 6

### FALL ASSEMBLIES

Tennessee (Nashville).....Oct. 4 to 5  
Georgia.....Oct. 11 to 13  
Florida.....Oct. 18 to 22  
Alabama (Parrish).....Nov. 1 to 5  
Mississippi.....Nov. 8 to 12  
The Assemblies are to begin at 9:00 a. m., Wednesday, and are to be preceded with a rousing inspiration service on Tuesday night at 7:30.

M. T. WILLIAMS.....Dallas, Texas  
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### FALL ASSEMBLIES

Iowa.....August 23 to 27  
Chicago Central.....August 30 to Sept. 3  
Michigan.....Sept. 6 to 10  
Kansas (Topeka).....Sept. 12 to 17  
Western Oklahoma (Woodward).....Sept. 27 to Oct. 1  
Eastern Oklahoma (Bartlesville).....Oct. 4 to 9  
Arkansas.....Oct. 11 to 15  
Louisiana (Alexandria).....Oct. 18 to 23

J. W. GOODWIN.....Pasadena, Calif.  
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### FALL ASSEMBLIES

South Dakota (Mitchell).....Aug. 23 to 27  
(Camp begins Aug. 18th).  
Missouri (Dexter).....Aug. 30 to Sept. 3  
Indiana (Fort Wayne).....Sept. 5 to 10  
Kentucky (Delmer).....Sept. 13 to 17  
Hamiln (Amarillo).....Oct. 11 to 15  
San Antonio (Ballinger).....Oct. 18 to 22  
Little Rock (Prescott).....Oct. 24 to 29  
Dallas (Dallas, Texas).....Nov. 1 to 5

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WESTERN COLORADO-UTAH—C. P. Ellis.....Montrose, Colo.

WESTERN OKLAHOMA—C. B. Jernigan.....Bethany, Okla.

## ATTENTION

*Licensed Ministers and Licensed Deaconesses*  
Notice is hereby given, that at a meeting of the Board of General Superintendents, held February 16, 1922, it was decided that new license blanks will not be issued hereafter to the above parties. The former license will be endorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District Secretary at least two weeks before the meeting of your district assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

E. J. FLEMING, General Secretary.