

HERALD of HOLINESS

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

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EDITORIAL

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

Sin in the Flesh

NO more pernicious heresy was ever believed, or propagated, than the claim that sin resides in the flesh. Upon this utterly fallacious hypothesis a man can have a pure spirit, while his body reeks with sin and infamy. The Bible makes sin to reside in the human heart—declaring that "the heart is deceitful above all things, and desperately wicked." There is no evil in the human flesh any more than there is in a stick of wood. This heretical doctrine was held by the old gnostics and to definitely answer this mischievous heresy John wrote his epistles.

It would seem at once that this heretical notion which places sin in the bodily flesh, invests Christ with an evil nature, whereas, He was holy, harmless, undefiled and separate from sinners. It can not be true because the body turns to dust again. Thus death would end moral issues which would destroy the possibility of future rewards and punishments.

We again urge against it, the fact that sin is a moral quality, involving volition, whereas the flesh is physical or material utterly devoid of any moral quality and incapable of volition. It would be just as reasonable to talk of an apple thinking, or a brick-bat committing sin, as to talk of evil inhering in the flesh or body of man. Sin is declared to be killed, crucified and destroyed, in Scriptures which teach sanctification. This can not be said of the flesh for the wholly sanctified man remains in the flesh. He retains the same fleshly body in which his soul was sanctified.

In praying for the sanctification of the Thessalonians, Paul carefully discriminated between them and their bodies. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Here he prays for two things: for sanctification and for preservation. These two things were not prayed for as one thing, but as separate operations—the sanctification to be performed on the personalities, or the hearts, or souls of the Thessalonians, while the preservation was for their whole natures.

This false doctrine leads to asceticism—the vain delusion that we can increase personal piety by self-inflicted mortifications of the flesh—bodily flagellation, etc. Hence the horrors of monasticism and kindred varieties. What a history of needless suffering, misery and woe this false doctrine has led to, by inciting to asceticism!

We charge against this doctrine that it contradicts the

whole tenor of Scripture. Mark 7:21-23 says: "For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." With what definiteness this passage utterly demolishes the old gnostic heresy of sin in the flesh. In this passage the very sins which require for their commission the use or exercise of our bodily limbs, or members are all traced for their guilty origin to a source within man—in his heart, or soul. Similar proof will be found by reading Romans 2:23; Romans 10:10; James 2:26; Ephesians 6:6; and many other passages.

This false belief leads to unbridled sin and lust. A man can indulge his carnal lusts and yet excuse himself and claim to have a pure heart because these enormities were only sins of the flesh, with which the soul or heart had nothing whatever to do. Thus, a man under the guise of this miserable heresy can become a devil and still claim to be a saint.

A holiness evangelist was conducting a revival in a southern state. A holiness-fighting preacher busied himself in trying to destroy the effects of his preaching by haranguing crowds he would get together about the door, before the arrival of the evangelist. The evangelist learned of what he was doing and that the chief point of his argument was that sin was in the flesh—from which he argued the impossibility of sanctification and the necessity of sinning. The evangelist took occasion to pay his respects to this brother by denouncing the vicious heresy of his teaching. He declared that he wouldn't dare trust his daughter to be under the pastorate of any preacher who believed or taught such a monstrous falsehood for her virtue would be endangered under such a pastor. It turned out that this meddling preacher was pastor of a little country church a few miles distant. A year after this incident this same evangelist passed that way again enroute to a meeting and learned that this anti-holiness preacher referred to above was on trial at the county seat for murder. He had seduced a young girl who sang in the choir and to prevent the disclosure of his crime attempted an abortion and caused her death by his bungling method. The country was red hot with excitement and indignation. Yet this was but a logical outcome or fruit of this hoary monstrosity of a doctrine which this preacher held.

FRIGHTENED AT A GHOST

FROM time immemorial ghosts, whatever they may be, have been considered frightful. Time was, when quite a scare prevailed among many pious souls over the ghost of Darwinian evolution. The time has now come however, for this scare to subside absolutely, since evolution has been found to be simply a ghost and nothing more. The bald and impudent assumptions and lordly claims of this hypothesis were enough to scare anybody who failed, or forgot to consider, one fundamental fact, that this mere theory never did rest upon the slightest facts or proof. It was purely the invention, or imagination of a human brain, but put forth with boldness and brilliancy calculated to confuse the ordinary mind and which did startle many pious souls into a state of fright and fear and even doubt.

The time is now here, and has been for some while, to banish every vestige of fright, fear and doubt on the subject and quietly resume your hold on the great fundamentals of the faith, once for all delivered to the saints. Let God be true, no matter how many men this truth makes liars. God is true and His Word is true.

Some of the highest authorities in the scientific world, equal in all respects to the brilliant dupes who lent their names and influence to the propagation of the exploded sophism of evolution, declare today that there is not now a great French or English scientist living who subscribed to the Darwinian theory. Dr. Etheridge, of the British Museum says: "In all this great museum there is not a particle of evidence for the transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. Mr. Huxley's opinion is well remembered, that our verdict, in the present state of our knowledge and method, must be recorded against the hypothesis."

In the face of all these facts, we occasionally hear the squeaking voices of some little preaching who dishes out a concoction of anecdotes, illustrations and evolutionary rot from his pulpit and calls it a sermon. Let us have done forever with this whole business of this abominable Darwinian theory of evolution, which by his own confession wrecked Darwin, its author, and which has wrecked the faith of multitudes of others, but which never rested on a scintilla of proof and certainly never deserved the slightest respect, or notice from preachers or laymen of ordinary intelligence.

If any of our readers need the support of high names in the scientific world to bolster them up in their repudiation of this exploded hypothesis, we refer them to such men as Virchow, Sayce, Beale, Lord Kelvin and many other great scientists of representative character.

The initial and essential need of the gospel worker beyond all question is a spirit of long-suffering. It requires a patience little short of infinite to successfully labor for souls.

A CORRECTION

A BROTHER writes us as follows: "Rev. J. S. Young, reporting from Humeston, Iowa, page 11 of the *Pentecostal Herald*, issue June 29th, quoted Dr. Bresee as having said before he died, that he 'regretted that he had organized another church and wished that his people were back again in the mother church.'"

We are asked as to the truth of this matter. In reply we can only say that we never heard before, a hint of any such statement having been made by Dr. Bresee before his death. We do not believe he ever made the statement.

Rev. E. A. Girvin, his biographer, pastor of First Nazarene Church, Nashville, Tenn., can doubtless give us correct information on the subject. He is just now off on a vacation of two weeks. On his return we will ask him to make a statement through these columns.

ECHOES OF PROTEST FROM THE PEW

CONCERNING the wave of higher criticism which has swept over the country, inundating in its destructive sweep very largely, the church press, the pulpit, and the church colleges and universities, much has been written in protest by evangelical preachers throughout the country. These protests have been met with sneers and ridicule and smiles of contempt by these baptized infidels. They have considered the protesters as too archaic and fossilized to deserve notice. The pew has been slow in making itself heard. A case just occurred which shows that the pew is waking up to the danger.

In the Northern Baptist church a layman recently made a donation of one and a half million dollars, whose ninety thousand dollars yearly interest income is to be used by the Baptist Home Mission Society in payment of salaries of laborers under the direction of that board. This munificent gift to this board was made on specific conditions which were that the income should be used in payment of salaries only of such laborers as held to the fundamentals of Christian belief, such as, the deity of Christ, the inspiration of the Scriptures, and the second coming of Christ. The board accepted the gift and promised to administer it in faithful compliance with the appended condition.

Now comes Dean Shailer Matthews, of malodorous higher critical notoriety, a prominent Baptist divine, and virulently attacks the gift and the giver and also the board, for accepting the gift. His protest appears in the columns of *The Baptist* of New York. *The Baptist* publishes his protest but answers it in a leading editorial strongly defending the gift and the giver and also the board for accepting the gift. The editor alleges that the doctrinal conditions were entirely within the pale of the doctrinal beliefs of his denomination and that the board acted with the highest wisdom in accepting the gift.

We pronounce this episode a hopeful sign of the times. It is encouraging to see that the pew is waking up to the dangers of the situation. The pew furnishes the sinews of war

for all church work. Protests from this source will have the advantage of clerical protests in being backed by the financial flavor which is much more likely to impress the higher critical gentry than intellectual, or doctrinal acumen. They will be found much more sensitive to this appeal than to arguments on apologetics. They usually belong to a high-salaried class. An alarm bearing the dollar mark will get their attention much more quickly than even the most unanswerable evidence produced in proof of their doctrinal unsoundness.

We would like to see many more millions of money given to churches on the same conditions. Let the laymen speak, for it is their right and duty. They can serve the cause of God and truth with their money in a most definite way by appending such conditions as tend to safeguard the great essentials of the faith once delivered to the saints.

Discussing the gift referred to above and its conditions, with a layman friend of Nashville, Tennessee, night before last, we were greatly pleased at his attitude. He is one of the leading attorneys of the city, unusually bright and talented, a devout Christian man, a Presbyterian and the son of a Presbyterian minister. He indorsed the gift and its conditions and expressed the strongest convictions on the subject. He declared that the Baptist layman, in the conditions appended to his gift really represented the lay element in the Protestant churches of the world according to the best information he had. He said: "Your proposition is simply this. Aside from the doctrinal merits of the question, we rise to a point of order against higher criticism. We make the point that higher criticism is out of order. We claim that it is ill-timed and ill-starred as well as ill-founded. Our forebears for generations ago lived in the glow of evangelical faith, conquered by its potencies and died in its triumphs. We are perfectly satisfied with the beliefs which saved them, gave them triumph in life and solace in death. We have no disposition and no time to tamper with any innovations or so-called improvements, and can not be dragged into any interest in them and have no appreciation of efforts to do this. The incident we are discussing is simply a protest in line with this, our position. You will find the intelligent laity practically solid on this matter."

Let the lay money speak on this wise and sound out the same conditions as it pours itself into college endowments, pastors' salaries and all church enterprises. Reinforced thus, the protests from evangelical preachers will be found far more effective in arresting the growing tide of baptized infidelity than has been found to be the case hitherto. Thank God for the brigade of reinforcement which we see coming up the road.

This world needs a virile Christianity—one that disturbs the Devil and engages heaven and is seen and felt this whole wide world round.

THE EVANGELIST SHOULD SERVE A PERIOD IN THE PASTORATE

MANY qualities enter into the make-up of the evangelist whom we would choose for the Church of the Nazarene; and many necessary experiences enter into his training. On account of the close and vital relation that he must sustain to the pastors with whom he labors, it would seem that the evangelist should have some pastoral experience in order that he might be qualified for his sacred trust.

I have known evangelists who could make a success of a revival meeting so far as appearances are concerned, but who left the work in such a condition that the pastor could not conserve the fruit of the revival or successfully lead the affairs of the church after the revival was over. I have known evangelists to adopt a radicalism that alienated the church and pastor from the people whom they were striving to reach; and, while the interest looked good during the revival, the pastor had reason to be ashamed to meet the people whom he had induced to come to the services. The evangelist who comes to "make or break," would learn a few good lessons if he were compelled to serve in the pastorate for a while.

Churches are often founded in and by a few weeks' revival; but it requires time to develop character and dependability in a church just as it does in an individual; and it is the pastor who must labor on in patience while the church is given a chance to redeem itself from the evil effect of its own mistakes and follies. The evangelist can help the church on with a healthy growth and can increase the influence of the pastor in the community; and if he has ever served in the pastorate he will take care to do these two things with the same prayerfulness that he gives to the work of saving souls.

IN ALL THINGS TOO RELIGIOUS

THIS is the characterization that St. Paul gave the Athenians, according to the marginal reading of Acts 17:22; and in almost the same sense there is danger to us. One can not be too *spiritual*, can not be too devoted to God, can not have too certain and real communion with Him; but one can be too *sanctimonious* and too presumptuously religious.

During a tent meeting in a southern state an unconverted man was killed by lightning as he leaned against the center pole of the tent during a shower of rain. After the occurrence many could remember the times that this man had rejected God and so they said very openly that God's judgment had fallen upon him to make him an example to other Christ rejecters. In the same state, during a different season, a preacher warned the people to get right with God as a storm was approaching and that some one might be killed by lightning; the storm came on, the lightning struck near, and the preacher himself was killed by the shock; all that any one



would venture to say was that God knew best and took one who was ready. I do not say that the first case was not a judgment of God for Christ rejection, only that the evidence of the divine purpose in the matter was not clear and that our own judgment in such matters should await a further revelation of the mind of God.

A child was sick and prayer was being offered for her healing. One brother, a man of unquestionable devotion, declared that God had given him the witness that the child was healed; going on to the home, it was found that the child had been dead for over an hour when the brother claimed the witness for her healing. No doubt God did bless the brother for his faithfulness and devotion, but it was "too religious" to interpret the blessing as a witness of the child's healing.

Men generally have left God so completely out of their thinking that they are not willing to acknowledge Him or His works in anything. But upon us this has had the effect of making us over anxious to see and acknowledge the supernatural. In meetings it has sometimes occurred that a demonstration purely human, has been heralded as a wonderful manifestation of the power of God: this is the error of the tongue's movement. Both they and others have taken the matter too seriously, of speaking in tongues. God's work is not promoted by an attempt to over interpret the meaning of phenomena. Whenever a natural means will fill the bill, God uses the natural means; this is the rule in the Bible narrative; and it is the mode of procedure followed in God's dealings today.

The Athenians built altars for the worship of all the gods with which they were familiar and then added yet another altar inscribed to "The Unknown God." Paul saw their devotions and said, "I perceive that in all things you are too religious." God is in the world and He does manifest Himself in answer to prayer in spiritual blessings and in temporal affairs and we are glad to acknowledge Him; but let us not make God the author of things that are of mere human origin, nor strain the natural to make it fill the requirements of the supernatural.

PETER THE HERMIT

DURING the middle ages the leaders of the Christian Church became so concerned about the grave of Christ which had been captured by the Mohammedans that they felt that it was the duty of the Church to bring it back under Christian control. At last the pope appointed Peter the Hermit to go out and "preach up a crusade." This fiery orator went throughout Europe stirring men with the shame of the spectacle of Christ's

grave in the hands of infidels while Christians sat in careless indifference. Though but a human revival, for the space of two centuries, the men of Europe went out to bear the cross against the crescent and to die in the "holy wars."

The call today is more serious than the one proclaimed by the crusaders. We are not called to rescue the grave of Christ, but to rescue His name as a living Savior from those who are neglecting and defaming Him. Men honor Him with their lips, but their hearts are far from Him. Christ is rather well known by name, but so few know anything of His power to save and to cleanse. People know the geography of Palestine and the incidents of the life of Christ, but so few can say, "I know my Redeemer liveth."

Forty thousand Nazarenes must become Peter the Hermit to go out and "preach up" and "pray down" a crusade against sin and Satan and formality. Well wishing is not enough, even an ordinary interest in the matter is insufficient; we must go out with an earnestness and a zeal that is worthy of the high purpose which we are called to serve. If we are to warm up others, we must be at white heat ourselves. If we are to stir others, we must get stirred to the depths ourselves.

DEATHBED REPENTANCE

I have read of the telipot palm of the far East which does not blossom until the last year of its life: it then suddenly bursts forth into a mass of flowers, but emits such an odor that the tree is frequently cut down to be rid of it. How much this is like deathbed repentance!

I have never heard a better description of deathbed repentance than that given in the familiar words of the old grammar, "Deathbed repentance is burning the candle of life to the service of the Devil and then blowing the dust into the face of heaven."

LIFE AND DRESS

The Bible speaks of living under the metaphor of dress. "Clean linen is the righteousness of the saints." Preparation for the judgment is spoken of as "having on a wedding garment."

A dress should be first modest, then comfortable, then pretty; just as living should be first honorable, then useful, then pleasurable. Dress may be plain, substantial, and adapted to the climate; or it may be fussy, exaggerated, beruffled; too tight in some places and too loose in others: just as life may be earnest, sincere, and satisfactory to the demands which are made upon it; or noisy, pompous, and pretentious; overdrawn in some matters and careless and indifferent in others.

Fussy liverers like fussy dressers make the mistake of taking incidentals for fundamentals; they "lose sight of the pig while exciting themselves over the curl in its tail."

—+—
"Set your affections on things above and not on things on the earth." Live for heaven, not for earth: for eternity, not for time.

Stirring up the Gift of God

By REV. R. PIERCE

THIS command of Paul to Timothy evidently has reference to the Holy Ghost which Timothy had received by the laying on of the apostle's hands. This responsibility of the "stirring up of the gift" was upon Timothy, and Paul was urging his "son in the gospel" to give the Holy Ghost a chance. Whether Timothy had in any way "let down" in his earnestness or whether Paul was urging him to still greater earnestness, we do not know, but writing to him (2 Tim. 1:3) he told him that he was praying for him night and day, and told him "not to be ashamed of the testimony of our Lord."

The Holy Ghost is God's active and efficient agent in soul culture and successful service in the salvation of men. The command to "stir up the gift that is in thee," would seem to imply that there is a dormant as well as an active condition of the Spirit in the heart of the believer. As believers we must have new anointings of the Spirit. We can go on for some time without food for the physical body, but we will become weak and emaciated. So it is with the spiritual; we must receive new supplies from heaven else our spiritual life will wane, and our prayer life and activities will become formal, and nothing will be accomplished by us. We must have the constant dew of heaven upon us to make fruitful and beautiful.

Our gift of the Holy Ghost is God's greatest treasure to the believer, and our blessings and power in the Christian life can be obtained from no other source, and thus it is a serious thing to trifle with this gracious "gift." We are warned not to "resist," "grieve," or "quench" this Holy Guest.

When we receive the gift of the Holy Ghost it is that He may bestow upon us His gifts "severally as he wills," so that the whole church may be "thoroughly furnished unto every good work." We must use our mental and physical gifts or we shall lose them; if we use them the more gifts we will have. So we must exercise our God-bestowed spiritual gifts, and so increase them, or else we shall lose them.

The reason why so many professors of holiness are dry and fruitless, is because they do not give the Holy Ghost a chance to do something in them and through them, and even the best of us come far short of realizing what God would do for us and by us if He could have His way with us. It is related of Mr. Moody that one evening, walking through the grounds of a near friend in company with his host, the conversation turned upon the possibilities of God in saving the lost. Mr. Moody's friend made the remark, "It has yet to be seen what God can do with a man wholly given up to Him." Mr. Moody stopped, and looked his friend in the face, and said, "God helping me, I will be that man." And the world has heard and felt what God did through this one consecrated man.

Oh, beloved, we must "stir up the gift,"

and this for two reasons: The salvation of men and the glory of God. God likes us, wants us and will enable us to be at our best, and unless we are, the world will not know nor feel that "God is." We must not let down or be satisfied with ordinary things or experiences; we must be on the stretch for new revelations of God's power, and not be satisfied without them. The Church of the Nazarene is in existence to give God an avenue to reach and stir a lost world into a consciousness of its need of salvation; and again we say, unless we let God have His way with us and through us, the world will not come in contact with His supernatural power. The Holy Ghost witnesses and displays His power in accord with certain conditions—conditions based on the Word, on the needs of the human heart, and on the needs of a lost world.

Oh, Nazarenes! down on your faces before God with a heart yearning for lost men, and wait until He anoints you with "fresh oil," until you feel the possibilities of a man with God in him. *Give the Holy Ghost a chance.*

Oh, Nazarenes! let there come out of your lips a burning love-freighted testimony to what God has done for your soul whenever, wherever and to whomever you can. *Give the Holy Ghost a chance.*

Oh, ye Nazarenes! give all the time, the talent, and the money you can to God for a holy, active service in the salvation of lost men. Get out of your lethargy, indifference, coldness and excuses. Talk to men in the cars, in the shops and stores and to your neighbors. Talk to dying souls about eternity, the judgment and of a loving Savior. Oh, talk to men with love in your tones and tears in your eyes. "Stir up the gift that is in you."

Give the Holy Ghost a chance!

LOS ANGELES, CAL.

Sifted Wheat

By REV. C. E. CORNELL

"Have the faith of God." (Mark 11:22, Marg.)

HOLINESS and sin are at direct antipodes.

Have you ever tried counting up the good qualities in those you know?

Perfect love is not perfect judgment, but it is a stimulus to a cleaner and keener judgment.

"Pray without ceasing," means to live in the spirit and atmosphere of prayer continuously, where the inner cry of the heart is "Lord help me, Lord bless, Lord comfort, Lord save," or as the need may be—the heart's desire as natural and as spontaneous as breathing.

"Feed the flock of God." Yes, and please put the "fodder" low enough down so the sheep can reach it. Then too, be sure it is "feed." Much of the preaching of today is as devoid of real nourishment for the soul as sawdust is for the body. A man can not give out "feed" until he has some on hand to give away. Stock up, my brother, and feed the many poor, starving sheep in your flock.

"Mark the perfect man." This is but one of many similar expressions used throughout

the Word of God. Is this word "perfect" utterly meaningless? Is it not risky to deliberate or rashly say, "I do not believe," "No one is perfect," "I pass it by." If this word is without significance in the Bible, according to opinion and decision of many, what words are to be relied upon? Where will the rejection of Bible expressions stop? Better examine carefully and prayerfully as to God's meaning. An unprejudiced mind, an open heart anxious to know the whole will of the Lord, will soon comprehend the meaning of this word in relation to experience. God has provided a perfect salvation for the race, a perfect deliverance from all sin.

"Not double tongued . . . not greedy of filthy lucre." This is admonitory to the deacons. It also can be applied with profit to a very large class of people. The "double tongue," for flattery and censure, for hate and love, for cursing and blessing, for backbiting and defending. The filthy lucre grabber both in and out of the church. Thousands of men who were once enthusiastically religious went after filthy lucre, and have gotten it too, but sad to relate they have lost the grace of God out of their hearts. Their lives are now formal if not worldly. They gained money but lost eternal life. Fatal and frightful exchange. My friend, if this applies to you, you had better heed the apostolic warning.

State of the Church

By COMMITTEE OF THE NORTHWEST DISTRICT

REV. ARTHUR F. INGLER, Secretary

FROM personal and prayerful consideration it is patent to our hearts that, instead of spiritual religion, many of the great churches of our land have substituted reformation, social service, and other concomitants of Christianity, for regeneration, entire sanctification, and all other vital doctrines of the Bible.

While we recognize that here and there in the larger denominations there are faithful ministers who are true to the whole tenor of the Scriptures and who are making a bold stand for righteousness and true holiness, yet, the encroachments of the modern Philistines, Amalekites, Moabites, etc., have paralyzed the average American church until the distinguishing marks of the genuine Christian are quite obliterated. It seems to be the exception rather than the rule that the ministry possesses the requirements which characterized the lives and preaching of the fathers, and we do solemnly urge and insist that our preachers be in the experience of full salvation with the necessary equipment and anointing for aggressive work and service.

We feel that the crying need of our growing church is more efficient and Spirit-led pastors who have a heaven-born conviction that their only business is to shepherd their flock and lead their people speedily on to the perfection of love and active holy service. While our pastors should possess a strong evangelistic spirit, they are not to suppose that a call from a neighboring or far away community is sufficient evidence to change their commission and thrust them outside of their pastorate into other evangelistic fields. We suggest also that all our younger preachers who feel that they have a call to evangelism as such, spend a period of from three to five years in the pastorate as a much needed asset to their life work. We strongly advise that our pastors and churches employ these evangelists, if they use any, who have identified themselves with us and are striving to strengthen the work of organized holiness. As a means of protection and preservation of our churches, we recommend the employment of such evangelists outside of our denomination only as may have the unqualified approval and indorsement of our General and District Superintendents.

God-called and Spirit-filled pastors are not hirelings or timesavers and should not be compelled to support themselves by manual labor which divides their time, hampering and lessening their efficiency. In the earlier stages of our church life it may be necessary occasionally for some pastors to devote a portion of their time to self-support, but the local church^{es} or the District, should remove that barrier at the earliest moment possible. In view of this handicap, pastors, evangelists, and District Superintendents, should urge and impress upon our people everywhere "God's financial plan," viz., the paying of our tithes to the Lord. This will reimburse the local treasury and greatly facilitate the great work of our church. In this connection, we solemnly request that our ministers give continuous heed to the injunction of the great apostle found in a Timothy 2:3-4, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath called him to be a soldier." Amen.

—We can not all be pastors or evangelists, but we must all be workers, laborers. All the modern devotees and boosters of the false systems of religion are indefatigable workers for their respective cults and fads. Shall we Nazarenes evince less enthusiasm and zeal? We claim to have the "best ever" in the way of religion, and let us prove it to the world by our consecrated talents and activities, and dig again the wells that the Philistines have filled with their rehashed and diabolical teachings.

As we look out over the great fields, already white unto the harvest, we rejoice that so many of our laymen have caught the vision of greater possibilities and that our untiring pastors, evangelists, deaconesses and missionaries, are pushing forward into their immediate communities and rural districts as flames of fire, and we trust that in the near future more of our people will answer the call of the great Head of the Church, and, like the foxes Sampson fired and turned loose into the resources of the enemy, shall spread consternation and terror among the destructive critics of the Bible and our holy religion, and arouse the lukewarm and sleeping religionists everywhere into enough of "creaturely activity to save their own souls and the souls of their loved ones and neighbors.

We recommend that our laity obtain a more thorough knowledge of the Manual, and that its history, precepts, admonitions, and jurisprudence be regarded with the dignity becoming Nazarenes. We further recommend that all who take any active part in our services as leaders, speakers, and singers, be in the experience, at least, of justification, and in full sympathy with, and conformity to, our doctrines and usages.

We advise that all our people read and ponder Article 6, page 27, of the Manual, thus avoiding temptation to worldliness or lingering near the border line. We recommend the further reading of this article—page 27—concerning the admonition about our outward appearance, feeling that as Nazarenes we should avoid suggesting to ourselves or the world a "form of evil." "We urge our people to dress with Christian simplicity that becometh holiness; in like manner also, that women adorn themselves in modest apparel, etc., not with brodered hair or gold, or pearls, or costly array, but, which becometh women professing godliness with good works' (1 Timothy 2:9-10)." Also to obey cheerfully the admonition in 1 Peter 3:3-4, "Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price."

SPOKANE, WASH.

FLORIDA DISTRICT

The work in Florida is moving along nicely but not taking on the strides that we would like to see. It is a very difficult field in many respects. The rainy season sets in in June and continues until about October 1, and the rains come so frequently that it materially interferes with tent meetings, so really the fall and winter are the tent season here.

Brother Brown has made quite an effort to plant a church in Tampa, and has the nucleus for a good church later, also a few families of Nazarenes have located at Port Tampa and we hope to establish a good work there.

Brother Glover is moving along nicely at Miami

and the church is growing steadily. At Princeton our pastor, Brother Benson is moving things. At Fort Lauderdale, the church has grown from two members to twenty under the pastorate of Rev. T. W. McKinley, and they have also built a nice parsonage. At Gainesville, Rev. N. H. Eby, our pastor, is planning to build a church, which is much needed. At Jacksonville, Rev. D. M. Coulson is in charge, and has had a continuous revival since he arrived on the field. He has a tent meeting in the suburbs of the city through the week and services at the church on Sundays, thus gathering in some considerable force.

We are planning on having the Assembly at the new church in October. A recent storm blew down our gospel tent and tore it into shreds, making it necessary to have another top put on it and there are no funds from which to draw for such a top. Join us in prayer for a new tent.

There are large opportunities in Florida, but many difficulties. One is the great distance that we must send for help to hold meetings, and the car fare is so great that it is difficult to get preachers; next is the rainy season in the summer. My Advisory Board excused me for the summer to hold meetings in the North, on this account.

We are planning for a great campaign in Jacksonville to begin just before the Assembly to run all winter.

C. E. JERNIGAN.

HEADQUARTERS CAMPMEETING

The Headquarters Campmeeting opened at the corner of Thirty-ninth street and Westport avenue in the Rosedale suburbs of the Greater Kansas City on Thursday evening, July 21, 1921.

Nation wide interest had been manifested in this meeting since it was to be held at denominational headquarters and was planned under the immediate direction of the General Board's representatives and headquarters workers.

A splendid congregation gathered for the first service and a most beautiful spirit of unity and fellowship was upon the saints. The very manifest presence of God was remarked upon by many as a token of the divine sanction upon the project.

Rev. B. D. Sutton had charge of the song service and he was surely in the Spirit and started the meeting with the peculiar swing so characteristic of gatherings of the Nazarene movement. Rev. M. E. Borders spoke on "The Baptism of the Holy Ghost" and was followed by Rev. J. B. Chapman, who stressed the necessity of a right spiritual opening. There were two seekers at the altar and the first service of the Headquarters Camp was on the map.

The regular daily program was entered upon Friday morning with a six o'clock prayermeeting. At ten o'clock a praise meeting was held and at eleven a stirring sermon was preached by Rev. E. J. Lord, District Superintendent of Kansas District. Rev. J. N. Speakes conducted a Bible reading at two o'clock followed by preaching at three by Brother Chapman. Brother Borders preached at the evening service. Saturday was a full day with good services.

The Sunday morning prayermeeting was a gracious time of waiting on God. At 9:30 Rev. E. J. Fleming, president of the Headquarters Campmeeting Association, led a people's praise service. The saints prayed through to victory. The testimonies that followed made clear that God was doing things. People from California, Oklahoma, Arkansas and other places praised God for the wonderful leadings of the Spirit in connection with the camp.

Brother Borders preached at the morning hour on "The Old Man." Brother Chapman brought a splendid message in the afternoon on "God's Keeping Power." Brother Borders spoke in the evening on the "Unpardonable Sin" and the overflowing congregation was held in a deep grip of conviction. There were thirty-five or forty seekers during the day.

All the services are marked by an atmosphere of holy freedom and the saints get blessed in the good old style manner. The preaching is of a splendid order and is attended by the sanction of the Holy Spirit. Best of all, souls are finding God in justifying grace, reclaiming mercy, and sanctifying power. Visitors from other states are coming and the end is not yet. More next week.

E. J. FLEMING,
President H. C. M. A.

APPRECIATION

Rev. C. W. Ruth, addressing B. F. Haynes in a letter said: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10.)

"It seems to me that you are literally fulfilling this text with your trenchant pen in each issue of the HERALD of HOLINESS. Mrs. Ruth and I simply wanted to tell you of our appreciation of the splendid editorials you are writing, and to assure you that we do not forget to pray for you, and thank God for giving you to us as our editor. Every one of your editorials seems to be the best yet. You bless and feed our souls. We are proud of you. The Lord bless you ten thousand times just for Mrs. Ruth and myself. During the Convention Campaign recently closed, in which we secured 1164 subscriptions for the HERALD of HOLINESS, all of our convention party took pleasure in telling the people everywhere that there positively was no better editorial writer in America, than our own beloved Dr. Haynes; and we meant every word of it and don't propose to take it back. Personally, I am much pleased with the issue of May 25th. That article on 'A Despised Ministry,' is exceedingly timely and helpful. That editorial on 'A Fatal Misconception—Some Startling Revelations' is simply great and unanswerable; it should be put in tract form. It is an eye-opener. And that article on 'The Greatest Question of the Age,' was a feast to the soul. Please write some more concerning the 'Glorious Hope.'

"Well, 'nuff said.' We just wanted you to know that we love you good, and are helped and blessed by your editorials, and felt we wanted to tell you so before you slipped away to heaven.

"Mrs. Ruth joins me in all the best wishes and Christian love.

"In perfect love, all for Jesus,
MR. AND MRS. C. W. RUTH."

NEW ENGLAND DISTRICT CAMPMEETING

The opening of the New England District campmeeting was a great event and will long be remembered by those privileged to attend. The date of the meeting was June 24 to July 4.

After several weeks of strenuous labor on the part of the pastors and laymen of the District, we were enabled to open our District Camp at North Reading, Mass. These good men gladly donated their time and by constant work we succeeded in taking down the buildings from Grand View Park campmeeting grounds, removing the material by truck sixteen miles, and erecting the buildings on the new site. The grounds were prepared, wells dug, and everything put in readiness for the meeting. As the hammers rang out in driving the nails, one could hear the shouts of glory and victory mingled with the labor. As we worked, we looked up to God for the outpouring of His Spirit upon the meeting, and we were not disappointed.

We were favored in having with us Dr. J. B. Chapman, and Rev. C. B. Jernigan as workers. Their preaching was clear and full of unction, and they led the people on to victory. God's blessing attended the Word and many were brought into the marvelous light. We saw some of the old-time power and people ran up and down with the blessing upon them, shouting their freedom. Brothers Chapman and Jernigan won the hearts of the people, and will be welcomed back to New England whenever they can come. We also appreciate the assistance of Brother Jernigan's family in music and song.

Great plans are being made for the next year in the building of church society houses and other improvements. We believe this campmeeting to be one of the great assets of the New England District. The people are united and are all believing for great things in the future. They manifested their cooperation in the work in a material way in a generous offering of \$3,300.00. To God be all the glory. Victory ahead is our cry.

S. W. BEERS, Chairman,
E. E. FRENCH, Secretary.

IOWA DISTRICT

It has been some time since we reported the work of the Iowa District. Since that time we have completed the second journey over the District visiting our various churches, and at the present time, we are making our third visitation among them.

Our association with our people and pastors has been thoroughly congenial.

Our pastors quite generally are taking heed unto themselves and to the flock over which the Holy Ghost hath made them overseers.

As a rule, our people are in sympathy and cooperate with their pastors in working together for the best interests of the church.

Quite a number of summer campaigns have been, or are being, and shall be, held throughout our

state. The extent of our operations has been somewhat curtailed by the severe financial depression, but our people seem to be of good courage and are praying, planning and pushing for greater things in the near future.

Our annual meeting—the Assembly—is to convene at the Des Moines church August 24-28, inclusive. Let all candidates for examination govern themselves accordingly and be present for examination on August 23rd so as to have the work out of the way before the Assembly begins.

Our faithful treasurer has given or will have given all necessary information concerning that department of our work. We trust there will be an early response to his requests.

Let us put forth our most heroic efforts to defeat the Devil and to carry out the program that is Spirit-ordered.

Our needs are great and hindrances are many, but God is able. "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God and God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound to every good work."

D. W. DOBSON.

DALLAS DISTRICT

Since my last report we have organized at Orange, Wards Chapel and Pleasant Grove.

The Orange church was organized by Rev. J. W. Bost, under appointment of District Superintendent, at the close of a most fruitful revival conducted by Evangelist J. E. Threadgill. I have visited this new class and found them thorough Nazarenes; prospects are good for a strong church in this beautiful little coast city. Brother Bost and his local preachers are taking care of this new church in connection with the Port Arthur church till permanent pastoral arrangements can be made.

Ward's Chapel is a country place near Buffalo; we organized there July 3rd. This work was made possible by Brother Ward moving into that community some two years ago. He has been farming and preaching full salvation all the while until many souls were saved and sanctified, and naturally wanted a church home; the prospects are good for this new work, though they are worshipping under a brush arbor now, they have plans for building this fall. One man has donated thirty acres of land to be sold and applied on the building. Brother Ward was appointed pastor.

Pleasant Grove is another country place six miles north of Edgewood, in a very fine farming country. This is another result of holy living and pioneer preaching. Brother Daniel has lived in this community for several years, seasoning the community with good literature and a holy life with a short meeting occasionally. Last fall he induced Rev. W. I. Hart to move into the community where he rented a farm and pitched a crop, and has preached almost every week at schoolhouses and private homes, until some weeks ago he began protracted meetings, preaching at night and working in his crop each day, and the Lord gave them many souls. After a full month of this kind of work the people recognized their obligation to the preacher, gave him a nice offering, then a number of them came and helped him finish his farm work; the organization is one of the most promising we have had for a long time. Brother Hart was appointed their pastor, and the church is planning to give him such support that it will enable him to devote all his time to pastoral work.

This may not be the ideal way for opening up new fields but it demonstrates what can be done in many places if we can find the preachers with sufficient grace, energy and physical strength to do the job. The work of Brothers Ward and Hart remind us of the oft repeated saying of the sainted Dr. Breese as when lecturing young preachers he would say, "If you haven't a church to pastor, get out under the stars and hew out a kingdom for yourself and organize a church."

The work is going good throughout the District; many revivals are in progress, many more in prospect; souls are being blessed and added to the church and our people are courageously facing the many problems incident to the great work God has given us to do.

The District Camp promises to be the best for many years as many of our pastors are planning to meet on the Old Peniel camp ground for this great feast.

Mrs. Ina Lee Akin has just made a tour of the District in the interest of Peniel Academy and brings a large list of prospective students.

Brother and Sister Hudson are pushing the Orphanage work with their usual zeal and effectiveness; God is blessing this institution in a marked way.

I am now in a good revival with Whitesboro church, assisted by some of our promising young workers, in the person of Brother Jack and Sister Ruby Carter, as song leaders.

P. L. PIERCE, Dist. Supt.

Evangelist's Reports

Tishomingo, Okla.

—The meeting at this place was a wonderful success. Brother J. Hamp Willis pitched his big tent for us right in the heart of the city and the crowds came to hear the old-time gospel story. We sang and shouted, testified and preached and prayed until victory came. Our hearts were made to rejoice as old gray-haired men would come to the altar and pray through and shout the victory. We had sixty good altar professions. People attended the meeting that had not been to church in ten or fifteen years. The folks said it was the greatest meeting that had ever been held in the town.

We had great children's services each evening at 7:30 o'clock.

Our good Nazarenes from Kingston and Madill came over and gave valuable help all during the meeting.

We organized with seventeen charter members who are awaiting the coming of the District Superintendent to approve and complete the organization. The prospects here are bright for one of the best churches on the District.

We are called back for a month's campaign in September. We are abundantly satisfied in His glad service.

Mrs. Julia Standridge,
Mrs. Gussie Morris.

LaCenter, Wash.

About the first of October it was my privilege to unite forces with Evangelist E. Arthur Lewis of Chicago in revival work. Together we conducted campaigns in Chicago, Yuma, Colo., Cincinnati, Ohio, Bluffton and Ft. Wayne, Ind., Washington, D. C., and Huntington, Ind., and in some of them the displays of His power were truly extraordinary.

As a singer and also as a preacher I found Brother Lewis a most attractive and effective collaborator. Our contrast in personality and training increased the breadth of our appeal to the varied classes which go to make up the general public.

Hot weather overtook us and Mrs. Pierce and I left our summer schedule for Brother Lewis to fill out while we have been pressing the battle in the cooler atmosphere of the Pacific Northwest. Calling to our assistance the Rev. and Mrs. J. S. Parkins of Everett, Wash., formerly of New England, we began our summer labors at Victoria, B. C., where the Lord crowned our united efforts with signal success. This meeting lasted through five Sundays and resulted in much fruit. Several have already joined the Nazarene church and a better day looms for our struggling work there.

We found the Rev. W. W. Barker, the pastor, and his Spirit-filled wife fine folks to yoke up with.

At present we are in another tent campaign in the town of LaCenter. This is, perhaps the most irreligious place we have struck in many a day. Brother and Sister Parkins are with us again here.

D. Rand Pierce.

Converse, Ind.

—We just closed a glorious revival with three hundred in attendance and seekers at the altar. We were forced to close Sunday night so that the tent could be moved elsewhere. We praise God for what He did for us during the ten days.

On account of having to close this meeting two weeks ahead of our schedule we have an open date or two. Would be glad to give this to some camp or church. Write us at Richmond, Ind.

E. E. Wiggins and Daughter.

Kenton, Ohio.

—I have held successful meetings in Springfield, Ohio, Greenville, Pa., attended Cincinnati Camp and I am now in Kenton, Ohio, for the third time, having held two very successful revivals here on previous occasions in the Wesleyan Methodist church. These two meetings enlarged Pastor Hoffman's church numerically, materially and financially. It made a much larger church a necessity and about tripled the pastor's salary. This year they hold the camp in a brand-new, well-built tabernacle with property and dining hall near by. The Rev. Mr. Finch and Mrs. M. W. Knapp are to be my collaborators in this camp.

I came here from Petersburg, Ind., where I held a successful revival or campmeeting for the Wesleyan Holiness people. Brother H. W. Carpenter, a local saved and sanctified lawyer, helped me in this meeting, and he preached some good sermons and God gave him fruit. The church and preacher said God had made our ministry a great blessing to the church and to the cause of God. I give God all the glory. We had some good conversions. Pray for us. I pray for every member and minister and interest of the Church of the Nazarene every day.

F. W. Cox.

Brownwood, Tex.

We are out ten miles in the country under an old-fashioned brush arbor, preaching straight, clean, radical holiness which saves people from all sin. The people are under deep conviction and we are looking for a break to come. We are preaching the old-time gospel.

Misses Mamie and Elva Fiveash are helping press the battle. We need your prayers.

W. S. and M. L. Hill.

Springhill, Okla.

I have just closed a revival at Springhill, nine miles west of Henryetta. There were a number in the fountain and we organized a Nazarene Sunday school and they are looking forward to a Church of the Nazarene at this place.

The writer was assisted by the Rev. J. K. Davidson, an M. E. minister with a good experience of sanctification and a good preacher.

J. A. Bevan.

Columbus, Ga.

God is owning and blessing the efforts of the Rev. C. E. Shaw, for two years pastor of the Church of the Nazarene in this city. He came to a few members who had no place to worship. Even while the depression has been keenly felt in the South he has recently built with his own hands a nice new church. It seemed to be one of the impossible things, but by faith and perseverance it is now a reality.

I am helping him and his faithful wife in a revival in the new church. God blessed us in a holiness rally last Sunday afternoon. Rains have kept the crowds away this week, but we are pressing on with red-hot, leaping victory in our hearts and with God's Word upon our lips. Many seekers have been to the altar but they do not seem to settle it for two worlds, however, we are doing our best and trusting Him who never lost a battle.

M. M. Bussey, Evangelist.

Nashville, Tenn.

While en route from Artesia, N. M., to Greensboro, N. C., where we are expecting to enter the pastoral work and make our future home for a while at least, we passed through Tennessee, my native state, arriving in Nashville, Tenn., on Friday, the last week of the great campmeeting held at the tabernacle on Trevecca College campus, just in time to hear Dr. Whitcomb preach a very helpful message to the saints. We were there for several days and the meeting seemed a great success. Dr. E. P. Ellyson and the good pastor were on the job with the rest of the good workers such as H. H. Wise, Dr. C. E. Hardy, John T. Benson, R. B. Mitchum and others too numerous to mention. Dr. Ellyson's address on "Christian Education" Sunday afternoon was the best of the kind I have listened to in many years.

We had pleasant visits with our relatives in Nashville, Hendersonville, Gallatin and Portland. At the last mentioned place I preached to a large crowd Saturday night on the "Second Coming of Our Lord," and at the close invited seekers to the altar and it seemed that about three-fourths of my audience bowed for a complete preparation to meet Him who is soon coming. On Sunday I preached three times in different parts of the county for the pastor, the Rev. G. E. McGhee. He has a fine class of people who are living clean lives for the glory of God. He won their hearts and is leading them on to greater things. God gave us a mighty outpouring of His Spirit Sunday afternoon and one old saint nearing her eightieth birthday plunged into the fountain that cleanseth from all sin and got gloriously sanctified.

Most of the great congregation were shouting the praises of God all at the same time and hardened sinners wiping the unbidden tears from their eyes. It was a time long to be remembered. A new Nazarene church has recently been organized there and they are looking forward to greater things. Amen! They begin their revival next Sunday. Please remember this Portland church in prayer, and this writer and family also.

While passing through Nashville we visited the Rev. J. L. Roby, pastor, of the newly organized church on Fourth avenue, formerly known as the Central Gospel Mission, and found as we expected a live congregation. The writer preached for him and his precious flock a message on personal salvation.

J. A. Chenault.

Columbus, Ohio.

—The tent meeting held under the auspices of the Nazarene church in Columbus, Ohio, was blessed by the Lord. There were about sixty seekers at the altar, forty-eight of whom were happy indeed. In spite of the extreme hot weather folks rallied to the services and God poured out His blessings.

(Continued on page ten)

OUR MORAL OBLIGATION TO THE SUNDAY SCHOOL

By OSCAR SMITH

I feel today something like the man who was called on to speak. He asked, "What shall I speak about?" A small boy piped up, "Speak about fifteen minutes." It is pretty hard for a Nazarene preacher to get through in fifteen minutes; some Episcopalian clergymen can do it. I will not try to finish in the time assigned me; when the time is up I will just stop.

We Nazarene preachers are unusually fortunate. Many ministers occupy a small place in the regard even of church members, if their regard is measured either by the time or the money they spend in religious work; but to a Nazarene congregation the preacher is indeed the voice of God. The same is true of our comparative influence. If an ordinary pastor in another denomination dares to face his people in their sins, they may admit the allegation and embrace the allegator, but more times than not they go on in their sins. Supposing such a pastor undertakes to ask his congregation to do some small part of what God is requiring of them, he must play the part of a beggar, begging and teasing them to decide that they will do the thing asked. Even then, more times than not, or with more people than not, he is "turned down." But the pastor of a holiness church needs only to make it perfectly clear to his people that what he asks is simply what God commands, and he can do it with the assurance that every person in his audience who is wholly sanctified will do the entire revealed will of God!

I deem it a privilege to address this convention; not for a chance to talk, as I do that several hours each day in my classes, but for the privilege of sharing in the thousands of men and women and children I hope and pray may come under the influence of our Sunday schools as a result of the convention.

An excellent name for our schools is "The Bible School." There are Sunday schools, so called, (and they are held on Sunday) where anti-Christian socialistic literature or Mary Baker G. Eddy-like material is studied instead of the Bible. But ours are distinctly BIBLE schools; schools given up to the study, love and application of the One Inspired Word of God!

Somewhat the Bible reminds me of a mammoth department store, where anything you need or want is assembled under one roof, from rice and rat-traps in the basement to grand pianos and gilt-edged books in the tenth story.

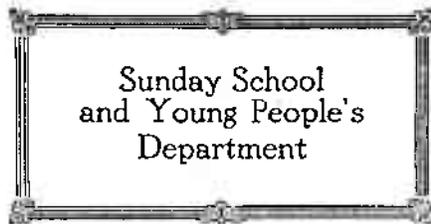
The pastor in the preaching service necessarily works under this handicap. He can deliver but one message, the same message to newsboy and bank president, to crying infant and to white-haired saint. In the Sunday school it is different; there each individual student, loved by his teacher and, by his fellow class members, receives from that mammoth department store, the Bible, just the blessing that he most needs.

I have taken the liberty of changing my subject from the way it is stated to what is evidently meant. "Our Moral Obligation to the Sunday School" is the abbreviated statement. But of course our problem is "How to Discharge Our Moral Obligation to Men, Women and Children by Means of the Sunday School." For the Sunday school is not an end but a means. The end is the salvation, sanctification, preservation and development of men, women and children to the glory of God.

The Sunday school is especially well adapted to benefit young children. It is also well adapted to benefit young men and women. And the Sunday school is exceptionally well adapted to benefit adults, though some professors of holiness have yet to find it out.

Is it true in your church that every person who attends preaching service attends Sunday school? If not, why not? Do adults stay away from Sunday school because they feel they can not help anybody, or because they feel they can no longer learn anything more about the Bible?

You have heard of the college senior at Harvard who bunted up the president and said, "I have completed my education and have come to say good-by." The genial president replied, "Ah, you



have completed your education. I have only begun mine!"

Some adults may feel that they graduated from the study of the Bible when they became old enough to vote. But I fancy that after we have been in heaven a million years it will be only a beginning of our entrance to the Word of God.

Pardon this constructive suggestion: the Sunday school belongs to each and every member in it, and as much to any one as to any other. It should not be monopolized, and no single class should be monopolized by a few persons. The Sunday school is not a dumping ground for your pet hobby, it is not a forum for discussion of anything and everything that happens to "come up" on the contrary; it is the sacred meeting place where each one receives from God the blessing that God wants him to have; not merely the line of talk that some talkative person hands him.

Have you not been grieved sometimes upon entering a Sunday school class to find the members of the class handling the lesson in a cock-sure, matter-of-fact way, much as a class of medical students might cut up a cadaver? At such times I have heard the voice of God ringing out of the burning bush in rebuke, "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Bible IS the voice of God. It is the burning bush that glows with the love of God, that sparkles with the wisdom of God, that is vibrant and living with the power of God; do we approach the holy place with reverence?

Every person is entitled to differ with me, but I believe we run the great risk of making day schools out of our Sunday schools. The intellectual element may well be stressed in the day school; but intellect in religion is like the headlights on an automobile; they show the way but the automobile itself holds the people and moves them. Religion is about one per cent intellect and about ninety-nine per cent what you love and hate on the inside of you and what you do and do not do on the outside of you. Let the Sunday school stress the ninety-nine per cent.

Then let us go out after the people as long as we live and as long as they live. It is true they may not respond to our invitations even though they are repeated for years; but you remember the message of Ezekiel: if we warn the people and they do not heed the warning, they indeed die in their sins, but we have delivered our own souls.

Billy Sunday and a group of tough baseball players were listening to a gospel song on a street corner; the other boys turned sneering away, but Billy said, "Boys, I am going over to the mission." He went over and was saved. Of course we have our opinions about the limitations in the message of Billy Sunday, but the liquor traffic thinks it was Billy Sunday more than any other one man who put "Booze out of business."

Why did he go to the mission while the other boys turned away? The answer is simple. Those mission workers were singing a song Billy had heard when he was a small boy; his heart was touched and his soul was saved. It will not be lost time and effort if we gather in the children from near and far into our Sunday schools. Just confidentially—I do not think anybody else has songs to equal ours. Let us sing them into the hearts of the children so that they can never get away from them.

The need of the young men and women for the Sunday school is still more immediately urgent. Permit this illustration: only one per cent of the young people of the country go to college, but that one per cent captured over fifty per cent of the places of leadership listed in "Who's Who." In other words, the college multiplies a young man's chances for leadership and his fitness for leadership, not fifty per cent, but FIVE THOUSAND PER CENT.

Have we a similar vision for the Sunday school? Our young men and young women are to be our leaders and workers in the immediate tomorrow. The harvest is so great, and the laborers are so few, each laborer needs to be a giant in result-getting. For every Nazarene church we have now, the country certainly needs fifty. We can not even wait for the children to grow up, if Jesus tarries, for in the meanwhile from fifty to one hundred million will die unsanctified. Are we training and firing our young men and young women in the Sunday schools to step out and make the Nazarene church of tomorrow a national movement for the spread of entire sanctification? I do not even refer to our international work in foreign missions.

Last, first and all the time, we need and must have GOD. Each teacher, each student, in the Sunday school, must be that one with God who is as a thousand. Each student, with his teacher, must be that two with God that can put ten thousand to flight. Let us pray down a perpetual Pentecost on our Sunday schools!

PASADENA, CALIF.

JOINT YOUNG PEOPLE'S CONVENTION

The Young People's Societies of the New York and the Washington-Philadelphia Districts have held District Conventions but we felt that God would bless a Joint Convention of the two Districts. Such a convention was held May 17 to 20, in the Ullica Avenue Church, Brooklyn, N. Y., of which Rev. W. H. Hoople is pastor, and needless to say we were royally entertained. Brother Hoople is one of the young preachers on the New York District and all who know him are aware of the fact that meetings never lag when he is on hand. He was an inspiration to the meeting.

The morning services were devoted to subjects of vital interest to young people, dealing mostly with themes calculated to increase the spiritual life. The two Districts were well represented and these morning sessions were a great blessing to the delegates. These services were also helped greatly by the presence of some of our more experienced pastors like, Rev. J. A. Ward, and Rev. Nellie A. Reid and Brother Hoople, who gave us some helpful and timely remarks on the various subjects.

A blessed missionary service was held on Wednesday night, with Eva Carpenter and Mrs. Stella B. Crooks, as the speakers. Each District agreed to raise three hundred dollars for some special needs presented by Sister Crooks. A number of the young people at the close of the service knelt at the altar signifying their willingness to go anywhere that God might call them.

The afternoon and evening services were devoted to evangelism. We were greatly favored in having with us for an afternoon service Rev. N. B. Herrell, Secretary of our General Board of Home Missions and Evangelism. Two seekers were at the altar in response to the invitation after his message on "What Constitutes a Nazarene." Rev. Trevor Gray preached Thursday afternoon and Rev. Nellie A. Reid brought the message Friday afternoon. At both of these services there were seekers at the altar. Thursday afternoon a man dropped into the meeting and before he left God had saved him and he came back to another meeting and God sanctified him. The night preaching was done by Rev. G. Howard Rowe, Tuesday night, which was opening night and our hearts were inspired as we heard of the greatness of our God and what He can do for us if we let Him. Rev. J. N. Nielson preached Thursday night and eight souls responded to the invitation. Rev. J. H. Parker preached Friday night and eleven souls knelt at the mourners' bench. This last service was a great one, and closed in a blessed manifestation of God's presence. God gave us a young revival in these few days that we were privileged to be together. We feel that it surely was a very profitable convention.

Open air meetings were held each night, and special seasons of prayer where the young people got hold of God were conducted.

Rev. H. O. Bente, president of the New York District and Rev. J. H. Parker, president of the Washington-Philadelphia District gave direction to the meetings, and greatly did everything possible to make our stay pleasant, sending us to good comfortable lodging places and feeding us on the best.

This convention was so good that it was decided to hold another one some time in January.

JOHN N. NIELSON, Reporter.

I feel like I can not do without THE HERALD in my home. It has been a help to me in my Christian life and helps me to keep close to God. The sermons in the HERALD are the only holiness sermons I hear these days."—Mrs. L. G. Graves, Georgia.

HE HAD A HUNDRED BLESSINGS BUT NOT THE SECOND ONE

IT is probable that most, if not all the children who read the HERALD have been taught to believe in a *first* and a *second blessing*. Now of course, no one means by this that God has but *two blessings* to give to people. All of us know better than that. Why, not a day passes over our heads but is filled with blessings which God pours down upon us.

What our preachers mean is, that when the Lord undertakes to save a soul He does two separate, and very different *works* in it, in order to free it from sin, and clean it up, and make it right and good, like it must be to be saved. And people for whom God has done these two works have been so happy and grateful over it that sometimes they speak of them as *blessings*, which has led others, who did not believe that way to ridicule them, and their blessings, especially the second one. "A second blessing!" they say, "why, I have had a hundred blessings!" I want to tell you of a man who said this, and of the answer his wife made to him.

He was a Baptist minister in a beautiful little south Georgia town. One day the Methodist people pitched a large tent in a vacant lot just across from his side yard.

"They are going to have a meeting, and one of these second-blessing preachers," he told his wife. "There seems to be a lot of people around here who believe in that foolish doctrine." And with that he put on his hat and went about his visiting.

Now his wife was one of those guileless beings who never thought of being ashamed of what was right, or afraid of people's opinions, so she said to herself:

"This will be a good time for me to find out what folks mean by a second blessing. I will just hurry up my work, put my duster on, slip off my cook apron, and go over to the morning meeting, and see what these good Methodist brothers and sisters are talking about." And she did, going in quietly, and taking a back seat, where she listened intently to the testimonies and sermons.

"Is that what they mean by a second blessing?" she asked herself when the preacher had finished. "I like that; it is just what I have wanted ever since I was converted, and it must be for me, as well as for other converted people, for God is no respecter of persons. I will go right up to the altar this morning, and ask the Lord to give it to me."

She was the first one at the altar, and after a little instruction from the workers, met all the conditions, and the Lord sanctified her heart and so filled her with the Holy Spirit that she shouted all over the place. She had a great time, and after shaking hands with many of the people she wiped the happy tears from her eyes and said:

"I am so glad I came, and I am not going to miss a single meeting. But just now I will run back and have husband's dinner ready when he comes."

"It will not be easy for her to tell him what has happened," said some of the people. "We must pray that the Lord will make her brave and true about it, or she will lose the experience."

They said that because they did not know what sort of a woman she was. This is what happened. She hurried about, finishing up the dinner, running over with joy the while. By and by her husband came in, and took his seat at the table. And then he glanced up at her as she sat opposite to him. "You look very happy, wife," he said.

"I am happy; happier than I ever was in my life before," she declared enthusiastically. "What has taken place to make you so happy?" he asked, forgetting about his food.

"Oh, I went over to hear those good people tell and preach about the second blessing," she answered, "and I liked it so well that I went right up and got it. That is what makes me so happy."

THE HOME

Conducted by MRS. J. T. BENSON

Her husband was dumb-founded, and not any too well pleased. But he didn't know what to say, somehow. And all the time his wife was beaming at him across the table as if she took it for granted that he would be delighted at her new-found joy. Then he slowly picked up his knife and fork and shook his head.

"Humph! A second blessing indeed! That sounds like idle talk to me. Why I have had a *hundred blessings!*" he asserted.

"Oh, I don't doubt your having a hundred blessings, husband," cried his wife, still beaming at him like a big sunflower. "The trouble with you is that you haven't got *this one.*"

And the husband didn't contradict her. He had a feeling that she would know better. And after hearing her bubble over, and laugh, and testify joyously about her second blessing for several moments, he could not stand it any longer, so he sought the Lord with such earnestness that he got it himself, which was the best way to settle their difference in opinion.

GOOD MEASURE

A LITTLE girl stood by the kitchen table watching her grandmother measure milk which was to go to a neighbor. "Grandmother," said the child, "why do you measure a quart and then pour in more milk until it runs over the cup into the bucket? Mrs. Brown orders only a quart of milk and that is all she pays for."

"Oh, I measure milk that way because it keeps me happy if I do things like Jesus tells me to do them," answered the grandmother. "Does He tell you how to measure things?" asked the child.

"Yes, dear, He is interested in every little thing which touches our lives, and tells us how to act about them."

"What does He say about measuring things?" asked the child.

"He tells us to give *good measure*, pressed down, which means crowding it in. Then we must *shake it together*, which fills up the cracks, and to keep pouring in until the measure runs over."

"I wonder why. It seems to me that a measure, which is level full would be perfectly fair," said the child.

"Jesus wants us to be more than fair or just," answered the grandmother. "He wants us to be *liberal in our souls*. If we do not watch ourselves very carefully we become stingy, and a stingy soul draws up, shrivels and withers into a pitiful, lifeless thing. But the *liberal* soul grows *fat*, the Bible tells us. It gets big and strong and is filled with the joy of living."

"Will you teach me the good-measure verse?" asked the child.

Grandmother set the pail of milk in a cool place, then took her easy chair by the window, opened her Bible at Luke 6:38, and read:

"Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the *same measure* that ye mete withal it shall be measured to you again."

The little girl learned the verse so that she could repeat it from memory, and then she said:

"I am glad you told me about Jesus' way of measuring. I am going to measure things that way all my life."

Dear ones, are we measuring things our way, or Jesus' way?

WHAT THEN?

A certain good man was living at a university when a young man, whom he had known as a boy, ran up to him with a face of delight, and told him that what he had long been wishing for above all things in the world was at length fulfilled, his parents having just given him leave to study law. Thereupon he had come to the law school at this university on account of its great fame, and meant to spare no labor or pains in getting through his studies as quickly and as well as possible. In this way he ran on a long time, and when at last he came to a stop, the good man, who had been listening to him with great patience and kindness, said:

"Well, and when you have got through your course of study, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And what then?" asked he.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence, my zeal, my acuteness, and gain a great reputation."

"And what then," repeated the holy man.

"And then," pursued the young lawyer, "then I shall live comfortably and honorably in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"And what then?"

"And then," said the youth, "then I shall die."

Here the holy man again asked: "And what then?" Whereupon the young man made no answer, but cast down his head and went away. The last "And what then?" had pierced and he could not get clear of it. Soon after he forsook the study of law and gave himself up to the ministry and spent the remainder of his days in godly words and works.—*Christian Herald*.

MAKING SILKWORMS DYE THE SILK

The silkworm is a hard-worked little fellow, asked, as he is, to spin the silk for all the human race. Now it seems that he will have to work harder than ever, for in France they have recently found a way to make the worms dye their own silk. However, since all the worms have to do is to eat their mulberry leaves soaked in dye instead of plain, this will not add very much to their burdens.

A recent magazine tells about the experiment. The dye-soaked leaves were fed to the worms for a time, instead of their usual meals. The worms did not seem to like them very well, but ate them, and, oddly, enough, their bodies soon turned to the colors of the dyes they had been eating. The insects supplied with red leaves became red, those provided with yellow leaves turned yellow, and those fed upon purple leaves acquired a purple tint. More remarkable still, when they built their silken cocoons, the latter were of a very pretty red, or golden yellow, or pale lilac.

Unfortunately, however, the worms could not be persuaded to eat mulberry leaves that were colored with dyes of other hues. Blue, violet and green leaves they would not touch, and nothing has yet been found which will induce the worms to dye these colors. The manufacturers will themselves have to attend to all the colors except red and golden yellow and pale lilac.—*Selected*.

TWO PENNIES

The selfish penny sank heavily,
Like a lump of lead, as it well might be;
No love went with it. "I might have bought
So much for myself!" was the only thought—
The mean little selfish giver!

The Loving Penny dropped softly down,
Like red, red gold from a royal crown;
Pity and love made his eyes grow dim
As he gave his all, and the Lord loved him—
The dear little cheerful giver!

ANNA BURNEAM BRYANT.

WE MUST NOT FAIL

IN all probability no board of foreign missions has shown such remarkable progress and growth in so short a space of time as the Board of Foreign Missions of our church. The record has been such as to cause comment by the leaders of many of the large denominations. In fact our growth and progress has been looked upon as a marvel. Many are unable to understand why we have succeeded to such a remarkable degree, but again there are many, many, who understand why this has been possible. It is due to the fact that God's blessing has been upon the work of the General Board of Foreign Missions of the Church of the Nazarene in a most remarkable way. The blessing we believe has come because of the unselfish spirit that has been shown by our people and the genuine sacrifice that has been made.

Today we have 106 missionaries in active service. We have twenty-one who will probably sail within the next few months if the money is available. We have about 150 native preachers and scores of native workers who give all or part of their time to the work of the gospel.

From a financial viewpoint also the growth has been remarkable. For the past twelve years we have never closed a year with a deficit, and it is no wonder that we say at this time, WE MUST NOT FAIL. We have just closed the first six months of this year and the facts are that we are very, very much perplexed to know what we should do the remaining six months of the year. Our board has undertaken for this year the largest program in its history, involving the expenditure of something like \$250,000. During the first six months of the year we have actually paid about half of this amount, although the funds were not available. We felt it would be impossible to postpone some of the plans that we had made for the first part of the year, and therefore we trusted God and attempted what to many would seem like an impossibility.

What has been accomplished is remarkable, and eternity alone will reveal the results; but the facts are that at the present time we are face to face with a financial condition that would be anything but encouraging if it were not for the fact that we believe God is leading and our friends everywhere will rally to this appeal for immediate help. We need at this time nothing less than FIFTY THOUSAND DOLLARS to square up for the past six months, and enable us to send the new missionaries, and provide for some of the urgent needs. Anything less than this amount would almost result in a calamity, and we now appeal to you, entreating you to make this a subject of very earnest prayer.

Do not imagine that we can succeed in securing what we must have without your help. If too many look at it this way we shall absolutely fail; nothing would cause greater rejoicing among the enemies of Christ than to know that this soul-saving agency has been defeated for the lack of funds. *It must not be so*, and we beg of you to not only pray, but also to ask God and ask yourself how much you can possibly sacrifice in order to send an extra offering at this time. We are praying that God will lay it on the hearts of some of our dear people to send \$1,000, and some \$500, and then many smaller amounts. Please pray about this; think it over; try to imagine what the result will be in the loss of precious souls if we fail to carry on the work that has been committed to our charge. May we hear from you so that we shall know that you are praying and planning to give as much as possible.

Give your contribution to your pastor or church treasurer, and indicate that it is for this special FIFTY THOUSAND DOLLAR FUND, or if you send it direct to us be sure to give us your name and address and the church where you hold your membership, and we will see to it that proper credit is given and the District treasurer will be notified, so that he can credit your church. Above everything else, please Pray, Pray, Pray.

E. G. ANDERSON, General Treasurer.

2905 Troost Avenue, Kansas City, Mo.

Please note our new address. It has been necessary to move into new quarters because we were so crowded at the other place.

Despite the copies of Scripture which have and are now being sold, Latin America is still without the Book; only a small proportion of the population possessing a copy.

MISSIONARY DEPARTMENT

IMPORTANT NOTICE

We plan to send a number of missionaries to various fields about the middle of September or early in October. Friends desiring to send parcels to any of our missionaries will please observe the following instructions:

Parcels for Japan or China should be sent to Miss Ida Vieg, 1201 Rucker avenue, Everett, Wash.

Parcels for missionaries in Peru should be sent to Rev. D. H. Walworth, in care of L. F. Gay, 2819 Idell street, Los Angeles, Calif.

Parcels for missionaries in Central America should be sent to The General Board of Foreign Missions, 2905 Troost avenue, Kansas City, Mo.

Parcels for missionaries in Africa should be sent to The General Board of Foreign Missions, 2905 Troost avenue, Kansas City, Mo.

Parcels for Buenos Aires, Argentina, should be sent to The General Board of Foreign Missions, 2905 Troost avenue, Kansas City, Mo.

Parcels for India should be sent to The General Board of Foreign Missions, 2905 Troost avenue, Kansas City, Mo.

It will be necessary to have all of these articles at the place designated not later than September 1st. Be sure to mark the parcel so it will be known without opening it for whom it is intended. Be very careful in getting the correct address.

E. G. ANDERSON, Sec.-Treas.

2905 Troost Avenue, Kansas City, Mo.

THE PREPARATION NEEDED FOR MISSIONARY SERVICE

By REV. ROY G. CODDING.

MANY of our young people feel the call of God upon them for missionary service, and the first question that arises in their minds is, What preparation do I need? This is a sensible question, and a very important one. It can not be answered in a few terse sentences, or in the space available here at this time; so we would just throw out a few general suggestions.

First of all, you should take a full and thorough college course. And you would do well, particularly in the senior year, to specialize on the Bible and the most practical lines of theological study.

Next, if your age is scarcely above twenty, you might take a full theological course; but we would recommend that it be taken in "Roughknocks College," which is located conveniently near your home. That school does not give the B. D. degree, but it gives what is worth far more in the training of a missionary. Of its many departments we would recommend the following: city mission work, with personal work in homes; evangelizing and house-to-house work in the most neglected rural districts; personal work among foreigners in our land, especially, if possible, of that country to which you expect to go.

Do not avoid hardships or serious responsibilities. You had better learn how to tackle them in this country, for you may be sure you will meet them in the mission field, where there will be quite enough new things to learn which can not be learned here.

Above all things, subdue your own spirit, "bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled." David, if anything, was a mighty warrior, but after speaking (2 Sam. 22:35; Psa. 18:34) of his strength and prowess in battle he says of the Lord, "Thy gentleness hath made me great." Oh, how much the missionary warrior needs that gentleness! And he had better learn it in this country.

MISSIONARIES TO SAIL IN SEPTEMBER

For Africa

Dr. C. E. West
Miss Dora Carpenter
Miss Maud Cretors

For Palestine

Rev. S. C. Krikorian
Miss Rebecca Krikorian

For Central America.

Miss Pearl Dixon
Mr. Robert Ingram
Miss Neva Lane
Mr. Ira L. True
Mrs. Ira L. True

For El Paso, Tex. Already There.

Rev. and Mrs. E. Y. Davis.

For China.

Miss Ida Vieg
Miss Glennie Sims
Miss Laura Sutton
Miss Hester Hayne
Miss Blanche Himes

For Argentina.

Rev. Guy C. McHenry
Mrs. Guy C. McHenry

For Peru.

Mr. David H. Walworth
Mrs. David H. Walworth

OPPORTUNITIES FOR OUT-GOING MISSIONARIES AT PASADENA UNIVERSITY

Our dear people everywhere will be glad to know that at the last meeting of the General Foreign Mission Board, in Kansas City, last February, arrangements were made to establish a Spanish Mission Department at the Pasadena University, for the training of missionaries for Mexico and Latin America. This will mean much for the Spanish-speaking people, and for those who feel called to do missionary work among these millions right at our door.

The General Foreign Missionary Board has recommended Rev. Speros D. Athans to fill this very important place, and to be the Dean of the Spanish Theological and Bible Department of the University. Brother Athans has been unanimously elected by the Board of Trustees and will take up his duties in the university at the opening of the fall term, September 5th. Brother Athans is one of the early graduates of Pasadena University, who has made full proof of his ministry for many years as a successful missionary among the Mexican people, and it is fitting that he should head this Spanish Bible Department, and make use of his practical knowledge in preparing hundreds of missionaries to minister among these people.

This department offers a splendid opportunity to those who desire to secure a thorough conversant knowledge of the Spanish language. The Bible and other theological subjects will be taught in Spanish, so that the missionaries will not need to lose any time in the study of the language when they get to the field. Brother Athans speaks Spanish as if it were his native tongue, and can give the student every advantage.

In addition to the Spanish Missionary Department the university has arranged for the Chinese and Japanese to be taught by natives who are highly educated and well qualified for this work. Rev. K. S. Ase, who taught the Japanese last year had his class reading portions of the New Testament in Japanese the last two months of the first year's study. He will continue his splendid work the coming year, and the young Chinaman who is to teach Chinese is equally well qualified and will take up the work where Miss Glennie Sims left off this last year. We are also arranging with one of our returned missionaries from India to teach their language. This will give us a very strong missionary department.

Out of the six hundred students registered in Pasadena University last year, there were ninety-six who stood up in one single meeting and declared that God had definitely saved and sanctified them and called them to some form of missionary work. This is an indication of the intense missionary spirit that prevails in Pasadena University. Our only great need at Pasadena is buildings and equipment to care for the great host of young people who are knocking at our doors. Will not the great mother church help us to supply that need in order that we may train thousands of missionaries to carry the glad tidings of full salvation to the ends of the earth, and so hasten the coming of our Lord?

A. O. HENRICKS, President.

Have you seen the "History of the Foreign Missionary Work of the Church of the Nazarene? We believe it is just what you want. Only 10c a copy. Order from Nazarene Publishing House, 2109 Troost Ave., or from General Board of Foreign Missions, 2905 Troost Ave., Kansas City, Mo.

Note their new address—2905.

"God never yet saved a man or woman that He did not call to be a witness at home and abroad."



Brother Bud's Good Samaritan Fund

Beloved Samaritans: Greetings from the Santa Monica camp-meeting. Here we are on the banks of the old Pacific in a great camp-meeting. The preachers are Rev. Joseph H. Smith and Rev. Will Kirby, and the writer. The singing is in charge of the Rev. Liew Reese of the Friends Bible School at Huntington Park, and the people are here from all parts of Southern California. Many precious souls are finding Jesus and great grace is upon us.

Well, we are doing our best out here to let the people know about the work of the Good Samaritan Corner and they are interested in this great work. Of course, a work as great as this will get the attention of any God-loving and God-serving man or woman. To raise a fund and keep a paper like the HERALD of HOLINESS going to the institutions that we are reaching, will commend itself to any thinking man, and the good of all denominations will give us a helping hand. They have done it in the past and they will keep on in the blessed days that are to come.

What a wonderful opportunity we have. Surely no people in any age of the world have ever had a better opportunity to do His will and His blessed work, than we have today. Think of us, a people and a scattered people, and as a rule, a poor people, but rich in grace and opportunity. Think of it, for \$1.50 you can send the HERALD of HOLINESS to a missionary in the foreign fields, every week for a year, and think too of the joy and satisfaction and comfort that would come to a missionary on the field so far from home and loved ones; the HERALD would be as a visit of a good friend each week, so we must enlarge our borders, we must catch the vision and get the upward pull in our souls, and not only for others who seemingly carry none for them-

selves. It is up to the good Samaritans to do the work. You remember the poor fellow by the wayside who fell among thieves could never have gotten to the inn but for the aid of the good Samaritan. So one way for you to lend the fellow your mule, is to send him the HERALD of HOLINESS. And by the way, you may not be able to send the \$1.50 but you might be able to send twenty-five cents of it and a few more joining in the good work, could send the HERALD to some precious missionary ten thousand miles from loved ones.

See what a great opportunity we have! No one else is doing this great work; and we have a clear field, a clean sweep and an open door. You will remember Jesus said "Behold, I have set before you an open door and no man can shut it." No one dead or alive has ever had a better opportunity to do good than the Nazarenes have today, no church that I know of has as fine a field as the Church of the Nazarene, for nobody wants to do just what we want to do. We have the thing all our own way and we have a mighty work to perform—the opportunity of a life-time. The holiness people of America for the past thirty years have been praying for a church home where they could preach and pray and sing and shout and nobody could come around and tell them to stop. At last the dear Lord in His goodness and love and mercy sent them just such a church and called it the Church of the Nazarene; the most beautiful name in all the wide, wide world for a church. And think of it, the Lord has given it to us, who would have thought of it. Isn't that glorious! Bless His dear name! And so here we are now in this beautiful church with a great paper like the HERALD of HOLINESS to carry the message of love and full salvation to every quarter of the globe. This great paper is ours to enjoy and circulate and scatter broad-cast over the world. What a heaven-bought privilege we have! We can say, "Behold what God hath wrought." "How wonderful are Thy works. O, my God!"

Well, amen. Thank God for the Samaritans.

In perfect love and all for Jesus.

UNCLE BUDON.

(Continued from page six)

upon us. We pushed the HERALD of HOLINESS all we could and secured forty-one subscriptions; we feel that under God we have been a blessing to every one we can induce to subscribe for this paper. We found the Rev. Earnest Roberts, pastor, to be not only a great pastor but a booster in revival work. We enjoyed our labors with him. We are now in the beginning of a meeting in Middletown, Ohio, and God is blessing the efforts put forth, and souls are praying through every night. Pray for us.

Jarrette and Dell Aycock.

Marlow, Okla.

—Since our last report we have held meetings in the following places, Osage and Marlow, Okla. At Osage we were hindered quite a bit by rain. It rained almost every day of the last week of the meeting, but God gave us a good time with thirty-three souls in the fountain. Osage is an awfully wicked place. They said we had the largest crowds and the best meeting the place has had for years. One of the leading merchants of the place got sanctified, he and his wife, and came into the Nazarene church.

At Marlow we had the largest crowds I have ever preached to in my life. The attendance was good throughout, and about 125 made professions of pardon and holiness. It was a good meeting, indeed. We have a fine work at Marlow. We had the co-operation of most of the pastors of the town, and their people. The Rev. P. R. Jarrell is the pastor, and he is building a great church here. He has the confidence and respect of all the people, both saint and sinner. The great congregation the last night of the meeting lifted their hands in a solid body asking his return for another year.

I. M. Ellis.

Claymour, Ky.

—We are glad to report victory along the firing line in our campaigns against sin and the Devil.

Our first tent meeting was held at Morehouse, Mo., with the Rev. A. J. Mitchell, pastor of the Church of the Nazarene at that place, from June 5th to 21st. There was some old-time conviction on the people from the start. Souls went down in the old-fashioned way and prayed through, coming

up with a shine on their faces and the shout of victory in their souls. About forty were saved, reclaimed or sanctified and we closed out with eight souls at the altar. I am glad the Lord is still in the saving and sanctifying business. Praise His name!

From there we went to Jonesboro, Ark., to assist Rev. J. E. Linza, the Nazarene pastor there in a revival. We found Brother Linza as well as Brother Mitchell to be real yoke-fellows and always ready to stand by the evangelist in preaching the old-fashioned gospel.

Our crowds at both places were large, especially at the night services, the numbers at times reaching as high as from eight hundred to one thousand people.

Almost every service found souls at the altar for pardon or cleansing and thirty-five prayed through to definite victory at Jonesboro. The interest was such that Brother Linza had to continue the meeting alone as we had to come on to this place.

We are now in a great campmeeting at Claymour, Ky. The interest is fine and the crowds large. There were ten at the altar last night and five prayed through. We are believing the Lord for great things at this place. The Devil is mad and we are shouting the victory. Praise the Lord!

Brother Luther Roach of Des Arc, Mo., led the host in song at Morehouse and Jonesboro and his special songs with his guitar accompaniment were much enjoyed by every one.

Miss Madge Thompson of Coffey, Mo., presided at the piano and sang the gospel in song to the delight of the people and the glory of God.

I wish to say that these two young people are worth their weight in gold and are a great help and blessing to the meetings. Rev. L. W. Dodson is my coworker at this place and is doing some fine preaching. My wife and children are also traveling with me this summer and God is blessing us abundantly.

Our next engagement is at Advance, Mo. We are expecting great things of the Lord. May all who read these lines pray earnestly that God may give the victory at every place we go.

E. C. Dees.

Eldorado, Kas.

—Our last two revival meetings were fine. The first was at Augusta, Kas., with the Rev. H. A. Dunlap and his church. A hard battle, but some good victories and some choice souls were brought to God, which added strength and influence to the church. We enjoyed our labors with Brother Dunlap and his people. They treated us kindly and stood by us. May the Lord greatly bless and use them in Augusta.

Our second meeting was in Eldorado, Kas., with the Rev. H. Calhoun and his good people. Here the Lord gave us a good meeting and a number of souls found God. Brother Calhoun has a good church in Eldorado. Our labors with him and his church were pleasant. May the Lord water and prosper the vine He has planted here.

We will be with Brother Horst, near Garden City, from August 14th to 29th. Pray for us.

Long live the HERALD of HOLINESS to spread the gospel of full salvation over the land.

Lee L. Hamric.

Troy, Tex.

—We are in a good meeting here with the Rev. H. G. Land, a precious good man and his preacher boy, Harris, a very promising young man and a good preacher. We have had some definite cases of salvation as I have never seen. We are to run another week and with Brother H. G. Land to "scotch" and pull down fire for us and Brother Harris Land and wife at their best, together with Sister Woolery at the organ, and Brother Johnnie Beattie to help in song, we are expecting great things.

We labored in the Rio Grande Valley with Prof. R. A. Harris and wife. God gave us great victory and lasting results as we organized with twenty-six charter members. I do not hesitate to say that any church or camp will make no mistake in calling Brother Harris and wife of Red Rock, Tex., as song leader and pianist. May God bless them.

We then went to Oklahoma to assist Brother C. W. Johnston and wife, some more of God's pure gold. I almost get under conviction when I think of Brother and Sister Johnson, how they have sacrificed for the cause of God.

The Comforter is mine just now. Amen.

N. E. Tyler.

Bright Star, Tex.

—I am glad to report a wonderful revival here. I began the fourth Sunday night and closed Thursday night. Eighteen were saved and there was great interest manifested. I had with me four Baptist preachers and two Methodist ministers. I never have seen people make so great a sacrifice as the people who attend the services. The power of God was on every service.

We then began a meeting four miles from here. There were twenty-five saved or sanctified. The last Sunday night of the meeting I never witnessed the power of the Holy Ghost on the people as I did there. I know that God is with us. I had in a large crop and had to work all day and go from four to seven miles every night and do the preaching. They furnished me a car and a good driver to take me to the services and bring me back home; and they paid the bills and furnished me help in my crop. I am getting more calls here in this new field than I can fill. I am looking forward to the time when we can organize a strong work here.

Minneapolis, Minn.

—We have just closed a four week's tent meeting at Arcadia, Wis. The attendance was very good considering the rain. It is truly a missionary field; a town of 2,000 population. This was the first gospel tent many of them had ever seen. The people met the finances well, for the few in number and we were well entertained at the home of Sister Gasser and Brother and Sister Schrumm. The Lord reward them. We are now in the city of Minneapolis with our big tent pitched in the center of the city and are having good attendance. Will be here four weeks then we ship our tent to Albia, Iowa for over three Sundays. God is precious to our souls.—J. A. Dooley and Wife.

Moark, Ark.

—Just closed a glorious revival near Moark. We were assisted by Sister Della Markes of Piedmont, Mo., and Sister Edith Wheelley of Arkansas. Thirty-five were saved or sanctified, all of whom were adults except two. We preached the gospel in the old-fashioned way and they were saved in the old-time way.—T. P. Ralph.

Houlka, Miss.

—We closed out last night at the above named place with the tide running high. God gave us some precious souls and many were blessed. We had the co-operation of the people of the town. The Lord gave us a great missionary service Sunday afternoon, with a cash offering of \$85.35 and \$92.00 in subscriptions for the Foreign Missionary work. We go to Van Vleet for the next battle. Pray for us.—A. M. Cammell.

Among the Churches

BEATRICE, NEB.

—Despite the world, the flesh and the Devil we are pressing on. God has blessed of late in the salvation of a number of souls at the regular services—upwards of thirty. We are now on the eve of a financial campaign for completing our building. Brother T. H. Agnew is on hand to manage the campaign. Faith reaches out and says "it shall be done." We are right in the heart of the city and in the county seat. Our opportunity is big. We must have a creditable church building. We will have a property valuation of \$20,000 when the building is completed. Our estimated need now is \$10,000. The prayers of the saints are solicited. Amen.—C. E. Ryder, Pastor.

MOSCOW, IDAHO.

—After having served as pastor for two years of the Church of the Nazarene at Venice, California, and having received the call to the pastorate at Moscow, Idaho, I accepted the call and arrived here and took charge of this church June 19th. The outlook at this place is fine for a real Church of the Nazarene. We have a fine lot with parsonage on it, within two blocks of the business center of the city, and expect to build a church as soon as the opportune time arrives. We have a fine class of people and a good Sunday school. We expect to organize a fine Y. P. S. in the near future. It is now six years since we worked in this District and feel that it is the divine order that we are back again. By the help of God we intend to be true to God, the church, and this community, and do our best in so presenting holiness, that it will be a credit to our beloved church. Pray for us.—Aug. N. Nilson.

CAROTHERSVILLE, Mo.

—Since our last report there have been several saved, and others are under conviction. Last Sabbath was a good day. God was truly in our midst and blessed our poor unworthy souls. Several at the altar in the night service. The work here is moving up on all lines. Remember us at the throne of grace.—C. C. Sellards and Wife, Pastors.

MILFORD, Me.

—Hallelujah! God is in our midst. Never had better victory in our lives. The fire is burning on the altar of our souls. We came to Milford May 6th, and May 11th we opened our services and fired on the enemy's fort. God gave us a wonderful victory in the first meeting. Eight raised their hands for prayers. Sunday, May 15th, there were twelve at the altar crying for mercy. Some backsliders had been reclaimed and a number that had never been converted. The melting, burning, flaming fire of

God is on our services ever since we came to town. We have the Devil on the run. The revival is sweeping this way and the people have caught the spirit. Daniel's God still lives.—Miss Alice M. Eichel, Deaconess, Reporter.

VINCENNES, IND.

—God has been blessing us abundantly as a church. We had a good revival in April. Our twin, Rev. Robert F. Johnson, assisted us the last week. We had thirty-five seekers in the meeting. Financially, we are moving along fine. We have put a new balcony in the church and papered. Our Sunday school since the first of the year has increased on all lines under the leadership of its efficient superintendent, J. R. Peyton. We enjoyed a visit of our beloved District Superintendent, Rev. J. W. Short. Our children's missionary program was given June 5th, and was enjoyed by all. As pastor, we are enjoying the love and confidence of these splendid people, and together we are marching on with a conquerors' tread.—Stephen C. Johnson, Pastor.

PITTSBURGH, Pa.

—The church here is on the up grade, and we see victory ahead along all lines. Praise the Lord. The church has purchased the parsonage property adjoining the church, which is at present owned and occupied by our Sister Norris, who took it over at the time of the dedication of the church in order that the dedication might be made without debt. The purchase price is to be \$10,750. Our pastor is expected back from his vacation. He reports a splendid time which has been spent in a great tent meeting at Newell, W. Va., under the auspices of the Church of the Nazarene of Newell and East Liverpool, Ohio. He preached to large audiences and had a number of seekers and definite finders. Our Young People's Society has a great vision for the coming days and is planning a vigorous campaign along the missionary and service lines. The prayer-meetings are well attended and the spirit is fine. We are planning a great revival for the early fall. Glory to His precious name.—C. F. Hunt, Reporter.

SHELBYVILLE, IND.

—The best we can report is that nearly all have victory in their souls. We have been having some financial tests, but God is taking us through and we feel like traveling on. Sunday was a big day in Zion. The fire fell in great waves of glory, the largest crowd Sunday morning in the history of the local church. Seekers both in the home and at the altar during the day. A call for a healing service was given and several claimed the victory. God is able. Pray for us.—Morris M. Himler, Pastor.

KENTUCKY STREET CHAPEL, LOUISVILLE, Ky.

—A great revival just closed here. The Lord favored

"JUST BETWEEN US"

Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

*"O wad some power the gistie gie us,
To see oursel as others see us.
It wad frae monie a blunder free us
And foolish notion."*

The Scottish poet who wrote the above lines, not only was a keen judge of human nature, but also realized the fact that he himself was made out of the same sort of clay as the mortals of whom he wrote.

True it is, that if we could see ourselves through the same colored glasses that our neighbors use when they look at us, we might be moved to change some of our ways, to our inestimable benefit.

Why are we giving our readers the benefit of this human interest quotation? Just to call attention to the fact that this old world is made up of all sorts of people, and among them are to be found our staunchest supporters and also our most valued patrons.

We can well understand how it can be, that when an appeal appears in our columns in the interest of some particular branch of our work, that we might feel that we were not especially interested, but when a need is presented that pertains to *our own* interests, and one too that brings with it an individual responsibility, we are bound by all the laws of equity and justice to pay some attention to it.

Just at the present time, the Nazarene Publishing House finds itself in a somewhat embarrassing position, in that it lacks the capital to carry into effect the enlarged plans that have been formulated to increase its output in proportion to the very great needs of the hour.

A movement is now on foot to properly capitalize the institution, but while we are waiting for this to be worked out, we must realize upon our assets, and turn into ready cash, the large amounts that are now overdue, and many of them are long past a reasonable time for settlement.

The Nazarene Publishing House is a corporation and every member of the church is a stockholder, though we may not have in our possession a beautifully engraved certificate showing such to be the fact, yet every interest of this great institution should be our interest, and we should be as vitally concerned in its success, as the Manager we have placed at the head of affairs.

Of the large number of outstanding accounts, of which we have spoken, a large percentage stands against the members of our own denomination, and while a great many of these accounts are small, yet the aggregate makes such a considerable sum, that the management is seriously hampered in carrying out the plans of the Board of Publication. The remedy for this situation is for each one to ask himself these two questions:

First. Do I owe the Publishing House anything on account? If so, can I not make

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President, Rev. A. Buege, Freeport, Mich.

some arrangement whereby this amount may be remitted immediately and thus help out our institution at this critical time.

Second. If my account is clear, do I not owe my best moral support to the institution upon which I depend so largely for necessary supplies?

In either case you will be doing that which will bless not only the subject of your prayers, but it will have a reflex action upon your own soul.

We are sure you understand that this letter is written in a kindly spirit, and we are praying that the suggestions here made will bear tangible fruit in the next few days, for you know the old saying is "He gives twice, who gives quickly."

NAZARENE PUBLISHING HOUSE,
2109 Troost Ave., Kansas City, Mo.

us with His presence at every service. This chapel was dedicated on Thanksgiving day, and the gospel of full salvation has been preached to a dying world, and many precious souls have found their way to God at its altar of prayer. We were privileged to have with us recently Evangelist E. H. Farris of St. Louis. He is certainly a man of God. I have never heard any one unfold the truth of God with greater power and sweeter simplicity than our own dear Brother Farris. We say our own, because he and his wife have endeared themselves to us by their lives of sacrifice and love for human souls. The people here gave them a free-will offering sufficient to enable them to buy a gospel tent, which they are using to the glory of God in winning many souls for the Master. We thank God for such preachers as Rev. E. H. Farris. May the blessings of heaven ever rest upon him and his.—Geo. C. Wetstein.

SPENCER, IHO.

—The greatest tent meeting that Owen county has witnessed in years just closed. Rev. F. L.

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McDonald of Indianapolis had charge. He is a man of God and was a blessing to all. Rev. Johnson, pastor of Vincennes church, was present and delivered some wonderful messages. Also Brother Geo. Wilson, a saved and sanctified lawyer of Greencastle, came over and gave some of the greatest heart-searching and soul-stirring messages we have heard in some time. Folks prayed through in the old-fashioned way. Our beloved District Superintendent was with us and in his pleasing manner put before the people of Owen county what our Nazarene folks are doing and what our church stands for, and organized a class of twelve. He called the writer for pastor. Brother McDonald secured permission for us to hold services in the auditorium of the courthouse. We are having large crowds and the revival is still on; souls are praying through and four more have united with us. Brother McDonald is a Spirit-filled man and knows how to handle a tent meeting and make things go.—James S. Randle.

CHICAGO, HEIGHTS, ILL.

—The church here is moving along nicely. God's presence is being manifested in each service. The attendance is not what we should like for it to be, yet a continuous revival spirit is upon the saints. We have our "Prayer Band" meetings in the church each Tuesday evening at which time we pray for the local and general Nazarene movement. We pray until our heavenly Father opens the windows of heaven upon our souls. Amen! We have sold our church building to the colored Baptists for \$5,000 and are now selecting a beautiful centrally located 50-foot lot. We expect to put up a nice \$8,000 brick building to be used for the preaching of a full gospel. We are interested in the World-Wide Revival and pray for it each day. We deeply appreciate such an organization as our great Church of the Nazarene, and thank God for an organized holiness movement, and such wonderful leaders as God has given us. If Jesus tarries, we hope it will be 100,000 strong in the next five to ten years. All this we desire for the glory of God and the advancement of His kingdom.—A. Lorenzo Ford, Pastor.
HARRAH, OKLA.

—We have just closed a good meeting here. God gave us a great revival with Brother and Sister Collier as evangelists. We had been preaching there for some time and praying that God would give us a revival and a Church of the Nazarene at that place and He did. There were over twenty-five souls into the fountain, and nineteen joined the church. Brother and Sister Collier are surely God sent and Spirit-filled people. They are with us at McCloud now. God is blessing us and we are expecting a great revival here. They called us to pastor the work at Harrah, so we will give them half time until the Assembly, and half time here at McCloud.—J. H. King, Pastor.
ARAMEL, COLO.

—Sunday, June 19th, was a great day with us. The blessing of God was upon us as our pastor, T. C. Etherton, delivered the morning sermon. A basket dinner was served at noon. At 2:30 our Children's Day Missionary Program was given to an overflowing house. Five visiting ministers were present and six denominations were represented. Our mission collection was \$41.50. Our Sunday school is increasing steadily. We are trusting the Lord for great things.—Mrs. Stiverson, Reporter.
DECATUR, ILL.

—Over three hundred people attended the annual Sunday school picnic of the First Church of the Nazarene in Fairview Park, Friday afternoon. Special street cars were furnished to take them out to the park. At the young people's rally Friday night, a good program was given and speeches were made by the young people. Before the rally the church voted on the return of the pastor next year and gave him a unanimous vote and granted him a three weeks' vacation. Rev. Milby will leave Monday with his wife on a motor trip to Ponca City, Okla., where they will visit Mrs. Milby's relatives. During the last year this church has made considerable progress. The Sunday school has increased from 150 to 250 and 50 new members have been taken into the church and there have been four hundred seekers at the altar. The average attendance at the midweek prayermeeting has been about one hundred and fifty, and the attendance at the Friday evening young people's meeting is two hundred. The church is filled every Sunday evening.—Decatur Herald.

GREELEY, COLO.

God has wonderfully blessed us during the past year. Under the ministry of the Rev. C. H. Lancaster, the church has been steadily moving forward. The membership has increased over one-third, all local expenses have been met and the spiritual condition is good. God has given a number of souls at the regular Sunday services. A goodly number were at the altar during the coast to coast

campaign, and later, while the Rev. N. J. Hepburn was with us many more prayed through to victory. The Sunday school is steadily increasing in attendance and interest. Our prayermeetings have been times of refreshing from the Lord. They are well attended, not only by members of the church, but many outsiders and members of other churches meet with us. The Rev. Mr. Lancaster is untiring in his efforts to build up the church. He is an earnest, fearless advocate of a full gospel and under his leadership we are looking forward to greater

The Orphan's Wail

If the readers of the HERALD OF HOLINESS could only have access to our mail and read the pathetic appeals that reach us from children right in our midst that are being crushed and destroyed, surely there would be no delay in the equipment of our Children's Home. The following letter reached us today, from Rev. Mrs. Julia Standidge, our pastor at Coleman, Okla.:

"Dear Brother Hudson:

"I am writing you in regard to four orphan children here who are in need of a home. They range in ages from two to eight years. Their condition is bad. They have no home and no relatives to help them, and are living in a tent out in the woods. They are willing to sleep on a pallet or do any way to get a home. I will gladly bring them down if you can make room for them. Write me on return mail or call me by long distance telephone.

"Your humble servant,

"REV. JULIA STANDIDGE,"

The manager of the telephone at Coleman joined in this plea, and the postmaster there added a postscript instructing us to answer by wire, offering to pay the charges himself.

This condition is not thousands of miles away, but right in our midst. It is not another race and nationality, but our very own. Are we, as a church, going to turn a deaf ear to this wail of the orphan? Shame on the man or woman, yea, God pity that individual that would refuse or neglect to encourage this movement for their relief! What a shame that we have allowed this part of the evangelization of the world to drag as it has! Think of a church with 40,000 members and no place to take care of their orphaned children! Multiplied thousands for education, and nothing for the orphan. A million for foreign missions and nothing for the orphan. Luxuries for our own and not a crumb for the child whose parents have died. Rugs, cory rooms, warm beds, books, etc., for our own; and nothing to spare for these tender, little ones whose hearts have been broken and lives darkened by the loss of that dearest of all friends—mother; pinched from hunger, quarantined from society and forced to live in a ragged tent in the woods. Think ye that we can be clear at the judgment if we continue to close our eyes to this scene and our ears to this cry? Think ye that we can face God with a clear conscience if we do not do all in our power to give them the benefits of the gospel we possess?

The General Orphanage Board is lifting all it possibly can. Will you join them in this noble effort?

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things during the coming Assembly year. The first Sabbath two souls were happily saved.—Laverna C. Bracewell, Secretary.

COOPER, TEX.

—The meeting closed at Cooper Sunday night, July 17th. The Rev. L. A. Miller of Greenville, Tex., was the evangelist and did some fine preaching which we all enjoyed very much. Our dear pastor, Sister Moore, was ready to help in any way she could and Brother Moore led the singing. There were seventeen saved and sanctified and twelve united with the church. We praise God for the untiring efforts of Brother and Sister Moore in building up the work here and we pray God's richest blessings on Brother Miller and wife wherever they go.—Mrs. Adam Bailey.

BROADWATER, NEBR.

—The Lord is smiling upon our efforts here. We have just closed a great revival in which the Lord blessed us to the good of the membership and others. The workers in the meeting were Rev. W. B. Longpre and our pastor, Rev. V. W. Littrell. We are keeping the glory down and the Devil on the run, and getting blessed by so doing. Amen! We are conducting a street meeting each Saturday evening. We have a large auto truck fitted up for this purpose, and our folks get a blessing by going down to the street corner, with their stringed instruments to lift up Jesus as an all-suffering Savior. The church is gaining in membership. We have at the present fifty-nine with several prospective members. In addition to this we have a wide-awake Young People's organization of thirty members. They meet every Sunday evening. During our revival we held a healing service. The Lord came down in power and healed several; one man, a paralytic who had walked with a cane for a number of years, was gloriously healed and threw away his cane. The mid-week prayer services every Thursday evening are our coal-ing station, where we trim and inspect our lamps, and see that the oil does not get low. Glory to God! We ask the prayers of the HERALD readers.—Claude E. Williams, Reporter.

GONZALES, TEXAS

—Just closed a revival meeting six miles from here, where I am pastoring the new church, and God gave us wonderful victory. Had seventeen professions and three additions to the church. We are still on the firing line and expect to go on to victory through the power of Jesus' blood. The Lord has been good to us in Gonzales. We have been given a real good piano and are expecting to buy a church building in a few days. Pray for us here.—Rev. and Mrs. Jason Dean.

BLOCKER, ORELA.

—We are having a great time in the Lord. We are preaching three Sundays each month; one Sunday at Russellville and one at Tipton Ridge and one at Featherston. Brother John Stanfield is to hold a meeting at Featherston beginning the 3d, and we are planning to have an old-fashioned campmeeting at Tipton Ridge August 14 to 30. Brother J. T. Adams, a sanctified Methodist will have charge of the preaching. The meeting will be held four and one half miles north of Blocker. Come and camp on the grounds, and pray that the mighty power of our Lord will be upon us.—A. G. Dickerson.

LAMANDA PARK, CALIF.

—This work has been steadily progressing since the first of the year when the Mission was opened. The attendance on Sundays is splendid, and also at our prayermeetings, which are times of great refreshing to our souls. On April 10th, we organized a Sunday school and now have about twenty-five scholars, and new members are coming in. The Sunday school offerings average \$5.50 per Sunday. Three weeks ago we took a free-will offering for the lepers, and received about \$17.00. Truly we can say "God is with us" for which we praise Him.—Mr. and Mrs. Frank D. Cook, Supts.

OAKLAND, CALIF.

—Upon arriving in this new field as the new pastor, we were agreeably surprised to find a happy, pious people ready to welcome us. We have a beautiful church building. During the last month we have been endeavoring to place upon the hearts of the people the necessity of getting a vision of the possibilities in our great city. We have had at our altar thus far eleven seekers, seven of whom found pardon or purity. We are asking and planning for large things and intend to make our efforts commensurate with our asking. We have left educational work permanently to re-enter the pastorate, but our six years in the holiness schools as instructor have taught us many lessons. Where God leads, we will follow. Praise God for a complete consecration. Our friends can write us at 414 Walsworth Ave., Oakland, Calif.—Rev. and Mrs. L. A. Reed.

BEECH GROVE, ARK.

—We have been here a little over eight months, and the blessing of the Lord has been upon us. We have had fairly good services, and some excellent prayermeetings. We are praying for a World-Wide Revival. Please pray for our revival meeting to be held September 4 to 18, with Rev. J. E. Moore, Dist. Supt., as evangelist. We give the fourth Sunday to Jackson College schoolhouse and have had some good services.—J. Sam Curtis, Pastor.

WATERVILLE AND BELVIDERE, VT.

—At the close of the New England Assembly held in May, we came to Waterville, our new field of labor. Here we found a faithful band of Nazarenes waiting to receive us. God surely has been blessing us together. We also found true saints in Belvidere, the other part of the charge. Here God gave us great

victory in enabling us to secure a church property for our Nazarene work. We soon learned that the folks in both places knew how to pray, and God has been laying it upon our hearts to pray and believe for an old-time revival to sweep northern Vermont. Thank God! We hear "the sound of a going in the tops of the mulberry trees." On July 7th, we held an all-day meeting in our church at Waterville. Auto loads of people from Wolcott, Morrisville, Waterville, Johnson, Belvidere and Montgomery came to the great feast. Many laid aside seemingly important work to come to the meeting. The result was a glorious day. Waves of glory swept over the congregation all through the day and closed up with souls praying through at the altar. Rev. S. J. Urban, Rev. W. E. Smith and Rev. A. B. Manchester brought inspiring messages and we were also grateful for the presence and help of Rev. F. W. Armstrong, Rev. H. C. Stebbins and Rev. Ross. In spite of the thermometer being 95 degrees in the shade, it is said to have been the largest attended and greatest all-day meeting thus far in northern Vermont. But we are believing God for greater things in the future.—P. C. Thatcher and Wife.

TELEGRAMS

HERALD OF HOLINESS: Amarillo, Texas. Lubbock revival fruitful for God and church. Many saved, sanctified and healed. Large class added to church. Rescue rally glorious success. Finances easy and plentiful. Love offering for pastor. Great service at Plainview church. Victory on Hamlin District. **ALLIE IRICK, Supt.**

HERALD OF HOLINESS: Spokane, Wash. Organized new church with fine class, July 17, St. Marys, Idaho, after good revival held by Mae Bud Evangelistic Party, pastor on the field already, fine hall to worship in, new church building in sight. **WILL H. NERRY, Dist. Supt.**

HERALD OF HOLINESS: Columbus, Ohio. An unusual day of blessing and power, communion service in morning. Seventeen candidates were baptized in afternoon. Evening service the power of God fell on the people until it was impossible to have any preaching. The altar full of seekers; all prayed through. Great grace is upon us. **EARNEST G. ROBERTS, Pastor.**

HERALD OF HOLINESS: Dayton, Ohio. Sunday, July twenty-fourth, closed greatest revival in the history of Nazarene church here. Jarrette and Dell Aycock at their best. Singing captured hearts of people. Preaching wonderfully owned of God. Altar filled almost every service. One hundred prayed through. Twenty joined church with more to follow. Middleton on the map. **O. W. CONLEY.**

HERALD OF HOLINESS: Denver, Colo. District Home Missionary Campaign with Denver church victorious, with budget in full; six hundred eighty-eight dollars raised. **SANNER AND HERRELL.**

HERALD OF HOLINESS: Oakland, Calif. Harding, Gibson and undersigned in great Home Missionary Rally at Oakland church for Northern California District. People responded nobly. We went over the top with an offering of seventeen hundred and thirty dollars. **L. A. REED.**

HERALD OF HOLINESS: Ottawa, Kas. Pray! Ottawa needs awakening. Tent packed, crowds outside; first week. Seekers praying through. Beebe party in charge. **H. N. MORRIS.**

HERALD OF HOLINESS: Muncie, Ind. The greatest campaign Muncie church has ever held closed with victory. C. E. Roberts and party gave excellent service in song and preaching. There were forty-five individuals anointed for healing. One hundred twenty five seekers and many good members will be added to church. **E. E. TURNER.**

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HERALD OF HOLINESS: Mansfield, Ark.
A great revival on at Mansfield. Hundred three confessions up to date. Have had sixteen additions to the church. Great crowds and meeting continues another week.

LUM JONES, *Evangelist*,
W. C. THORNTON, *Pastor*.

HERALD OF HOLINESS: Ashtabula, O.
Closed four weeks' campaign at Ashtabula, Ohio, with great victory. Organized with forty members. Over eight hundred dollars subscribed for lot and building.

DR. J. H. SLOAN, *Dist. Supt.*

HERALD OF HOLINESS: Hot Springs, Ark.
Great opening Home Mission Campaign here. Can not seat people. Fine interest. Good prospect for church here.

T. W. SHARP.

NOTES AND PERSONALS

Evangelists J. W. Irwin and C. M. Lewis have just closed a successful meeting at Bogata, Tex. Seventeen souls prayed through to victory.

Rev. Burton V. Hall reports great victory in his meetings in Vancouver, B. C. He passed through the city recently and called at the Publishing House while en route to the campmeeting at Peniel, Tex.

The committee of the Church of the Nazarene of Cedarvale, N. M., speak very highly of the faithful service and labor of love of their outgoing pastor, the Rev. Sadie McNeas. In brief they state: "We tender our heartfelt thanks for her strong helpful sermons and her life of prayer and devotion to the work of God as well as for her holy walk and godly example among us. We sincerely regret her leaving. Our love and prayers go with her to whatever field the Master calls her."

Born to the Rev. and Mrs. W. S. Purinton, Grand Junction, Colo., on July 18th, a daughter, Olive May.

Brother Frank McConnell and wife, song evangelists, are in a meeting at Covert, Kas. He states: "Crowds good. People coming from miles. Tent crowded. Brother Isaacs is doing fine preaching."

The church board of the Church of the Nazarene at Science Hill, Ky., desire to express their greatest appreciation of the benefits received from the good ministry of their faithful pastor, Mrs. Helen Bruner, who has been with them for two years.

We glean the following from a letter from Evangelist E. H. Farris of St. Louis: "We are now in a great revival tent meeting with our Brother Trumbauer at Louisville. Souls are praying through in almost every service. We are pushing both papers—the HERALD OF HOLINESS and OTHER SHEEP. Received twelve new members into the church. We are looking for greater victory."

An unsigned report from Rochester, Tex., was received at the office. They report a very successful revival with Dr. and Mrs. Givens, also Sister Payne and Miss Beulah Bounds.

All reports must be signed by the reporter. If it is desired that the name be not published, you may request it to be signed "Reporter" over your signature, and the name will be omitted. Also please give the initials of evangelists and workers and pastors.

Rev. C. E. Hardy of Nashville, Tenn., will begin a revival meeting at Carbon Hill, Ala., July 30th, closing August 14th.

The people of Shawnee, Okla., are arranging for a revival beginning July 29th, and closing August 17th, under their new gospel tent.

A new church has just been organized at Bartlesville, Okla., with twenty members at the close of a successful revival meeting. There were a number who prayed through to definite victory.

ANNOUNCEMENTS

Notice—I wish to announce to my friends that after seven years of pastoral work, I am again entering the evangelistic field. I will be ready for meetings after October 1st, and will be glad to hear from any who desire my services. Address 47 Bagley St., Pontiac, Mich.—E. E. Mieras.

Notice—After our Assembly, September 4, I will consider a call to the pastorate. Having been in evangelistic work the past year I wish to make the change. Reference furnished. Address, 205 Pearl St., Richmond, Ind.—Rev. E. E. Wiggins.

Notice—Hamlin District—All ministers taking the second year's course of study, who desire review questions preparatory to examination at next Assembly, please write to me at once, as I have just been appointed to fill a vacancy.—J. P. Ingle, Plainview, Tex. Box 103.

CAMPMEETING CALENDAR

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

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

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

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

OZARK, ARK. Ozark Holiness Campmeeting, Aug. 25-Sept. 4. Rev. Jarrett Aycock and wife in charge. J. D. Edgin, secretary.

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

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

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

FRANKFORT, IND., INTERNATIONAL HOLINESS CAMP.—Aug. 12-21 inclusive. Workers: Dr. J. W. Goodwin; Bud Robinson; R. G. Finch; A. E. Rassman and wife; Virginia Shaffer; Albert M. Ewing; Ed. Scheff; E. W. Chatfield and many others whom the Lord may send. For particulars, address Rev. J. W. Clark, Sec'y., Frankfort, Ind.

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

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

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

WINCHESTER, IND.—Annual campmeeting of the Randolph County Holiness Association, August 11-21. Workers: Rev. Bona and John Fleming. Everybody welcome. Come praying. Carl Tucker, Secretary.

BURLINGTON, IOWA. Tri-county Holiness Association campmeeting, Aug. 5 to 14. Rev. F. W. Cox and E. G. Ellis in charge. Mrs. Fred Vonsesgen, secretary.

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

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

CARTERSVILLE, KY.—Holiness Campmeeting, Aug. 12-28. Workers: Rev. E. E. Shelhamer, Mrs. Julia Shelhamer; J. E. Redmon; Mrs. J. E. Redmon; Miss Cora E. Sharley; John Drake. Address, J. R. Moore, Cartersville, Ky., R. F. D. 1.

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

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

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

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

CAPE MAY, N. J. (Edna) Annual campmeeting of Cape May Holiness Association, Sept. 9-18. Rev. W. O. Nease of Olivet, Ill., and other evangelists. Address, Eldredge Hawk, secretary, Rio Grande, N. J.

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

CATEBY, OKLA., July 25-August 10. Workers: Rev. Lechum, evangelist. Rev. L. P. Fretwell, choir leader. Address, Rev. Roy L. Matthew, Laverne, Okla.

WISTER, OKLA.—The Shilale Campmeeting, Aug. 12-28. Evangelists: Rev. A. G. Jeffries; Rev. Mark Whitney. Plenty of room on grounds for tenting. For further information, write I. L. Harrison, Sec'y., Wister, Okla.

COUNNEAUVILLE, PA.—August 5-14. Workers: Wm. Huff, Bud Robinson, A. P. Gouthy, J. M. Harris, Thos. C. Henderson, Miss Ruth Harris and Miss Alice Jones. Address, Rev. C. L. Green, West Springfield, Pa.

DYER, TENN. Vincent Springs Campmeeting, Aug. 19-28. Workers: Dr. E. P. Ellyson and wife. Miss Essie Morris, song leader. Address, Joe T. Hall, sec'y, Dyer, Tenn.

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

Offerings for the Washington, D. C. Church

We want to urge that all church and District treasurers forward their offerings for the National Church at once. As far as possible send names of donors. We must check up on this offering as soon as possible so the money can be turned over to the church and paid on the debt.

Then again we beg of every pastor in the church who has not taken an offering for the Washington church to do so at once. We must not fall down on this proposition. If we don't get it this time we are coming back again; then again, and again. The Washington church undertook the tremendous task with faith in the general church, and we simply can not afford to fail them and throw a burden on them that they can not carry, and that *all of us can lift so easily.*

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Rev. B. F. HAYNES, D.D., Rev. J. B. CHAPMAN, D.D., Editors

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Evangelists' Slates

- Arlian Quartet, 9-304 W. 63d St., Chicago, Ill.: August 1 to 15
Mowatt, Ind.: August 1 to 15
Kearner, Neb.: August 13 to 23
J. D. Archibald, 50 Pelican Hill, Quincy, Mass.: August 13 to 23
Jemelle and Dell Aycock, Atwood, Okla.: July 31 to August 14
Oark, Ark.: August 20 to September 4
Stellyville, Mo.: September 11 to 23
A. F. and Leannora T. Balsmeier, 2109 Troost Ave., Kansas City, Mo.: August 3 to 21
Johnson City, Kansas: August 3 to 21
M. L. Ballezzer, Milton, Ore., Box 10107: August 3 to 21
T. E. Beebe—Miss Carol E. Beebe, Miss Mabel Manning, singers, 1331 East Second St., Long Beach, Calif.: August 10 to Sept. 4
Eusebia, Kansas: August 10 to Sept. 4
Mrs. A. Cross, Campbell, 999 Raymond Ave., Long Beach, Calif.: August 10 to Sept. 4
Indianapolis, Ind.: July 26 to August 14
Lyman Brough, Ponterville, Mich.: Mouth of August
Michigan District: Mouth of August
L. R. Butcher, 1226 14th Ave. W., Calgary, Alberta, Canada: August 4 to 14
W. R. Cain, 515 South Vine St., Wichita, Kas.: August 4 to 14
Wichita, Kansas: August 18 to 28
Albus, Okla.: Sept. 8 to 18
Lennie Cargill, Lexington, Okla.: August 1 to 15
Norman, Okla.: August 1 to 15
Chas. C. Conley, 729 College Ave., Columbus, Ohio: August 1 to 14
Burlington, Iowa: August 20 to September 4
J. H. Crawford and J. A. Woolton, Tyrone, Okla.: August 20 to September 11
Stowall, Okla.: August 20 to September 11
Martha E. Curry, 136 Larch St., Providence, R. I.: August 1 to 15
Earl E. Curtis, 16 Stewart St., Louisville, N. Y.: August 1 to 15
S. E. Damon, Ada, Okla.: August 1 to 15
Perritt, Ark.: August 4 to 15
Frank Daniel, 710 East 42th St., Los Angeles, Calif.: July 29 to August 14
Gard Hill, Texas: July 29 to August 14
Ezelo, Texas: August 18 to 29
B. H. Edwards, 1608 East Central Ave., Wichita, Kas.: August 1 to 15

- J. M. Ellis, Bethany, Okla.: August 2 to 14
Hollis, Okla.: August 2 to 14
Dadsonville, Texas: August 17 to 23
Norman, Okla.: September 2 to 18
C. E. Ellsworth, R. R. D. Greenfield, Ind.: August 2 to 14
Harry Joseph Elliott, 910 Sixteenth Ave., Nampa, Idaho: August 3 to 21
Evansville, Indiana: Aug. 3 to 21
Theos. Eisner and wife, 214 Beach 142 St., Neponsit, L. I., N. Y.: July 31 to August 14
Chester, W. Va.: July 31 to August 14
Henry C. Ethell, Springfield, Ore.: August 1 to 15
G. T. Flarey, 1811 McDougall Ave., Everett, Wash.: August 4 to 21
Hallowell, Me.: August 4 to 21
Dayton, Ohio: Aug. 22 to Sept. 14
Bois Fleming, Ashland, Ky.: August 12 to 21
Winchester, Ind.: August 12 to 21
Charlottesville, Ind.: August 20 to September 4
L. M. Fogg, Sanbornville, N. H.: July 6 to August 7
Sanbornville, N. H.: July 6 to August 7
W. R. Gilley, 531 N. Butler St., Lansing, Mich.: August 9 to 21
Lansing, Mich. (Laymen's Ass'n. Camp): August 21 to Sept. 1
Lee L. Hamric, Merick, Texas: July 1 to 24
Caddo, Okla.: July 1 to 24
Alva, Okla.: July 29 to August 14
Isabella, Okla.: Aug. 22 to Sept. 1
Gause, Texas: Sept. 1 to 11
R. A. Harris, Red Rock, Texas: August 5 to 11
W. W. Hanks, Canton, Ohio: August 5 to 11
Pearl, Texas: August 13 to 28
J. D. and Edna Wells Hoke, 3301 Washington Ave., Racine, Wis.: August 13 to 28
A. Columbia Hudson, 45 Sachs St., Stamford, Conn.: August 13 to 28
Ural and Alma Hullenback, Bethany, Okla.: August 9 to 31
Mexico, Mo.: August 9 to 31
Harey L. Kinzie, 1267 Lane St., Topeka, Kas.: August 9 to 31
Roy J. Jacobs, Allen, Okla.: August 9 to 31
W. P. Jay, Nampa, Idaho: August 9 to 31
A. H. Johnston and wife, 800 Princeton St., Avon, Ohio: August 9 to 31
Dayton, Ohio: August 4 to 14
Wichita, Kas.: August 18 to 28
R. J. Kennedy and wife, 615 Claremont Drive, Pasadena, Calif.: August 5 to 15
H. R. Lee and W. F. Cleghorn, Huntsville, Ala.: August 5 to 15
M. F. Lienard, 516 Main St., Lawrence, Kas.: August 5 to 15
E. Arthur Lewis and D. Band Pierce, 341 W. Marquette Rd., Chicago, Ill.: August 10 to September 11
Middleton, Ohio: August 10 to September 11
Minnie E. Ludwig, 1020 E. St., Lincoln, Neb.: August 2 to 14
Hastings, Neb. (Camp): August 2 to 14
T. F. Mastrand, Winfield, Kas.: August 2 to 14
Thomas S. Mashburn, H. D. No. 1, Box 27, Van Nuys, Calif.: August 2 to 14
John Matthews, Santa Monica, Calif., R. 1, Box 5: August 2 to 14
Santa Monica, Calif.: August 2 to 14
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.: August 2 to 14
Geo. and Edie Moore, 1133 Holliday St., Indianapolis, Ind.: August 5 to 14
Hazelton, Ind. (Wheeling Camp): August 5 to 14
Springer, Ill. (Springton Camp): September 1 to 11
John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles: August 4 to 14
Mystal, Okla.: August 4 to 14
Bonnie, Ill.: August 18 to 29

- Paul E. Moore, 131 West 8th Ave., Columbus, Ohio: August 1 to 15
Minnie E. Morris, 2015 Belleview Pl., Indianapolis, Ind.: August 2 to 15
Walbridge, Ohio: June 25 to Aug. 21
J. W. Montgomery, Planterville, Miss.: August 1 to 15
Lufkin, Texas: August 1 to 15
F. R. Morgan, 712 West 8th St., Ada, Okla.: August 5 to 28
Hominy, Okla.: August 5 to 28
VotEAU, Okla.: September 2 to October 2
R. L. Morgan, 2208 Central Ave., Anderson, Ind.: August 1 to 23
Ottumwa, Iowa: August 1 to 23
Wm. D. Nease, Olivet, Ill.: August 1 to 23
G. F. Owen, Evangelist Party Nampa, Idaho: August 3 to 17
Camas, Wash.: August 3 to 17
L. M. Payne, Bethany, Okla.: August 10 to 21
Jacksonville, Texas: August 10 to 21
F. E. Pulney, Rose Hill, Kas.: August 10 to 21
J. E. Redmon and wife, Brookville, Ind.: August 19 to 28
California, Ky. (Carthage Camp): August 19 to 28
Aspen Grove, Ky.: September 9 to 35
Charles Robinson and Brown, Bethany, Okla.: August 9 to 21
New Wilson, Okla.: August 9 to 21
Madill, Okla.: August 23 to September 11
Cooperton, Okla.: September 16 to October 2
C. E. Roberts, Box 5, Pilot Point, Texas: August 26 to Aug. 15
Indianapolis, Ind. (1015 N. Hillview Place): July 26 to Aug. 15
Kirk, Colo.: August 18 to 28
Miss Flora N. Ruhl, 526 Welsh St., Kane, Pa.: August 18 to 28
J. O. and Grace Schapp, 1342 Brand St., St. Paul, Minn.: August 18 to 28
Britton, S. Dakota: August 18 to 28
R. A. Shank and wife, 1810 Young St., Cincinnati, Ohio: August 4 to 21
Denton, Md.: July 23 to August 8
Cleveland, Ind.: August 26 to September 4
Nampa, Idaho: September 2 to 19
T. W. Sharp, 3020 West 11th St., Little Rock, Ark.: August 1 to 15
W. E. Shepard, 513 Bedford Ave., Los Angeles, Calif.: August 5 to 14
Deer Creek, Okla. (Camp): August 18 to 28
Kirk, Colo. (Camp): August 18 to 28
Snyder, Colo. (Camp): September 1 to 11
F. B. Smith and family, 129 East Hawthorne St., Stockton, Calif.: August 10 to 23
Newbern, Ore.: August 10 to 23
Howard W. Sweetan, Ashley, Ill.: August 4 to 12
Eldorado, Ill.: August 4 to 12
Loper, Mich.: August 12 to 22
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio: August 12 to 22
Carl Tucker, Winchester, Ind.: July 27 to August 14
Bluffton, Ill.: August 15 to 21
Winchester, Ind.: August 23 to September 4
Cleveland, Ind.: August 23 to September 4
Good Hope, Ind.: September 11 to October 2
Bellevue, Ind.: October 9 to 30
N. E. Tyler, Belton, Texas, R. 5: August 4 to 14
Gainesville, Texas: August 4 to 14
Mrs. DeLance Wallace, 2109 Troost Ave., Kansas City, Mo.: August 11 to 28
Cloverdale, R. C.: August 11 to 28
Kenneth and Eunice Wells, 1132 Bradbury Ave., Indianapolis, Ind.: August 4 to 14
Eldorado, Ill.: August 4 to 14
Bentleyville, Pa.: August 19 to 28
E. E. Wood, Hillsdale, Mich.: August 19 to 28
J. S. Wallace, Carterville, Ill.: August 19 to 28
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