

Herald Holiness

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WHOLE NO. 697

The Opportunity of a Century Is Ours Now

GOD raised up the holiness movement for a purpose and that purpose has not yet been fully served. We owe it to the world to make one more supreme effort to get the glorious message of full salvation to its people.

During the past twenty-five years, amidst many conflicts, our people have wrought out a statement of doctrine that is biblical and will stand the test; and they have produced a church polity that is efficient and is acceptable to the thinking people of every communion. The theology of the Church of the Nazarene is remarkably free from personal phraseology, and its machinery is remarkably clear of sectarian bias. Our church is therefore a well prepared instrument for the promotion of a wide spread evangelistic program, and undoubtedly it was for this cause that it was raised up.

And the times are remarkably well adapted to the launching of the widest program of sound, Wesleyan, Pentecostal evangelism. The fearful scourge of Modernism has disqualified the majority even of the denominations known as "Evangelical, Protestant" for the successful propagation of a genuinely spiritual program. We are sorry it is so, but the Modernists are really pretty much in the saddle in the majority of denominations, while our church is entirely free from both Modernism and Higher Criticism. Then even the leaders of the interdenominational holiness movement have no extensive plans or resources for carrying them out, even if they should yet make the plans. So if the holiness movement is to survive, and if it is to project itself further into the thinking, experiences and activities of this and the immediately succeeding generations it must do so through the agency of distinctive holiness churches, among which are the Church of the Nazarene.

And there are many things to indicate that the hopes of many thousands of spiritual people are turning toward us and an "invasion" of our borders seems to have already begun in many quarters. Some are just waiting to see if we are going to undertake a worth while program of evangelism and permanent conquest and they will add their forces to ours. The year book which contains the statistics for the close of the present calendar year will, we prophesy, show that the membership of our church has gone to over sixty thousand, and we would not be surprised if this number should be augmented by fifteen thousand next year. And we need more members to make our program possible, we need the help of all the sane, holy people who may feel led to cast their lot with us, for our program is a large one.

And our Publishing House has passed the experimental stage and has become an asset in every sense of the word. Some of our schools are out of debt, others are nearing the goal and some are improving their equipment and building new buildings. Our general finances are finding a sane and

normal basis and we are in less danger of falling into any hurtful excess than ever before in our history.

And our Superintendency is gaining in favor with our own and other people and our leadership is better trusted than ever before.

And fields are opening up to us faster than we can find men and money to enter them. Our preachers are on almost every campmeeting roster in the holiness movement and are being welcomed into city, town and country places to hold tent meetings and new churches are being organized as fast as we can find pastors to man them. Specific sections are ripe for our work and are calling for it. We must have a grand forward movement all along the line.

We must have two more good districts and a hundred new churches in Canada. We must send one of our best men to build a strong district in the Carolinas. We must divide some of our strong districts and make each section as strong as the present whole. We must set in for ten years of intensive evangelism and organization in Canada and the United States, in the British Isles and the other English speaking countries of the world. We must maintain our stations in heathen countries, but we must pray down a holiness revival for Protestant Christian lands. We must enter and re-establish a thousand forsaken church buildings in Canada and the United States, and we must have revivals of the old-time, Pentecostal type everywhere. We must train a thousand young people for the work of the ministry within the next ten years and we must carry out a program of evangelism unequalled since the days of early Methodism.

We must be sane, but we must be aggressive. We must be considerate and liberal toward others, but we cannot wait because of conventionalities. We must conduct revivals and organize churches everywhere. We must establish revival centers in all the large cities in the land. We must establish and build up fifty campmeetings, at least one for each District in the church.

The idea that we should live on the defensive is a mistaken one. Preaching "against" the heresies of the age will not meet the need. We must preach a positive, delivering gospel. Offering a "home" for such holiness people as are not offered asylum by others is but a small part of our mission. We must go out into the forest and fell our own timber and build of our own material. We are not shifting responsibility or seeking rest and passivity, we are to launch into a battle that will demand all our resources and make us targets for the Devil and for religious moss-backs everywhere. The times are ripe. The Church of the Nazarene has the opportunity of a century. Shall we enter the rich fields and gather in the harvest which is awaiting the efforts of a sane, straight, aggressive holiness church?

A Campmeeting Itinerary

Editorial Correspondence

AT this writing I am just concluding my third consecutive campmeeting engagement. The first being at Racine, Wisconsin, the second at Columbus, Ohio, and this one at Little Rock, Arkansas.

I have had a splendid time and credit is largely due the workers with whom I have labored. At Racine Rev. B. H. Haynie of Chicago, was my preaching partner, and the Fields of Anderson, Ind., looked after the music. At Columbus, General Superintendent Goodwin and Dr. C. E. Hardy of Nashville, Tenn., were the other preachers and Frank Watkins of Marion, Ohio, had charge of the music, with Misses Bernard and Wilcox assisting. At Little Rock, John Fleming is the other evangelist and The Suttons are in charge of the music. And a man who would not consider himself fortunate to be associated with such workers would be hopelessly ungrateful, and a place that could not have a revival with such workers hammering at the job would be about past saving. These men and women are all specialists in their line and their line is holiness evangelism.

The Racine camp was well attended this year and is well on the way to becoming a good center for that part of the country. It has been running for some fifteen years, but has been much revived during the past three years. It is backed by as earnest people as can be found anywhere.

The Columbus camp is fostered by the Ohio District of the Church of the Nazarene. This was its second year and there were fifty or more camps on the ground. The crowds were large and the revival spirit was on. A great many of the preachers of the District were there, and a number of preachers and workers from other Districts also visited the camp.

Outside of Los Angeles, Calif., and Indianapolis, Ind., I suspect there are more holiness people in Columbus, than in any other city in the country, and the situation is quite favorable for the building up of one of the largest and best camps in the land.

The Little Rock Camp was formed just a year ago, and for so young a meeting has taken on considerable proportions. The attendance from over the state was quite good and the city of Little Rock and vicinity furnished the night crowds which taxed the seating capacity of the new tabernacle. There were many seekers and finders. One night there were forty-five seekers and on another night fifty-five.

Just as the Ohio District centers about Columbus, so the Arkansas District centers about Little Rock, and these two Districts are demonstrating a plan that I believe is practical for many other districts in our church. The keynote of our success as a church is and shall be evangelism—effective evangelism, and nothing can be better adapt-

ed to a program of this sort than a live, central campmeeting in each District, state or section. Our District Assemblies have so much necessary business to look after that they can scarcely be maintained as the annual spiritual feast and revival for the District, and as our Assemblies are all held in either the spring or fall, the campmeeting comes as a half way place between annual Assemblies.

N. B. Herrell of Ohio and J. W. Oliver of Arkansas are both sound believers in the District Campmeeting and they are demonstrating its practicability. They both have the plan of making the campmeeting include the N. Y. P. S., Sunday school and other activities of the church, and they both make special efforts to get the widest interest and cooperation. I believe their ideals are good and their methods sound. A general center for each District is quite essential and whenever a District is large enough to afford two genuine centers of revival activity it is time to divide that District and build up two strong ones. Pretty soon our Districts may be as well defined with reference to their centers of activity as they are with reference to the territory which they cover.

The Columbus camp plans to have each year as one of the evangelists the General Superintendent who will hold the Assembly in the fall. This gives a semi-official character to the meeting and gives the District a chance to have many of its problems worked out before the meeting of the annual Assembly. It is not a practical thing for our General Superintendents to reach a great many of our churches individually, but Districts which build up strong central camps stand a good chance to get more of the invaluable service of our Chief Pastors than they would be able to get if they allowed their work to be all widely scattered.

The message of full salvation which the Lord has entrusted to us is especially adapted to the campmeeting throng. The man with a narrow message or a shallow message has but little chance of gaining the attention of the people who gather in these great outdoor meetings. But the sound, clear pronouncements of Spirit baptized ministers draw and hold the attention of even those unaccustomed to attending the house of God. Next year we should have more campmeetings and larger campmeetings than ever. In fact there are few districts that will not prosper and do better in every sense if they

will found and sustain a strong central District campmeeting.

When Does Charity Become Compromise?

WE all know that charity is commendable and that compromise is condemnable. We also know that we are to exercise charity toward weakness, but be uncompromising in the condemnation of sin, and that if we condemn weakness as sin, we sin ourselves and that if we excuse sin as weakness, we do wrong; but the problem is to know what is weakness (in other people) and what is sin. When we get a sharp letter from a preacher or a layman, which is better to answer him in sharpness and reprove him as carnal, or to deal with him in patience and give him the benefit of the doubt? Naturally the editor of the HERALD OF HOLINESS gets lots of letters good and bad, signed and unsigned, from people well known and from some of whom he never heard before. Some of these letters are sharp and are evidently intended to possess a sting, but whenever we have answered them we have followed the general rule of taking it for granted that the un-Christlikeness which seemed to appear is really human nature rather than sinful carnal nature, and we are, I think better satisfied with results than we would be otherwise.

But some people who profess a high state of grace have "spells," drop into headiness and contrariness and unreasonableness. Some take up a reproachful report against brethren without investigating it fully, show an unusual interest in their own preferment or manifest a rather strong regard for money and ease. They may preach sacrifice to others, and still do very little sacrificing themselves. Some are flighty and vacillating and changeable. Some are careless about their debts, their personal appearance, or their neighbor's feelings and comfort. Some are rash and "nervous" and "high spirited." Some are indolent and unburdened and light minded. And in all such cases the good man must certainly be puzzled, for he earnestly desires to be charitable toward that which is merely weakness, while he does not want to compromise with sin. This is quite a problem. It would really be much simpler and easier if people who profess the grace of God would quit writing sharp letters, having spells of nervousness and doing and saying things which might be mistaken as carnality.

Jesus said, "The Spirit of the Lord is upon me, for He hath anointed me to preach," and it is this anointing of the Spirit that distinguishes genuine New Testament preaching from mere lecturing or other forms of public discourse, and without this anointing the minister is not really preaching.

Many sermons would be quite deep—if they were stood on end.

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The Reasonableness of Holiness

By REV. C. M. GRIFFITH
Pastor, M. E. Church

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

THE text is an appeal to reason. It is an invitation from God to us to sit down and calmly reason together concerning His great declaration that a life of scarlet sinning can be transformed into a life of immaculate living. God declares that there is no sin too crimson for Him to make as white as snow. God declares that there is no sin too scarlet for Him to make as wool. And He appeals to us to accept this momentous statement. He appeals to us to look beyond the small cramped realm of our own thoughts, hemmed in as they are by unbelief and prejudice, and to look up into the vastness of His infinite power and love that, perchance, we might catch a vision of the glory and the possibility of immaculate living, and having caught the vision, find entrance into the joyous experience and happy life of Christian holiness.

Man has always felt the necessity of holy living, but he has not always been able to find out just how such a life is attained. Can a man like Cain, standing with his body crimson from the splattered blood of his murdered brother, associate with the God of immaculate purity? Can a man in whose life—human hatred has reached its height in murder—associate with the God of infinite love? It is Amos who puts it squarely up to us in his immortal question: "How can two walk together except they be agreed?" Man feels that if he would walk with God he must be agreed with God. He must not only think as God thinks, he must desire what God desires. He must live as God lives. He and God must be one.

To enter into the presence of God and especially into fellowship with God, man must in some way get rid of his sins. The scarlet robe of crimson sin must in some way be transformed into the purity of snow white linen of holy living.

To work this transformation man has endeavored to do many things. He has sacrificed the blood of animals. He has even sacrificed human blood. He has built up an elaborate code of ethics and raised a high standard of morality. And yet notwithstanding all this, man knows from the dissatisfaction in his heart that he is still in his sins and that he is still far away from God! Is it any wonder, then, since man has given up in despair of ever freeing himself from the slavish chains of the Devil or of washing from himself the indelible stain of crimson, that he has inherited a strong bias of doubt and a subtle prejudice against any proclamation—even though it come from God—of walking in white?

Yet the text implies the possibility of living such a life in which all crimson stain is bleached into purity.

"Well, that may be so, but, believe me, I

don't see anything in this holiness," protests an objector.

"All that I can say in reply is that if you want it, it must be due to some defect somewhere."

Why I have stood almost spellbound by a late afternoon sunset, admiring the splash of color over the summer sky with its riot of gold and blue, its yellows and purples, when another would say to me, "What are you gawking at like that? I don't see anything to keep me standing here looking like that!"

"Well, you would, if you weren't so blind," I'd reply.

If you don't see anything in Christian holiness I would like to ask you what Mr. Turner asked an old sea captain who, standing before one of the great painter's matchless landscapes, grumbled, "I can't see such colors!" The famous artist asked quietly, "Don't you wish you could?"

Like the quality of fine fabrics which cannot be discerned in artificial light but must be taken out into the sunlight for better inspection, so the reasonableness of the reality of this blessed experience and life is better discerned, not in the artificial light of intellectualism with its arguments, but in that spiritual light that streams from Infinite Love—that peculiar divine light that is discerned by the Spirit and is grasped by faith.

In giving his account of how he was gradually led into seeing the reasonableness of this blessed experience of Christian holiness, John Wesley in his Plain Account states that in the year 1775 he read Bishop Taylor's Rules and Exercises of Holy Living and Dying with a result that he resolved to dedicate all his life to God. The next year in reading Kempis' Christian Pattern, he saw that simplicity of intention and purity of affection to be the wings of the soul without which she can never ascend to the mount of God. Later he read Law's Serious Call which convinced him of the utter impossibility of being half a Christian. This drove him to the Bible as the one and only standard of truth and the only model of pure religion, with the result, as he says: "Hence I saw in a clearer and clearer light the indispensable necessity of having the mind which was in Christ and of walking as Christ also walked—not some part only but all the mind which was in Him and of walking as He walked, not only in many or in most respects but in all things."

From this record we observe that John Wesley approached Christian holiness through the discovery of that spiritual law that to fellowship with God, either here or in heaven, we must come into an absolute harmony with Him. This is one of the most fundamental declarations of Jesus when He said: "Blessed are the pure in heart, for they shall see God."

I think this necessary requirement of harmony with God is well illustrated by the radio. To hear any station we must tune in to the same wave length. What is more easily understood than this—to tune in and hear from God you must adjust your instru-

ment—the heart—to the same wave length that He uses. What is more reasonable than that? And what wave length does God use? Why Jesus told us that in His Sermon on the Mount: "Be ye therefore perfect as your Father which is in heaven is perfect." What is the wave length mentioned here? Is it not some kind of perfection? And is it not the same kind in both cases? Whatever that perfection is, we are to have the same kind as He has. We must tune in to this wave length. This perfection is a perfection of love. As John Wesley says: "Pure love reigning alone in the heart and life . . . this is the whole of Scriptural perfection."

In speaking of tuning in a radio, I am reminded of a radio that I had which was a very sensitive one. If I moved a hand or a foot the instrument would begin to howl and squeal. I was told that the instrument should be "shielded" as it was being affected by "body capacity." And I find that to be true in tuning in the heart to the wave length of perfect love in order to be in unison with God. There is a lot of interference from this "body capacity." Paul tells us this when he writes: "For I delight in the law of God after the inner man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

This law of sin is that "body capacity" that flares up with its sputtering and squealings and howlings of anger and jealousy and resentings. And anyone who has done any experimenting along this line knows how discouraging it is when just as one gets tuned in to hear God, then something happens to set the whole thing to howling! There seems to be but one remedy available to overcome this interference from this body capacity and that is to have this cause eliminated. I know I could have eliminated this interference from my instrument if I had shielded it in accordance with the laws of electromagnetic forces. And I know that in the spiritual realm there are laws just as binding and just as universally operative as the laws in the realm of physics. I find a statement to this effect in the eighth chapter of Romans: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In other words, God's Word tells me that the Spirit of God indwelling in me will free me from the control and from the interference of this body capacity of the inward "law of sin." As we read in the 10th verse: "And if Christ be in you, the body [capacity] is dead because of sin; but the Spirit is life because of righteousness."

Now with the elimination of this inward enmity against God, the way is open to the loving of God with ALL the mind, heart, and soul. One is now free from any inward restraint upon the full development and operation of perfect love! When inward sin is suspended and cast out by the presence of the Holy Spirit, one is brought into completest harmony with God. Could anything be more reasonable than this?

In inviting us to reason together, the Lord does not ask us, in the text, to work out a long argument in metaphysics or the why or

how of the psychology of conversion, but rather to accept from Him this—His clear cut statement of fact that our crimson sins can become white as snow.

"Well, then, where does any reasoning come in?" you ask.

Why right here—to accept on its face value without a single argument of proof, the plain statement of God which in this case is that "your sins, though they be as scarlet, they shall be as white as snow."

In other words, if God offers you something isn't the reasonable thing to do is to accept it?

Here then in this text is a declaration which God makes to us concerning the transformation of scarlet living into an immaculate life. And by implication it is a transformation that is accomplished not by ourselves but by Divine Power. Is it not reasonable then to believe that what God has promised He can fulfill? Is it not reasonable to believe that God can bring a willing soul into a perfect harmony with Himself?

You say you don't know how we can live a life of perfect harmony with God? We

say the same. We know only that God is able, and that because He is able, He enables us!

We know that God who does all things well, would not be content to work a half-way deliverance in any soul who is willing to be saved unto the uttermost.

If God is able to get some sin out of a man's life and heart, is not God able to get it all out? If God is able to get one foot of a man out of the miry pit would He be content or willing to leave the other in?

Realizing that our sanctification is the will of God, let us do the reasonable thing and yield ourselves unreservedly unto God and plead that His spirit shall work in us that peculiar miracle that shall take the crimson nature out of our inmost being and put into its place a nature that is immaculate in purity—the nature of divine love.

Oh that each of us might be able to sing:

"The cross now covers my sins;

The past is under the blood;

I'm trusting in Jesus for all:

My will is the will of my God."

CEDARVILLE, N. J.

A Strange Dream

By J. G. MORRISON

THE trans-continental train was speeding, with hiss and hum, to its destination. I was comfortably resting in the wide easy car seat after a fortnight of strenuous labor, preaching and visiting among the churches, and was entertaining pleasing anticipations of a whole day at home. Every stroke of the piston and revolution of the spinning wheels, brought me nearer to the realization of a needed and much prized twenty-four hour vacation with my loved ones.

The brakeman of the train, with whom much travel on that line had given me a speaking acquaintance, opened the coach door with a snap and let himself in with a bang, calling the next station. Returning down the long car aisle, gathering up the slips of the passengers who were to alight at the approaching town, he leaned over my seat, and addressing me in an easy, railroad-man-like manner, said:

"Say, Doc., did you ever meet Henry Ford?"

"No," said I, "I never did, why?"

"Well," he replied, "his private car is attached to this train, and maybe you will get a chance to see him."

"You don't say," I replied, considerably excited to find myself in such close proximity to financial success. "I will keep a look-out for him, and if you see him, come and tell me!"

The brakeman went chuckling away, and on hurtled the train, while I gave myself up to reflections on how near a person could be to multiplied millions, and yet how far—when suddenly, there was a terrific crash, and seats, suit cases, window glass, human beings, and all else were smashed together in one horrible mass! In a trice I was hurled through the air, and alighted with a terrific impact on a plowed field. For some time I lay gasping for

breath, and dully wondering, in a dazed way, whether I was dead or alive. At length I pulled my senses together, and sat up. I examined myself as best I could, and ascertained that no bones were broken. I glanced at the wreck, and there it lay piled high with a confused mass of broken, splintered, twisted, and now already smoking material. I could see human beings crushed and bleeding in the wreckage. I struggled dizzily to my feet and started forward with a confused sense that I ought to do something to help rescue the unfortunates who were caught in the rapidly igniting mass. As I drew near the blazing pile, my feet crunched on broken glass, and glancing down I saw the remains of a glass tool case, that had been hurled, tools and all, free from the wreckage. Quickly seizing an ax, I rushed forward, and detecting the limbs of a man protruding from the entangling rubbish, I began cutting with vigorous strokes, at the debris that was crushing him. With much difficulty, and just as the flames reached us, I succeeded in extricating the man, and dragged him to a place of safety. Ere I had been able to resuscitate him, with handfuls of cold water from the railroad ditch, a rescuing train reached us from the nearby town, and willing hands extinguished the fire, extricated the other victims, and we were all conveyed to the welcoming hospital close at hand. Leaning dizzily on my arm, my recently rescued victim fell wearily on a hospital bed. He clung to my hand and said: "Do not leave me!" I assisted in administering restoratives, and watched the surgeon as he examined him and reported that, but for a bad shake up, he was all right, and then I sought my rest.

As I was turning from his bedside, he earnestly said to me: "Please be sure to come and see me in the morning." I assured him that I would do so, and on the morrow called at an early hour, to keep my promise. He was

up and dressed, and seemed little the worse for his recent experience. Chatting with the head surgeon, and partaking of a hearty breakfast, he did not seem to be the man I had rescued on the previous day.

Seeing me, he hastily finished his breakfast, and turning around in a curt, business-like manner, said: "Will you be so kind as to accompany me to my hotel?" I complied, and we were whirled away in a taxi to the finest hotel in the little city. Within the doors of his room, he turned and taking my hand, said, with a fine look in his eye, "Friend, you have rescued me from a bad wreck, and saved my life; I have a keen desire to reward you for it in some way."

I assured him that it was no more than anyone, in a similar situation would do, and begged him not to think any further of it. "If you can do the same sometime for some other man, who is thus overtaken by unfortunate accident, that will be ample reward for me," said I. He looked at me critically for a moment, and then said: "Perhaps you do not know who I am?" "No," said I, "I do not." "My name is Ford," replied he, "Henry Ford, of Detroit, Michigan!" I looked at him a little more keenly then, and he continued: "I must reward you some way for your heroic rescue of me yesterday, please tell me what your business is."

"I am a minister, Mr. Ford, a Nazarene minister, and I assure you that I need no reward for assisting you yesterday. It was a pleasure to do so, and I beg of you to think no more of it. It is a pleasure also to meet you, and to remember that I have been able to render you some small assistance in a time of need."

"A minister," he said slowly, "a Nazarene minister! In that case I know that you can either use, or find a good place for, a little money. My dear sir, I am more determined than ever to reward you."

Despite my protestations, he seated himself at a table, and drawing a check book from his pocket, proceeded leisurely to write "HENRY FORD," in bold signature at the bottom of each of the checks in the book. Then turning to me with a graceful gesture, and handing me the check book, he said: "My friend, I know that many of your profession are needy, and if you are not personally so, I know that you come in contact with many situations in your line of work, that are in sore need of money. Here are fifty checks, with my signature, with the amount space left blank; in return, sir, for your heroic rescue of me yesterday, I desire to beg of you to accept this check book. Fill in the blanks with as much as you please. The greater the amount, the more pleasure it will be to me to honor it. I am now rated at many millions, and I earnestly request that you do not allow your fear of my disapproval to limit your demands on my fortune. You may write on these checks any amount that you please, they will be gladly honored by the institution that handles my funds!"

I was dazed... Mumbling incoherently my thanks to the great millionaire, I backed out of his room, and was on the street, before I recovered enough to remember that I had not bidden him goodby.

I took a train for Minneapolis, with the precious check book in my pocket. Alighting at my home city, I there recalled that I had had no breakfast or dinner, and feeling in my purse for some change, found that I had not a cent there. However, I recalled the check book, and being desperately hungry, I filled in one of those for \$1, with Henry Ford's name on it, and purchased myself a dinner. Then recalling that my hat was much the worse for the recent wreck that I had been in, I filled in another check for \$2.97 and purchased me a new hat. Noticing that my suit was muddy and torn, I drew another check for \$1.25 and had my suit cleaned and mended.

Repairing to the home of a friend, I excitedly related the amazing story of my rescue of Mr. Henry Ford from a railroad wreck, and then exhibited the wonderful check book that he had given me as a reward. "What good fortune," exclaimed my friend! "Have you drawn some, already? How much did you write on the ones you drew? With such encouragement, as Mr. Ford gave you, I can well believe that you wrote a million dollars on each one!"

Rather hesitatingly I produced the check book, and showed the stubs. My friend read them, with gathering astonishment and incredulousness written on every line of his face: "One dollar for a dinner! Two dollars and ninety-seven cents for a new hat! One dollar and twenty-five cents for cleaning suit! Oh, man, have you lost your mind?"

The insanity board was asking me all sorts of questions, and my friends were vehemently urging the court to appoint a guardian over me, when—I awoke from my dream!

For hours I communed with my own heart upon my bed and was still! What did it all mean? At last the meaning became clear! The great benefactor was not a human millionaire, but our Lord Jesus Christ, of whom it is written: "All power is given unto me, in heaven and in earth"! And concerning whom our Brother Saul of Tarsus has said: "My God shall supply all your need according to His riches in glory by Christ Jesus"! And the check book, what was that? The Bible, bearing the signature below each promise written in the *blood of Calvary!* Listen to the reading of this check: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." How much can you fill in on that one? Listen to another: "All things are possible to him that believeth"! How much can you venture to fill that in for? One more check: "When two of you shall agree on earth, as touching anything they shall ask, it shall be done for them of my Heavenly Father"! Who would attempt to load that up to its limit?

And with this marvelous power of an omnipotent God just waiting the exercise of our faith, to enable us to release His resources onto any proposition that we may be interested in, *how much are we getting out of it?* Examine the amounts that you, dear reader, have written in the past years on the checks of the Almighty God, and you will find they will bear a close resemblance in values to the ones that I, in my dream, wrote on the check book of the American millionaire!

With such unlimited resources, underwritten by the "name that is above every name," could we not venture to stop entering the insignificant amounts on the checks of the infinite Bank of Heaven, and begin to ask largely that our joy may be full? Oh, earnest struggling pastor, would you not dare to write a check on our Heavenly Father for just twice the number of members that you now have in your church for this coming year? Stop looking at the impossible human circumstances, and fasten your gaze steadfastly on the face of God, and re-read the name that is under-written on your check. Oh, weary, badgered, heart-sick District Superintendent, would you not dare, in the light of this parable, to ask for twice the churches that have hitherto been organized in any twelve months on your District? The One who wrote the name on your check in His own blood, also said: "Ask, and it shall be given you"! Oh, leaders, of our far-flung battle line of Missions, sick with repeated "agony days" over a depleted treasury, would you not dare to write on a check endorsed by Jesus Christ, our Lord, the following amount: "Pay to the Missionary cause of the Church of the Nazarene, *one continuous stream* from the tithes of our people, that there may never occur again a debt, with thousands of dollars of interest, in maintaining the work of God in foreign fields!"

MINNEAPOLIS, MINN.

TEACHER TRAINING COURSE

By REV. E. P. ELLYSON

How to Take It

The General Sunday School Committee of the Church of the Nazarene have arranged that the Sunday School Worker's Training Course may be taken either by correspondence, in local classes or special institutes. The plan for each of these is as follows:

1. BY CORRESPONDENCE.

Those desiring to take the Teacher and Officer Training Course by correspondence will make application for the same to the General Sunday School Committee at their Kansas City office. Upon receipt of this application a registration card with a description of the course and the books required with the price of same, will be forwarded to the applicant who will fill out the registration card and return it to the Committee together with a payment to cover both the fees, \$1.00 for each course, and books required for the course selected. Upon receipt of this order the books will be immediately forwarded with instructions for study and sealed examination questions. The student will then begin the work following the instructions very carefully and conscientiously. When a course has been completed and the examination questions answered, all of the required material will be forwarded to the Committee who will grade the same and furnish the student with a card indicating the grade awarded. When the year's work has been completed a certificate for the same will be awarded. When the entire Training Course has been completed a Diploma bearing the signature of the Denominational Sunday School Committee will be awarded, this Diploma carrying with it a graduation fee of \$1.50.

2. IN A LOCAL CLASS.

When a Local Teacher and Officers Training Class is to be organized and desires denominational recognition with credits and graduation certificates from the General Sunday School Committee application for the same will be made to the General Committee at the Kansas City office stating approximately the number to be enrolled in the class. The Committee will then forward to the applicant a statement of the requirements for such a

class, a description of the different courses with the books required, a general questionnaire and a registration blank. These will be filled out and returned to the General Committee with an enrollment fee of \$1.00, together with an order, cash accompanying, for the required books. The books will be sent at once together with further instructions and sealed examination questions, and the class will begin its work. When a course has been completed the teacher will give the examination furnished, award grades according to instruction and forward the same to the Committee properly certified upon the blank furnished, with the payment of 15c for each student to pay the administrative expense of the office incurred by this special work. Upon receipt of this the Committee will issue a grade card showing the grade awarded for each one and forward the same to the teacher. The teacher should give out no information as to grades until these cards have been received. Should the teacher, for any reason, be unable to give the examination the same procedure as that of the correspondence work will be followed. When the entire year's course has been completed a neat certificate for the same will be issued. When the entire three year course has been completed a Diploma bearing the signature of the Denominational Sunday School Committee will be awarded. This diploma will carry with it a special graduation fee of \$1.50.

This class may meet for recitation once each week, or more times as desired. The recitation period is to cover 50 minutes and each pupil is supposed to give at least one hour's study to each lesson.

3. SPECIAL INSTITUTES.

The third year's work is special department work. But few have enough teachers or officers in any one department to make an interesting class. And if they had they seldom have teachers for these classes. The Institute is to provide for this condition. A number of schools in a community or district go together, secure teachers, and put on a five or ten days' Institute. With two recitations per day for five days one unit of the course can be completed. If the Institute continues for ten days, with four recitations per day the entire year's work can be completed. To put on such an Institute the General Committee should be consulted.

WHAT CHURCHES, PASTORS, AND REVIVALS DO FOR US

By D. L. GRIFFIN

Pastor Church of the Nazarene

The early church was a baptized church, and all the movements of the Old Testament were a march toward Pentecost. In the New Testament this power filled the life of our Lord, and it should fill the preacher, and dominate the church of today.

Take the case of Luther, Calvin, Knox, Wesley, Whitefield, Edwards, Finney and Moody. The only rational account, and success of these men were that they were filled with the Holy Spirit. There never was a time when men had a monopoly on the Holy Spirit; but there was a time when the Holy Spirit had a monopoly on a few men. The elevator to success is not running in preaching the gospel, and attending church regularly. We must take the stairs in this case. The preacher who does his best can depend on God to do the rest, and what is good for Peter is good for Paul in the following.

Let us crank up the church-going habit among us. Preachers don't like to preach to a wood-pile. They would much rather talk to folks. Empty pews are a very expensive piece of church equipment. Better go to church on your own two feet than to be carried by your friends. A hearse is a mighty poor thing to come to church in. Preachers would much prefer holding a service with you than over you.

Elijah, by a great rally at Mt. Carmel recovered Israel from apostasy. On a famous rally day Ezra read, from dawn until high noon, the book of the law in the ears of the people gathered as one man. An honest, rally-day would start an era of fresh activity in all our churches and Sunday schools. Rally to your church, pastor, and Sunday school next Sunday.

NEWTON, KANSAS.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR AUGUST 30

By D. SHELBY CORLETT

"Fruit Bearing Christians."—John 15:1-11.

Christ here draws a lesson from Nature and shows the vital union existing between Him and His children. It is a relationship such as exists between the vine and the branches. As the branch draws its life from the vine, so the Christian draws his life, wisdom, and strength from Christ. Because of this union Christ expects fruit from the branches.

I. FRUIT BEARING IS THE CHRISTIAN DUTY (vs. 2).

Christ is looking for fruit from his children today. He lays great emphasis upon the necessity of bearing fruit; for the unfruitful branch is "taken away," "cast forth from the vine and is withered." In this chapter there are three classes of fruit bearers mentioned. 1st. Bearing fruit (vs. 2). 2nd. Bearing more fruit (vs. 2, last clause). 3rd. Bearing much fruit (vs. 5). We should never be satisfied until we are in the class that bears much fruit.

II. THE CONDITIONS OF FRUIT BEARING.

1. We must be a branch of the true vine. "Ye are the branches" vs. 5.

"Union with Christ is the condition of all fruitfulness. There may be plenty of activity and yet barrenness. Works are not fruit. We can bring forth a great deal of ourselves, and because it is of ourselves it is nought. Fruit is possible only on condition of union with Him. He is the productive source of it all" (MacLaren).

2. Purging is necessary to bearing more fruit (vs. 2).

"The purging in the day of Jesus was called 'bleeding the vine.' It became necessary because of the impurities in the sap, and that the fruit may be better. The purging of the vine is effected by making incisions in it with a knife, which requires it to be done with great skill and delicacy. In this way the infected sap is drawn off, and the diseased vine, which otherwise would die, is preserved." (McLaughlin in "The Vine and the Branches") So Jesus makes provision for the "sour sap" of carnality to be removed that we may bear more fruit. It is to be noted also that this purging is different from pruning, which is done in the cutting away of the unfruitful and dead branches, and is spoken of before in this verse.

3. Abiding in Christ is the condition for bearing much fruit (vs. 4-7).

Continual abiding is the only condition of continual fruit bearing. "Christ gives more than commandments, patterns, motives; He gives the power to live soberly, righteously, and godly, and in Him alone is that power found." Christ says "Without me ye can do nothing." Note it is not "will do nothing," nor "may do nothing," but "CAN do nothing." The way to be fruitful is to abide. Get more of the sap into the branch, and there will be more fruit. Have more of the life of Christ in the soul and the conduct and the speech will be more Christlike.

Note (1) We are to abide in His love (vs. 9).

(2) Obedience is necessary to abiding in Christ (vs. 10). Obedience gives access to all God's blessings for us. "The obedience which we render for love's sake will make us more capable of receiving, and more blessedly conscious of possessing, the love of Jesus Christ. Do what He wants, and do it because He wants it, if you wish that His love shall fill your hearts."

(3) The result of obedience and abiding in Him is permanent and fullness of joy (vs. 11).

III. THE FRUIT.

1st. Getting our prayers answered (vs. 7).

2nd. The Fruit of the Spirit (Gal. 5:22; 23).

"We may get at the apostle's meaning concerning the indivisible fruit of the Spirit if we indulge in a little imagery. These nine features mentioned are the qualities of the fruit. Here we have the fruit before us: Love, which is the core, the very

heart of the fruit. Joy is the juice. Peace is the pulp or flesh of the fruit. Lonesuffering is the stalk by which it hangs. Goodness or beneficence is the taste or flavor. Gentleness is the scent. Faith, or rather faithfulness, or trustworthiness is the shape of the fruit. Meekness is the skin. Temperance—which means the completely balanced moral nature, may be the color of the fruit. The fruit of the Spirit is a beautiful growth combining all the qualities; we do not find them separate. If there is no joy, the juice is gone, and the fruit is dry and wizened; if no love, the core is gone, and the fruit is destined to be worm eaten before long. So with each, we cannot separate them"—R. F. Horton.

3rd. The Fruit of our lips—Praise (Hebrews 13:15). One has said, "Praise is the rent we owe to God." How long has it been since we have paid our rent?

IV. THE RESULTS OF FRUIT BEARING.

God is glorified (vs. 8, also Matt. 5:16).

FROM OUR GENERAL SECRETARY

Since my last report it has been my privilege to visit the Assemblies of the Northwest, Northern California, and Southern California Districts in the interest of the N. Y. P. S. work. The Southern California District N. Y. P. S. gave me a love offering toward a wardrobe trunk. While here we were privileged to speak to the N. Y. P. S. of First Church, Pasadena, one of the largest societies in the connection. The Southern California District N. Y. P. S. have invited me to come back for the months of January and February for an extended District campaign of N. Y. P. S. revivals, rallies and ending with a District Convention. We found a thoroughly organized N. Y. P. S. in each of these Districts and a good group of enthusiastic officers planning to do greater work for God and souls.

From Southern California I visited the N. Y. P. S. of the Montana District at Billings. Then on to a N. Y. P. S. Convention and Campmeeting at Sawyer, N. D. We had a gracious time with the North Dakota young people. We have never found a more earnest, spiritual and enterprising group of young people anywhere, and a large number of them. As Uncle Buddie would say, "There's not a scrub in the bunch." God gave us a great time of salvation throughout the camp.

My next stop was at Claresholm, Alberta with Pastor Tench and his good people. We had a good time here, though we did not see the results we would like to have seen.

The Alberta District Campmeeting at Red Deer was the next stop. Brother Thomson the District Superintendent and a faithful band of men had just finished a new tabernacle and was ready for the first service of the camp. H. A. Erdman was our co-laborer. We found him to be a true man of God. God gave us a time of blessing and salvation throughout the camp. The Alberta people have a great vision and are undertaking bigger things for God and holiness in this Province. They also have a fine group of young people which we believe will be organized into a District N. Y. P. S. before long.

As a summary of the results there were 280 seekers, nine taken into the church, and 118 subscriptions taken for the HERALD OF HOLINESS.

D. SHELBY CORLETT,
General Secretary, N. Y. P. S.

N. Y. P. S. CONDUCTS A TENT MEETING

A tent meeting was held at Millinville, Pa., under the auspices of the Nazarene Young People's Society of Bloomsburg, Pa. The young people's choir furnished the special music. This was the first holiness tent meeting ever held in Millinville; and many people were opposed to it at first. But gradually their curiosity was aroused and they came and stood outside of the tent while Rev. Parke, or Rev.

J. M. Price brought the message. They soon began coming inside the tent and after the first few nights they began to come regularly. On June 7 and 8, Rev. J. T. Maybury brought the messages. The Lord worked in a mighty way and the people began to come, and toward the end of the meetings the tent would be full. Conviction was getting a strong hold on some of them. It was a hard fight but the fire fell on the last Sunday night. The altar was lined with seekers. Ten were saved. At the end of the meeting, while the tent was still full of people, the Superintendent of one of the Sunday schools at Millinville, arose from his seat and said, "This meeting is surely of the Lord." It was in that meeting that he received light and saw that the use of tobacco was a dirty, filthy habit, and he has not used it since. After the altar service Rev. Parker asked how many homes were open for us to hold fellowship meetings in, and practically every person from Millinville raised their hand. Fellowship meetings are now being held in the different homes at Millinville every Friday evening. Fine crowds are attending these meetings, mostly folks from Millinville. There are prospects of establishing a Church of the Nazarene in that vicinity. On July 10 there was a baptismal service held in the Susquehanna river at Bloomsburg, and five of the twenty that were baptized were folks from Millinville. The Lord's blessing is certainly resting on our young people and helping them to reach out and work among the people of the neighboring vicinities. We have a wonderful band of young people, who are willing to stand for God and holiness, and ready to work whenever they are needed. The Lord is wonderfully blessing us.—Dorothy Roone, Corresponding Secretary.

PROGRESS OF BLACKWELL N. Y. P. S.

The society at Blackwell, Okla. is progressing very rapidly. We always have a large crowd of young folks at our seven o'clock meetings on Sunday nights. The hot weather does not seem to hinder them, as they are interested in God's work and are willing to do their part. We have special numbers on the program in order to make it more interesting. These numbers may be musical, readings, talks or moral stories. We often use the spare time in a testimony service.

Last Sunday night we had a Japanese play, which was composed by Miss Morrill. There were about twelve characters. They gave us a picture of the Japanese homes, their customs, life and duties. Yotoko, a Japanese woman, pictured to us the horrible scenes which she endured and then how she came to hear and learn about "Jau" meaning Jesus.

This kind of a program was different from any we have had and yet it was interesting, inspiring and educational. We are endeavoring to keep our young folks together. With their ability and God's help, we hope to keep climbing upward.—Ruth Bonnett, Secretary.

NEBRASKA DISTRICT N. Y. P. S.

The Nebraska District N. Y. P. S., which has been organized one year, met this year in conjunction with the District Assembly. We were favored with the presence of Dr. A. S. London of Hutchinson, Kansas. He gave us a short after dinner speech on Friday evening. Then again on Saturday he gave us a talk on the importance of an education. His remarks were so forceful that each of us determined anew to conquer difficult circumstances and gain a better education.

Just before the business session our President gave us a survey of the work on the District. His heart to heart message of plans and problems, showing the means by which we may gain our goal placed in us more enthusiasm, faith and courage to possess the unexplored territory around us.

After the reports of the last year's officers, the following were elected to serve us the coming year: President, Rev. R. L. Majors, Beatrice; Vice-President, Rev. H. C. Miller, Curtis; Secretary, Phoebe Laeger, Broadwater; Treasurer, Mrs. Virginia Rice, Farnum.

Our group Societies are doing well. Interest in N. Y. P. S. work is increasing. We are planning and praying that our Young People's work in Nebraska will double this coming year. Will you please join us in prayer?—Phoebe Laeger, Secretary.

WHEN TO RAISE THE BUDGET

By Rev. W. B. PINSON

MY heart is greatly moved, and my soul is stirred concerning the needs of our church. It is very humiliating to know that the needs of the church are so great, and the requirements so vital that our General Treasurer and all our General Superintendents are forced to make numerous appeals to get the needed finances to keep the work of our Lord going. Just a few more weeks and we will begin to hold our fall Assemblies, and when I think of the lateness of the date and the great deficit we are facing, I feel that every pastor, yea every Nazarene, should do his utmost and that right away. The budget system recently adopted by our church will solve all these problems if we will only work it. And it is largely left with the pastors and the District Superintendents to work the plan. Get it on our hearts, good and strong, keep it there until it inculcates the entire system, and if we will try hard enough we can raise all our apportionments (district and general) in ninety days after the District Assembly adjourns. I find that the Lord wonderfully blesses us when we covenant with Him to pay all the apportionments in full every year, if we have to pay it out of our own funds. I made the Lord that promise more than twenty-five years ago and it has worked. My blessed Lord has never let me lose a dime, neither do I go to the Assembly and report a deficit. If every pastor, District Superintendent and church board will resolve that "efficiency shall be my slogan," and "all the district and general budget shall be raised in the first quarter of the Assembly year (or as soon thereafter as possible)" the Lord will bless our hearts, our homes, and everything we undertake. Finances will come easy, we will be surprised at the liberal support we receive, the long-looked-for revival will sweep through and on in our church and we will remove that awful millstone from the necks of all our general officers, and give the Lord a chance to bless us as never before in the history of our church and her institutions.

This has been a great year with us. The church here at Abilene is making good along every line. We paid all our General and District apportionments the first sixty days of the Assembly year. We have had the greatest revival in the history of the church. Rev. W. E. Ellis was our evangelist and he is one of the best in the United States. Rev. Manly Lewis and wife had charge of the music and their work was first class. You will do well to get this team to hold your meeting. We have accepted the call here for another year. We are out of debt, the Lord is blessing our unworthy efforts, and we "feel like traveling on." We will hold a convention and dedicate the church Oct. 4th. Will write more about this later. We are planning to organize a "World Wide Fasting and Prayer League" tomorrow night at the midweek prayermeeting.

ABILENE, TEXAS.

SOUTHERN CALIFORNIA DISTRICT
CAMPMEETING

The Southern California District Camp which convened at Pasadena, Calif., July 16-26 will be long remembered by those who were blessed with the privilege of attending.

The meetings were in charge of the District Superintendent Rev. J. I. Hill who had everything organized like machinery as he alone can do. The big tent was pitched on the tennis court of Pasadena College campus. The dormitories were filled with people until the neighbors were asked to open their homes to take care of the overflow. Some small tents were pitched and soon taken. A cafeteria and lunch stand was opened on the grounds to care for the physical man, a number of tanks were located in different parts of the grounds and filled with ice water. These had frequent visitors, as the weather man ordered some of the hottest weather we have had for years, and we Californians at once labeled it as "the unusual." The papers of Los Angeles and Pasadena were kind to us, giving us much free advertising space, and the attendance was large from the first service.

The Lord did the rest. Rev. J. T. Little, pastor of First Church, Los Angeles, and Rev. E. E. Sbelbamer, national evangelist were the called workers. For ten days these men of God laid aside gloves and rolled up their sleeves and shelled the woods with old-fashioned truths, they gave it out in chunks. The writer has heard these men preach

The Sunday School Lesson, August 30

By M. EMILY ELLYSON

LESSON SUBJECT: Paul and the Philippian Jailor.

LESSON TEXT: ACTS 16:10-34.

GOLDEN TEXT: Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:31).

AN outstanding character of our last Sunday's lesson was Lydia, an eminent lady and convert to Christianity, noted for her faith and good works, whose home became an open house to the ministers of Christ for His sake, from whose labors she had reaped so plentiful a harvest in spiritual things. No doubt she desired still further instruction from them and knew if they were inmates of her home she might hear them daily and ask questions, also their prayers and daily ministrations would bless her household.

But in the lesson of this week while one of the outstanding characters is a woman she is a far different type of woman from Lydia. Indeed, from the account given of this woman, or "damsel," we judge she was actuated by an evil spirit—that dictated answers to those who consulted her, which served to gratify their vain desire of knowing things to come, but often deceived them. This damsel "brought her masters much gain by soothsaying." In all probability she was what is now familiarly termed a fortune teller, and probably a popular one, for she brought "much gain" being consulted more frequently than others of her cult, of whom there were doubtless many.

None can bless and uplift humanity more than good, true, holy women, and there is no influence that can so degrade and blight lives, changing splendid gifts and graces that bespeak a rich and abundant harvest that would adorn the life, bless mankind and glorify God, into tarnished, time serving qualities from which only a crop of weeds and worthless briars will be realized "and reap for golden sheaves nothing but leaves, nothing but leaves."

The testimony that this girl gave as she followed them about day by day Paul seems to feel attracted attention to them in a wrong way and was a hindrance to their work. But placing herself as she did right in their pathway gave the Apostles an opportunity to perform a mighty miracle of healing in the name of the Master, and while she had given them undesirable publicity, Christ caused them to be taken notice of by giving them power to cast out the devil that was making this poor girl an instrument of Satan to deceive the people. In her condition her words were a profanation of a sacred truth and a disturbance to Paul to hear good words come out of such a wicked mouth with such an evil design. Justly he was grieved as any good man's heart would be, to hear the truth of God bawled out in the streets in a canting jeering way. He turned with holy indignation, and showed to the people that they were indeed servants of the living God, and able to prove themselves so without her testimony, and her silence demonstrated it more than her speaking would do. Thus Paul showed "the way of salvation" by breaking the power of Satan and also that salvation is to be obtained in the name of Jesus

Christ, for in His name the devil was cast out, for "he came out the same hour" (Verse 18).

We note here that the owners of this girl were not provoked so much because she was restored to herself, but because "the hope of their gain was gone." Preachers may read little essays and give pulpit orations or popular themes without stirring up opposition, but if the preaching of the gospel ruin the craft of the silversmiths, and the craft of the soothsayers, and Satan's power to deceive is broken, and people are turned from dumb idols to serve the living and true God, then a great outcry is raised. O, the power of greed! There is no more bitter enemy to the gospel than avarice. Men growing rich on the vices and misery of the people are always indignant at the influence of Christianity. We see this in the effort made by the liquor men to discredit the Eighteenth Amendment and restore the saloon. Truly the love of money is the root of all evil. The course pursued by the syndicate who owned the damsel, was to incense the higher powers against the apostles, as if they were culprits deserving the severest punishment. The charges against them were that they were troublemakers of the land, sowed discord and disturbed the public peace, occasioned riots and tumults. It has ever been one of Satan's devices to make God's ministers odious to the community by representing them as dangerous men. But though punished and imprisoned and put fast in the stocks yet the designs of the persecutors were foiled and Satan hung himself instead of the Apostles. The secret of their deliverance from prison is found in the spirit of the men. Undaunted by their apparent misfortune and impending doom, they prayed even at the midnight hour and in a dungeon. Then they sang, not just hummed, but sang aloud and they had an interested audience. Whether the prisoners heard the prayers or not they heard the singing and the sweet psalms found a lodgment in their hearts. We have reason to believe those prison songs were wondrous sweet at that dark midnight hour, and sung under such painful circumstances, and terrible environments, but out of hearts filled with the comfort they had derived from communion with God, issued forth those inspired psalms so tender and full of pathos as to gain the attention of the poor unfortunate ones incarcerated behind the prison bars. They literally sang the love of Jesus and His power to save into the hearts of those wretched, weary, sinful prisoners as well as their keeper. A strange audience they had, but one that doubtless would not have heard the gospel story had it not been for the faith and courage of these persecuted suffering missionaries of the cross, and lo! it is recorded in holy writ that every man's bands were loosed, the prison walls shaken and the doors flew open at the voice of prayer and praise.

What a recompense was this for a period of suffering and misunderstanding. What triumph and victory was gained and splendid trophies won for the glory of our matchless Leader, who never will know defeat. And they who toil and suffer with Him shall be partakers of His glory for they shall reign with Him.

many times but it seemed to him that on this occasion they went ahead of themselves. There was an earthquake a few days before the camp that shook one of our beautiful cities, Santa Barbara, God came and shook Pasadena and Southern California with old-time conviction and salvation. The Holy Spirit was present in every service, great harmony prevailed which is essential to revivals, about one thousand souls were at the altar, counting them as they came. Almost every day an opportunity was given for persons to be prayed for for healing and a great number were healed. The altar services were easy, sometimes seventy-five or a hundred seeking at one call; there was no begging when the altar call was made.

The singing was in charge of Prof. John E. Moore and those who know this sweet singer in Israel know that it was done well, he sang many solos during the meeting and could have sung many more had he answered the requests of the people. The new song book "New Songs of the Old Faith" took well. A young man from the Glendale church Vernon Wilcox played the piano and he did it well. Prof. Rolla Benner and members of the orchestras

of the different churches assisted in the music. With a large choir they made the welkin ring.

Rev. B. W. Miller had charge of the N. Y. P. S. and these young people had some wonderful meetings. The fact is our young people are walking in the way of their fathers and are contending for the old faith. Mrs. Bertha Schwab, pastor of the Junior Church of First Church, Pasadena, was the children's evangelist. These meetings were well attended and a large number sought the Lord.

The Missionary anniversary was held Friday afternoon with Rev. J. E. Bates, and Rev. J. D. Scott two of our Missionary Superintendents in charge. A number of returned missionaries were on the platform, among them were the Beals from China, the Jacksons from India, the Staples from Japan, Mrs. Eaton from India and others. It was truly a great service and owned of God; our hearts were stirred on missions.

On Monday Brother and Sister Bates and daughter Pauline sailed out of Los Angeles harbor for Japan and China. Wednesday Brother Scott left us for his work among the Latin American people. Mrs. Scott and children remain here until October.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

In my last letter I left you at the closing up and the leaving of the beautiful little city of Wolcott, Vermont, and our lovely drive across the country to St. Johnsbury, Vermont.

Well, at two p. m. I left St. Johnsbury over the Boston and Maine for Manchester, New Hampshire. We passed through some very lovely country. We crossed the Connecticut River at Woodsville and we are now in the state of New Hampshire. The country is somewhat broken and perfectly beautiful, so many springs and creeks and small rivers, and we passed along on the banks of a beautiful lake, Winnepesaukee Lake. The railroad is in sight of this beautiful lake for some thirty miles. This lake is so clear and clean that it is fine drinking water. I suppose that a lake could not be more beautiful. The water is so clear that it looks blue and the cold water trout and black bass and the pike make their home in this lake by the tens of thousands. On the trip we pass through Concord, the capital of the state, and not far from the capital we reach the beautiful Merrimac River and for some thirty miles we travel along on the banks of this beautiful old historic river. Manchester is sitting on the banks of the Merrimac and is in the midst of a number of beautiful lakes.

Manchester is a beautiful city of some eighty thousand population, and they claim there to have the largest cotton mill in the world, working some seventeen thousand hands. Manchester also claims the largest shoe factory in the world.

I was met at the station by Brother Mann, our pastor at Manchester, and driven to the church where I found Brother L. C. Messer leading a great song service and the house was packed and we preached on holiness as a second work of grace and had ten at the altar. We had four great nights there and God was on hand to bless the people. We have a good church at Manchester, and here is some interesting history: A number of years ago two young ladies, Miss Cora Knight and Miss Effie M. Jodrey, went to Manchester to lead the singing in a meeting and were booked to stay there for three weeks, and behold, they stayed right there on the job for

fourteen years and built the church. Those young ladies put in the large cement basement by themselves, doing every lick of the work. Now talk about heroes, we have them in the persons of Miss Knight and Miss Jodrey. They finally felt that we ought to have a new pastor, so Brother L. E. Mann was called and he served the church last year and was called back for this year. He is doing well and we have no finer man on earth than Brother L. E. Mann.

While we were in Manchester L. C. Messer and wife and his sister, Miss Eva Messer, and this old soldier made a flying trip to Concord to visit the state capital. This was a most interesting trip. The highway is perfectly beautiful. We saw the large elms that were planted by Lafayette, I suppose about the time of the war. That is about the time when the American child whipped its mother and a nation was born in a day. The noted Daniel Webster was born near this city and also the old home of the famous Mrs. Eddy is still standing. We had planned to visit the home of both of the noted Americans, but the Lord saw otherwise and we were kept inside all day by the downpour of rain. But, thank God, His appointment is never a disappointment and we hammered on the keys of our machine and got out some thirty letters and preached at night and had a lovely service and a fine night's sleep.

On Friday of June 26th we were up early and doing a big lot of work. We got our things all in shape for the next trip, so after dinner my trunk and the Messer family and all of our bags were in place in the big Messer car and at 11:30 we were off for the North Reading Camp. We made a fine trip across this beautiful old country for nearly forty miles. We passed through many lovely cities in going that far, for up in this country when you get out of one city you are getting into two more. On this trip we passed through the beautiful city of Hanover where one of the great New England Universities is located. By the middle of the afternoon we are driving on to the camp ground.

In love,

UNCLE BUDDIE.

We say God bless our faithful missionaries of the cross. A number of people from other districts and denominations were in attendance. General Superintendent Goodwin, Mrs. Donnell J. Smith wife of our pastor at Portland, Ore., and a number of the pastors of Northern California District.

On the last Sunday Rev. Arnold Hodgkin, pastor of the Pilgrim Holiness Church, dismissed his services and brought his people to the camp. The pastors of our churches in the city dismissed their services and co-operated with the campmeeting. It was estimated that about four thousand people were present the last service, the long altar extended and filled at almost every service. Thus amid shouts and tears closed what was said by all to be one of the greatest if not the greatest campmeeting in the history of our District.

U. E. HARDING.

REV. JOHN GOULD NOW BUSINESS MANAGER OF EASTERN NAZARENE COLLEGE

Many of our friends will be interested in knowing the circumstances surrounding the coming of Rev. John Gould to Eastern Nazarene College as Business Manager. They will wish to know why our good friend, Rev. J. C. Henson, is no longer actively engaged as our financial representative, and they are entitled to such information.

Not long after Brother Henson came to Wollaston two members of his family were stricken with ill health and had to be placed under a physician's care. It was soon found necessary to send one of his daughters back to Texas where she was born and raised, while his oldest son who remained here continued to be afflicted by ill health, which the physician suggested was occasioned by the climatic changes.

It was only after the most strenuous effort to adjust this serious situation that Brother Henson decided that for the health of his family he would have to make other plans, and while the members of the Board agreed with him that his family must come first, yet it was with the keenest regret that we bade him goodby.

Brother Henson did for our College finances what apparently no other individual was prepared to do at this time. His wealth of experience, his reasonable optimism, his indefatigable labor, and his great adaptability enabled him to aid us in uniting the financial supporters of our institution in a supreme effort which resulted in pledges to cover the full amount of our indebtedness. By special arrangements with our Board, Brother Henson is still retained as Business Counsellor. Thus we shall continue to profit by his wisdom and experience. We are pleased to know that he is to be affiliated with one of our sister colleges, and feel sure that it will greatly profit by his consecrated services.

The dear Lord seems always to anticipate the needs of His work. This will be evident when it is remembered that Rev. John Gould had been very intimate with the methods and policy of Brother Henson since he came to Eastern Nazarene College and had shared the responsibilities of raising the pledges to cover the College indebtedness. After prayer and much consultation, Brother Gould was prevailed upon to accept the business managership, for which the church at Everett, Mass., of which he has been pastor, has very kindly released him.

Before entering the ministry, Brother Gould had extensive business experience. His ability has been constantly recognized by the brethren who have repeatedly placed him in positions requiring financial acumen. All who know Brother Gould will agree that both in symmetry of personality and in godly character he is fitted for this work. We believe that the future will show a continuation of the very commendable financial progress which Eastern Nazarene College has shown during the past six years.

FLOYD W. NEACE, President.

WOOD MOUNTAIN, SASKATCHEWAN CAMPMEETING

We just closed a ten day campmeeting with Rev. W. P. Jay of Pasadena, Calif., as the evangelist, and Rev. J. S. Warren as his helper. Victory and burdens for souls prevailed throughout the meeting.

The Lord opened the way for us to have a large

house for cooking and sleeping. People came a great distance to the meetings and went back testifying of healing and sanctification. About twenty-five souls prayed through to definite victory for salvation, sanctification or reclamation and healing. The healing service on July 21st was a time of great victory. A number of cases of marvelous healing. \$1500.00 was raised for establishing a permanent campground and three of the boys purchased the tabernacle. The Canadian government will give the land for the camp which will be established in a beautiful spot in Southern Saskatchewan. We expect the camp to be well established within a couple of years. The vision and burden of a lost world is upon us and God is answering prayer.—Nellie Harris, Reporter.

NEWS NOTES FROM THE MINNEAPOLIS DISTRICT

Brother W. A. Hoffman, for many years the "sweet singer" of the North Dakota holiness movement, and recently of the Church of the Nazarene, was killed by the fall of a building, on Friday, July 31. He was buried from the Church of the Nazarene, in Jamestown, N. D., his home, and the house was crowded with his sorrowing friends and relatives. Rev. G. A. Finch, the pastor, Rev. J. G. Morrison, the District Superintendent, and Evangelists Griffith and Coryell officiated at his funeral. He leaves a wife and two sons, young men. He was universally beloved, and was an inspiring evangelistic singer.

A new church has been organized at Presho, S. D., where Pastor Lewis Bacheller has been campaigning.

Rev. H. J. Wesseling has so far recovered from his recent operation as to take charge of the pastorate at La Moure, N. D.

Evangelist Harry Sorenson, of Stanton, N. D., has united with our church at Ft. Clark, N. D., and will evangelize with Pastor Ed Ax in La Moure county this coming year. They plan to plant a church there.

Regent, N. D., plans to have a regular pastor this coming year.

Brother R. L. Hobza has accepted the pastorate at Mandan, N. D., for the ensuing year. He is a vigorous pastor and evangelistic campaigner. It is planned to start a church in Bismarck, N. D., the capital city, which is just across the Missouri river from Mandan.

The newspapers report that John R. Patrick, who once evangelized in North Dakota and Minnesota, was killed in the recent earthquake in California.

Brother F. L. Percy, of Carson, Wash., is en route to the coming Minneapolis District Assembly. He will take a pastorate on this District.

Connie Corbett, the "Boy Preacher," of the Minneapolis District, is campaigning with Brother Rider on the Montana Line country. Good reports are coming from that region.—J. G. M.

NORTHERN CALIFORNIA DISTRICT

The District Assembly which was recently held at Stockton was considered by all who attended and who have been in touch with the work of Northern California District in recent years, to be the best Assembly that this District has ever had. The beautiful, harmonious spirit which characterized every service could not have been better.

Dr. Reynolds presided with grace and dignity, proving again his ability to dispatch business in a most satisfactory and acceptable manner. God grant that he may be spared many years to serve the church.

The reports which were given show that the District has made gains along all lines—five new churches were organized—while the net gain on the District was near one hundred. In spite of close financial conditions which prevailed in the state of California last year, the District made a creditable record.

All have returned to their respective fields with a vision for greater success for the future, and purpose to make the new year a banner year. Each pastor is planning to put forth special efforts to have mighty revivals, realizing that the success of the Church of the Nazarene for all time to come depends upon mighty tides of salvation.

We are planning to organize a number of new churches this year. We have our tents running full blast, holding meetings in new places and reaching new people who are anxious for a Church of the Nazarene.

Northern California District furnishes a fruitful field for pioneer preachers and men who want to win souls for God. The field is here; opportunities are here, and God is blessing, and leading on to certain victory.

FRANK B. SMITH, District Superintendent.

WHY I AM UNITING WITH THE CHURCH OF THE NAZARENE

By H. E. COPELAND, Evangelist



I was born of Methodist parents with Methodist ancestry unbroken back to the days of Bishop Asbury, and of John Wesley. I united with the Methodist Episcopal Church, South, at fourteen years of age, began preaching as a local preacher in the Methodist Church at twenty years of age; was taught by Methodist professors in a holiness college (at Meridian, Miss.); spent more than ten years in the pastorate of the Methodist Episcopal Church, and six years in evangelistic work in Methodist Churches, and in interdenominational work. Naturally I loved the Methodist Church. But a man must put God, and His Word, ahead of his Church. No matter how great the Church may be, God is greater than any Church, greater than all the churches. I do not mean to cast aspersions at the Church that my fathers loved, and served; and the church that I have loved, and served; only certain men have crept in, unawares, to many, who are "enemies of the Cross of Christ." These men, in the Methodist Episcopal Church are in the saddle, with whip in hand.

During my ten years in the pastorate in that great church I have gone to churches, finding the spiritual life at low ebb, almost gone; after years of battling against heavy odds, with the help of the Holy Spirit, we have seen great revivals, sometimes hundreds of conversions and sanctifications, and the whole church built up, every department of the church functioning with power and enthusiasm, only to be followed by a holiness fighter, and in some instances by a rank liberalist, who even denied the work, and fact of regeneration; and doubted the Virgin Birth, etc. Naturally such a ministry would destroy much of the work begun. If these cases were isolated one could hope for a brighter future; but when every college and every theological school of the church is permeated with skeptical teachings, and when young men lose their passion for souls in the theological schools, as many preachers have testified to me that they have done, we can only expect that the present large percentage of such doubters shall rapidly increase.

Conditions are not so far gone in the Methodist Church, South, though there are many skeptics in her ministry. But there are very few men in her pastorates, except in a few conferences, that will approve the teachings of John Wesley on Christian Perfection. Doors of churches are closing rapidly to such preaching. And many of her leaders, in Sunday school work, and Epworth League work, and educational work, as well as in the ministry, are teaching that, if a child is kept in Sunday school, and church, and properly trained it will never need to be converted, and that the "sob bench" is an unnecessary, and antiquated piece of furniture, and the sooner we get rid of it, quit holding revivals, the better off the church will be. This latter statement is not the case with the great rank and file, but with a large number of the superior officers in these various fields.

For several years I have been perplexed about what should be done. In my six years of evangelistic work I have seen more than eighteen thousand conversions and sanctifications under my ministry. Many times nothing has been done by pastors or people to conserve the work begun, other than to try to hold new members in touch with the church apparently for statistical gains, people have not been led from the pulpit except in isolated cases, and consequently there have been wholesale backslidings. I have fought hard to overcome this condition. I confess that I have not succeeded in overcoming such conditions. A year ago I cancelled all my campmeeting engagements for the summer of 1925 in order that I might give my full time to the church. Presiding Elders, upon learning that I preach the "second blessing," have said because of that I cannot commend his work, and have done their utmost to close doors against me, and of course are in a position to do so, yet the Lord has kept me busy constantly.

I am fully convinced that God has raised up the Church of the Nazarene for just such an emergency as this. It may mean many sacrifices in various ways; but, since it is clear to me that the Church of the Nazarene is the hope of the people who love Wesleyan teachings of entire sanctification, the full

gospel; and the hope of God in spreading Scriptural holiness over the earth, I am going into that church, and I want to be counted as "one of them" from this minute.

I shall present myself and my credentials at the District Assembly at Piedmont, Mo., in Sept., 1925, for recognition of my orders, and ask to be commissioned as evangelist.

My home address is 1237 N. Kingshighway, St. Louis, Mo. I am ready to go anywhere He opens the way.

References, Dr. H. C. Morrison, Joseph H. Smith, Dr. J. G. Morrison, District Superintendent Minneapolis District and Dr. Roy T. Williams. Inquiries welcomed.

REVIVAL AND CHURCH NEWS

PASTOR H. A. PARK, Binghamton, N. Y.—"We have a beautiful tabernacle, 36x60, located in the center of a six lot plot of ground, on the main thoroughfare of the 'Parlor City' a choice location. Thousands of people pass our doors daily. This is a new work in Binghamton; organized only a year ago, by our District Superintendent, Rev. C. B. Jernigan. The church has heroically fought for its very life the past months, but our God who is abundantly able has given us the victory. Praise His name forever! We reported at the Assembly in April to have raised between \$2,900.00 and \$3,000.00 for all purposes, the first nine months of the work. We worshiped in dingy halls and basements until the seventh of June when we moved into our new tabernacle. The Rev. M. M. Bussey, (known as the Texas Cyclone) of Grand Crossing, Fla., gave us an exceptionally good opening meeting, June 7 to 28. There were souls in the altar nearly every service. The first eight days of the meeting there was not a single barren service. If you are wanting a 'right down good evangelist' call Brother Bussey. On the 22nd of June (the baby's birthday) the District Superintendent, Rev. C. B. Jernigan, dedicated the new building. It was a great day for our good people. Three joined us, and there are others to follow."

EVANGELIST B. H. HAYNE.—"My last report was when I closed a meeting with Brother Condon at Chicago Heights. My next meeting was with Rev. Russell Gray at Berkeley, Calif. His church is not so large in membership but a more beautiful people would be hard to find. After leaving Berkeley I spent a day and night in Los Angeles. Was over at dear old First Church where I met Brothers Hill, Harding, Sanders and Moore. Then I had a service at our school at Pasadena, with Dr. Widmeyer and that fine student body. Brother and Sister Harding took me over to their church and I had a look through. Let me say here Brother Harding is surely putting it across in a good way. Then rushed to station and off for Beatrice, Nebr., where I was in the battle with Brother Majors. Majors is a great fellow to work with. I did enjoy the beautiful fellowship and the wonderful meeting God gave us. Then to Elgin, Illinois, with Brother Bauerle. He is to sail this fall to the mission field. He went to Elgin, pitched his tent, labored and loved the people until they wanted that kind of a blessing. With us in that meeting were Brother and Sister Johnson of Akron, Ohio, and they are faithful and tried workers. My, how they sang! Well, we fought for everything we got, but God was with us and some few got through. A nice class united with the church, and they broke the ground for their tabernacle, so everything looked lovely for our work there. Then to Spring Park Campmeeting, Racine, Wis., where I met Dr. Chapman and family. I had my family with me and we all camped on the beautiful campgrounds. I sure did enjoy laboring with Dr. Chapman. I had not been privileged to be with him for a number of years. His children are beautiful musicians and singers. Brother and Sister Fields were in charge of the music during the camp and they are very fine young people. Well, we had a good time so when camp was over we said goodby, Dr. Chapman going to Ohio and I am now at Joliet, Ill., with Brother Jesse Brown in a meeting. Well, I have full salvation and am doing my best for the lost. I love everybody and am looking for Jesus to come soon. Pray for me."

PASTOR J. C. HOBBS, Cisco, Texas.—"We came to Cisco last October, and here we found some of God's people. By the 15th of September we expect to be over the top, with all of our budget paid, something the Cisco church has never done before. God is wonderfully blessing us in our pastoral work here and we have been permitted to hold some revivals outside of our church work. This is a very needy field and people are hungry for the plain Bible truths of old-time holiness. Our N. Y. P. S. President, Brother Aren Hager, is doing a great work among our young people and God is wonderfully using him and making him a blessing to our society and church. Rev. Logan of Abernathy, Texas, will hold our revival from August 1 to 16. Our daughter, Miss Thelma Hobbs, of Yale, Oklahoma, will be with us during this time and have charge of the singing. We are expecting a great revival at Cisco. Pray for us."

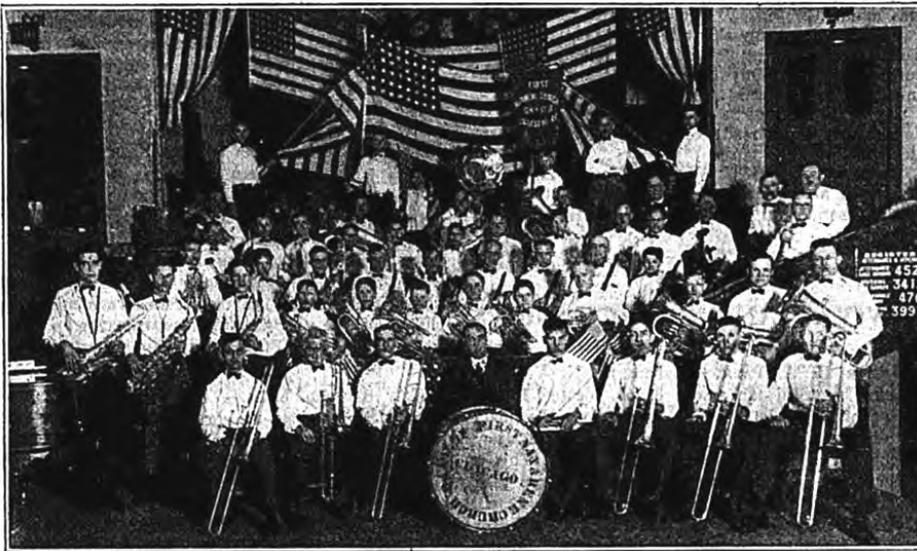
NEW BEDFORD, MASS.—"The young people's Missionary Society held an open meeting July 23 with Miss Agnes Gardner as speaker. She told us about her work in Western India which was a great help to us. This society has a Sunday school in Argentina and one in Japan and an African girl Bible student. This is some of the work this society is doing. The blessing of God is on the church. Pray for us."—J. Noble, Reporter.

WILSON, OKLA.—"Since we last reported I have preached at many schoolhouses. We also began a revival for our good pastor, Rev. C. W. Parnell, of the Church of the Nazarene at Bennett, Norman, Okla., Rt. 6. We began July 9, only had time to stay a week for we were slated to be with our people at Wheeler Church, Wilson, Okla., July 18. We are glad to state when we left Bennett, people were stirred. The revival went on. We didn't get to see the end. We are now with our young pastor, Rev. Beverly Lewis and his good wife. This is their first work. They have the confidence of the people in general. They know how to carry the burden for the lost and how to get hold of God. Truly I can say they are the best co-laborers we ever worked with. Brother Lewis promises our great movement a great man of God that we will be proud of. God is with us, church under an awful burden with traving pain. We are sure to have a revival. 'When Zion travails souls shall be born.' We are pushing the HERALD OF HOLINESS here."

ARDMORE, OKLA.—"First Church of the Nazarene was organized June 18 by Rev. R. M. Parks, District Superintendent. Eighteen members were enrolled, a dwelling bought, which will serve as church and parsonage for the present. Rev. Miss Anna Urban of Bridgeport was sent to take charge of the work. The field is white, and the work is hard, but the Lord is giving us souls for our hire. Two saved and one sanctified last Sunday. The prayermeeting and Sunday school is good and we are looking up."—Mrs. C. C. Smithwick, Reporter.

PASTOR J. A. RUSSELL, Hugo, Okla.—"There never was a time when the Church of the Nazarene of Hugo was in as good shape as it is at the present, both spiritually and financially. Last Sunday was a great day. Sunday night there were four prayed through in the old-fashioned way. There have been few services held unless someone prayed through for which we give God the glory. We have been on the hallelujah march ever since our revival which was held by Rev. H. H. Hooker, District Superintendent of the Alabama District. Brother Hooker is one of the best evangelists I ever had in my church. It was said by a lawyer that he was the best preacher and speaker that he had heard for years and that Brother Hooker was of the old Wesleyan type. He did more for this church than any evangelist that has been here for years. He is a man that stands by the pastor and for the church. Wherever I pastor I just have one revival a year. I think that is enough for any church where the pastor does his part. We have the finest bunch of Nazarenes here I have ever pastored. They sure stand by the church and are loyal Nazarenes. They pray continually and pay systematically. They have the finest W. M. S. I ever saw. We also have a fine class of young men and women who know how to run a N. Y. P. S."

FIRST CHURCH OF THE NAZARENE, CHICAGO, BRASS BAND



Keep the Boys Busy! There is an old saying that "Satan always finds work for the idle hands."

The First Church of the Nazarene, Chicago, is blessed by having a large number of promising young men within its fold. How to keep these boys interested in the church and busy seemed to be the problem.

The Lord seemed to lay it on the heart of Brother George Benson to organize a Brass Band. The picture shown herewith forcefully testifies to the success and realization of his vision. Brother Benson has a family or six fine looking, bright, energetic, young boys and all of them that are old enough are very promising musicians and are doing great work in the band.

This photograph was taken after a band concert of sacred and classical music given in the church to an audience of over a thousand people.

The boys practice faithfully one night each week and during the summer months are furnishing music for the street meeting which is held each Sunday night, and a great deal of good is being done in interesting new people in the church. Quite often the band is called out to assist in services held by our various Nazarene Churches in Chicago and vicinity.

A Radio program is being planned and will be broadcast from station WBCN. Definite announcement giving time will be made of this program at a later date.

All of the boys in this band are interested in the church, and the entire church is proud of this organization. We recommend that other churches do the same and we are sure that it will help to solve the church problem of the young boys.

W. G. SCHUREMAN, Pastor.

PASTORS JOSEPH GARSEE AND WIFE, Edmond, Okla.—"We came here the first of October, at the beginning of the Assembly year and found a few faithful soldiers of the cross. God has blessed us in many ways during these months of labor with these dear people. We are greatly indebted to a number of our Bethany brethren, who so kindly gave us a series of special services in March. We did not feel that we were in a position to call and care for an evangelist at that time, yet felt our need of being built up, as a church. We praise God for His manifold blessing upon us and our little flock. There has been a degree of revival spirit along during the year. Twelve have prayed through in our regular services. Six were blessed in a meeting which we conducted in April, some four miles from town, most of whom are attendants at our services now and will no doubt join our ranks soon. Our summer revival has recently closed, in which thirteen were either saved or reclaimed and five were sanctified wholly. Brother S. S. White was the evangelist and labored as faithfully with us as any man could. We appreciated his services greatly. Our souls are filled with His presence and with real rejoicing and delight in His service."

PASTOR O. R. REEDER, Alsea, Oregon.—"We have just closed a revival with C. M. King doing the preaching. For two weeks the Lord helped him to bring the gospel message with no uncertain sound. Of course the 'old man' got stirred and some did not like it, but there were others who received the truth. Some ten or twelve found their way to the altar of prayer and found the pearl of great price and went away rejoicing. Most of the number mentioned were sanctified. We feel that the Lord has undertaken for the work here. We take courage to push on to take new territory in the name of the Lord."

BURKBURNETT, TEXAS.—"Just closed a good meeting with Brother and Sister C. C. Busby, pastors

of the Church of the Nazarene there. Many were blessed forty-seven seekers, all told, several healed. The Lord has used Brother Busby for three years in a blessed way in the ministry of prayer for the sick. If you are sick and afflicted write Brother Busby 511 Burnett, Wichita Falls, Texas. We go with them next to Eastland for a tabernacle meeting. Pray for us."—W. H. Phillips.

NORMAN, OKLA.—"We just closed a three Sunday service in a brush arbor at Bennet's store thirteen miles east of Norman, Okla. Sinners prayed through in the old-fashioned way, great interest was shown, many hands went up for prayer. We have a small band of people there. Plans are being laid for a building soon. We are now in a battle against the Devil at the Sand Creek Church, three miles south and seven west of Okemah, Okla."—Rev. Parnell, Evangelist.

EVANGELIST A. D. ASHBY.—"I began my summer campaign six weeks ago, starting the second Sunday in June. The Lord has graciously blessed our efforts. About ninety-eight have been reclaimed, saved or sanctified in these meetings. Thirty-six have joined the church and we baptized twenty-three of them and forty-eight children, to God be all the glory. I leave dear old Louisiana for a seven weeks' campaign in Mississippi and Kentucky August 1. I ask the prayers of the Nazarene family that God will wonderfully bless in these meetings."

THE HERALD SUBSCRIPTIONS for the week are as follows: From evangelists, Prof. Lawson Brown, 12; Oscar Hudson, 72; W. G. Prescott, 4; H. C. Little, 12; D. Shelby Corlett, 16; H. S. Hester, 12; P. P. Belew, 7; Werkhauser Evangelistic Party, 13; Edwards Evangelistic Party, 15; A. F. Balsmeier, 15; F. C. McPeck, 13. Received from pastors, Millicent Klee, 4; Chas. E. Jones, 5; Elizabeth Hurlly, 5; Geo. E. Howard, 6; Chas. R. Dick, 6; Claud Jones, 4; Lyle O. Green, 16; H. T. Nyhus,

8; J. W. Roach, 25; H. H. Wise, 90; Byron Maybury, 14; H. B. Schlosser, 10; Wm. McDaniel, 10; J. Glenn Gould, 3; Orval J. Nease, 19; H. C. Tittemore, 11; Earl Strong, 3; R. F. Heinlein, 9; T. C. Ingram, 3; C. A. Geeding, 15; Mrs. I. B. Medler, 3; Charles Hanks, 25; C. L. Hurst, 4; F. C. Stockton, 6; C. W. Welts, 4; A. I. Metcalf, 8; J. A. Sharp, 3; C. D. Clift, 3; R. J. Kirkland, 50; John Gould, 3; W. S. Harmon, 7; I. L. Campbell, 5; E. E. Kinzler, 3; I. M. Ellis, 6; Arthur P. Gilliam, 4; L. B. Mathews, 3; Murle E. King, 16; H. H. Wallin, 6; P. C. Thatcher, 5; W. D. Shelor, 4; L. Lee Gaines, 6; P. L. Pierce, 4. Received from others, Rev. Ed N. LeJune, 6; Mrs. E. O. Shannon, 8; Mrs. E. W. Bush, 3; Rev. W. G. Prescott, 10; Mrs. Nellie M. Hoffman, 2; District Superintendent R. M. Parks, 18.

PASTOR S. L. FLOWERS, Sidney, Ohio—"Two months ago we started out with seven members and fourteen in Sunday school. Our membership has nearly quadrupled and the Sunday school has reached as high as sixty-five in the last few Sundays and the indications are that we will have a hundred in the near future. The people are encouraged and are looking for a great time of salvation and victory in our coming tent meeting with Brother and Sister G. F. and Byrdie Owen of Oklahoma. We have known these fine young people for a number of years and feel that they will be a great blessing to us while with us. Don't fail, if at all possible, to attend this meeting. It begins August 19th and lasts over the thirtieth. We are expecting an old-fashioned revival of full salvation and if God fails us, it will be the first time in our ministry. Hallelujah. Anyone wishing to attend the meeting and will let us know in plenty of time we will try to secure rooms for them for the entire time. On September 6th, the first Sunday in that month, we are planning on an all day holiness meeting, a Sunday school rally and a Young People's rally with Rev. Stahl and young folks from Coshocton, Ohio. Come and spend the day with us as we are to have a lunch at noon and stay all day and serve the Lord, 'In the beauty of Holiness.' Everyone welcome."

PASTOR A. P. WELCH, Monterey, Tennessee.—"We have just closed a very successful revival here with Evangelist Fred Thomas of Bloomington, Ill., a fifteen year old boy preacher, and a member of the Church of the Nazarene. It seems we have never had such interest throughout the entire country as was manifested in this revival. The interest was among all classes and we turned away hundreds of people desiring admittance. Our building is large, yet the crowd was so great we were unable to accommodate them. We had something like two hundred professions and about three hundred at the altar and we have taken in seventy-seven members during the last two weeks. We are to have Rev. A. O. Henricks from Pasadena, California, September 6th. If this meeting proves as good as the one just closed together with the meeting we had with Brother W. F. Collier, we will about double our membership this year. Pray for the revival beginning first Sunday in September."

PASTOR MINNIE MAURICE, Canute, Okla.—"Our new Church of the Nazarene here at Ura, Okla., is progressing nicely. We still have the victory and God is blessing. Last Sunday was a great day of victory for us as we held our first services in our new church building. We had been worshipping under a brush arbor for some time but thank God He is helping us build a new church which we will soon have finished. We have a good Sunday school, average attendance sixty, a live prayer meeting every Wednesday night, good crowds every Sunday and Sunday night. Our revival begins the 23rd of this month with Rev. S. S. White as evangelist. We covet the prayers of all the saints at this time of great need, that God will give us an old-time revival and sweep the country for God. Rev. F. O. Short and Rev. Fourth were with us last Sunday. They each brought us some helpful messages. The presence of God was greatly manifested."

EVANGELISTS J. WALTER AND BESSIE MARIE HALL.—"Our revival effort at Ft. Sumner, New Mexico, was a time of blessing, many praying through to

definite experience of pardon and holiness. Miss Leona Forbes arranged for this meeting. District Superintendent John F. Roberts was with us, adding much to the meeting. The good people of other churches co-operated beautifully in the revival. Some under conviction got down probably fifty feet from the tent and prayed through. Next we were at Lubbock, Texas, with Rev. L. S. Wood. He and his good people stood loyally by us. God gave us a blessed revival. Many souls praying through. We are now in a revival with Rev. Fred Stocton at Canute, Okla. Great crowds in attendance, good conviction on the people and more than twenty-five have prayed through. We are expecting great results the remainder of this week. Rev. Stocton and wife are loyal to Nazarene principles and are proving a great blessing in this field. They have a fine people here. We go next to Artesia, New Mexico, to be with Rev. L. M. May, former dean of Bethany-Peniel College. Pray for us."

EVANGELIST J. E. WILLIAMS—"Our first meeting since reporting last was at Lowell, Mich., with Pastor E. L. Buck. I was there about a year ago and helped Brother Buck dig out this church, and I do not know a finer crowd in America than this little group. I never knew a more devoted, loyal, sacrificial band of Nazarenes. We had a good meeting here. From there I went to New Philadelphia, Ohio. We had a few real definite cases of salvation, not many, but those who did get through came through in the good old-fashioned way. Brother Albright is the popular and much loved pastor here. From here we went to Flint, Michigan, with Brother Bradley. In fifteen years I have never found a crowd who could almost preach you to death like these folks. They shout and shine and pray and pull and keep the glory on them until it just blesses you to look at them. This was a good meeting. We got about sixty-five subscriptions to the HERALD of HOLINESS here, and some good members in the Church of the Nazarene. From here we began our camp and tent season. The first summer meeting was with the Nazarenes and Free Methodists at Danville, Ill. Both our folks and the Free Methodists pulled together splendidly. I do not think there was a barren altar service from the first invitation. Almost everyone of the fifty or more seekers prayed clear through. From here we went to Glenview Camp at Webb, Ky. We were here last year. Perhaps every preacher for years at this camp will tell you that he has preached to more people and had fewer seekers and finders in proportion, than anywhere else in the country. Brother and Sister Peters, Miss Helen Peters and Miss Ruth Pryor were with me to assist in preaching and singing. Mrs. Peters presided beautifully at the piano, Miss Pryor with her violin and harp, and Brother Joe directed and sang solos, and Miss Helen proved a jewel anywhere you put her. I am now on my way to Lake Pleasant Camp, Mich. Brethren, pray for us. I am busy and happy, in the service of the King."

EVANGELIST P. P. BELEW—"My last meeting was with our church at Brazil, Ind., where Rev. Jas. H. Garrison is pastor. God gave us almost a constant stream of salvation. Some 'chronic cases' got through, one of which was a lady that had sought holiness for two years. This was my second meeting with Brother Garrison there, and I have noted with pleasure the progress of his work. In three years they have come from a handful of people worshipping in a dilapidated dwelling to a substantial congregation worshipping in a beautiful and commodious church building. To God be all the glory."

PASTOR V. L. NABORS, Davis Chapel at Cleveland, Miss.—"We are still in the battle for God and holiness. We closed our revival Sunday night. Several prayed through in the old-fashioned way. Nobody got through on a hand shake or signing a card but wept their way to the cross, sometimes staying at the altar late in the night. But thank God, victory will come if we meet conditions and have faith. Brother J. G. Coleman of Gulfport was the evangelist. He came to us from the Methodist Protestant Church. He is a good man and a good preacher. He will be with me in another meeting in two weeks. We received six into the

church here last Sunday and with our new church complete we are ready to push the battle to the enemy's gates."

GLENDALE, CALIF.—"The First Church of the Nazarene of Glendale is still on the map and doing business for the Lord. We recently closed a four weeks' evangelistic campaign in which Rev. O. B. Ong was the evangelist. There were a number of conversions and sanctifications. Rev. Ong was assisted in the campaign by W. C. Blake, the church chorister, and Vernon Wilcox, pianist. We might state here that Vernon was also pianist at the Southern California District Campmeeting which was held from July 16 to 26, at Pasadena. There has been a splendid attendance at all the services in our church throughout the summer months. Rev. and Mrs. Scheideinan, our pastors, have stayed right on the job, not taking a vacation this year. Rev. D. L. Rice, who I believe at one time was associated with the Publishing House, and Rev. J. C. Tryon, also a Nazarene preacher, have become members of our church."—Doty L. Anderson, Reporter.

PASTOR C. P. LANPHER, Portland, Maine—"These are precious days to us in our church in our efforts to do something for Jesus worth while. Though this is the height of the tourist season in Maine and many are out of the city by the cooling lakes and seaside, yet we are having very precious and profitable services with fruitage and results. Last Sunday I preached four times, driving forty miles and closing the day with a crowning service in the home church and seven adults at the altar and a campmeeting tide on the service. Among the seekers was a Baptist deacon who gave up his tobacco and was gloriously reclaimed. On Tuesday we drove fifty-three miles to West Paris and with our pastor from Bath, Maine, opened a tent campaign under one of the District tents. There is no Church of the Nazarene here but a handful of folks who love spiritual things and are backing the effort to get a message of full salvation to the people. Last night a young school teacher was gloriously reclaimed after six years of backsliding and there was a loud shout in the camp, which is a strange thing in this town of fossilized religion. Brother C. O. Miller, wife and daughter are my helpers in this battle. Brother Miller is a Maine man and with the writer believes that this state is one of the most fertile fields for the Church of the Nazarene and the ministry of holiness. With two or three tents and crews it could be a flaming District in a few years. Two hundred empty churches in Maine, what an appeal they should furnish to us. We love the battle and the opportunity to have a little part in this great work. Pray for Maine!"

EVANGELIST LEE L. HASBIC—"At this time we are in the opening of the old historical Cleveland,

Miss. camp, and the camp starts well, fine crowds and interest. My co-laborer is Prof. Caly of Wilmore, Ky., and he is making good. Our last two campaigns were at Carl Junction, Mo., and Sulphur Springs, Texas. At Carl Junction, the Lord gave us a good little meeting with the good little church. Rev. A. F. Daniel, our old friend and co-laborer, is the faithful pastor of the church. He has loyal Nazarenes. At Sulphur Springs, Texas, the meeting was under the large cotton shed. Here we had the crowds and a good meeting. Many of the good Methodists and Baptists stood by the meeting with their presence and means. Rev. Nowlin is the much loved pastor of our good little church at Sulphur Springs. This has been a good hard pleasant and fruitful year with us in the glad service of the Lord. Our brethren and people have been very patient, good and kind to us for which we thank the Lord and them."

EVANGELIST C. K. SPELL—"Our meeting at Plainview, Texas, in June was splendid. I kept no account of the professions but the altar was frequently the scene of penitent seekers and happy finders. There were several—about a dozen I think—joined the Church of the Nazarene. The church there is moving on. They have a fine company of strong men and some most excellent women. In addition to these there is a fine body of young people, who are full of zeal and faith. And the pastor, Rev. R. M. Hocker, and his wife, Mrs. Jewel Hocker, can't be beat. It would take Bud Robinson to do them justice. The evangelist and other workers were amply paid for services rendered. I predict a gradual and permanent growth for Plainview Church, under the leadership of Rev. Hocker, whose zeal seems not to flag and whose energies are dynamic."

ARGENTINE, KANSAS—"On July 19th, with my brother as co-laborer, we pitched a battle against the powers of darkness here, and I must confess that in twelve years of ministry I never was in such a hard place where the powers of Satan opposed us as in this meeting. After we had our tent erected and seated we learned that there was a big national lecturer holding nightly services and speaking to thousands. Nevertheless our God encouraged us and we started off with a small crowd and in spite of the Devil a few hungry souls bowed at the altar and found the peace for which they sought. The following Sunday afternoon nine precious souls responded to the invitation, some getting converted, others reclaimed, while those seeking a pure heart leaped to their feet praising God for the baptism of the Holy Spirit which purified their hearts by faith. Such victory was more than the enemy could stand, so he started up a jazz band concert just across from our tent, but our God encamped around us and again a goodly number of souls were gathered in. Then the churches of Argentine got stirred and went in for what they called a parish carnival, and for three days and nights they turned loose with band concerts, steam calliope and everything that goes with such folly. In spite of it all God continued to give us souls until twenty-two had been given to our credit and strong talk for an organization of a Church of the Nazarene was being spread around. This outraged the Devil and again the enemy set about to defeat the meeting. A poor deluded dupe, a tool of Rome, was used to frame up a conspiracy against my brother and had him arrested and thrown into jail where he was kept until the word reached the ears of the saints when he was released and exonerated. If it had any effect at all on the meeting it was to boost as God continued to give victory until thirty-seven souls in all have found the desire of their hearts. We expect to close this week with a Church of the Nazarene organized in Argentine. Pray for us."—L. A. Windsor, Pastor, Ft. Scott, Kansas.

PASTOR MERTIE E. HOOKER, Valparaiso, Ind.—"We have had two good meetings this summer with three of our splendid evangelists. In April Rev. James Rodgers from the Pittsburgh District, labored with us, and several people sought and found the Lord. At the close of the meeting, a class of thirty was organized into a Church of the Nazarene; nearly one-half of these were young people. Shortly following, Rev. K. Hawley Jackson our returned missionary from India stirred our hearts for the

W. J. Bryan Still Speaks



Although his voice is silenced in death, the testimony that he has left upon the printed page will continue to challenge skeptics and worldly-wise doubters of God and His Holy Word. His good works do follow him and his writings will continue to bless and inspire countless thousands, heartening them for the conflict with the forces of evil.

The following is a complete list of Wm. J. Bryan's books:

Seven Questions in Dispute	\$1.25
In His Image	1.75
Famous Figures of the O. T.	1.50
The Prince of Peace60
The Bible and Its Enemies25
Orthodox Christianity versus Modernism35
The Menace of Darwinism35
Heart to Heart Appeals	1.25

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work of Missions and an offering of \$11000 was given for that purpose. Our Sunday school children and young people, under the direction of Miss Grace Britt, our splendid young people's leader, then gave a public missionary program and an offering of seventeen dollars was brought in by the children. Our last meeting with Rev. P. P. Belew and Miss Sadie McNees, just closed with some very definite victories. We had no great crowds at the altar, but we stayed by a few who really died out and went through with God. Rev. Belew is a strong preacher of the Word, a very godly, prayerful man, who is deeply interested in getting souls clear through. Sister McNees weeps and prays for souls till they fall in the fountain and pray clear through. On the last Sunday afternoon, pledges and cash amounting to \$625.00 were joyfully given by our little band for the building of a Church of the Nazarene here. Our people have a vision of great things for God, and they have a mind to work. Our young people are getting established in the Lord, and a beautiful spirit of love and unity prevails. We try to keep everyone busy, and constantly reaching out for greater things. Our street meetings have been signally blessed of God. A steady progress and development has characterized the work here from the beginning. We have worshiped in a tent all summer but hope to have a beautiful building before winter. Please pray that God may help and lead us."

THE FAREWELL RECEPTION given Rev. Joseph E. Bates, his wife and daughter by the Northern California District furnished times of rejoicing as well as times when the fountains of sorrow gave expression. We were joyful in the thought of their great God called mission; on the other hand we could not shield that expression of sorrow occasioned by the departure of these dear friends. In sending Brother Bates we are sacrificing one of the foremost men of the church. The farewell reception began in the Oakland First Church on Thursday evening, when Brother Bates gave us a pointed forceful message on the conditions and opportunities in Japan. The Oakland newspapers were eager to photograph this outgoing party to the Orient, when presented to them, and contributed largely to space telling of their mission. The Oakland Tribune being the largest evening paper in the West. The farewell reception proper was given from the San Francisco church on Friday, July 30, where Brother Young had made generous preparations for an all-day meeting. It may be interesting to those who are not informed to know that Mrs. I. W. Young and Mrs. Bates are sisters. Representatives were present from as far south as Fresno and as far north as Corning, including District Superintendent Frank B. Smith and a large number of pastors. Brother Bates spoke twice during the day, giving messages that will not wear off. Mrs. Frank B. Smith, president of the D. W. M. S. presided at the day services, and several of the ladies spoke, including Mrs. Bates, Mrs. J. W. Farr, Mrs. C. D. Norris, Mrs. W. R. Ingram, and Miss Lulu Williams. Brother Frank B. Smith gave a brief address in behalf of the district in which he disclosed to the missionaries their fidelity to them as representatives in such a vast missionary project. Miss Pauline Bates played on the piano with masterful grace and charm. The final scene of the farewell reception was witnessed Saturday afternoon, Aug. 1st, when about seventy-five friends of the missionaries gathered at San Francisco Pier No. 42 to see them set sail for the Orient. A brief program was rendered on the boat at which time Brother F. B. Smith, the writer and Brother Bates participated, which was interspersed by gospel songs, tears, sorrow and triumph. Then we waved them goodbye until nothing was visible but the outlines of the ship.—Fred M. Weatherford.

BRYANT, OKLA.—"Had a great service here last night. Fifty or seventy-five requested prayer. Our home church at Shawnee, Okla., is doing fine. We all love our pastor, Joe Bishop. Just closed a great meeting with Brother Nease as evangelist and Brother Sutton and wife as song leaders."—Anna Tetrick.

PASTOR MACK M. CARROLL, Hoquiam, Wash.—"The first annual campmeeting of the Hoquiam church came to a close in old-fashioned camp style. Sister Delance Wallace was at her best, also the Turner Brothers were surely blessed in our midst.

The altar was lined with seekers time and time again and some old-fashioned cases of salvation were witnessed. Tides of glory swept the place throughout the camp and our work in this section was materially strengthened. We expect to acquire a permanent hall in the heart of the city soon and have a permanent home. The courtesies of the officials and business men were unusual. Sister Wallace obtained a goodly number of *HERALD OF HOLINESS* subscriptions. The spirit of perfect love surely dwells among the good people."

EVANGELIST F. C. BROWN, Blackfork, Ohio.—"We just closed a great revival at this place. The members of the M. E. Church stood by the meeting loyally, but the pastor never attended a service. God heard the cry of His children and came our way. The second Sunday we had an all day meeting and basket dinner and baptismal service. About 3,000 people attended the afternoon meeting. We baptized thirty-two and ten more the next Sunday. The tent was called for to be used at the camp at Columbus, so we tore it town and shipped it. The school board gave us the High School auditorium, but a street fair came in on the same lot and pitched a tent. On Monday evening it looked dark, but we went to prayer and in about fifteen minutes the house was full, seating about three hundred people, and they were standing all around the building. The show closed down after three nights and came to the meeting. They said that a Holy Ghost meeting and a show would not work together. The Lord surely did help us. There were about 130 who bowed at the altar and all claimed victory but one man. Family altars were started, wrongs made right and confessions made. The last night of the meeting there were eighteen at the altar. We organized a Church of the Nazarene with sixteen members. A lot was located and we expect to build this fall. We closed on July 26th and went to Columbus camp and found the battle on and we surely had a time. Pray for us."

EVANGELIST WM. GRIFFITH, Tuttle, N. D.—"I am here in a tabernacle meeting and the Lord is giving us good crowds in spite of the busy harvest time. It is good to find a hungry band of people out here in the hills and rocks. They are hungry for God and His salvation. The harvest truly is ripe and the laborers are few and we are praying God to send in harvest workers for a lost and dying world."

PASTOR LEO. C. DAVIS, Mohawk, Ind.—"As we near the time of our District Assembly we truly thank God for His blessings upon our labors. We are closing our second year with this church and have accepted their re-call with an increase in our salary. This has been our best year. About seventy-five different persons have sought God, with nearly as many finders. Fifteen persons will have joined the church by Assembly time. The fire falls upon our services in old-fashioned style. One young man feels the call to preach and expects to enter a holiness school. During our summer meeting with A. J. Schocke and wife an inspiring baptismal service was held in a nearby gravel pit. We baptized ten candidates while God wonderfully blessed all. We have been enabled to pay off a substantial amount on our church debt. We have now pushed out into a new community ten miles distant, (Oakland) and are conducting a tent meeting. This town has had no doctrines preached in it for thirty years except Universalism and water baptism. Our crowd of holy Christians with their fervent prayers, red hot testimonies and shouts of victory, are indeed a 'peculiar people' to this place. God is helping us preach with the 'Holy Ghost sent down from heaven' and many are already under conviction. Two have prayed through. We must have a real 'break' so pray for us. The attendance is exceptionally good and God is making them hungry for real salvation."

PASTOR J. S. ENZIERT, Quanah, Texas.—"Our revival closed July 26th with Evangelist W. E. Ellis. The Lord put the power on him and his message. Rev. Manley and Effie Lewis of Wellington, had charge of the music. We had good congregations throughout the meeting and about thirty-three prayed through. The closing service was wonderful with the altar full and several praying through

in a marvelous way. We took in a class of five into the church. Our Sunday school is growing and our prayermeetings are fine."

EVANGELIST E. L. STRIEGEL.—"We just closed a good revival with our church at Wheeler, Wilson, Okla., R. 1. The Tongue folks were holding a meeting nearby and had been for three weeks. So our crowds were not so large, but we drove right on. Our people had the burden and people were convicted. Many would come to the altar, but would not pay the price. There were two saved and one sanctified and two to join the church. They have a church building movement on. Rev. Beverly Lewis and wife, pastors are the products of Bethany, Okla. They are talented young people with a vision. They have been there only two months, but have already won the confidence of the people."

PASTOR F. R. MCCONNELL, Covert, Kansas.—"We closed Sunday night one of the best revivals we were ever in. Twenty-one persons prayed through. Some were both converted and sanctified. Brother A. L. Crane was our song leader. His extraordinary ability as a guitar player, with solos and duets by himself and wife are enjoyed immensely and God uses them to bless the people. Holland London, 17-year-old son of Prof. A. S. London, was the evangelist. God uses this boy in reaching the young people. People were stirred as they have not been in years. Prof. London and family were with us over the last Sunday. He spoke at the eleven o'clock hour on the Sunday school. We were all stirred to do better. At three p. m. he spoke against evolution which was greatly appreciated. There are probably a half dozen young people from this community who will attend school at Hutchinson this year. Brother Holland London organized a N. Y. P. S. with thirty members, with Brother Crane as president. We had two hundred in Sunday school. Remember, our village contains two churches and has a population of seventy-five. Brother Holland London has held several meetings this summer, but he states that he preached to the largest crowds here of any place. In no service were there less than two hundred and on up as high as 1,000 estimated the last Sunday night. God gave us a great meeting. Covert is marching up the road, praising God."

PASTOR H. T. DAVIS, Muncie, Ind.—"We recently closed our annual tent meeting with John Fleming and Chas. Mourer of Cincinnati in charge. The Devil fought us every step of the way. Death came to Fred Schlagle, father of the Schlagle sisters (evangelistic singers) and a mighty man of God, the second day of the meeting. A thousand people attended the funeral service held under the tent. Then before the meeting was over, death visited another family and we had the service in the tent. Then a wind storm blew the tent down, and the last day a circus pitched their tent just across the street. But God came on the scene and gave us crowds so large the streets could not be kept open. We did not have as many at the altar as last year, but God gave us a gracious outpouring of His Holy Spirit and many prayed through. Brother Fleming was at his best, and he never preached to any people that love him more. We were greatly favored by having his wife and children with us also. Brother Mourer is a great worker and a dear man of God. The last night we forgot all about the circus and had the largest crowd we have ever had, and thirty at the altar. Sunday night after the tent meeting we had nine at the altar and on Thursday at prayermeeting, five. Pray for us."

EVANGELIST W. F. HERBIG.—"We closed our meeting at Rawson, N. D., July 19th. There were several saved and a number sanctified. One lady who had been an invalid was definitely healed and the best of all she is still healed, and people are wondering if God is able to save, sanctify and heal. Holiness is so new up here they wonder if one can really live the sanctified life. God is in our midst and we are seeing souls saved and sanctified all the time."

WILLIS, OKLA.—"Just closed a victorious revival here with Brother Joe Stephen and his church. He is a preacher of the old-time gospel type, backed up by the life he lives. Brother Ritter of Atwood, Okla., was the evangelist. He preaches the full gos-

pel in such a kind and loving way it grips the hearts of the unsaved and brings old-time conviction. Brother Earl Bond of Gordenville had charge of the singing and his special songs stirred our souls. Thirty-two prayed through for either pardon or purity and ten united with the church."—Mrs. H. D. Rollins, Reporter.

PASTOR CLYDE E. GREEN, Newport, Ky.—"Seventeen months have rolled by since we came here and the glory is still on the church, with souls seeking God at the altar every week. During that time we have received 165 members into the church, most of whom tithe their incomes which settles the problem of finances. We have been recalled for another year with every vote 'yes' on the first ballot and our salary has been advanced to \$50.00 per week. We thank God for such a united church and press on to greater victory in His name. Every week is full of victories and blessings. The last eight days brought us twenty-two seekers; six last Sunday, and three at the Thursday night prayer-meeting. Then on Friday night three prayed through at the cottage prayer-meeting. Yesterday morning we began the service with a terrible feeling of deadness but we long ago learned to not go on feeling but on a mighty FAITH in God. As the collectors began to receive the morning offering the pianist started to play 'Sing me a Song of Heaven.' It was so sweet that our Sunday school superintendent who was sitting close to the song leader suggested that he sing it. He arose and sang so sweetly that a peculiar feeling of sadness swept over the whole congregation. After an appropriate prayer of thanksgiving for the offering of God's people we called the people to their knees for a season of prayer. The Holy Spirit so came on a number of the saints that soon a real burden seemed to sweep over the hearts of all and before we arose from our knees there were ten at the altar. Of course there was no time for preaching and by a little after noon all claimed to have prayed through. We closed the service by receiving three new members. We believe in having order and form in all of our services and conduct the services according to the usual customs of the day but our plans are always subject to change by the Holy Spirit and when He begins to work we always get out of the way and let Him have His way. Next Sunday we expect to present the Fasting and Prayer League to the church."

PASTOR J. W. ROACH, Flower Memorial Church, St. Louis, Mo.—"We have just closed a tent meeting that has been going for one month with the writer as the evangelist, in which the Lord gave signal victory. Sinners were convicted and converted, backsliders were reclaimed and believers sanctified. Twenty-seven subscriptions to the HERALD of HOLINESS were secured. Some new members were received into the church and others will come later. The church gave me a unanimous call as their pastor for the third year, and we are going in to do greater things for God in old St. Louis."

PASTOR J. K. DAVIDSON, Mansfield, Ark.—"Our meeting here with Evangelists G. F. and Byrdie Owen was attended with good results. Brother and Sister Owen captivated the church and town with their excellent singing and preaching. We had quite a number at the altar and several prayed through. We expect to receive a few into the church in the near future. We raised for the evangelists \$112.00. Our crowds were large, more than we could take care of, but money was scarce."

LA JUNTA, COLO.—"We just closed a two weeks' meeting. Sister Florence Davis, our District evangelist, did the preaching. God helped her bring some wonderful messages. Sunday morning Sister Davis talked to the Sunday school and a number of children were at the altar and gave their hearts to the Lord. Miss Freda Mortz of Boulder, Colo., was our singer. She brought us messages in song that blessed us. There were about thirty or thirty-five that prayed through. The church was greatly blessed and encouraged."—C. S. Hudson, Reporter.

EVANGELIST W. A. TERRY, Rotan, Texas.—"We are in a great battle near Rotan. God is on the scene. Great conviction is on the people and we are expecting a great revival before the close."

TELEGRAMS

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

LITTLE ROCK, ARK.

Arkansas State Nazarene Campmeeting closed in a blaze of glory. About 350 seekers. Fleming, Chapman and Suttons at their best and a great team. Over one thousand dollars in subscriptions raised for 1926 camp.—John W. Oliver, District Superintendent.

MACON, GA.

District Young People's convention will be held in connection with District campmeeting at Adrian, Ga., Friday, Aug. 28th.—Fred Floyd, District President.

WISTER, OKLA.

Revival on at campground with powerful results. Rev. J. W. Dodd of Shamrock, Okla., evangelist. He is about at the head of the list when it comes to preaching on worldliness. May our good people keep him busy.—E. E. Harrison, Reporter.

LEDANON, IND.

In campaign with pastor Rev. Ida Reed Adkins here. Interest increasing. Meeting continues another week. To lay corner stone of new church Sunday, Aug. 16, 2:30 p. m. Invite pastors and churches surrounding towns.—Albert J. Schocke and wife.

NAUVOO, ALA.

Great far reaching revival here. Crowds largest in history of camp. Have overrun shed and extra seats. Accommodate about half the people. They are attending for miles. Old feuds settled. Conviction pungent and general. Altars crowded and souls praying through to shouting victory twice daily. Bewlah Heights camp next.—Oscar Hudson.

BENTONVILLE, ARK.

Just closed great revival with the Aycocks. They are great workers. 138 seekers, sixteen members. Great crowds in attendance from first until the close. Three great children's services, 550 children in attendance. Bentonville is coming. Pray for us.—Joe M. Tyson.

SEATTLE, WASH.

Joseph E. Clink, husband of Rev. Mary T. Clink fell from a ladder while painting his house Tuesday afternoon, Aug. 4th and fractured his skull. He died the next evening at 8:30 and was buried Friday, Aug. 7th.—Guy A. McShane.

CLARKSVILLE, TENN.

Sunday, Aug. 2nd, great day. Church fasting and praying. Giving \$150.00 for Missions.—W. F. Rutherford.

ANNOUNCEMENTS

Notice—Prof. B. D. Sutton and wife will be with me at Gypsy Oil camp, Cleveland, Okla., Sept. 12-27 and at Sioux City, Iowa, Oct. 4-25, and it will be possible for those who would like to have us both for revivals during the late fall and winter, to secure us if we may know soon. Address us care of the Publishing House.—J. B. McBride.

Notice—Having worked on the Northwest District the last ten years in pastoral and evangelistic work, after prayer and due consideration, feel it time to make a change. Believing it to be the leading of the Lord, we desire to take up work on the Chicago Central District. There are three of us in the party. Mrs. Evangeline Klucas of the Friends Church, song leader; my husband, Mr. J. E. Budd, and myself. Our temporary address is Glenwood, Iowa, care C. A. Williams.—Mrs. Mae Budd.

REVIVAL MEETING at Gracemont, Okla., Aug. 23 to Sept. 6 in the First M. E. Church, Rev. Thos. C. Henderson, evangelist, Miss Wilmer L. Huscher, singer.

OPEN DATES—I am open for churches and missions for the fall and winter. Write me at Sciotoville, Box 152.—F. C. Brown.

NOTICE—Beginning Aug. 19 and running over two Sundays there will be an old-fashioned brush arbor revival meeting at Sidney, Ohio, held under the auspices of the local Church of the Nazarene. Rev. G. F. and Byrdie Owen of Oklahoma special workers. Free rooms to a limited number and a good camping place if you come and bring your tent and camping outfit.—S. L. Flowers, 218 East Dallas St., Sidney, Ohio.

NOTICE—Rev. C. B. Cox, evangelist, C. G. Rife, song leader and J. Frank Potts, Nazarene Home Mission workers will hold an evangelistic campaign under the arbor at the Masonic picnic grounds, Mocksville, N. C., August 16 to 30. Address J. Frank Potts, Advance, N. C.

NOTICE—Change of address—To troubled, joyless souls, unsettled, distressed with fears and sin beguiled, seeking help, counsel and prayer, address me hereafter, Box 154, Dinuba, Calif.—Elder L. F. Cassler.

REQUESTS FOR PRAYER—Pray for a father, sister and aunt that they may be saved, and for a new convert that she may have the victory continually.

NOTICE—The annual meeting of the Woman's Missionary Society of the new Kansas City District will be called to order at nine o'clock, Tuesday morning, Sept. 8th at the First Church of the Nazarene, Kansas City, Mo.—Mrs. W. B. Needles, President, Mrs. Ethel Hodges, Recording Secretary.

NOTICE—The annual meeting of the Woman's Missionary Society of the Missouri District will convene Tuesday morning at nine o'clock, Sept. 1st at the Church of the Nazarene, Piedmont, Mo.—Mrs. W. B. Needles, President, Mrs. Ethel Hodges, Recording Secretary.

NOTICE—Missouri District: Please have all Assembly reports in the hands of the District Secretary, Mrs. Erna Patterson at Malden, Missouri, not later than August 31st. All who expect to attend the Assembly will also notify Rev. A. J. Mitchell at Piedmont, Missouri so arrangements can be made for your entertainment. Let all the churches who have not sent in their entertainment apportionment please send or bring it to the Assembly. The churches which will hereafter belong to the new District will please send their report as formerly to the above named secretary.—E. C. Dees, Missouri District Superintendent.

NOTICE—On account of not being able to secure the District tent for the meeting at Elgin, Neb., the meeting has been cancelled. If anyone should want me for that date (Sept. 2 to 20) and will wire me at this place before the 23rd of this month, I shall be glad to give them that date.—Aug. N. Nilson, Sidney, Neb.

WANTS

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

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WANTED—Boys and girls to come to the Arkansas Holiness Academy and Bible College. "A safe place for boys and girls." Address A. F. Wharton, Villonia, Ark.

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DEATHS

STANFIELD—Mrs. Malinda Stanfield wife of our old pioneer holiness preacher Rev. J. T. Stanfield of Chico, Texas, passed peacefully away July 1, 1925 at the age of seventy years, two months and twenty-seven days. Sister Stanfield was a devout Christian, and was loved and respected by all who knew her. The day before she died, she called her children around her bed side and exhorted them to meet her in heaven. She had been in bad health for several years but thank God her sufferings are all over now. She leaves a heart broken husband and five children, three sons and two daughters, and how they will miss her. The writer preached her funeral in the little home town of Chico, Texas, where she had lived for more than forty years. The service was conducted in the Methodist church, in the presence of a packed house of her neighbors and friends. May God bless each one and help them to so live until they can meet her in that world where sorrow never comes.—Jas. N. Cooper, Pastor, Church of the Nazarene, Ft. Worth, Texas.

PARSONS—Mrs. Minerva Bess Parsons was born in Menard Co., Illinois, May 16, 1853, and died July 1, 1925. She was the daughter of Mr. and Mrs. James Willson Bess. She was married in August, 1875, to Nathan Parsons, who preceded her to the heavenly home one year and eight months ago. With the exception of a few years, her entire life was spent in and near Tallula. Their happy married life was blessed with four daughters and two sons. One daughter died a short time ago. In her passing the community has lost an ardent Christian worker and a wonderful mother. Her life's work is well known in this community. She stood true to the doctrine of holiness for two score years or more, and made her home an open port for church workers. The Tallula Church of the Nazarene stands as a monument to the memory of her and her devoted husband, who gave of their time and substance that it might bring the gospel truth to loved ones and friends in future years. Funeral services were conducted by Rev. Wm. Ashbrook of Springfield, Ill.—George M. Endes, Pastor.

KELTON—Mrs. F. A. Kelton passed to the realms of the blessed dead who die in the Lord June 6, 1925. She was born August 16, 1859, married to Mr. R. F. Kelton in 1877. To this union six children were born, all of whom survive to mourn their loss. Sister Kelton was converted at the age of ten, and sanctified in 1905 under the ministry of D. F. Neely. She united with the Holiness Church at this time, which later came into union with the Church of the Nazarene. She helped to build and establish a Church of the Nazarene in Sweetwater, Texas. Our deceased sister, like her Lord, lived for others. She was true to her God, to the church and die in the triumphs of a living faith. Interment was made in the Sweetwater Cemetery, the writer, by her request, conducting the services.—T. M. Wells.

HAMILTON—The aged mother of Deaconess Edith Whitesides, so widely known and beloved by our people, and of Mrs. Cora Cook, who, like her sister, is a prominent member of First Church, Portland, Oregon, recently passed to her reward after an earthly journey of ninety-one years. While she remained, because of family reasons, a member of the Methodist Church till her death, yet she was a Nazarene at heart, and attended the First Church services whenever possible. She professed and enjoyed the experience of entire sanctification, and was a beautiful shining example of that great grace. The mutual bond of love existing between mother and children in this large family circle was extremely ideal and beautiful. The funeral was conducted by Rev. H. Gould, a former pastor of the Montavilla Methodist Church of Portland, of which she was a member, assisted by the writer, and laid at rest in the Mount Scott Cemetery.

WATT—Nettie Watt, wife of Mr. Thomas Watt, was taken home to glory Tuesday, April 23, 1925. She was a faithful member of the Church of the Nazarene of Tarentum, Pa., and is missed very much. She had been ill for sixteen weeks, during which time God marvelously blessed her. We cannot understand now why but we will on that day. A few days before she died she sang "All the Way My Savior Leads Me" and God came near and His presence was so sweet. Although we are, and we must rejoice for we know we will all meet around the throne. Sister Watt was born March 15, 1867, and was fifty-eight years, one month, thirteen days old. She joined the Church of the Nazarene at the time the church was young and was a loyal member. She is survived by her husband, Mr. Thomas Watt, one son and three daughters, Frank and Elizabeth at home, Mrs. Jesse Jones and Mrs. Ruth Whitehead, her father, John Wnkenbaugh, four sisters, Mrs. Morris, Mrs. Gollinger, Mrs. Jones, and Mrs. Russell, two brothers, Edward and Arthur Wnkenbaugh, one half brother, John Wnkenbaugh. Sister Watt prayed for a new church building and God answered her prayer and she was permitted to worship in it for almost a year. The whole city of Tarentum felt the effects of the death of Sister Watt.—James W. Watson.

WHITED—Thomas Whited was born June 30, 1864, in the state of Kansas. On May 20, 1885, he was united in marriage with Miss Elizabeth Youtsoy in St. Joseph, Mo. To this union were born two children, Julius and Beatrice. At the age of fifteen years Beatrice went to be with Jesus. Brother Whited was converted about ten years ago. While he did not go back into sin as he had been before, he grew cold. He took sick in July, 1924, and the day before Christmas he was operated upon for cancer of the stomach. During this illness, Brother Whited was reclaimed and asked to be baptized, which was done. Later he was beautifully sanctified. When his wife asked him if he was ready to go he replied "perfectly ready." On January 4, 1925 at 8:45 a. m. Sunday, he passed away. There not being a Nazarene

pastor here at the time, a Free Methodist pastor, Brother Downey of St. Joseph had charge of the funeral service from the home. Brother Whited leaves his widow, who has been a faithful deaconess for about twelve years in the Church of the Nazarene of St. Joseph, also his son, three grandchildren, one brother and three sisters miss him from their midst.

BRANTHOVER—Mrs. Susan Brantlover was born in Pittsburgh, Pa., in March, 1846. She came to Ransom County, North Dakota in 1883, locating near Lisbon. She died in Cook's Sanitarium, Tampa, Florida May 22, 1925, age seventy-nine years. She is survived by five sons, Elmer of Riverside, Florida, William of Lisbon, N. D., George of Coweta, Okla., and James and Clyde of Astoria, Oregon and one daughter, Mrs. N. H. Newling, residing near Sydney, N. D.; also two brothers. The remains were accompanied from Riverview, Fla., by her son, Elmer U. Hess. Funeral services were in charge of Rev. J. Hupp of the Baptist church and interment was made in Highland Home cemetery, Jamestown, N. D.

McELLIOTT—Martha McElliott was born at Painesville, Ohio, Dec. 6, 1834, and peacefully fell asleep in Jesus, at her daughter Cora's home, June 9, 1925. She was united in marriage to William H. Hamilton July 3, 1853, at Akron, Ohio. To this union were born eleven children—eight sons and three daughters; of which one daughter and two sons died in early childhood. In 1871 they moved to Albion, Boone County, Nebr., where they resided till they moved to St. Johns, Oregon, in April, 1891, and later to Portland. She was converted in her early married life, joined the Methodist Church seventy years before her death, and was a happy Christian from the first. Her husband passed away in November, 1918. Besides the loss of the children already mentioned, two sons have more recently preceded her—Rev. C. L. Hamilton, a Methodist minister, and William H., Jr. She leaves behind Edward D., Elmer E., Mrs. A. E. Whitesides and Mrs. C. A. Cook of Portland, Ore., S. E. of Wilmar and Walter H. of Berkeley, Calif., fifty-one grand-children and fifty great grand-children, and many relatives and friends to mourn her loss.—D. Rand Plerce.

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BARTLETS—Edward C. Bartels was born on his father's farm in Ellis County, Oklahoma, June 15, 1896. He departed this life June 2, 1925, being 28 years, 11 months, and 17 days of age. His mother and three sisters preceded him to the other world. Since the death of his mother June 25, 1916, Ed has made his home with his sister and brother-in-law, Mr. and Mrs. M. H. Youstling of Britton, Okla. He also leaves his father of Maryville, Mo., and another sister, Mrs. J. H. Youstling of Norman, Okla., and a host of other relatives and friends to mourn his departure. Ed while not a member of the Church of the Nazarene, was a regular attendant at our services, and played a side trombone in our choir orchestra. He prayed through to victory at our altar in the spring of 1924. Since that time he has rendered a life of sweet spirited service to the church. The funeral was conducted by the pastor, assisted by Rev. C. E. Toney of Oklahoma City, and Rev. Alice Siddles of Britton. Interment at Waterloo Cemetery—Lee Lankford, Pastor of the Church of the Nazarene, Britton, Okla.

WHITE—Effie May Cornelius was born in Benton county, Missouri, Feb. 25, 1887, where she resided for several years, later moving to Quincy, Ill., later on returning to Missouri where with her parents, she settled in Christian county, Missouri. There she met Wm. White and on Aug. 7, 1907 they were united in marriage. To this union five children were born; namely: Selma, Adria, Gloyd, Virginia May and Dennis who preceded the mother in death nearly 2 years. On April 21, 1925 the death angel entered their home at Arkansas City, Kansas, and carried away mother, after a long period of constant suffering and patient endurance. She was 37 years, 1 month and 27 days. The greatest tribute of respect and love we can ever pay to her or comfort her loved ones with is to say she was a Christian. Everyone that knew her loved her. She was a most devoted mother, her first thought was for her children. She was a loving helpmate to her husband. She was a charter member of the Nazarene church of this city, it being organized in her home. She leaves to mourn her loss her husband, four children, her father, Joseph Cornelius and one sister, Mrs. J. E. Ford of Chelsea, Okla. All but the latter being present when she passed away. Mr. White's father and brother, Jeff White and Ben White respectively were present at the funeral which was held Thursday, April 23rd at the Church of the Nazarene. Rev. W. E. Miller assisted the pastor, Rev. Lloyd Thomas to conduct the services. Mrs. Patriek, Mrs. Ed Henry and Mrs. Fred Crabtree rendered three beautiful selections, "Beautiful," "Where the gates swing outward never," and "No Disappointment in Heaven." The song service was very impressive. The message was very soothing and comforting. The remains were interred in the Riverview cemetery beside that of her son. The floral offerings were many and beautiful.—Mrs. Fred Crabtree.

IRWIN—Mrs. J. A. Irwin was born March 18, 1853, at Friendsville, Tennessee, and died at Holdenville, Okla., May 12, 1925. She was converted at the early age of twelve, joined the Cumberland Presbyterian Church and was sanctified May 23, 1906, under the ministry of Brothers Hamric and Daniel at Atwood, Okla. She was a charter member of the Church of the Nazarene at Newburg and was a loyal member until her death. She leaves three daughters and four sons to mourn her loss. She was sick for several weeks before her death and was a great blessing to those who visited her. The writer had the privilege of visiting and talking with her several times before she passed away. There was no fear of death. The presence of God was manifested as she shouted His praises. She left a beautiful testimony. Funeral services were conducted by the writer in the presence of a large crowd of friends and relatives.—E. M. West, Pastor.

CAMPMEETING CALENDAR

August 28 to Sept. 6. Thirtieth Annual Campmeeting of Southern Indiana Holiness Association, Oakland City, Ind. Workers: Rev. C. W. Ruth, Rev. John and Emily Thomas, Prof. Kenneth Wells and wife. For information, write Maud Yeager, Secretary, Oakland City, Ind.

August 28 to Sept. 12. O'Donnell, Texas. South Plains Holiness encampment Church of the Nazarene. Workers: Rev. H. C. Cagle, Mrs. Mary Lee Cable, M. C. Richey song leader, Mrs. Orr Braswell, pianist. For information, write C. C. Montandon.

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

August 28 to Sept. 6. Indiana District Campmeeting held at Beautiful Beulah Park, Alexandria, Ind. Workers: Dr. C. H. Babcock and Dr. J. W. Goodwin, both of California; Dr. Geo. Moore of Indianapolis, singer. Ministers and their wives entertained free. For further information write Rev. Fred Bouse, Alexandria, Ind.

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

September 8 to 13. Springfield, Illinois. Fourth annual Campmeeting at Jacobs Camp. Workers: Rev. L. M. Hoff, Wichita, Kansas; Rev. Elmer Beckley, Springfield, Illinois, song leader; Rev.

Frank Doerner, Norris City, Illinois. A delightful location, fine shade and plenty of water. Purchase ticket to Springer, Illinois, on the B. & O. Railroad. Jacob Fleck, President, Endfield, Ill.; Frank Doerner, Sec., Norris City, Ill., R. F. D.

September 4 to 14. Burr Oak, Kansas. Fifth annual campmeeting of the Jewell County Holiness Association. Workers: E. E. Shullamer and daughter.—Mrs. R. L. Decker, Secretary.

Sept. 4 to 16. Calamine, Arkansas. Holiness Campmeeting. Workers: Mrs. Bessie Williams and Mrs. Dittie, evangelists. J. D. Sullivan, Secretary.

September 5 to 7. North Reading, Mass. Fifth annual fall campmeeting of the New England District, Church of the Nazarene. Rev. H. V. Miller, District Superintendent, in charge. Workers: Pastors and evangelists of the District. For rooms

write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

September 10 to 20. First annual Campmeeting of the Armstrong County Interdenominational Holiness Association, held in the Armstrong grove, two and one-half miles from Kittanning, Pa., on the Worthinton road. Rev. C. W. Ruth, evangelist, and Ruth Harris in charge of singing. Write Mrs. Mark R. Smith, Cadogan, Pa.

September 11 to 21. Capo May Holiness Association Annual Campmeeting at Erma, N. J. Workers: Rev. M. M. Bussay, Itov. K. Hawley Jackson, Mrs. Mildred Maybury, Sec., Earl Woolson, Capo May, New Jersey. R. D. No. 1.

September 14 to 30. Camden County Tabernacle meeting, Shiloh, N. C. Workers: Dr. E. T. Adams, Prof. R. A. Shank and wife. Address C. R. Staples, Shiloh, North Carolina.



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III. The Kingdom of God	XIII. God's Israel
IV. The Two Mysteries	XIV. Seven Plagues and Scarlet Woman
V. The Book of Revelation	XV. Commercial Babylon
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Tennessee..... September 30 to October 4
Florida..... October 7 to 11
Alabama..... October 28 to November 1
Georgia..... November 4 to 8
Arkansas..... November 11 to 15

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Hawaii (Hawaii, Texas)..... October 21 to 26
Dallas (Dallas, Texas)..... October 28 to November 1
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Louisiana..... October 21 to 25
Western Oklahoma..... October 28 to November 1

Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday.

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Rev. K. Hawley Jackson, one of our returned missionaries from India, will conduct a campaign on the Washington-Philadelphia District in the interest of missions. Brother Jackson has had many years' experience as a missionary both in Latin America and in India. He is a splendid speaker and we know he will be a blessing and inspiration to the churches. The following schedule has been prepared by the committee in charge of arrangements. May we urge our people at these various places to begin now to pray and plan for a time of victory.

E. G. ANDERSON, Secretary.

Bloomsburg, Pa. Aug. 30 to Sept. 1
Berwick, Pa. Sept. 2
Lansdale, Pa. Sept. 3 to 6
Lehighton, Pa. Sept. 7 and 8
Trenton, N. J. Sept. 9
Norristown, Pa. Sept. 10
Deepwater, N. J. Sept. 11
Rio Grande, N. J. Erma, N. J.
Campmeeting..... Sept 12 to 20
Philadelphia, Pa. 1st Church Sept. 21 to 23
Darby, Pa. Sept. 24
North East, Md. Sept. 25
Baltimore, Md. Sept. 27 to 29
Washington, D. C. 2nd Church Sept. 30 to Oct. 1
Park Lane, Va. Oct. 2
Washington, D. C. 1st Church Oct. 4
Chickamuxen, Md. Oct. 6 and 7
Richmond, Va. Oct. 8 and 9
Norfolk, Convention Oct. 11 to 16
Laurel, Del. Oct. 17
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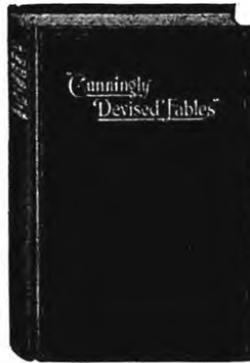
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NEWS FROM THE FOREIGN FIELD

SPREADING THE GOSPEL IN CHINA

On January 29th we sent out a band of eight women from our Bible School, at Taimingfu to five of our outstations to remain a week, one and two at a place. They were to have meetings, classes with the women, teach the phonetic script, songs and Scripture verses. It was a new experience to all but one, and we prayed much for them that the Lord might use them. When the week was up, we sent a cart out to gather them up and bring them back and we looked forward with a good deal of interest as to what they might report. There had been some work done among the men at these places, but not the women, so we were eager to hear the results, and we were not disappointed. They came back very enthusiastic, saying that the people had treated them so nicely and had been so eager for their message and insisted on them staying longer or sending them some woman preacher.

At Wang Liu Chuang they said they did not get to bed until three in the morning. They said they never got over three hours sleep a night as the women wanted them to keep on preaching and teaching them songs, etc. Our women were all hoarse when they got back. They had used their voices almost continually. The village women said, "We never had a woman to reach us before and you are only here a week and now you must talk to us. Isn't that why you came?"

Everybody was glad to see them. However, the Devil was mad and sent two of his children to try to interrupt the meetings. These men would call them "foreign devil followers" and tell the people to go back home and not to believe that bad doctrine. But they just listened all the more. At this place twenty-one souls requested prayer that they might be converted and our women dealt with them, but they do not understand clearly about conversion. We must keep on praying for them.

One of our women students, who was out, said she used to get red in her face when she tried to sing and was so timid when she tried to testify, but she said after she received the Holy Ghost it was entirely different. "I have such liberty and am not at all embarrassed in talking to the people and singing." She said she prayed much before going and that she knew it was the Holy Ghost using her.

At one village four men and one woman were prayed with to be saved. At another place, four women were prayed with and found the true God. At another a family of four and at the other two. Now while these eight women were out, we foreign women at home went out each day taking some of the other Bible School students and other Christians with us. In all, we visited forty-nine villages and gave out two hundred and thirty tracts, sold one hundred forty-six gospels and spoke to about seven thousand two hundred thirty-three people.

MRS. A. J. SMITH.

EXTRACTS FROM SOME OF OUR HIGH SCHOOL BOYS' TESTIMONIES ON SUNDAY EVENINGS

(1) "Before coming to the Nazarene Mission School, I attended another Mission School. I took no interest whatever in the Christian religion. I considered the Bible a book like any other book. I really often thought there was nothing to Christianity. Since I've come here God has been talking to me. I got under conviction. I knew I was one of those spoken of in Revelation, whom God would spue out of His mouth, so during the recent revival, I went forward and prayed and repented. Now I know Jesus truly is the Son of God, and that the Bible is God's Holy book. Praise the Lord!"

(2) "I attended the Government school at Ch'ao Ch'eng. There I came in contact with some of the boys from the Nazarene Mission School. They urged me to go to the mission school, but I



A GROUP OF HIGH SCHOOL BOYS READY TO START, ON A SUNDAY AFTERNOON, FOR THE COUNTRY VILLAGES TO PREACH

was not willing—I didn't want to accept the Jesus religion. The boys kept talking to me and finally Mr. Wei prayed with me and I repented of my sins. This year I came to attend the Nazarene High School at Ta Ming Fu. Somehow I didn't care for the prayer meetings. When I prayed I felt I had no strength. One day my teacher asked me what was the matter, whether I still had sin. During the revival I went forward for prayers. I asked the Lord to help me to like to go to church, and not to get sleepy. The Lord heard my prayer. Now I am so happy and peaceful. I know my sins are all taken away. I know God is faithful and will also cleanse your heart."

(3) "I have attended a neighboring mission school for four years. While there they took down my name as a candidate for baptism and soon afterward I was baptized and joined their church. Then I came here to the Nazarene Mission School. I listened to the testimonies of you folks and I just laughed and made fun of them, for I didn't believe what you were saying. I knew nothing of the reality of the gospel. I only knew a form. I had never heard of the new birth. Last fall when Supt. Bates was here, I was under conviction, but not willing to yield. At the revival this spring I went to the altar. I wanted a real experience. I confessed my sins and God saved me. Now I love to

pray. My life is entirely different from what it used to be. I know my sins are all forgiven."

(4) "I also attend a mission school. I lived a good life outwardly. I obeyed the rules and was known as a good boy. But my heart was void of God's grace and love. It was absolutely empty. I had no personal experience of salvation. Now since I've come here I have found Jesus, and know He is my Savior."

(5) "This platform is very large and high, and I see so many people before me, but I am not afraid. I will tell you why, because God is with me. I too went to another mission school and was baptized there, but found I still had sin in my heart. I came here and the Holy Ghost convicted me, but the Devil kept me from going forward. Then the thought came to me that I was on the road to hell, and my soul would go there. So I went to the altar and God heard my prayer. I used to get so sleepy in church and the message just went in one ear and out the other. I didn't like to read the Bible, all I wanted was an education. When I went home I had no strength to overcome the Devil. Now everything is changed and I know if I trust God, I will go to heaven and feast with Abraham, Isaac and Jacob. Please pray for me."

(6) "When I was attending the Chu Teng School in another mission, I was baptized and lived near the Lord for awhile, but when I entered the higher primary school, I grew cold in my heart and love for the Lord. Mr. Kuo, one of the high school teachers, helped me to come back to the Lord. My motto is, 'Don't give place to the Devil!'"

(7) "I know that Christ took my place upon the cross, and bore my sins in His own body. For a long time I did not know what peace was, for I did not know my sins forgiven. During the special revival I gave my heart to Jesus and now have peace within."

(8) "Whatever ye ask in my name that will I do." This has helped me. I could not testify before because there was sin in my heart. I was saved during the recent revival and now it is so easy to testify."

(9) "When I first came to this school I did not know anything about the Bible or of the Lord. I was then dead to the Lord and alive to sin. During the special meetings last year my heart was touched but I went back—dead again to righteousness and alive to sin; but now I am dead to sin and alive to Jesus."



OUT TOURING WITH THE TRUCK

Standing with me are our four preachers, viz., Miss Wu, our nurse; Mrs. Hu, principal of Girls' School; Ku Feng Lau, a Bible School student; Mrs. Wei, matron of Girls' School. The three girls in the back of truck are our famine girls. They sold gospels and gave out tracts. The day this was taken we had meetings at seven villages, and preached to 1,000 people.

For All the Family

Conducted by Mrs. J. T. Benson

Dear Boys and Girls:

We have been having quite a lot of talks on our page lately for the grown folks. I think it is time we have one with you. Did you know that we have been having stirring times in the state of Tennessee the past few weeks, so that the eyes of the world, have been turned this way? Big daily papers in London and Paris, as well as in every city in our own country have been writing editorials about us, saying all sorts of things, good, bad and indifferent.

Most of them haven't known any more about our affairs than outsiders usually do, which has led them to make some very foolish, unfair statements. There are two reasons why I want to put the case before you. One is because school girls and boys usually like *fair play*. The second is that all the noise and fuss and speeches and writing by the editorial gentlemen and learned scientists and lawyers and even preachers, have been stirred up over a question about our school boys and girls, boys and girls just like you!

Now, I am going to put the case before you and let you be the jury, for I believe you will bring in a fair verdict.

First, let me say that we have a compulsory school law in Tennessee. This law was passed for the good of our children so that none of them would be handicapped in after life by growing up in ignorance. And while we have a number of private schools in our state, yet the fact remains that the most of these children who are made to go to school must attend the public schools. Let us suppose then, that the school officer starts down a street to see if all the children living on it, have entered school. He knocks at a door, and the mother answers, "Is your child in school?" "No," she says. "I am a Protestant, and the teacher my child would have is a Catholic. I am afraid to send him, lest she try to make a Catholic of him."

The mother in the next home says, "I am a Catholic, and I would rather not risk a Protestant teacher influencing my child."

The parents in the next home say, "Our children would be under a Baptist teacher, and while we have every respect for our brethren in that church, still we are Methodists, and don't want our children taught Baptist doctrine."

And so the story would go, for Episcopalian parents wouldn't be willing for a Presbyterian teacher to impress the doctrines of his church upon their children, and Jewish parents want to instruct their children religiously, themselves. What would the school officer say to these parents? Something like this. "My dear people, your fears are groundless. For while the law can lay its hands upon your children and force them into the schoolroom, yet the law respects the religious convictions of the parents of these children. A portion of the Scripture will be read each morning during opening exercises but no teacher will be allowed to comment on it, or in any way teach to students his views of the Bible. The Constitution of our country promises that every citizen in it shall be free to worship God according to his own conscience, and the public schools of the state pledge themselves to stand squarely by the Constitution."

"But," you say, "didn't the teachers raise a great hue and cry about having their liberty of speech taken from them?" Certainly not, they had too much sense. They knew that children from Protestant, Catholic, and Jewish homes fill our public schools and sit in the class rooms of Protestant, Catholic and Jewish teachers and that schools and teachers must be supported by taxing Protestant, Catholic and Jewish citizens. The only way to make sure of religious liberty for all is to respect the religious belief of these parents and taxpayers and not interfere with them by teaching their children something they do not want them taught.

Can you not see the wisdom and fairness of this law? But you are not to think that the various denominations in Tennessee cannot teach what they

believe about the Bible. They can and do. *But not in schools supported by public taxes.* They are at liberty to build private schools and teach their own doctrines; and all the denominations do this, for in no other way can they train their young ministers and Christian workers.

Things moved along harmoniously in our state under this arrangement. The teachers kept faith with us. However earnest they might be as to their own particular form of belief, they kept it to themselves; and I have never heard of any parent complaining that his children were being influenced for or against some certain creed. And then, so gradually, that parents did not realize it for a long time, a new factor entered into the case. The schools had been putting more science into their courses of study, and most of the text books had something to say about evolution. Thus it was that children began to come home with some very startling statements they had heard in the school-room. The Bible story of creation wasn't true: God didn't create man; he came from a lower animal, and that animal came from one still lower, and so it went until you were led back to a tiny cell in long past ages, as the beginning of all life. Do you see what had happened? Christian teachers, who *did* believe the Bible, had not taught their views of it, but here was a class of teachers who *didn't* believe the Bible who were teaching against it. They were attacking the Bible in the name of science, they said, and therefore they claimed a liberty of speech about the Bible which had been denied to the others. Do you not see how unfair that was? Teachers who believed the Bible must be silent about it, but those who did not believe it, had free speech against it. And when a law was passed by our legislature which put these evolutionists on a level with the other teachers, so that they might not teach *against* the Bible any more than a Protestant or Catholic could teach *for* it, a great howl arose. They said the legislature was trying to take liberty of speech away from them! Tennessee was attempting to muzzle free-born American citizens!

It sounded rather silly and babyish to us who understand the case. For evolutionists are just as free to teach their doctrines in our state as Baptists, or Presbyterians or Catholics are. None of them may do it in schools supported by public taxation. But all of them may in schools which they build and support with their own money. *But here is where the rub comes.*

All of our religious denominations have been willing to put their hands in their pockets and take out money for such schools. It isn't easy. It takes a lot of money to run a school and there must be much self-denial upon the part of members of any denomination to raise the needed sum. But they have done it. Even we Nazarenes in Tennessee, not strong in numbers, and with little money, have toiled and struggled and given of our means to have a school where we can teach our doctrines without interfering with the religious liberty of our neighbors.

The evolutionists are not willing to do this. There are schools in our state built by Methodists, Baptists, Presbyterians, Episcopals, the Christian Church, Adventists, Catholics and our own Church of the Nazarene, but not one institution erected by evolutionists. *No, they want the state and even the denominations, to provide them schools in which to teach their views against the Bible; to pay them salaries for doing it and to furnish their children to be taught things their parents are religiously opposed to having them taught.* Now, as we have said, the Constitution of the United States guarantees that every citizen of this country shall be free to worship God according to the dictates of his own conscience. But what good will that do, the parents if the state in which they live has power to force them to put their children in school, and then allow teachers in that school to teach things which

tear down and scoff at the religious belief of their parents? The plain, God-fearing people in Tennessee, feel that our legislature took a great forward step in the cause of religious freedom, when it passed a law against teaching anything in schools supported wholly or in part by taxation which attacks the truth of the Bible account, or says that man descended from lower animals.

The result outside the state has been astonishing. People have called us fanatics, narrow-minded, ignorant, yokels; said that we had gone back to the darkness of the middle ages, and had struck a terrible blow to civilization! I am wondering, boys and girls, if that is the verdict you are ready to bring in after hearing the case stated.

There is one very strange thing about it. Not a scientist, or lawyer, or editor, or preacher threw his hand up in horror because teachers who were devout members of Protestant or Catholic churches were not allowed to teach what they believed about the Bible in our public schools. No, that didn't bother them a bit. They were not at all concerned about guarding the liberty of speech of these men and women. They didn't rush in from other states with offers of help. They were very content that teachers should keep their mouths closed when it came to saying anything *for* the Bible. But when a teacher is arrested under the new law which forbids him teaching anything *against* the Bible. It is quite a different matter. Queer, isn't it?

THE NOTED TRIAL

Now listen, boys and girls, to a few words about the noted trial in our little Tennessee town. It is said that more news was telegraphed and cabled from there by press correspondents than has ever been sent out anywhere about one single case. Well, *there wasn't a bit of need of all this fuss which was made at the trial of young Mr. Scopes.* This teacher had broken a law which is upon the statute books of our state. He had broken it in the school room, before students whom he is supposed to be training to be useful, law-abiding citizens. He was arrested, brought before the grand jury and a date set for his trial in the lower court. *Now this court has no right to try the law which has been passed. It could only try Mr. Scopes.* If he was guilty of breaking the law, and he, himself said he was, it was the duty of the jury to bring in a verdict against him. That was all there could be in the trial at Dayton and if outsiders had let us alone, our lawyers, jury and judge would have been through with the case in less than an hour.

Then the young man could appeal his case to the high or Supreme Court of Tennessee. This court has the right to pass upon the law itself. If this court should decide that the law interferes with any liberty to which he is entitled under the Constitution of the United States, the law will be declared unconstitutional and set aside. This act will clear Mr. Scopes. But if the court decides that teachers cannot hire themselves out and then insist on teaching what their employers do not want taught; if the court decides that a state cannot take children from their parents by force of the law, and place them in school rooms where they will be taught things which interfere with the religious liberty of these parents, then the law which has been passed in Tennessee will be upheld.

The teacher will then have a right to appeal his case to the Supreme Court of the United States, where it will finally be decided. Will you not join us in prayer that it will be decided right?

SENTENCE SERMONS

By HENRY BELL

Envy and jealousy are nothing but wounded pride, and that accounts for the way some singers act when another singer drops in and is asked to sing.

St. Paul and the other Apostles did not have to call themselves "Antioch Cow Boy Evangelist," "The Corinth Cyclone Evangelist," and other like cognomens to "get dates."

Any evangelist who says, "I will go anywhere I am called," and then looks over the last District Minutes to see how much they paid the last evangelist before accepting the call, comes pretty near to being a prevaricator.

A church that calls an evangelist, and then cancels the call the last minute to get another evangelist, is just as bad as a hold-up who also takes your money from you.

News and Notes from Trevecca College



COLLEGE BUILDINGS

HISTORICAL

A QUARTER of a century ago Rev. J. O. McClurkin felt definitely led of God to open a Bible Training School. Without funds, and with but few friends in the city of Nashville, he began his work. At first he rented rooms and gave lectures at irregular intervals—the ringing of a dinner bell being the signal for the class to assemble. From the very first the work was owned and blessed of God. Brother McClurkin insisted on an even distribution of theory and practice. His instruction—under the pressure of a soul-burden for a world in the “eleventh hour” crucible—mightily unctonized by the Holy Ghost—fanned the altar fires in the hearts of his hearers into brighter flame; and this burning zeal found expression and was tested out in jails, hospitals, workhouses, and on the street corners and in house to house visitation. Nashville affords many sad opportunities for such work. And this form of Christian work has been continued to the present hour. The faculty and student body never lack for willing, eager volunteers, for this lowly service. Only last year the “workhouse band” alone reported one hundred and forty conversions. Many more in other places. In fact, one of the advantages that has made Trevecca College a mecca for preachers, missionaries, and Christian workers is the unlimited field for training in preaching and personal work.

TRAINING FOR SERVICE

From the day of its founding down to the present hour, Trevecca College has enjoyed the distinction of being a spiritual school. Thousands have been saved at her altars, hundreds have had the touch of “the live coal from off the altar, and their sin has been purged,” while scores have been called to definite Christian work—fifty-five to foreign fields, and many, many others to service in the homeland.

Aside from the fact of her own religious atmosphere, Trevecca College possesses many advantages along spiritual lines. There are four Nazarene churches and two missions in the city—to say nothing of other missions—where pur workers are always welcome.

In addition to all these we have regular street meetings, regular services in hospitals, jails, workhouses, Penitentiary, State Penal Farm, Old Soldier's Home, County Poor Farm, Old Ladies' Home, and in the different industrial plants. Then there are revivals, tent meetings, prayer-meetings, and house to house visitations. There were upward of four hundred professions in such meetings last year. Nashville with her teeming thousands, with her wealth and want, her folly and her sin, affords wondrous opportunity for religious work. And the officials have always been very considerate of our workers—frequently granting permits for religious work in fields hitherto closed to the churches. Taken all in all, there is no better place, perhaps, for practical training in Christian work.

BUILDINGS

Our buildings, seven in number, are modern in their appointments, and ample for present needs. The new College Building has laboratories, class rooms, studios, etc., for the College of Liberal Arts and the School of Fine Arts. Laboratories for High School Science in another building. According to

testimony of architects and others the auditorium is one of the best in the city. All structures are of brick except one. Buildings are heated from a central plant.

GROUNDS

For natural beauty Trevecca Campus is pronounced by sight-seers the equal of any. A gently rolling eminence, sloping gradually in all directions, it furnishes an ideal location for a college home. Well-sodded in blue grass, covered with magnificent oaks, maples, and other virgin growth, and inhabited by gray squirrels and all manner of feathered warblers, it is the delight of all who see it. Embracing fifteen acres in the heart of one of Nashville's most popular suburban districts and facing nearly one thousand feet on one of the most noted thoroughfares in America, the grounds alone are probably worth in the neighborhood of sixty thousand dollars.

ACCREDITMENT

The requirements for accreditation are very rigid in the territory served by the Southern Association of Colleges and Secondary Schools. The very fact that both the Academy and Junior College are fully accredited speaks well for the faculty, the equipment, and the work done. Accreditation is based on the value, arrangement and adaptability of buildings and grounds; the scholarship and experience of the teaching force; the income over and above what the students pay in; library and laboratory facilities; the complete separation of the different schools and departments; number of bona fide college students registered; efficiency of system of keeping records; curricula; etc., etc. It is with deep gratitude to God that we chronicle the fact that we have been able to meet the requirements, and to secure this accreditation. But as a holiness school we must also meet God's requirements as to the religious experience of the individual members of the faculty, as to the faithful discharge of our heavy spiritual responsibility to both parent and pupil; as to maintaining a school in keeping with “the vision given in the Mount;” and as to keeping our school free from the subtle encroachments of evolution, materialism, worldliness and skepticism.

ENVIRONMENT

We have our own little city within a city. Above a hundred families have settled near the school—practically all of them Nazarenes. This furnishes a real “Nazarene atmosphere.” Then the city of Nashville called “the Athens of the South,” is a center for all manner of educational and religious gatherings, conventions, etc. Trevecca students are privileged to hear the greatest speakers of the world in Nashville. And the cultural value of all these lectures, etc., is beyond estimate. Located directly on the Nashville Interurban line, and the city street railway system, we are to all intents and purposes living right in the city, while in reality we are breathing the pure air and enjoying the other advantages of the country.

OBJECTIVE

One might gather from the foregoing that Trevecca College is a Christian Workers' Training School solely. While this phase of the work has always been kept to the fore—and God forbid that we should ever manifest less zeal along this same line in the future—still it is but fair to college and constituency to say that Trevecca College aims to

serve the Church of the Nazarene in many other ways, also. For example, some of our Nazarene boys and girls want to teach. As a fully accredited institution we are able to offer courses leading to certification as Elementary and High School teachers without examination. Others are bent on studying medicine or law. We can give the Pre-Medical or Pre-Law courses. Still others want to prepare themselves to teach Voice, Piano, Violin, or some other of the fine arts. We offer unusual advantages there. And still others seek a larger usefulness in the fields of Home Economics, Stenography, Public Speaking, or what not. There is, moreover, a still larger class who are eager to secure a general education in order that they may be better Christians, better citizens, more effective workers in whatever vocation or avocation they may engage. To all we offer the courses desired, under the best spiritual environment. From the Model School (lower and upper phases), through the High School, School of Theology, College, or School of Fine Arts, we strive to do the work of a holiness school. And unless we can have the children we can't do much for the spiritual welfare of the registrants. In other words, the plastic “teen period” is the best time to trend a soul toward God and to mold a life for service.

It is a heart conviction with us that no matter what excellencies our school may possess, the paramount one must always be its spirituality.

JNO. T. BENSON, *President.*

THOUGHT GEMS

(From sermons by District Superintendent Parks in the Ardmore, Oklahoma revival. Selected by Willard and Edith Davis.)

Few people are willing to confess their real need, but God cannot help them until they do.

There is a place in divine grace where we can get our desires, but not without difficulties.

Many people are starving to death spiritually because of inactivity.

The soul that pleads any goodness of its own is far from the kingdom of God's grace.

A revival will not come except with the coming of the Holy Ghost to the Church.

A prayerless life is a powerless life.

If salvation will do anything at all for a soul, it will bring joy, power and victory.

Salvation must do two things; atone for the past and stop the offense. The same Jesus that can save us from the past can save us for the future.

Men do not suddenly pass from the kingdom of light to that of darkness—but as a leaky vessel, gradually slip back into sin.

The soul that will dare travel over the rough road of conviction, up the steeps of repentance and over the hill of confession is bound to find victory.

If a man is genuinely converted he is just as conscious of the fact as Lazarus was that he was raised from the dead.

There is a desire in the heart of every child of God for the salvation of others.

It is easy to measure the grace in our hearts by the burden we carry for lost souls.

One thing only need concern us greatly—the salvation of our own, and other souls.

“Fear of the people,” keeps a multitude of souls out of the kingdom of grace.

Evangelists' Slates

E. T. Adams, Wilmore, Ky.
 Pecol Branch, N. C. August 16 to 30
 Elizabeth City, N. C. (R. F. D. 1) Sept. 2 to 13
 Avellan Quartet, 1764 Washington Blvd., Chicago, Ill.
 Mrs. G. M. Alkin, Jonesboro, La.
 E. C. Allen, 714 Monroe St., Hutchinson, Kans.
 Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas
 Mrs. Willis F. Anderson, 1660 Kirkwood St., Pasadena, Calif.
 Mrs. E. M. Arnold, 1370 Burrage St., Portland, Ore.
 Janelle and Dell Aycock, 2100 Troost Ave., Kansas City, Mo.
 Webb City, Mo. August 20 to 30
 G. F. Baldwin, 219 B. Cheyenne, Bartlesville, Okla.
 A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.
 Lulo E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
 M. L. Ballezore, Box 0107, Milton, Ore.
 George Belmer, Kingswood, Ky.
 Bryantsburg, Ind. (Camp) August 21 to 31
 Henry Bell, Dundas, Ia.
 P. P. Belue, 110 S. Forest Ave., Marion, Ind.
 James M. Bell, 3318 New Hampshire Ave., Washington, D. C.
 Fred Bouse, Alexandria, Ind.
 J. E. Brasher, Crestview, Fla.
 Mrs. Lela Wise Brenninger, 833 E. Center St., Marion Ohio.
 J. A. Broomfield, Lechesburg, Ark.
 Rev. W. T. Brewer and daughter, preacher and singer, 517 Inva
 St., Fresno, Calif.
 F. C. Brown, Box 152, Sciotoville, Ohio.
 Lawson and Irene Brown, Bethany, Okla.
 Beebe, Ark. (Camp) August 14 to 30
 Melba M. Brown, Glendale, Arizona.
 W. Erans Burnett and wife, Lake Charles, La.
 C. C. Burton, Delmer, Ky.
 Harry B. Borka, Barboursville, W. Va.
 M. M. Bussey, Grand Crossing, Florida.
 H. C. and Mary Cagle, Buffalo Gap, Texas.
 W. R. Cain, 516 South Vine St., Wichita, Kansas
 Harper, Kansas August 30 to Sept. 13
 J. M. Callaway, 3104 Nussbamer St., Dallas, Texas.
 Edmund T. Campbell, The Dalles, Oregon.
 James E. Campbell, Song Evangelist, 1536 S. Armstrong St.,
 Kokomo, Ind.
 Roscoe C. Carroll, Pianist, Cedar Hill, Texas.
 Collinsville, Okla. August 28 to Sept. 13
 Lela B. Carter, 101 High Ave. W., Oskaloosa, Iowa.
 W. Ward Casky, Pianist and singer, 083 Blanch St., Akron,
 Ohio.
 F. P. Casady, 405 Breckenridge St., Lexington, Ky.
 C. C. and Flora Chalfield, 1217 Grand Blvd., Hamilton, Ohio.
 D. L. Chalfield, 601 Jefferson St., Frankfort, Ind.
 C. C. Childers, 522 W. Central Ave., Ashland, Ky.
 C. R. Chilton, 1225 Highland St., Columbus, Ohio.
 W. F. Cleghorn, Bethany, Okla.
 Mrs. Mary T. Clink, 8701 12th Ave., N. W., Seattle, Wash.
 J. A. Collier and wife and Collier Band, Pilot Point, Texas.
 Prof. C. C. Conley, Soloist and Chorus Director, 583 1/2 N. How-
 and St., Akron, Ohio.
 Baraboo, Wis. (Tabernacle) August 30 to Sept. 13
 E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.
 Steuben D. Cox, Olivet, Ill.
 J. M. Crawford, Hooper, Okla.
 W. M. Crawford, Culloka, Tenn., Rt. 4.
 McEwen, Tenn. August 9 to 23
 Culloka, Tenn. Sept. 13 to 27
 D. Shelby Corlett, 2905 Troost Ave., Kansas City, Mo.
 Calgary, Alta., 1314 15th Ave. W. August 19 to 30
 Ernest Coryell, Box 105, Ogden, Minn.
 F. W. Cox, Box 441, Lisbon, Ohio.
 Earl E. Curtis, 141 Deyan St., Louisville, N. Y.
 C. W. Davis, 920 E. Williamette Ave., Colorado Springs, Colo.
 Willard and Edith Davit, Singers, Box 263, Eola, Okla.
 Morrowville, Kans. (Camp) August 19 to Sept. 6
 P. A. Dean, St. Croix Falls, Wisconsin.
 T. B. Dean, London, Tenn.
 Marlon and Dean Devoll.
 Mrs. Agnes White Diffe, Box 446, Durant, Okla.
 H. N. Dickerson 338 Newman St., Ashland, Ky.
 Columbus, Ga. August 30 to Sept. 13
 Jack Donoran, Tipton, Ind.
 G. R. Doster, Box 41, Meridian, Texas.
 Johnnie and Jackie Douglas, Singers, 120 No. Ewing Ave.,
 Dallas, Texas.
 R. E. Dumbam, 101 West 13th St., Hutchinson, Kansas.
 Charles Dye, 450 Williams St., Troy, Ohio.
 Radcliff, Ohio August 30 to Sept. 13
 Edwards Evangelistic Party, 3117 Magnolia Ave., ex. J. R. Morris,
 St. Louis, Mo.
 Des Arc, Mo. (Camp) August 19 to 30
 C. P. Ellis, Box 34, Montrose, Colo.
 W. E. Ellis, Box 185, Douds, Iowa.
 Mangum, Okla. August 23 to Sept. 6
 Brownlow, (Gould, Okla. P. O.) Sept. 6 to 13
 Theo. Elmer and wife, 1451 Pacific St., Brooklyn, N. Y.
 Jamaica, L. I., N. Y. August 17 to 31
 C. E. Elworth and wife, R. 9, Greenfield, Ind.
 Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
 Geo. W. Erskine, Millfield, Ohio.
 Kirby Fields and wife, Song Evangelists, 2810 Monroe St.,
 Anderson, Ind.
 R. P. Fitch, 4354 Main Ave., Norwood Branch, Cincinnati, Ohio.
 Clinton, Ind. August 4 to 23
 B. T. Flanery, Cumberland, Wisc., Box 425.
 Cumberland, Wisc. (Tent) August 9 to September 6
 Olivet, Ill. (Assembly) Sept. 6 to 13
 Bona Fleming, Ashland, Ky.
 Delanco, N. J. (Camp) August 28 to Sept. 6
 John Fleming, 317 Holt St., Ashland, Ky.
 New Jersey (Local Preacher's Camp) August 28 to Sept. 7
 F. C. Fortness, Vicksburg, Mich.

C. B. Fugell, 250 Hackworth Ave., Ashland, Ky.
 Binghamton, N. Y. (Camp) August 20 to 30
 J. E. Gaar, 1502 46th St., Des Moines, Iowa.
 C. J. Garrett, 208 North Agate St., Paola, Kansas.
 J. P. Gardner, 724 38th St., Cairo, Ill.
 George W. Galecliffe, 2348 Locust St., Terre Haute, Ind.
 Philip Geller, 278 Palmer St., New Bedford, Mass.
 Mrs. Gussie Morris Gill, Antlers, Okla.
 Arthur W. Gould, 91 Larch St., Providence, R. I.
 Warren, Ohio (Tent) August 19 to Sept. 13
 Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.
 Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
 G. M. Hammond, 955 McCurtain Ave., Nashville, Tenn.
 Lee L. Hamric, Hamlin, Texas.
 Sierkel, Texas August 18 to 31
 A. A. and Bessie Harris, Song Evangelists, Box 163, Bastrop, Tex.
 B. M. Haynie, 6548 Greenwood Ave., Chicago, Ill.
 J. C. Hefley and wife, Collinsville, Okla.
 Paul Hegstad, 209 Seventh St., West, Jamestown, N. D.
 A. O. Henrichs, Pasadena, Calif.
 Roswell, N. Mex. (State Camp) August 19 to 30
 H. B. Hester, 225 B. Kellog, Ames, Iowa.
 W. F. Herbig, Alexander, N. D.
 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
 R. T. Hodges, Bethany, Okla.
 Edna Wells Hoke, 617 Barr St., Cartersville, Ill.
 J. D. Hoffman, Box 47, Beech Grove, Ark.
 Gabesville, Ark. August 21
 Roy L. Hollenback, Cambridge City, Ind.
 Ural T. Hollenback, Cambridge City, Ind.
 Alexandria, Ind. (Assembly) August 25 to 30
 A. Columbia Hudson, Greenville Park, Beacon, N. Y.
 Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
 J. E. Hughes, Kingswood, Ky.
 J. W. Hunt, No. 4, Nampa, Idaho.
 J. R. Hunter, 1700 Forty-Eight Ave., Oakland, Calif.
 David L. Hutton, Song Evangelist, Care N. Y. Federation of
 Churches, 71 W. 23rd St., New York, N. Y.
 Allie and Emma Irick, Pilot Point, Texas.
 Rev. G. F. Jacobs, University Park, Iowa.
 W. P. Jay, 1212 No. Sierra Bonita, Pasadena, Calif.
 C. B. Jernigan, 539 Bainbridge St., Brooklyn, N. Y.
 Lum Jones, Ada, Okla.
 Bowie, Texas August 20 to Sept. 13
 Arthur H. Johnston and wife, Song Evangelists, 800 Princeton
 St., Akron, Ohio.
 Millersburg, Ohio August 22 to Sept. 6
 C. W. Kennedy, R. D. 5, Nampa, Idaho.
 E. W. Klemel, Byrta, Kansas.
 W. D. Killingsworth, Tuscaloosa, Ala.
 J. A. Kirham, 691 E. 48th St., Los Angeles, Calif.
 J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.
 Mrs. Annabel Latimer Lane, 809 Main St., Temple, Texas.
 E. Arthur Lewis, 207 E. Marquette Rd., Chicago, Ill.
 H. R. Lee, 518 E. Seary St., Denison, Texas.
 M. B. Lewis, 217 Holly St., Nampa, Idaho.
 M. F. Lienard, 1306 New Hampshire, Lawrence, Kansas.
 Jack Linn and wife, Oregon, Wis.
 M. C. Little, 107 E. Canal St., Troy, Ohio.
 V. W. and Marguerite Littrell, 1214 Sroll St., Beatrice, Neb.
 J. Warren and Marbelle Lowman, Singers and Preachers, 7122
 Indiana Ave., Chicago, Ill.
 W. W. Loveless, London, Ohio.
 Lancaster, Ohio August 13 to 30
 Theo. and Minnie E. Ludwig, 779 N. Euclid Ave., St. Louis, Mo.
 Will M. Lynn, Route A, Box 54, Quanah, Texas.
 W. E. Lytle, Troy, Ohio.
 Mabel R. Manning, Nahant, Mass.
 T. S. Mashburn, Van Nuys, Los Angeles, Calif.
 John Mathews, 7442 Brooklyn Ave., Kansas City, Mo.
 Chas. Maroon, R14 Howell Rd., Walls, Walls, Wash.
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
 Comanche, Okla. August 25 to Sept. 5
 J. L. McLendon, High Springs, Fla.
 Robert L. McLendon and wife, Rehsatanol, Miss.
 A. McNaughton, 1427 E. 18th St., Portland, Ore.
 W. T. Means, 1802 Park St., Keokuk, Iowa.
 I. B. Medler, Brewton, Ala.
 L. C. Messer, (Grove) Rincer, 410 West Texas St., Durant, Okla.
 Edward W. and Selma W. Miller, Troy, Idaho.
 James Miller, 1249 N. Holmes, Indianapolis, Ind.
 W. H. Minor, 323 Elmira St., Muskogee, Okla.
 Collinsville, Okla. August 18 to Sept. 13
 Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
 Geo. A. and Effie Moore, Ontheville, Indiana.
 J. E. L. Moore, 242 N. Wright St., Indianapolis, Ind.
 John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
 J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,
 California.
 A. M. and Minnie Morris Moorehead, Paulding, Ohio
 R. L. Morgan, 2204 Central Ave., Anderson, Ind.
 F. R. Morgan, 713 W. 9th St., Ada, Okla.
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
 Harry Morrow, 421 So. Seaville Ave., Oak Park, Ill.
 Mershel Murphy, Klondike, Texas.
 Bebele Myler, Children's Evangelist, 13517 Milan Ave.,
 Cleveland, Ohio.
 Wm. O. Nease, Olivet, Ill.
 B. F. Neely, Bethany, Okla.
 Jbocker, Okla. August 30 to Sept. 13
 The Nelson Band, Lufkin, Texas.
 Will H. and Lillie B. Nerry, 603 So. Jackson Ave., Kansas City,
 Missouri.
 Aug. N. Nilson, 2109 Troost Ave., Kansas City, Mo.
 Iowa Assembly August 26 to 30

Dr. A. O'Bannon, LaDella, Florida.
 O. B. Ong, 1644 Las Lunas St., Pasadena, Calif.
 G. F. and Byrdie Owen, 1416 W. Pike Peak Ave., Colorado
 Springs, Colo.
 Sidney, Ohio August 19 to 30
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
 L. M. Payne, Bethany, Okla.
 C. R. Pearson, Box 33, Greensboro, Ind.
 Dwight Peffrey, Song Evangelist, R. 6, Brookville, Okla.
 Hamilton, Ohio (Tent) August 30 to Sept. 20
 Mr. and Mrs. Joe Peters and Helen Peters, Olivet, Ill.
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
 A. A. Price, Denton, Md.
 F. E. Putney, 207 S. Milwood, Wichita, Kansas.
 P. C. Ramsey, 606 S. Louisa St., Shawnee, Okla.
 Robert B. Rawls, Spring Hill, Tenn.
 J. E. Redmon and wife, Brookville, Ind.
 Lawrence Reed, Blannington, W. Va.
 C. A. Reney, Patchogue, N. Y.
 S. B. Rhoads, 1214 8th Santa Fe Ave., Rolla, Kansas.
 Olive A. Rife and Nina Dean, Thomson, Ga.
 C. C. Rinsberger, Olivet, Illinois.
 Eldorado, Ill. August 27 to Sept. 6
 Oscar F. Ring, Newell, W. Va.
 Rud Robinson, 2109 Troost Ave., Kansas City, Mo.
 Chas. Robinson and Lawson and Irene Brown, Bethany, Okla.
 Beebe, Ark. (Camp) August 14 to 30
 J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
 Ashland, Ohio August 16 to 31
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
 Lamine Mich. August 20 to 27
 Oakland City, Ind. August 28 to Sept. 6
 V. A. and Anna Scofield, 520 Kansas Ave., Topeka, Kansas.
 W. O. Self, Brewton, Ala.
 R. A. Shank and wife, 181 N. Ogden Ave., Columbus, Ohio.
 Pecol Branch, N. C. August 16 to 30
 Elizabeth City, N. D. Sept. 1 to 13
 William Seal, Des Arc, Missouri.
 E. E. Shellhammer, 6419 Isleta Drive, Los Angeles, Calif.
 Fillmore, Ill. August 26 to September 2
 Burr Oak, Kansas Sept. 4 to 14
 E. M. Shelton and J. P. Howe, Song Evangelists, 210 N. 4th
 St., Trenton, Ohio.
 F. A. Smith, Sharon, Okla.
 Burl Sparks, Song Evangelist, 426 E. 3d St., Beymoor, Ind.
 C. K. Spell, Bethany, Okla.
 Mula, Texas August 21 to 31
 Munday, Texas Sept. 3 to 13
 O. M. Spell, 218 S. Benmore, Bartlesville, Okla.
 Otis M. Spinks, Song Evangelist, Box 508, Shoreport, La.
 Andrew and Sr. Spolstra, Ilett, Mich.
 A. M. Sprague, Manchester, Okla.
 E. H. Stillion, Tarentum, Pa.
 Saleville, Ohio Sept. 16 to 27
 E. L. Striegel, Norman, Okla.
 Fred St. Clair
 Welter, Idaho Sept. 6 to Oct. 11
 H. G. Stebbins, Waterville, Vermont.
 Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lenita M. Strait, 234 Wright St., Cadillac, Mich.
 M. E. and Della B. Stretch, El Paso, Ill.
 B. D. and Marguile Sulton, 2109 Troost Ave., Kansas City,
 Missouri.
 Campsville, Ky. August 26 to Sept. 6
 Cleveland, Okla. Sept. 17 to 27
 Howard W. Sweeten, Ashley, Ill.
 Huntington, W. Va. August 24 to Sept. 6
 Illhighway, Ky. Sept. 7 to 22
 E. C. Tavin, California, Ky.
 John Thomas, Wilmore, Ky.
 Wm. F. Thomas, 214 E. Douglas, Bloomington, Ill.
 Olivet, Ill. Sept. 9 to 13
 J. D. Thompkins, 140 West 8th St., East Liverpool, Ohio.
 Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
 W. H. Tullis, 871 Hanford Drive, Pasadena, Calif.
 Stayton, Oregon August 23 to Sept. 14
 N. E. Tyler, Route 1, Rogers, Texas.
 D. C. W. Terlich and Mrs. Terlich, Shawnee, Okla.
 Rev. Jesse Uhler, Clearwater, Kansas.
 N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio.
 Ashland, Ohio August 18 to 30
 Ulrichsville, Ohio Sept. 6 to 20
 D. J. Waggoner, Hamlin, Texas.
 Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
 Falco, Kansas (Camp) August 20 to 30
 Mrs. Lana Montgomery Wallace, 1115 E. Whitaker, Shawnee,
 Oklahoma.
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
 Oakland City, Ind. August 28 to Sept. 6
 Werthauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 Paris, Mo. August 14 to 30
 Kendall S. White, Song Evangelist, Bethany, Oklahoma.
 Charles Whitley and wife, Electra, Texas.
 J. E. Williams, Olivet, Ill. September
 Olivet, Ill.
 Mrs. Esther Williamson, Singer, University Park, Iowa.
 Galnes, Mich. August 28 to Sept. 6
 S. B. Walls, 723 North P. St., Bedford, Ind.
 E. H. Wroede, Song Evangelist, Cleroedale, Ohio.
 A. M. Yonplough, E. 2, Box 376, Ft. Smith, Ark.
 Dale G. Zeltz, 618 Linden St., Lima, Ohio.