

Herald of Holiness



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WHOLE NO. 642

"O Lord, Revive Thy Work"

FROM earliest history of God's dealings with man, the periodical revival has been known. In times of idolatry and confusion, the people of God turned to pray, the prophet's voice was lifted in reproof, exhortation and promise, God revealed Himself in mercy and the threatened disaster was averted, postponed or transformed into a ministry of blessing.

Very few people nowadays deny that a revival is needed, many declare that civilization is doomed if it does not come. A considerable number of the very ones through whose instrumentality it must come, if it does come, are discouraged in believing it possible. Lawlessness, increase of crime, the prevalence of the home destroying divorce, the usurpations of destructive criticism in pulpit and college chair, public graft and dishonesty, political confusion, the thickening of war clouds and the general abandonment to pleasure are pointed out, not only as evidences of the need of the revival, but as proofs that it is impossible for it to come. And we all should know that despairing prayer will not bring a revival—only believing prayer can do that.

Now it may be that "the end of the age" has arrived and that there will be no further leases granted to this sinning and sorrowful world. It may be that the time of judgment is here and that God will cut His work of mercy short in righteousness. It may be that Jesus will now appear, that the Church will be translated and that the Christ rejecting world will tread the gory fields of the great tribulation before the present generation passes. If this is true, then history will not this time "repeat itself," but something new and hitherto unknown will come to pass.

But who can *know* that we have actually reached the last of the last days? Who can tell but that, even on the eve of His advent, the Lord may be pleased to pour out the spirit of intercession upon His people and answer their prayers by granting another remarkable ingathering of souls?

Indeed the days are dark and confusing and threatening, but were they not so in Israel when Elijah the Tishbite appeared to preach judgment and pray down fire? Were they not so in Judea when John came to preach repentance and to introduce the Lord? Were they not so in Germany when Luther stood up to inaugurate the Reformation? Were they not so in the seventeenth century when the Puritans prayed down a great spiritual awakening? Were they not so in the eighteenth century when the Wesleys promoted a wide, deep, holiness revival?

But from what source and through what means will the revival come, if it does come? Certainly not through national or international politics or diplomacy; not through schools where secularism is paramount; not through "big business," the shrine of materialism; not even through churches which are permeated with destructive criticism

and worldliness. The nucleus of the Wesleyan revival was the "holy club" of four members at Oxford, and the beginning of any revival will be made by clean, orthodox, holy people. Their number is immaterial, their character and quality are what count.

We may not see one great leader like Luther or Wesley, it may be that God's plan is to thrust out ten thousand fire-baptized men and women to preach judgment to sinners and full salvation to believers. The revival may not have a local beginning like the one at Oxford, it may be that God will help us to kindle simultaneous fires on ten thousand widely scattered altars which shall girdle the globe. But let Him send by whom and through whom He will, let us unitedly and insistently pray, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." And, if Jesus tarries even for but a little while, may we not look up to Him in humble faith and receive answer to this prayer also?

Preparing for the Revival

EVANGELIST C. W. RUTH says, "The first and greatest task of the evangelist and of the church is to produce a revival atmosphere. Warnings and exhortations do but little to win the unsaved until the church is moved and warmed and ready."

Our Master said, "When he the spirit of truth is come, he will reprove the world," and the context shows that He means when the Holy Spirit has come to the Church sinners will be convicted of sin. How many times have we all seen the most likely efforts in song and sermon and exhortation fail just because "the air was not right." There had not been enough praying and believing. There had been no breaking up of the saints. There had been no soul travail in the church. Then how often have we seen the ordinary sermon and the commonplace exhortation accomplish wonders when "everything was just right."

There is no set program, be it ever so proper and elaborate, that will insure the arrival of the "revival atmosphere." Nights of prayer and days of fasting may or may not assist in bringing the results. Programs of music and song fail more often than they succeed. Strong, logical, convincing sermons may produce but the atmosphere of the lecture room. Testimony meetings may degenerate into "mutual admiration societies" and may breed pharisaic aloofness rather than soul burden and heart care for "others." There is no "philosopher's stone" the touch of which will invariably melt coldness, dispel darkness, drive away deadening formality and bring on the revival. The "experienced revivalist" has but a step farther to go to become a "professional evangelist." "Rules for revivals" have but the smallest worth. Even informality may become

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

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formal and still be attractive. And yet the revival atmosphere must obtain before the revival can actually be precipitated.

There must be genuine heart burden. There must be unfeigned soul travail for lost men. There must be the breaking up and melting away of pride and indifference and self-sufficiency. There must be an outpouring of the Holy Spirit, resulting in personal and collective inundations of sweet, tender, compassionate love for the souls for whom Christ died. There must be an upspringing of humble, self-effacing faith. There must be that mysterious and blessed condition of things that truly prepares the way of the Lord and brings the heart phases of human life into the central position in the arena. It is not easy to bring about such a setting of things, but it can and must be done.

THE UPWARD GAZE

PENITENT sinners, justified believers seeking for pure hearts, and sanctified Christians with no thought in mind but to walk in the full light of God are all tempted repeatedly—almost constantly—to look at some one or something that will divert their attention from Jesus who alone can deliver and keep.

The ancient call was an emphatic, "Look unto me and be ye saved," the Savior's invitations were "Come unto me—and I will give you rest; If any man thirst, let him come unto me"; and the apostolic commitments were never impersonal, but were "Now unto him."

Looking at one's surroundings too constantly or too earnestly is discouraging, for truly, "We see not yet all things put under him." Looking at the inconsistencies of professing Christians will do no good, for if we stumble over them, it but proves that they were in the path before us. And looking at ourselves is the most fateful of all; for if we see ourselves falsely we MAY be puffed up with baseless pride and if we see ourselves as we are, we are sure to be discouraged and weakened.

Only once, I think, the Apostle Paul exhorted introspection, saying, "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5), and then he guarded his words by giving faith the advantage, "Know ye not how that Jesus Christ is in you, except ye be reprobate?" A less wise instructor would have said, "The indications are that ye are backslidden and unless you possess a certain internal and external sign, be sure that Christ is not in you."

Just today an earnest woman prayed as a seeker at the altar and said, "I did say I

would trust Him, but now I am not sure." Her prayer bred doubt and she prayed herself out of confidence and into darkness. Some might say she made progress because she was located and that she will finally come out all right. Perhaps she will, but before she does, she will have to look away from herself and look to Jesus Christ.

Quacks can sometimes put you to bed by magnifying imaginary symptoms and warning you of their serious intimations, but the fact is, the best way to get your food to agree with you is to eat it in moderate quantities and then forget that you ate it. The best way to sleep is not to worry over sleeplessness. And any large amount of "taking the temperature, looking at the tongue and feeling of the pulse" in a religious way is fatal to faith. "If we confess our sins, he is faithful and just to forgive our sins." Then let's confess our sins and, taking God at His word, go on to serve Him and to be blessed of Him. The prayer that we may be sanctified wholly is most certainly backed up with the promise, "Faithful is he that calleth you who also will do it." Then let's place everything upon the altar, and take God at His word—there will be no failure on the part of the Sanctifier. "He is able to keep that which I have committed unto him against that day." Then let us walk in full obedience to Him and without faltering or quibbling rest in the assurance that He will "never leave us nor forsake us."

The victor's attitude is not that of subjective introspection, but of objective prospection. We are not to look at our feelings, our strength, our weakness, our goodness, our badness, but we are to "Look ever to Jesus, He will carry you through."

FACING THE ISSUE

THE Bible frequently speaks of the Christian's course in the language of war and conflict. And although but few are called upon to suffer physical affliction and death for Christ's sake, as so many were in the "heroic" ages past, still "the world is no friend to grace to help us on to God"—the conflict rages. And the martyrs had certain advantages over us; for once the martyr was apprehended, he had only to submit, the persecutors furnished the factor of aggression which the conflict most certainly requires.

But in our day, activity rather than passivity, is the factor most demanded of the Christian. The Devil and the world seem to have discovered the fruitlessness of force and are now in league to destroy Christianity by ignoring it. If you will be peaceful, the world will be peaceful. But the success of the work of God is not promoted by agreement with the world, but by the sword of conflict.

And the Christian's armour (Eph. 6) contains, not only provisions for defense, but also a sword for attack. And while the temptation to be neutral must certainly be strong, we must not yield to it.

Speaking of his children, a warrior of the

old, true and tried type said, "They are grown now; they have always been obedient to me and to their mother; they are all professing Christians, professors of entire sanctification; they read their Bibles and lead the family worship whenever we call on them; they are real good; but it distresses me that they do not bear more of a burden for souls and for the promotion of the work of God. I wish they might not just pray and testify when they are called on, I wish they were not so contented. I wish they were aflame with holy fire and zeal and were always in the front ranks and always in search of times and places to attack the Devil and sin and the world. I cannot complain of any thing that they do, but I am rather distressed about the things which they do not do and which do not seem to concern them." Are not you and I and your children and mine in the greatest danger of just this very substitution of passive goodness for the positive, aggressive militant righteousness which alone can save both us and them that hear us and know us?

ON WORLDLINESS IN DRESS

THE question of whether we should wear jewelry and feathers and flowers on hats is being discussed in our little church. Our pastor has preached against these things and some think he should not do it. One said he did not think it any of the church's business to dictate to us what we should wear and said there is not a place in the New Testament where the wearing of flowers and feathers is forbidden. I would like to know why our leaders preach against these things if it cannot be found in the Bible. If we have convictions on these things, should we attempt to be quiet? Did not other churches become worldly by just letting such things creep in?

This paragraph from an earnest letter from a Nazarene woman in a central state calls our attention to a matter which in many instances touches the vital life of our movement. Of course, we all know that it is possible for a preacher to make too much of a hobby out of questions of dress and other external matters. But there is no room for discussion as to the right and scriptural side of this question. The Bible does not mention feathers and flowers any more than it mentions gambling on a horse race, drinking lager beer or smoking cigarettes, but it does command modesty and sobriety in dress (1 Tim. 2:9, 10) and forbid the wearing of gold, pearls and costly apparel; and thus it lays ample foundation for the rule in our manual which says, "Our people are to dress with the Christian simplicity that becometh holiness."

Now in the application of this general principle to practical life, there will certainly be some diversity, so that the attempt to enforce exact uniformity is neither necessary nor desirable, but no man or woman who loves the Lord Jesus in truth and sincerity would want to do any thing that would cause others to stumble or that would require explanation and apology on his own part.

The Practical Side of Christian Life

By REV. C. E. CORNELL

Helpful Suggestions for Preachers and Christian Workers, No. 2

THERE is more to being a pastor than just *preaching*. The modern pastor must be skilled in several ways. Beside being a student, a social fit, fairly good business ability, apt to teach and preach, he must keep fresh, progressive and pious. He must not permit himself to be lopsided, censorious or peevish. He should aim for the middle of the road and be willing to be rebuked and criticized when off center. Let us consider:

THE PASTOR IN HIS STUDY. Let me look into the library of a preacher and I will tell you the manner and theme of his preaching. If he has prominently displayed Huntington's "Sin and Holiness," or Bishop Merrill's "Sanctification" or Mudge's "Growth into Holiness," and a number of others of similar character on doctrinal teaching, I can feel assured that he says very little about John Wesley holiness and can almost assure myself that he preaches very little on Entire Sanctification as we practice and preach it in the Church of the Nazarene. But on the other hand if I find among his many books—or few—Wood's "Perfect Love," Carradine's "Old Man," Keene's "Faith Papers," or Bishop Mallalieu's "Fullness of the Blessing," and then books on prayer, faith, second coming, beside many books on the "Ministry of the Spirit," I am assured that the people are getting the genuine doctrine from his lips and that he is stirring up somebody's heart and in many instances having a constant revival.

I have found that not many modern religious writers have anything on the "Old Timers." It is a stimulus and very wholesome to read John Wesley's sermons, Fletcher's books, Adam Clarke, Watson, Caughey, Madam Guyon, Phoebe Palmer, Mrs. Booth, Asbury, Lowrey, Finney, and many others. Every preacher should aim to know a good deal, and then distribute his brains in sermonizing and on paper. *Spread your brains on paper.* Use your knowledge and that will help you to get more. We have a number of men and women in our Nazarene movement who ought to write for our various periodicals; they could do so with credit, but their names never appear. They propose to keep their knowledge within themselves.

THE PREACHER IN THE PULPIT. A preacher should study the *art* of public speaking, and especially of reading the Scriptures. Lift your chin, speak or read deliberately and plainly. Speak so that the *last man* on the back seat can hear your first sentences. If he hears you well, those in front of him will hear also. Not a few preachers and evangelists have contracted a very serious defect in speaking—they use the stage whisper and only those very near them can tell what they are saying. Enunciation, articulation and pronunciation are three admirable qualities in preaching. Avoid preaching to the *first four seats* and the *platform*. Face your audi-

ence, even though there are a dozen preachers on the platform, speak loud enough for all to hear.

Your sermon ought to be logically arranged. I should perhaps say homiletically arranged. (1) Introduction and then three or four *main* divisions, with two or three subdivisions under each main division. This is not to rob you of your liberty or hinder the operations of the Holy Spirit, but to keep you in line so that you will not repeat yourself. Use at least three appropriate illustrations. A climactic illustration to close with is often advisable. Do not spoil the effect of your sermon by telling some stale joke. I think it admissible to tell a facetious story to wake up the sleepers. But in dealing with souls too much laugh will destroy conviction. A loose leaf book is preferable to hold your sermon outlines. This is practical even though you memorize your divisions or preach entirely extemporaneously. These *kept* outlines furnish you history as to where and when the sermons were preached.

WHAT ABOUT THE LENGTH OF YOUR SERMON? Some of our dear brethren don't seem to be able to land their little boat under an hour or an hour and a quarter; and a number preach an hour and a half. An evangelist who preaches an hour or over usually loses his opportunity to draw the net. Young preachers can usually tell all they know in thirty minutes. When they go to forty-five minutes or an hour, it is the same thought repeated over and over again. Better stop with everyone hungry for more than to fill them so full they cannot digest it. Feed the sheep, but do not be responsible for acute indigestion. In the average church when it is 12 m. or 9 p. m. it is time to string the fish. To be a first-class *net drawer* is worthy your prayerful efforts. Many fail here.

BE PROMPT, KEEP YOUR ENGAGEMENTS. I know a number of preachers who are always late. Services begin almost any old time. The congregations come dragging in. They follow the habit of the preacher. Start your services promptly, whether many or few are present. Set a worthy example yourself. Make it a point to keep your engagements; a little ahead of time is much better than to be five minutes late. In a pastorate of eighteen years I have never been late. I plan to be on time, and *am* on time. I go to Sunday school fifteen minutes ahead of time to shake hands with the teachers. I know men who are always late to their meals. The disgusted wife never knows when to have a meal. This sort of thing often breeds trouble and disrupts the home. A preacher especially should be an example of promptness, and his people will soon fall into line and be prompt too.

A PASTOR MUST BE READY FOR ANY DUTY AT MORNING OR AT MIDNIGHT. He must not consult his own convenience. If he does he

is liable to miss an opportunity to do good and to get good. Let me illustrate: While pastor at the Chicago First Church, I came home from a heavy service one Sabbath at noon. I had just sat down to the table, had helped myself to mashed potatoes and was about to put some chicken gravy on them when the telephone rang. I answered, and the voice at the other end said, "I want you to come up to Seventy-second street and baptize a dying baby." I replied all right, but could I come in fifteen minutes, or after I had eaten my dinner? "No," said the man, "we want you to come at once." I was sweaty and tired and the trip was a long one. I said, "All right, I'll be there." I immediately took the elevator, reached the house of the strangers and found a family of five grown persons beside the dying child. The father and mother of the child were young people. I asked them the usual questions before I baptized the child and suggested that as parents they owed it to the child that they give their hearts to God and become Christians. The young mother said that that was her desire, then the father spoke up and said he too desired to be a Christian; then the grandfather said he wanted to be baptized and the grandmother said likewise; the young mother's brother chimed in and said he wanted to be a Christian, making five. They all got down on their knees, prayed earnestly under my instruction, and all five gave the clearest evidence of regeneration. I baptized the dying child, and then the adults. A number of months after they hunted me up and told me that they had united with a Baptist church in their vicinity and were living happy Christians. But suppose I had hesitated and refused to go under the circumstances, I would have missed the joy of seeing these five persons all saved. The preacher must be ready at any time to respond to calls, or to help lighten the burden of some discouraged soul.

ONTARIO, CALIF.

Missing the Greater Blessing

By REV. D. RAND PIERCE

IT IS natural for people to enjoy doing the thing that really inspires them. Many will travel weary miles to get to a good, old-fashioned campmeeting, or a red-hot revival campaign, boiling over with religious enthusiasm, where they will be tossed about on its splashing billows with little or no effort on their own part. Probably the greater portion of us, especially in these last, difficult days, would have to confess to something of a weakness along this line. Who does not enjoy "getting blessed"? The Church of the Nazarene was born in just such a tropical atmosphere as this. It has produced a spiritual "thaw" wherever it has gone, and the icebergs of formalism and worldliness have melted before its intense revival heat. God forbid that it should ever cool off one scintilla from the hottest day it has ever known!

But what would become of these gracious opportunities at home and abroad if our inspiration were limited to the question of getting our own souls blessed, and then having them all cool off when we come face to face with the greater opportunity of sacrificing for the blessing of others. Selfishness is almost the

greatest sin of the human race, and perhaps the most universal. The real spirit of Christ is the only effective antidote for it. The increase of selfishness among Christians is an alarming sign—it is the unerring index of spiritual declension. To become self-centered in our prayers, our aspirations, our thinking, our giving, can end in only one result—spiritual death by “creeping” paralysis.

Some of us have become not a little concerned, lest the seeming spirit of apathy of late manifested towards the support of our general interests, and especially towards the cause of foreign missions, might indicate a condition among us that will demand prompt and serious attention. Christianity is, first and last, a missionary movement. In full blossom, it is *beautiful and fragrant self-forgetfulness, absorbed only in its joyful mission of saving and helping others*. “Whosoever will save his life,” said Jesus, “shall lose it: and whosoever will lose his life, for my sake, shall find it.”

It is a demonstrated fact that continued, doubtful introspection will tend to physical disease and even death. Numerous cases could be cited to substantiate this assertion. Therefore, the first step towards a return to physical health, according to the latest scientific edict, is to get the mind entirely off of one's self, forget all about one's physical organs and haunting disease symptoms, and become mentally occupied with some pleasant labor or diversion. Thousands are experiencing almost miraculous deliverances from mental and physical bondage through thus falling in line with the laws of nature. The mind can seriously affect the body. One man spit himself to death because he thought he had a cancer of the tongue. It was only in

his mind. A physician once told the writer how he entirely cured a lady who suffered terribly with dyspepsia by getting her absorbingly interested in photography. When asked sometime later how her stomach was getting along, she looked up, surprised, and said, “I had forgotten all about it.” Another doctor, in Boston, told us how he brought about the perfect recovery of a very intelligent lady of that city by putting her through motions and attitudes, reinforced by bread pills taken at certain carefully specified intervals. The cure was brought about entirely by mental suggestion.

And how equally wonderful are the results, spiritually, when sanctified Christians cease thinking and bothering so much about their own spiritual feelings, and really get the vision of a lost world for whom Jesus bled and died. Any job less than that is too small for a Holy Ghost Christian to thrive on. We are too self-centered. It will do us all good to read the Acts of the Apostles frequently. After Pentecost they went everywhere preaching the Word, and never stopped till they had proclaimed a full gospel to every then known country of the world—and then kept right on preaching it! Their tracks are found in Africa, India and even in China.

God always signally blesses a missionary church. Any other kind will die of dry rot. We are half asleep, most of us, along the line of really feeling any keen sense of our personal responsibility for the souls of others, either at home or abroad. God help us to wake up before life's opportunities have slipped beyond recall. “Remember how that the Lord Jesus said, It is more blessed to give than to receive.”

CANBY, OREGON.

Bringing On the Fight

By C. W. RUTH, Evangelist

AS LONG as sin is sin, and the Devil is the Devil that he is, and the carnal mind continues to be “enmity against God,” we may expect that the preaching of real Bible holiness will meet with genuine opposition. It always was so, and in the nature of the case must ever continue to be so. Neither Jesus, nor the Apostles, nor our own leaders of the present holiness movement could preach holiness without arousing the combined forces of evil, and awakening violent opposition, and subjecting themselves to sharp criticism and bitter persecution. They drew the lines of battle so definitely and so distinctly that men were compelled to take one side or the other; and thus they brought on the fight, and fought it out to a finish. Then, as now, to compromise meant certain defeat.

But now we seem to have fallen upon times when doctrinal differences have been lost sight of; when the holiness forces, and the anti-holiness forces may be found in the same camp; when those of the Antinomian and the Wesleyan faith, the suppressionist and the eradication teachers are all supposed to live in beautiful harmony and fellowship together. We confess these conditions and this situation alarm us. We fear it does not augur well for the future of the holiness movement.

When those who pass as holiness preachers and holiness evangelists are entirely ac-

ceptable to bishops, and district superintendents, and various church officials, and churches that do not stand for second blessing holiness,—nor desire the experience, as taught by such men as John Wesley, John Inskip, J. A. Wood, Dr. C. J. Fowler, and all the other pioneers of the holiness movement,—we frankly confess that we become a little suspicious concerning their preaching of holiness. We can but fear that they have become too “safe and sane,” and too “broad” and “popular,” henceforth to be of much value to the holiness movement. It is very evident that such holiness preachers avoid the real issue, and thus fail to bring on the fight.

We are quite aware that a man may preach about holiness, and deal with the subject incidentally, and in general terms,—and even preach an occasional straight-out holiness sermon, so long as he preaches it merely as a Christian privilege and does not press the matter as an absolute necessity, and thus not awaken much suspicion, or opposition in the camp of the enemy. If he will speak of the experience simply as “the abundant life,” “the baptism with the Holy Spirit,” “deeper work of grace,” “full salvation,” etc., and avoid such terms as “entire sanctification,” “the second blessing,” “eradication,” and “crucifixion” of the “old man” (and any other term that might be objectionable), and only speak of the experience as though it

were optional, merely an added luxury, and say nothing concerning erroneous teaching on the subject, he thus gets by without bringing on the fight. But the difficulty is that no definite lines have been drawn, and no one takes any definite stand on the subject, and no one is heard from as a definite witness, after the evangelist has taken his departure. While some may have sought and professed the experience during the meeting, they failed to see its importance, failed to count the cost, and failed to become indoctrinated, and established in the experience, so as to be able to stand for it after the revival has closed. Thus the holiness forces are weakened rather than strengthened through a spirit of compromise, for no decisive battle has been fought and consequently no real or definite victory has been won. God help us! This was not the method of our earlier leaders, who were not ashamed to be known as “specialists” on the subject of holiness.

We have heard some of the explanations and arguments of those who seem to have swerved from the direct and definite preaching of holiness. They tell us that “times have changed,” “the people are not ready for holiness, but need to be taught the first principles,” “the enemy has changed front, so that now we must contend for the fundamentals in our holy religion” and that now we need to place the emphasis on “the ethics and practice of holiness,” rather than the “doctrinal and experimental” aspects of holiness, etc., etc. All this sounds well, and doubtless is true in some respects (and might have been said in every age of the world). However we can but fear that in many instances this is but a subtle device of the enemy to divert us from the main issue. Certain it is, that if we are not going to preach holiness until after all other questions are settled, and everybody and everything are ready and favorable for the preaching of holiness, we will never preach it. And if the so-called holiness preachers, and holiness people do not preach and push holiness, who will?

No, we do not mean that holiness preachers and holiness evangelists should carry a “chip on the shoulder,” and assume the role of a critic, and become censorious and pugilistic, and seek to stir up strife simply for the sake of bringing on the fight, nor is it necessary that they should. But we do insist that holiness preachers should stick to their job, and preach holiness. As Mr. Wesley said, “Let all our preachers make a point to preach perfection to believers constantly, strongly, explicitly.” “If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation.” “This is the word which God will always bless, and which the Devil peculiarly hates; therefore he is constantly stirring up both his own children, and the weak children of God against it.”

It is folly for anyone to assume that everybody understands and knows all about the doctrine and experience of holiness, for such is not the case. In fact, there are multitudes who know nothing at all about the doctrine; while many who think they do know have most perverted and erroneous views of the

subject. Why not answer their questions and meet the objections of the gainsayer, and explain and harmonize the Scriptures, and teach them the importance and absolute necessity of this experience? Unless the people are enlightened, and indoctrinated, and thus become established in the truth, and have their faith rooted and grounded in the Word of God, they will soon forget what the evangelist said, and regard his teaching merely as his private opinion, or the teaching and doctrine of his church, and be swept from their moorings, and silenced by the enemy on the subject.

The attitude and cry of the enemy has ever been, "Let us alone" (Mark 1:24), but if the Bible is true when it declares that without holiness "no man shall see the Lord" (Heb. 12:14), and this experience is really necessary and essential to final salvation, and the fitness for heaven, we simply must not, and cannot let them alone, and be guiltless.

Making the Nazarene Church a "Head Fire"

By J. G. MORRISON

THIS writer spent his boyhood on the pioneer prairies. Our first childhood recollection was of the boundless expanse of prairie, stretching in every direction as far as eye could see. Few trees broke in on the view of the "shining landscape." Few hills, rocks, or other interruptions projected themselves into the endless sweep of the rolling "land of the Dakotas!"

The buildings in that pioneer day were of sod. The early settler broke the sod, and cutting it in suitable lengths, piled it, in a square enclosure, leaving holes for door and window, laid willow poles (carried for the purpose, long distances), slantingly on top of the sod walls, and laded them down with more sods, and his cabin was complete. A horse blanket hung in the opening for a door, and the family moved in!

There were two chief seasons to the pioneer boy—the season of blizzards, and the season of prairie fires. In the winter one had to be cautious not to stray too far from the sight of human habitation, or one might any time be caught in the death mist of an icy blizzard that enveloped him like a wall of floury ice fog, from which many never escaped.

In the spring and fall one was never safe, unless behind the well-made fire-break, from the awful prairie fire. The grass on the prairies, before it was grazed down by numerous herds of cattle, was tall and matted thick, and when dry in autumn or spring, was the finest medium through which the winds would drive the vagrant flames that escaped from some hunter's camp-fire, or caught from the discharge of firearms. Wide and well made must be the fire-break that stayed such a conflagration, swept by a Dakota wind! Broad, indeed, must the river be that it could not jump, when once it was well started. Cabins and stables were left smouldering ruins in the wake of such a sweeping storm of flame. Many a family has left its charred remains in or near the desolate walls of the sod shanty, down upon which the midnight prairie fire has descended. Many a "prairie schooner" has been identified only by the rusty iron of its burned wagon, and the

Jesus "suffered without the gate" in order "that he might sanctify the people with his own blood." "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13). And as he sanctified Himself for the sanctification of others (John 17:19), so let us consecrate and set ourselves apart anew for the purpose of pushing this great battle, and getting others clearly and definitely sanctified. Bring on the fight. Compel folks to take sides. Draw the lines distinctly between the holiness forces and the anti-holiness forces. Make second blessing holiness the issue, and decide to die in the trenches rather than to compromise, or surrender rather than to compromise, or surrender to the enemy. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12).—*The Christian Witness*.

charred bones of its occupants, when it has stood in the way of the rolling, red devourer!

We have seen a fire that lifted its red tongues fully a hundred feet high, and leaped fire-breaks, rivers, and all, and burned scores of cabins and stables in its smoking path. Nothing seemed able to stand in its way! A side fire could be whipped out. A back fire could be easily conquered. But a head fire, with a good stiff gale, had everything its own way. Settlers lowered their frightened families into wells, and covered many feet down in the earth, till the holocaust was past. Bison stampeded before the fury of the flames and perished by thousands. Domestic cattle had no protection from such a foe.

The fires of holiness, fanned by the breezes of organized enthusiasm, ought to burn thus across this country. The Church of the Nazarene ought to be nothing short of a holiness crusade! We must never consent to be only a back fire, nor just a side fire. WE MUST BE A HEAD FIRE! Something that nothing can extinguish. A flame that no fire-break can withstand. A movement that drives the enemy into a well, and consumes his entire belongings. A holy conflagration that leaps great streams of opposition, and rushes on starting a thousand side fires as it goes. A great visitation of the Spirit of God, that eats up opposition with a hungry relish.

Holiness must be planted by the Church of the Nazarene in every town and city, and cross roads in the land. There must be no place so obscure, no backwoods company so remote, no mountainous regions so inaccessible, but that it can be said that "they who have turned the world upside down have come hither also"! We must make "NAZARENE" a household word in a million families, before Jesus comes. Every church must start one more church before the year is out. Every preacher ought to care for his own pastorate and generate another alongside of him in the twelve months.

With such ecstatically enjoyable experiences, with such preachable truths, with such obtainable blessings, with such a polity that is sufficiently elastic on one side, and suffi-

ciently firm and strong on the other, we ought to more than double our membership in a quadrennium, and come up to the next General Assembly a hundred and fifty thousand strong!

No, we are not a mere worshiper of numbers. We do not burn incense to quantity. But as long as there are so many millions of our human race in this country who are destitute of saving grace, and we have the very gospel that will turn these sinners into saints; and we have the preachers over a thousand strong, ready, equipped, fire-baptized, eager; and fifty thousand members, adjusted to the Nazarene polity—this is a force that ought to turn itself to the task with such an enthusiasm, born of the Holy Ghost, as would send it across the next three years of this quadrennium like the blazing head of a great western prairie fire!

No movement can go as it ought without enthusiasm, without sentiment, without having its heart fired to a mighty task! Let us not only have the enthusiasm of holy hearts, knowable experiences, preachable doctrines, BUT ALSO THE CONTAGION OF A GREAT REVIVAL MOVEMENT! Let us cultivate every Nazarene till it matters not whether he shall be in the fiery Southland, or the frozen Canadas, or the conservative East, or the breezy West, he shall nevertheless be shoulder to shoulder, heart to heart, and mind to mind with every other Nazarene in the church in pushing the greatest soul-stirring, sin-killing, Devil-driving, holiness-planting, church-establishing, circuit-securing, revival-advancing CRUSADE FOR ESTABLISHING THE KINGDOM OF GOD THAT THIS OLD WORLD HAS EVER SEEN!

Do not let us whimper around and tell why we did *not* do it. Let us be so busy actually getting it done that the enemy will have to explain how it all happened. WHERE THERE'S A WILL, THERE ARE TWENTY WAYS!

MITCHELL, S. D.

Our Educational Problem With the Children

By E. P. ELLYSON, D. D., Editor S. S. Publications

NUMBER 5—A PROBLEM WITHIN

PROTESTANTISM'S worst foes are within its own fold, worms gnawing at its foundation sills. Its outside enemies are no more dangerous than some of its inside friends. Right within the Protestant ranks there has arisen a school of liberalists who are threatening the very foundations of Christianity. They are defenders of religion, and usually defenders of the social and ethical teachings of Jesus, but they deny the essential and foundation doctrines of Christianity. They deny the deity of Christ, the virgin birth, the blood atonement, the Bible as the Word of God, etc., and when these are gone real Christianity is gone.

We entertain no fears for the foundations of Christianity, they will stand secure, they cannot be destroyed. Truth remains truth whatever men may believe or teach. It is not for the foundations that we fear, but for the people lest they be deceived and led astray. There is no tendency in this liberalism to go back to Catholicism, nor to any of the great heathen religions, neither is it a move upward to higher spirituality, larger knowledge of God and deeper fellowship with Him; it is rather a move outward to human culture, ethics, sociology, etc. It is not bad, it is often very good, as far as it goes. It deals with things that should be in the outworking of the Christian life. But it does not go far enough to reach real Christianity, or at least

reaches only the lower edge of it. It is of the earth earthy, and fails to reach the supernatural; it is moral but does not attain the spiritual; it fails of the great essential of Christianity; yet the church of today is being filled with this liberalism. Almost every denomination has its two warring camps over this condition.

The seriousness of this situation becomes more apparent as we study the church's educational problem. These liberalists are the more awake to educational values, appreciate most largely the benefits and results of the educational work. Accordingly they are always ready for every forward movement along this line and take a leading part while the more orthodox people often move more slowly. This means that the liberalists often exercise the greater influence in the educational programs of the church. Probably the majority of church colleges and universities are largely influenced by this company. This is a grave situation full of dark foreboding as to the future.

This condition is not on account of the liberalists being right, for they are not, if the Bible is true. Neither is it because they have the greater ability, for they have not. It is simply because the more orthodox and spiritual people are self-satisfied in their position and less awake to the need. The sound of alarm seems not to have reached them, or to have largely aroused them. Take, for example, our own Church of the Nazarene. No church is freer from these liberalistic tendencies than we are, hence none more fit for strong work here. We are quite alive to evangelism and to missions, but how sluggish we are educationally. We have a few colleges, enough for the present interest, but poorly supported. We are awaking to their value and coming more largely to their maintenance. But at best these are but a small part of the educational problem. The larger part must be worked out in connection with the local church with the children. If the right work is done here the foundations of faith and character will have been so laid that, as was the case with Moses, the child will be practically safe in later life. We do not mean that it is desirable to surround one in his higher education with wrong tendencies, but if the earlier training is right it will lessen to the minimum the possibility of the wrecking of faith in later years, whatever the influences may be.

Now we have the important question, who within the church is to dominate its religious program, who through the child life of today is to shape the religious faith of tomorrow. Shall the Sunday school, the Vocational Bible school, and other means of religious education employed by the church, be dominated by the liberalists and the future church become liberalized until all the old landmarks or orthodoxy of our fathers are torn down and real Protestant Christianity largely disappear, or shall the "old guards," the spiritual part of the church awaken and save the day. He who gets the child finally wins in the conflict.

Here is a mighty challenge to the Church of the Nazarene. We must take our place in this work of child culture, we must throw off our coats and gird ourselves for a strong forward movement. Not only our own children, but as many others as possible, must be gathered into the Sunday school, and more Sunday schools must be organized. Many of our churches should have mission Sunday schools under their direction held in neighboring school houses or other parts of the city. A careful canvass might reveal the fact that many children within easy reach of most of our churches are not in Sunday school. And often not far distant is a needy community where a mission school could be organized and maintained. There is no more open field, no greater opportunity before us, than work with the children in the Sunday school and Vocational Bible school.

Let no one conclude from what we have been saying that the church's responsibility through the Sunday school is completed with the children's division, the children up to and including eleven years of age. The Intermediate division is very important also. At about twelve the child begins to

question that which he has been told in his earlier years, he begins to think more for himself and make personal choice. At this period more conversions may be expected. It is very important that the child be carefully guided through this period. There is never a period in life where Bible study should be discontinued. The Sunday school has a work for all ages.

Again we must not suppose that the Sunday school work is confined to the one hour Sunday morning. While the great responsibility for the religious education now rests on the church, the church must through the Sunday school reach the homes and enlist their aid in this work. Especially the mother in the home must be secured as an assistant to the Sunday school teacher with her children. Some work should be assigned for the child to do through the week such as the mother can help it to do, and the mother be earnestly, and if need be persistently urged to this co-operation with the Sunday school. As much as we value the work of the Sunday school, unless we can finally reach the homes and get them awakened to their responsibility to the children for their religious training we still will fail of the full results.

What then is the great challenge to our church today? It is to the work of the Sunday school for the religious training, especially of the children, but also to all, and through the Sunday school to the homes to their awakening to their responsibility for the religious training of their children; it is a challenge for the future to save democracy, to save Protestantism, to save the church to the old paths of spirituality, holiness and supernatural manifestation. To reach the present unsaved masses the necessity is a mighty, passionate evangelism, but for future safety it is a program of orthodox, spiritual, Christian education just as mighty and passionate. Not less evangelism, but more education. Shall we meet the challenge?

WHY "SANCTIFY THEM"?

By S. B. RHODES

As we look into the great plan of redemption, we are perplexed when we see how far short we come of that purpose. "We had rested too much in the beginnings of sanctification," said Mr. Wesley.

Jesus prayed first that they might be sanctified, second concluding with the purpose, "That they all may be one; as thou, Father art in me, and I in thee, that they may also be one in us."

"For both he that sanctifieth, and they which are sanctified are all of one; for which cause he is not ashamed to call them brethren." "Be ye holy, for I am holy." As representatives we must become God-like. Christ prayed that the same relationship might be perpetuated through believers. It seems almost too great for the finite mind to comprehend. Paul comprehended it in a crucified life only; crucified with Christ to such an extent, bringing about such a divine relationship, that it was hard for him to tell which did the living. "Nevertheless, I live, and yet not I."

The sanctifying power brought about such a cleansing as to sweep Saul of Tarsus out, and let Paul the little in to be associated with Jesus Christ, so that he—Saul—no longer lived. Christ came to dwell in the consecrated, sanctified, uninhabited house, that Christ had such complete possession and right of way as to live His life over again, perpetuating His life through the ministry of His Spirit.

Paul tried to explain that he lived, and yet lived not; i. e., Saul the great was dead, that Paul the little might live, live somewhat, that there was more of Christ than there was of Paul. "I live, and yet not I," one has said; Paul meant to say, "I am utterly dumbfounded, I never did live until I died."

Christ will no more dwell in an unclean house than we. After a house is built, before the owner moves in, it is cleaned out, moved into and furnished according to the means or wealth of the owner. As a temple of the Holy Ghost, the house is cleansed, moved into, and furnished with the wealth of heaven's kingdom in proportion to the capacity to receive. Improvements may be made—additions, according to Peter's epistle, concluding

with "growth in grace," and a "knowledge of the Lord and Savior Jesus Christ," so that the house may always be modern and up to date.

What we have tried to say is that the purpose in our sanctification is that we may realize more fully, by the indwelling of the Divine, His own work wrought out in redemption through human instrumentality. In the redemption agency Christ could be at only one place at a time. In the co-operative agency He is girdling the globe through His many agents at the same time. Workers together with God for the salvation of mankind throughout the world, perpetuating His life's work through human agencies! Luke says Christ's ministry was but the beginning of His ministry (Acts 1:1).

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." See His life perpetuated through the sanctifying agency of the Holy Spirit, in the balance of the book, "The Acts" of our Lord. "Praise ye the Lord."

ALAMEDA, CALIFORNIA.

WAVING THE RED LIGHT OF DANGER

By REV. J. H. VANCE

THE writer of this article served as a railroad conductor for eighteen years. It was demanded of every employee that he have a red light always ready for use in case of approaching danger, and to have failed to have used this red light to prevent accident would have been to have received the brand of "unfaithful." In this article, I propose to wave the red light of danger before the Church of the Nazarene, warning of possible approaching danger.

First, is the danger of our ministers easing up on the demand that men must be sanctified wholly in order to go to heaven. If the pastor or evangelist fails to contend for the "faith once delivered to the saints," the laity will fail in getting the blessing. The Devil seeks to make the preacher believe that his ministry will be more profitable if he will not say so much about holiness as a second work of grace.

It is no easy matter to build a church that will stand the test when the battle gets hot and will not explode or go to pieces, and if we let down the bars to membership in the Church of the Nazarene, in a short time our church will be run by carnal-minded professors on a carnal basis and without the presence and power of the Holy Ghost. Holiness people can not live and prosper under unsanctified leadership. So the ministry of the Church of the Nazarene has the task of laying judgment to the line and building up a church in this country that will stand firm for Bible holiness.

Then it is a well known fact that many who seek at our altars in these days do not go deep enough to hear from God. A soul can not successfully repent unless he is seized with deep and pungent conviction. It is to be feared that in our zeal and anxiety to see souls profess, we urge them to believe when they are not yet on believing ground. Such methods are what the Bible calls "Building on the sand," and they will not stand the test when the storm comes.

Now, thank God, there is such a thing as old-time, Holy Ghost conviction, leading to old-time repentance; and the soul that meets God can look up in faith for pardon, peace, and the witness of the Spirit.

CHERRYVALE, KAS.

GEMS FROM MY RECENT READING

By P. H. LUNN

"It is not the amount of ecstasy which I enjoy that measures my grace, but the amount of victory I have in the midst of trials"—H. A. Baldwin in "Holiness and the Human Element."

"God put no limitation to His ability to save through true praying. No hopeless conditions, no accumulation of difficulties and no desperation in distance or circumstance can hinder the success of real prayer."—Edward M. Bounds in "The Possibilities of Prayer."

"There never were more varied forms of entertainment than we have today. But these are not evidences of inner enjoyment. They are rather evidences of inner monotony. We must have something fresh in amusements because we have nothing fresh in our inner lives. We must stimulate our appetites since they have grown jaundiced and jaded."—Charles F. Wishart in "The God of the Unexpected."

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

WHAT THE YOUNG PEOPLE'S SOCIETY CAN MEAN TO THE PASTOR AND TO THE CHURCH

By E. E. GROSSE, JR.

IN my estimation this is an important subject in view of the fact that, for some mysterious reason to the worldling, there is such a large percentage of young people in the Church of the Nazarene. The question of interest is then,—shall this large body of young people be merely the assurance of the future success of our church, or shall they be a present working force? The former is beautiful, but the retention of its beauty depends solely on the answer to the latter question. A dead Young People's Society can do no more than produce a 'dead' church. We conclude then that the Young People's Society must be a living Society.

A Young People's Society can be one of three things to the pastor and to the church, namely, 1. A DRAWBACK. This may sound to the ears of some superfluous, but it can easily be, and is in so many of our churches. In order for a Young People's Society to be an indispensable factor in the church, it must have that for which the Master bade his disciples to tarry at Jerusalem. A spirit of looseness of behavior in the church, looseness of speech, lack of devotion, worldliness in dress and pleasure, all of which are contagious and therefore are inevitably a serious drawback to both pastor and church. We do not wish by any means to take the 'X' out of the Young People's Society but together with the festivity and mirth which must characterize the period of youth, there must be a degree of devotion sufficient to a maintenance of that spiritual power—the secret of the Society's success as God would name success.

2. NEUTRALITY, that is neither cold nor hot—faith without works. This would include an unwillingness to take part in the various activities of the Society, laxity in attendance of business meetings, devotional meetings, etc., tardiness in attending meetings, dependence upon pastor to take the lead in all of its activities. These all constitute what we might term a negative Society, and not much better than that previously mentioned. But there is a third class, thank God, and with which God has blessed many of our churches. The class which silently boasts of a union of faith and works. God give us more of them. Their very existence is a source of blessing to both church and pastor. They are always ready to do that which demands their attention. They find their supplies on their knees. They rally to the cause. They relieve the pastor of many of his heart-crushing problems. They are God's good Samaritans. We have a right to expect more from our young people than librarians, lawn mowers, readers and seat warmers. The Young People's Society, if in possession of the necessary graces, can be a source of spiritual power by prayer, testimony, works of charity, etc., which alone can guarantee the ultimate success of its inter-church labors.

DEEPWATER, N. J.

N. Y. P. S. MEETING AT OKLAHOMA CITY

The Young People's Societies of Zone 1, Western Oklahoma District, convened for a rally at the West Side Nazarene Church of Oklahoma City, Sunday afternoon, July 13. Bro. M. M. Snyder our District President, presided. Bro. Snyder's chief characteristic is a big, broad smile. I speak this because I believe it in a large measure accounts for the wonderful success the N. Y. P. S. is accomplishing in this Zone, and incidentally the glorious time enjoyed by everybody who attended our last rally.

Splendid reports were given by the spokesmen of the different societies responded, all of them indicating perfect harmony and steady growth. Pastors and evangelists added spice to the service with impromptu talks. A testimony service conducted by Rev. Ray, Davis met with such hearty response that Brother Davis found himself, baffled with, the

problem of looking two ways at once in order to recognize the witnesses. The Bethany orchestra was on hand to dispel any melancholy any one perchance brought to the rally with him.

A good spirit prevailed to the end of service but the end held the desert. Brother White of Bethany arose literally charged with the Spirit and sang a gospel solo which blessedly moved the hearts of the people. He then began to narrate some of his experiences with the Lord. The effect was instantaneous. Eyes began to stream with tears, countenances began to brighten with the glory of the Lord and shouts of praise reverberated through the building. Invitation songs were sung and two young ladies knelt at the altar and were abundantly blessed of the Lord.

We are looking forward with anticipation to the Oklahoma State Campmeeting when on Wednesday, August 6, the young people of both the Western and the Eastern Oklahoma Districts will assemble for an all day meeting. We are trusting God and moving upward.

MABEL GOFF, Reporter.

N. Y. P. S. MEETING AT ASHTABULA, O.

On July 6th the young people of the Ashtabula church closed a series of meetings with Rev. J. A. Rogers of East Palestine, Ohio, as evangelist. One hundred were at the altar seeking the Lord, \$625 was raised for the Lord's work, and ten full members were taken in with two on probation. This was the first time that the young people ever carried the responsibility of a meeting, and we trusted the Lord for the results and what a glorious time we had praising the Lord and shouting the victory.

W. P. RIGDEN, President.

EL PASO, TEXAS

Have organized a N. Y. P. S. in El Paso, with a membership of twenty-two. Geron Roberts has been elected president, also have a vice-president, treasurer, pianist, chorister, membership committee, and visiting committee. We have quite a wide awake society, and some very talented and spiritual members, who give splendid talks in leading the meetings every Sunday evening. Have been following the N. Y. P. S. topics, which appear in the HERALD each week, and find them very interesting. God is with us and is blessing us, and we are looking forward to better and bigger things.—Mrs. ROSS E. BARROW, Secretary.

N. Y. P. S. AT GREENE, OHIO

Our N. Y. P. S. is composed of seventeen active and two associate members. We have had splendid success the past year, but we hope by God's grace to do more for Jesus this year. We believe our N. Y. P. S. can be a blessing to our church and community. We have had an average attendance of thirteen this year. We have our different committees, such as membership, visiting, etc. Once a month we have our missionary program. We are also supporting a native worker in Africa and expect to take up other work soon. We surely appreciate the young people's page in the HERALD and have been using the topics in our regular meetings.

MARY HIGGINS, Reporter.

ORGANIZATION OF NORTH DAKOTA-MINNESOTA DISTRICT SOCIETY

The active members of the local N. Y. P. S. of this District, and the delegates appointed by the pastors of the churches having no organized N. Y. P. S., present to the number of twenty-one, met on the camp ground at Sawyer, N. D., July 4, 1924, and organized a District Nazarene Young Peoples' Society. There are four societies in the District, with a total membership reported at the last Assembly of 101. Rev. H. G. Cowan presided, representing District Superintendent Swaney, who could not be present. The following officers were elected: Miss Eula Barcus, Mohall, N. D., president; Miss Reta Mills, Velva, N. D., vice-president; Miss Ethel

Allison, Mohall, N. D., secretary; Henry Weigelt, Fessenden, N. D., treasurer. The appointment of the standing committees was ordered left with the Executive Committee.

ETHEL ALLISON, Secretary.

N. Y. P. S. TOPIC DISCUSSION FOR AUG. 3

By DONNELL J. SMITH

"The Inspiration of the Bible"

It has been said that "From everlasting God's Word is true, and to everlasting it endures." That which it claims for itself and that which believers have claimed for it is so tremendous that it is not strange that this has been a point of attack by enemies of the Christian faith in all ages. In a word the claim is the *verity* and *perpetuity* of the Bible in its every part. The basis for such a claim is not that the Bible is the masterpiece of human genius, the product of profound spiritual illumination, but a work of inspiration. Inspiration has been defined as "an endowment of the Holy Spirit coming upon the writers of the Old and New Testaments directing and enabling them to write those books free from all error." Almost every objection raised against the inspiration of the Bible is age old and has been answered by the defenders of the Book. We suffer by reason of our failure to acquaint ourselves with the splendid literature on this subject that has come down to us from the pens of noble defenders of other days. We briefly set forth three lines of proof.

I. THE BIBLE'S TESTIMONY TO ITS OWN INSPIRATION:

1. The *statement*, "Thus saith the Lord," or its equivalent, is used at least 2000 times in the Old Testament. This is practically a claim to inspiration.
2. *Jesus* (Matt. 22:43-45); *Peter* (Acts 1:16), the early Church (Acts 4:25), and *Paul* (Acts 28:5) together with others of the New Testament confirm this position.
3. *General Statement of the Bible as to its inspiration.* 2 Tim. 3:16; 1 Peter 1:10, 11; 2 Peter 1:21; Hebrews 1:1, 2; 2:1; John 14:26; 2 Peter 3:2, 15, 16.

II. THE WITNESS OF HISTORY TO THE INSPIRATION OF THE WORD.

1. *The Christian Church.* Christianity, its life and work are inseparably connected with the Bible. History bears testimony to the fact that the Church has from the very first received, "the Bible as a unique book, the record of divine revelation, the voice of God in human life."
2. *The many heresies* that have sought to establish themselves upon the authority of the Word, the Bible. This appeal to the Bible is an acknowledgment of its authority. This authority is not the result of the Church's stamp of approval. It has well been said that, "the New Testament is not an authorized collection of books, but a collection of authorized books."
3. The attack of opponents of Christianity has been centered on the Bible. They thus acknowledge that the heart of Christianity is the inspired Word.
4. *Explorations in Eastern lands* all confirm the truth of the Bible. Read, "The Deciding Voice of the Monuments," by Dr. M. G. Kyle.
5. *The place and influence of the Bible* in human life and society as compared with other sacred books.
6. History acknowledges that the Bible is unique in literature; that it has revealed a sufficiency in its ministry to man possessed by no other book; that it stands supreme in the realm of literature.

III. THE WITNESS OF HUMAN EXPERIENCE TO THE INSPIRATION OF THE BIBLE.

1. *The testimony of human experience* in this day, as well as in all generations past is in some respects the greatest fact we have in establishing the inspiration of the Bible. "I know these things are true for God has verified them in my own life," is a simple statement, but a bulwark of adamant to the individual, and stubborn facts for opponents of the Bible to deal with.
2. The Bible offers as proof of its divine origin and authority, human experience (John 20:31; 1 John 5:13; 2 Timothy 3:16, 17).

The Sunday School Lesson, August 10

By M. EMILY ELLYSON

SUBJECT: The First Miracle.

LESSON TEXT: John 2:1-11.

GOLDEN TEXT: *Whatsoever He saith unto you, do it.*—John 2:5.

The incident of our lesson is one of deep interest because it was the beginning of those marvels which characterized the work of Jesus all through His public ministry and which seem to be a kind of credential of His authority, as they were also signs of His divine mission (Acts 2:22). Then we are deeply interested not only because it was the first miracle, but because of the place and time when it was performed. That Jesus should choose such an event as a wedding for the beginning of His miraculous ministrations is very suggestive to us.

First, His ministry is to be one of joy and peace. In this act He puts His sanction upon a genial social event which was quite elaborate among the Jews, and not upon a crushing, killing asceticism. Then, too, by His presence and by the exercise of His transforming power to relieve the anxiety and perplexity occasioned by the shortage of wine, He forever settles the question of a compulsory celibacy and shows clearly His approval of the sacred union of hearts and lives in holy matrimony. He came not to take His disciples out of the world, but to keep them from the evil that is in the world. He would have us beautify and make noble the ordinary duties of life.

His will is that men and women should be husbands and wives, fathers and mothers, real home builders, and that as citizens they should excel. He would show us the possibility of being a true follower of His and enjoy the brightness of pure social events and enter into the mirth of innocent gatherings. Notice, we did not say the foolishness and frivolities of social life; our presence upon all occasions should contribute to society the best ideals, the most elevating tone and standards. We should "shine" there as well as in the church prayermeeting or pulpit, for did He not say, "Ye are the light of the world?" (Matt. 5:14).

But we hear some precious heart say, "Why should we be so joyous when He 'was a man of sorrows and acquainted with grief'?" The question is best answered by the incident before us. Jesus was there not merely as a guest but as a useful member of the party and when appealed to gave evidence of the importance of His presence. Indeed the pleasure of the occasion would have been greatly marred if Jesus had declined to go.

We note also that His disciples were with Him, both He and they being invited. The question of social life is one upon which people have been much divided in their opinions. Some think that because people have gone to excess along social lines, that, as holiness people, we should discountenance all such efforts, that if we sanction them at all we are encouraging worldliness. Hence all games for pastime and recreation should be prohibited and the social events which may result in attractions between

the sexes and eventually lead to marriage, should not be encouraged. This reminds us of the man we recently heard of who thought it wrong to drink anything out of a bottle because men drink whiskey from bottles, and the good woman who would not serve oysters for supper because (as Dr. Walker once said wittily) "a few poor unfortunate little oysters got into the church stew." Then there are those who believe that it is not prohibition of social and recreational functions that we need, but regulation of these things. They tell us that there is in every normal being a play appetite, a social nature that is God-given and should be properly nourished and regulated, trained to manifest itself in a way becoming our holy Christianity, but if antagonized will produce the very results we seek to avoid.

Doubtless there are some things to be prohibited, things hurtful to both soul and body, but there are other things that should be regulated. Upon all of these questions the teaching of the Bible is clear if we will but take time to study it with an unprejudiced mind. We are inclined to be extremists and oftentimes we miss the middle path which may be the truly right path for us to take.

Among the things enumerated as fruits of the Spirit in Gal. 5:23 we find the word "temperance" or self-control. We feel sure that this is a grace which needs much cultivation and we cannot begin our teaching on this line too early. A young lady who was attending college, wrote to her mother concerning some incidents of her life that in themselves were not harmful and were perfectly legitimate. The mother, knowing the nature of her daughter, wrote her thus, "Let your moderation be known unto all." This was quite sufficient. A lengthy epistle could not have met that girl's need more explicitly or with better results. A truly wise and good mother was she who could thus bring together her child's need and the word of God as the medium of its supply.

Jesus did not come to hush the music of men's lives and fill them with strain and agitation, but to retune every silver chord and make it echo the harmony of heaven. He did not come to fill our lives with hard austerities and isolate us from all festivities, but He came to give us "beauty for ashes," fullness of "joy for mourning," and "peace like a river." He would not use His wonder-working power to appease His own hunger in the wilderness but a few days before, but now He uses it to relieve the embarrassment of His friends and relatives in an emergency arising at a wedding feast giving to them a large supply of the finest wine of the feast, the best at the last. He is the master of every emergency. And if we would be equal to all of the emergencies of our little lives we must learn the lesson Mary taught at this feast when the wine was running low: "Whatsoever he saith unto you, do it." He stands as ready to direct and supply the need today as He did at that wedding feast. He is near and can be appealed to. We miss much by not recognizing Him.

and purity are so. And many believed the things which were spoken, and have gone to spread the good tidings elsewhere.

The financial problems of the campmeeting were all solved with ease, all obligations met, the workers amply rewarded, and a considerable balance left in the treasury. One of the special features of this camp was the new tabernacle, a 50 x 80 foot, two-pole tent of heavy khaki, which was donated to the District by the Department of Home Missions, and which was found to be adequate to shelter the congregations which assembled on the grounds, as the old tent which had been in use from the beginning of the camp had not been.

The camp was blessed with the attendance and participation in the services of Miss Maude Varnedoe, missionary from Eastern India, and Miss Mary Cove, representing the Woman's Missionary Council. Rev. J. T. Little was unanimously called for next year, and we are glad that we will also have with us our new District Superintendent, Rev. L. E. Swaney, from whose evangelistic labors on the District we are expecting good returns.

H. G. COWAN, Reporter.

JEHOVAH-JIREH COTTAGE

One beautiful day in Pasadena, California, nearly three years ago at the close of a Home Missionary Service at the Pasadena University, a large group of people gathered around our new Hallelujah Chariot. Uncle Buddie Robinson was there and prayed for us and the Chariot. He prayed that God would bless the car and keep oil where oil belonged and keep gasoline in the tank and keep us from accident and that He would help us to go over the mountains and cross the valleys. That sinners might be converted and believers sanctified, young people called to preach and students would be sent to the University. Thank God! Uncle Buddie got his prayer through and it all came to pass! Hallelujah!

A few days ago while in the Union Station in Jacksonville, Fla., Uncle Buddie walked in, bound for Southern Florida and we had a delightful trip together. After I was with him a few days and went to say good-by we got on our knees and Uncle Buddie prayed again. He asked Jesus to bless Brother Bussey, then to run over to the hospital and bless little Sister Bussey and to please give them a house to live in. Give them a house with rooms, but not a big house, they wouldn't have time to take care of it. Give them a stove to cook on, some beds to stretch out on, some chairs to sit in to read the Bible and meditate. About then Uncle Buddie began to shout and said he had prayed through. I guess he did for the lumber is all on the ground to build a cottage at Grand Crossing, Fla. While in prayer the Spirit whispered and said I could call it Jehovah-Jireh Cottage, the meaning is, "The Eternal One will provide." We do not own a chair, nor a table, nor a bed, nor a dresser, nor any furniture, but in due time everything needed to furnish Jehovah-Jireh Cottage will come along. Amen! It has been prayed for. Mrs. Bussey is now out of the hospital and expects to come to the little cottage to get strong. Thank God for hearing the cry of His children. Let us gird up our loins and press the battle for souls.

M. M. BUSSEY, District Supt.,
Grand Crossing, Fla.

NEW ENGLAND DISTRICT CAMP

Another milestone has been passed in the spiritual life of the New England District. The Fourth Annual Camp Meeting closed July 6, sealed by the presence and blessing of God. The power of the Holy Ghost was manifest from the beginning and there were seekers at nearly every service throughout the entire meeting. Without doubt this has been the greatest camp in our history in both attendance and spiritual power.

Our General Superintendents, Dr. Reynolds and Dr. Goodwin, preached with holy anointing and labored faithfully for the salvation of souls. We will long remember their sweet and powerful ministry on this occasion. A marked feature of the camp was the strong Bible teaching of Rev. E. E. Angell of Eastern Nazarene College. His labors added much to the spiritual tone of the camp.

The financial problems were met with ease and the people gave joyfully and with spontaneity. \$1500 was raised Sunday afternoon without any solicitation for the new college church property at Wollaston, Mass.

On the last Saturday God's glory broke through so marvelously that human instrumentality seemed swept aside and all human programs were suspended as waves of glory swept over the camp. Dr. Goodwin was unable to preach at the appointed hour and scores were blessed beyond words by the penetrating presence of the Holy Ghost. This spirit continued in a marked degree through the closing day of the camp with many seeking and finding at the closing service.

We are now in the battle with our dear Dr. Reynolds in the Maritime Provinces in campmeetings at O'Leary, P. E. I., and Trenton, N. S., expecting a tide of full salvation.

HOWARD V. MILLER, Dist. Supt.

NORTHWEST DISTRICT

I am on my new field of labor and busy visiting the churches, to see what I have to work with, so I will be able to look after next what I have to work on. I want to see if I will need a sheriff, a nurse or an undertaker. Thus far I have found quite satisfactory conditions. My good predecessor, Brother Nerry, did his work so well that I have little to do in supplying pastors. I find him an easy man to follow. God bless him. And He surely will, for He has blessed him. I am getting onto my field quite rapidly and hope to have it in hand soon. It is a great field, and still there is "much land to be possessed," and we are very short of evangelistic help. We need some more evangelists that will go out "under the stars" and work until they see stars and stay on the job until

SAWYER, N. DAK., CAMPMEETING

The sixteenth annual camp at this place was held June 25 to July 6, and was one of the best campmeetings ever held on these grounds. The workers were Rev. L. E. Swaney of Los Angeles, Calif., the newly-elected District Superintendent of the North Dakota-Minnesota District, and Rev. J. T. Little, of Nampa, Idaho, with Rev. W. I. Gough, of Van Hook, N. D., leading the singing. It is safe to say that no more consecrated and efficient workers have labored at this or any other camp during the season, for the salvation of souls. The preaching of the Word by the two evangelists was honored by God in the conviction and salvation of souls, and from forty to fifty testified to having received definite blessings in regeneration or sanctification. The Bible studies on prayer, by Brother Little, and those on the Holy Spirit and other topics, by Brother Swaney, were the source of much spiritual instruction and divine blessing upon many, and the attendants at this camp have learned as never before to take their Bibles with them when they go to church, and to search the Scriptures daily whether these things of intercession and of spiritual power

the Day Star rises. We haven't much money to put behind them, but we have a fine field in which they can find plenty to do. Our situation is like it is with the raising of wheat in this country—they don't measure it by the acre but by the mile. That is the kind of opening there is for our church—it is here by the mile. I have been spying out a few places to "go up against," and have only about twenty-five or thirty that I want to enter this year. Next I am looking for the workers that can storm the enemy's strongholds and take a fort as well as to "hold" one.

JOS. N. SPEAKES, Dist. Supt.

A FORWARD MOVEMENT AT REST COTTAGE, PILOT POINT, TEXAS

The superintendent and wife, workers and girls at Rest Cottage are praying that God will speak through this article to the hearts of our friends to help us pray, plan and give. We believe that God has definitely spoken and made his will plain concerning this matter. The basement and cellar at Rest Cottage have never been waterproof. During the rainy season the water will rise two feet in the cellar and basement; it then has to be pumped out, which is quite a task. The cellar and basement being damp this way, become injurious to the health of the workers and the girls. Then while we are having the cellar and basement made waterproof, we feel that God would be pleased to have us install a furnace and make some other necessary improvements. We never undertake anything like this without first knowing the mind of God and getting His plan. With us this is not a project about which we are now enthused, but which will be forgotten within a few weeks, but it is something to stay on our hearts until we see it accomplished. To do this work we must have \$2,000.00. This is a small amount when we think of the number of people who are interested in Rest Cottage. We will appreciate cash donations or pledges to help along this project. We would urge the pastors of our supporting territory to preach a sermon on Rescue Work and then take an offering to help further this work of giving the unfortunate girl another chance in life. We would appreciate it if every evangelist would get such a burden on his heart that he would be glad to take an offering in every special campaign in this territory which he might have the privilege of conducting, to help further the work to which God has called us. Pastors, evangelists, awake to the opportunities within your grasp. No doubt there are those who can give a large sum of money and will be glad to do it. To those who can not give because they do not possess, please join us in prayer. We know that the cattle upon a thousand hills belong to Him who has laid this on our hearts. We trust in Him.

J. P. ROBERTS, Supt.

THE WACO CONVENTION OF MINISTERS AND CHRISTIAN WORKERS

This Convention was an experiment in the realm of co-operative effort by different Districts for the purpose of promoting Home and Foreign Missions, Education, Young Peoples' Work, Sunday schools, Social Welfare and music in each local church as well as over the District.

Several preachers and laymen who have been connected with the church since its organization said this convention was the first of its scope and kind ever held south of the Mason and Dixon line.

While the convention was under the auspices of the San Antonio District, without any pledged support from the outside, preachers and laymen from surrounding Districts took advantage of the opportunity presented in the comprehensive program arranged by Rev. W. E. Fisher and his coworkers.

It was a success from every standpoint. Our souls were blessed and fed at the morning services when Bud Robinson brought messages of encouragement and edification in his unique, characteristic way. Each evening Uncle Buddy preached to an audience, never less than 500 and Sunday night numbering more than 1200. The saints wept and shouted and laughed and the unsaved and unsanctified requested prayer for individual needs.

Rev. E. J. Fleming, General Secretary of the church, spoke on "Finance and the Budget." He was given an attentive and appreciative hearing by both ministers and laymen.

Miss Luc Miller of Kansas City gave daily talks on "Social Service" which brought to our attention the various activities under this head. Sister Miller is well qualified to speak on this subject, her position as Superintendent of Rest Cottage, Kansas City, a home for unfortunate girls, keeping her in constant touch with all forms of social service. She came to Waco directly from the National Conven-

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at the closing up of my convention at Ft. Lauderdale, Fla.; and the next week we spent in beautiful Miami, one of the lovely places of the nation. I had six days there with that prince, Rev. John L. Roby. We had six great days although, for two nights I was so done up in my voice that I could not preach, but still we met and had a most glorious time. My voice cleared up some and I preached twice on the last day which was Sunday, the 29th of June. We had eleven at the altar in the last service and, thank the Lord, they went through with the Lord. Also I preached the last sermon in the old church, for on Monday they began to move it to build a beautiful cement block church that will seat several hundred. They are to have a basement that comes up some five feet above ground for their Sunday school and the large auditorium is to be above, of course, making the main church high enough to be cool, and with large windows, it will be a beautiful building and a credit to Brother Roby and his noble band of faithful workers. I have found no finer band of clean saints in all of my travels than the Miami church, but with a man like Brother Roby and a church like the Nazarenes at Miami, they can do nearly anything in the bounds of reason. While I was in Miami I met many old friends—they are now going to Miami for summer as well as winter. On my way down I was surprised to find the travel to Jacksonville almost as large as when I went down in January of 1923, and there was so much big building going on, that according to banks they did almost as much business in June as they did last January. If Jesus carries another generation, Miami will become one of the greatest resorts on the face of the earth. In some of the beautiful additions to Miami they have spent as much as twenty million in laying out and beautifying the grounds and in those beautiful grounds lots sell for as much as five thousand dollars, just for a building lot, and some choice ones for as much as a hundred thousand. The rich are pouring their money into that country by the millions. We had many beautiful trips around Miami. Brother Dillard Moore, son of our beloved Brother Tim Moore of Nashville, took me on one of the most beautiful trips up the Atlantic that I have ever made in a car. It looked like if there was anything left over of the garden of Eden, it is in that lovely spot on the southeastern coast of Florida. On the last Saturday, Brother Tim Moore, Jr., a brother to Brother Dillard Moore, took three of us Nazarene preachers out for a deep sea fishing trip. He owns a beautiful boat and it is simply a daisy. He was so kind and nice to us. He took plenty of ice and we had plenty of fresh cold water, and also a fine lunch all at his own expense. He just couldn't have been kinder than he was. The reason that the Moore boys are

so fine is that they were brought up in dear old Tennessee, and to know Brother and Sister Moore at Nashville, Tenn., one would expect their sons to be perfect gentlemen. That fishing trip will be remembered by this old preacher for the rest of his life. Although I did not catch a single fish, I had the pleasure of hanging one big one and thought that I was going to land him; but, as the old story goes, he got away. Brother Moore put a good bait on my hook and while he was showing me how to handle one provided another one got on my hook, he landed one of the most beautiful ones I ever saw, a new kind of fish to me. It was as yellow as gold, but Brother Moore was the lucky man in the crowd. He landed two fine ones, one almost four feet long. I tell you we had some exciting times when he was trying to pull in that big fellow. One of our party, Brother S. J. Hopkins of Ft. Lauderdale got so seasick that he was nearly dead. My! my! but the old boy was sick. He fought a good fight, but at last sang, "I surrender, all." We finally brought him back to land and put him under the palms while the rest of us ate dinner, but Brother Hopkins had no desire for food. I went in bathing several times with Brother Roby. It was the most delightful thing in the history of my life to go into that old Atlantic ocean. The water was just warm enough to be perfectly pleasant and delightful. My week's stay in beautiful Miami was entirely too short. The grapefruit, pineapples and mangoes were very fine. Another very fine fruit is the great papaya, which looks very much like our cantaloupes and tastes a good deal like them, but they grow on trees.

Monday morning, June 30, at five I boarded the north-bound train on the Florida East Coast Line, and traveled all day up that great eastern coast. I am sure that Florida has more beautiful lakes and rivers than probably any other state in America. I never saw so many rivers and fish to peddle. We pulled into Jacksonville at 7:50 p. m. and left at 8:40. I got a good sleeper through to Pensacola reaching there at ten on Tuesday morning of July—the first. From there I traveled in a nice day coach across southern Georgia. We got a basket of fine peaches for only twenty-five cents, and the passengers sure did buy them, however the eating was more interesting than the buying. We pulled into New Orleans at 7:30 and I went to my berth at 9:30. We pulled out at 11:15 and arrived in Lake Charles at 6:40 Wednesday morning. My old friend and neighbor, Brother W. D. McGraw met me at the station and in a few minutes I was safely landed in the nice large Nazarene parsonage, where I spent five days, which were as delightful as a man could spend.

In perfect love and all for Jesus.

UNCLE BUDDIE.

tion of Social Welfare Workers held in Toronto, Ontario.

Prof. London, President of Bresee Theological College, Hutchinson, Kansas, rendered invaluable service as director of song and in his lectures to young people. This man likely has devoted as much if not more thought and time to this particular phase of the work than any other individual in the denomination. His talks were practical, interesting and inspiring to the young people and the older ones as well.

Prof. Bracken, President of Bethany-Peniel College, Bethany, Okla., spoke twice on "Education" and once during the Sunday school hour. His contribution to the convention went a long way towards making it the success which all agreed it was.

Mrs. Lane of the Evangelical Church of Temple, Texas, gave four chalk talks to the children. These were well attended and the children were not only delighted and interested but were helped to a clearer conception of God and salvation. Mrs. Lane, as Director of Publicity, was busy for several weeks prior to the convention, planning and putting into operation her arrangements for advertising the convention, not only in Waco but through the entire state of Texas.

P. H. Lunn of Kansas City, Secretary of our General Sunday School Committee, spoke daily on Sunday school problems. As a result of these lectures we look forward to better and bigger schools throughout this section.

Sunday afternoon was given over to one of the

most enjoyable and unusual features of the convention. At this time a chorus of about fifty voices under the direction of Mrs. P. H. Lunn of Kansas City gave a musical program, "The Life of Christ in Song." Rev. Bud Robinson opened the service by reading the 53rd chapter of Isaiah. Then, commencing with the Prophecy and following with the Annunciation, Birth, Life and Ministry, Trial, Crucifixion, Resurrection, Ascension, Second Coming and Adoration, for an hour and fifteen minutes, in chorus, solo, duet and quartet the life of the Master was depicted in song.

The expenses of the convention totaled approximately \$925.00, but every penny was raised before the closing day, Sunday. Finances did not "come easy." But after much prayer and a stirring appeal by District Superintendent Fisher, the necessary amount was given. This response demonstrated that the people of Texas appreciated a convention of this kind. They were willing to sacrifice when the urgency of the need was realized.

In appreciation of the aggressive spirit and courage of District Superintendent Fisher, in launching this new project without a penny pledged to meet expenses, a rising vote of thanks was given at the last service, also a generous love offering was presented to him and his wife, Rev. Annie May Fisher, whose earnest prayers and interest were largely responsible for the success of the convention.

We trust the time is not far distant when an encampment or convention of this kind will be a

regular annual occurrence in each District of the church.

If each one could be made worthwhile in fostering a spirit of co-operation between the churches, in giving the workers—ministers and laymen—practical suggestions for carrying on their work, in broadening the vision and improving our methods, they would surely build up the denomination into a more effective organization to carry on the work of spreading scriptural holiness to the uttermost parts of the earth.

E. D. MESSER, *Dist. Secretary.*

REVIVAL AND CHURCH NEWS

MILO, MAINE, CHURCH OF THE NAZARENE is still on the map and is progressing. Sister Anna Place of Portland came to us in November; she found the church in poor condition, but with God's help and her unwillingness to give up, the work has taken on new courage to press on. People are coming in, conviction is on, backsliders are getting reclaimed, and six united with the church in less than six weeks. Sunday school and missionary society are on a sound basis. Sister Place labors under some difficulties as she can not stay all the time during the summer months, but with the co-operation of the church the Lord is blessing her labors. Work during her absence is left in care of Miss Eichel, deaconess.—Reporter.

EVANGELISTS MACK ANDERSON AND WIFE say, "We started in evangelistic work last September at the close of our Kansas District Assembly. Since then we have held five meetings in Kansas, four in Colorado, and one in Nebraska. In all these meetings seekers have sought the Lord and we have taken subscriptions for the HERALD of HOLINESS. We have just closed a tent meeting with Rev. Harvey Miller and his church at Curtis, Nebraska, which was honored of God, and a goodly number prayed through to definite victory. Here we received eighteen subscriptions for the HERALD. We feel like pushing the battle harder for God and souls since being with Brother and Sister Miller and their good people. They are untiring in their efforts for the Lord and we believe God is going to reward them and build up a strong holiness center in Curtis."

WRITING FROM MISSOULA, MONTANA, District Superintendent Bennett says, "Am engaged in a tent meeting with Rev. A. M. Blackmon and wife of Southern California. Am making good progress for a new field, having only one Nazarene in town. The attendance has been good. We have a bright outlook for a prosperous work. Missoula is a university town and having many cultured and refined people, is a splendid field for a Nazarene work."

EVANGELIST LEE L. HAMRIC writes, "We are opening up a revival campaign here at McAllen, Texas, in this rich Rio Grande valley. We have a good start, and will be here till the 27th. We just closed a fine revival near Weslaco, twenty miles from here in which forty or more found the Lord. Whole families were blessed. We were called here by our old friend Brother C. L. Wells. He used to live in Oklahoma, but now makes his home in the valley. He led the singing and did it well. He also is leading the singing here in McAllen. We find people here in the valley from almost every state in the union. A whole Canadian family was saved and sanctified. We are delighted with this country and plan on moving down here later on. Oranges, lemons, and grapefruit grow in abundance here. I am sending some subscriptions for the HERALD of HOLINESS. The Lord bless our good church paper, the greatest in the land. Pray for me that I may lead many souls to Jesus. On with the battle."

PASTOR G. W. CORNELIUS OF ARENZVILLE, ILL., says, "The work is moving along nicely here. Our crowds are increasing since the epidemic of whooping-cough has ceased. Our God is still on the throne, and is ever ready to help us when we do our best. We had Rev. J. D. Roach, pastor of the Tallula church, with us a few nights. We enjoyed the messages and believe that seed was sown that will bring forth fruit later on."

THE CIRCULATION MANAGER'S REPORT THIS WEEK says, "Received a list of eleven HERALD of HOLINESS subscriptions from Evangelist A. F. Balsmeier, closing meeting at Pittsburg, Kansas; nineteen subscriptions from Evangelist J. E. Gaar, closing Ebe-

nezer Camp, Crowley, La.; nineteen from Evangelist E. Arthur Lewis, closing a meeting at Newport, Ky.; seventeen from Rev. M. J. Jones assisting Rev. Metcalf in a meeting at Poplar Point, Manitoba; five from L. E. Channel from his meeting at Abbotsford, B. C., Can.; thirty-two from Rev. J. A. Rodgers in meeting at Ashtabula, Ohio; thirty-four from Evangelist J. E. Aycock in his meeting just closed at Cleveland, Ohio; and twelve from Rev. M. F. Grose just closing meeting at Lawrenceville, Ill." And still this circulation manager cries, "Help us to get the HERALD of HOLINESS into the homes of the people."

WE OF SPRINGFIELD, OHIO, desire to be remembered in prayer for God's blessing upon the Church of the Nazarene here. We began a tent campaign here June 12th and expect to keep the battle going throughout the summer. God has given us some forty souls for pardon and purity thus far, and we have seen some real victory. Nine have united with the church and others are looking our way. Our city has more than seventy thousand population with the spiritual life running at a very low ebb. The modern church is filled with worldliness and mere formality, while the so-called holiness church is torn with strife. Pray earnestly that God will raise up a work in this city that will glorify Him and be used mightily of Him in the salvation of precious souls for whom Jesus died. Pray that God will use us Nazarenes here to stem the tide of worldliness and bring about a general awakening in the whole professed church.—Ernest J. Haerr, pastor.

WRITING FROM BEDFORD, IND., Rev. F. A. Genett, says, "We started a meeting at this place July 6th. Rev. Ira Akers was the evangelist and Rev. F. R. Benjamin and wife were the singers. We are using one of the District tents, and we hope to organize as a result of this meeting. Interest is quite good, the people are coming and some are getting saved. The Free Methodists and other holiness organizations are standing by us. God bless them! There has never been a Nazarene meeting here before. We want to place our work before the people, and if God so directs, establish the work here. We find Brother Akers well adapted to this pioneer work, and Brother and Sister Benjamin ably back him in song and altar work."

WRITING FROM MARION, IND., Evangelist P. P. Belew says, "We are getting a splendid start in the union meeting of the Pilgrim Holiness and Nazarene churches. Great crowds, much interest, and souls finding God. W. G. Gould of Providence, R. I., is doing excellent work as chorister and soloist."

DIST. SUPT. R. H. M. WATSON of Mississippi says, "I rejoice to tell you, that after weeks of suffering, I am ready to go to work again. I am sure my recovery is in answer to prayer."

EVANGELIST WM. O. NEASE writing from Joliet, Ill., says, "Meeting starting nicely, some are praying through. Will you help us pray. Will be here over July 27th, D. V."

FROM VASSAR, MICH., Evangelists E. E. and Ora Turner write, "We are glad to report real victory in the tent meeting at Vassar, Mich., with Rev. Wesley Weigman, pastor. About twelve have sought God in the first few services, and we are believing for an old-time revival."

PASTOR VERLIN B. ROBINSON OF RADCLIFFE, OHIO, says, "Tent meeting in progress with Evangelist H. W. Welsh in charge. High tide of salvation on. Estimated a thousand people on the ground Sunday evening, nineteen at the altar, another week to run. We are expecting great things from our God in these hills. Bro. Welsh's messages gripping the hearts of the people. Pray for us."

REV. JOHN NORBERRY WRITES FROM DELANCO, NEW JERSEY, "Dr. Chas. Babcock, pastor First Church of the Nazarene, Los Angeles, Calif., was the special preacher at this first holiness camp of New Jersey, held at Delanco, N. J. How Brother Babcock did preach! He spared nothing, nobody, where sin might be located. He is the 'Billy Sunday' of the Holiness Movement. Scores of souls were at the altars of the camp, seeking pardon and cleansing. The camp closed up with victory at the altar. Brother Babcock went from here to Ocean Grove where he will get some rest ere he goes to the Douglas (Mass.) Holiness camp. God is blessing the work here in our church. Good attendance at the weekly prayer and holiness meeting, besides the Sabbath services. 'Holiness unto the Lord' is the motto all the year around. Our church has given us a month for vacation. We shall get it in the following campmeetings: National Park, N. J., August 1-10; Spottsylvania, Va., August 15-25; Local Preachers' camp, Delanco, N. J., August 29 to September 7th. We have other calls, but cannot go and do pastoral work beside. 'Keep on Believing!'"

PASTOR A. I. METCALF, HOLLENE, N. MEX., says, "We have just closed a week and a half meeting with Rev. P. B. Wallace in which three were sanctified, one new member, one called to spread the gospel of full salvation to a hungry world; and we feel that the results of this meeting have not all been seen yet. Brother Wallace did good preaching and his messages cannot soon be forgotten. His preaching is just the kind that is needed in most places. We are looking up and expecting victory for the year that has just begun."

"FIRST CHURCH OF THE NAZARENE SAN FRANCISCO, CAL., while waiting for its new pastor, Rev. I. W. Young, has been supplied by Rev. Hunter, and Rev. Chaney Workman on Sunday morning, and by Rev. Will Hunter and others in the evening services. The Lord has been blessing the people in a remarkable way. Last Wednesday night prayer-meeting was led by Brother George Kramer, followed by a splendid talk by one of our young preachers, Rev. Griffith of Oakdale, Calif., and it was one that we shall not soon forget. 'God came down our souls to greet while glory crowned the mercy seat.' People were blessed out of themselves, and best of all a Catholic man gave a clear, ringing testimony to the power of God in his recent conversion during the Smith and Lowman meeting. There is a sweet unity of spirit among the San Francisco Nazarenes, and also agreement mentally along the lines of doctrine and polity in accord with our manual, and that argues well for our coming revival. 'They were all of one accord in one place!'"—Reporter.

"BLOOMINGTON, INDIANA, CHURCH OF THE NAZARENE is gaining ground. We recently closed a revival meeting in which Rev. J. E. Huger and wife were evangelists. Their son Guthrie did some special singing that was blessed of the Lord. Pastor Sister Eakin from our church at Worthington, Ind., was with us one night and blessed our hearts with her sweet voice in song. The meeting was a success in many ways. A number were saved and sanctified and twelve united with the church. We put on a drive to raise the \$1000 indebtedness on the church and raised almost the total amount. The pastor was recalled for the coming year by a unanimous vote. Our Sunday school has an attendance of 118 and the end is not yet. This has been one of the busiest years of our life, and we delight ourselves in the work, for God is leading us to certain victory."—J. S. Randle, pastor.

"REV. BUD ROBINSON preached here at Cedar Hill, Texas, Monday night, July 14th, to a crowd estimated at one thousand. People came from sixty miles to hear Uncle Buddie. His messages were stirring, sweet, and juicy, and two came up for prayer. Seventeen subscriptions were taken for the HERALD of HOLINESS. Pray for our meeting that

Third Quarter N. Y. P. S. TOPIC CARDS

Topics with suitable Scripture references for July, Aug., and Sept. We were not prepared for the demand for 1st Quarter cards, but were delighted with the manifest appreciation accorded these helps, by our N. Y. P. Societies.

Prices: A dozen, 15c; 100, for \$1.00
Prepaid

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

convenes August 2-17. Rev. C. K. Spell is evangelist, and the Lanier girls of Dallas singer and pianist."—G. R. Dosier, pastor.

"CEDAR VALLEY, CAMPMEETING, CHANDLER, N. DAKOTA, June 27 to July 6, was a great campmeeting. R. A. Young of Charleston, W. Va., and the writer of Clam Falls, Wis., were the evangelists, and Sister Danielson of Omaha, Neb., led the singing, children's and young people's services. Brother Young is one of the clearest preachers of full salvation in the movement. He is eloquent, tender and clean, and able to yoke up with any preacher. God gave a number of clear cases of pardon and purity."—B. T. Flanery.

"AT BROOKESMITH, TEXAS, on March 30, there was a large gathering of holiness people. The day was one long to be remembered, on account of the manifest presence of the Holy Spirit in preaching, prayer and testimony. Our old friend N. E. Tyler presided as leader. In the evening it was decided to organize a holiness association to be known as the Texas Holiness Association, and the temporary officers were elected as follows: Bro. C. W. Johnson, president; Paul Nering, vice-president; J. L. Rice, secretary. It was to meet again the 5th Sunday in June at Placid, Texas. We met at this time in a beautiful, harmonious meeting and the day was spent in short talks, testimony and preaching. In the evening a short business meeting was held at which time it was decided unanimously to make the organization permanent. The above officers were elected for the year and Brother Frank Deman was elected treasurer. The officers of the association were named to formulate rules, regulations, and doctrinal statement for the association, subject to the approval at the next meeting. Cross Roads was named as the next meeting place Friday night and extending over the fifth Sunday in November. This place is ten miles south of Santa Anna on the Santa Fe Ry. Brother L. P. Jennings, pastor of the Nazarene Church at that place extends a hearty welcome to all, and courteously offers to meet any one coming by train. Entertainment is free and a feast of good things is expected. Fifty-three joined the association at the Placid meeting."—J. L. Rice, secretary.

FROM CAMPBELL, MINN., Evangelist W. F. Herbig writes: "We are in a tent meeting here. Had a full tent last night, four seekers, and one was sanctified. The whole country is stirred, there is deep conviction. God is in our midst. We sing 'I believe the Bible,' and God is blessing it."

THE PUBLISHING HOUSE is, I think, a favorite with us all and just now when the sales manager told me that the fifth edition of "Revival Melodies" making a total of 58,000, will soon be off the press, and that 95,000 "Waves of Glory" have been manufactured, I just thought you would like to know it.

PASTOR W. P. OLIN OF GRAND JUNCTION, COLO., says, "After four months' illness and a little rest, we are back in the work again. Having resigned our work at Ponca City, Okla., on account of our illness, we have accepted the pastorate at Grand Junction. After a delightful trip across the mountains, we arrived here July 4th and were royally entertained in the home of Brother and Sister Warden (members) until our goods arrived. We have a good brick church here, well located, and seated with opera chairs; we also have a nice, large two-story modern parsonage. We have a fine band of people that are filled with the Holy Ghost, and love one another as Christians ought to. The 4th being my birthday, we were invited out to ice cream and cake, and when we returned and turned on the lights, we found the house filled with people who had come to surprise us, and had brought with them a large love offering of the fat of the land, such as grows here in this rich valley. There were about one hundred present, and they surely know how to receive the pastor and make him feel welcome. With such a people and a mighty God we are sure to succeed. Sunday was a good day, with four praying through at the altar. By the help of the Holy Ghost, we intend to keep the fire of heavenly love burning on the altar continually."

MRS. A. B. LOGANBILL, EL RENO, OKLA., announces that the annual revival for the El Reno

church began July 20 and requests prayer for its success. The El Reno Nazarenes are indeed heroic and we are sure that God will be with them.

EASTERN CANADA IS HAVING REVIVALS. Pastor A. Stanford says, "Under the auspices of the Mt. Pleasant Church of the Nazarene, a two weeks' revival was held in Tyne Valley, Prince Edwards Island. Rev. Floyd Nease, president of Eastern Nazarene College and Rev. J. W. Turpel and this pastor were the workers. God was with the preachers and there were eleven seekers for pardon and three for entire sanctification. From Tyne Valley we went to Mt. Pleasant church for a week where God blessed the messages of Brother Nease and where there were eight seekers for pardon and fourteen for entire sanctification. We are looking ahead for great things in this far-away province of Canada."

FROM MORRISTOWN, IND., PASTOR CHAS. E. CARMONY, writes, "We have a church here and one at Warrington, twenty miles north. Have had three revivals at Morristown since the Assembly, souls have found God in each of them. C. C. White of Gary was our evangelist in the first. Rev. Forest Crider of the M. P. Church of Shelbyville in the second and Dr. J. E. L. Moore of Indianapolis in the third. At Warrington we have had two special meetings. In the first Harry Carter from Stringtown assisted me. Our last meeting closed June 30 and was a victory with twelve professions. The last night the house was full, there were three seekers for holiness and showers of blessings came down upon us. We have been unanimously called to return to both these places and by the grace of God we expect to fight the Devil until the last."

"THE WOODWARD COUNTY OKLAHOMA HOLINESS ASSOCIATION still enjoys its existence in the midst of God's blessings and a growing host of friends. Since our last report we have visited new territory, acquired new members, and found encouragement to continue this interdenominational work until it is known over the entire county. We have found folks of various denominations eager to have us come and spend a day with them and without a single exception the services have been held with the best of harmony and fellowship. We feel that if it does nothing more than to get us better acquainted with our friends and neighbors in a religious way, it would have been well worth the effort it has cost. On June 3rd we were with the United Brethren at Willard Chapel, where the Lord added His blessings abundantly. The last monthly meeting was held at West Union on July 8th and was made a blessing to our hearts. We now look forward to the campmeeting to be held at Sharon August 7-17."—C. C. Grunewald.

"SAPULPA, OKLA., CHURCH OF THE NAZARENE is being blessed of God. Sunday school doing nicely. Souls are praying through. I recently closed a meeting near here in which more than a score prayed through to definite victory. We received twelve new members from this revival. We have had forty accessions to the church since the Assembly. Present pastor was called back for another year."—W. B. Walker, pastor.

"SPLENDID MEETING AT MATHISTON, MISS. Greatest crowds in the history of the town. Old heads said they had never seen anything like it. All denominations co-operated with us. The music was one of the special features of the meeting, conducted by Miss Ruth Lanier, Mrs. C. E. Toney

and assistants. Miss Lanier is a gifted leader and soloist. There were a number of professions and the saints greatly edified. The band was royally entertained by the good people of the town. All homes were opened to us. Brother Buckingham and his good wife keep the prophet's chamber in readiness and we have there a home indeed. All finances came surprisingly easy without a public collection. Mississippi is certainly an open field for the Church of the Nazarene. We presented the HERALD of HOLINESS to the people with some response. Thank God for the dear old HERALD."—C. E. Toney.

EVANGELIST R. L. MORGAN says, "Just closed a meeting at Pana, Ill., which was a hard fought battle. The tent went down twice. Had storms here at times and it rained almost every day for two weeks, but the attendance was good. Several were at the altar and some found God in the old-fashioned way. Built a tabernacle and had an all day meeting the last Sunday. Folks came from the nearby towns. Rev. Chalfant was here in the afternoon. He organized a church and dedicated the new tabernacle with all the money either paid or pledged. Thank the Lord for victory. Am now at Benton, Ill., in another battle. We are having big crowds and the third night fourteen or fifteen raised their hands for prayer. Pray for us."

PASTOR D. SWARTH OF ONAWAY, IDAHO, writes, "In the absence of the pastor, God sent Rev. A. McNaughton, who was invited to hold a few meetings, until the pastor would return. God blessed right from the beginning, and when, after a few days, the pastor returned from his vacation, God put it upon the church to continue the meetings. We have been in this battle now for two weeks and souls get saved continually. Sunday, July 13, a great baptismal service was held at the Potlatch river and the pastor, assisted by Rev. McNaughton baptized twenty-nine candidates. Over two hundred persons were present to whom the glad tidings of full and free salvation were brought. One incident occurred when the husband of one of the sisters refused to let his wife be baptized, but immediately a volume of prayers was sent up by God's people and God overcame Satan and made this man withdraw and the precious sister was baptized and came back to the shore shouting the victory. Sister Cornelius, a deaconess of Colfax, Wash., is now helping in this battle, preaching, praying and singing."—D. Swarth, pastor.

ANNOUNCEMENTS

NOTICE—KENTUCKY DISTRICT: There will be an opening evangelistic service of our District Assembly on Tuesday, Sept. 16th at the Carthage Camp Grounds, California, Kentucky, on the C. & O. R. R. twenty miles from Cincinnati. Let all the preachers who have come to us since our last annual Assembly write for transfers at once in order to become members of Assembly. Free entertainment for all preachers who attend Assembly. Let no pastor forget to raise the \$2.50 per member of Assembly from his church for entertainment.—J. W. Montgomery, Dist. Supt.

A CORRECTION—Rev. C. Howard Davis has just informed the writer that a mistake was made in designating him in the North Pacific District Assembly Minutes, as having "retired." He should have been classed as a preacher "without charge." Brother Davis has been granted an evangelistic commission and writes that he hopes to be able to use it within a few months. Pray mightily for his speedy restoration to health, for the church can ill afford to be without his able and mature services.—D. Rand Pierce, Secretary.

REQUEST—I am a young widow, am saved and sanctified, and have no special calling. Can do personal work, lead prayer, praise, and children's meetings. Can give recommendations as to character and religious experience. I have employment, but would like to do something that I might have a real aim in life. Would like employment in a holiness school, home, or work where I could help others and be a blessing in some special way. Anyone interested, write Iona McCotton, Greenwood, Ind.

A COMMENDATION—I desire to commend Rev. O. B. Ong of 1844 Las Lunas St., Pasadena, Calif., who has lately come to us from the Friends Church and united with our First Church, Pasadena, Calif. I have known Brother Ong for many years and

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know him to be a true blue, second blessing, holiness evangelist. He has been in the evangelistic field for eighteen years and has held some wonderful revivals. Our brethren will make no mistake in calling him. I wish that we might be able to keep him busy, for he is eminently worthy.—C. E. Cornell.

SPECIAL MENTION—Rev. and Mrs. E. S. Lang of 1680 Whitefield Road, Pasadena, California, are the parents of triplets, two girls, and one boy. Average weight of children five pounds. Readers of the HERALD please pray for Sister Lang. Brother Lang is open for a pastorate. They were formerly of the Kansas District and are wonderful people.—U. E. Harding.

NOTICE—I would like to find a young man and a young woman who feel called to God's work to work for their board and attend college. Married couple or brother and sister desired. Write me if interested.—George Miller Ryder, Pres. Arkansas Academy and Bible College, Vilonia, Ark.

NOTICE—We have open dates for Sept., Oct., and Nov. We will be in Kansas the last of Aug. Address us at Oregon, Wis., if you want to correspond about dates.—Jack Linn.

NOTICE—A revival campaign will be held under a large tent in Hollywood, California, September 7-21. The evangelists engaged are Rev. C. A. Watson, Rev. J. M. Humphrey, and Rev. E. E. Shellhamer besides many other workers from various parts of the state. Don't miss this treat. Pray earnestly for this meeting. For further information write or phone Julia A. Shellhamer, 5410 Isleta Drive, Los Angeles, California. Phone Garfield 6179.

NOTICE—Rev. N. J. Hepburn who has been pastor of our church at Yakima, Wash., for the past three years has recently entered the evangelistic work by engaging with Brother Linaweaver in Washington St. Church, Pasadena, Calif. Brother Hepburn was in the evangelistic work for thirteen years, and has had good success. Our brethren will find him to be splendid for both regular revivals and campmeetings. Address him at 2109 Troost Ave., Kansas City, Mo.

NOTICE—Rev. George T. Taylor of Franklin, Mo., asks prayers that an evangelist with a singer and a tent may come to Franklin for a meeting in August. He will give lots upon which to build a Nazarene church if the work can be started there.—Editor.

NOTICE—The New Mexico State Campmeeting will be held at Roswell, N. M., August 14-24. Rev. I. M. Ellis and Dr. Henricks will be our evangelists. All are invited to come.—R. C. Gunstream, pastor.

COMMENDATION—Rev. O. B. Ong and wife, the former an evangelist of the Friends Church and for more than forty years a member in good standing in that denomination, have united with the First Church of the Nazarene, Pasadena. Brother Ong has spent eighteen years in the evangelistic field and is a safe, sane, sound minister of the gospel. He has been identified with the holiness people for many years and, while he was not a member of the Church of the Nazarene, there were but few men outside of our denomination who conducted more meetings with our church. He is not a church fighter but a church builder. He might well be called the weeping prophet. Among the many churches of our denomination in which Brother Ong has labored are San Francisco, Berkeley, Pasadena College, California; First Church Portland, Oregon; Walla Walla, Washington; Newberg, Oregon; Bakersfield, California; Hutchinson, Kansas; Newton, Kansas; Dodge City, Kansas and Phoenix, Arizona. Our Superintendents and pastors will make no mistake in using this man. His home address is Rev. O. B. Ong, 1844 Las Lunas St., Pasadena, Calif. Let us give him something to do as his work in the other church ceased when he transferred.—U. E. Harding.

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TELEGRAMS

BROOKLYN, N. Y.
New York District campmeeting at Beacon closed Sunday; greatest in its history; largest crowd; tabernacle too small. Jernigan and Ward did mighty preaching, Messer blessed the crowd with his singing. One hundred seekers. Power of God manifested in raising ten thousand dollars for new auditorium. Holy fire and glory all over the place. Full report follows.—Rev. G. Howard Rowe, reporter.

VASSAR, MICH.
Just closed best revival ever held in this community with Evangelists E. E. Turner and wife of Indianapolis, Ind. \$1069 raised for a tabernacle to be built before Assembly. Pastor's salary set at \$25 per week. Ten new members received with fifteen more to come in soon. Thirteen subscriptions to the HERALD.—Wesley H. Weigman, pastor.

COFFEYVILLE, KAN.
Revival on at Coffeyville. Great day Sunday. \$675.00 raised. Great crowds; 126 in Sunday school; large tabernacle overflowing. Deep conviction; seekers at the altar. C. P. Clayton of Topeka at his best. Pray for us. End not yet.—William A. Menneke, pastor.

BOULDER, COLO.
Closed Sunday night with Dr. Williams with full house, eleven seekers and great conviction. F. R. Spindley to continue meeting.—Wilbur R. Parker, pastor.

COOKEVILLE, TENN.
Revival on, sixty professions. Rev. R. T. Cox did the preaching. Great power on the messages. Organized Nazarene church with thirty-two charter members, for which we praise the Lord.—R. E. L. Apple.

REQUESTS FOR PRAYER

"Pray for the salvation of my husband, also that if it is God's will he may be healed in body."—Mrs. G. L. H. Minn.

"Pray for me that I may be healed for His service. I trust Him fully to answer prayer."—L. M. C., Ill.

"Do pray earnestly for my husband who is in a serious physical condition."—Mrs. R. S. W., Ind.

"I desire the prayers of all that I may be healed and restored to health, and that I may have strength to assist my husband in his colportage work."—Mrs. J. W. Purefoy, Oran, Texas.

"Pray that God will send a real holiness revival to Kiowa, Okla. We have no Nazarene church here. If Brother and Sister Collier see this I do pray they will come."—Mrs. V. L., Kiowa, Okla.

"Please pray for me and for my family."—Helen Knapp, Ohio.

"Pray for the healing of my body."—Mrs. G. Helme, Kas.

CAMPMEETING CALENDAR

July 30—Reed, Okla., six miles south of Antlers. Fine camp ground on National Highway. Workers, Rev. C. E. and Mrs. Toney of Mississippi. Fine singing.—Rev. B. E. Echols, R. 1, Soper, Okla.

July 30-August 10. Eighteenth Annual Session of Spring Park Camp Meeting, Racine, Wis. J. D. Tompkins, evangelist; Prof. J. Warren Lowman and wife, song leaders. Order tents early. For further information address Rev. A. C. Geeding, Secretary, or Rev. Oscar Hudson, Publicity Manager, Racine, Wis.

July 31-Aug. 10. Nazarene State Camp, Oklahoma City, Okla. Workers, Drs. C. E. Hardy and Andrew Johnson, evangelists; Prof. John E. Moore, song leader and soloist; Bethany-Peniel Girl's Quartet, special singers; Miss Ola Fisher, pianist; Mrs. G. W. McClusky, special children's worker; Mr. M. M. Snyder, leader of Young People's services. For further information address Mrs. M. V. Dillingham, 726 W. Reno, Oklahoma City, Okla.

July 31-August 10. The Georgia District Camp at Adrian, Georgia. The District Superintendent, Rev. A. B. Anderson and the preachers of the District will be the workers. Free entertainment will be provided for all ministers in active service. For further information relative to camping facilities write Rev. H. J. Eason, Lyons, Ga.

Aug. 1-10. National Park Holiness Camp Meeting, National Park, N. J. Workers, John F. Owens, John Norberry, Mrs. Eliza Corrie, Clara Boyd, and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

August 1-17. The South Plains Camp will be held at Grassland, 16 miles west of Post, 12 miles east of Tahoka, Texas. Workers, L. L. Hamric, Evangelist M. C. Riley, song leader. Many camp-

ers expected. For particulars address Rev. C. C. Montandon, Post, Tex., Route A.

July 30-August 10. Arkansas State Nazarene Camp, North Little Rock, Ark. Workers, E. P. Ellyson and C. B. Jernigan, evangelists; Lawson Brown, singer. For further information address J. W. Oliver, Dist. Supt., 715 Magnolia St., North Little Rock, Ark.

August 1-16. Uba Springs (Hattlers camp ground) six miles north of Martin, Tenn., and ten miles south of Fulton, Ky. Annual camp of the West Tennessee and Kentucky Holiness Association. Workers, Rev. W. H. Crawford and Rev. S. M. McGowan. For further information, write Hugh Carron, President, Union City, Tenn.

August 1-17. Oregon, Wis. Whole Bible Association campmeeting, Interdenominational. Full gospel. Oregon is located ten miles from Madison, Wis., on main line of Northwestern railroad. Workers, Bishop B. J. Brown, Edson Crosby (silver bell musician), Mrs. Cora Harriman, Rev. and Mrs. Jack Linn. For information address Rev. Jack Linn, Oregon, Wis.

August 1-17. Batesville, Ark., at the Independence County Fair grounds. Workers, Mrs. Eupha D. Beaseley and Miss Agnes Diffe of Hugo, Okla. For any information write E. A. Mashburn, Cor. Sec., Batesville, Ark.

August 3-17. Petersburg, Ind. Wesley Holiness Mission Camp. Workers, J. H. Whiteman, evangelist; J. T. Myers, song leader; Mrs. Pauline Willis, pianist. For further information write Mrs. Minnie Baker, Petersburg, Ind.

August 7-17. Northwest Kansas Holiness Association Camp, Alpin's Grove, south Palco. T. F. Maitland, evangelist; A. L. Crane, song leader. For information write R. A. Lee or A. T. Darnell, Palco, Kans.

August 7-17. Bowersville, Ohio. Workers, J. P. Roberts and B. T. Flanery evangelists; R. A. Robinson, song leader.—Rev. Q. F. Andrews, pres.

August 7-17. Fifty-third Annual Holiness Camp Meeting at Springfield, Ill. Camp ground eight miles north of Springfield, one mile north of Sherman. Workers, Rev. M. Vayhinger, Miss D. Willia Caffrey, evangelists; Miss Ruth Harris, song leader. For further information address Mrs. Julia Short Hayeg, 2217 E. Capitol Ave., Springfield, Ill.

August 7-17. Lily Lake Camp, Chenango Forks (near Binghamton) N. Y. Workers, J. C. Long and C. C. Chatfield and wife. For further information address Rev. Geo. Morton, 309 Roosevelt Ave., Endicott, N. Y.

August 7-17. Cleveland, Miss. Workers, Rev. R. H. M. Watson of Meridian, Miss., Dist. Supt. Miss. District and Rev. L. J. Foreman, pastor Davis Chapel.—Mrs. M. J. Beevers, Secretary, Cleveland, Miss.

August 7-17. Woodward Co. Holiness Association camp, Sharon, Okla. Workers, W. D. King, evangelist, Mrs. Ida E. Strickland, children's worker, J. N. Holmes, song leader.—C. C. Grunwald, Secretary, Woodward, Okla.

August 7-24. Elm Grove Holiness campmeeting on the Ozark Trail, five miles east of Cement, Okla., and fourteen miles southwest of Chickasha, Okla., on the Ada Tivis, Indian lease. Evangelists, Rev. Howard Thomson, Dist. Supt. M. E. Church, Vt. Worth district and Rev. Oscar B. Lyon. Prof. J. Alba Sager will have charge of the music. Other workers, Rev. W. V. Shook, Rev. A. B. Hemphill, Rev. Guy Daniels, Rev. Golden Shook, Miss Bertha Pults, Miss Vernett Hamphill, Mrs. J. G. Payton, Mrs. Oscar B. Lyon, Mrs. Howard Thomson, Miss Della Deason, Mrs. Golden Shook.—Mrs. Laura Bartlett, R. 3, Cement, Okla., Corresponding Secretary.

August 8-17. Wheeling Camp, Hazleton, Ind. Workers, C. C. Brown and James Miller, evangelists; Kirby Fields, song leader; Chas. B. Kohl, representative of Home Mission work. For further information address Miss Stella E. McRoberts, Hazleton, Ind.

August 8-18. Atlanta, Texas Holiness Camp. Workers, Stephen S. White, evangelist; Otis Spinks, song leader; local workers. For further information address Mrs. Mary Terdue, Atlanta, Texas.

August 8-18. Ithiel Falls Campmeeting, Johnson, Vt. Workers, Gen Supt. H. F. Reynolds, Dist. Supt. H. V. Miller, Miss Mabel Manning will have charge of the music and singing. For information write Rev. G. M. Young, Waterville, Vt.

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

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See Herald of Holiness of July 2 for full list.

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

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

August 10-24. Bela Holiness campmeeting, Jena, La. Workers, Rev. S. B. Williams, Rev. Lula Wardlaw, Rev. F. E. Wardlow, Miss Ruth King, Mrs. J. A. Riley, Secretary, Trout, La.

August 13-24. Standing Rock camp, near Dover, Tenn. Evangelists, C. D. Smith and F. C. Bain, Song Evangelist Murray Radford, all of Nashville, Tenn. For further information write Mrs. T. W. McGee, R. 4, Dover, Tenn.

August 14-24. Idaho-Oregon District Camp Meeting at Weiser, Idaho. The grounds are beautifully shaded and equipped for the comfort of campers. Workers, Evang. J. A. Kring and Dr. H. Orton Wiley. For information about tents, etc., write E. A. Sanner, Dist. Supt., 422 14th Ave. S., Nampa, Idaho.

August 14-24. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

August 14-24. Roswell, N. Mex. Nazarene state campmeeting. Workers, Dr. A. O. Hendricks, Rev. I. M. Ellis, Dist. Supt. John F. Roberts and the pastors of the district. For information write Rev. I. C. Stream, Roswell, N. M.

August 14-25. Yuma, Colorado. Nazarene campmeeting of the eastern plains churches. Workers, J. B. Chapman, D. D., and family. For information write Rev. Howard Eckel, Yuma, Colo.

August 15-24. California, Ky. Carthage Camp. Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 15-24. Main Springs, Ark. Workers, Lunn Jones and Gussie Morris, evangelists; Oscar Galloway, singer.—Mrs. Lige Weaver, Emmet, Ark.

Aug. 15-24. Groveville Camp Meeting, Groveville, N. J. Workers, A. L. Whitcomb, Mrs. Eliza Comrie and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 15-25. Bonnie, Ill. Workers, Allie and Emma Irick, Elmer McKay, Missionary Etta Innis Shirley and Prof. John E. Moore. For further information address W. T. Lawson, Box 229, Benton, Ill.

August 15-31. Beebe, Ark. Workers, Chas. Robinson and Lawson Brown of North Little Rock.—E. O. Tapley, pastor, Beebe, Ark.

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

Aug. 21-31. Thirteenth Annual Holiness Camp Meeting (Interdenominational) Hopkins, Mich. Workers, John Fleming, Chas. Slater, Bud Robinson, C. W. Butler, Mrs. Fred De Weerd, Chas. Maurer and Lillian Scott. For further information address Dr. L. E. Heasley, Holland, Mich., or Rev. A. Buege, Wayland, Mich.

Aug. 22-31. Mount of Praise, Circleville, Ohio. Annual Holiness Camp of the Churches of Christ in Christian Union. Workers, John Owen, John Hewson and J. L. Schell and wife. For further information address E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

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

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

Aug. 29-Sept. 7. The Loyal Preachers' Camp, Delanco, N. J. Workers, Howard Sweeten and Burl W. Sparks.—Rev. George Q. Hammell, President, Delanco, N. J.

September 4-14. Springer, Ill. (Springerton, P. O.) Jacobs Camp. Preachers Rev. L. E. Williams, Wilmore, Ky., Rev. Lewis R. Hoff, Wichita, Kas., Singer Rev. W. J. Eltelgeorge, Canton, Ohio.—Frank Doerner, Secretary, Norris City, Ill.

Sept. 4-14. Knoxville, Iowa. The Martin Co. Holiness Association annual tent meeting. Rev. J. E. Hewson, evangelist and Mrs. Esther Williamson leader in song.—Mrs. Sadie Snell, Sec., R. 1, Lacombe, Iowa.

September 7-14. Calamine, Ark. 33rd annual campmeeting. Workers, S. B. Damron, Mrs. A. T. Beasley and Mrs. Agnes Diffe.—S. B. Damron, Pottau, Okla.

September 15-25. Burr Oak, Kansas. Annual campmeeting of the Jewell County Holiness Association. Workers, Rev. W. E. Shepard, evangelist; Rev. Thomas Matthews, song leader. For other information address Mrs. R. L. Decker, Burr Oak, Kansas.

DEATHS

RUNTON—Willard Runton, son of Mr. and Mrs. R. F. Runton, on June 15th was in a lake swimming with some of his young associates near Chautauqua, Kansas. When in the deepest part of the lake he gave out, and his young friends were unable to save him. After he went down his grieving friends of Chautauqua spent about four hours in earnest seeking before they could find him. Willard was reared in Chautauqua and was greatly loved by all who knew him. He was a good boy to his parents and leaves a precious sainted mother and a good father. The funeral service was conducted in the M. E. Church of Chautauqua by Rev. Coda and Rev. A. A. York. The closing song was sung by Rev. I. E. Tabor and wife. The church was not large enough to hold the friends of this precious boy and the building was surrounded on the outside with people. Besides his parents the deceased leaves three brothers and three sisters, and many other relatives and friends to mourn his loss. He was nineteen years old. We pray God's blessings upon the friends of the deceased.—Pastor A. A. York.

BALDWIN—James Wesley Baldwin was born Feb. 3, 1870, died June 3, 1924, after suffering for eleven months. He went out to meet God with victory in his soul. He leaves his wife and eight children to fight the battles of life. He stood by the church at Liberty with his prayers and means until the very last. He will be greatly missed in his home and at Liberty Church, but we bow in submission to the will of Him who "Doeth all things well."—A. M. Gilbert, pastor, Liberty and Wister, Okla.

CARTER—Our beloved father, J. B. Carter, seventy-three years of age, was called home to his wife and six children who have preceded him, on June 3 at our home near Havana, Ark. He leaves two sons and three daughters to mourn his loss. He was a dear good father. He lived with me and died suddenly in the field where he was at work. God be praised that we shall see him again some day. Please pray for his two sons who are not saved.—Mrs. Corda Apple, his daughter.

POTEET—Gladys Poteet was born near Rotan, Tex., Jan. 6, 1913, died in the house in which she was born on April 23, 1924. She was converted in the Nazarene Church last summer and was baptized by M. V. Dillingham. About two months later she was sanctified and she lived a beautiful, devoted Christian life until the end. She was always happy and was an example for our children. She read more chapters and memorized more scripture verses than any other in her Sunday school class.

Oh how we miss her smiling face and sweet voice. Little Gladys met death in an automobile accident on her way to church, living only eight hours after the accident occurred. The prayers of her friends and the assistance of the physician could not avail, and Jesus took her to the Land where there will be no more sorrow or pain. Funeral services were conducted by Evangelist L. L. Hamric. Let us all be as faithful as she was and we shall see her inside the gate where the immortals wait.—Mrs. Will Andress, her Sunday school superintendent.

VON SOEHNEN—Mrs. Sarah A. Von Soehren passed to her reward Saturday evening, June 14, 1924, from Colfax, Wash., at the age of eighty-one years and eight months. She was a faithful member of the Church of the Nazarene and a true follower of the "Lamb of God that taketh away the sin of the world." Mr. Von Soehren preceded her some four years and she left to follow after three sons and three daughters. The funeral was held June 17, when a goodly number of friends and relatives gathered and followed the remains to its last resting place, but she was not there for she had gone to be with Jesus. We miss her but we shall meet her over there. Amen.—Wm. M. Irwin, pastor.

FLORA—Mrs. Nellie Jane Gerhold Flora was born at Flora, Indiana, August 14, 1877, and passed to her eternal reward June 20, 1924, from her home at 325 Lincoln Avenue, Pasadena, California. She was united in marriage to Dennis J. Flora July 24, 1893. To this union were born ten children, eight of whom survive her, Veryl Flora, Mrs. Inez Brenden, Mrs. Alice Ford, Jess Flora, all of whom have their homes in Pasadena. Carl, John, Bessie, and Lois still remain at home with their father, at 325 Lincoln Avenue. Two children, Lena and Isaac preceded her to that Home Beyond. Sister Flora as her son said, was always good, but seeing her need of Christ was converted in 1914 at Homestead, Montana, and united with the Church of the Nazarene at that place. She lived a humble and devoted Christian life, having the confidence of all who knew her. Brother and Sister Flora with their family moved to Pasadena about five years ago and placed their membership with the First Church of the Nazarene. To this church she has always been a loyal member, and she will be greatly missed by the church and the Sabbath School. In her home color her church has lost a faithful member, her neighbors a good neighbor, her husband, a loving companion, her children, a wonderful mother. But we know God is too good to do wrong, and too wise to err. We bow our heads in humble submission and say, "Thy Will Be Done," and pray that we may by His grace meet her in that city of a fideless sea and a selfish sun. The funeral services were conducted in the First Church of the Nazarene, Pasadena, Calif., by the pastor, L. E. Harding.

CANFIELD—Andrew Marion Canfield was born Sept. 29, 1885 and died of appendicitis Nov. 21, 1923 in Elk City, Okla., hospital. He was married to Sarah Hall and to this union were born ten children, five girls and five boys. One boy and one girl preceded him to the glory world. He was converted when about twenty-five years of age and was sanctified in 1922. He joined the Church of the Nazarene at Shiloh, Okla., where Bro. Dodd was pastor. He enjoyed the blessing and was a good husband and father. He leaves to mourn his death a wife, eight children, a mother, step-father, three brothers, one sister, two half sisters and a host of friends. But we weep not as those who have no hope. Our loss is his gain. We know our loved one is in glory. The funeral was largely attended and was characterized by a tone of sweetness, mingled with sorrow, as only the death of a saint can make possible. He was laid to rest in the Evergreen Cemetery at Leedy, Okla., to await the resurrection.—Mrs. M. E. Mullins.

BOOKS—Mrs. Anna Books, aged 62 years and 21 days, wife of A. J. Books, fell asleep in Jesus

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Saturday midnight, at her home in Petroleum, a few miles south of Bluffton, Ind., after a long period of failing health. She was a life-long resident of Wells Co., the daughter of Joseph and Leah Risser, and was born May 10, 1862. She was united in marriage Oct. 21, 1880 with A. J. Books, and to this union were born two sons, one dying at birth, while William H. Books lived to be thirty-four years of age. Mrs. Books was converted early in life and became an active worker in the M. E. Church for a number of years and later becoming a member of the Church of the Nazarene in Bluffton, Ind. About seven years ago she felt her need of a deeper work of grace, consecrated her life to the one she loved more than her own life and was sanctified wholly. Her heart and life was in the work of the Kingdom and she was most content when in real spiritual meetings. Often she told her friends that she was ready to go home and was anxiously waiting for the chariot to swing low. Besides her husband, Mr. A. M. Books, she leaves one grandson Robert Books of Petroleum, two brothers, William H. Risser of Bluffton and Simon Risser of Perris Crossing, Ind., a sister, Mrs. A. J. Warner of Petroleum, and a host of other relatives and friends.—Marion M. Himler.

AMES—Mr. J. L. Ames was born in Adams County, Ohio, May 21, 1870, and departed this life July 12, 1924, at Newton, Kansas. He was converted early in life, but lived an up and down life until he was reclaimed in the early part of the winter of 1912; a little later on the 2 of December, he sought and obtained the experience of entire sanctification as a second, definite work of grace, and lived a consistent, victorious Christian life from that time to the end. He was ill over nine months, but he bore his long illness with great patience and cheerfulness. He was a faithful member of the Church of the Nazarene of Newton, Kansas, also a faithful Sunday school teacher. A Sunday school teacher still that in nearly ten years he had never known him to be a minute late to teach his class.—A. L. Hipple, pastor.

YOUNG—William John, infant son of Brother and Sister William Young, Jr., went out to be with Jesus on Sunday morning, June 15th. The mother

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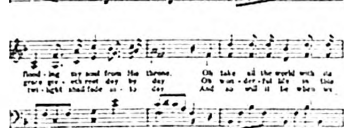
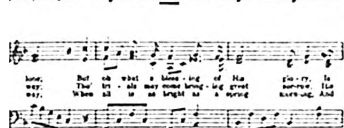
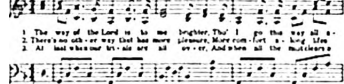
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was getting him ready for the morning service and the plan of these dear young people was to present their first born for baptism. Little Willie took suddenly sick and while the morning service was in progress at the Tabernacle he fell asleep. The funeral service was conducted at the home by the pastor.—C. Warren Jones, pastor.

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is disciples. Lord, if he well.
us spake of his death: that he had spoken of jeop.
'sus unto them plainly.

id for your sakes that I the intent ye may be- let us go unto him.
hom'as, which is called his fellowdisciples. Let may die with him.
Jē'sus came, he found in the grave four days

38 Jē'sus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jē'sus said, Take ye away the stone. Mār'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jē'sus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jē'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me

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second son.

8 And Rachel said, With wrestlings have I wrestled with sister, and I have prevailed she called his name 'Napht 9 When Leah saw that she h

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26 And whosoever I'reth and bellereth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mār'ty her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him.

come and take away both our place and nation.

49 And one of them, named Cā'ta-phas, being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he proph-

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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.

38 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: 37 And ^eit yieldeth much increase

B.C. 448.

d Dent. 2a.

Exa. 9. a.

e Dent. 2a.

25 Rē'hūm, Hā-shāb'nah, Mā-q-sā-jah,

26 And Ā-h'jah, Hā'nan, Ā'nan, 27 Mē'l'Inch, Hā'rim, Bā-q-nah.

28 ¶ ^eAnd the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nim, and all they that had separated themselves

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W. F. Herbig, Aberdeen, S. D.:
N. J. Hebburn, 2109 Troost Ave., Kansas City, Mo.:
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:
A. R. Hodges, 628 W. Broadway, Louisville, Ky.:
R. T. Hodges, Bethany, Okla.:
Edna Wells Hole, 617 Barr St., Carterville, Ill.:
J. D. Hoffman, Box 47, Beech Grove, Ark.:
Roy Hollenback, Mansfield, Ill.:
Deepwater, Mo. (camp).....July 25 to August 4
Albia, Mo. (camp).....August 8 to 18
A. Columbia, Hudson, Groverville Park, Beacon, N. Y.:
Nellie Hudson, 3304 Washington Ave., Racine, Wis.:
J. E. Hughes, Kingswood, Ky.:
J. W. Hunt, No. 4, Nampa, Idaho:
J. R. Hunter, 1308-II St., Modesto, Calif.:
J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.:
Arthur F. Ingler, Lock Box 165, Nampa, Idaho:
Allie and Emma Irick, Pilot Point, Texas:
Clyde, Texas (Eula camp).....August 1 to 10
Boumie, Ill. (camp).....August 15 to 25
Rev. G. F. Jacobs, University Park, Iowa:
W. P. Jay, 301 Holley St., Nampa, Idaho:
A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio:
Warsaw, Ohio.....July 24 to August 3
Findlay, Ohio.....August 7 to 13
Portage, Ohio.....August 14 to 24
Bluffton, Ind.Aug. 25 to Sept. 7
Lum Jones, Ada, Okla.:
Ada, Okla.....July 25 to Aug. 10
Prescott, Ark. (Main Springs Camp).....Aug. 15 to 25
A. B. Jones, 1107 W. Sycamore, Duncan, Okla.:
Bessie L. Kesler, 230 Pershing, Liberal, Kansas:
R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio:
Lockland, Ohio.....Aug. 10 to 24
Canton, Ohio.....Sept. 7 to 28
E. W. Kiemei, Sylvia, Kansas:
W. D. Killingsworth, Tuscaloosa, Ala.:
J. A. Kirkham, 601 East 46th St., Los Angeles, Calif.:
R. J. Kirkland, Ellis, La.:
Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:
H. R. Lee, 518 E. Sears St., Denison, Texas:
D. R. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:
Comersville, Ind.....July 18 to August 3
Garrett, Ind.....Aug. 8 to 24
M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas:
Jack Linn and wife, Oregon, Wis.:
Oregon, Wis. (camp).....August 1 to 17
V. W. and Marquerite Littrell, 425 N. Summer St., Beatrice, Neb.:
Cartilage, Mo.....July 24 to August 10
Fairview, Okla.....Aug. 15 to 31
J. Warren and Maybelle Lowman, Singers and Preachers, 7122 Indiana Ave., Chicago, Ill.:
Racine, Wis. (camp).....July 31 to August 9
W. W. Loveless, London, Ohio:
Warren, Pa.....July 29 to Aug. 17
Macksburg, Ohio.....Aug. 22 to Sept. 7
Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:
Indianapolis, Ind. (tent).....August 1 to 17
Hmdale, Mich.Aug. 18 to 31
W. E. Lytle, Troy, Ohio:
Tolu, Ky.....August 21 to September 1
Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Elsie Martin, Worthington, Ind.:
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:
C. R. Mattison, 720 Silver Ave., Greensboro, N. C.:
Cole's Store, N. C.July 24 to Aug. 10
Hamsey, N. C.Aug. 31 to Sept. 14
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.:
Roslyn, Va. (Park Lane Camp).....July 25 to August 4
Findlay, Ohio (camp).....August 8 to 17
Normal, Ill. (camp).....Aug. 22 to 31
Grace McLenore, Singing Evangelist, Olivet, Ill.:
J. R. McLendon, Richmond, Fla.:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
A. McNaughton, Box 598, Pottlatch, Idaho, and Mrs. Ella Cornelius, 206 West Thome St., Colfax, Wash.:
W. T. Means, 1802 Park St., Keokuk, Iowa:
I. B. Medler, Brenton, Ala.:
Edward W. and Selma W. Miller, Troy, Idaho:
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:
James Miller, 1248 N. Holmes, Indianapolis, Ind.:
Yassar, Mich.....July 22 to August 3
Hazelton, Ind. (Winceling Camp).....Aug. 8 to 17
Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:
George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:
John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.:
Oklahoma City, Okla.....August 1 to 10
Bogpie, Ill.....August 16 to 24
Beary, Ark.....August 26 to September 7

J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Calif.:
A. M. and Minnie Morris Moorehead, Paulding, Ohio:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:
Vincent Springs, Tenn. (camp).....August 14 to 24
Tretzvam, Tenn.....Aug. 31 to Sept. 11
Herschel Murphy, Jewett, Texas:
Collinsville, Texas.....August 1 to 17
Wm. O. Nease, Olivet, Ill.:
B. F. Neely, Bethany, Okla.:
G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.:
J. R. Patrick, Fairview, Mont.:
Mrs. Fannie Payne, Beulah Bounds, Singers, 1021 W. Reno St., Oklahoma City, Okla.:
L. M. Payne, Bethany, Okla.:
Clarksville, Texas.....August 1 to 10
Quanah, Texas.....Aug. 15 to 21
C. R. Pearson, Box 23, Greensboro, Ind.:
Georgetown, Ill.....July 24 to August 11
O. T. Pope, 101-13 S. Vincennes Ave., Chicago, Ill.:
Joe and Helen Peters, Olivet, Ill.:
Louise Pinnell, 1247 Williams Ave., Portland Oregon
Centralia, Wash.....July 20 to Aug. 4
Seltz, Oregon.....Aug. 10 to 24
A. A. Price, Denton, Md.:
F. E. Putney, 207 S. Millwood, Wichita, Kansas:
Lawrence Reed, Newell, W. Va.:
J. E. Redmon and wife, Brookville, Ind.:
Whiteoak, Ind.....July 26 to August 10
Carthage, Ky.....August 15 to 21
S. B. Rhoads, Pasadena University, Pasadena, Calif.:
Olive A. Rife and Nina Dean, Thomson, Ga.:
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:
Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio:
C. E. Roberts, 2104 6th Ave., Los Angeles, Calif.:
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio:
Barberton, Ohio.....July 27 to Aug. 8
Rock Creek, Ohio.....Aug. 10 to 24
C. W. Ruth, 1833 Newland Ave., Indianapolis, Ind.:
Conneautville, Pa. (camp).....August 1 to 10
Wichita, Kas. (camp).....August 15 to 24
Richland, N. Y. (camp).....Aug. 29 to Sept. 7
W. O. Self, Brewton, Ala.:
Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.:
V. A. Scofield, Maxwell, Neb.:
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio:
South Bend, Ind.....July 25 to August 10
Kampville, Ill. (camp).....August 15 to 25
Eldorado, Ill. (camp).....Aug. 29 to Sept. 7
William Seal, Deer Arc, Missouri:
E. E. Shellhamer, 5419 Isleta Drive, Los Angeles, Calif.:
Portsmouth, R. I.....July 25 to August 3
W. E. Shepard, Evangelist, 336 N. Euclid Ave., Pasadena, Calif.:
Shackelford, Va.(Camp) August 1 to 10
Ann Arbor, Mich.....August 14 to 31
F. B. Smith and Family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:
Burl Sparks, Song Evangelist, 426 E. 3d St., Sevmour, Ind.:
Hamsey, Ind. (camp).....Aug. 8 to 18
Delanco, N. J. (camp).....Aug. 30 to Sept. 7
C. K. Speil, Bethany, Okla.:
Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.:
Fred St. Clair:
H. G. Stebbins, Waterville, Vermont:
Chas. A. and Lennie M. Strait, 234 Wight St., Cadillac, Mich.:
M. E. and Della B. Stretch, El Paso, Ill.:
B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.:
Peniel, Texas.....August 1 to 10
Howard W. Sweeten, Ashley, Ill.:
Cohoes, N. Y.....July 27 to August 11
Portage, Ohio.....August 14 to 24
Indianapolis, Ind.....August 26 to 29
E. C. Tavin, California, Ky.:
Wurtland, Ky.....August 2 to 17
John Thomas, Wilmore, Ky.:
Lima, Ohio (Camp Mt. Lookout).....July 24 to Aug. 3
Findlay, Ohio.....Aug. 7 to 17
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:
J. E. Threadgill, 300 Dourette St., Beaumont, Texas:
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas
N. E. Tyler, Route 1, Rogers, Texas:
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.:
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.:
D. C. W. Telrick and Mrs. Annie Telrick, Shawnee, Okla.:
Rev. Jesse Uhler, Clearwater, Kansas:
Wm. C. Urschel, Artesia, Calif.:
N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio:
D. I. Vandepool, Joes, Colo.:
Rev. H. M. Vriedenburg, 1136 Hays Ave., Racine, Wis.:
Geo. Ward, 526 54th St., Los Angeles, Calif.:
J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.:
J. C. Walker, 1330 W. 3rd St., Hastings, Neb.:
Riverton, Neb.....July 17 to Aug. 3
Mrs. De Lance Wallace, 1141 17th Ave., N. Seattle, Wash.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Romeo, Mich.....August 1 to 10
Wichita, Kas.....August 14 to 24
Oakland City, Ind.....Aug. 29 to Sept. 7
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.:
Werkhauer Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.:
C. C. White, 4454 Conn. St., Cary, Ind.:
Kendall S. White, 418 S. 4th, Bonham, Texas:
Charles Whitley and wife, Electra, Texas:
J. E. Wigfield, Burr Oak, Kansas:
Earle F. Wilde, Highlands, Calif.:
J. E. Williams, Olivet, Ill.:
Mrs. Bessie Williams, 1810 So. Main St., Ft. Worth, Texas
Miss Esther Williamson, Singer, University Park, Iowa:
E. E. Wood, 1713 Michigan Ave., E. Jackson, Michigan:
L. E. Wright, 1005 Mentor Ave., Wichita, Kans.