

Herald Holiness

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The End of the Controversy

LIBERALISTS are fond of saying, "Oh, one man's opinion is as good as another;" and thus they would compromise all authority and leave us adrift upon a sea of uncertainty. We might find it possible to accept their proverb if they would revise it to read, "One man's opinion is as good as another, when it is a mere matter of man's opinion." But we insist that no man's opinion can stand before the Word of God.

Unthinking people sometimes say that the Bible is contradictory and inconsistent with itself, and they even quote isolated and mutilated passages to sustain their contention. But the most devout and careful students have found this old Book wonderfully consistent throughout and they have discovered that it is its own best commentary. Whenever there is an isolated passage that is difficult, there is always a parallel passage that is easily understood. Scholarship is a wonderful help in the elucidation of particular texts, but the man of limited schooling can find out the essentials concerning his origin, duty and destiny by giving attention to the Bible. In the translation of the Bible from its originals to the languages which are known and spoken today some slight errors have occurred, but not a single essential doctrine or practice is altered by these errors. The Douay, or Roman Catholic translation, the Authorized and Revised Versions, and every careful, honest translation of the Bible which the English language knows or has known are sufficiently accurate so that any earnest, honest soul can find his way to God and duty and heaven by following them.

But like the book of nature, God's other book, the Bible does not yield its choicest secrets to the skeptic and to the irreverent critic. So that men like Bernard Shaw stumble through it as though it were a labyrinth of criss-cross passages and confusing labyrinths and caverns, while simple minded, pious backwoodsmen find their way about through history and proverb, psalm and song, metaphor and vision, drama and apocalypse, epistle and poem by the sure guidance of the Star of Bethlehem. He is the Alpha and the Omega, the spring and the objective all the way through and men find light in His light.

Regardless of a man's standing in politics, finance, or learning, we hold up the Bible and say, "To the law and to the testimony; and if they speak not according to this word it is because they have no light in them." No pope or priest, preacher or potentate is or can become the authority in matters pertaining to the law of our God. For God has given us a sure word of prophecy in the sixty-six books of the Old and New Testaments and it is the end of the controversy every time. Has God spoken? Then

the last word on the subject has been said. Every man who speaks in contradiction of God's Word lies. Everyone who is uncertain where God's Word is clear is unenlightened. Everyone who rests his faith upon and fashions his conduct by the Bible is safe and right in this and in the world to come. For God's Word is the true way bill from sin to holiness and from mortality to glory. The centuries of the past have originated no respectable competitor and the future of human history will develop or discover no substitute. The Bible, the authoritative Word of God is the end of every controversy every time.

The Dependability of Christian Consciousness

MR. DARROW and all agnostics would tell us that God is both unknown and unknowable, and that nothing is sure except empirical facts. That is, nothing can be known except that which comes to us through the physical senses. This is the common error of materialists.

The fact is that we know nothing so well as that which is revealed in our consciousness. Our love for mother, wife or child is not an empirical fact and is incapable of being communicated through the senses. But it is a fact in our consciousness and nothing could be more certain.

In like manner the voice of the Spirit of God is not audible to the physical ear, and His impressions do not find exact expression in terms of the eye or of the physical sensibility. But the witness of the Holy Spirit to the sonship of the penitent believer is clear, and dependable. Likewise His testimony to the purity of the sanctified heart is unequivocal and sure.

The knowledge of salvation is not deducible to mathematical law, and is not capable of inductive demonstration, but it is, nevertheless, real and satisfying knowledge. For want of a better word, Christians are wont to say, "I feel that I am right with God." Or, "I feel that my heart is clean and pure." But although we may criticize the terminology, we are powerless to deny the genuine value of the inner testimony.

The infinitude of God, without being taxed, finds a way to make Him known to His people, and it is not by might or by power but by the Spirit of God. Outward demonstration may be faulty or incomplete, but in the consciousness of the true believer there is a witness that to him is conclusive, enabling him to say, "I know whom I have believed," "We know that we have passed from death unto life," and "Hereby we do know that we know Him."

Can a Church Over-do the Revival Effort?

THE fact that the Church of the Nazarene believes in special revivals is too well known to require argument, and our practices in this regard are too well known for what we are about to say to be misunderstood.

There are people in our church that think a church should undertake to have as many as three or four revivals every year, and there are some churches in our connection that follow this theory into practice. In fact I think we may say that the prevalent idea among us is that it is a good thing to have just about as many revivals as we can manage to finance.

I hope you are reading Dr. A. M. Hills' articles on "Winning Souls, a Proof of Wisdom." In these he suggests that we are over-doing the revival business and that a church would do better to attempt only one special revival a year. This will sound a little radical to some, but I believe Dr. Hills is correct. One well advertised and well conducted revival for which ample preparation has been made is certainly much better than a number of meetings which at best deserved to be called "revival efforts. I also believe that Dr. Hills is correct in his suggestion that it is easy to make the meeting too long. In fact, I agree with Dr. Hills in all he says on this subject.

But tonight I was going over the list of evangelists who have recently taken pastorates and it convinced me that many of these brethren also agree that much effort is lost by our high pressure revival methods in the absence of a well prepared and faithful pastorate. I am glad to see these brethren entering the pastorate. Lately there has been an unusual number of pastors announcing for the evangelistic field, but some of these would listen to a call to the pastorate, should one be extended from some place where there is an opportunity to do something worth while for the kingdom of God. I have asserted repeatedly in places where I have spoken to preachers that "The normal place for the normal preacher is the pastorate," and I am fully convinced that this is true. Of course we don't need many evangelists who will simply accept a church in order to have a rest, or in order to get a support while waiting for a better season for evangelistic meetings, but we do need an ever increasing number of men who have the pastoral call upon their hearts and who will take the oversight of our churches and stay with them through weather fair and foul until they build up something permanent. This is our one great need—our indispensable human need. We must have more and more real pastors who will always work and never shirk and who will put their very best into the task which devolves upon the evangelistic pastor.

The pastor, has opportunity to preach evangelistically and have conversions and

sanctifications, and he has opportunity to train and establish his converts in the Christian life and service.

We will have more churches and better churches when we give greater attention to pastoral arrangements and to normal and constant church building than we do to the occasional special revival. We must have evangelists, but it were better to have so few that they would be "special" than to have so many that, not knowing the real cause, we should be tempted to think that when a District cannot find anything else to do with a preacher it gives him an evangelistic commission. And it would be better to have only such as are so filled with grace and wisdom that they can be depended upon to do no harm, even when they find it impossible to do much good, than to have many who are untried and whose sanity and spiritual leadership are yet to be proved.

Making Use of the Common-place

A SUNDAY school superintendent said to me the other day, "If I were a preacher, I would preach a sermon on 1 Kings 17:6, 'And he drank water out of the brook'." I enquired as to what line of thought this suggested, and he said that it taught that in the presence of the miraculous and the unusual, we should not reject or overlook the common place and the natural. God sent food by miraculous means, but Elijah drank water from the nearby brook.

And indeed how often it happens that we ignore or overlook the common place which is near at hand, and because of this, are limited in our victory or even defeated altogether. Even when the task is principally a spiritual one, like the holding of a revival, there are certain very common place things which enter in and largely modify the success of the undertaking. There are the advertising, the proper arrangements for the comfort of the evangelists, the proper lighting, heating and ventilation of the church, and a lot of other things which are not subjects for miraculous interference, but which may hinder or limit or even defeat the meeting.

Think of Elijah, after completing his dinner of meat sent to him by supernatural agency, getting down on his hands and knees and drinking out of the humble brook. Also

think of how the divine purpose in preserving him for further service would have been defeated if he had failed to make proper use of the common place means which was at hand.

Thank God for the occasional supernatural interventions which punctuate the lives of His saints. But thank Him none the less for the humble brooks, subjects of a general and usual providence at which we may drink and which truly minister to longevity and efficiency in His service.

Feeding Saves Whipping

A farmer observed that there was a relation between feeding and whipping his team. That is, the more he fed the less it was necessary to whip in order to get his team to do efficient service.

We wonder if there is not some such a relation between the proper feeding of the church and the service which it renders. We wonder if the preacher could not save some on whipping by giving better attention to feeding. We wonder if church members are not sometimes restless and contrary because they are hungry. We wonder if they do not sometimes fail to pull the big load because they are weak from under nourishment.

Even when the quantity of the food is sufficient, the quality may be so poor that the soul can be both stuffed and starved at the same time. Skimmed milk is a poor ration, even though there may be plenty of it. Cotton seed hulls answer for a "filler" but unless there is a mixture of stronger food its recipient will become hungry and weak.

Making Holiness Essential

Holiness is essential to present success in the Christian life and to entrance into heaven. The attitude of men cannot change these facts. But when men are taught that holiness is simply a luxury, and that it is optional with the Christian as to whether he shall obtain it or not, the result is that they become dilatory in their pursuit of it, and are likely not to obtain it at all.

For it is a strange fact with regards to men that although they may do many things gratuitously and voluntarily, they rarely ever obtain more grace or follow a better standard of conduct than they are convinced is required of them. They obey men, but are slow to obey God. Therefore, anyone who preaches holiness as a luxury instead of as a necessity contributes to the carelessness of men and encourages an indifference that is dangerous.

Every man who starts to get right with God will meet his neighbor on the way, and if he will not get right with his neighbor, he cannot get right with God.

God has as great need for holy people in this world as He has in heaven.

Herald of Holiness

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Winning Souls, a Proof of Wisdom

By A. M. HILLS, D. D., LL. D.

NUMBER TWO

TEXTS: Prov. 11:30 (R. V.), *He that is wise winneth souls.*

Daniel 12:3. *They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever.*

SAVING souls is the chief business of the Church of God. I am using the words, "Saving souls," in the more comprehensive sense, not merely of getting men converted, but sanctified and built up in Christian maturity, and fitted for service, on earth or in heaven.

The annual District Assembly of the Church of the Nazarene is now in session in First Church, Los Angeles, this June 11, 1925. On the wall back of the choir on a canvas are painted in large letters these words:

"It is the whole business
Of the whole church
To preach the whole gospel
To the whole world."

And it might have been added with equal truthfulness, "For the salvation of the whole race of Adam." This is the true gospel spirit, with the right ring to it; in perfect harmony with the parting words of Jesus, "Go ye into all the world, and preach the gospel to every creature." All should have the gospel, and all can believe and be saved. That is the gracious purpose of God. But how shall the purpose of God be carried out? How shall men be won to Christ? This is an ever living, and never wholly answered question. There is certainly no one fixed and only way of reaching men.

1. Revivals seem to be passing. The evidence is coming in from all sides. The best and most experienced evangelists are admitting that success is not so marked as formerly. Fewer are attending the meetings. Fewer are going to the altar. Fewer are praying through and getting anything, and very, very few are joining the churches after the revival is over.

There must be some reason why these things are so; why churches and ministers are praying "for an old-fashioned revival," as if the old-time success were wanting, and the bottom was dropping out of that whole kind of Christian effort. It may be dangerous to a man's reputation to write these things, or to suggest some of the possible reasons why. Nevertheless, we venture to state our suspicions.

1. That the great hippodrome evangelists, with their vast auditoriums seating ten or fifteen thousand, and their great retinue of paid soloists, song-leaders, and other workers, and finally a contribution of bushels of money to the great evangelist himself, have left a depressing influence upon the general public and upon the Christian public. It has aroused doubts about the wisdom of evangelism itself.

Mr. Moody was sweeping across the coun-

try just as we entered the ministry, more than fifty years ago. He was the most thorough of all this class of workers, having inquiry rooms, and insisting upon personal work and prayer with each seeking soul. After him, came B. Fay Mills, with his cards and oratory, and his speedy collapse of Christian faith, from the disastrous influence of which he never recovered. Then followed J. Wilbur Chapman, with no altar work, and his card signing and painful superficiality, ending in the painful disillusion, as soon as he left town. Dr. Torrey went back to the Moody plan for which we praise God. Billy Sunday came next with the prayerless, grinning men "bitting the sawdust trail," and shaking hands with Billy, and a minute after their names taken down as converts. What they were converted to, or converted from, God only knows. The churches usually never found out. During my public career, I have labored with three of these men in four of their great campaigns, with a sympathetic interest, and each time with a keen disappointment over results. Perhaps this may account for our lack of fervid enthusiasm for this kind of work.

2. I have come to the very deliberate opinion that in our Nazarene churches, we have altogether too many revival efforts. They are held too frequently in the individual congregations. The long-drawn-meetings, and the exciting services, and fervid appeals, and awful tests grow stale and lose their power. It comes to having a hardening effect, when these revivals are held too often, which is very disastrous to the churches.

Hot house religion that cannot endure the ordinary stress of daily life, unless it is constantly keyed up, bolstered up, propped up, by the stimulus of ever repeated revival meetings, is not normal New Testament piety. Within easy reach of where I am writing these lines, last year there were fourteen series of revival meetings. Is it any wonder that no one of them was regarded as ideal and satisfactory? I was told of a revival the other day with some fifty getting through at the altar, but only two of them were fresh conversions. The others were chronic backsliders warmed over. Some of our prominent churches, with often repeated revivals, are steadily declining in membership, year by year. The so-called revivals bring no ingathering harvests. In our pastoral experience of eighteen or nineteen years, we planned to have only one revival effort a year, and that was also our plan in the Texas Holiness School. The plan worked well in both church and college. There was always a steady growth, one revival and the abiding presence of the Holy Spirit. Once for three years, there were only seven weeks when people did not get through at the altar.

3. I would humbly suggest that some of our evangelists seem to have destructive rather than constructive methods of preaching. They begin with the avowed purpose of preaching everybody's experience away

from them if, they can, and they glory in, and boast of their great success in getting the saints to the altar. I have read somewhere in a very old book of a very great preacher who was so gentle and kind that "a bruised reed he would not break, and a smoking flax he would not quench." "He strengthened the things that remained that were ready to die." Where there was even a feeble flickering piety, he tried to increase it; but never went at it with sledge hammer blows to slay it, nor with the hose of a steam fire engine to put it out.

We have preached three times within a year to a young mission church, growing and earnest, but small. The first time we were greatly encouraged by the signs of progress. Then the inexperienced young pastor started out for a three months revival effort, under two or three evangelists. After that I was asked to preach again, and expected to meet a greatly enlarged congregation. I was astonished to find but half as many in the audience as before the revival effort. Two months later I preached for the pastor again, he being present as before. It was the same little discouraged set. They had been taxed to exhaustion to pay the evangelists; and had had their salvation preached out of them several times, and their audience preached away. A little more of that and the little church would have been dead beyond a hope of resurrection.

I have been forced to some conclusions.

(1) That many evangelists, who have never been pastors, are often unwise in their preaching and methods, and leave a burnt district, and swath of destruction behind them, from which it takes years to recover. Dear Father Haney, and also a Methodist Bishop told me the same thing.

(2) The revival work can be greatly overdone.

(3) In our Nazarene churches there is a surplus of evangelists, far more than can wisely be kept employed by our churches; and there is also a corresponding dearth of effective pastors who have sufficient resources to train and edify a congregation, and build up strong churches. It is a real man's job to be an efficient pastor, with staying, enduring qualities. We know from experience. The first church to which we were called, fresh from college, was fifty years old, and the leading church in the country, with three judges, three bankers, a half dozen lawyers and doctors and a score of public school teachers and graduates in the congregation. Our pastorate lasted ten years, and the old church almost doubled in membership. The next church in a great city increased its membership 150 per cent in six years and erected a costly church edifice. Such things mean God plus incessant toil, sweat of brain and blood.

II. The people are dying, and must be saved, with or without evangelists. In all those sixteen years we never engaged but one evangelist, and he stayed only about five days, not being a success. Pastors must more and more learn to conduct their own revivals. Then they will know who have been saved, and whom to bring into the church.

Here comes in the skillful pastoral work, the household visitation, the winning of men as individuals, "One by one," and the inspiring of Sabbath school teachers and workers to do their part. The pastor can superintend, but not do all the work. When John Wanner had five mammoth stores and eight million dollars worth of goods on his hands, he

superintended a Sabbath school of three thousand pupils. One New Year's he wrote on the fly leaf of his Bible, "By the help of God I will lead at least one young man to Christ every day this year, and he did. When people give their hearts to it, they can win souls."

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The Second Work of Grace in the Book of Acts

By REV. C. W. RUTH, *Evangelist*

AS a matter of fact the Acts of the Apostles begins with the second work of grace. While the apostles, and these disciples, had "received" Christ three years previous to Pentecost, and "were" born, not of blood, nor of the will of man, but of God (John 1:12, 13), it is very evident that they received another experience on the day of Pentecost which marked a distinct epoch and change in their lives. That they were true Christians before the day of Pentecost it would seem no thoughtful person would deny. The very fact that Jesus had called and ordained, and commissioned and empowered them to preach His gospel, and "heal the sick," and to cast out devils: and told the seventy to "Rejoice, because your names are written in heaven" (Luke 10:20), should be conclusive proof that they were truly regenerated. It is inconceivable that Jesus would thus call and empower unconverted men to preach the gospel and cast the devil out of others, while they themselves were yet possessed of devils. And their attitude just a few days before Pentecost, at the time of Christ's ascension, as recorded in Luke 24:50-53, certainly is not descriptive of sinners; for we read, "They worshiped him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." And then in Acts 1:14, we read, "These all continued with one accord in prayer and supplication," until "the day of Pentecost was fully come," which was about ten days. We simply could not imagine one hundred and twenty sinners thus continuing in a prayermeeting ten consecutive days, "praising and blessing God!" Surely, if they were yet unregenerated sinners, it would be a sad reflection upon the multitudes of professing Christians who cannot be persuaded to spend an hour once a week in the prayermeeting of their own church! No, what these disciples received on the day of Pentecost was not their first Christian experience,—not the birth of the Spirit,—but the baptism with the Spirit, as a second distinct work of grace.

Nor are we left in doubt and uncertainty as to the nature of this experience, for Peter tells us plainly in Acts 15:8, 9, just what took place. Identifying the occurrence at the house of Cornelius with what took place on the day of Pentecost, he says, God gave them the Holy Ghost, even as He did unto us: "and put no difference between us and them, purifying their hearts by faith." It was not the remission of sins, but the "purifying" of their hearts they now received; and they were never the same afterward. It marked a distinct crisis in their lives, changing them into fearless, unflinching, and irre-

pressible warriors of the cross. This was the real beginning of the "acts" of the Apostles, so far as their life work was concerned.

THE REVIVAL OF SAMARIA (Acts 8:5-17). The two works of grace may be clearly seen in the revival conducted by Evangelist Philip, in the city of Samaria. As he "preached Christ unto them," and "the things concerning the kingdom of God," "unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city." It says plainly they "believed Philip," and "were baptized both men and women." This surely was a genuine revival.

Later, "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Why? Peter and John were both second blessing holiness preachers. "Who, when they were come down, prayed for them," that their sins might be forgiven? Oh, no! it was too late for that. They had received the forgiveness of sins, before they were baptized, under the preaching of Philip, when "the unclean spirits came out of them." But Peter and John "prayed for them, that they might receive the Holy Ghost: for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:5-17). While they had believed and been baptized, and had the "unclean spirits" cast out under the preaching of Philip, so that they were filled "with great joy," they surely received another experience under the ministry of John and Peter. We fail to see how the second work of grace could be set forth more clearly.

THE HOUSE OF CORNELIUS (Acts 10:1-48). As we study the experience of Cornelius, and his household, we again see the two works of grace plainly set forth. First, we read that Cornelius was a "devout man," "one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (v. 2). Surely this is not descriptive of a sinner. We cannot think of a sinner as a "devout man," praying to God alway. Nor can we imagine that God would give a vision to a sinner, of an angel of God coming to him, and saying, "Thy prayer and thine alms are come up for a memorial before God." His praying and his giving of alms evidently were acceptable to God, and not merely a formal lip service. And his testimony concerning God's dealings with him, compelled Peter, despite his Jewish prejudice, to exclaim, "Of a truth I perceive that God is no respecter of persons;" and that "he that feareth Him, and worketh righteousness, is accepted with him"

(v. 35). So we conclude that Cornelius was a justified man, (not a sinner) and accepted of God. Nevertheless, after this, while Peter was preaching to them, "the Holy Ghost fell on all them which heard the word" (v. 44). And in explaining to the Apostles at Jerusalem, what had taken place at the house of Cornelius, Peter emphatically says, it was "the like gift" which God had given to them, "purifying their hearts by faith" (Acts 15:6-9). Thus we are constrained to believe that the house of Cornelius,—a specially gathered, and prepared company of people,—received pure hearts by the baptism with the Holy Ghost, as a second work of grace.

"A CERTAIN JEW NAMED APOLLOS" (Acts 18:24-28). Another very interesting case is that of a certain preacher, named Apollos, "an eloquent man, and mighty in the scriptures" (v. 24). It is said of him, that "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John" (v. 25). Evidently he had attended the revival conducted by John the Baptist, and was one of his converts. But they who received John's baptism had been fully taught the way of "repentance" (Matt. 3:2), and of "faith" in Jesus (Acts 19:4), and had experienced "the remission of sins" (Luke 3:3). The fact that he "was instructed in the way of the Lord," and was "fervent in spirit," and was out preaching, and "taught diligently the things of the Lord," would certainly indicate that he had a real Christian experience; for unregenerated men are not thus disposed.

But one day, as "he began to speak boldly in the synagogue," there were present a layman and his good wife, named Aquila and Priscilla, who were very intimate friends of the Apostle Paul, and who had entertained Paul in their home in Corinth, and had "sailed" with him into Syria (Acts 18:2, 3, 18), who, after they "had heard" the sermon preached by Apollos, "they took him unto them, and expounded unto him the way of the Lord more perfectly" (v. 26). Doubtless they invited him home for dinner, and then related their own personal experience to him and told him of the gospel that Paul preached. Had received another experience in the home, evidently, was willing to be instructed by these humble "tentmakers," and walk in the light, and thus found "they way of the Lord more perfectly." And after this interview with Aquila and Priscilla, the record says, he not only "mightily convinced the Jews," that "Jesus was Christ," but also "helped them much which had believed, through grace" (v. 27). Evidently this "eloquent" preacher of Aquila and Priscilla, and now had a two-fold ministry: one to the unsaved, and one to those who "had believed, through grace."

THE EPHESIAN DISCIPLES (Acts 19:1-7). "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. Like Apollos, they too, were some of the fruits.

of John's revival, for they were baptized "unto John's baptism." Possibly they were converted and baptized under the ministry of Apollos, for it was at Ephesus where we first heard of Apollos (Acts 18:24). Some have thought that this question of Paul, to the Ephesians, had lost its force by the rendering of the Revised Version, where the question, and their answer, is somewhat modified; but we think not. In any case the fact remains, that they were "disciples" (not sinners), who had "believed," and been "baptized,"—which baptism was "unto the remission of sins" (Mark 1:4; Luke 3:3), prior to Paul's visit; and during his stay with them, "Paul laid his hands upon them," and "the Holy Ghost came on them" (v. 6); which certainly marked a second crisis in

their experience. It will help us to remember that Jesus said concerning the gift of the Holy Ghost that "the world" could not receive Him (John 14:17). All men are of "the world," worldly, until after they have been regenerated, and adopted into God's family. He never baptizes sinners with the Holy Ghost; hence His coming in Pentecostal fullness, must always mark a second epoch, seeing no one eligible to receive Him until after he has ceased to be of "the world." We insist, it is one thing to be "born of the Spirit" (John 3:3, 5), and entirely another thing to be "baptized" with the Holy Ghost and fire, according to Matt. 3:11. If we would measure up to the divine standard, we may have, and must have both these experiences.

things divine is one of the noblest traits of character.

He feels a sense of duty and a force of will that enables him to discharge every known law and thus make him of the greatest service to God and humanity. The very names of some men give great strength to a cause. Character lives.

Character is a soul virtue. It is beyond the reach of being besmirched by one's environment or by one's foes. Reputation is easily soiled, but not so with character. Its only foe is the individual possessing it. In his hands lies the destiny of making or marring his own character. This should be a great thought to every young person in the making of a life. I am the arbiter of my own character. Not even my closest friends or loved ones can enter here. No wonder a writer exclaimed, "Unless above himself he can erect himself, how poor a thing is man!"

Character exhibits a man at his best. It is the essence of all that he is—the man himself. Through its power one is enabled to overcome every temptation of life and surmount every difficulty.

Character cannot be defined. This would bring limitations. But suffice to say, it embraces the virtues of truthfulness, honesty, integrity, justice, and humility. It gives real strength and soundness. From the life will flow a stream of purity and cheerfulness that will flow like a river and widen as the years come and go. The life is filled with prayer and praise. He sees the best in others and gives the best he has. He is God's servant and the world's master, and his own man. He does not lack appreciation of earth's beauty, or fail to express his praise for others. And as the old English motto says of a true gentleman of character that, "Devotion is his chaplain, chastity his chamberlain, sobriety his butler, hospitality his house-keeper, providence his steward, discretion his power, and he who possesses these elements in his life cannot be weak while living, or early forgotten when dead."

Browning said that character is what a man is in the dark. It is the quintessence of all that is high and noble in the life. It is beyond price. It never fluctuates according to the market. It is worth one hundred cents on the dollar in any country in the world.

History tells the story of a mob that could not be handled by any police force, or stopped in their mad rush in Paris during the days of the revolution. It seemed that all human power was destitute of means to save the city from being devastated by the insane crowd. But, at the crucial moment, an old gentleman stood before the mob and lifted his hands and said, "Gentlemen, sixty years of purity stands before you." The mob was quieted and the man of character was respected. Character cannot be bought; it must be built. No one is so poor but that he may possess it; no Carnegie, or Ford so rich that he can buy it. It is an individual process of building and no one can mar the beauty of the statue, except the one who holds the tool that day by day is working out the features which brings the life size work to one of perfection and beauty.

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Character—The Greatest Thing

By PROFESSOR A. S. LONDON

HENRY DRUMMOND said, "The greatest thing in the world is love." He was right. Thackeray said, "Love is the crown and completion of all good." Paul said, "the greatest of these is love." This is Bible and it is true. Character embraces all that is given in these statements. It is the embodiment of love.

Fifteen years ago I began to study the subject of character building. Long before this time my thoughts were turned in the direction of the best methods to build in my own life the elements that would truly make a good character. But for the past decade and more this has been my supreme aim—character building. All my work, both secular and religious, has had one aim, that of building a worthy character, which in return would give to the world more than everything else combined that might be possible in my life.

I have read extensively on this subject and have written many articles about it and have had two books published on this great question of character building and the making of a life, but in studying the subject today I feel as if I were hardly capable of entering the primary department in this great school.

Character is the greatest force in the world. It never has second place. It is the noblest of possessions and outshines brains, position, fame or money. Character always secures respect. It is the product of the heart, and this is the determining factor in every great life. Men of brains or of great intellectual powers may be admired, but men of character are followed.

Martin Luther said that the prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character; here are to be found its true interest, its chief strength, its real power.

Character is the embodiment of all that is good and pure and noble in life. It embraces all. It is honesty and loyalty. It is kindness and purity. It is love out of a pure heart, and makes one a gentleman or a lady anywhere and at all times, no matter what the circumstances may be. It is Christ enthroned

within, and His life dominating the individual until He is exemplified before men. There is no true character without Christ.

Men may be intellectual without Christianity. They may become famous, and at the same time trample under foot the true elements of manhood; but they cannot have true character without every element of the Christian religion enthroned in the inner life.

Character is kingship. It makes one master of the life here and ready for life hereafter, though one may be deprived of every other possession in this world. When Luther died he left behind him no ready money, no property of any description, and at one time in his life he was so poor that he had to mend clocks and work gardens in order to make his bread. But at the same time he was working with his hands he was moulding the character of his country more than all the leaders of Germany. There is no explanation except in the fact that he had genuine character.

Character is formed by every thought and minute circumstance of life. Every day it is undergoing some form of discipline, whether for good or for evil. Every trivial act leaves its mark upon character.

Character cannot be formed without constant effort. There must be self-control, self-discipline, and a constant guarding and watchfulness in bringing one's self to the highest thing in life—character.

Character is purity. It exhibits itself in conduct, guided by wisdom and integrity. It is shown best in religion, reason, and morality and chooses the best path in life and pursues it steadfastly. Duty comes above reputation, and the care of conscience more than the approval of men. It embraces courage and is shown best under test. The individual possessing genuine character is conscientious. He gives full value for money received and is just as honorable while out of sight of the employer as when working by his side. He puts conscience into his work and does not expect all his pay to come in his check.

The man of character is reverential toward high and holy things. His thoughts are pure, his ideals are high. He is bound to humanity by his relation to God. A reverence for

"Give Us Crosses; Give Us Crosses"

By REV. JOHN MATTHEWS, D. D.
(Inserted for the General Board)

IN the year of our Lord 1093, a very devout man by the name of Peter the Hermit, journeyed from France to the Holy Land, to visit the tomb of Christ. The Turk at that time ruled Palestine. The insults offered to the name of Christ and places made sacred by the earthly life of Jesus so aroused this holy man that he conceived the idea of a *religious crusade* to re-capture this land from the hand of the Moslem. The first crusade was begun in 1093 and six others followed, the last ending in 1269. There were a number of smaller expeditions during these years.

It was the flaming zeal of Peter,—who sandal-shod and simply clad journeyed up and down Western Europe, especially through France, Germany and England, that set in motion these vast armies that went forth to recover the tomb of Jesus. His holy eloquence stirred and startled men everywhere. Popes and emperors; kings and queens; peasants and plowmen; soldiers and merchants,—men, women and children, heard the call of God in the cry of the unmitered hermit of the hills. His vibrant voice sounded across the plains of Lombardy, echoed over the Alps, reverberated across the German states and rolled on across the English Channel, awakening the heroic in spirit until a religious enthusiasm, hitherto unknown among the sons of men, kindled quenchless fires in tens of thousands of hearts now touched by the sacred fire that burned in the heroic hermit's breast. In city, village and hill-country he preached to the awakening multitudes. Merchants closed their shops; plowmen dropped the instruments of toil; women with children in their arms, forgetting pots and pans, hurried out to hear the resistless eloquence of this man, *burdened and visioned*. On his wrapt face was the fervent glow of his heart. Men listened and wept; women heard and sobbed; even children felt the master touch of the call to arms and with one accord the listening multitudes lifted up their voices and cried:

"GIVE US CROSSES; GIVE US CROSSES"

We will rescue the grave of Christ and place the Cross where now stands the crescent. Thus, the Cross became the emblem of the marching host, whom no man could number. From this Latin word "cross" we have our word *crusade*. Thus the crusaders were the Cross-bearers. A miniature cross was given to each enlisted soldier, as an emblem of his mission; as a protection for his person. Each bearing his own Cross, they went forth to protect the name of Jesus, to rescue the tomb of Christ. Such devotion to a cause had not been seen for well nigh a thousand years,—not since the days when the apostles went forth to plant the Cross across the mighty reaches of the Roman Empire.

THE POOR SOLD HIS COAT AND SHOES

Unable to wait until the vast multitudes could be properly organized and disciplined for war, thousands started at once for the distant East. Rich and poor were swept by a new devotion to Jesus. There was the re-

birth of spiritual fervor, without which nothing can be lastingly inaugurated or conserved in the cause of Christ. The rich laid down his gold; the poor sold his coat and shoes; children—enlisted by the thousands; no hand could hold back the zeal of the people from this, as they conceived, rightful cause. Thousands sold all and laid it down before the Cross. Thousands of others perished in the expeditions; thousands of singing children enlisted and went forth to die. It was indeed a spectacle to startle men and angels. For a *questionable* cause they gave all. To regain a few feet of consecrated dust they made the supreme sacrifice. For the privilege of owning and guarding the reputed tomb of their Savior they became willing martyrs!

Would to God some man or men would arise in our midst to enflame our hearts anew and afresh for the cause of Jesus! Would to God some new spiritual fervor might be born in our own day and in our own midst! Would to God that some spiritual leadership adequate to the needs of the hour might again sound the battle-cry of the Cross and cause us one and all to cry aloud: "God wills it; give us Crosses; give us Crosses."

THE CRISIS OF THE CROSS!

We are told by our Treasurer that in our work we face a crisis. *The crisis of the Cross!* The crisis of a huge deficit in our giving to the cause of our hearts. In the first six months of the year, *we are behind \$73,000!* Yet, the bills *must be met*; the missionaries and General Officers *must be paid*. How many *know* how they are met? How many *care* how they are met? How many are *burdened* they should be met?

WE HAVE THE MONEY

The *tithe* would more than doubly meet all our needs: One 25c meal a week denied and the money placed in the treasury of the Church would give us approximately \$750,000. We need only \$280,000. *One fatal blunder is that we have not made tithing compulsory!*

THE LOCAL PASTOR

The local pastor is the key, in general, to the situation. Did he have the burdened vision essential to his ministry, he would be as much interested in these outstanding obligations as that he should get his own bread and butter. He who is too much localized is in danger of becoming *fossilized*. He cannot hear the sobbing cry of the millions beyond his little parish. The cause of Christ means nothing to him but a little local success. The cry of Calvary and the call of the perishing has no room in his heart. He is not a crusader. The throb of the world's need never beats in his breast. He is no part of the marching hosts of heaven. To the heroic he is a stranger. Neither the tomb of Christ nor the cause of Christ arouse a holy war-spirit in his veins!

CRUSADE FOR CHRIST

We must be re-baptized with spiritual vision and spiritual awakening; we must be re-

wound up like a clock about run down. Somebody must call to us from holy heights to *crusade for Christ*. We have looked on the mud plains of expediency till we have lost sight of the summits of God's majestic peaks of promised purpose and power. Great God, that John the Baptist might again cry aloud in the wilderness of spiritual desolation.

LET US CRUSADE FOR CHRIST

Let us crusade for Christ into our own pockets and lay the silver on the altar. We speak not of sacrifice. All the little we are trying to do can be done with very little sacrifice. There are a few poor who do sacrifice; but the majority of us know no such word. Each of us could double our gifts. Let us go again on a holy crusade into the prayer closet and *shut the door* and cry to heaven and see God's wonders repeated on the earth. Let us go on a crusade for *re-anointings* of the Spirit and get new oil on heads and hearts. The good and great of all ages have followed this method. Let us crusade for Christ out on the lines of holy, fearless *faith*,—that believes that God can yet do things that look like the Bible reads. We are strong to defend Bible truth; why not produce a few *Bible results*? If we could get just one dead Lazarus to walk around, we could win the day. If all of us together had as much faith as could be put on the head of a pin, we could remove the mountains that block our way and hear the splash as they are cast into the depths of the sea! Shall we go on a faith crusade and not let some fellow talk us down? Shall we crusade for old-fashioned *revivals* in every place? They may be had. Shall we crusade for a *mighty outpouring of the Holy Ghost* on earth?

OUR FIRST LOVE FOR JESUS

Our first love for Jesus has waned into a sort of garish sentiment. The virility of the heroic has become a sort of after sunset-glow: The crusader spirit is all but dead. Who are dying for the cause? Who gives their last penny and goes to bed supperless? What Mary has poured her only alabastron on the head and over the feet of the Master? Are our young folks crusading for Christ or running wild over the world and its follies?

NEW GIFTS LAID AT THE DISPOSAL OF GOD'S DEAR SON

Nothing will make us crusaders for Christ but a new revelation of Jesus by the Holy Spirit. This could come through anointed men and women; it could come also direct from the heart of Jesus to our hearts. New visions will open before us; new burdens will be laid upon us; new energies will spring within us; new battles will be fought; *new gifts laid at the disposal of God's dear Son*. The sound of many feet will be heard marching and crusading for Christ. Shall we cry, "Give us crosses; give us crosses?" Whatever the cost may be, Lord make us crusaders for Christ. Let the mighty enthusiasms of the eleventh century fall upon us of the twentieth century, as we crusade, not to war and kill and capture a tomb, but to go forth in holy warfare against sin; and to send witnesses over the sea, and to build holy fires on hill-top and in valley, that a thousand thousand burning fires may be lighted to herald the coming King.

News and Notes From New England District

The news of greatest interest and moment I could possibly communicate to you this month is our District Campmeeting at North Reading, Mass. Just how I might indicate to you God's blessing on our hearts at this great annual feast is indeed difficult.

Our camp opened June 26, with all the workers present and ready for the battle. Uncle Buddie arrived from two conventions in northern New England; Brother B. F. Neely from Waco, Texas; and Brother and Sister Lowman also from the far West.

Our first Sunday was the greatest in our history in crowds, finance and spiritual power. Uncle Buddie provoked tears and laughter in his own inimitable way and a goodly number bowed at the mourner's bench under his messages. New England rejoiced at the privilege of having him once more. The preaching of Brother Neely was with characteristic forceful logic from the Word of God. Many saw clearly their responsibility to God and holiness under his blessed ministry. Again and again the altar was filled with weeping, hungry souls.

A notable feature of the camp was the singing of Brother and Sister Lowman. Surely no one could have sung more sweetly or have labored more persistently for the salvation of souls, and it was not long before they had won the hearts of the New Englanders with their sweet singing.

With reluctance we allowed Uncle Buddie to push on to the New York Camp because of previous dates with them. He left us Friday morning and among the last words of conversation he said: "I am going to preach until I am one hundred if I die in the attempt."

The closing services of the camp were fraught with holy triumph and power. We were blessed by the ministry of Brother M. M. Bussey who preached several times. Often the glory of God broke on the people and such shouting and rejoicing you never heard, sometimes continuing for fifteen minutes at a time. The secret of this was the mighty praying of the brethren in the bush. Amen. We closed with a great Fourth of July and Sunday. Over \$1,500 was raised without difficulty, some 130 or more were at the altars and many fine cases of real salvation. The closing service was crowned with an altar lined with nearly thirty-five souls. We give God all the glory and mean to keep up this good battle.

H. V. MILLER.

CAMBRIDGE, MASS.

We are glad to report victory in the name of Jesus. God is with us and He is blessing and revealing His will in a very special manner. In the history of our church of nearly thirty years we have never been in a more spiritual condition. We have never had such unity of the Spirit as at the present time, and we are praying and believing that the God of peace will continue to lead his dear children along. Rev. G. E. Waddle of Dallas, Texas, our new pastor, is a man full of the Holy Ghost, and is well qualified in every way to follow our late pastor Rev. John N. Short, who was with us for many years. Brother Waddle is a man of prayer, is a good preacher, and grips the hearts of his hearers. He has discernment and a kindly spirit of love for all. Prof. Gardner of the Eastern Nazarene College, who was with us for five weeks previous to the coming of Brother Waddle and District Superintendent Miller, who preached for us during the first three months of the year, both believe that there is a great future for the Cambridge Church of the Nazarene. We expect that God will visit us with a gracious revival of old-time religion this fall. Already the burden is on us and we are walking softly before him in love.—A. R. S., Reporter.

PORTLAND, MAINE.

The Church of the Nazarene in this the Queen City of the Old Pine Tree State is not marking time these days. Our Sunday school is about double what it was last year at this time and our weekly prayermeeting is running between thirty and forty each week, with life and holy vigor present in every

service. It is indeed refreshing to the saints. We are getting ahead with a precious spirit manifest in every part of the work. Old Orchard Camp is in progress this week and our people are standing by this, their nearest holiness campmeeting. We expect to open a tent meeting the first of August at West Paris, Maine. I am also opening a Sunday afternoon appointment at Sebago Lake seventeen miles distant. An empty chapel enticed us, so we plan to preach there next Sunday. Maine is indeed ripe for the Church of the Nazarene.—C. P. Lanpher.

W. SOMERVILLE, MASS.

We are marching forward with victory on our banners. The Lord is with us, the God of Jacob is our refuge. We are thankful to the Lord for our pastor Rev. Thos. B. Greene, who does not fail to declare the whole counsel of God's eternal Word. The attendance at our Sunday services is increasing. Some strangers are visiting us, and we believe that God is working upon their hearts. We praise the Lord for an attendance of sixty-nine at our Children's Day exercises. The cry of our pastor and people is that a Holy Ghost revival may sweep over old New England.—Vera B. Balcom, Reporter.

NEW HAVEN, CONN.

We have just closed a three weeks' tentmeeting with Pastor Lloyd B. Byron doing the preaching. With a District tent pitched on a most desirable lot near a car line and one of the finest boulevards in this great New England city, people were reached who have never been in our church here before. Brother Byron has some loyal people who stood by us nobly. At times there were as many listeners outside the tent as inside. God was present and some sought the Lord definitely. The church was bound more closely together in holy love. Brother Byron did some very fine preaching and this meeting was an uplift to all. A fine offering was given the singing evangelists and a liberal love offering was given the pastor. God was with us in convicting and saving sinners. To Him be all the glory.—Clarence J. Haas, J. Willis Anderson.

WAREHAM, MASS.

Although we are in the midst of the summer resorts our attendance is good and God's richest blessing is upon us. We are glad that in winter or summer, in sunshine or rain our Savior's affections are always the same. Two weeks ago a woman seeking a place of worship was directed to our church. She had been converted but her heart was hungry and she went to the altar seeking the Baptism of the Holy Ghost as a second work of grace. She soon threw up both her hands and sang,

*"Jesus comes, He fills my soul,
Perfect in his love I am.
I am every whit made whole,
Glory, glory to the Lamb."*

She lives in one of our large cities where there is no Church of the Nazarene. Let us pray the Lord of the harvest to send us some more pioneer preachers. A young lady from the Baptist denomination who is training to go as a missionary, visited our church last Sunday and brought us a heart searching message on the sin and consequences of neglect. To God be all the glory, both now and forever, amen.—Mrs. T. W. DeLong.

KEENE, N. H.

Sunday evening, June 21, we closed a good three weeks' meeting in the District tent with Superintendent Miller and S. C. Messer of Durant, Okla. The attendance on the average was good. A goodly number of seekers responded to the truth, and we are expecting some additions to the church as a result. A junior choir was organized by Brother Messer and a number of children were saved. Pastor F. M. Domina of Haverhill assisted us four nights

with his prophetic messages. We were glad to have Pastor Lanpher of Portland stop over with us one night. Rev. Arthur Ingler and wife also came from Fitchburg one evening bringing others with them. We believe much greater progress was made in this meeting than in the series held last December. Our faith is in the living God and we are believing Him for greater victories in the future.—Ray Haas, Pastor.

OXFORD, N. S.

We are certainly receiving blessings from the Lord here in Nova Scotia. Our church, which was badly damaged by fire, is repaired and we are enjoying a neat and beautiful place of worship. Our tent meetings began June 7th, and closed the 29th in victory. From start to finish we had more opposing elements to contend with than we ever experienced before in a single campaign, wind, rain, excessive heat and cold, etc. Rev. Roy L. Ruth, son of C. W. Ruth, was our evangelist and a better one we cannot hope to obtain. Brother Frank Smith of Portland conducted the singing and we enjoyed a feast of fat things. Over thirty individual seekers and finders were at the altar most of whom were sanctified wholly, and yesterday, July 5th, we received a fine class of well saved folks into the membership of the church. We need a few more campaigns of like character here in Nova Scotia to put things over the top in the province. And therefore we are already praying God to reveal his plans for us, and expect a great battle in the fall. We are undertaking large things on a very small visible capital, and only God can give us the victory we crave.—Elder Joseph Richardson, Pastor.

PASTOR A. B. MANCHESTER, Wolcott, Vt.—"We have just closed a marvelous three day convention with our Uncle Buddie, that goes beyond anything Vermont state has seen for years. The meeting began on Friday night the 19th and a large crowd very nearly filled our splendid new Town Hall, the first night. By Sunday the entire country side was astir. Men and women that have not attended a religious service for years were on hand at nearly every service. Auto loads came from nearly every city and town in the northern half of Vermont state. Our local Methodist Church, also neighboring churches closed their own services and drove for miles to be with us all day Sunday. We do appreciate the help given us by our Free Methodist brethren in Burlington. Something like four auto loads came up, from Burlington on Saturday afternoon and stayed until the close of the Sunday afternoon service. As many as five hundred people must have attended these meetings and this is tremendous when you consider that we are in a very small Vermont town. But best of all, God's Spirit was outpoured upon us and the saints got blessed until they marched and shouted and laughed and wept. Using the words of our Uncle Buddie, 'It was simply a night.' A holy pandemonium reigned in every service. About a dozen found their way to the mourner's bench and were indeed happy finders, while scores heard the rugged truth for the first time in years. Our precious Brother told his life's story in the afternoon service on Sunday and we shall never get over it. The necessary money for the expenses of the convention was raised in about ten minutes and on Sunday morning, a love offering taken for the pastor. This convention has given the Nazarene work a boost here in this town and we are going up the road blessed and encouraged as pastor and people. In fact, during the past two months, the outlook has been very encouraging. Nine have sought and found God in our regular services in the last four or five weeks while an average of sixty attend our Sunday morning services. Our mid-week prayer-meetings have an average attendance of thirty-five. Pray for our Wolcott Church that we may keep on fire and red hot for God and holiness and that we may be enabled to put something across that will stand until Jesus comes."

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR AUGUST 9

By H. B. MACRORY

Topic: *The Glory of Christ.*

Scripture: Heb. 1:1-14.

1. The Glory of His Person.
 - (a) The Deity of Christ.
He is the divine Son of God (Heb. 1:2, 8; Mark 1:1, 11).
He possesses divine attributes; omnipresence, omniscience, omnipotence.
He possesses divine qualities and properties (Heb. 1:12; John 1:1-4).
He is God (Heb. 1:8).
 - (b) The Humanity of Christ.
His earthly parents. His birth—a helpless babe.
His home life and boyhood days (Luke 2:52).
His education and occupation at Nazareth.
His public ministry. The Man of Galilee.
2. The Glory of His Offices.
The Creator of all things (Heb. 1:2; John 1:3).
The Upholder of all things (Heb. 1:3).
Our Prophet, Priest and King.
Superior to men and angels.
Our Lord and our Savior.
3. The Glory of His Work.
His Incarnation.
His Ministry.
His Atonement.
His Resurrection.
His Intercession.
His Second Coming.

To obtain the best results in the study of this week's topic, thorough preparation must be made in advance. Divide the society into three groups and assign one of the subdivisions to each group. At the meeting give each group exactly ten minutes to present their work. The leader should omit all comment upon the topic until the groups have presented their discussion and then he might briefly touch upon the best points brought out.

KANSAS DISTRICT

We are glad to report that the N. Y. P. S. work on the Kansas District is making progress. The District was organized three years ago with only eleven societies. We now have more than three times that number and the membership has doubled several times.

At our last convention we divided the District into groups, and appointed a chairman for each group. These young people have taken hold and are holding rallies, and are making a desperate effort to measure up to our motto in each group. "A live society in every church on the District." Young People's revivals are being held in many of our churches this year. We have five or six young preachers from the school holding revivals this summer. They are getting more calls than they can fill.

I have done some visiting, and would like to do more, but being a student, am not burdened with finance. Anyway I am trying to keep out of the way of progress. We are trying to hold up the spiritual side of the work. God helping us, we will not be satisfied with a mere organization, but I am anxious to see our young people be examples today of the church I would like to see tomorrow.

EMERSON S. PICKENS, District President.

BROWNLOW, OKLA.

The Young People's Society of the Church of the Nazarene at Brownlow, Okla., was organized on the afternoon of June 28, between four and five o'clock, with thirteen members. Brother Gibson, young people's organizer of Erick, Okla., officiated as moderator. Several songs were rendered, prayer by Brother Parker. The 23rd Psalm was read as our lesson after which Brother Gibson carried us to

the throne of grace in prayer. We felt it was indeed good to be there.

The following officers were elected: Carlis Haught, President; Chloe Jarvis, Vice-President; Lizzie Clark, Secretary and Treasurer.

Several visitors from Erick and Jester were present, a number of interesting talks of the society and its work were given, after which the congregation was dismissed by Brother Sibley. "Forward" is our motto. Pray for us.—Lizzie Clark, Secretary and Treasurer.

NEW SOCIETY AT DIAGONAL, IOWA

We organized a Y. P. S. in Diagonal, Iowa, with 2 membership of nineteen active members. The Y. P. S. have an hour preceding each Sunday evening service. Since March 1 we have been supporting a student in Africa. We have raised \$22.54. The Lord is blessing and helping in every service.—Laura Barchus, Secretary.

ZONE NO. SIX N. Y. P. S. RALLY, JESTER, OKLA.

We held our third zone rally of Zone Six at Jester, Okla., July 10, 11, and 12. It was a great blessing to the older folk as well as the young. We used only our home talent of the zone and the Lord wonderfully blessed them and their efforts. We believe this is one good way whereby the N. Y. P. S. can well improve their talents.

Our first service was held Friday night. Our pastor, S. B. Damron, from Erick, brought the great message. "The Great Day of His Wrath has Come and who Shall be Able to Stand." One soul requested prayer.

Saturday morning the pastor, W. P. Sibley, of Jester, gave the welcome address and all were indeed made to feel welcome. F. O. Short gave the response and sang, "God in Everything." The Jester N. Y. P. S. favored us with special music. The following pastors and quite a number from each church were with us: E. A. Green, Mangum; S. B. Damron, Erick; W. P. Sibley; Brownlow and Jester. For some unknown reason our dear people from Eural and Heifner churches were not with us. We surely regret that they were not able to meet with and help us. This was the first time Brownlow N. Y. P. S. has been with us as they have only been organized a few weeks. We are indeed glad to have them with us and surely enjoyed their beautiful song. Brother Miles Short gave the special address to the N. Y. P. S., "The Relation of the N. Y. P. S. to the Church." E. G. Gibson explained the purpose of the N. Y. P. S. zone rallies, had an altar call and nine gave their hands for prayer. The male duet "God is in His Heaven" was enjoyed by all. Brother Damron pronounced the benediction. The noon hour was truly enjoyed by all for the good ladies of the Jester community, not only Nazarenes, but also Methodists and Baptists, had prepared a bountiful dinner of all kinds of good eats.

At 2 p. m. Ray Sibley, president of the Jester N. Y. P. S., led the devotional service. (Proverbs 3.) Had a good testimony service. The Jester N. Y. P. S. gave a special song. The male quartet sang "O Happy Day." The Zone chairman had charge of the business session. E. G. Gibson was re-elected chairman of Zone Six and Sallie Pigg Secretary-Treasurer. The minutes of the last zone rally were read, approved and adopted. Offering for rally expenses was taken; voted to have next zone rally at our new church Eural, October 10. Pray much for it. Good reports were given from the presidents of Brownlow, Jester, Erick and Mangum. Our Junior President of the Erick Junior N. Y. P. S. was with us and gave a wonderful report of what the Juniors were doing and planning to do. The subjects for discussion were "In What Way Can the Young People's Society Benefit the Church," "The Importance of Prayer in our N.

Y. P. S.," "How to arrange programs," "Reasons why I became interested in the N. Y. P. S.," "How to interest the unsaved," "How to improve our Talents," "Problems of How to Keep Our Young People Spiritual." The Erick mixed quartet favored us with a special. E. G. Gibson gave a short talk on all subjects of the topics of discussion. Several from Jester gave words of appreciation of the rally being held at Jester and words of encouragement to the young people. Saturday 8 p. m. E. A. Green, Pastor of Mangum, brought a stirring message.

Sunday 10 a. m. had a good Sunday school and preaching service by Brother Sibley. Sunday 3 p. m. the evangelistic service was held by our evangelistic committee, Miss Ayliffe Garrett. The message was truly from the Lord, "The Importance of the Leader Having a Vision from the Lord."

Many hearts were touched and twenty came forward and gave their hands for prayer. One knelt at the altar. We feel burdened to see so many lost and needing prayers. Do help us to pray for the lost and pray the Lord may use our Nazarene young folk in winning souls for Him.—Reporter.

ARKANSAS DISTRICT

This hot weather finds us busy in the work of the Lord. It is awfully hot, dry and dusty, and the crops are beginning to feel the effects of it, but the work of the Lord moves on.

Revs. Aug. Nilson and Gilmore have just closed a fruitful meeting in Eldorado, the big oil city, with Pastor Ewelt. Some sixty odd professions. We very much desire a lot in this beautiful town.

Rev. G. E. Brawley, recently from Poplar Bluff, is now located in Pine Bluff, and is in the midst of a good meeting under one of the district tents, and prospects are good for a new church.

Rev. R. A. Thornton has just closed a good meeting with Rev. White of Bethany, Okla., and the Suttons. God was gracious with His showers of blessings.

Dr. Matthews has recently closed a good meeting with Brother Borders in Little Rock, and Evangelist Curtis is now with him, being ably assisted by Prof. Rinebarger.

Rev. J. R. Francis is now in the midst of a revival in Prescott, a very needy field. Rev. John White has just closed a meeting for Brother James Thomason out a few miles from Delight. Rev. J. W. Hipp, of Altus, Okla., has recently closed a fruitful meeting at Mena. He organized a tithing band. When he gets through with you on tithing, you will be convinced.

Rev. E. O. Tapley is to begin a meeting at Dickens Chapel right away, and has great faith for it. Rev. A. H. Lambert is to have Rev. Josiah Tucker with him for his annual meeting this month. I am sure this is a happy combination.

The Aycocks will be at Bentonville with Tyson the latter part of this month. We are expecting great things from this meeting. Tyson has had to enlarge his seating capacity to care for his increased congregations.

We are greatly handicapped, but God is with us, and we are going on trusting Him to help us. It seems sometimes my heart will break when I see the needs of the work. 1,665 Nazarenes out of 2,000,000 people, and only three old ragged tents to evangelize this District which is enough to break the heart of a true prophet. O, for a passion for the souls of men!

The drought has hit us hard, but usually that is a good time to have revivals—let's pray that it may be so. We must have them if we would keep alive, and we will if we live right close to the great heart of God. Our apportionments are coming slow. All crops are cut, and money matters are very hard. But we are heroic; we are going to do our best.

Rev. J. E. Moore, Atkins, has recently undergone a very serious operation for appendicitis, but is on the road to recovery at this writing. Rev. James Thomason, our pastor at Delight, passed peacefully away July 2nd. He leaves a wife and seven children and a multitude of friends to mourn his loss. God bless his memory.

Rev. Chas. Robinson and Prof. Brown will soon be in the great Beebe campmeeting. This is a historic camp, and many have been blessed at its altars, and we are praying that this will be the greatest year in all its history.

Rev. Lum Jones and Mrs. Gill are the engaged workers for the Malsprings camp, out a few miles east of Prescott. They are hard to beat, and we are looking for a great forward move in that camp this year. Mrs. Ethel Barham, Fort Smith, is coming along fine. She is a fine woman, and has wrought well.

We are planning to enter Arkadelphia August 28th, and run until we run the Devil out of town, or at least a part of it. We need a church there, and our motto is "what ought to be, can be." Let all our people for fifty miles around this beautiful city plan to be on hand and pull every ounce you are worth. Note the date.

We have 720 subscribers to the HERALD of HOLINESS; print 1,000 copies of the *Arkansas Nazarene* each month; deepening interest in the *Other Sheep* (sorry we cannot give the exact number), our Sunday schools are using our literature, and we are developing 100 per cent Nazarenes. These figures may not look very encouraging when compared to the population of the state, but we are climbing.

Our District Young People's work, under the direct supervision of Rev. H. W. Blackshear, of Conway, is coming to the front as no other department of our work. Provision should be made, if possible, to keep him on the field the biggest part of the time. We hope it can be done at the coming District meeting in August.

We again urge our pastors to hold at least one meeting out in some place where we have no work, and get the Lord on the scene, and organize a new church. Be careful as to where you go; do not get off somewhere where you will be limited, if you can help it, but where the work can grow and expand. Nothing discourages our people like standing still; we must grow, and will if properly managed.

We have held three Ministerial conventions; many week meetings; drove Uncle Buddie over the District; fished out old stale deeds and abstracts that are not worth the paper they are written on; traveled over 12,000 miles; now winding matters up for the coming Assembly, worn and tired, but with faith in God to believe He can do all things that ought to be done.

The state campmeeting is on July 31, with Chapman, Fleming, Reynolds, Suttons, Olivers and a lot of folks. Come and be with us. Our faith is strong in Him Who doeth all things well. Our God is alive; I feel His presence just now, and on this Fourth of July, 1925, I hoist the banner of Holiness a little higher, and once more defy the old Devil and all the forces of hell. We must win, but it will take fighting.—John W. Oliver, District Superintendent.

NEW YORK DISTRICT CAMPMEETING

We have had the most wonderful camp that the District has ever known both in spiritual and financial lines. There were more than 150 souls that came to the altar and victory pervaded the atmosphere from the very beginning. The financial obligations were all met and paid, besides some of the outstanding indebtedness of previous years. So large were the crowds that there were no more places to lodge the people, many being compelled to sleep on porches of the neighbors' cottages and on the platform of the tabernacle which is an open structure. Plans have been presented to the campmeeting board for an edifice that will accommodate some twelve hundred people and ten new cottages have been ordered built for next year. Both the evangelists, Uncle Buddie Robinson and Rev. Louis A. Reed of California, were at their best and great enthusiasm prevailed through the entire meeting. We are looking forward to greater things in 1926.

LOUIS B. REED.

MINNEAPOLIS DISTRICT NEWS NOTES

The campaign for doubling the list of subscribers for the HERALD of HOLINESS is on in earnest. Several pastors have reported that they have the requisite number.

Pastor Victor J. Erickson, of Ortonville, Minn., and Miss Violet A. Stevens, of Twin Brooks, So. Dak., have united in marriage. This joins together for a life of Christian work a fine pair of young people.

Evangelist S. C. Taylor is pushing a tent campaign near Corvuss, Minn. He hopes to organize in that vicinity before Assembly.

As a result of the tent meeting at Buffalo Lake, Minn., conducted by Evangelists Theodore and Minnie Ludwig, a tent was purchased by the combined congregations of that place and Cosmos. They plan to keep it busy all summer.

It was estimated that the attendance at the tent campaign at Center Point, S. D., conducted by Pastor E. E. Gale, of Freeman, S. D., equalled fifteen hundred persons at the forenoon service on 4th of July. Brother Gale is pushing hard for an unusual victory in that region.

Buffalo Lake, Minn., pastored since its organization by Brother Lee Bates, reports that it is all out of debt. They have supported a pastor for two years, bought a fine town hall with down stairs for church purposes, and up stairs for parsonage, put on

The Sunday School Lesson, August 9

By M. EMILY ELLYSON

LESSON SUBJECT: Beginning the Second Missionary Tour.

LESSON TEXT: Acts 15:36 to 16:5.

GOLDEN TEXT: *He shall have dominion also from sea to sea, and from the river unto the ends of the earth* (Psa. 72:8).

THE work of Paul was not purely evangelistic but while his soul burned with a zeal for missionary activity and he could not for long content himself to remain quiet at Antioch and longed for the frontier, which was his field of labor, yet he also knew and felt deeply the importance of edifying and establishing the churches already formed. Our lesson this week opens with Paul's proposition to Barnabas to go over the ground already traversed, and strengthen the churches, and organize others as opportunity afforded. Unless the work already done is conserved there is but little use of pushing new work.

Paul here expresses a real concern for everyone, even where the brethren were fewest and poorest and most persecuted and despised. It was not just the big centers and churches that claimed his attention, but wherever seed had been sown, if a crop is really grown, there must be the watering and cultivation without which churches, like fields, will yield a meager harvest. Paul would know personally how they fared so as to confirm them if they were wavering, or to comfort them if they were steady and yet under the fire of temptation. He would know the better how to pray for them if he could be with them and see their state.

We see also the disagreement between these two most estimable ministers relative to an assistant. Whoever this assistant would be he was really in training for further service. John Mark had already traveled with them and failed to go through the hard places, so Paul determined not to take him now, but Barnabas felt kindly toward the young man and was just as determined to take him, being solicitous of his welfare. The result of this disagreement was a separation, for neither would yield and there was no other remedy but to part. There is that here that is very humbling and an occasion for sorrow, and yet is very instructive, for we see that the best of men are but men, "subject to like passions as we are." No doubt there was fault on both sides. It may be Paul was too severe upon the young man and did not allow his fault the extenuation it was capable of, did not consider his mother, who was in Jerusalem and a very useful woman, and possibly did not make sufficient allowance for the natural affection of Barnabas who was the young man's uncle. But should Barnabas have taken this relationship into consideration in a case where the interest of Christ's kingdom was concerned, and indulge it too much?

It would seem also that both of them were at fault in allowing the contention to become so sharp and each being so resolute in his opinion as not to yield. Was there not a wise man among them to whom they could have referred the matter and prevented an open rupture? The

Jews and heathen were in the land, and there were false brethren among themselves, who would warm their hands at the flames of the contention between these two great leaders. We will have to own that there is evidence of human infirmity in the narrative, and it is doubtless recorded for our admonition.

We are not to think it strange where good men differ. Even those that are united to the same Christ, and sanctified by the same Spirit have different apprehension, different opinions, different views, and different sentiments in points of prudence. It will be so while we are in this state of imperfection. We shall never be all of one mind till we get to heaven where light and love are perfect. Only Christ's example is a perfect copy without a blot.

We note here that there were some points of good that came from this strange incident that tended to the "furtherance of the gospel of Christ." More places were hereby visited. Barnabas went to Cyprus, his old island home, where he began his work for the Master. Paul went another way into Cilicia, which was his own country. Each seems to turn to his native soil and God served his own purposes by it, for the scattering of gospel light.

Again more are employed in the ministry among the Gentiles. John Mark is again put to work and for aught we know, proves a most successful worker. Silas is also employed and engaged in that noble work. At Lystra another addition is made to the missionary party, the disciple Timothy. And so in spite of all misunderstandings the work moves steadily forward, churches are confirmed, and we are told that there were delivered to them copies of the decrees of the Jerusalem synod, which decrees were to help them in governing themselves and so establishing the churches.

In these decrees was found a plan by which Gentiles could be received into the churches without submitting to the Jewish forms and ceremonies. This was perhaps the chief reason for such great additions to the churches. But in those days every person who embraced Christianity was a missionary, for lay-preaching was in order, and the churches were wide awake to their evangelistic duties. They thoroughly believed in world wide evangelism and set themselves at the task with a zeal, and since their faith was equal in proportion to their zeal, both in numbers and spirituality was their growth assured. Such a result could not be avoided when such activity was resorted to.

The task to which we are called in this age is the same. The non-Christian world lies all around us and to us as to them comes the clarion call "Go ye into all the world and preach the gospel," there are places for all, every talent may be utilized in performing our task of bringing in effectively the kingdom of God. Let us arouse ourselves and shake off all lethargy for the Master is depending on us, and nothing will satisfy when we face the western sun, like a life of service in partnership with Jesus; the consciousness that we have done our bit in the world's redemption.

excellent meetings each year, and shared in the purchase of a big tent for summer campaigns.

Watch Jamestown, N. D., church grow! Its Sunday school will soon be the largest on the District, if it gains as much another year as in the past one.

J. G. M.

SUNDAY SCHOOL CONVENTION, CHICAGO CENTRAL DISTRICT

We had our Sunday School Convention at Decatur First Church, July 7th to 12th. We started in on Tuesday night with an opening address from Mayor Elder of Decatur and many words of welcome from Rev. M. F. Grose, pastor of First Church. The convention continued over Sunday with the principal part of it closing Friday night. We had a fine attendance. While the weather was very hot, yet we sat down together as District workers and took up the Sunday school proposition and had it for breakfast, dinner, and supper, entering into many of the leading phases of Sunday school work. We had many excellent papers from the various workers on our District. The discussions were interesting and were entered into with

enthusiasm. Dr. and Mrs. Ellyson rendered us a most valuable, instructive and inspirational service. They lectured to us once and twice each about every day. Dr. Ellyson preached every night excepting one. Sister Ellyson brought us some of the most helpful and educational addresses I have ever heard from anyone. She is certainly qualified for this very important work. Dr. Ellyson has a burden of the Sunday school work on his heart. Not only were the services instructive, but they were inspirational, and we felt that the convention was a decided success.

Miss Eva Carpenter spoke at one of the evening services. Also she brought us a very helpful address on Missions and Sunday school work.

We were royally entertained by our two churches in Decatur. Rev. M. F. Grose, pastor of our First Church and Rev. J. L. Cox, pastor of West Side Church, with their good people certainly entertained us royally.

A joint committee of the Executive Committee of the Nazarene Young People's Society and a committee appointed by the District Sunday School Convention in joint session decided to ask out Dis-

trict Assembly to put on a Union Convention at the same time of the Nazarene Young People's Society and the District Sunday School Convention, and to secure the services of Dr. H. C. Morrison and Dr. E. P. Ellyson for this convention—to be held the first week of December.

Chicago Central District is going in to encourage the educational agencies of our church more than ever before. We feel that as a District we must have more ballast and our people must have more educational agencies. While we will not lessen the evangelistic note, yet we feel that our people must have a tremendous arousing and awakening along Sunday school work and the other educational agencies of our work.

E. O. CHALFANT, District Superintendent.

NEBRASKA DISTRICT

Our District Assembly, in charge of General Superintendent Williams, was no doubt in many respects the best we have ever had. To me it is quite marvelous that our General Superintendents, under the constant pressure of perplexing problems, exacting duties, and well nigh crushing burdens, can keep so considerate, sympathetic, and sweet spirited. Surely the grace of God is magnified by these dear men. How we as a church ought to appreciate them!

Doctor Williams' sermons and addresses are always helpful. This time they were more so. In over thirty years in the ministry, and having attended many conferences and assemblies, never have I witnessed a more fitting and impressive ordination service than the one at this Assembly.

In previous reports I have mentioned the loss of several good men by transfer; but in H. J. Beaver, A. R. Bean, and Frank Mayhew from Kansas, A. R. MacDonald from Tennessee, and A. M. Sprague, and G. C. Miller from Western Oklahoma, we have some excellent new recruits. Our churches at Chadron, Fairbury, Arnold, York, Litchfield, and Hemingford, are to be congratulated that their pastoral vacancies are thus filled.

V. A. and Anna Scofield, and Anna Nutter have newly been given evangelistic commissions, are able to do excellent work and are open for calls. Jay and Virginia Rice, are also new in the field as song evangelists. They are our own young people, attractive and capable, and are open for calls.

W. G. Prescott was elected District Colporteur, to give special attention to the spreading of our literature. As a District we are committed to a campaign to bring up the HERALD of HOLINESS subscription list to one thousand.

Every church on the District stands pledged to sponsor at least one revival meeting in a new field, for the purpose of planting new churches.

W. G. Ewers, while not a new man among us, is newly entering the pastorate at Atlanta. Our other pastors are back on their respective fields, full of hope and courage, ready for another year's battle.

Three tents are now in use in revival meetings, and the outlook for the summer campaigns is good. Please pray for this great field of opportunity.

H. M. CHAMBERS, District Superintendent.

REVIVAL AND CHURCH NEWS

PASTOR I. L. FLYNN, Austin, Texas.—"The First Church here had a very successful meeting June 7-21. Rev. Lee L. Hamric was the evangelist, and Prof. Robert Harris, of Red Rock, Texas, was the singer. Brother Hamric is an old-time holiness preacher. He did not compromise, but preached the gospel with no uncertain sound, yet with a tenderness that becometh holiness. Brother Hamric is very spiritual which is the secret of his success as a soul winner. There were sixty professions, with a number received into the church. The best of all, probably, was a number of the people were sanctified that we had been praying for for a long time. The church was greatly helped. Brother Harris is a splendid song leader and soloist. His special singing just lifted us up near heaven. He has the rare qualifications of being very spiritual and not talking the service to death. The evangelists, pastor and church worked together in perfect harmony. We never labored with a more congenial party of workers. The First Church is making good progress. This has been a good year so far. We have received forty members into the church this Assembly year. The Sunday school attendance has been better this year than for several years. Our people are spiritual, keeping the glory down on the services. There is seldom a service but the

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

In my last letter, I left you just as I had arrived at Akron, Ohio. Well, we had three beautiful days. We opened up on Friday night, June 5th, and ran over Sunday, June 7th. We had a fine crowd Friday night, and seven at the altar, three of whom got the victory. We also had a fine crowd Saturday night, and some reinforcement, for the male quartet from Alliance, Ohio, were there. They stayed over Sunday and brought us some great songs. They sang two or three times in each service. Saturday night we had two at the altar, three Sunday morning, nine Sunday afternoon, and twelve Sunday night, making a total of thirty-three seekers during the three day convention. Brother H. B. Macrory is one man that keeps things on fire for God. At the District Assembly the District pledged themselves to put the HERALD of HOLINESS in two thousand homes by July, and the church at Akron, promised to take two hundred of the new subscriptions. We did all in our power to put the thing across, but I don't think that we quite succeeded. Up to the night service, we had secured 130, but I am sure that Brother Macrory will succeed, as he never fails.

We met many old friends of old days and old battles. Brother and Sister Arthur Johnston, who are the head of the list in old-fashioned goodness. Prof. Conley who is a fine song leader and his wife, and Sister Eva Norris, who had been back from her western trip for a few days, were with us over Sunday. On Sunday afternoon we had with us the pastor of the Wesleyan Church, Brother Davis, who is a most excellent Christian gentleman, and a brother beloved of the Lord. We also had with us the Mackey Sisters, and they brought us a fine message in song. I had heard of them very often, although I am not sure that I had heard them sing before, but they are very beautiful singers, and can sing the heavens open.

Well, Monday morning came, and it was up

to this old globe-trotter to hit the trail. But about ten o'clock, Miss Eva Macrory came for me, and went back by and got Sister Norris, and Sister Macrory, and we had a fine little auto ride before I took the train. But at 11:42 I boarded the train for St. Marys, Ohio, and traveled until about 5:30, reaching there in plenty time for the night service.

On the way I traveled through a most delightful country. The state of Ohio is one of the great states of the union; having great farms, great homes, and great people. The cities are large and close together. I am not surprised at the young man, who when questioned about where he was from, when in England, said that he was from the United States of Ohio. Of course he was right. To him, his state was larger than all the other states combined. The Ohio cities are so beautiful because they have planted out such beautiful shade trees. You can look down the long streets, and see the big trees making a beautiful arch over the street, and the lovely homes shaded by the large trees. On the corners are the beautiful churches where the people go to the house of God.

There is nothing more beautiful to this old soldier than a great Ohio clover field, with the red heads waving in the sunshine, and the bees and birds enjoying life at the expense of the good old farmer. After all I judge that the good old farmer is about the best and cleanest and finest piece of humanity on the face of the earth. He makes his bread by the sweat of his brow, but it is much better than that town crowd lounging around the court house looking for a job. Somebody said that the idle brain is the Devil's workshop, and I judge that that was just about correct.

Well, after this lovely day's travel through this great country, I am now at St. Marys, Ohio, saved and sanctified up to the last minute. Heaps of love to all the good Samaritans.

UNCLE BUDDIE.

shouts of the saints can be heard in the camp. We will entertain the Assembly November 4-8."

L. H. and ALICE EAKIN—"We have not reported since we were at Worthington as pastors finishing the Assembly year of 1924. Since then we have been in Olivet school and in the evangelistic work. While in school this winter we helped in four different meetings and God has been giving us souls and keeping our hearts burdened for a lost world along with our school work. Since the close of school we have been busy in the evangelistic work, our first meeting being with Brother Brown of Gorcham, Illinois. This was one of the towns in Southern Illinois that suffered tremendously from the March cyclone. It was a sorrowful sight to behold, the ruins of once beautiful buildings. When we arrived we found the pastor and his good people building a new church and shouting the victory. His people before the cyclone had been worshipping in a large lodge hall which was blown to the ground with little damage to the lumber and material. Before the storm this building could not have been bought short of three thousand dollars, but they bought the material for seven hundred and now have a nice church and parsonage combined almost ready for dedication. The faithful pastor has stayed on the job with his hammer and nails until the last thing was done. We found a good class of praying people made needy and poor by the recent cyclone but rich in God's grace. This being the first service held in the church since it was blown down, our crowds were not so large but we had a good time and a few found the Lord. One deep dyed Baptist lady was sanctified and says she thinks she will become a Nazarene. Glory! Brother Young, our pastor at Murphysboro, and some of his good folks came over a few nights and helped us push the battle. Brother Young and Brother Brown are doing a great work in that storm stricken country and they need any help that can be given them in the way of an offering to help put their church buildings back free from debt. These people are sacrificing to put holiness in Gorcham. We received a good offering and some nice gifts. We are now in a battle at Terre Haute. Pray for us."

EVANGELIST W. F. HERBIC—"We just closed the best meeting ever held in this part of the state. We ran our meeting three weeks and had victory all along the line. The last Sunday we baptized twelve by immersion and fifteen by sprinkling. There were thirteen who had a special call to work for God. There were a dozen families that are now professing salvation as a result of the meeting. I am sure God is still able to save to the uttermost and the gospel is still the power of God unto salvation. We begin tonight at one of our out points at Rawson, N. D. Pray for us that God will give us a real Holy Ghost revival."

PASTORS E. E. and ORA J. TURNER, Hammond, Ind.—"We have just closed a three weeks' tent meeting with Rev. J. W. Montgomery, District Superintendent of Kentucky, as evangelist. This was the most successful meeting all the way round held in Hammond for years. Evangelist Montgomery is truly a man of God and has a burning message that is pointed as well as intensely radical and spiritual. Our large new tent purchased for this meeting was well filled from night to night, and as high as twenty-two were at the altar at one service. There were over two hundred seekers and many wonderful cases of definite victory. A fine, substantial class will be received into the church soon, which will make the total increase of membership this year above fifty. Our church has had three very good revivals this year, also the Northern District Preacher's Convention. We have a constant stream of salvation flowing in our regular services on Sunday as well as on prayer meeting night. At our last prayer meeting we had one present for every member of the church, making a total of 150 at Wednesday night meeting. District Superintendent J. W. Short conducted the recall of the pastors, and the call was made unanimous. This was accepted and plans are being made for a great year of aggressive work for the Master. As a church we feel we are very fortunate in securing Rev. H. P. Graves and wife as assistant pastors next year. They will give half time to local church, and part to opening up new work in this great field known as the Calumet Region. Our church is backing a campaign to be held in Indiana Harbor next month, by

Rev. James Miller. This is indeed a very needy field. Our Young People's Society is constantly increasing in interest and numbers. They have arranged a very interesting program for the last quarter, closing with a Y. P. S. convention, August 18 to 23. The special speaker will be Miss B. Sieber of Evansville, Ind. She has a message every young person should hear, on Christian Character. We are planning on closing this Assembly year with all apportionments, both District and General, more than full. Our Woman's Missionary Society is arranging a very interesting Missionary program to be given every two months at a public service. The Missionary President, Mrs. Dagley, has a vision for missions and wants not only the women interested in missions but the entire church. We desire the prayers of the HERALD of HOLINESS family, that we may keep aggressive and free from worldly entanglements."

PASTOR ROBERT F. JOHNSON, Selma, Indiana.—"After definitely seeking the will of the Lord three times during the last District Assembly I concluded that Harris Chapel was the place for me. And so early in September we moved into the nice little country parsonage provided for us. We were pleased with our congregation. One thing we noticed and especially appreciated was a fine class of Christian gentlemen on the front row of seats. The men here believe in religion as well as the women. November 16 we began a series of meetings and continued until December 14. In all my ministry I do not recall preaching so much and conducting services so long with such meager results, at least visible results. God knows why. On February 19 Brother F. P. Cassidy, of Lexington, Ky., came to us to assist in evangelistic meetings and remained with us until March 12. Brother Cassidy is a good preacher and a good man. And he is a 'sticker' too. While here he took sick but to my recollection he missed but one day service, and was present at all night services. I know not how many were at the altar, but there were a number and the spiritual atmosphere following the meeting was noticeably improved. During the meeting mentioned above I took sick with the flu and missed seven nights beside day services. As I was not recovering satisfactorily from my sickness I went to Anderson, Indiana, to seek aid and while there took bronchial pneumonia. My absence from home was near six weeks and from my pulpit near eight weeks. The church did not muzzle the sick ox, but came with substantial help time and again, which we appreciated. The Lord bless them. I have found this a peculiar field, one where prayer, wisdom and patience is needed. I am in love with the church and have no reason to believe they feel otherwise toward me. Pray for us."

PASTOR R. G. REEDY, Vilonia, Arkansas.—"We closed out the school year with great victory in our souls and a measure of success. We are looking forward to a greater victory next year and I feel I can say out of my heart this is a safe place for boys and girls that want a Christian education. We are also expecting a great time at our campmeeting, which will embrace the second and third Sundays in August. Everybody invited. Come investigate, our school, enjoy the great feast, J. B. Chapman, evangelist."

PASTOR LOREN R. PENDRY, Dunkirk and Red Key, Ind.—"We have just closed a two weeks' revival with the church at Red Key. It was a true revival in every sense of the word. God's presence was in our midst. We had as our evangelists Brother and Sister Redmon and their daughter Mabel, and I will say there are no better workers in the field. We had a number of people at the altar and some wonderful cases of salvation. We received six members into the church the last night of the meeting and others are coming in soon. We believe the Lord has good things ahead for the church at Red Key. We are reaching the best people of the town. Our work here at Dunkirk is holding its own through the summer months. We are planning a tent meeting to begin soon. I have just received a very appreciative letter of my work in this city from the Indiana Glass Co., located here, with a \$50 check to be used for my summer vacation, as they put it. This makes the second \$50 check this company has sent me in the last six months. I am glad that

FIRST WORLD WIDE FASTING AND PRAYER LEAGUE

Organized in First Church of Kansas City, Mo. General Superintendent Williams preached a wonderful, heart searching sermon in Kansas City on Sunday morning, July 12th, using as his text, "They limited the Holy One of Israel." Dr. Williams made a great impression upon our people in his appeal for co-operation in prayer and sacrifice and spiritual aggressiveness in lifting the large deficit in our General Budget.

In the week following this service the General Superintendents met to formulate plans for the Fasting and Prayer League, as outlined in last week's issue of the HERALD.

On Sunday morning, July 19th, General Superintendent Reynolds presented the plan to our people, and the pastor immediately organized the Fasting and Prayer League and received signatures for membership.

It seems that the only way we can meet this serious crisis is by fasting and prayer and sacrifice in giving. There is no place for consistent retrenching in our missionary undertakings, unless we have come to "limit the Holy One of Israel." There is the plan which our General Superintendents have suggested in lifting our church to a place of spiritual and financial victory, and I believe our pastors and their congregations will join heartily to make this a great movement.

A. M. Bowes, Pastor.

even business men appreciate those that stand for truth. We have a very needy field here, and God is using the Nazarenes to lift up a standard for the people. This has been the best year of my life. We have had over two hundred at our altars this year, counting them as they came, and some as definite cases of salvation as I ever saw. God answers prayer."

WESLEY, ARK.—"We have a few Nazarenes here, but no church. A Nazarene preacher comes and preaches for us. We had a revival which lasted sixteen days with Rev. Paul Watson and Rev. H. Johnson. It was a wonderful meeting with about twenty-five saved and about ten sanctified. Brother Watson is a real soul winner for Jesus."—Sarah Horton.

PASTOR L. T. CORLETT, Billings, Montana.—"We have just finished our first year's pastorate with the church here and it has been a time of great blessing from the hand of our God. It has been a hard fought battle but God has given us the victory. We have been able to complete the church building and to get some equipment for the carrying on the Sunday school. Each department of the work shows substantial growth in strength during the year. We have had three revival campaigns during the year. One with Rev. Martha Curry and Sister Edith Whitesides, last fall and another with the Aycocks during the month of January. Both of these were blessed of the Lord in the salvation of many people. We had the gracious privilege of having General Superintendent Williams with us during the As-

sembly and a week following, closing July 5. His ministry was a source of great blessing to the church and a number prayed through to definite victory. Mrs. Esther Williamson of Oskaaloosa, Iowa, had charge of the singing and her messages in song were a means of spiritual uplift to all who heard her. This is Sister Williamson's second trip to Billings. We also had the privilege of having the quartet from Northwest Nazarene College with us during the last week of the meeting and their visit was a great help to the meeting as they sang in the church, on the street and in the jail to the edification of all. We have made a net gain of sixteen members during the year and the church raised \$6,064.00 for all purposes without having to have one public pull for money. The pastor has been called back for another year and we are looking forward to a greater time in the work of the Lord in Billings."

PASTOR J. E. SMITH, Corona, Ala.—"Have just closed a very hard fought battle against sin and Satan. The Devil contested every inch of ground taken by God's forces but we are glad to report that God was with us. We had our tent centrally located, well lighted with electricity and seated very well. Could have used a few more seats but did not have them. From the very start there were great crowds and seemingly the crowd grew with each service until the last service, there was such a crowd until we could not begin to seat them. Rev. R. B. Rawls of Spring Hill, Tenn., did the preaching and the entire town was carried away with his messages, which were timely and filled with the fire. He is a young Trevecca College student but preaches like a war horse and a veteran. The community at large has already begun to enquire when we can have him back with us. We had twenty professions with the outlook good for several more to follow. The finances came fairly well considering the fact that the mines are only working two and three days a week here at present. All told we raised about \$150.00 giving the evangelist \$100.00 of it and using the other to defray the expenses which were heavy. The church enters the last half of the year very much encouraged and with God's help will come to the next Assembly with a good report in numbers, spirituality and finance. We are paying our General and District budgets regularly."

BEULAH CHURCH, Los Angeles, Calif. (207 E. 108th St.)—"We have just closed a very gracious revival at this place. About twenty-five came to the altar, and most of them prayed through to victory. Praise the Lord. Rev. J. A. Kirkham and Rev. F. E. Hill were the evangelists in charge of the meeting. Both are forceful preachers of the old school type. They were ably assisted by their wives. Sister Hill preached several times, and God owed and blessed each meeting with seekers, while Sister Kirkham did the solo singing, with great feeling and power. Rev. Wm. Baskin filled his position as chorister with much credit, and his cheerful singing added not a little to the success of the meeting. Rev. C. J. Penn, the pastor of this little flock, has truly done a marvelous work, considering the short time he has been here. On the sixth day of June of last year he pitched a tent on this vacant lot, and invited Rev. Kirkham and his wife to come and help him launch a campaign to win souls. From the first the Lord was with them, and a number were saved and sanctified during the five weeks of revival effort. A rather serious accident happened shortly after this time. A severe wind storm came up and demolished Brother Penn's large and expensive tent. But nothing daunted this man of spiritual vision, seeing the possibilities of a church in this populous part of the city, took all the money he had, some thirteen hundred dollars, and bought the same lot and started in by faith in God to build a church. It was a bold undertaking, but God has met with this man of faith, as He always does with those who put all on the altar. The result is that we have a place of worship that is a credit to this community, with a valuation of ten thousand dollars. This has not been accomplished without a great deal of labor, sacrifice and devotion, as Brother Penn lived in the partly finished structure for the most part of last winter, working with his hands, and preaching the gospel on the Sabbath while the work proceeded. We are now about to effect a permanent organization, and become another

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unit of the dear old Church of the Nazarene."—W. A. Coulter, Superintendent of Sunday school.

"THE WINLAND EVANGELISTIC PARTY just closed a meeting at Marshallville, Ohio. This meeting was with the Evangelical people. Rev. J. H. Clymer is the pastor at this place. It was a hard battle from the start to finish but the Lord blessed our efforts and fifty-six sought the Lord for pardon or purity. Our next meeting is with Rev. Raymond Hearn, Blissfield, Ohio."—Rev. F. C. McPeck.

EVANGELIST LAWSON BROWN—"The meeting in Sallisaw, Okla., was a success; many sought the Lord and found Him. There were people in the altar every night with the exception of one or two that were rained almost out. Brother Robinson preached with the unction of the Holy Spirit and it seemed as if we were on holy ground. Brother Barham, the pastor, had the meeting going when we arrived and the people were prayed up and the revival started immediately. Our hearts are in the work and we are encouraged to go on."

EVANGELIST R. E. GRIFFITH—"We are glad to report real victory and that God has kept us on the firing line. Since leaving Oakdale we have seen some sights uncommon for our day. District Superintendent Smith, sent us first to Vallejo, where we found Brother Ewell breaking the ground and getting ready for a tent meeting. We are glad to say that in spite of the Devil and the weather God came to our aid and gave us about fifty seekers and fourteen charter members when Brother Smith came to organize. We next took the tent and went to North Sacramento. Here we were most ably assisted by the Rev. Mieras and the people of First Church, having forty seekers and here Brother Smith was able to organize with twenty-four charter members. Rev. E. R. Quick was called as pastor and the work is moving on. After a few days off for the District Assembly we went to Marysville. Now Marysville is next to hell in more ways than one. They don't have much need for bootleggers because they run the saloons wide open. Then the sun beat down upon the old chariot until the flies were baked. We would try in vain to keep cool, but after the heat of the day we saw souls at the altar and times of victory. The last Sunday of the meeting Brother Smith came and organized with fourteen charter members. The Rev. Jamison of Stockton was called as pastor, and is on the job to push the work ahead. We are now in the city of Palo Alto near the great Stanford University, a beautiful city of above 12,000 people. Our tent is located in the center of town on a fine corner across from the city hall. We had a grand opening last night with as fine a crowd of people as we ever preached to in all California. All but two were strangers to our movement. Now we are asking God to give us a Church of the Nazarene to push the work of God in Palo Alto until Jesus comes. We plan to stay in the center of God's will and to go where He would have us go. We solicit the prayers of all our friends."

ASHTABULA, OHIO—"We are sure praising God for the glorious meeting we had Sabbath, July 6. Our former pastor, Rev. Frank and Helen Lehman, were with us. Brother Miller, our pastor, was prepared to preach on the subject, 'Hands full of Honey,' but God came and such a time as we had. Saints old and young were blessed, shouted and walked the aisles, and God gave us in reality what the message was to be about. We let the Holy Ghost have His way, and we received showers of blessing. We thank the Lord for these old-time outpourings of the Spirit. Tuesday evening a surprise was given our new pastor in the form of a 'pounding.' Many and varied were the articles of food brought in. Brother Miller gave an extemporaneous speech in which he expressed his appreciation. We thank the Lord for our new pastor. He is God's man for the place, and the members of the Ashtabula Church will uphold his hands, and God will give the increase."—W. P. Ridgen, Secretary.

CARL JUNCTION, MO.—"The church here is praising God for the souls saved during the year. Brother Daniel, our pastor, has been giving us an abundance of spiritual food in his sermons. Sister Daniel also is very proficient help. Our Sunday

school is growing in interest and attendance under the careful ministrations of our superintendent, Brother Shumaker. We have just had a two weeks' meeting with Brother Hamric. He gave us good sermons each night. Altogether the meeting was helpful and the church is encouraged and pressing on. We love God supremely. Therefore we love one another."—Church Reporter.

VIENNA, MO.—"Husband and I came to this place three years ago and found one weak Protestant church, but not a Nazarene in the town, nor in this section of the state. The next year we were enabled to send for a Nazarene evangelist who preached the old-time gospel, but with slight visible results. I am a member of the church at Eldon, Mo., and was granted a license to preach, and held a revival at the church early last year. I am now in the third year of the course of study and have had appointments at the M. E. Church here, and at country churches. I have a vision for at least a Nazarene mission here. This is an open field in which to preach holiness. We have done much personal work among the people and have sown the town with tracts. We feel we are honored of God, as we are making some progress in the work dearest to our hearts."—Mrs. Maud M. Burns.

TELEGRAMS

SAGINAW, MICHIGAN.

Have had three old-fashioned revivals, the first at Kalamazoo with Pastor Haley, second was the Caro Camp. At present Brother Conley and myself are with the Huffs in Saginaw. My next meeting will be with Pastor Johnson, Alliance, Ohio. August 20 to 30, open. Wire or write Lansing, Mich.—C. P. Roberts.

BARTLESVILLE, OKLA.

At the beginning of the revival at this place Rev. Holland London of Hutchinson, Kansas, Rev. Mike Roberts of Bartlesville at their best with a stirring message last night. Rev. London preached Friday night, about fifty came forward for prayer, fourteen remained in the altar. Pray for us.—Committee.

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DULUTH, MINN.

"We are in the midst of a revival here at Duluth, Minn., Nazarene Church, being conducted by Rev. A. McNaughton of California. Conviction is on the people. All the Herald family that read this notice, please join with us in prayer that God will give us an old-fashioned revival.—Wm. H. Deetzman, Pastor.

CROWLEY, LA.

Closed Acadia Camp Sunday amid shouts of triumphant victory. Crowds largest in history of camp. Attention and order perfect. Tremendous conviction on the great crowds and scores in the fountain. Pray for our meetings at Jonesboro and Hudson (camp) La.—J. E. Gaar.

ANNOUNCEMENTS

NOTICE—Missouri District—Owing to the division of the Missouri District it has been necessary to appoint some new members of the Examining Board. The appointments are as follows: B. L. Patterson, 4520 McMillan, St. Louis, Mo., vice A. M. Bowes; J. E. Linza, Maplewood, Mo., vice Carrie M. Flower; Mrs. J. E. Linza, Maplewood, Mo., vice G. S. Owen; A. J. Mitchell, Piedmont, Mo., vice W. I. Deboard; A. L. Roach, Bounds, Mo., vice L. W. Dodson; J. W. Roach, 3012a Bailey Ave., St. Louis, vice G. A. Pegram; C. I. Deboard, 7505 Jerome Ave., St. Louis, vice Homer Jolly. Those who are to take examinations, please take notice and act accordingly.—E. C. Dees, District Superintendent.

NOTICE—I have been teaching in our school, but am now desirous of again entering the pastorate. We have served eight years in the pastoral work. The Lord has blessed us in this work, and we feel like this is our place. For reference will refer you to our District Superintendent, Rev. Allie Trick, Pilot Point, Texas. We are willing to go anywhere. Any church in need of a pastor, write us.—Thomas and Myrtle Ahern, Hamlin, Texas.

NOTICE—A meeting will be begun Sunday, August 1st, in the Old Soldier's Hall at the court house, Cleburne, Texas, conducted by Brother Montana. We would be very glad to have anyone living near hear come and help push the battle for God and precious souls. Pray for this meeting that we may have a revival and work may be started here.—Mrs. Flossie Snyder.

NOTICE—I am resigning my pastorate at Greenville, Ohio, as I feel I must obey the call of God to the evangelistic field in which work I have formerly labored with great success for three years. Several spoke to me about meetings at the Assembly and would be glad to hear from them if the Lord still so leads.—Ralph Haines, 240 Tiffin St., Greenville, Ohio.

NOTICE—Hitherto I have had calls from Tennessee and Kentucky but did not have the dates to give. However, I will be in such close touch with the above states from July 27 to August 10, and will have some open dates in August and September. Anyone wishing my services for revival work, please write me soon.—Rev. F. W. Cox, Gen. Del., Martin, Tenn.

CHANGE OF ADDRESS—Rev. P. C. Ramsey, Ozark, Ark., has entered the evangelistic field and will give all his time to that work. His address now is 606 So. Louisa St., Shawnee, Okla.

A CORRECTION—In reporting the North Pacific District Assembly I inadvertently stated that both the Nampa College building fund and Foreign Missions had "been taken out of the budget." The statement concerning the former was true, but of course in the case of the latter it could hardly be done. I merely copied a statement made by another without due thought. The plan is to revert more to the inspirational method in raising our missionary funds.—D. Rand Pierce, District Secretary.

NOTICE—I desire much to enter active Christian service. Having specialized in music (one semester at De Pew University and one year at Asbury College) I should prefer something in that field, although I am willing to do anything God should call me to do. I am saved, sanctified and a member of the First Church of the Nazarene, Indianapolis, Ind. Anyone led of the Spirit to communicate with me, may address me, Miss Elizabeth J. Dearmin, P. O. Box 82, Greenwood, Ind.

REQUEST FOR PRAYER—"Please pray earnestly for my son who once had a beautiful experience, but has yielded to temptation and has become careless in regard to his soul. Pray for our revival meeting, and that the Lord's will may be done concerning the healing of my body."—Mrs. Joe Kelley.

RECOMMENDATION—Rev. Ralph Haines, our pastor at Greenville, Ohio, feels led back into the evangelistic field. He is a young man with the anointing of God on his soul and is a soul winner. He carries the burden and prays things through. He will stir things. I wish our church at Middletown, Ohio would call him for a meeting.—N. B. Herrell, District Superintendent.

RECOMMENDATION—To any church desiring a good deaconess, we recommend Miss Katherine Deardorff. She is a well qualified and very spiritual woman. She knows how to keep her place and is very careful with her tongue. For any further information, please write E. E. and Ora L. J. Turner, Pastors of Hammond church, 210 Standard Ave., Hammond, Ind.

NOTICE—Song Evangelist Roy F. Stevens, who has traveled with the Bresee Male Quartet, is now in the evangelistic work. He will be in a meeting at Neodesha, Kansas, Aug. 6 to 16, and has open dates after that time. Address him there or at his home address, 902 E 4th St., Pittsburg, Kansas.

RECOMMENDATION—Rev. Lewis J. Rice of Auburn, Illinois is open to hold some evangelistic meetings. He has had several years experience in the pastorate and has quite extensive experience in the evangelistic work. He preaches a good safe and sane gospel, and will do any church, campmeeting, or mission good work. He is not afraid of hard places, and has a burden for souls, and I am sure any who call him will receive good services. Please address him at Auburn, Ill., Box 203.—E. O. Chalfant, District Superintendent.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 22/2c per line with a minimum charge of 50c.—Publishers.]

WANTED—Two teachers in rural school, prefer man and wife. Close to Nazarene church. Would like man capable of taking position as principal in two-teacher school and also pastor church. Write C. I. Rhodes, Star Route, Hale Center, Texas.

WANTED—To sell a good violoncello, with outfit, case, bow, tuner, instructor, music stand. Or will exchange for good portable organ; \$10.00 on approval. Wm. Wordsworth, 1009 13th Ave. So., Minneapolis, Minn.

Young Man with mechanical knowledge wants position in Canada or in one of the northern states as Gas Engineer for this winter season. Five years experience threshing and plowing. Would consider driving liner. Address RL-20, care of Herald of Holiness.

WANTED—to rent farm on shares, near Nazarene church, in Missouri. Felix and M. E. Wallace, Arva, Mo.

WANTED—One set of "The People's Bible" by Parker. State condition and price. Rev. V. W. Anglin, 201 E. 30th St., Tacoma, Wash.

WANTED—Before Oct. 15th, Christian married man to work on stock farm by month or year; must be experienced with machinery and live stock; house furnished. James Cameron, Wilcox, S. D.

CAMPMEETING CALENDAR

July 30 to August 2. Twenty-seventh session of Mt. Lookout Camp. Workers: Rev. Geo. Belmes of Kentucky, and the Davidson Brothers, Mrs. Davidson at the piano. Location twelve miles southeast of Lima, Ohio, near Waynesville, Ohio.—Rev. E. T. Bowdler, Pres., Lima, Ohio.

July 31 to August 16. Independence Co. Fair Ground, Batesville, Ark. Workers: Eupha D. Beasley and Agnes W. Diffee of Oklahoma. For any information write E. A. Mashburne, Secretary, Batesville, Ark.

August 2 to 16. The Marion County Holiness Association, annual campmeeting, at the City Park, Bussey, Iowa. Workers: Rev. A. P. Breneman, University Park, Iowa; Mrs. A. P. Breneman, in charge of the music; Miss Alice Breneman, pianist. For further information, write Mrs. S. J. Snell, Secretary, R. 1, Lacona, Iowa.

August 2 to 16. Tent meeting, at Mason Nazarene Church, ten miles northeast of Chariton, and seven miles east of Lacona, Iowa. Workers: Rev. G. F. Owens and wife of Colorado. Mrs. S. J. Snell, R. 1, Lacona, Iowa, Secretary.

August 5 to 15. Olive Hill Campmeeting. Dr. C. E. Hardy will do the preaching. Mrs. Alma Wiggs Ferguson will assist Rev. and Mrs. W. F. Wiggs with the music. Those planning to attend please write Mr. L. B. Zimmerman, Sec.

August 6 to 16. Maybee, Mich. Southeastern Michigan Holiness Association. Workers: John D. and L. W. Sturk of Owosso, Mich. For information write James Collins, Maybee, Mich.

August 6 to 16. Eastern Colorado Plains Campmeeting, held on the Armel Church grounds, six miles southwest of Arnel, Colo., and twenty-seven miles south of Wray, Colo. Workers: J. M. Ellis, C. W. Davis and Florence Davis. For information write J. W. Wells, Armel, Colo.

August 6 to 16. The Ohio State Campmeeting Association, at Camp Sycar, Workers: W. O. Nixon, John Owen, E. W. Petticoard, C. F. Wimberly, Prof. W. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Ollie Tanner, children's meeting.—Address E. E. Shultz, Secretary, Shadyside, Ohio.

August 6-16. Sherman Ill. First Illinois Holiness Association camp. Workers: Rev. Andrew Johnson, Miss D. Willia Caffray, Mr. and Mrs. Chas. Buss, Mrs. O. W. Rose. Address Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7 to 16. Wheeling Campmeeting. Workers: Rev. R. L. Morgan, Rev. Jarrette and Doll Aycock. For further information address Miss Stella E. Roberts, Sec., Hazleton, Ind.

August 7 to 17. Atlanta, Texas. Workers: Robert L. Young, Isaac H. Patton, other local workers.—Mary Perdue, Secretary.

August 7 to 17. Frankfort, Ind. Pilgrim Holiness Campmeeting. Workers: Rev. Paul Rees, of Pasadena, Calif., and Rev. Harry Hays of Beloit, Ohio. Other conference ministers will assist in the camp. Rev. C. D. Jester will have charge of the song service, assisted by the Rev. C. C. Mourer of Cincinnati, Ohio. Train service every hour, two traction lines and bus service. For further information write Rev. A. M. Ewing, Frankfort, Ind., or Rev. D. E. Snow, 1728 Perdue St., Lafayette, Ind., Camp Secretary.

August 7 to 17. The Hibel Falls Campmeeting at Johnson, Vermont. Workers: Rev. E. E. Angell and Rev. T. W. DeLong. Rev. Arthur Ingler, song leader and soloist. For rooms, address Rev. G. M. Young, Box 72, Waterville, Vt. For further information address Rev. A. B. Manchester, Wolcott, Vt.

August 7 to 17. Twenty-eighth annual campmeeting at Vincents Springs, Dyer, Tenn. Workers: Rev. L. E. Williams and Rev. John W. Gyer, both of Wilmore, Ky. A cordial invitation is extended to everybody.—Joe T. Hall, Sec'y., Dyer, Tenn.

August 9 to 23. West Union, Ohio Camp. Workers: Evangelist Geo. Belmes and Alva Mullens.

August 13 to 23. Idaho-Oregon District Campmeeting, Wolaer, Idaho. Workers: Rev. and Mrs. J. A. Kring, Dr. H. Orton Wiley, Rev. Fred St. Clair, and Rev. J. F. Ransom, singer. Oregon Trail Park, with its splendid equipment, shade, conveniences and facilities, the place. For information, write Rev. A. E. Sanner, 424 14th Ave. S., Nampa, Idaho.

August 13-23. Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Boulah Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, B. D. Sutton and wife.—W. R. Cain, Secretary, 516 So. Vine St., Wichita, Kansas.

August 13 to 23. Kampville, Ill. Hillcrest Campmeeting. Workers: A. F. and Leonora T. Balmeler and F. J. Mills. For information write Anna Folles, Kampville, Ill.

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August 14 to 23. Ramsey Camp. Twenty-first Annual Campmeeting of the Harrison County Holiness Association at Ramsey, Ind. Workers: John and Bona Fleming. Music in charge of Burl Sparks and the Sigel Sisters. Address Geo. F. Pinaire, Sec., Ramsey, Ind., or John C. Gray, President, Blocher, Ind.

August 14 to 23. Leslie, Md. Fifteenth Camp of the Washington-Philadelphia District. Workers: Dr. C. E. Hardy; Evangelist J. B. McBride; Rev. J. T. Maybury and pastors of the District. For information write Rev. J. N. Nelson, 173 McKinley St., Bristol, Pa.

August 14 to 23. Carthage Holiness Campmeeting, California, Ky. Workers: Howard Sweeten, J. E. and Ada Redmon; song leader, O. E. Shotton with many visiting preachers and Christian workers. Address J. R. Moore, California, Ky.

August 14 to 24. Bonnie, Ill. Workers: Elmer McKay, B. F. Neely, John E. Moore, Miss Grace Willis—Hubert Leonard, President, Mt. Vernon, Ill., W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

August 14 to 24. Main Springs Campmeeting, four miles east of Prescott, Arkansas. Workers: Rev. Lum Jones and Sister Gussie Gill, both of Oklahoma.—Mrs. Lige Martin, Secretary and Treasurer.

August 14 to 31. Beebe, Arkansas. Thirty-third Annual Campmeeting. Workers: Rev. Chas. Robinson of Oklahoma, preacher in charge; Mr. and Mrs. Lawson Brown, also of Oklahoma, will lead the song services. For further information see or write Dr. Weir, President, McRae, Ark.

August 16 to 30. Currutuck Gospel Tabernacle Association Camp, Poplar Branch, N. Carolina. Workers: Dr. H. C. Morrison, Rev. J. T. Maybury, Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address Mrs. L. C. Baum, Sec., Poplar Branch, N. C.

August 18 to September 6. Waldron, Ark. Workers: Evangelists V. W. Littrell and wife, of Beatrice, Nebraska. All expecting to attend please notify the pastor, and arrangements will be made for entertainment. C. C. Dippoye, Pastor, Waldron, Ark., Box 187.

August 19 to 30. New Mexico State Campmeeting at Roswell. Workers: Dr. A. O. Henricks, evangelist; Mrs. Barbour, song leader; and Miss Vera Sears, pianist. Rev. John F. Roberts, District Superintendent in charge. An opportune time and place for your vacation. L. M. May, secretary, Eighth and Missouri Streets, Artesia, New Mexico.

August 20 to 30. Adrian, Ga. Georgia District Camp. Workers: Rev. J. E. Hughes, Kentucky, assisted by the preachers of the District. District Superintendent A. B. Anderson will be in charge, who with Mrs. Anderson will render special music. Miss Aurelia Moore, pianist. For further information address H. J. Eason, Secretary, Emory University, Ga.

August 20 to 30. Hopkins Holiness Campmeeting at Hopkins, Mich. Fourteenth annual session of the West Michigan Holiness Association. Workers: Rev. John Matthews, Kansas City, Mo.; Rev. C. W. Butler, Pres. of Cleveland Bible Institute; Rev. Chas. Slater; Rev. Chas. Mourer; Mrs. Fred DeVeerd; Miss Lillian Scott. Write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., Rt. 9, or Rev. A. Buege, Pres., Wayland, Mich.

August 20 to 30. Kearney Campmeeting. Twenty-third Annual Camp of the West Nebraska Holiness Association. Workers: Rev. Charlie Tillman and daughter, Rev. E. O. Hobbs and children's worker, Miss Emma Watts. For information write B. J. Patterson, Sec., Kearney, Nebr.

August 20 to 30. Annual campmeeting of the Northwest Kansas Holiness Association, seven miles southwest of Palco, Kansas, in Alpin's Grove. Workers: Mrs. DeLance Wallace, L. D. Thomas, Mrs. L. D. Thomas, John and Jackie Douglas. Write R. A. Lee, Palco, Kansas.

August 21 to 30. Normal, Ill. Thirty-ninth annual camp of the Central Illinois Holiness Association. Workers: Andrew Johnson, John Hewson. Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Order tents from John B. Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 461 West Allen St., Springfield, Ill.

August 21 to 30. Circleville, Ohio. "Mount of Praise" Camp Ground. Eighth Annual Holiness Campmeeting. Workers: Rev. T. M. Anderson, Rev. M. G. Standley, Jacob Schell, Secretary. Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 21 to 31. Bryantsburg Camp, Ind. Workers: Evangelist Geo. Belrnes and Rev. Walter Surbrook.

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

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

September 2 to 13. Simmons Creek Tabernacle Meeting, Elizabeth City, N. Carolina. Workers: Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Elizabeth City, N. C., RFD 1.

September 3 to 13. Springfield, Illinois. Fourteenth annual Campmeeting at Jacobs Camp. Workers: Rev. L. M. Hoff, Wichita, Kansas; Rev. Elmer McKay, Springfield, Illinois, song leader; Rev. Frank Doerner, Norris City, Illinois. A delightful location, fine shade and plenty of water. Purchase ticket to Springfield, Illinois, on the B. & O. Railroad. Jacob Fleck, President, Endfield, Ill.; Frank Doerner, Sec., Norris City, Ill., R. F. D.

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

September 5 to 7. North Reading, Mass. Fifth annual fall campmeeting of the New England District, Church of the Nazarene. Rev. H. V. Miller, District Superintendent, in charge. Workers: Pastors and evangelists of the District. For rooms write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

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FALL ASSEMBLIES

Missouri (Piedmont).....September 2 to 6
Kansas City (First Church, Kansas City, Mo.).....September 9 to 13
Kentucky.....September 10 to 20
Tennessee.....September 30 to October 4
Florida.....October 7 to 11
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Dallas (Dallas, Texas).....October 28 to November 1
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Louisiana.....October 21 to 25
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Graduate student University of Southern California.
High School credentials California.
Two years teaching in Oklahoma Holiness College.
Ten years teaching in Pasadena College.
Principal Pasadena College Academy since 1917.
Teacher of Latin in Pasadena College and Academy.
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Knox Church, N. C. August 16 to 30
Avian Quaker, 1754 Washington Blvd., Chicago, Ill.
Mrs. G. M. Aikin, Jonesboro, La. July 29 to August 9
Oak Grove, La. August 12 to 23
E. C. Allen, 114 Monroe St., Hutchinson, Kans.
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.
Mrs. William F. Anderson, 472 Alvey Place, Pasadena Calif.
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
Jurelle and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
Hazelton, Indiana (Wheeling Camp) August 7 to 16
G. F. Baldwin, 210 S. Cheyenne, Bartlesville, Okla.
A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.
Tepica, Kans. July 21 to August 9
Kampville, Ill. (Hillcrest Camp) August 13 to 23
Lulu E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
K. L. Ballzore, Box 0107, Milton, Ore.
George Belmer, Kingswood, Ky. July 30 to August 9
Mt. Lookout Camp August 10 to 20
West Union, Ohio (Camp) August 10 to 20
Hoyantville, Ind. (Camp) August 21 to 31
Henry Bell, Denison, Ia.
P. P. Betew, 110 S. Forest Ave., Marion, Ind.
James M. Bell, 3318 New Hampshire Ave., Washington, D. C.
Fred Bouse, Alexandria, Ind.
J. E. Brasher, Crestview, Fla.
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J. A. Brownfield, Lockesburg, Ark.
Rev. W. T. Brewer and daughter, preacher and singer, 517 Inez St., Fresno, Calif.
F. C. Brown, Box 152, Sclaterville, Ohio.
Melba H. Brown, Glendale, Arizona.
W. Evans Burnett and wife, Lake Charles, La.
C. C. Burton, Delmar, Ky.
Harry B. Burks, Barboursville, W. Va.
M. M. Bussey, Grand Crossing, Florida.
N. C. and Mary Cagle, Buffalo Gap, Texas.
W. R. Cain, 515 South Vine St., Wichita, Kansas.
St. Croix Falls, Wis. July 31 to August 9
Wichita, Kansas August 13 to 23
J. M. Callaway, 8104 Nussbauer St., Dallas, Texas.
Edmund T. Campbell, The Dalles, Oregon.
James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.
Royce C. Carroll, Pianist, Cedar Hill, Texas.
Cedar, Okla. July 27 to August 9
Heron, Ark. (Main Springs Camp) August 14 to 24
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M. B. Case, 1708 Grove St., San Diego, Calif.
W. Ward Caskey, Pianist and singer, 685 Blanch St., Akron, Ohio.
F. P. Cassidy, 405 Breckinridge St., Lexington, Ky.
C. C. and Flora Chatfield, 1217 Grand Blvd., Hamilton, Ohio.
Branco Forks, N. Y., care Lily Lake Camp August 6 to 16
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.
C. C. Childers, 622 W. Central Ave., Ashland, Ky.
C. R. Chilton, 1225 Highland St., Columbus, Ohio.
W. F. Cleghorn, Bethany, Okla.
Mrs. Mary T. Clark, 8701 12th Ave., N. W., Seattle, Wash.
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Magnolia, Arkansas (Camp) August 7 to 17
Sardis, Ohio (Tent) July 29 to August 10
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W. H. Crawford, Colleola, Tenn., Rt. 4.
McEwen, Tenn. August 6 to 23
O. Shelby Corlett, 2905 Troost Ave., Kansas City, Mo.
Emmet Correll, Box 105, Ogilvie, Minn.
F. W. Cox, Box 447, Lisbon, Ohio.
Marlin, Tenn. (Oda Springs Campmeeting), July 31 to August 9
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C. W. Davis, 900 E. Williamette Ave., Colorado Springs, Colo.
Willard and Edith Davis, Singers, Box 263, Enid, Okla.
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T. B. Dean, London, Tenn.
Marion and Dean Devell.
Mrs. Agnes White Diffe, Box 446, Durant, Okla.
M. N. Dickinson 338 Newman St., Ashland, Ky.
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R. D. Dotier, Box 41, Meridian, Texas.
Johnnie and Jackie Douglas, Singers, 120 No. Ewing Ave., Dallas, Texas.
R. E. Dunham, 101 West 13th St., Hutchinson, Kansas.
Charles Dye, 430 Williams St., Troy, Ohio.
Hutchinson, Ia. July 24 to August 9
Columbus, Ohio 22 Spruce Ave. August 11 to 23
Edwards Evangelistic Party, 3117 Magnolia Ave., St. J. R. Morris, St. Louis, Mo.
Campbell, Mo. July 29 to August 16
Des Moines, Mo. (Camp) August 19 to 30
C. P. Ellis, Box 34, Montrose, Colo.
W. E. Ellis, Box 185, Dodsomville, Texas.
Buffalo Gap, Texas (Camp) July 31 to August 9
Dodsomville, Texas (Camp) August 14 to 23
Theo. Elmer and wife, 1451 Pacific St., Brooklyn, N. Y.
Wichester, Indiana July 26 to August 10
Jamaica, L. I., N. Y. August 17 to 31
C. E. Elworth and wife, R. D. Greenfield, Ind.
Henry C. Ethel, 1218 Ingham St., Los Angeles, Calif.
Geo. W. Eyskine, Millfield, Ohio.
Kitty Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
R. P. Fitch, 2500 Ida Ave., Norwood Branch, Cincinnati, Ohio.
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Cumberland, Wis. (Tent) August 9 to September 4
Bona Fleming, Ashland, Ky. July 30 to August 9
Toronto, Ohio (Hollow Rock Camp) August 14 to 23
John Fleming, 317 Holt St., Ashland, Ky.
Little Rock, Arkansas (State Camp) July 31 to August 9
Ramsey, Ind. (Camp) August 13 to 23
F. C. Fortness, Vicksburg, Mich.
C. B. Fugitt, 250 Blackworth Ave., Ashland, Ky.
Blotom, Va. (Camp) August 7 to 16
Hutchinson, N. Y. (Camp) August 20 to 30
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Hudson Camp, Winfield, La. August 6 to 10
C. J. Garrett, 203 North Agate St., Paola, Kansas.
J. P. Gardner, 724 36th St., Cairo, Ill.
George W. Galecliff, 2348 Locust St., Terre Haute, Ind.
Philip Geiter, 278 Palmer St., New Bedford, Mass.
Mrs. Gustie Morris Gill, Antlers, Okla.
Arthur W. Gould, 91 Larch St., Providence, R. I.
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Mt. Vernon, Va. (Camp) August 10 to 16
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Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
G. M. Hammond, 955 McClurkin Ave., Nashville, Tenn.
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Cleveland, Miss. (Camp) August 6 to 16
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Ural T. Hollenback, Cambridge City, Ind.
Mannington, W. Pa. August 10 to 21
Alexandria, Ind. (Assembly) August 25 to 30
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Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
Nauvoo, Alabama August 6 to 16
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Aug. M. Nilson, 2109 Troost Ave., Kansas City, Mo.
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S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kansas.
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Burl Sparks, Song Evangelist, 425 E. 3d St., Bermond, Ind.
C. K. Spill, Bethany, Okla.
D. M. Spill, 218 S. Benmore, Bartlesville, Okla.
Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.
Andrew and Sena Spoofrier, Holt, Mich.
A. M. Sprague, Manchester, Ohio.
E. H. Stillion, Tarentum, Pa.
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M. G. Stebbins, Waterville, Vermont.
Roy F. Stevens, Singer, 804 E. 4th St., Pittsburg, Kans.
Chas. A. and Annie M. Strain, 234 1/2 1st St., Cadillac, Mich.
M. E. and Della B. Stretch, El Paso, Ill.
B. D. and Marguerite Sutton, 2109 Troost Ave., Kansas City, Missouri.
Little Rock, Ark. (Camp) August 4 to 9
Wichita, Kansas (Camp) August 13 to 23
Howard W. Sweeten, Ashley, Ill.
Trenton, N. J. July 31 to August 9
Carthage, Ky. (Camp) August 14 to 23
E. C. Tarrin, California, Ky.
John Thomas, Wilmore, Ky.
Wm. F. Thomas, 214 E. Douglas, Bloomington, Ill.
J. D. and Della B. Thomas, 149 West 6th St., East Liverpool, Ohio.
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
W. H. Tullis, 1871 Hanford Drive, Pasadena, Calif.
N. E. Tyler, Route 1, Rogers, Texas.
D. C. W. Telrick and Mrs. Telrick, Shawnee, Okla.
Rev. Jesse Uhler, Clearwater, Kansas.
N. B. Vandall, Song Evangelist, 624 Myerton Ave., Akron, Ohio
Omaha, Nebraska August 1 to 14
Ashtabula, Ohio August 18 to 30
D. J. Waggoner, Hamlin, Texas.
Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
Palo, Kansas (Camp) August 20 to 30
Mrs. Lena Montgomery Wallace, 1115 E. Whitaker, Shawnee, Oklahoma.
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
Hollow Rock, Ohio July 30 to August 9
Werkhauer Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
Chicago, Illinois July 22 to August 9
Kendall S. White, Song Evangelist, Bethany, Oklahoma.
Charles Whitley and wife, Electra, Texas.
J. E. Williams, Olivet, Ill.
La Reer, Michigan August 6 to 16
Mrs. Esther Williams, Singer, University Park, Iowa.
S. B. Walls, 723 North P St., Bedford, Ind.
E. H. Wreeds, Song Evangelist, Cleorendale, Ohio.
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