

Herald Holiness

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There Is Salvation in No Other Name

THE Roman Catholic Church is a political and spiritual menace in the earth which it is useless to attempt to deny or ignore. But Protestantism, also, is decadent, cursed by Higher Criticism and spiritual deadness.

The influx of foreigners is so great as to constitute a genuine threat against the existence of American ideals and institutions. But the native born Americans are bearing testimony to their own unfitness to inherit this wonderful country by their unparalleled sins of divorce and race suicide.

The dark races of the earth do indeed present a problem, but the substitution of one mean prejudice for another, as such racial organizations as the Ku Klux Klan certainly does do, can never make for the peace of the world or the uplift of down trodden races.

"McPhersonism," as Bob Shuler calls the body of fanatical doctrines which includes speaking in unknown tongues and curious and personal notions of dispensationalism, is dangerous and hurtful to the cause of true Christianity and scriptural holiness, but choosing between this and the dead formality which is really the "fashion" in nine tenths of the churches of this country is like being forced to choose between the frying pan and the fire.

Capital has been tyrannical always, but there is now plenty of evidence to show that the heart of labor is no better than that of capital and that the tyrant, as between the two, just depends upon which is really in the saddle at the time; for neither have shown serious regard for the rights of each other or for those of innocent by-standers.

The contending extremes every where are both wide of the mark and sinning, suffering humanity continues to "pay the bills."

Organization cannot save us, for the trouble with our building is in the lumber and not in the carpentry: and rotten material put together ever so faultlessly will not make a faultless and enduring structure. Education cannot save us, for the disease takes root, not simply in the intellect, but in the affections and consciences of men. Legislation cannot set us right, for our demand is for grace, not law.

We need not argue that humanity is getting worse; it is enough that it is no better than it used to be; for from the day that the Serpent deluded and defeated our first parents the only hope of finally bruising the Serpent's head has centered in "the Seed of the woman." Politics, philosophy, religions of human invention, science and art have ameliorated man's misery temporarily, as the opiate might the pains of the victim of cancer, but they have been powerless to effect even one perfect cure.

Shall we now become "joiners" of lodges, clubs and

clans in the hope of finding a panacea for the social and spiritual ills of ourselves and our fellows? Sixty centuries frown upon the folly of such a course. Shall we give up in despair, admitting that there is no hand outstretched that is able to meet our crying need? The Victim of the Middle Cross, backed up by the blood of two hundred million martyrs and a multitude of saints that no man can number bear witness to the uselessness of this course. Help has been laid upon One That is Mighty and now, as in the ages past, "The Hope of the World is Jesus."

Maintaining the Form and Spirit of Reverence

PEOPLE usually resent any criticism of their prayers, and some preachers resent any criticism of their preaching. Holiness people especially insist on being "free" and refuse to allow themselves to be affected by forms and programs. Still we cannot escape the conviction that we miss something of the form, if not of the spirit of reverence that is a characteristic of ritualistic worshippers.

Have we not all heard *amens* in a holiness meeting which we instinctively felt were *out of place*? Have we not heard the preacher use ejaculations of praise when we were convinced that the chief purpose served was to fill up a vacancy which would otherwise have occurred in the discourse?

A common error with those who lead in public prayer is that of "vain repetitions." One man said that his spirit of prayer and devotion was hindered one morning when he noticed that the leader opened and closed each sentence of his prayer with one of the names of Deity. And being disturbed, he commenced, when the prayer was well along, to count the number of times that the leader would use the name of God. To his surprise, he found that the number in this last part of the prayer was forty-six. This must indeed approach the taking of the name of the Lord in vain.

Another error is not uncommon is that of using endearing names for God and Christ in prayer. John Wesley objected to his brother Charles' occasional use of the expression, "Dear Jesus," arguing that no creature should thus approach the plane of equality and familiarity with the Creator. One pastor used the expression "Precious Lord," and "Precious Jesus" in such a form and with such constancy that it became a habit, and was extremely annoying to many in his congregation, so that friends are embarrassed and strangers are offended. He can quit it, and he ought to quit it.

If one holds a prejudice against prayer books and printed prayers in general, then he will do well to read the "Model prayer" (Luke 11), the Lord's last prayer (John 17), Paul's prayer for the Ephesians (Chapter 3), and the other prayers of the Old and New Testaments very frequently and think of them as examples of the most acceptable manner in which to "make our requests known unto God." Without exception, these will be found to breathe the spirit of reverence in most faultless forms and worthy words.

When to Quit a Pastorate

OUR principal exhortations have been for pastors to "stick to their charge"; for in these days of change, the task seems to be for men to stay long enough to really accomplish a worth while work, and we will never be able to build strong churches with a too frequently changing pastorate. Some evangelist-pastors have established the "roving" habit and find it easy to skim over the top with their evangelistic sermons and methods and then "pass on." Such men never make real pastors at all.

But there are times when a preacher ought to move and it is a wise man who does not let this "day" go by unheeded. In many instances the verdict is, "Yes, — did a splendid work in — but he stayed, at least, one year too long." After a man has been properly elected several times and then must "stuff the ballot box" by some sympathetic appeal or by some sort of political maneuvering in order to get the requisite votes for another extension, he has simply stayed too long. When the time has come that any considerable number of the spiritual and dependable people in the church think a change desirable, the preacher will do well to move. When the preacher himself distinctly feels that his best work in that field has been done, he had better move. In fact, it is not best for the preacher that he should ever feel that he is indispensable to the particular work and he should stay and plan to stay only so long as the decision that he should do so is not strained on his own part or on that of the church.

Hewing out a Kingdom for Himself

YONDER in Ohio was a preacher in a church which was not especially friendly to the work of one of its preachers who was not content to simply have "a church home," but who carried on an aggressive campaign for the conversion of sinners and the sanctification of believers the year around. His zeal for "second blessing holiness" was so constantly in the neighborhood of "white heat" that the bishop said to have advised him that he would be more at home in the Nazarene Church than in the one of which he was then a member. Acting on this advice, he joined the Nazarene

Church and presented himself as ready for any task. Now there was no real "berth" into which the new comer could be comfortably placed, but there was a splendid city in need of a Nazarene Church and there was a tent available for services there. So "with a heart for any fate" this new Nazarene preacher opened a tent meeting which has now been running for many weeks and which promises good and permanent results. Yesterday I noticed that his voice was rough and somewhat hoarse, but the District Superintendent passed the matter over by saying, "He is simply preaching himself to death." I watched the good man hurry away to get a car back to his evening service, and I felt such a growing respect for him that I said to myself, "There is nothing better than that."

This preacher is wasting no time "seeking a location." His brethren instinctively feel that he is "making himself a place," and they will rejoice in his prosperity. Even now he is recognized as one who is contributing his share in the making of "good places," rather than as one who is seeking a place of that kind. To me, this man suggests an answer to the question which we frequently hear, "What are we going to do with the many preachers who are coming to us"; for we could take on five hundred like him within the next twelve months and be the better for doing it. He is a young man and is coming to us in time for us to receive the actual fruits of his ministry. Our great problem is when old ministers come and leave all their fruits behind them.

"Brethren We Are Traveling Where the Saints Have Trod"

THESE WORDS came to me with a new force the other day when I preached in the great out door amphitheater at Old Orchard, Maine, and was told that Inskip, McDonald, Wood, A. B. Simpson and Dr. Fowler had all sounded forth the message of full salvation in that same place, and that those same giant pine trees under which I stood had looked down upon those giants of the cross.

Tradition is invaluable as an encouragement and stay to faith and service. To find that others preached and lived this same gospel through many years of sacrifice and died in its triumphs at the end of their course is worth a great deal to me. Some religious movements do well to gloss the history of their fathers, but the ministry of full salva-

tion has a pedigree that requires no closing of the eyes or covering up. Thank God that we are really "traveling where the saints have trod."

The Weekly Text

"If our heart condemn us . . . if our heart condemn us not" (1 John 3: 20, 21).

FROM the moral standpoint, we measure God by ourselves. We do this necessarily and without any wish of ours or credit to ourselves. We are hypocritical when we ask God to do things that we would not do if we were able. The prayer for mercy is answered only to those who are themselves merciful. "If we forgive not men their trespasses neither will our heavenly Father forgive our trespasses." "Give and it shall be given you."

If our own hearts condemn us it is a harbingering of coming judgment, when an all-wise God will condemn us as much more as His knowledge is superior to ours. If our hearts condemn us not, then the God of all mercy will acquit us also.

When we ourselves question either the goodness or the wisdom of our petitions our faith refuses to lay hold for their fulfillment. Should God do this thing which I ask? And would it serve a worthy purpose if He did? My answer to these questions will hearten or destroy my faith. But since God cannot do wrong, only the good can really get their prayers answered, and the observer was right when he said, "Now we know that God heareth not sinners." That is, God does not exert His power to serve the ulterior purposes of any one.

If we have difficulty in getting our prayers through, there is just one sure way to mend the matter and that is to improve our heart standing before God. We may fool others; but we cannot well fool ourselves or God. Others may doubt us and we can go right ahead, but when we begin to question our own motives and purposes, faith is paralyzed and the windows of heaven are immediately closed up. If you are right and know you are right, you can believe God and he will answer your prayers.

"The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." "The joy of the Lord is your strength." "These things write I unto you that your joy may be full." "Your joy no man taketh from you."

Many teachers have offered precepts on duty; human philosophers have set up the goal of life's *summum bonum*; priests and princes have sold indulgences and promised immunities; but only Christ has made good the promise to give grace enough to make the yoke easy without diminishing the weight of the load.

"How many threadbare souls are to be found under silken cloaks and gowns."—
THOMAS BROOKS.

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Repentance

By EVANGELIST ARTHUR F. INGLER

"Repent ye: for the kingdom of heaven is at hand."—John the Baptist.

"Repent: for the kingdom of heaven is at hand."—Jesus.

"Then Peter said unto them, Repent, and be baptized every one of you for the remission of sins . . ."

I DESIRE to speak to you today on the oft neglected subject of "repentance." First, negatively: It is not in making good resolutions merely; the road to hell is paved with them. It is not made in the turning over of a new leaf; the first breeze of opposition may turn that leaf back again. Repentance is not in the observance of the ordinances of the church such as baptism, the holy communion, confirmation, etc. Neither is to be found in the doing of good works and philanthropy. Works are commendable but cannot atone for sins; they cannot appease God's wrath for the illegal and unrighteous methods used in procuring wealth. Repentance is not conviction; many men and women have been convinced of their wrong doings who have never ceased from them. Repentance is not remorse: Witness the confessions of King Saul, Judas Iscariot, and other suicides; "The sorrow of the world worketh death" (2 Cor. 7: 10). But there is a sorrow that has to do with genuine repentance: "For godly sorrow worketh repentance to salvation . . ."

"What does repentance mean?" asked the fond mother of her little girl who had just been converted to Christ at the tent meeting. "It means to be sorry for my sins and sorry enough to quit," replied the happy child. Just so! In 2 Cor. 7: 11, the apostle Paul gives us the workings of repentance: "What carefulness it wrought in you, what clearing of yourselves, what indignation [against sin], what fear [of displeasing God], what vehement desire [for true holiness], what zeal [for God and His cause], what revenge [against all evil] . . ."

Second, positively: There are at least three things involved in scriptural repentance, viz: Confession, or acknowledgment of sins; abandonment, or forsaking of sins; restitution for sins, or making wrongs right.

I. CONFESSION OF SINS. Here is the Bible condition and the promise. "If we confess our sins, he [God] is faithful and just to forgive us our sins . . . (1 John 1: 9). There is no promise of forgiveness to those who do not confess. "If the way to forgiveness is so plain and easy, why do not more people receive forgiveness?" you ask. I will tell you. *Pride* keeps the most of people from acknowledging their wrongs, and God hates pride. "God resisteth the proud, but giveth grace to the humble" (James 4: 6). Again, "But the proud He knoweth afar off" (Psalm 138: 6). Sin has put the distance between man and his Maker. What will bring him nigh? Humility. Let us consider, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34: 18). It is a marvelous fact that we find in Isaiah 57: 15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy;



I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." *Prevenient grace* gives humility to the sinner sufficient for him to repent of his sins, if he is willing to receive such grace. I witnessed the coming of this grace to a poor, heart-broken sinner in the city of Aspen, Colorado, during a great union revival in 1895. She was a young lady clerk who was employed in one of the department stores. At the altar of prayer she wept out her confession of sins to a lady worker who dealt very faithfully with her. The young clerk had pilfered from her employer; she had taken money from the cash drawer many times during the years she had held her position in the store. No one but God had known about her thefts until she made her confession. She felt she could not tell her employer about it; she feared he would send her to the jail. But, when she began to realize that to remain an unrepentant sinner meant misery here and hell yonder through all eternity, she said, "I will make it right at the first opportunity." The next day she visited the manager in his office at the store and told him all. Hard hearted and worldly minded as he was, he broke down and wept with her and said she might remain in his employ and have all the time necessary in which to pay back the stolen money, and wished the evangelists would go on with their good work. She returned to the meeting with a beaming countenance and gave her glad testimony to the peace of God in her heart. It paid her well to humble herself and acknowledge her sins.

II. ABANDONMENT OF SINS. It is not enough for the sinner to say that he knows he is doing wrong, he must *cease* from sinning. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13). It is carnal pride that makes people cover up their sins: it sends them down to hell blindfolded. The wise man said, "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16: 18). If you do not down your pride, it will down you and drag you to shame and disgrace. Therefore, "Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4: 10). Damnable pride is causing many

Nectar far Sweeter

By REV. D. RAND PIERCE

Nectar far sweeter than kings ever knew,

*Fragrant exotic this world never grew,
Bubbling, sparkling stream from above,
Joy! joy! sweet gift of God's love!*

CANBY, ORE.

of our women and girls to cast away their modesty, and parade before the world but partly dressed. Shame on American fashions and their degrading influences! God have mercy on us!

A nicely dressed man in a Georgia city was seeking the Lord at a campmeeting altar. For two hours he remained there in silence. The people began to assemble for the afternoon service but he heeded them not. Workers had remained with him to aid and pray, but he had not opened his mouth to them. He was counting the cost of a full surrender of his all to God. As the evangelist stood up to announce his subject, the earnest seeker arose and lifted both hands and shouted, "Yes, Lord, you may have the colt too." And the glory of the Highest fell on him from the upper world lighting up his face with a strange new joy. He had forsaken the hope of his gains. He had trained the colt for the races and his fortune was tied up in that animal. Silently and deliberately he had weighed and settled the great issues of life and repented of his sins in the Bible way. God is calling some one here to give up sin, to forsake all worldliness and start for a home in heaven. Listen! "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55: 6, 7). If you will put sin away, God will take it away.

III. RESTITUTION FOR SINS. "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep" (Exodus 22: 1). That was a good law in the days of Moses and it would be good now in a stock country. It was not profitable for a person to be caught stealing in those days, and it will not be pleasant at the judgment bar of the Almighty to be exposed to the eyes of an assembled universe and receive their verdict. One of the strong marks of true repentance is making wrongs right.

"If I should die 'fore I wake," said Donny kneeling at grandmother's knee; "If I should die 'fore I wake"—"I pray," prompted the gentle voice. "Go on, Donny." "Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a short while he was back again and, dropping down in his place, took up his prayer where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption. "But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. 'If I should die 'fore I wake,' why—I didn't want him to find 'em that way; so I had to go down and fix 'em right." (There are lots of things that seem funny if you're going to keep on living, but you don't want them that way if you should die 'fore you wake.) "That was right, dear; it was right," commented the voice with its tender quaver. And I am thinking that many of our prayers

would not be hurt by stopping in the middle of them to undo a wrong.

I read of a little man in Jericho, who wanted very badly to see Jesus as He passed through his city but the crowds were so large that they obstructed his view; so he ran ahead and climbed up into the big-leaved sycamore tree, that spread its thick branches over the street, and waited for the procession to pass by. When it had come under his tree, Jesus halted it and looked right up toward the limb where Zaccheus sat and spoke his name, and Zaccheus was so excited that he fell off the limb and struck the ground in front of Jesus. Rising to his feet, he exclaimed: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything by false accusation [fraud], I restore him fourfold." Now what did Jesus say to that penitent? "This day is salvation come to this house." And Jesus went home with him to dinner. Zaccheus knew what he must do to be saved. The most of people in America have had more light than they have walked in; they are back of light, stumbling in darkness down the broad road to perdition. The job that God has given us Nazarenes is to awaken them to their sad state and plead with them to repent, and "snatch them as brands from the burning."

If you are guilty of telling lies or repeating scandals about your neighbors, or fellow church members, you must apologize and beg pardons. Gossipers will have to repent or be damned by their gossip. Neglected debts must be paid. Outlawed bills must be settled. A man went to the grocer and said, "From now on I am going to pay cash." As he paid for his groceries and started for the door the grocer replied, "But what about those back bills?" I tell you, my friends, God has a good memory and will settle with you for your unconfessed sins.

Repentance leads to faith in Christ and His atonement. Repentance will bring you onto believing ground where it is easy to be saved. I have heard seekers complain that they could not believe. That is a deception of Satan. Very few seekers who have scripturally repented have difficulty in believing on Christ as their present Savior from sin and guilt. If you cannot believe that God forgives you, probably there is yet some unconfessed wrong in your life, something to make right. Remember this also, God will take you on credit; He has done a credit business with many of us. He looks for a willingness on your part to make the reparation and restitution; seeing this, He will forgive you, when you believe Him, and give you grace to meet the parties and confess the wrongs. The opportunity to meet them or find their whereabouts may be delayed, and you may never see them, but God will forgive you. Yes; He will take you on your promise; He will place confidence in you and save you on credit, and bless you beyond words to describe. Hallelujah!

Faith in Christ as a present, personal Savior from sin brings "the witness of the Spirit." For we read, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 16). When God forgives your sins, He justifies you and adopts you into His family. He regenerates

you; makes you all over new and gives you His life and love, and sets you a-going for others. If you have believed on Christ, i. e., have given yourself up to Him and let Him save you from your sins, and have testified to that fact, you are not ashamed of it, nor

of Him. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10: 10, 11).
NAMPA, IDAHO.

Overdriving the Flock

By ROY L. HOLLENBACK, *Evangelist*

"If men should overdrive them one day all the flock will die" (Gen. 33: 13).

JACOB showed tender consideration for those who were under his care, and sacrificed even the companionship of his brother rather than over drive the flocks which he was leading.

The lambs of Christ's flock today will be the sheep tomorrow; and what shall become of the flock if due consideration is not shown to the "tender ones" which are therein? It would seem better to consider these lambs and "lead on softly," as Jacob did, than to subject them to overdriving, and leave them languishing upon the mountains, if not entirely dead.

I. HOW THE FLOCK MAY BE OVERDRIVEN.

(1)—It is not uncommon to see this unwise thing accomplished by the pastor puzzling the flock with controversial points of doctrine which are too deep for their comprehension. Unwise leaders have flooded their congregations with "things hard to be understood," and things which are speculative in nature, until the tender ones of the flock have found it impossible to follow. He leads them through the vales and over the steeps of vague and speculative doctrine until they find it impossible to keep up; then they drop by the wayside and die of exhaustion! We think of the old lady who, in describing the qualifications of her pastor, declared: "He is invisible through the week and incomprehensible on Sunday." And we are reminded that this description would apply to not a few whom we have known. Surely the exhortation of the apostle to "hold fast the form of sound words" does not apply alone to the manner of expression, but also to the material expressed; and the wise pastor will take heed what he presents to his flock, avoiding the things which are not plain and easy to grasp.

(2)—Quite often do we see the flock overdriven by the leader setting up extreme standards of living, and frowning at them because they do not fall in with him in these things. Mere matters of conscience are often urged as bounden duties, and scathing rebukes are administered to those whose consciences are too weak (if not, indeed, too strong) to walk up to the set standard. He is surely an unwise leader who demands others to walk up to the slightest standards of his own individual conscience. Perhaps your conscience does not permit you to eat meals in a church basement under any conditions; you cannot drink coffee or tea; you have qualms about visiting ice cream parlors; you do not wear a necktie. Well and good for yourself that you should not lay aside your conscience in these matters; but why run the lambs to death following you in these things? Is there positively any sin in them? Should you not, then, have charity enough concerning these

mere trifles to say with the Apostle, "To his own Master he standeth or falleth"?

(3)—Other flocks are overdriven by requiring of the lambs a mature degree of faith, sacrifice or labor. Too often this is also done by the application of the lash. We knew of a pastor who had his church "up in the air" merely through demanding that every cent of the tithe of each member be paid on local current expenses of the church; and preaching that it was a mortal sin to pay a pledge or give to Foreign Missions out of the tithe. A few of the sheep bore with him patiently; but many of the lambs chafed under the rigid demand.

Money "drives" may be urged until they work havoc to the morale of the weaker ones of the church. Especially easy is it to do this with a newly organized church, where there has been only a little education on the line of giving. We do not commend the policy of some pastors who make it a practice to pass every letter of appeal to the waste-basket; but it is certain that they cannot come before their churches with every appeal that is presented to them. The pastor's policy, then, should be to select those things which are relatively of the most importance, and let the many others go unheeded, except to pray for them earnestly. He must surely exercise care not to break down his church with unnecessary financial burdens. As much as we would like for it to be otherwise, there is a limit to a church's power to give; and when this has been reached and gone beyond, it is unwise to press other claims upon it.

(4)—The weak ones of other flocks have been driven to death by the pastor preaching nothing but severe truths, and clinching every argument with a threatening of damnation. Continuous fault-finding without any commendation is very unwise. We have wondered that some flocks survived as long as they have on condiment alone; and yet we have known pastors who never spread anything upon the table for their people but "hot sauce." Sunday after Sunday the church was fed upon scathing, harsh, and blistering messages; until, brow-beaten and discouraged, the weak ones gave up in despair; and even the strong ones were stunned and intimidated, and made to crouch fearfully into a corner! The liberty, joy, and enthusiasm were deadened, and one by one they dropped out of the church. Heaven help such leaders!

(5)—Not the most uncommon way to overdrive a flock is to push upon them too many services, and especially preaching services. A church may successfully carry on a great many services if they are of a wide variety, but too many of one kind will kill the church. We have never known it to fail that a church waned when it departed very

far from the regular church order of services, and tried to have five or six preaching services a week. There is no flock that can stand to be driven at this pace all the time; and even the preacher will wear out—if not in physical energy, he will in preaching material. Of course, we make allowance here for city missions where the crowds vary more largely, and where it is not expected that the preacher should always deliver full grown sermons. But a church will find it most profitable to settle down at once to the regular order of services, except on particular occasions. We have also observed that it is very unwise to establish an extra service on Sunday afternoon. Since the Sabbath is both for worship and rest, we do not properly observe it if we do not have time for the needed rest on this day. Usually nothing is gained by this added service; for the people will come into the Sunday night service tired and worn, and it will be somewhat a drag.

II. WHY WE SHOULD NOT OVERDRIVE THEM.

Observe that to knowingly overdrive the flock is both contrary to common humanity and to the spirit of the Master. How tender Jesus is! It was prophesied of Him: "He shall lead His flock like a Shepherd. He shall gather the lambs with His arm and carry

them in His bosom; and shall gently lead those that are with young" (Isa. 40: 11). And does He not say of Himself, "I am the good Shepherd"? As a good Shepherd, hear Him say tenderly, "I have many things to say unto you, but ye cannot bear them now." Would not we have said them anyway, even if they choked the lambs to death?

If we overdrive and destroy the weak ones, we are thus far assisting the Devil, for this is what he is seeking constantly to do. Then where will we secure the sheep of tomorrow if the young ones are killed today? With what care and tenderness, then, should we consider these dear ones of His! And think you that He will not hold us to account if we destroy those for whom He died, and who are precious to His own heart?

Should you not also consider what careful attention was given to your own soul before you became strong in the Lord? You would have long since become disheartened and have fallen out of the march, had not both Jesus and some of His servants dealt gently with you. We should then seek to show that same care for others, and praise our Savior for being so tender with us. Thank God we are not driven by Jehu, but are tenderly led by Jesus!

MANSFIELD, ILL.

Importance of a Right Attitude Toward Christ

By REV. H. O. FANNING

AS we see how large a part our attitude toward Christ has to do in determining what we get from Him, we come to a realization of the importance of this matter. The thoughtless multitudes that thronged Jesus and pressed upon Him as He was on His way to the home of Jairus to raise his daughter from the dead, received no more than they sought. But the woman with the issue of blood, who sought Him with purpose of heart, and touched Him with the touch of faith, received healing and wholeness through her contact with Him.

The experiences of Simon the Pharisee who invited Jesus to dine with him, and the woman who was a sinner, who washed the feet of Jesus with her tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with ointment, furnish us with a forcible illustration of this truth.

Simon maintained an attitude of skepticism and unbelief that fairly insulated him from Christ. The woman maintained an attitude of faith and expectancy which made her receptive to all the blessings Jesus came to bestow upon her. Simon closed the door of his heart against Christ. The woman opened wide the door of her heart toward Him. Simon invited Him into his house. The woman welcomed Him into her heart. God is still able and willing to do for men, all that He has ever done for them. It is still written that "He is able to do exceeding abundantly above all that we ask or think." A right attitude toward Christ, consistently assumed, and persistently maintained, will bring to us the richest treasures of divine love and grace that God has to bestow upon believing mortals in this world, where channels of grace are so much needed.

Simon was seeking for reasons for not believing on Jesus. "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." But Jesus was a prophet. He knew exactly what manner of woman it was that touched Him. He was looking for just such persons. He came not to call the righteous, but sinners to repentance. The woman was looking for reasons for believing. She believed Jesus to be the Son of God; the Savior of men. She believed He knew what manner of woman she was. The fact that He did not share in the sentiments of Simon, strengthened her faith. As the Savior of sinners, He would welcome them. If He did not repulse her, but received her, it would be a proof that He was the Messiah she believed Him to be. Her heart was right, and every thing in the attendant circumstances confirmed her faith. Simon's heart was wrong, and every thing in the attendant circumstances confirmed him in his unbelief.

Simon was self-righteous. He was seeking to bolster himself up in his self-righteousness. The woman was self-condemned. In the presence of Christ's holiness, her own immorality and sin stood out in bold relief. She was welcoming conviction. She was ready to know the worst of her case; to see herself as she was. Simon was resisting conviction and seeking to ward it off. If he had been ready to welcome conviction, he would have been overwhelmed with it. In the presence of Christ's spotless purity, Simon was hardening his heart, and confirming himself in his unbelief and self-righteousness. The woman was softening her heart, and allowing herself to be convinced of her sinfulness. He was putting himself in the way of de-

struction. She was putting herself in the way of salvation.

Simon and the woman both had a wonderful opportunity of becoming acquainted with Jesus, and with themselves. To see Jesus as He was, was to see themselves as they were. Simon sought to disparage Jesus, and persuaded himself that he was all right. The woman sought to exalt Jesus, and saw herself as a wretched, undone sinner. She was making the most of her opportunity. He was making the least of his. The most precious thing that can come to a sinner is old-fashioned, Holy Ghost conviction. It is to the sinner, what correct diagnosis is to the sick. It is the forerunner of cure. What would you think of a person who was sick who did not want his or her case correctly diagnosed? Who wanted to be but partly healed? Who did not want the hidden springs of disease to be discovered and destroyed? Who just wanted to be relieved of a few disagreeable symptoms, but wanted the roots of disease to remain untouched? You would say that inevitable ruin awaited such a person. What shall we say of the sinner who will not let the Holy Ghost do His work of convicting him of sin?

It is not what we think of ourselves, but what Jesus thinks of us that counts. Simon persisted in thinking well of himself. The woman was willing to accept the Lord's estimate of herself. Simon persisted in remaining in the dark. The woman came out into the light. The light is there, if we are willing to come out into it. The woman is speechless, but her actions are eloquent. They speak louder and plainer than words. The conviction and cure are going deeper than the power of words to express. The probe of conviction is going deep into her soul, but the oil of forgiveness is following it. The balm of pardon goes no deeper than we allow the arrows of conviction to go. Blessed is that soul that stands naked and alone before its Maker here and now. Some day we will all have to do that. Blessed is that soul that so stands at the throne of mercy. It will not have to so stand before the throne of judgment.

To us, "The heart is deceitful above all things, and desperately wicked." To Jesus, it is an open book. He can look down into its innermost, secret recesses. It is wisdom on our part to let Him tell us what He sees there. Simon sought to lock his heart's door against the Spirit of conviction. The woman threw her heart's door wide open to the Spirit, and in so doing, threw it wide open to the Savior. Our hearts are open to salvation as they are open to conviction. It is the soul that knows its condition that seeks the Savior. What is true concerning salvation is equally true concerning sanctification. It is also true concerning the graces and gifts of the Spirit, and of all the needs of the wholly sanctified soul for life and service. It is concerning such that it is written, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye

might be partakers of the divine nature, having escaped the corruption that is in the world through lust." A right attitude toward Christ will bring us into the realization of all that God has provided for us in Christ. More of God and of His divine grace and power, is the need of the hour.

DRUMHELLER, ALBERTA.

Holy Boldness

By H. H. B. CIPRICO

"And they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4: 31).

HOLY boldness is the very antithesis of timidity. It is God's love on fire. It is the fruit of the Spirit, "Love, joy, peace, longsuffering, meekness, gentleness, goodness, fidelity," set at liberty untrammelled and flowing like a mountain stream that has been cleared of hindering debris and with leaps and bounds dashes on in glorious victory, sparkling with life and freshness. It is humility triumphant.

It is not forwardness. Neither is it the brassiness affected by backsliders who have lost their first love and will not confess lack in grace. It is not just going through the motions, a bare repetition of the phraseology of holiness, nor is it any special style or method, or tone of voice. It is not the strained effort of the fraud, the shame, or the hypocrite, for it has an "unction from the Holy One," which is easily discernible by the spiritually minded.

Holy boldness is the peculiar anointing of the infinite Giver of perfect gifts. It is the seal of the true believer and the distinguishing mark of the real thing. When all other signs fail, this one is infallible. Sinners even can detect it. Backsliders themselves know its ring. Devils in hell and in the air and in the human beings, recognize it and tremble. It has the ring of the genuine. Holy boldness is aggressive holiness, the glory revealed in those "who walk not after the flesh but after the Spirit." Those who harp on holy living to the exclusion of personal testimony are silenced in the presence of this witness of the divine glory. It is spirit and understanding. It is the letter and the life. Holy boldness is the afflatus of the Holy Ghost, the very breath of the Holy Spirit. "And ye shall receive power, the Holy Ghost coming upon you." It is "Christ in you the hope of glory," "working in you that which is well pleasing in His sight."

Danger of Rejecting Holiness

By REV. J. H. VANCE

"God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4, 7).

WHEN the God of heaven calls a soul to any specified requirement, His calls are imperative and must be obeyed, and when the gospel of full salvation from all sin is being preached, it puts those who hear it under a tremendous responsibility to seek and obtain the blessing. This is the greatest age of all, the bygone ages for spiritual light and knowledge relative to God's call to holiness. Daniel

said with reference to the closing out of the Gentile age, that, "many shall run to and fro, and knowledge shall be increased" (Dan. 12: 4). An increase of knowledge brings an increase of responsibility: God's purpose in the plan of salvation for a lost world is to give men light, so they will be without excuse in the day of Judgment. When a justified soul gets light on God's call to holiness, and feels the stirring of inbred sin, he must at once leave the principles of the doctrines of Christ and go on unto perfection (holiness) (Heb. 6: 1), or go back into apostasy. There is no stand still place in the Christian life. One must go on or go back. What is causing such decay and spiritual death in the land today? The answer is, rejecting the light of holiness. When men get spiritual light on any thing and refuse to obey and walk in that light, they choose darkness rather than light, and by so doing forfeit their fellowship with God, lose their justifying grace, and are soon in a backslidden condition. "And this is the condemnation that light is come into the world" (John 3: 19). Light from God through his holy Word, obeyed, will continue a soul in peace and fellowship with God, and bring more light, but rejected will bring greater darkness and condemnation to any soul.

Dr. G. D. Watson once said, "There is no darkness so dense, dark, and impenetrable as that which comes from rejected light." The rich young ruler mentioned in the Bible, no doubt, was at one time justified, but he was not willing to walk in the light and pay the price. Even so it is with many who really get justified; for when they receive the light on holiness they refuse to go on, and by so doing they turn away sorrowful. Many there be who cross the Red Sea into justification, but only a few will believe God and cross over Jordan into the Canaan land of holiness.

CHERRYVALE, KAS.

Prevailing Prayer a Lost Art

PREVAILING prayer is almost a lost art in the Christian Church. The Church has been influenced by the scientific reasoning of the day. Science objects to the Christian view of prayer on the ground that the laws of nature are fixed and cannot be changed, and that it is presumption for any one to think that such laws can be changed, and as a result of such reasoning prayer has ceased to have its true Christian place in the Church. But miracles have been wrought in the past and will be wrought in the future by believing prayer. It has been written for the encouragement of coming generations, "That the effectual fervent prayer of a righteous man availeth much." The prayer that moves the arm of God is more than the uttering of cold formulas. The history of the Christian Church teaches us that,

*"More things are wrought through prayer,
Than this world dreams of."*

WORK IN PRAYER

Prevailing prayer is hard work. Epaphras is said to have "Labored fervently in prayers that ye may stand perfect and complete

in all the will of God." Christ said, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." But this kind of praying means the hardest kind of work. Prayer is a working force, and it is the hardest kind of work a Christian can do. George Adam Smith says, "Our Lord's praying times were the times fullest of effort, strain and struggle." It is not easy to see how prayer becomes a working force in the world of spiritualists, but we know that prayer adds strength to the toiler and nerves the heart for the combat.

SUFFERING IN PRAYER

In the second place prevailing prayer means suffering. Paul prayed "Night and day by the space of three years with tears." The "Spirit maketh intercession with groanings which cannot be uttered." The word effectual means agonizing. Think of Christ, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save from death." John Fraser tells in his little book, "Prayer and the Spiritual Life," how a man died on his knees with the map of the world before him. Our own Livingstone died on his knees at Illala praying for the healing of "The open sore of the world." The promise is that when Zion travails she shall bring forth children. This is the high function of Christian prayer to intercede by the indwelling Spirit. There ought to be special seasons when the Holy Spirit will pray through His Church "With groanings that cannot be uttered." And every great revival of religion has been attended by such praying. And it is a sign that we are not entering into the experience of the Cross when such seasons do not come to the Church.

WARFARE IN PRAYER

Prevailing prayer is a warfare. When Paul exhorts the Ephesian Church to put on the "Whole armour of God," he closes by saying, "Praying with all prayer and supplications for all saints." Prayer is a conflict with the unseen power of darkness. There are "Rulers of this world" that do battle against the Church, and the two mighty weapons of her warfare are the Word of God and prayer. The apostles said, "We will give ourselves to the word of God and prayer." The preached word will not be with power unless it is first baptized with prayer. The reason the preaching is not with demonstration and power is because it is not forced home by prayer.

"Forth to the battlefield he goes,

But what were truth and valour there,

Unless to foil his legion foes,

He takes the trustiest weapon, prayer."

Paul and Silas prayed and the foundations were shaken. The apostles prayed and the house trembled. And the Church and the world need some more demonstrations of the mighty power of prevailing prayer.

One of the greatest marks of the early Church was its power in prayer. And this has always been the mark of the true Church. Let us pray more and we shall see more fruits for our labor. No man prays in vain.—GEO. SHARPE, in *Holiness Herald*.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DALLAS DISTRICT N. Y. P. S. CONVENTION

The District Convention met at Peniel, Texas, for a two days' convention July 30 and 31. The district president being absent our District Superintendent, Rev. J. W. Bost, presided until a temporary president was elected. The service opened at about ten o'clock with song, prayer and praise after which Rev. F. E. Wiese brought a message from the text in Eccles. 12: 1.

In the afternoon session the following officers were elected for the convention. Wallace Swan, President; Miss Essie Riding, Secretary; F. E. Wiese, Treasurer and Reporter.

The convention was small in attendance but a committee was appointed which submitted some recommendations which were adopted. The committee recommended that a centrally located grove be sought out in which a permanent camping ground be located to be used for the purpose of holding our annual convention.

During the two days important subjects were discussed such as how to better our societies and to get others interested, and its relationship to the church, etc. Quite a degree of enthusiasm was manifested and many declared they were very much benefited by the convention.

Sister Akers of Corsicana brought a soul-stirring message on the second morning.

The convention adjourned at 5 o'clock with the spiritual tide rising high and all feeling it was a profitable gathering, and we are planning on having a bigger and better convention next year. Let all societies on the Dallas District plan to that end.

REPORTER.

WHY YOUNG PEOPLE SHOULD BE CHRISTIANS

By SARAH B. CLARK

Many are the voices calling our young people of today. The call of pleasure is bidding for the youth of our land and ingulfing many in the whirlpools of worldly pleasure. The call of business is no less enticing and many are sacrificing time and energy in order to secure for themselves a place in the ranks of the business world. But above these calls is the call of God, saying, "Son, Daughter, give me thy heart."

I. IT IS SCRIPTURAL.

From the beginning, God has called young people to follow Him. He called David from the sheep cote and made him a ruler in Israel. He called Daniel and Joseph to stand for him in places of opposition. When the rich young ruler came to Jesus, He beheld him, and loved him. He could see the possibilities in his life, if he would give up all to follow Jesus—for,

II. GOD HAS A PLAN FOR EVERY LIFE.

After God had created the Universe, He saw His work was good, but He said, "Let us make man in our own image." He wanted a companion, some one with whom He could commune. Surely, the One who created us knows best what His plan is for our lives. Those who seek God early in life have the joy of finding God's plan for their lives. Many come to God in later years and because they made their own plans in their youth, have to take God's second choice for their lives. We can have first place in God's economy if we choose, but if we refuse, He may choose another and allow us to take second or third place. His plan for our lives may be, to preach the Gospel, to go to the mission field, or to be a layman and support the church. If we thwart God's plan, we are unfaithful to the greatest trust in the world.

III. EDUCATION.

Education is wasted many times because many young people prepare for a life's work that is out of harmony with God's thought for their lives. If they had been Christians early in life they could have prepared themselves in Christian schools and had an aim-in-view so that when their education

was completed they would have been prepared to enter the doors of service the Lord would open for them.

IV. HEALTH.

There is no class of people in the world who have such clear minds and strong physiques as a band of young Christians. As we look around and see the physical wrecks, many caused by sin in the early years of life, we remember that the word of God declares that "whatsoever a man soweth, that shall he also reap." When we see the blasted lives and broken down bodies, we ask "would they not have been healthier, if they had heeded God's command to remember their Creator in the days of their youth, before the evil days come and the years draw nigh, when thou shalt say, I have no pleasure in them."

V. HAPPY WAY.

A very common error prevails as to the effect religion has upon its possessors. It is generally considered that religion makes young people sad and despondent. Nothing is more incorrect. Salvation makes young people happy as nothing else can do. What is happiness, and who is a happy man?

1. Financial means do not mean happiness. To be a possessor of a million dollars does not insure one of a life of happiness.

2. Pleasures of the world do not bring happiness. This is where the enemy is defeating our young people of today. He makes sin look attractive, but there is only disappointment and false of-

The N. Y. P. S. topic for August 31st is "A National Mind Internationalized."—Acts 10:9-16.

We regret that the comments on this topic failed to arrive at our office.

fers in sin. The enemy does not show his followers the broken hearts and blighted lives that follow a life of revelry and sin.

3. Fame of the world does not bring happiness. The world has her smiles and garlands to bestow upon those whom she favors but the glory of the world soon passes away and the human soul is left as dissatisfied as before. The only requisite for real happiness in these times of stress and trial is a heart filled with all the fulness of God.

VI. GOD CAN GIVE YOUNG PEOPLE VISIONS OF THE WORK HE HAS FOR THEM TO DO.

When God wanted His tabernacle built He called Moses alone and gave him specific directions as to how the tabernacle was to be made. God's work has been carried on in times past by men and women who have waited upon Him until He has given specific directions as to His plan for His work.

God is still looking for young men and women whom He can trust in His army to lead the hosts on to victory.

Let us, a band of young people, live in such close communion with Him that He can use us to carry out His program to bring a lost world to Himself.—From a paper read at the Chicago-Central District N. Y. P. S. Convention.

WHEN WE LEAVE IT TO HIM

A BUILDING was under construction, and a lad had been watching carpenters near by at work on some huge timbers. The beams had been sawed into equal lengths and the workmen were busy plying mallets and chisels, and planing to a uniform smoothness their rough surfaces. Presently the boy approached one of the workmen and said, "Where are you going to put that big piece of timber after you get it finished?" To tell the truth, my boy, I don't know," was

the reply. "This is a pretty big building, and it needs a good many timbers like this. All I know is that we've got orders to prepare them according to specifications. There's an architect somewhere around here, and I guess he'll see that they get into their proper places. All we've got to do is to get them ready."

Something like the carpenter's task is the task that confronts each one of us in this world. There is a plan for every life, a specific mission for it to perform; we may not always understand just what that particular plan or mission may be; but we do not need to understand. Our job is to perform faithfully the work of every day, whatever it may be, and then trust to God's guidance and wisdom to see that our work fits into the plan he has for our lives.

The thing for us to remember is that we cannot afford to slight or to neglect any part of our work, whatever its character and nature, or however unimportant it may seem to us to be. Unquestionably there are many kinds of work which, viewed in themselves, seem valueless, that take on a vital significance when viewed in their relation to a great plan. For this reason we have no right to call little or unimportant any work that God has given us to do. Our duty is not to question, but to do our work thoroughly and conscientiously and then leave it to the Great Architect's wisdom to find a place for it in his plan.

Without doubt there is much slipshod and imperfect work today through failure to recognize this fact. Young folks in school are bungling through problems and lessons because they cannot see how the mastering of these things will relate itself in after life to the specific business or profession which shall claim them. Workers in stores and offices are doing their work indifferently because the menial, humdrum tasks of every day seem to be so far removed from the occupation they expect ultimately to follow. Yes; and there are Christians, too, in all our churches, who are giving but a half-hearted service to their Master because they have not the spiritual vision to enable them to see how these, perhaps dull and uninteresting tasks—attending church every Sunday, leading a prayer meeting, calling on a stranger or a shut-in—will help on the Master's great plans for his Kingdom.

If only we can learn the lesson of doing well whatever the Master gives us to do, regardless of the task's apparent worthlessness or triviality, can we not safely trust him to provide that larger opportunity to fit our work into his plan when the proper time shall come? To the conscientious there can be but one disappointment in life greater than finding no opportunity for high service; that is to face some day such an opportunity, and then discover that in his anxiety lest he might never find it, he has failed properly to fit himself to seize it.—Forward.

DAILY THOUGHTS FROM BULLETIN BOARD OLIVET COLLEGE

SUNDAY

"My God shall supply all your need."

MONDAY

"Character—What we are when we think nobody is looking at us."

TUESDAY

"Policy—Trying to serve God so as not to offend the Devil."

WEDNESDAY

"He knows, He loves, He cares."

THURSDAY

"The best arguments for the truth of the Christian religion are not found in libraries, but in lives."

FRIDAY

"There is no way to get on the heights with God, unless you also get on the level with your fellow-men."

SATURDAY

"If you are not getting much out of the Christian life, it may be because you haven't very much invested in it."

"Let the consideration of the sufferings of Christ inflame our zeal. Here we behold His love, which many waters could not quench; our hearts kindle at the sight; we catch the flame, and are constrained to live henceforth, not to ourselves, but to Him who died for us."

THE WORK OF THE WHOLE CHURCH

The General Board

WHO WILL BE TO BLAME?

By N. B. HERRELL

WHO is to blame if the General Board's budget plan fails? Who is to blame if there is a shortage in the general funds? Who is to blame if there is a deficit in the funds on the Ohio District? Who is to blame if the local church fails to raise its funds for the district and general budgets? There are but two classes in the church to see that these funds are paid in full. First, the ministers. Second, the laymen. Just what part of the responsibility rests with the laymen and what part with the pastors is the question. I am most sure that the paying part rests upon the shoulders of the laymen. The most of our pastors live from hand to mouth and could not be expected to pay the budget. Just what part falls to the pastors and what part to the laymen is the question? If we can get this responsibility properly adjusted so that all will work at the job at the same time there is a bright hope of working the budget. A failure on the part of either the pastors or laymen to co-operate will hinder and cause the budget plan to fail. If full unity of effort can be brought about by and between the pastors and laymen on each district then, and not until then, can there be hope of counting on the budget plan being a real success.

The pastors, being the leaders of our local churches, are the key to the situation. If the pastors can lead their flocks to see, understand, grasp, and comprehend the principles, methods, and workings of the budget system, so that they will really feel the importance of it, then there are hopes of working the plan. But if the pastor fails to arouse his people to the importance of the budget to the point of desperation likely he will fail. If some of our pastors raise the budget in full on their work they will be cut somewhat in their salary. However, this will not hold good in the majority of cases. We have transferred our methods of arousements in raising funds from special campaigners to the pastors. Just in proportion as the pastors can get their people to put over the budget to that extent can we count on the success of the budget.

There is but one to whom the pastor can look for help if he needs help in getting the budget plan before his people. He may call on his District Superintendent. If he fails to arouse the people I suppose the District Superintendent could call on the General Superintendent having supervision to assist in a convention to set the plan before the church. At any rate the working out of the budget system is largely in the hands of the pastors. They are the pivot on which the whole structure of the budget system rests. Logically, this will lead to a demand on the part of the church that one of the good qualities of a pastor must be ability to raise the budget. Hence, if the pastors are expected to raise the budget funds all possible aid should be given them to educate their people to this new plan and system. On the Ohio District we are trying to raise the budget fund monthly. We are doing better than we did under the old plan but at this we are falling behind. Now the question is who is to blame—the pastors or the laymen? When the pastors have done their best and the laymen have failed to rally to the cause, who is to blame? There is more than likely to be a deficit because some of the local churches will fail to raise their part of the fund. This deficit will show up at the end of the year in both the district and general funds. Now, who will be to blame? As a church we have left the working of the budget with the pastors and their people. If the budget fails who will be to blame? If we have a big deficit at the end of the year who is to blame for the deficit and how shall we provide for it? Shall the churches that have paid their budget in full go under the load that others

have made by their failure and raise it? Somebody has got to look out for this deficit and who shall it be?

The financing of the church depends on the laymen. If the budget is paid the laymen must do it. If there is a deficit in the budget, the laymen will have to pay it. Regardless of who presents the deficit of the budget the laymen must pay it. There is no way of dodging this fact. If the General Board presents the claims of the deficit the laymen must pay it. If the General Treasurer presents the claims the laymen must pay the bill. If the District Treasurer presents the claim of the deficit, district by district the laymen will have to pay the shortage. If the pastors present the claim of the deficit the results are just the same. The facts are we have adopted a financial system and the individual must now submerge and become a cog in the machinery of a system. The system includes the whole of the church and each individual must submerge into the system in order to make the system a success, or the system must give way that the individuals who refuse to submerge may make a success of their own notions and ideas. There are many wrinkles to be ironed out and adjustments to be made, but one thing is sure, we have the budget system on our hands for four years and it is up to us to fall in line and work it. In fact we must either make the budget system a success or it will about finish us. Who will be to blame if the plan of the General Board fails? Would they be the ones who failed to help work the plan? The Ohio District has undertaken to do her bit to put the plan of the General Board over the top and if we have a deficit we shall blame no one but the members of the Ohio District. Therefore, having accepted the part of the general budget assigned to us as a District, by the General Board, and if we fail to meet in full the amount so that there is a deficit, we will expect the General Board to take such steps as they see fit to collect the deficit in full, together with all expenses accrued from collecting said deficit. This we most steadfastly believe to be right. Until each district will become responsible for its part of the general budget there will be a deficit and no end of trouble in raising it. Business is business and why not the word of a district to raise so much for the work of the general church be as good as a note. If there is a deficit let each district make up its own deficit or let the General Board take charge of a campaign on the district until it is raised. We certainly must strike solid footing pretty soon so that we will know who is who and what is what. Who will be to blame if we fail to raise the budget?

FREE LITERATURE

The General Board has printed for free distribution three pamphlets designed to assist our pastors and people to an understanding of the new financial plan and to aid them in putting it in operation.

The title of the first pamphlet is "The Budget System and How to Work It." This explains the Unified Budget and the method of putting it into effect in the local church. It exhibits two complete sample budgets for local churches which are very suggestive. It gives chapters on "The Budget System of Raising and Appropriating Funds," "Budget Thoughts" (a background for the pastor's presentation of the subject to his people), "Follow-Up Plan," "New Members," "Second Year of the Budget System," and "Publicity."

The second is entitled "The Whole Church at the Whole Task" and sets forth the work to be undertaken by the General Board and the use of the funds secured through the General Budget, and explains the method by which the amounts were allocated to the several Districts.

The third is entitled "Why a Budget?" and discusses that question, followed by a chapter on "Advantages to be Realized," and closes with a chart.

Packages of these booklets were sent some time ago to all pastors for every church, but several packages have been returned indicating that those to whom they were sent failed to receive them. It is the desire of the General Board that these booklets be read by our people and the first named carefully studied by pastors and church board members. We will gladly send additional copies to any who may desire them as long as the supply lasts. Just write to E. J. Fleming, Secretary of the General Board, 2905 Troost Ave., Kansas City, Mo., telling how many full members you have and how many copies of each you can use judiciously and they will be sent free and postpaid, as long as the supply lasts.

A NEW STEWARDSHIP PUBLICATION

There was recently received from our own Publishing House presses a neat 32-page booklet entitled "Scriptural Stewardship," written by N. B. Herrell, Superintendent of the Ohio District. This booklet should have a very wide distribution among all our people. It is uniquely written, well arranged and instructive. Pastors should order in sufficient quantities to supply their members. Friends of stewardship should order to distribute among their friends.

INTERESTING NEWS AND NOTES FROM THE WIDE FIELD

REV. C. E. CORNELL

Because of the numerous forest fires on the western coast, it is proposed to register every one who goes into the mountains and to eliminate cigarette smoking. The fire chiefs in convention at Pasadena recently attributed the forest fires largely to the stubs of cigarettes thrown into the grass and leaves by those who smoke. A wise move; cut out the cigarettes and save our forests.

In the August 2 number of *The Literary Digest* is a most excellent and stimulating article on tithing. There are very many well-to-do and rich men who are scrupulously careful to tithe their income and many of them claim to owe their prosperity to *paying God His share*. It is scriptural to tithe whether there is any material advantage or not. The writer believes that there is both spiritual and material advantages in tithing; anyway it is scriptural and all ought to obey the scriptures.

Mount Everest in India is 29,002 feet high and is the highest mountain in the world. In recent years English mountaineers have attempted to reach its top. In 1922 they reached the level of 27,500 feet, the highest that men had ever climbed on the earth's surface up to that time. Building on the experience of the past a third party last March undertook to reach the top. Two of the party, Colonel Martin and Dr. Somervell, reached an altitude of a little over 28,000 feet. At this height their hearts beat at the rate of 180 to the minute. They could go no farther. Two men of the expedition, George Leigh Mallory and his climbing mate Irvine, lost their lives, how and where is not known. They started in fine weather from camp six at an altitude of 26,700 and when last seen were "going strong" for the top. They suddenly disappeared and have not been seen or heard of since.

Dr. John Henry Jowett, that prince of preachers said: "In some things we are to remain as children. We are not to grow away from their simplicity. But in understanding we are to be men. Indeed, one of our surest defences against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord."

When is a church dead? That question is easier

asked than answered. I would say that a church is dead when it is spiritually, evangelistically and religiously dead. When the church is occupied with petty sermon criticisms, disputes and insinuations. When "clicks" and small groups are forever stirring up some kind of a rumpus. When no one seems able to pray with fervor enough to stir the down on a gander's neck. Such a church is surely dead. Has any one a better definition.

It has been said that the last General Conference of the Methodist Episcopal Church which met at Springfield, Mass., during the month of May, cost the church \$36.00 per minute. No doubt that some minutes were worth vastly more than that sum, and quite a few minutes were worth much less.

Hurrah for Henry Ford! Here is the copy of an order posted recently in all of the plants, shops and offices of Henry Ford.

From this date on, dismissal without opportunity for appeal will be the penalty imposed upon any man found to have the odor of beer, wine or other liquor on his breath, or to have intoxicants on his person or in his house.

The Eighteenth Amendment is part of the fundamental law of this country. It was meant to be enforced and so far as our organization is concerned it is going to be enforced to the letter.

Judge Rutherford (where he got the title of Judge no one knows) head of the International Bible Students Association (a very distinguished title) commonly known as the Russelites, the worst perverters of the Scriptures in the country, said in an address recently at Columbus, Ohio, that the dry law was "a scheme of the Devil," and that "it was impossible to reform men of any evil by mere legislation." He further remarked, "the sight of more drunken men," confirmed this. The saloon crowd eagerly grabbed onto this speech and telegraphed it all over the country. These so-called Bible students very seriously need to study their Bibles a little more closely. The sorrow is, their president has lined them up with the beer-soaked, wine-drinking whiskyites. Not very exalted company for Bible students.

The common American toad is in danger of extermination. Motorists run over and kill them. They are attracted by the headlights and killed as they hop along the road. Experts say this slaughter is very unfortunate, because the toad is of great value to the community. Many obnoxious insects and worms are a regular item on the toad's menu. An examination of the stomach of over five hundred of these toads revealed the fact that nearly 90 per cent of their food is composed of worms, ants, snails, spiders, millipeds and other insects. Spare the toad for the good he does.

In these days high school students are not supposed to know much about the Bible or anything else. Final examinations of a Baton Rouge school produced these opinions: Luther Burbank was the founder of Protestantism. Jane Addams was a heroine of the Revolutionary war. Sodom and Gomorrah dropped dead for having told a lie. The Holy Grail is a kind of mist. Helen Kellar is a moving picture actress. Genesis is a part of grammar.

The first patent issued by the Patent Office of the U. S. was eighty-eight years ago. The office now has issued its 1,500,000th patent which was taken out by Simon Lake, submarine inventor, on a submarine designed to travel under ice and rise to the surface by breaking its way through the ice.

Great Britain and France have both signed a treaty to prevent the smuggling of liquor into this country.

Bobbed hair is not popular everywhere. Press dispatches say that ten student nurses at Grant Hospital, Columbus, Ohio, were suspended for bobbing their hair. They are offered reinstatement when their tresses grow again.

The first Chautauqua was started by the Rev. John H. Vincent, afterward Bishop of the Methodist Episcopal Church, about fifty years ago. The first Assembly was held at Chautauqua, N. Y., hence its name. From this small beginning the Chau-

The Sunday School Lesson, September 7

By M. EMILY ELLYSON

SUBJECT: Jesus Heals a Nobleman's Son.

LESSON TEXT: John 4: 46-54.

GOLDEN TEXT: *I am the way, the truth, and the life* (John 14: 6).

AFTER two days of wondrous service among the open-hearted people of Sychar, a service of teaching rather than of miracle working, and such teaching that was both a sowing and a reaping time, for there was a generous harvest, for we are told that many confessed their belief in Him as the Savior of the world. Jesus returns to Cana, the home of Nathanael who was one of His earliest disciples, and also the place of His first miracle.

When Jesus returned to Galilee it was in circumstances quite different under which He left it. Much prejudice had been overcome for many of the Galileans had witnessed His works at the time of the feast at Jerusalem and were prepared to receive Him and give such attention to His teaching as His word claimed. Then again the miracle that had been wrought at Cana would still further prepare them for His teaching. It was here that the second miracle of His Galilean ministry was wrought, the fame of which excited the expectations of the people throughout the whole district. This second miracle the "Healing of the Nobleman's Son" is the incident of our present lesson.

Several valuable lessons may be learned as we study this incident and to some of these we would call attention. Whether this nobleman had ever witnessed any of the works of Jesus we cannot say, but the fame of His teaching and work had spread far and near and He had heard at least of the wonder working Prophet and must have been in a receptive state of heart and mind, which is a necessary condition if either temporary or spiritual benefits are realized by those who apply. Often we hinder the supply of our need by a preconceived notion of how the blessing we crave shall be bestowed. We would call attention to the reply of Jesus to this man's appeal that unless they saw signs and wonders they would not believe. No doubt Jesus meant to rebuke the spirit that was always asking for signs as a ground of faith but in this particular instance there must have been another meaning concealed under the surface, for the fact that he had come to Jesus with this very urgent appeal was a step of faith though a faith quite immature. Again the object of his coming, which was a healing of the body, could not have been accomplished but by a miracle. Hence we see that Jesus was not reproving a request for a miracle, but the insistence of the man that He should go to Capernaum in order to perform it. You will notice the urgency of the appeal twice made. That repeated request proves the igno-

rance of this man as to the real character of Jesus.

The lesson the Master desired to teach this man was; that He had life within Himself, and could restore life or rebuke disease as easily at a distance as he could close at hand. His word—always loaded with dynamic power,—spoken miles from the scene of suffering, was just as effective as His personal touch applied to the sufferer's body. This lesson is of the greatest importance, both as regards the person of Christ and the application we may make of the truth for all circumstances in life both temporal and spiritual. We note how quickly the attitude of the Nobleman changes when he gets hold of the truth Christ is seeking to teach him. At first it was such an anxious heart-cry, love for the child, dread of the issue, fear that Jesus will be too late, all mingled together in that plea, "Sir, come down ere my child die," and then the word of the Master. It was as if Jesus had said, "You may go on back home, your child is well." Ah! the anguish is gone, a mighty faith takes hold of him, he is quieted, rested; and in obedience to Jesus he starts home alone, but meets his servants who report the boy alive and well. They compare notes and he finds the cure took place at the time Jesus had spoken the word, and the whole household (servants and all) became believers.

How often we deplore the trial that comes into our lives, the cloud that of a sudden seems to close in around us banishing our joy and happiness and shutting out the light, perhaps robbing us of some anticipated pleasure and filling us with agitation and deepest anxiety. The nights are long, and dark, and sleepless; the days full of weariness and heartache. We grope, we stagger beneath the load. But some one tells us that Jesus is near, and we resolve to go to Him with this burden for we must have help, and man's extremity is God's opportunity. We lay our case before Him. He tenderly leads us on, shows us the weak points in our faith, reveals to us His identity, and a great quietness steals over and through our agitated being. In this blessed experience, like the Nobleman we go "rejoicing on our homeward way."

How soon would the nobleman have sought Jesus had there been no urgent need? The need, the deep anxiety he felt, was the stepping stone that led him to Christ and to absolute confidence or faith in Him. From the first step of simple belief Jesus leads him to maturity of faith that calmly rests on the promises of Christ. Such faith cannot but bring results. And if it takes trials deep and long, or the dark enigmas of permitted wrong to bring us to this vantage point of faith, it were better to reach it that way than never to know the richness of such a trust.

taqua idea has spread all over the country, so that, this summer twenty-two Chautauqua circuits are in operation. It combines some religion, education and entertainment.

Lynchings are on the decrease. Let us thank God. Only five lynchings occurred in this country during the first six months of this year. This is the lowest figure for a period of forty years. There were two lynchings in Florida, two in Georgia, and one in South Carolina. All those lynched were negroes.

Miss Marie Brehm, a cultured Presbyterian woman, and noted W. C. T. U. lecturer and worker is the candidate for Vice-President of the United States on the Prohibition Party's ticket. Miss Brehm was a member of the council of One Hundred which drafted the Volstead act. She is a very capable woman.

"The Bible is the Indispensable. Therefore, as we value the culture and character of our people, as we value their civil liberty and their material prosperity, as we value their deliverance from the guilt and power and pollution of sin, as we value their consecration to God in righteousness, as we value their peace in death and their blessedness in eternity, let us labour in season and out of season to saturate the minds and hearts of our people with the uplifting and refining and saving Word of God."—W. W. Moore in The Indispensable Book.

ARKANSAS DISTRICT CAMP MEETING

The first campmeeting of the Arkansas District is now a matter of history. It was one of the greatest meetings in many respects we have ever had the privilege of attending. Brother Jernigan and Dr. Ellyson gave us some great messages, and our souls feasted on the Word of God as it was given out by these great exponents of the Word.

Prof. Lawson Brown and J. A. Reed were the leaders of the large choir, the orchestra and three pianos, and the music was great. Many came just for this treat. The specials were of the highest type. It all had the true ring to it. Thank God for Holy Ghost men to sing the gospel of the Lord Jesus.

Many of the pastors came in from their various churches. From Monticella on the south to Ozark on the north; from Amity on the west to Jonesboro on the east. Great interest was manifest by those in attendance. Some of the pastors were unable to attend, but wrote letters expressing their regrets at not being able to attend.

Many other workers were in attendance, among them Miss Pauline Kerns, converted Jewess, representing the Rest Cottage at Pilot Point, Texas, Miss Aaronson, a returned missionary from India, who spoke to the children. Brother Horace Booker, the blind boy, representing the Rescue Home at Arlington, Texas, who gave us some great messages in song.

A hundred or more knelt at the altar, nearly all praying through to victory. People of other churches were blessed up, and many of our own people felt the lift heavenward as never before.

Faith was strengthened, greater visions given, and our people seem more purposeful.

This was one camp that opened under very auspicious circumstances, having the honor of addresses from Governor McKee, Mayor George Scott, District Judge John W. Wade, and Municipal Judge Jack Weas. Responses were made by Dr. Ellyson and Brother Jernigan. The meeting made a lasting impression on the people of Little Rock.

The last night closed out in a blaze of glory. As the choir was led by the leaders, the glory fell, and such waves of victory as broke out reminded us of the first campmeeting we ever attended at Wichita, Kans.

A District Young People's Society was organized with the Rev. Horace W. Blackshear, Conway, as president; Rev. L. L. Swett, Mansfield, vice-president; Mr. John Peters, Little Rock, secretary-treasurer. Our young people were very enthusiastic, and the reports showed that much was being done on the District, but much more can be done.

We find that when the people have the vision, the work that needs to be done, will be done; that when they have not the vision, it will not be done. Our people caught the vision in this campmeeting, and returned home with the glad thought that, if the Lord wills, we will meet in a greater campmeeting in 1925.

Finances were not so easy, but enough to pay the necessary expenses of the campaign. The District Superintendent fell on to the plan of organizing an Association among our own people and friends, each paying a membership fee of \$1.00 per year. He feels that out of the 1,500 Nazarenes in the state, 800 or 1,000 will join. If so, all the expenses of the next meeting will be met long before the time, and no one hurt. This seems to be the equitable way to do it. On with the District campmeetings!

Mrs. ANNA L. OLIVER,
District Secretary-Treasurer.

PARK LANE, VA., CAMPMEETING

Sunday, August 3rd, marked the close of a great Nazarene Camp Meeting at Park Lane, Va. Many folks feel that it was the best this part of the country has witnessed in years. Brother J. B. McBride was the principal preacher. Rev. R. W. Ives and Mrs. Ives of the Pilgrim Holiness Church and Miss Mildred Anderson of Washington, D. C., had charge of the singing, which was blessed and delightful.

On the first Sunday of the camp ten souls prayed through to victory and from then on the tide of salvation steadily rose. No account was kept of the number of seekers at the altar, but scarcely a service passed without some one seeking God for salvation or sanctification. The camp was well attended throughout and the spirit which prevailed among the brethren was simply marvelous. Bro. J. C. Henson of the Eastern Nazarene College, Wollaston, Mass., arrived on Saturday before the camp closed, en route to the Washington-Philadelphia District camp at Leslie, Md., where he is to preach.

Lying as the Park Lane Camp does, practically in the shadows of the City of Washington, it would seem that geographically it is ideally situated for a camp of national interest. Our committee has this in mind and is doing its best to expand the present facilities from year to year so as to accommodate the people who desire to attend. A number of cottages were added this year but we had an overflow just the same. By the next camp a substantial addition to the tabernacle and dining hall will have to be made. As the camp becomes known (it is now but four years old) it is expected that numbers of Nazarenes and others who yearly visit the National Capital will come during the period of the camp. It is but a scant half mile from the City of Washington on the Lee Highway just over the new Frances Scott Key bridge recently erected by the government at a cost of some \$3,000,000.

We trust that holiness folks who contemplate a trip this way next summer will bear in mind the camp. It begins on the last Friday in July and runs over two Sundays. We ask the prayers of the church that God may bountifully bless this work and prosper it according to His purposes. Brother C. R. Mateer, pastor of the local Nazarene Church, will be glad to supply any information desired or make arrangements for any desiring to attend the camp. His address is R. No. 1, Rosslyn, Va.

M. H. CAVE, Reporter.

ARKANSAS DISTRICT

We never enjoyed a better religious experience than we do today. My soul is enlarged, my vision broader, and my purpose fixed. The Lord of hosts is with us and victory crowns our labors. Our pastors are waging an incessant warfare on the Devil, and the victories are many.

The state campmeeting is a matter of history. It was wonderful. Dr. Ellyson and Bro. Jernigan were at their best, and I have seldom heard such

Neglect, What It Costs and Who Pays for It

By E. P. ELLYSON, President Sunday School Committee.

NEGLECT may be either willful or the result of carelessness or indifference. In any case there is a cost to it and this must often be paid by others beside the one who is neglectful.

We are now thinking about the neglect in filling out report or survey blanks or questionnaire, a small but sometimes costly thing. It is costly both in actual dollars and in retarding the work. Let us give you an illustration.

That the newly organized Sunday School Committee might work intelligently and economically it was necessary that they should have certain up to date information both as to statistics and conditions. The Assembly reports were insufficient because they did not contain several necessary items, and because the latest information from some of the Districts that we have is more than a year old. The Assembly reports will always be insufficient for the General Committee because they come in at different times extending over the entire year and often are long delayed in getting to us. When all are in so that a summary can be made more than half of them are already out of date and the summary is not a correct representation. For efficiency the Committee should have a report from all of the schools at about the same date. And it was very important that we have such a report at the very beginning of our work. Accordingly the General Secretary, under our instruction, sent out a questionnaire to all of the churches. This was done at a total cost of \$62.47. And this should have been the only cost necessary. But what are the facts?

This questionnaire was sent to the pastors because we had no list of the superintendents. The pastor was asked to hand it to the superintendent and see that it was filled out and returned. Two weeks was a sufficient time to have had every blank in the office with the information, except those from across the sea. But three months have now passed and not one-fourth have been returned. This is not sufficient to make them of any very large value to us. If we let it go at this it means that the first cost is wasted. Shall we let it go?

It became necessary for us to have a list of the Superintendents and their addresses. Had the blanks been returned we would have had this. But now we must employ extra help to go through the order blanks and the old copies of the minutes and make out the list which when made out is very imperfect, but the best we can do. This has cost us an unnecessary \$10.00 beside some wasted postage because of incorrect or insufficient addresses.

To keep our survey from being a failure and a waste of funds we must now make another appeal to the more than three-fourths who have failed to respond to the first request. This will cost us another \$40. If the response is again as it was the first time it will require a third appeal which will mean \$30.00 more. Thus the survey will have cost us \$147.00 when it should have cost but \$62.47. And now when we are through it has been spread over so long a time that the final summing up will not be a correct representation, hence it will lack in efficiency and be but little better than the regular Assembly reports. Do you see why the overhead expense is sometimes as high as it is, and who makes it so high, and why there is not greater efficiency in our organization? Such neglect is serious, if not criminal.

Dear friends, the Sunday School Committee is in earnest about this work. They want to serve you to the very greatest measure at the least cost. And we believe it is the same with the other departments of the church. Your neglect costs us money and efficiency. You may not see the importance of these things but you should have confidence in us that we would not bother you over unimportant matters. You have elected us to do things and you expect us to make good. Are you going to stand back of us? To throw our report blanks and letters aside carelessly is to defeat us. If you will give us prompt response we will give you our most effective service.

Where are those blanks? See if you cannot dig them up, have them filled out and returned without further expense to us.

preaching. Many of our pastors were present; and went away with new faith, greater zeal, and convinced they could do things for God, for He is with them. And so it is: if God be with us who can stand against us? We would love to see our pastors form an invincible army in this district, and all march together against the breastworks of hell, and lay flat to the ground the whole thing. We believe it can be done.

Many revivals are in full swing, and souls are being brought to God. Many churches are adding to their membership, and one new church has been organized. Some of the churches which have been dragging along have been revived, and moving for better things.

Our pastors are of the heroic type. They are uncomplaining in all their work for the Lord. We feel that Rev. Allie Erick has discovered the secret when he says, "Deep spirituality within our churches, unity among our people, vision among all, determination to win must grip our entire constituency and deathless heroism and boundless sacrifice will bring us along the highway of success and holy triumph."

The time of year is at hand when our churches and pastors will need to know what they wish and plan on doing another year, and we will be glad to be able to ascertain in every way possible the plans and desires of all at the earliest time possible, that we may be able to give the assistance and advice that we may have at hand.

Let every pastor see to it that his church brings up the best report for souls, for progress, for benevolences and all the interests of the church possible. Let our pastors have faith, vision, fire and undying devotion to the cause of our church.

As this is our first report since our recent illness, and will be the last until the District Assembly, I wish to thank all those who so earnestly prayed for me, telegraphed me and wrote me during my sickness. I was a very, very sick man, and it seemed would have been much easier to have died than live. But the good people of Little Rock and over the country asked the good Lord for me to

stay for awhile, and I am here. To God be all the praise. Death came into my room one afternoon as plainly as I ever saw anything, but these prayers prayed it out, and the glory of the Lord filled the house. And so He is still with me.

JOHN W. OLIVER, District Superintendent.

THE OLIVET PICNIC AT PASADENA

The first of what promises to be a series of Olivet picnics took place at the Brookside Park in Pasadena, Calif., on Friday evening, August 1st. The affair had been proposed by some Oliveters who had been in California for almost a year and had not yet been able to meet all of their former Olivet friends and acquaintances.

The date was set for August 1st in order that the famous Olivet quartet, the Aeolians, might be entertained as guests of honor before returning to the East. The affair took on almost unexpected proportions, however, for when Mrs. J. E. Hoover and Mrs. Homer Gilmore began sending out the invitations they discovered that there were actually more than one hundred Oliveters in and near Pasadena, most of whom responded eagerly to the announcement.

The crowd entertained themselves in a variety of ways: some played tennis on the fine cement courts; some enjoyed the great swimming pool; while others strolled through the beautiful park and visited until the call went out that the picnic lunch was ready. All assembled about the large tables laden with good things, the quartet sang their noted Olivet song, "Beautiful Olivet," Pastor Harding offered prayer, and everybody made himself at home in typical Olivet style.

The whole occasion was so full of interest to every one that it was unanimously agreed to make it an annual affair. Professor J. E. Hoover was elected Chairman. It is understood that the entire town of Olivet, Ill., is invited to attend the picnic in Pasadena in 1925.

LOWELL H. COATE, Secretary.

CAMP MEETING, OAK HARBOR, WASH.

Oak Harbor is largely a Holland Dutch community beautifully situated on Whiddy Island not far from the mainland. Through the assistance of the preachers of the Puget Sound Division of this Pacific Northwest district we were able to secure tents and proper equipment for this campaign. We were especially favored in being permitted to labor with Sister DeLance Wallace who preached fearlessly with tact and unction, God blessing her ministry. We were also fortunate in having a good corps of workers from our church at Seattle. Among these was Bro. Ed Unger who led the singing and gave us many specials in song, also Mrs. A. P. Gouthey whose singing was enjoyed by all.

We have had the best of co-operation from the churches in this place. Most of their regular services were abandoned during this meeting. The attendance was exceptionally good for a new field of labor. Every Sunday night saw the large double tent crowded to its capacity. Though no record was kept of the number of seekers, yet a large number prayed through at the altar. The churches also testify that they have been greatly helped as well as individuals. This has been a good time of seed sowing and we believe a foundation is deeply laid for a permanent work in this place. On the closing night the people enthusiastically expressed their desire to have an annual campmeeting here, and we are proceeding at once with our plans. Prayer bands are praying for its success. Will you pray with us?
N. J. DeBOEF.

REVIVAL AND CHURCH NEWS

THE CHURCH at DAYTON, OHIO, is making progress along spiritual lines in all departments. The N. Y. P. S. is coming to the front under the leadership of Sister Edwin Tinney, and the Sunday school is also taking on fresh strength. The church has purposed to make this year the greatest year for the work along all lines, thus far they have been hindered a little due to a number of our people out of work, and some not working full time, but we feel that the Lord will help us make that up by the end of the year. We are now in a tent meeting which makes the fourth meeting we have held since we have been their pastor, and they are standing by loyally and we feel that God will give us a great meeting. The first night of the meeting we did not have seats enough for the people, the tent was full and they were standing around looking on with great respect for the Word. The Woman's Missionary Society will hold a missionary rally at the tent Sunday afternoon, August 17th, at which time they will put forth a special effort for their work this year. They are doing good work with Sister Clara Shively as their local President. We ask an interest in the prayers of all the readers of the HERALD for the work here. Thus far we have received almost as many new members into the church as we did all last assembly year, and only three months of this year has gone. To God be all the glory."—J. W. Henry, pastor.

AT CAPITAN, N. M., our annual tent meeting closed Sunday night August the tenth. This seems to have been the best revival meeting ever held in the town of Capitan. The attendance was the largest, conviction the deepest, and clear cases of regeneration and sanctification the most numerous, probably ever seen here. Rev. A. O. Henriks was the evangelist. Brother and Sister Gunstream of Roswell were in charge of the singing. Brother Henriks is surely one of our best evangelists. We were more than satisfied with his labors among us. Brother and Sister Gunstream did their part nobly and well. The Lord was present in unusual power. Conviction gripped the people whom we were least expecting to see at the altar. At the closing service of the meeting ten additions were received into the church. Eight were adults. They are of the solid, substantial class of people. We expect to receive a few more later. There is no other organized church operating in the town or community. We have the confidence and friendship of the people on the outside. God has given us an unusual opportunity here. Pray for us that we may be faithful and avail ourselves of this opportunity. We have already purchased lots one block from the postoffice near the center of town, and expect within a few days to begin the erection of a new church-building. "The Lord hath done great things for us whereof we are glad."—J. H. Thompson, pastor.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week just as my train had pulled into Toledo, Ohio. Well, thank the Lord for his goodness to us. We had a most delightful stay of eight days in this great, beautiful city of Toledo. It is a city of nearly 300,000 inhabitants, or probably 265,000 is nearer the actual size. It is located on the banks of the beautiful Lake Erie, and is also on a great river. It is a city of great business and wonderful opportunities. There is much talk now of connecting the great lakes and bringing the great ocean vessels from the Atlantic clear through to Chicago, coming by Toledo. Well, if the business men of those great cities desire such a steamship line they will bring it to pass, for they have the money and the water. My stay in Toledo was most delightful. I stayed in the home of Rev. C. E. Herrell, the pastor of the Church of the Nazarene on the west side of the beautiful river while Brother U. T. Hollenback is pastor on the east side. We have no finer men than C. E. Herrell and U. T. Hollenback. These beloved Nazarene brethren don't count struggling against the difficulties and disappointments anything at all. They just seem to think that disappointments are their ladder to higher ground and greater possibilities. We had a small but good meeting during the seven days in Brother Herrell's church. We had about seven saved or sanctified but we had splendid crowds and if I had had more time we could have had a fine meeting. We had with us on Sunday July the 20th, Rev. N. B. Herrell, Dist. Supt. of Ohio and in the afternoon he brought us a great message, at which time he dedicated the church. This was a most beautiful service and at night we raised for Brother C. E. Herrell \$100.00 to make a payment on a good Ford car; and before we left the city we had several nice rides in the nice closed car. It was a great blessing to this good man. Brother C. E. Her-

rell is one of the best and truest men. He has a wife and five beautiful daughters ranging from ten to nineteen years old. His good fortune has been to serve hard charges with small pay, but bless the Lord he has never flickered or rounded off the corners, but has stood four square on a whole Bible for a whole world and a salvation for all men from all sin, provided through the atoning blood of our blessed Lord and Savior Jesus Christ. Brother Hollenback was with us most of the time and was a great help and blessing to the meeting, and a number of other pastors were with us a good deal. Our last service with Brother Herrell was Wednesday night of July 3rd. On Thursday the 24th we went across the river and preached for Brother Hollenback. The house was well filled and everything was beautiful and lovely. I spent that day in the home of Brother and Sister Hollenback—it was a lovely day, and on Friday we went down the river to Liberty Center where I preached for a fine band of good Holiness people. They came for miles and miles, and they filled the church and ran it over. We had a fine supper after preaching with a fine holiness family and finished supper at midnight by their time which was western, but by the Toledo time we finished supper at one in the morning and left for Toledo and reached the city at 2:30 p. m., tired and happy but we had some at the altar and got a fine list of subscriptions for the HERALD, and at an early hour we were up packing our trunk and getting ready for the trip across the great state for the camp meeting at Columbus, arriving there at 2:50. Brother N. B. Herrell and son met me at the station and in a few minutes we were out at the new District Camp meeting where we are now in the midst of a battle for God and Holiness.

In Perfect Love and all for Jesus,

UNCLE BUDDIE.

EVANGELIST LUM JONES writes, "Since we last reported God has given us some good times with many souls in the fountain. We had a great closing in our meeting at Princeton, Ind. We stopped off one night with our Maplewood church in St. Louis, and had a good service with Pastor J. E. Linza. The meeting with my home church was good, the crowds were the largest we have had in some time. Our pastor Rev. R. E. McCain had everything ready. The church prayed up, so we had a revival from the beginning. In this meeting we had Prof. Marvin Paylor and family from Northwest Nazarene College to do the singing. Brother Paylor and family surely did bless the people with their good songs and godly lives. We stopped off one night with the Caddo church where Brother W. C. Thornton was holding a meeting. The revival was on and more than fifty had been saved. We preached once and there must have been forty or more held their hands for prayer. We had seventeen in the altar, thirteen of them praying through. The pastor, Rev. Hanselman, has made a wonderful showing with the Caddo church. We opened here last night at Prescott, Ark., (Main Springs Camp). Prospects are good for a great camp. Rev. Gussie Morris (Gill) and myself are the preachers."

"AT BELLMORE, L. I., N. Y., we are now in the midst of a very gracious tent revival. Twenty have been at the altar within the first week, most of them are young people. Deep conviction is on the people. You can see them listening from their nearby homes, those who will not venture into the tent. Many more will drive near the tent in their autos, and remain through the preaching service. Rev. J. A. Ward is sending out the gospel message clear and strong. His Sunday sermons are very scriptural, and owned of God. It feeds the saints, and at the same time carries dismay to the sinners. We are earnestly praying that the town of Bellmore, L. I., may have an old-time revival, and that a Nazarene church may be organized, in order that holiness may be conserved, as well as having a place to get sinners saved and believers sanctified. One hundred dollars was raised the first week, to help carry on the campaign. This is a new field for our work, and it is in charge of Rev. Paul Hill, pastor of the East Rockaway, L. I., Nazarene

Church. The first two weeks, Professor L. C. Messer of Oklahoma led in song and brought many messages in song to the people."—Mrs. L. A. Hooper, reporter.

PASTOR A. R. BEAN, WOODBINE, KAS., says, "We closed a very successful campmeeting, Aug. tenth with the Kiemele Evangelistic party. The preaching was excellent and the singing by Miss Clara Krey and Miss Hazel Shull was very attractive and was a great asset in drawing and holding the crowds. The attendance was good throughout the entire meeting, and practically every one in the town and community heard the gospel. We raised about two hundred dollars for the expense of the meeting, also a fifty-dollar love offering for the pastor. We had over sixty professions during the meeting. Harmony prevails throughout the entire church and every department is on the increase."

IN THE EAST WASHINGTON STREET CHURCH, Pasadena, California, a splendid revival meeting just closed with Rev. N. J. Hepburn as evangelist. Though it was the time of year that many think it impossible to have a revival, the weather quite warm and vacation season on, we found that God could work just the same. There were a goodly number at the altar. We did not keep count. For some time we have felt that counting those coming to our altars does no good and sometimes gives wrong impressions. There was genuine work done. The Holy Spirit was in the midst. Souls got through to God and victory. The church was greatly helped. Brother Hepburn is a real old fashioned preacher, sweet spirited, and a blessed man of God. Sister Hepburn was a great help in the meetings, a real prevail in prayer and an inspiration to all. Brother Matt Carey of Long Beach led the singing. He knows how to get the people to sing. Brother Matt is a fine trombonist also and used his trombone to good advantage. The Aeolian Quartet spent two weeks with us and sang in the Spirit and with the understanding. Their singing was owned of the Lord and they added much to the success of the services. Sometimes the tides ran high and the glory was on the congregation. Congregations were large. A splendid spirit prevailed throughout the entire meeting. We expect to see some in heaven who might not have.

been there had this meeting not been thrown in their pathway. Praise God for full and free salvation. The blood still cleanses us from all sin."—P. G. Linaweaver, pastor.

"TENT MEETING AT BENTON, ILL., closed Sunday, August 3rd, with several at the altar. This was one of the best meetings ever held in the local church, there being sixty-six at the altar throughout the meeting. One of the outstanding features of this meeting was the great number of high school boys and girls that sought and found God. Great crowds came from far and near to hear Evangelist R. L. Morgan of Anderson, Indiana. Few were the nights that the tent was large enough to hold the people and on Sunday nights there was as high as twelve hundred people on the grounds. And best of all the revival fires are still burning. At the cottage prayer meeting and the church prayer meeting following the special series of meetings, the young converts were there with glory written on their faces and with bright, juicy, fiery testimonies. Sunday comes and we find a great number of them in Sunday school and at the preaching services. A goodly number will unite with the church. The members and friends of the church insisted on Brother Morgan returning for another meeting in the near future."—Millard R. Fitch, pastor.

At CADDO, OKLA., God is giving us a wonderful revival with Rev. H. W. Hanselman, pastor. The meeting started off with great victory. There has not been a night but what some one got to God. The meeting has been going two weeks today and we have had sixty-four pray through so far. Prof. Roscoe Carrell is doing great work at the piano. Brother and Sister Lewis from Wellington, Texas, are the song leaders and are doing good work. We have eleven subscriptions for the HERALD at this place. The meeting continues over Sunday. On with the battle."—W. C. Thornton, evangelist.

EVANGELISTS E. E. AND ORA J. TURNER writing from Cass City, Mich., say, "We have just closed our fourteenth revival campaign since last September and we are indeed glad to report that the God of battles lives and answers prayer in the old-fashioned way. In every meeting we have seen precious souls at the altar. The meeting here was a success. Being a Home Missionary meeting it was necessary to prepare the people for a harvest and along with the sowing we were able to reap a few souls."

"At WAPANUCKA, OKLA., we are in what promises to be a great revival indeed. Today, the 15th, is the eighth day of the meeting and we have had up to date ten saved and four sanctified and the crowds are immense. We are having quite a few more than the population of the little town, (which is about 700 or 800) as our congregations are around 1000 each night. Pray that God will come on this little village with a veritable landslide."—Wade L. Nelson.

"At JORLIN, Mo., this Assembly year has been the greatest since the organization of our church three years ago. Reports at our third anniversary held a few days ago show that over one thousand had been saved, sanctified or reclaimed at our altars in the three years. Our good, self-sacrificing pas-

tor, Rev. W. I. Deboard, organized the church with twenty-eight charter members; at present we have about 125, with good basement church and the work growing. God is blessing and interest is increasing on all lines. We have a lively, Spirit-filled Sunday school and Young People's meetings. The pastor has been unanimously called for the fourth year and we are looking for the next year to be the best yet. At present we are in our third annual camp meeting with Rev. A. F. Daniel as evangelist and God is truly blessing. More than forty have prayed through in the old-fashioned way and there are yet four days of the campmeeting."—Mrs. Jessie Lee, reporter.

FROM BOONE, COLO., PASTOR O. P. BOTTOM writes, "We have just closed a thirteen-day revival here at Mt. View church, with C. W. and Florence Davis as evangelists. God certainly blesses us in a wonderful way. There were seekers and finders at the very first service and continued through the meeting with only two barren services. Entire families were brought to God. About forty found pardon or purity and we received fifteen new members into the church. Sister Davis organized a Woman's Missionary Society with sixteen members. Over \$100 was raised for the evangelists and a love offering of thirty dollars for the pastor. Well, bless the Lord, we are looking up."

"AT CEDAR MILLS, TEXAS, CHURCH, we just closed a good revival meeting with Rev. L. H. Ritter of Atwood, Okla., as evangelist. Twenty-six prayed through, some reclaimed, some saved and several sanctified. From there we went to our other church at Independence where the dear Lord gave, us another good meeting with sixteen praying through to victory. When the battle ended we had twelve Nazarenes to come into the church. We say, Glory to Jesus."—Earl Bond, pastor.

PASTOR B. H. HAYNE, WOODLAWN CHURCH, CHICAGO, writes: "I am closing up my second year with Woodlawn and they have been good years indeed. There are some very fine people in this church who love God and old time holiness. I don't think I have ever worked harder and enjoyed it better than I have in Chicago. We have a wonderful people in this great city. I have received about fifty into the church this year, and have seen some 250 pray through in my meetings. I expect to begin my pastorate at Denver, Colo., Sept. 1st, and will motor across the country with my family (D. V.). My new address will be 1045 W. 10th St., Denver, Colo. I am going with great expectancy, fully believing that the Lord will give me the best time of my life in this new field. I covet your prayers that I may be used of the Lord."

PASTOR C. WARD MILLEN of CENTERVILLE, IOWA, writes: "A wonderful victory was won in a revival campaign held last month by Evangelist D. I. Vanderpool of Colorado. There were twenty-six seekers at the altar and many of them got through to victory. Our people were greatly blessed and five adult members were taken into the church. On July 27th we dedicated our new church building. We needed \$2,000.00 to cover the indebtedness on the lumber for the church. The Lord blessed in a wonderful way with the spirit of giving and the people gave in cash and pledges nearly \$2500.00. All glory be to God! Dist. Supt. Kinzie had charge of the dedicatory service in the afternoon. The building is of stucco with seating capacity of about 230 and a parsonage separate. It cost us about \$6,000.00, but with donations and equipment Dist. Supt. Kinzie says it is worth \$7,000.00. We are looking and pulling on the skies for another revival."

FROM ASHTABULA, OHIO, pastors Frank and Helen Lehman write, "Our young people held a tent meeting with J. A. Rodgers as evangelist, the last part of June. One tent was torn to pieces by a storm but those young "firebrands" had another up before the day was over. There were over one hundred seekers and ten members were received into the church. July 25th we began another revival in a larger tent in the heart of the city. John Fleming was the evangelist and Clyde Green of Newport, Ky., was the singer. Those Kentucky whirlwinds surely made things move for God. There were 170 seekers, counting as they came, and twelve

members were received. The expenses of both meetings were easily met. A few days ago this church held a union baptismal service with Cherry Valley church. The picturesque service in Lake Erie and the way God blessed us as nearly two score persons were baptized, will be long remembered by all of us. The young people are a joy to our hearts. With street meetings, jail meetings, services in the Children's Home and Old Folks home they take the gospel to the highways and hedges. The Nazarene churches of Ashtabula county are putting on a tent meeting in Rock Creek. When you go to your knees, ask God to help that needy field by sending a revival of Bible salvation there. We are pressing forward in every department."

At MOHAWK, IND., church the past year has been one of blessing and profit. We have seen a goodly number pray through and some substantial members added to the church. We are now closing our Assembly year and have a unanimous call for the second year, which we accept with grateful hearts. Nearly \$1,000.00 has been paid upon our church indebtedness, leaving us about \$2,000.00 which we expect to see greatly reduced the coming year. Our Sunday school has been built up under the able superintendency of our Brother Elmer Robbins and our well attended prayermeetings have been times of refreshing and victory. Our Sunday night crowds are splendid and composed, to a large extent, of young men and women. This is an encouraging feature. It is a pleasure to labor with our faithful Nazarene band here, and we solicit your prayers for our next meeting, beginning Sept. 7th."—Leo C. Davis, pastor.

"EVANGELIST E. ARTHUR LEWIS has just closed a meeting here at Connersville, Ind. God blessed and many souls were definitely helped. Brother Lewis is an old-time, fearless holiness preacher. His mes-

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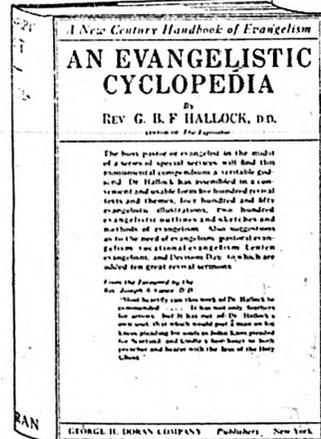
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sages were highly appreciated by our people. His beautiful songs were also inspiring. The spiritual condition of our church is good. We are closing our second year as pastor and have been called for another year."—C. L. Davis, pastor.

"THE SAN FRANCISCO, CAL., church is glad to announce that our new pastor, Rev. I. W. Young and wife have been with us over two Sundays and needless to say we are well pleased with the Lord's choice for us. Brother Young is a humble man of God with a strong message and one who loves souls. Sister Young has a special gift in musical attainments. Our late pastor, Rev. Donnell J. Smith, was with us yesterday enroute to Southern California from Portland, Ore., and brought us a great message. At its close it seemed an easy matter to raise another \$5,000.00 in pledges for the ensuing year toward the church indebtedness. The San Francisco church are great givers—during the year just passed they gave for all purposes over \$12,000.00. When it is remembered that Brother Smith and his little band of pilgrims undertook the erection of their new church with less than seventy members, all of them poor, working people, we are filled with 'wonder, love and praise.' We are in love with our new pastor and are looking forward to the coming revival with great expectancy."—Reporter.

PASTOR ALICE EAKIN, WORTHINGTON, IND., reports, "This assembly year has been the busiest and most trying year of our lives, but it has also been a most blessed one with the Lord. We have had three revivals, and also helped in a two weeks' campaign at Parker, Ind. Brother and Sister Redmon gave us a good meeting in April. They came to us when our church was struggling to live, having gone through a severe test, and since their stay with us God has given us some wonderful times. Souls have been praying through at our regular services right along. People who attend our services live under conviction. We are now suffering from a nervous collapse. Will the HERALD readers please pray for us and our little church."

"OUR REVIVAL AT CANEY, KAS., was greatly blessed of the Lord. The crowds were large from the beginning and increased until the last. The work was put before the city as never before. Our outdoor services caught the crowd. They listened attentively and received the truth from the great Bible messages of our evangelist, Rev. J. H. Crawford, that will bring forth much fruit in days to come. A lot was purchased for our church in a central location, and almost enough money raised to build our tabernacle on the same. We have planned to start the work on the building as soon as we get back from the Assembly. Brother G. W. Forsee led the hosts in song. He is a Spirit-filled young man and does excellent work in singing. We are expecting to see our work grow much faster when we get into our new quarters. The Lord has given us more than one hundred souls since coming here seven months ago, between thirty and forty in our meeting just closed. A nice class is coming into the church as a result of the revival."—A. C. Mize, pastor.

PASTOR CRAIG WEATHERS OF CHARITON, IOWA, writes, "We closed a good meeting Aug. 10th with D. I. Vanderpool as evangelist. We began the meeting a week before the evangelist came. Brother W. E. Foshier, a business man, told his experience the first Sunday night. Several prayed through that night. Over a hundred were at the altar seeking God. Seven good members were received, and the town was stirred. Brother Vanderpool is a real blessing to any church. He not only helps the church, but the pastor as well. We have been having a good year, with almost a continual revival. Over two hundred have been at the altar, and we have taken in seventeen good members."

THE CIRCULATION MANAGER'S NOTE this week reports ten HERALD OF HOLINESS subscriptions from Evangelist Lum Jones, eleven from V. W. and Marguerite Littrell, just closing a meeting at Carthage, Mo.; three from Rev. M. C. Campbell, Greeley, Colo.; nineteen from Evangelist J. E. Aycock, ten from Evangelist W. C. Thornton, Caddo, Okla.; seven from Mrs. D. F. Albert, Ashtabula, Ohio;

forty from "Uncle Buddie," four from Rev. Charles Dye, Troy, Ohio; thirteen from Evangelist T. M. Ellis, closing a meeting at Portales, N. M.

"THE CHURCH IN MEXICO, Mo., is still forging along. We are surely laboring under great difficulties, but in spite of all the Devil has tried to do our God has given us the victory. We are closing our second year as pastor here. The church wants us to stay another year, but we feel that God is leading us to other fields of labor. God gave us a good meeting with Rev. Howard W. Sweeten and we surely enjoyed having him with us in our home. He was a real benediction and we had blessed fellowship. He is a great preacher."—C. C. Sellards, pastor.

EVANGELIST LEE L. HAMRIC, writing from Post, Texas, says: "We are here in the South Plains camp in a great revival. About seventy-five have prayed through and one more week yet. Great crowds are coming. This is a great country church, pastor and people. Pray for me."

EVANGELISTS G. F. AND BYRDIE OWEN wish to express their appreciation of the prayers and kind words from pastors and others during the recent illness of Bro. Owen. He says, "The dear Lord renewed my strength so rapidly that I was able to enter the evangelistic field again on June 27th and have been on the platform almost every day since. In our recent meetings we have seen some of the sweetest yielding and some of the bitterest rejection. God is trusting us with a burden for the people and we are seeing some worth while results."

"NEAR MOULTRIE, GA., we had a great meeting from many standpoints. Not much visible results, but had good attendance each service. They had never heard of the Church of the Nazarene. God helped us to preach the Word and the best people of the community are looking our way, and want us to come back and finish the meeting. I had with me the last week, Bro. J. T. Strickland of Waycross, Ga., and a finer man to work with I never met, a good preacher and safe in doctrine."—W. E. Meltors.

PASTOR F. E. CHAPMAN, LIVINGSTON, CAL., writes, "We are in the midst of a glorious, old fashioned revival. Last night was one of victory, one man prayed through and was sanctified, and such shouting I haven't seen for years. This has been considered a hard place, but God is breaking through and I believe He is going to give us the town. We are enjoying our labors of love in this country. We earnestly request your prayers."

EVANGELIST I. M. ELLIS sends in a good list of subscriptions from Portales, N. M., and says, "Closed a good meeting here Sunday. Large crowds, good interest and a goodly number of professions."

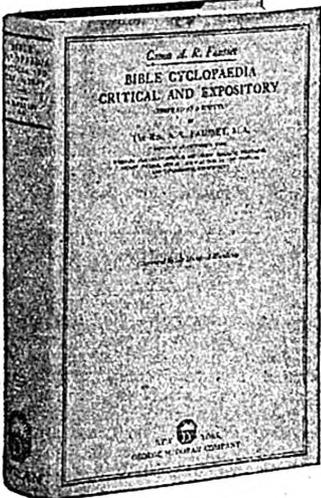
"AT AUGUSTA, KY., fifty miles up the river from Cincinnati, Ohio, we are in the midst of a great revival. We have the city park for our tent and the fire is falling and folks are praying through to victory. This is the first meeting of the kind ever held here within the past thirty years. I never saw the people so in love with the doctrine of holiness. The leading citizens of the town say it is just what the town needs. In fact they all lined up with the meeting. The tent is about half large enough to accommodate the crowd. Old men and women come around and beg us to pray for them after church is out. I never saw any thing like it. We will have the organization ready by the time the District Superintendent gets to us. If there are any holiness fighters in this town we have not found them. After the tent is well packed a large crowd lines up around the tent and stand spell bound until both the preaching and the altar service are over. Truly it is wonderful. O. E. Shelton and wife and two daughters are in charge of the music. I go from here to Addison, N. Y."

"AT WISTER, OKLA., REV. J. W. DODD just closed a meeting in the country, in which some went into the fountain and got the blessing of God upon them. Rev. Dodd did some fine preaching and the people were held spell bound."—I. L. Harrison, reporter.

AT BINGHAMTON, N. Y., God is blessing the

work of the deaconess, Sister Lewis, in connection with the new church recently organized there. During the month of July 146 calls were made, 100 prayers offered, clothing and other necessities furnished the poor. As a result new people have been coming to the services.

"A REVIVAL AT MORCAS, LA., closed Sunday, Aug. 10th. Rev. Frank Perry and Herbert Hoffspanür did the preaching. This town is about twelve miles southwest of Crowley in the center of the great rice belt. There has been no Protestant preaching for some three or four years and the town has been given up to idolatry, ball, horse racing and all manner of vice and pleasure, making it a hard pull for two so young in the work, but they were courageous amid jeers and scoffing. Rev. W. Harmon of Ebenczer was there Saturday night and gave the message to a large crowd. The climax came Sunday night when Bro. Perry preached. When the altar call was given six mothers and fathers rushed forward and prayed through to victory. The Devil was defeated and God was glorified in the salvation of eight souls during the meeting. We are planning



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to put on another meeting in the near future in this neglected village. We covet your prayers."—T. H. Hoffpanuir.

"THE SUMMER TENT CAMPAIGN AT CLEVELAND, OHIO, just closed. The Aycocks and the Elsners are great workers. God blessed throughout the three meetings and hundreds of people came in touch with the work for the first time. A nice class of new members united with the church and a number will come soon. Already laying plans for a similar campaign another summer. On August 10th the last Sunday of the last meeting we celebrated the fourth anniversary of the organizing of the church in Cleveland. We began with thirty-eight members, and a debt of \$20,000.00. During the four years we have taken into the church 240 members, have seen 2000 seekers at the altar and for all purposes \$48,000.00. Our property is worth \$35,000.00 and the debt is under the \$10,000.00 mark. We praise God for what has been accomplished and are determined by His grace to push on and press the battle."—C. Warren Jones, pastor.

"THE CHURCH AT MODOC, IND., is closing a very successful year. There has been a good increase in all departments of the work. The Sunday school especially has taken on new life, having had a 30 per cent increase. Two good revival meetings have been held during the year. Evangelist J. A. Williams and the Schlagel sisters were the workers in both of these meetings. At the last meeting in June about seventy persons were at the altar. Five new adult members have been taken into the church since this meeting, making sixteen adult members for the year."—Geo. L. Dech, pastor.

ANNOUNCEMENTS

SPECIAL ANNOUNCEMENT—To the pastors and churches of the Hamlin District: I earnestly insist and urge you to please send all the names of elders, licensed ministers, consecrated and licensed deaconesses, Sunday school superintendents, Presidents of Young People's Societies, all duly elected Delegates and Alternates, and thereby help your District Secretary to have the official roll ready for the opening day of the District Assembly, Oct. 29th. And allow me to beg you to please send in your apportionments in full from all your churches for Assembly and District expenses and by that means put the funds in my hands to pay all office expenses, the salary of the District Sec-Treas. and the printing of the District Assembly Minutes, and I will arrange to have the Minutes printed and ready to send out in fifteen days after the Assembly, unless the printer is hindered in some way. Please be kind enough to grant this very reasonable request, and thereby we will all help one another and the Lord will help and bless us all.—W. B. Pinson, Secretary-Treasurer.

RECOMMENDATION—Our people throughout the country will be glad to know that Rev. N. J. Hepburn is open for evangelistic work, but would more especially desire a good pastorate where he can accomplish something for the glory of God. Rev. Hepburn needs no introduction. He is a strong preacher and a very effective pastor. He is now just closing a very gracious campaign at the Washington Avenue Nazarene Church, Pasadena, Calif. Any one desiring his services may write him at 2139 Troost Ave., Kansas City, Mo.—Rev. J. W. Goodwin, General Superintendent.

NOTICE—Let all local treasurers of the Kentucky District W. M. S. send all remittances to the undersigned by Sept. 10th, so that the treasurer's books can be balanced and closed before Assembly.—Mrs. Lillie R. Smith, 60 Queen St., Mt. Sterling, Ky., Dist. Treas.

NOTICE—The church at Chickasha, Okla., has relieved me as pastor to do evangelistic work until the Assembly. We are entering the battle at Watonga, Okla., from there we go to Greenfield and then to Blanchard, Okla., if possible before the Assembly. We desire your prayers as never before.—A. M. Sprague.

I look forward to the coming of the HERALD of HOLINESS each week. It is food for the soul. May the Lord bless all those who have part in making it such a good paper.—G. E. H. Vermont.

"Inclosed please find \$1.50 for the renewal of my subscription to the HERALD of HOLINESS. I love the paper and don't want to be without it. I have received spiritual help in reading it and I thank Jesus for the paper. It has proved a blessing."—Ola Ward, Indiana.

REQUESTS FOR PRAYER

"For several years Mrs. Sprague has suffered with leakage of the heart. At present she is broken down in health and her heart is much worse. We desire that she may be completely healed.—A. M. Sprague, Okla.

"Pray for a woman who is afflicted with gall stones and desires prayer that she may be healed."

"Pray for the salvation of a woman here, also that her son and his wife may be saved."—S. E. M., Okla.

A brother from Alabama requests prayer that he may be restored to health.

Pray for a sister who is afflicted in mind and body, also for her husband and children that they may be true to God.

Pray for a sister in California who is passing through a severe trial.

Prayer is requested for a sister in Illinois who has throat trouble and rheumatism, that she may be healed.

TELEGRAMS

AKRON, OHIO.

Great revival tent meeting four weeks now closing in Barberton, Ohio. Over two hundred seekers at altar. New First Nazarene Church organized, sixty members. New Sunday school organized of ninety-five. Over six hundred dollars raised for incidental expenses. Seventeen hundred more for new lot and tabernacle. Rev. Jas. A. Rogers evangelist; East Palestine, Ohio, Prof. N. D. Vandall and W. W. Caskey, Akron, singers; Rev. Philip Geiter, East Palestine, preacher.—H. H. Davis, Pastor.

HAMLIN, TEXAS.

Closed with great victory South Plains camp, Grassland, Texas. 125 prayed through; 2,000 people present at one service; Brother and Sister Busby of Wichita Falls anointed ninety for healing, many healed.—Lee L. Hamric, Evangelist.

LONG BEACH, CALIF.

Pastor Crockett arrived. Great outpouring Sunday. Thirty-eight seeking and finding.—M. B. Carey.

DEATHS

BLANCHARD—Brother John Blanchard passed away to be with Jesus, Friday June 20, 1924. His death was due to a complication of diseases. He was born in Green County, Ill., May-15, 1838. At the time of his death he was 86 years, 1 month, 5 days old. Brother Blanchard had never made any profession of religion until December 1923. The Church of the Nazarene built a tabernacle just across the street from Brother Blanchard's home in Assumption, Ill. During a revival meeting there last December he found Jesus precious to his soul. A few days later he joined the Church of the Nazarene and was a regular attendant at all services after his conversion. About a month before he died he was sanctified and gave testimony before he died that all was well with his soul. The deceased leaves a wife who is a member of the Nazarene Church, two brothers, one sister, two sons and two grandchildren. Funeral services were held under the shade trees in the front yard of his home, Sunday afternoon June 22. A host of relatives and friends attending. By his request the writer officiated. We feel this is one more case where the gospel was brought just in time to save a soul for Jesus.—Roy M. Smith.

MOORES—Mrs. Nettie Simmons Moores, beloved wife of Joseph B. Moores of Ontario, Calif., went to sleep in Jesus, Saturday evening July 12 at the family residence 647 West D Street, aged 55 years 5 months and 18 days. Mrs. Moores was a very remarkable woman; a woman of intense religious convictions and a woman of constant prayer and faith in God. She was converted about twenty years ago and a little later sanctified wholly at Upland, Calif., where the Rev. C. W. Ruth was holding revival services. From the time of her conversion she never turned back although severely tried and malignantly persecuted. Her faith in Jesus never wavered, but grew stronger with the years. She was a woman of prayer; many a knotty problem she prayed through to complete victory. She was a member of the Church of the Nazarene for years, her devotion and unswerving loyalty were remarkable. She was a woman of marked intelligence, insight and wisdom, always sweet in spirit, patient under trial, and firm in her faith that all would come out well. The funeral was simple but impressive, held in the church she so dearly loved, Tuesday morning July 16. Her pastor the Rev. C. E. Cornell con-

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dicted the exercises assisted by former pastors Rev. E. M. Hutchens, Rev. C. W. Griffin, Rev. G. W. Glover and Rev. A. K. Bryant. Prof. John Moore sang impressively; the floral tributes were complimentary as well as beautiful. Besides her husband, she is survived by an aged father, S. C. Simmons, a brother, Cal C. Simmons, both of Portland, Ore., and two sisters, Mrs. I. B. Riddle of Roseburg, Ore., who was here at the time of Mrs. Moore's death and Mrs. M. S. Ziegler of Portland, Ore. We put her away in beautiful Bellevue cemetery to await the resurrection of the just and the great gathering at the Eastern Gate.—C. E. C.

HINCHMAN.—Those of us who knew him well were greatly shocked at the sudden death of Rev. Earl D. Hinchman, which occurred at his residence in Whittier, California, on June 23, 1924. He was born in Illinois, February 7, 1869, was married to Miss G. McIntyre on May 13, 1903, and was gloriously converted about two years later. He immediately became an earnest seeker after the experience of sanctification, and shortly after his salvation was sanctified wholly. From that time until his decease, he ran up the shining way, adorned the doctrine of Christ, followed closely in the footsteps of his Savior, and lost no opportunity of winning souls. He loved God and humanity with a quenchless fervor, and held himself in constant readiness to make any sacrifice for Christ. In his early Christian life he was one of the noble young men who rallied around Dr. Bresee in the Brotherhood of St. Stephen, of the First Church in Los Angeles. Later Brother Hinchman gave himself to the work of holiness in different parts of Southern California. He was, indeed, one of the "rough riders" in the Nazarene movement. He was regularly ordained as an elder in our church about six years ago. Like all the other heroes of Christ who are rally on the firing line, he was a man who loved and meditated much upon the word of God, and gave himself to prayer.—E. A. Girvin.

LESTER.—J. L. Lester was born April 19, 1861, and died August 8, 1924. Funeral services were held at the Duncan, Okla., Cemetery, conducted by Rev. J. H. Miller. Deceased was converted in Corsicana, Texas, when he was thirty-nine years old and lived a Christian life from that day until his death. At a later date he was sanctified in the Nazarene church. Mr. Lester left six children, three boys and three girls, and many friends to grieve his loss. Just before his death he gave the following dying testimony: "Oh, what a wonderful thing to have religion and peace with God." He quoted the 23d Psalm, also a part of the 14th chapter of John. He sang "Jesus, Lover of My Soul" and gave praise to God all through his sickness. He told those near his deathbed, when he realized that he was drawing near his last breath, to sing, "I Am Bound for the Promised Land."—A Friend.

BERNDT.—Frederick Berndt, a charter member of Union Gap, Wash., Church of the Nazarene, went home to be with Jesus, July 29th. His dying words were "Praise the Lord." Brother Berndt had a number of brothers and sisters in Minnesota and the Dakotas whom he wished to visit as he said, "before he died" although in good health at the time. It was while visiting the last sister in North Dakota that he was taken ill. After approximately three weeks of illness he became strong enough to travel, and declaring he wanted to die at home, with his good wife he started for Washington. He suffered two strokes of paralysis en route, dying shortly after arriving home. He leaves, besides his widow, six children.—O. A. Crofford, Pastor.

ALLEN.—Sister Martha Elizabeth Allen, wife of R. M. Allen of Mansfield, Ark., fell asleep in Jesus August 3, 1924. Sister Allen was born January 29, 1871 in Joliet, Ill. She was married to R. M. Allen January 25, 1889. To this union were born three children, two boys and one girl. This mother was a true follower of the meek and lowly Nazarene. She has been a member of the church for the past twenty-two years. She carried a burden for lost souls and always had words of encouragement for us. Words cannot express what her life has been to us. We expect by His Grace to meet her over yonder.—Rev. L. L. Swett.

CAMPMEETING CALENDAR

Aug. 26-Sept. 7. Searcy, Ark. Annual campmeeting. Workers, Evangelist J. E. Gaar and Prof. John E. Moore.

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

Aug. 20-Sept. 7. The Loyal Preachers' Camp, Delanco, N. J. Workers, Howard Sweeten and Burl W. Sparks.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 28-Sept. 8. Vincent Springs, Tenn., one mile west of Dyer, Tenn., on the M. & O. railroad. Workers: Rev. G. W. Riddout, Rev. Herman Turner and wife.—Joe T. Hall, Secretary, Dyer, Tenn.

Aug. 30-Sept. 1. North Reading, Mass. Fourth annual fall campmeeting of the New England District of the Church of the Nazarene. Rev. H. V. Miller, Dist. Supt., in charge. Workers: pastors and deaconesses of the District. Address E. T. French, 10 Story Ave., Lynn, Mass.

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

Sept. 4-14. Knoxville, Iowa. The Martin Co.

Holiness Association annual tent meeting. Rev. J. E. Hewson, evangelist and Mrs. Esther Williamson leader in song.—Mrs. Sadie Snell, Sec., R. 1, Lacona, Iowa.

September 7-14. Calamine, Ark. 33rd annual campmeeting. Workers, S. B. Damron, Mrs. A. T. Feasley and Mrs. Agnes Diffeo.—S. B. Damron, Posteau, Okla.

Sept. 12-21. Erma, N. J. Annual campmeeting of the Cape May Holiness Association. Workers: Theo. Eisner and wife, John Neilson and others. For further information address, Eldredge Hawk, Secretary, Rio Grande, N. J.

September 18-28. Burr Oak, Kansas. Annual campmeeting of the Jewell County Holiness Association. Workers, Rev. W. E. Shepard, evangelist; Rev. Thomas Matthews, song leader. For other information address Mrs. R. L. Decker, Burr Oak, Kansas.

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H. W. Anderson and wife, singers, 904 E. 4th St., Pittsburg, Kansas.

Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
Council Bluffs, Iowa (camp).....September 7 to 21
Shreveport, La. (camp).....September 24 to October 3
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
A. F. Balsmeier, 612 Taylor St., Topeka, Kansas.
Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
M. L. Baltzore, Box 0107, Milton, Ore.
Henry Bell, Denison, La.

James M. Belt, 3318 New Hampshire Ave., Washington, D. C.
F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.
J. E. Brasher, Crestview, Fla.
Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.
J. A. Broomfield, Bokhoma, Okla.
Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.
Mrs. Lois Wiss Brenninger, 833 E. Center St., Marion, Ohio.
F. C. Brown, 211 Front St., Portsmouth, N. H. (Tent 35x50).
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C. C. Burton, Delmer, Ky.
Marlington, W. Va. August 28 to September 14
Harry B. Burks, Barboursville, W. Va.
Windle, W. Va. August 22 to September 7
W. R. Cain, 515 South Vine St., Wichita, Kansas.
Canton, Ohio September 7 to 21
H. D. Cagle, Buffalo Gap, Texas.
Edmund T. Campbell, The Dalles, Oregon.
James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.

Roscoe C. Carroll, Planlat, Cedar Hill, Texas.
Meriel, Texas Aug. 28 to Sept. 14
M. B. Case, 1708 Grove St., San Diego, Calif.
C. C. and Flora Chaffield, 1218 Grand Blvd., Hamilton, Ohio.
D. L. Chaffield, 601 Jefferson St., Frankfort, Ind.
C. C. Childers, 522 W. Central Ave., Ashland, Ky.
Mrs. Mary T. Clink, 3701 12th Ave., N. W. Seattle, Wash.
J. A. Collier and wife and Collier Band, Pilot Point, Texas.
Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.
Woodman, Ky., (camp) August 20 to Sept. 1
J. H. Crawford, Hooker, Okla.
W. H. Crawford, 313 Elberta Ave., Nashville, Tenn.
Rutherford, Tenn. September 5 to 14
W. F. Cleghorn, Bethany, Okla.
E. M. Cornelius, Princeton, Ind.
Ernest Coryell, Box 105, Ogilvie, Minn.
F. W. Cox, Box 441, Lisbon, Ohio.
Earl E. Curtis, 141 Dayan St., Louisville, N. Y.
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A. F. Daniel, Chase, Kans.
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.
Core, Ark. Aug. 28 to Sept. 14
T. B. Bean, London, Tenn.
Marion DeVoll, Diagonal, Iowa.
Johnnie and Jackie Douglas, Singers, 624 Melba St. Dallas Tex.
Erick, Oklahoma September 1 to 14
Jack Donovan, Thornton, Ind.
Grace Edwards, Thompsonville, Ill.
B. H. Edwards, 1608 E. Central, Wichita, Kansas.
C. P. Ellis, Box 34, Montrose, Colo.
I. M. Ellis, Ontario, Calif.
Erick, Okla. August 20 to Sept. 14
W. E. Ellis, Box 453, Ada, Okla.
C. E. Ellsworth and wife, R. 9, Greenfield, Ind.
Thos. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.
Erma, N. J. (Cape May camp) Sept. 12 to 21

Geo. W. Erskine, Millfield, Ohio.
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Essie Morris, Song Brangelist, 124 Oak St., Springfield, Tenn.
Trezvant, Tenn. August 31 to Sept. 14
Herschel Murphy, Jewett, Texas.
Wm. O. Nease, Olivet, Ill.
B. F. Neely, Bethany, Okla.
G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado Springs, Colo. August 22 to September 7
Lubbock, Texas August 22 to September 7
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Lawrence Reed, Newell, W. Va.
J. E. Redmon and wife, Brookville, Ind.
Milltown, Ind. September 1 to 14
New Castle, Ind. October 5 to 28
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Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.
V. A. Scofield, Maxwell, Neb.
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
Eldorado, Ill. (camp) Aug. 29 to Sept. 7
William Seal, Deo Arc, Missouri.
E. E. Shellhaeher, 6419 Isleta Drive, Los Angeles, Calif.
Dacoma, Okla. August 29 to September 7
Los Angeles, Calif. September 14 to 28
W. E. Shepard, Brangelist, 350 N. Euclid Ave., Pasadena, Calif.
Kingswood, Ky. (camp) September 4 to 14
Burr Oak, Kas. (camp) September 15 to 28
F. B. Smith and Family, 4434 View St., Oakland, Calif.
Guy V. Smith, Box 261, Logan, W. Va.
Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.
Delanco, N. J. (camp) Aug. 20 to Sept. 7
C. K. Spell, Bethany, Okla.
Otis M. Spinks, Song Brangelist, Box 608, Shreveport, La.
Fred St. Clair
Filer, Idaho September 7 to 23
Nampa, Idaho (H. F. D.) October 5 to 28
H. G. Stebbins, Waterville, Vermont.
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
M. E. and Della B. Stretch, El Paso, Ill.
B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.
Howard W. Sweeten, Ashley, Ill.
Delanco, N. J. August 29 to September 7
E. C. Tarvin, California, Ky.
John Thomas, Wilmore, Ky.
Oakland City, Ind. August 29 to Sept. 7
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
J. E. Threadgill, 300 Doucette St., Besantome, Texas.
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas
H. E. Tyler, Route 1, Rogers, Texas.
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.
Rev. Jesse Uhler, Clearwater, Kansas.
Wm. C. Urschel, Artesia, Calif.
N. B. Vandall, Song Brangelist, 624 Merton Ave., Akron, Ohio.
O. I. Vanderpool, Joes, Colo.
Rev. H. M. Vieldenburgh, 1136 Hays Ave., Racine, Wis.
Geo. Ward, 628 64th St., Los Angeles, Calif.
J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.
J. C. Walker, 1330 W. 3rd St., Hastings, Nebr.
Mrs. De Lance Wallace, 1141 17th Ave., N., Seattle, Wash.
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
Oakland City, Ind. Aug. 29 to Sept. 7
Clarksburg, Ontario, Canada September 12 to 21
Henry Wenger, Singer, 1280 N. Sierra Bonita Ave., Pasadena, Calif.

Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
C. C. White, 4454 Conn. St., Gary, Ind.
Kendall S. White, 418 S. 4th, Bonham, Texas.
Charles Whitley and wife, Electra, Texas.
J. E. Wigfield, Burr Oak, Kansas.
Earle F. Wilde, Highlands, Calif.
J. E. Williams, Olivet, Ill.
Mrs. Bessie Williams, 1816 So. Main St., Ft. Worth, Texas.
Mrs. Esther Williamson, Singer, University Park, Iowa.
E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan.
L. E. Wright, 1005 Mentor Ave., Wichita, Kan.