

HERALD of HOLINESS

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WHOLE NO. 743

BEHOLD THE COMING KING!

ALTHOUGH there are three persons in the adorable Trinity, only one of them is prominent in the affairs of the world at a given time. And the periods during which any one of these persons was prominent may be mentioned as a "dispensation." So we have the dispensation of the Father which begins with creation and closes with the birth of Jesus. Then there is the dispensation of the Son which covers the period of the earthly life of Jesus Christ. And finally there is the dispensation of the Holy Spirit which begins at Pentecost and will continue until Jesus comes back to the earth in the glory of His Second Advent.

In a somewhat analagous sense, Jesus Christ Himself has three offices, which are Prophet, Priest and King. But although He is all these all the time, He is prominent in only one of these offices at any given time. During the period when He walked among men and taught them by word of mouth the way to God He was pre-eminently Prophet. During the time of His suffering in Gethsemane and on the Cross, and on down through the ages during which He has made intercession for men at the right hand of God, He has been and still is pre-eminently Priest. But He is to come back to this world in bodily presence the second time and then He will be pre-eminently King forever more.

Some would make Christ's kingdom purely spiritual and Himself as King somewhat vague and undefined. But this interpretation is inconsistent with the historic character of Jesus Christ as Prophet and Priest. And the living, teaching, suffering, pleading Savior is not more fully personal and recognizable than the reigning Savior will finally be. He is to return to this earth in the glorified body in which He ascended from the Mount of Olives, and He is to set up His kingdom upon earth and extend its sway "from the rivers to the ends of the earth."

The interest which we would naturally feel in the matter of our Lord's triumphant return to this world in which He once suffered is greatly increased by the general impression which prevails among Christians to the effect that "His coming draweth nigh." And although we would carefully refrain from "setting dates," and would not lay too much by any interpretation of local conditions, still we are convinced that the general political, social, commercial, educational, moral, and ecclesiastical conditions are such as to justify the expectation that Jesus may come back to the world now at any time. And the general certainty of the proximity of His coming, coupled with the uncertainty of its *exact* time, makes it the more necessary that we should all keep on "the wedding garments" all the time, lest we should be found unprepared when He does actually appear. It would be a million times better to look for Christ's coming during the whole course of one's life time and finally go on to the Marriage Supper via the Long Route which leads through the grave and the resurrection, than to be found with depleted oil supply and failing light at the very moment when the Midnight cry shall announce that He has appeared.

Nearly twenty centuries have passed since the early Christians used to use for greeting and adieu that word "Maranatha" (1 Cor. 16:21), which was really a phrase meaning "The Lord Cometh." And if this were a proper motto to challenge Christians to "guard duty" so long ago, how much more appropriate must it be in these times when "the budding fig tree of prophecy" tells us so frankly and fully that the summer time of His glorious kingdom is actually at the door?

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THE DAILY DEATH OF THE LOYAL SAINT

THERE is, and should be, nothing gradual and continued in either the death of sin or the death to sin. The sanctifying work of the Holy Spirit is complete in that moment when He comes into the believer's heart to abide, and at the end of a complete consecration and an appropriating faith the Christian dies unto sin to henceforth live only unto Christ. From the moment when the believer's faith takes The Sanctifier, the testimony is, "I am crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me," for this is the testimony of perfect experience.

But perfect experience is clearly distinguishable from perfect character and from perfect environment, and from imperfection in either of these trial and disappointment and suffering may arise.

The nobler one's ambitions and the higher his ideals the more he will find to test and to try. Think of Moses with his faith in Him Who is invisible, a faith so clear and so constant that it had suffered no eclipse in forty years, standing now in the midst of a nation of slaves who had ungratefully turned back from following Jehovah to make themselves naked before the calves of gold! Think of Paul, whose sensitive soul was keen to every insult, confined in a filthy dungeon where he was vexed with the profane conversation of heathen soldiers and wicked criminals! Think of Livingstone, the cultured, careful gentleman and physician, forced to live amidst the crude and unclean surroundings of a basely heathen people! Think of the missionary of today who has left the comforts and conveniences of a Christian land to go and spend his life among a people of strange face and strange tongue, and stranger habits of life! Surely all these know forcibly what it means to "die daily."

Then there are the Christian mother with the unsaved husband and unconverted children, the man who works in the shop amidst worldly and wicked companions, the schoolboy or girl who must listen to gossip about the picture show and the ball room, the Sunday school teacher or the preacher who must behold the small returns which his most ardent labors bring, and the righteous business man who must see

the godless methods of competitors and bear the unjust impugning of his own motives. In fact, turn where you will, and if your love is perfect and your motives pure, you will find it necessary to "die daily" to a thousand wishes and ideals and desires, for indeed "This world is no friend to grace to help us on to God."

THE IMPEDIMENTA OF HOLINESS

DR. JOHN Paul, in the *Christian Witness*, suggests that we "Don't preach holiness in such a manner that the people feel they must receive you with holiness. Preach it in a way that holiness will be accepted while you are hid."

And this suggests to us that many times we connect our individual characteristics with holiness in such a manner that the people are likely to get the impression that they will have to accept these if they accept holiness. Or we attach personal notions about dress, church membership, water baptism, divine healing, millenarianism or dietetics to the message of holiness in such a manner as to require people to accept or reject them together. In fact it seems that, especially within the last fifty years, holiness has been unfortunate in the unusual amount of impedimenta it has been compelled to carry.

Now we have notions of our own about dress, church membership, water baptism, divine healing, millenarianism and dietetics, and we like our own notions on these matters better than the notions of anyone else—if we didn't we would adopt the notions of others which suited us better. But for all of this, we are sure that men can be sanctified wholly by the baptism with the Holy Ghost and fire, received by faith, through the merits of the cleansing blood, without being in accord with us on these and a great many other matters. We could probably get our propaganda on these and other subjects over more successfully if we would attach them to holiness in such a manner as to require people to believe our belief and practice our precepts before admitting that they are sanctified wholly. But it is so much more important for them to have clean hearts filled with the perfect love of God than for them to agree with us on any such matters that we are unwilling to positively tie these together in such a manner as to make it possible for someone to reject holiness because he does not like our position on something else.

We are going to preach what we believe and know to be the truth on all matters pertaining to the present and future welfare of the people to whom we minister, but we are not going to enforce our doctrines and precepts by assuming the judgment seat and suggesting, if not actually asserting, "You cannot be sanctified if you do not see this as I see it or practice this as I do." Holiness is an experience to be wrought in the heart of the true believer by the grace of God.

and whoever will come to God for it on Bible conditions can have it, whether he is high church or low church, ecclesiastic or come-outer, effusionist or immersionist, pre or post millenarian, or whether his dress and diet are all that science or society require or not. For many of these things are matters of "light," while holiness itself is a matter of grace. We want all our people to be all they should be on all things which pertain to salvation and godly living, but we want them to be sanctified wholly most of all. So lest any thing we say and do besides should prove to be impedimenta to the main line train of Full Salvation, we want to proclaim the freedom of the message of holiness from every clique and clan and human notion and announce that it is the will of God that all His children shall be sanctified wholly, and that they can have it here and now.

BEYOND THE MICROSCOPE AND THE TELESCOPE

A YOUNG minister who had attained to some prominence as a preacher of the Wesleyan doctrine of sanctification dropped out of the ranks a few years ago and assumed a place in "non-nominal" Christian service. Of course there were some who thought him wise and who gloried in the new evidence of "breadth" which this young preacher gave. But his old friends were dismayed, and one even ventured to ask him why he had made such a change. His answer was that there is no such a thing as a sin principle in man. He said that the psychologists had made a close study and analysis of the intellect of man and had found no sin in it, and that the anatomists had cut the body to bits and made a microscopic study of it and had found no sin in it, and that he had made up his mind that sin which the psychologist and anatomists could not find must not really exist, and that these considerations had removed from him any foundation for the necessity of a second work of grace for believers, and that he now believed that men are constituted of their behavior—that they are good or bad simply according to their deeds and that he would henceforth focus his attention upon the task of educating, reforming and properly directing men, rather than insisting upon trying to get them to be intrinsically holy.

A man who struggled with unbelief finally became an infidel. In explaining the course by which he reached his ultimate position, he said that the astronomers had made a diligent study of the sun, moon and stars and their relation to and effects upon the earth, and that amidst all this wide extended search they had not discovered God. So he made up his mind that if God could not be found on earth, nor in the sun, moon or stars, He must not really exist at all, and so he took up his position as an unbeliever.

Another has rejected the immortality of the soul because he and others have been unable to identify

it with the brain, the breath, the blood or with any other material substance in connection with the body; and because he had been unable to assign to it weight, length, breadth and thickness. For, he reasons, if it is not material, it is nothing at all. Thus assuming that materiality is not only real substance but the only substance there is at all.

These arguments may seem sounder to the persons holding them than they appear to the person who tries to listen to their delineation. Perhaps it is like the boy in school who always answered the hard questions by saying, "I know that all right, but I just can't find words to express it." However, our own experience as student and teacher makes us prejudiced on the question: we believe that one can usually tell what he knows, if he knows it well enough.

But any way, Owen R. Washburn writes in *The Christian Century*, under the caption "In Detroit," and gives a rather apt illustration of the fallacy of such reasoning. He imagines himself in Detroit, and in the company and under the guidance of a Consistent Materialist. His companion says, "This is the great Ford plant; a machine run by purely mechanical and chemical forces; it has of course no central entity to direct it, no soul."

But the credulous one replies, "Is there, then, no Henry Ford?"

"Of course not," said the Consistent Materialist, with pity. "The idea of a Henry Ford directing this establishment and determining things for himself is as absurd as the idea of a determining soul in the human being. We have examined these machines with a microscope, with a telescope and in the light of the evolutionary theory; we have taken machines running and machines idle, and we have divided them into small portions; there is no Henry Ford in any of them. Like the human plant at work without a soul this plant produces without a Henry Ford."

"But," I said, "is it not possible there is a Henry Ford who acts in association with the machines and not as a part of them?"

"How absurd!" exclaimed my guide. "How can anything act except as a force and how can a force act except it be in the part that acts?"

"Yet," I replied, "these workers appear to be conscious, self-directing beings who use choice as they toil."

"A mere appearance," was the answer. "What they do is owing to the stimulation of nerve centers resulting in mechanical action. Our experimenters have repeatedly held large bundles of fifty dollar bills before such workers and they at once react to the mechanical stimulus and change their place of action, showing that what appears to be their choice of labor is due wholly to the action of light falling from their present pay envelopes upon sensitive portions of their anatomy."

"None the less," I persisted, "millions of people believe that there is a real Henry Ford that is not a part of any mechanical device, and that there are souls of human beings, just as there is a Henry Ford, in this establishment."

"Oh, that," said the Consistent Materialist a little impatiently, "is mere religion. What you preachers need is a broader mind and a more tolerant view. Why assume that there is a Henry Ford or a human soul when you can go right on letting the matter remain unsettled and order your life on the principle that perhaps there is a ruling God and a human soul and perhaps there is not, but anyhow there is chemistry and mechanical action and reaction to which we can all go for comfort, inspiration and encouragement in living beautiful lives?"

But love and hope and faith and all the finer things of life are too subtle for the microscope, so why should we be amazed if the soul, which is their source, is the same? And thought disdains the limits of the telescope, so why should we expect that God should not transcend it?

We would neither despise nor discard either the microscope or the telescope, but we would testify with all confidence that the finest and most precious things of all are too subtle for the former and too transcendent for the latter, and so our consciousness of the existence of our own souls and our assurance of God and grace and salvation are all unscathed by the pratings of materialistic doubters and intellectual skeptics.

HOW TO DO THE WORK OF GOD

Our observation is that the only way to do the work of God is simply to get out and do it. We have heard many doctors offer to prescribe for the ills of the church, and many philosophers attempt to tell us what the ailment is that is the matter with us, but for ourselves we are convinced that many of these doctors are quacks and many of these philosophers are setting forth untested theories.

There is nothing especially the matter with us that has not always been the matter with people, and the difficulties are not necessarily greater just because they are different. Some preachers and some churches are promoting a soul saving program, and if some are doing it, others can do it. Getting blue and bewailing the hindrances will do no good. If we are the men God intended for these times we can get out by His grace and promote a Pentecostal program.

Sam Jones used to say that he was willing to "Swap fishing tackles with anyone who could show a better string of fish." And just the other day a wise young preacher said in our hearing, "I like to study men and the methods they use, but I try to confine my observations to the men who are succeed-

ing. I do not care to know the methods of those who are failing."

And if you will look about you, you will find that the men who are succeeding with the task of promoting a genuine spiritual program; getting men converted and sanctified and carrying on their work with a swing of victory are not the men who are raising complaints about church machinery or bewailing the hindrances of their times. They do not have time for these things.

The wheat is ripe. It is ripe everywhere, in places it is even falling down for want of reapers. And it must really be trying on the farmer to have the neighbors gather about in the shade of the trees around the field and spend their time speculating on the best machinery to use and making lengthy comments on the uncertainty of the harvest weather. What He really wants is that we shall all roll up our sleeves and go out to help harvest the grain.

A FEW WORDS FROM BROTHER CORNELL

Just about this time last year we wrote in our Editorial Correspondence something about Brother C. E. Cornell's health. Brother Cornell is one of our most valued contributors both to the *HERALD OF HOLINESS* and to *The Preacher's Magazine*, and is known as one of the most successful pastors and evangelists in our movement, so that the failure of his health was and is a matter of great concern and regret with many thousands of people.

Since our visit to Brother Cornell about a year ago, his health has improved considerably so that he has furnished us much valuable copy for the papers. Of late he has not been quite so well, but his courage and hope are wonderful. On May 4th he wrote us, "I want to go to the mountains to try to get well. Have been quite sick recently, but I am still headed for Wellville. I hope to make the grade and reach the coveted goal."

Let us all keep Brother Cornell on our prayer list, and any desiring to write him may address him at 1828 North Marengo Ave., Pasadena, Calif.

Subjective Christianity may be summarized as crisis and progress. The crises are two—not less, not more—regeneration and entire sanctification. The progress begins with the first weak effort to find God and continues on until that day when we shall "be like him and see him as he is." And it is a mistake to account any vision, ecstasy, passion, burden or spiritual gift, aside from regeneration and entire sanctification, as a crisis co-ordinate with these, or to account that these two crises take the place of growth in wisdom and grace.

THE REGIONS BEYOND

By REV. W. B. WALKER

As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2, 3).

HOW full of rebuke is the vivid contrast between Jerusalem, the City of God, and Antioch, the capital of heathen Syria! Jerusalem, occupied with her own misfortunes and resisting steadfastly every appeal to make a forward move to the conquest of the nations for Christ; Antioch, willing to part with her foremost leaders in order that the genius of universal Christianity may express itself. Need we wonder that it was to the latter that the divine command came? We shall consider:

I. The occasion of the forward movement. With regard to this first point no incident in Church history shows more conclusively the intimate connection between prayer and missions. Jesus connected the two when He said: "Pray ye the Lord of the harvest that he thrust forth laborers into his harvest." These two have ever been indissolubly united. It is the famous Haystack prayermeeting that dates the modern missionary crusade. So we are not surprised when we read that it was while the leaders of the Church of Antioch were ministering to the Lord and fasting that the missionary message of the Spirit made its way to their hearts. Christianity reverses some well-known physical laws. It is a fact not only that we *go faster* on our knees, but we also see farther and hear better. Again, the Spirit's voice calling to distinct fields is much more likely to be heard in a church that is busily engaged in the propagation of the gospel in the homeland. In fact, the greatest revival which had been going on for a year in Antioch had prepared the soil for this good seed, and this illustrates the great truth that really there is no far and near in the kingdom. When we are assiduously cultivating the Christian character of the children about the fireside or in the Sunday school we may be doing the very largest possible things for the foreign fields. Another truth comes to us with mighty force from this scene, and that is, the true missionary dynamic is the power of the Spirit. Our Boards may plan, our pastors may call, our colleges may train, but the missionary is not born in any of these externals, though these are necessary; he is born, if born at all, by the vitalizing power of the Holy Spirit. He is the great Thruster-forth; and when men go forth impelled by the motive he implants, they are mighty through God to the pulling down of the strongholds of sin and Satan.

II. The personnel of the expedition. In the next place, we have to ask: Who were the men so highly honored as to receive this commission from the skies? The answer is brief—the foremost workers in the home

church. If Christ died to save the heathen, can the Church do less than send the very best she has in the way of prayer and means and men? Can any fault be found with the logic of the church at Antioch in obeying the call of the Spirit and parting with her strongest men? Five men are named, and of these the first, Barnabas, and the last Saul, are chosen for this great enterprise. Ought not the Church of today, the colleges of today, and the home circles of today sit at the feet of this mother church of missions and learn from her the secret of separating the flower of their possessions for the work whereunto God hath called them? The work itself demands the best. The dangers are many, and hearts of true courage are needed; the problems are difficult, and minds of great strength are in demand; the sacrifices are heavy, and nothing save the utmost devotion and loyalty to Christ and His cause will win. Again, the people to whom these messengers are sent are worthy of the best. Many of them are savage, 'tis true, but no individual, no nation has had a full and fair chance to become what God intended till Christ's marvelous power and leverage have been exerted. And, last of all, it is Christ's cause, and He is worthy of our choicest treasure. So thought the church at Antioch as with glad hearts and ready hands they consecrated Barnabas, the Great Heart of apostolic days, and Paul, the Peerless, to the holy task of saving the nations beyond.

III. The places and people visited. As to the direction of the journey, Barnabas, whose name comes first at this point in the story, seems to have had the determining influence. Arriving at Seleucia, the seaport nearest to Antioch, they sailed thence to the island of Cyprus, the early home of this Son of Exhortation. Already the gospel had been carried there (Acts 11:19), and already the fact had been demonstrated that the Cyprians had been among the first to discern the universality of the Christian message. In fact, they had been among those (Acts 11:20) who brought the message of salvation to the Greeks at Antioch itself. So what was more natural than that these considerations should move the band southward to this long famous island? Here they met in miniature the world problem. Here were degenerate Jews, profligate Greeks, and Roman officials. The religion of this country was the worship of Venus, and in many of its phases it partook of the very lowest forms of superstition and basest sort of sensuality. The argument was: If the gospel could make no impression here, the workers had better turn their faces homeward. But the

gospel did have immediate and great success, and hence their logic led them on. In the synagogues and elsewhere they preached and baptized as they made their way westward and up and down till they came to Paphos, a city on the southwestern coast (Acts 13:6-12). Here there was a signal demonstration vouchsafed to them of the presence and power of God in the conversion of the Roman Proconsul, Sergius Paulus, and the complete overthrow of the renegade Jew, Elymas. Negatively and positively these incidents could mean nothing less to the Christian workers than the prophecy of the downfall of error before the march of the truth they represented and the incorporation of large numbers of believers from the Gentile world. With the enthusiasm which their success on the island engendered, they now head northwest for the mainland and seek a wider sphere for labor, disembarking at Perga, in the province of Pamphylia. This name Pamphylia signifies "all-tribe land," and here too was the foreign field in a nutshell. More than seventeen nations had their location in Asia Minor. Idolatry was all but rampant throughout the whole extent of this country—only relieved here and there by a sprinkling of Jews in the principal cities. If Cyprus had proved a favorable field, this, on the other hand, was quite forbidding. Travel was very difficult—in fact, at many times and places impossible—and, what was worse, the whole southern section was infested with robbers. Possibly it was the consideration of such obstacles and perils as these, coupled with the inborn inertia of Jerusalem Christianity, combined with a spell of sickness on the part of Paul (Gal. 4:14), that caused Mark at this crisis to leave his more courageous brethren and go back to his home (verse 13). The two dauntless hearts of Paul and Barnabas do not make a halt till they reach Antioch in Pisidia, the province due north. Here occurs the notable incident of Paul's preaching in the Jewish synagogue (verses 14-15), wherein we get a good example of his method of preaching his gospel message to the Jews and have the first specimen of his sermonizing that has been reported with anything like fullness. The impression on the first Sabbath was so marked that by unanimous request he gave a second address a week later. But to this the Gentiles came in such crowds (and this doubtless brought to the minds of the Jews the warning Paul had given previously) that the Jews became alarmed and began to contradict and blaspheme. To such a pitch did they carry their opposition that the preachers were forced to abandon their efforts to reach the Jews and at once made the memorable discovery that henceforth their mission was to the Gentiles. The announcement of this program had the double effect of arousing the joy of the Gentiles and the inveterate jealousy of the Jews (verses 44-45). To such an extent did the latter grow that in a few brief days their work in Asian Antioch was at an end; they were ig-

nominiuously cast out of the city; and, not knowing what further awaited them, they set out for Iconium, which lay about sixty miles to the southeast. As usual, they went to the synagogue on the Sabbath day, and on their first proclamation of the gospel many among the Jews and Gentiles believed. The unbelieving Jews, however, proved a source of persecution here also (Acts 14:1-15); and though the doughty preachers tarried a long time in Iconium and had large success, finally the persecution rose to such a height that the whole city was divided, and the discovery was made that a conspiracy had been formed by Gentiles and Jews and the officers of the city to kill them. This they wisely prevented by flight and soon found themselves still farther southeast, in Lystra. Here they were at last in the heart of heathenism, and their success was hastened by the cure of a cripple. This caused the people to receive them as gods, and soon they were seeking to worship Barnabas as Jupiter and Paul as Mercury (verses 6-18). Here at last were receptive hearts. The gospel began to vindicate itself at once as the desire of all nations; and Paul's preaching was immediately adapted to the needs of the situation. No telling how long or how successful their stay here would have been had not the Jews from Antioch and Iconium come to dog their foot-steps and overthrow their plans. Here it was, that Paul got his stoning, receiving the penalty he had seen Stephen suffer and for the same reason—that of heralding the gospel for the Gentiles (verses 19-20). Strange history repeating itself. Behold another parallel! Just as in Jerusalem the sight of the bleeding body of Stephen caught the eye of a Saul, so also here in Lystra a Timothy was standing by, and doubtless the eloquence of Paul's gaping wounds was greater than that of his sermons to this disciple-to-be. But fortunately Paul's death was but a hypothesis on the part of his foes; his friends, as they stood about him, suddenly had their grief turned to great joy as he rose up from the stupor caused by the stoning and led them back into the city. On the next day he and Barnabas determined to go to Derbe, where it seems they preached with no interference on the part of their persecutors. This constitutes the limit of the first movement. They were now within a few miles of Tarsus in Cilicia, Paul's home and the scene of his first extended labors. Why did they not go at once into friendly territory and be at ease from anxiety and bodily harm? No real missionary doubts the answer. They could not be at ease with those converts they had made uncared for; they must return and give them the inspiration of their presence, organize them into congregations, and set over them suitable leaders (verses 21-25).

IV. The principles illustrated and results achieved. As the apostles are retracing their steps it might be well briefly to review some of the basal prin-

ciples illustrated in this first missionary journey. Five will be stated, and it will be very interesting and a source of information for the reader to look up the proof of each. (1) As to the direction of the journey, everything seems to have been left to the gradual unfolding of circumstances and their interpretation in the light of the Spirit's leading. (2) As to the selection of centers, it is not hard to see that the idea of Paul was to plant Christianity in the chief cities and so take advantage of every influence that could be used for its subsequent development. (3) In each strategic point an organization of the converts was effected and provision made for the future growth of individual Christian character. (4) As to the people approached, it was a settled policy to attend the synagogues, where such existed, and seek the conversion of Jews first. (5) As to the teaching, they everywhere carried the message of the resurrection of Jesus Christ and the story of His life and death. Among the Jews they sought to show that this flowed legitimately from the Old Testament, and among Gentiles they sought to show that Christianity is the only adequate sequel to the intimations of natural religion.

These principles owe their origin to the sagacity of the leaders; but there are three other things that we must not lose sight of that contributed to the success of the mission. (1) These are first of all the universality of the Greek language, which gave the apostles access to all these various tribes. (2) The Roman governmental authority, which gave them the sense of protection so necessary to the advance of missionary work even today. (3) The presence of Jewish synagogues in nearly every place. These served as a base of operations; and though oftentimes they became centers of opposition, still through the channel they afforded the preachers were able to reach many, both Jews and Gentiles, and were led to see that as they had been sent out from Antioch by the Holy Ghost, this same gracious Spirit had preceded them and prepared the hearts of many for the reception of the truth; for everywhere, in spite of fierce persecution, multiplied thousands were converted and added to the church.

No wonder they hastened from Perga to tell the church at Antioch the thrilling story of their initial conquest (verses 26-28). A territory between twenty and thirty thousand square miles in extent pioneered in about three years by two men. What a praise meeting must have been held as a sequel to the prayer-meeting of three years ago! What a fresh current of spiritual life must have struck this church when these two missionaries came back and with the added momentum of increased efficiency and more heroic faith began again to work in their midst! They had the additional joy of realizing that God had through them opened a door of faith unto the Gentiles.

And this last statement constitutes the legitimate

sequel to all true missionary endeavor. It brings to the home church a consciousness of the power of the gospel, a consciousness of the universality of its own mission, and a consciousness of the real essence of our holy religion that can be obtained in no other way.

DURANT, OKLA.

THE TRUE GROUND OF CONFIDENCE AND HOPE

By CHARLES ALLEN McCONNELL.

EFFECTIVE confidence in God—that is, assurance of divine protection and favor—can have its basis only in conscious likeness to the character of God. Jehovah can do no less than preserve, with all the power of omnipotence, that which is like Himself. When we read of the king of Judah that he did good and right in the eyes of the Lord, it naturally follows that he could pray, "Help us, O Lord, our God, for we rest on thee, and in thy name we go against this multitude." And then, as certain as mathematical demonstration it follows, "So the Lord smote the Egyptians before Asa." We would not say that our God never reaches a hand of mercy to those whose hearts are not right with Him—this lost, rebellious world would otherwise, upon the instant, cease to exist to offend; and we remember the ten lepers healed while but one gave God glory. But this we do know, that devout recognition and loving obedience toward God opens for us confidence in the Almighty that is a restful assurance of His care. This confidence, this assurance, has no likeness to a mere acceptance of the ultimate beneficence of the laws and processes of nature. Such men as Emerson, Burrows, Franklin Lane and Burbank, philosophers, nature lovers, and in a degree kindly humanitarians, have been essentially pantheistic. Their religion little better than a surrender to the inevitable—fatalism rather than faith. There could be in the close of their earthly life no such confidence in hope as makes glorious the passing of him who has known our God, and walks through the valley hand in hand with Jesus. Hours of darkness, times of stress shall surely come to each of us; and it is then that the sins of our lives rise to rend us in their fury. How can we in confidence cry to God for deliverance when we know that His judgment against sin is unescapable? Asa did that which was right in the sight of God and rested in confidence for the deliverance of God. So we too may cleanse our hearts in the blood of the Lamb, and lifting holy hands to Almighty Power, find peace and assurance and uttermost deliverance.

The sun has not gone out of existence because it is cloudy. Clouds are of value in more ways than one. They help us to appreciate the sunshine and they carry water to thirsty fields. Pessimism is a short road to doubt and discouragement. Better be one of God's optimists.

CHRISTIAN STEWARDSHIP

HOW TITHING BLESSED THE INDIVIDUAL

"I heartily endorse the tithing system. I was the first man to join the first tithing band that was organized in the Eastern Oklahoma District. It took only one sermon on tithing to convince me that tithing and bringing the tithe into the storehouse (which is the church) was right. I tithe my salary, in fact all of my income, my eggs, chickens and vegetables. My hens lay more eggs to the number of other hens in town, winter and summer. I believe in it with all my heart. It pays, it pays—I say it pays. I know it is so for I have tested it."—R. E. McCain, Pastor at Ada, Okla.

"I heard you (Dr. Goodwin) tell your experience at North Little Rock, in October, 1924, of how you went to a place in debt, and paid a double tithe and closed the year out of debt. I was then \$4250.00 in debt. I said 'I will pay a double tithe from this day on.' In sixty days I had sold my property in Henryetta, Okla., (that I could not give away the year before) and paid all my debts, (I had been paying a single tithe for eighteen years) and received double the salary I had the year before."—J. K. Davidson, Pastor at Mansfield, Ark.

"I have practiced the tithing plan for years and God's blessing always attends its faithful observance."—Charles Bauerle, Pastor, Canton, Ill.

"I want to help all I can on the storehouse tithing—that is what I have been practicing and preaching. By bringing my tithes to the church treasury it has helped others to believe in it."—H. R. Hale, Pastor at Lenora, Okla.

"Wife and I have been strict tithers even before we were Nazarenes. We always pay our tithe into the local church and preach tithing to the church. I believe our people should be storehouse tithers. I am ready to co-operate in any way I can at all times." Amen.—F. P. Kerst, Pastor at Vincennes, Ind.

"We have been regular tithers in the local church for ten years and know that God will bless anyone who follows the system of tithing."—J. W. Henry, Pastor at Morrilton, Ark.

How Tithing Works in the Financing of a Church

"The tithing plan is working so admirably with us and our offerings are increasing until our finances have been met with ease. I appreciate the co-operation of the whole church along this line for I have felt for a long time that it was the only plan to raise our money God's way and without drives that are detrimental

to the spiritual interests of the church."—A. C. Tunnell, Pastor at Boise, Idaho.

"The storehouse tithing plan has been our practice for many years and we have found that it works. In Derry, N. H., we took the work with a slight deficit and the treasurer discouraged, not knowing how he could pay us \$18.00 a week. At the end of six months he proposed an increase of \$5.00 per week for us and we finished up the year with \$100.00 balance and paid off some of our church debt. Members paid their debts to grocers, etc., and the bank manager told me our credit would be good to a good figure to build a church. It does pay."—J. M. Cubie, Pastor at Perth, Scotland.

Favor Storehouse Tithing

"It's God's plan and cannot be improved upon."—U. E. Harding, Pasadena, Calif

"I heartily agree that every Nazarene preacher should be a loyal tither. If we as pastors will preach it and practice it, we will find that the majority of the people will fall in line. I am quite sure that the Tithing System, if carefully adhered to by our people, will solve all of our financial problems."—G. E. Waddle, Pastor at Cambridge, Mass.

"I am glad to unite in this good work, have been a tither for a long time, and have been preaching it some also."—Geo. B. Munns, Pastor at Richland Center, Wis.

"I have been a tither for fifteen years. We are with you. Glory!"—Clive Williams, Pastor at Kuna, Idaho.

"We have organized a storehouse tithing band, and several of our members have joined, and I think there will be more join when they understand."—W. F. Green, Pastor at Muldrow, Okla.

"I think storehouse tithing a very fine plan. You have my co-operation."—Vernon L. Ward, Pastor at Cadillac, Mich.

"I am a straight storehouse tither and my church is financed that way."—G. H. Shaffer, Pastor at Morristown, Ind.

"I adopt the storehouse tithing plan *hilariously*."—Leo. C. Davis, Pastor at Mohawk, Ind.

"I heartily endorse the tithing plan and will gladly do all I can to make the campaign a success, and am praying that it will arouse our ministry to a full realization of their duty and obligation in this matter, as well as our lay members."—Mrs. Maggie Crawford, Pastor at Hooker, Okla

"I appreciate the storehouse tithing plan very much and believe this is one of the greatest moves our church has ever undertaken, and deserves the support of every minister and member of the Church of the Nazarene."—J. W. Youngman, Pastor at Elkhart, Kansas.

"I am certainly with you in this great campaign to enlist our people as loyal storehouse tithers. I believe the time is ripe for the introduction of this forward move in our financial affairs and that it is going to be to a large measure the solution of our problem locally and generally. I am greatly encouraged with the outlook of our beloved church in these days."—L. O. Green, Pastor at Princeton, Ind.

"I most heartily co-operate with the tithing plan. I have preached this now for sometime in my church and shall continue to do so. We are ready for it in our church, having already many that are practicing storehouse tithing. We carry our whole church on with the budget plan from local up."—G. Howard Rowe, Pastor at New Castle, Pa.

"I have been a storehouse tither for several years. About seventy-five per cent of my members or families do tithe, but I am anxious the others bring the tithes into the storehouse."—L. E. Wright, Pastor at Neodesha, Kansas.

"The storehouse tithing has been my idea of tithing for a long time. I am praying God to give me some stirring messages for my people relative to this great plan of financing God's work on earth."—Sam K. Moxley, Pastor at Morehouse, Mo.

"Have Tithers Roll signed by large number of members and am doing all in my power to increase the number—will co-operate in every way possible for it will solve our financial problem."—Will S. South, Pastor Graham church, Los Angeles.

"My church has adopted the storehouse tithing plan and it is working wonders already. It has brought great spiritual blessing also. I heartily endorse the plan."—L. T. Wells, Pastor at Topeka, Kansas.

"You can depend on me when it comes to tithing, and will preach it and scatter literature."—M. L. Brown, Pastor at Kewanee, Ill.

SEVEN ESSENTIAL ELEMENTS

By REV. N. B. HERRELL.

Christian Stewardship may be set forth under the caption of "Seven Essential Elements" as follows:

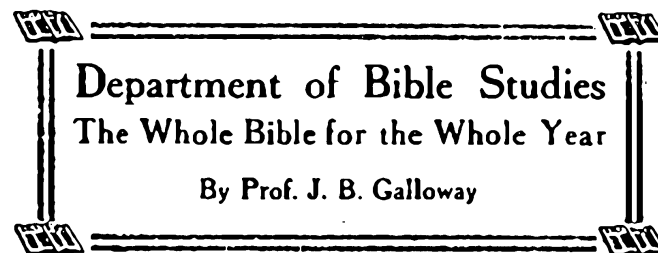
1. The abiding and ever increasing of *our first love for God*.
2. The all absorbing and *love propelling devotion to God*.
3. The *unselfish, self-sacrificing service for God*.
4. The *bubbling over testimony of God*.
5. The *humble, zealous, enquiring, interest to know the will of God*.

6. The faithful, covenant keeping practice of *bringing into the constituted treasuries God's tithes and offerings*.

7. The thirsty, hungry, passionate *desire for the knowledge of God*.

If these seven elements be in the make-up of your Christian character they will sound you out and save you from being an extremist on any one point. They are all equally essential but the first is the mother of the following six. The well rounded out steward has a vision of the whole cause of God and zealously interested in all the work of God as carried on by the Christian church.

Just in proportion that we educate and develop our people in Christian stewardship shall we be able to establish our church as an abiding and going institution in the earth. God lives in and works through redeemed men and women trained in the art of stewardship. The laity must depend upon the ministry for this godly instruction. We must teach as well as preach and round out our people in all the will of God. This entails much preparation, great patience and stickability on the part of the ministry, but it can be done.



LESSON TWENTY-FOUR

"No Scripture is exhausted by a single explanation."
—Spurgeon.

PART ONE—TWENTY-FOURTH WEEK'S ASSIGNMENT.
The Book of Proverbs.

This book is usually neglected with the exception of a few choice expressions, but it contains much practical wisdom throughout. Its poetical form differs from the other poetry of the Bible. The Hebrew word for proverb signifies to liken or compare. Proverbs are found here and there through the Bible from the words about Nimrod in Gen. 10 to the parables of Jesus, which were extended proverbs. The influence of the life of the wandering about in tents during the days of the patriarch and wilderness experiences stamps their later literature. As they sat about their campfires meditating upon the problems of life amid the strife of tongues they acquired the art of expressing themselves in sparkling gems of wit and brevity. The book of Proverbs is a collection of bits of wisdom but differs from mere worldly sagacity in that it is a revelation to Solomon, who had a special gift of wisdom. The book will mean more to us if we

remember that the days of Solomon like ours was a time when new moral problems were arising because of wealth, luxury and laxity. The Spirit directed the author to write practical rules which will lead to true prosperity and righteousness.

The Author of the Book. This is the first book of the Bible that gives the name of its author at the beginning of the book. In 1 Kings 4:32 it is said that Solomon spake proverbs. The last two chapters of the book are said to have been written by Agur and Lemuel.

The Analysis and Contents of the Book. The book's own account of itself is 1. In the beginning of the book it says "The Proverbs of Solomon the son of David." 2. In Chapter 10 it says "The Proverbs of Solomon." 3. In chapter 25 it says "These are the Proverbs of Solomon, which the men of Hezekiah king of Judah copied out." 4. Chapter 30 says "The words of Agur." 5. The last chapter begins with "The words of king Lemuel." The first nine chapters of the book treat of the blessings of wisdom and warns of the dangers of impurity. The second section of the book contains moral and religious precepts and maxims of prudence. The third section is about the same. The fourth contains moral and philosophical reflections. While the last is said to be proverbs which King Lemuel's mother taught him. It discusses temperance, justice and closes with an alphabetical poem describing the qualities of a virtuous woman. The thirty-first chapter should be read carefully by all young women. The main themes of the book are 1. Wisdom, this is the key word of the book. 1:7 is the key verse and describes what it is. The author divides all men into two classes, the wise man and the fool, making them synonymous with the righteous and the wicked. The eighth and ninth chapters are the greatest part of the book; they describe and personify wisdom. This may be applied to the Eternal Word, Christ. 2. Other topics are obedience to parents, evils of intemperance, warnings against evil companions and strange women, quarreling and strife, lying and evil speaking, idleness, pride and trusting in riches. Here we have practical ethics while in the Psalms we have devotion. Dean Stanley says, "the philosophy of practical life," and Coleridge, "the best statesman's manual."

Some of the best proverbs are: 1:28; 2:13; 3:5, 6; 11:30; 13:7, 9; 15:1, 16; 16:25, 32; 18:24; 22:1; 25:11; 28:13; 29:18; 31:31.

PART TWO. THE BIBLE, VERSIONS AND EDITIONS SINCE THE ENGLISH REVISED.

The American Revised Version appeared in 1901. When the English Version was printed the American revisers agreed not to sanction any other revision for fourteen years. The American preferences were placed in an appendix. It having been prepared under circumstances which made accuracy impossible caused it to need revision. The American committee decided

not to disband but to continue in organization and work in anticipation of a demand for such a revision. Just before the expiration of the time the English presses issued an edition transferring the appendix to the text, but this was not satisfactory. And then the American committee were free to publish the new edition which they had prepared. Some of the differences between the English and the American revisions are as follows: Using the word Jehovah for Lord, changing words of antiquated spelling as: be-wray, grisled, holpen, hough and many others, changing English words that have a different meaning in America: as corn, charger and harness. By using who and that, a and an, my and mine, and similar expressions according to our usage. The American Revision is the latest and best results of the American and British scholarship.

Since the publishing of the Revised a number of independent translations have been produced attempting to render the Bible in modern English. The best-known of these are Weymouth's New Testament in Modern Speech, Moffatt's Twentieth Century Bible, and Goodspeed's translation. When we examine these we are greatly disappointed. They destroy the charm of the older versions, make unnecessary changes, use too great liberty in translating, put in their own interpretation and most of them are strongly colored with Modernism.

Many editions of the Old Version have appeared in many styles and forms. The Oxford, Cambridge, Bagster and Holman are well known editions. The Oxford is the best loved by many. The American Revised is by Thomas Nelson and Sons.

The Combination Teacher's Bible is the Authorized and Revised in parallel columns.

The Self-Interpreting Bible is an edition with many explanatory notes and sidelights. Also illustrated with original photographs from Palestine. It is published in four volumes.

Moulton's Modern Reader's Bible is a Bible prepared for literary study.

Scofield's Reference Bible has a new system of references, definitions, helps on hard places, book summaries, excellent analyses and explanations. It is the work of Dr C. I. Scofield assisted by other Fundamentalists but colored by Calvinism. It is premillennial and treats the Prophecies in an excellent way.

The Marginal Chain Reference Bible has an excellent system of references and a very comprehensive collection of verses under the great topics. It is easy to find what the Bible teaches on the topics arranged.

Nave's Topical Bible is arranged with the topics similar to the Chain Reference but not so good.

Godbey's Translation is the work of one man from only one manuscript, that of Dr. Tischendorf. It has the Gospels arranged according to E. Robinson's harmony. It advocates the Wesleyan theology.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. How many Proverbs did Solomon write? See 1 Kings 4:32.
2. Compare what James says about works and the tongue with what is said about the same in the Proverbs.
3. Why did Solomon write proverbs? see 1:1-4. What is the theme of the book of Proverbs? 1:7. What does wisdom mean in the book?
4. What seven things does the sixth chapter say that God hates?
5. Do you think that Jesus might have gotten the idea for His parable in Matt. 22:1-4 from the first verses of Proverbs 9?

WORLD NEWS, NOTES, AND COMMENTS IN TABLOID FOR BUSY READERS

By Rev. C. E. Cornell

A late Australian invention is glass that can be bent without breaking and so elastic that articles made of it will bounce if dropped.

The wealth of the United States as a nation, climbed to the stupendous total of \$353,000,000,000 in 1922, according to estimate of the Federal Trade Commission. The national income for 1922 was estimated at approximately \$70,000,000,000. This country is richer than any country of ancient or modern times. Its wealth increases rapidly and prodigiously. There is no limit to the possible development of wealth. This is our peril.

No less than 85,000 trees were planted by the Boy Scout troops of New York State last year. About half that number were planted by the Scouts in Pennsylvania. The boys also patrolled forests and helped to fight fires.

In Central Asia a hitherto unknown tribe has been found by the expedition sent out by the Russian Academy of Sciences. These people, it is said, have not been in communication with the outside world for more than three hundred years. They live in the Kara-Kum desert in Turkmenistan, in all the simplicity of Nomads of early Bible history. They did not know the existence of the Russian nation.

The first telephone bill ever paid has been traced. James Emery, Jr., a wholesale fish dealer who lived in Charleston, Mass., was probably the first man to pay a telephone bill. About May 15, 1877, he connected his house by telephone with that of a brother's across the street, and on May 30, the same year he paid the sum of \$30 which was the first money so far as is known, ever to have been paid for a telephone. A week later he paid an additional \$10 and obtained three more telephones which he placed in other houses near by. He connected all five on the original private line. Then he signed the first telephone lease.

Wayne B. Wheeler, Attorney for the Anti-Saloon League of America presents two striking pictures of "before" and "after" Prohibition.

BEFORE PROHIBITION.

177,700 saloons, most of them selling after legal hours and to minors and drunken persons; 1,247 breweries, and 507 distilleries operating openly with governmental sanction, producing annually over 2,000,000,000 gallons of beer and 286,085,463 gallons of distilled spirits.

Drinking made cheap, easy, inviting.

1,250,000 drunkards arrested yearly, though only one-fifth of the public drunkards were arrested.

Crowded county jails.

Charity societies spent millions yearly to relieve drink-cursed poverty.

Saloons decrease real estate values.

Slums for poorly paid workers.

Industrial production checked by drinking workers.

Saloons take over \$2,000,000,000 from legitimate trade.

275 drink cures, all busy.

AFTER PROHIBITION.

No licensed saloons and no breweries or distilleries manufacturing beverage intoxicants with government sanction.

Drinking made costly, difficult and dangerous.

Decrease of 350,000 in the number arrested for drunkenness yearly, and nearly all drunkards now arrested.

200,000 fewer county jail commitments per year. Many jails empty.

Decrease of 74 per cent in drink-caused poverty. Lowest pauperism ratio in history.

Realty value of former saloon sites and neighboring property greatly increased.

51 per cent of homes built in 1924 were for working people.

Production speeded up, accidents fewer, efficiency increased.

Retail trade, saving banks, insurance get money formerly spent for drink.

Twenty-seven drink cures, most of which handle alcoholic cases only as a side line.

The number of residents in American poor houses has fallen from 91.5 to the 100,000 in 1914 to 71.5 to the 100,000 in 1924.

The Missionary Review of the World says that the Ohio Wesleyan University, located at Delaware, Ohio, has the distinction of having given 337 missionaries to the foreign field, of whom 133 have been men and 204 women. China has claimed 133 of them; India and Burma have been served by 79; South America by 34; Africa by 18; Egypt by 1; Europe by 6; Java, Malaysia and the Philippines by 21; Japan by 30; Korea by 25; the Near East by 4; Cuba, Mexico and the Canal Zone by 16. Since Rev. Nathan Sites, of the class of 1850, arrived in Foochow, China, September 10, 1861, the college has been continuously represented on the missionary field.

The delinquency of the American youth is on the decrease despite the alarming statement from many quarters to the contrary notwithstanding. The morals of the American youth are better than that of his brother a decade ago. Figures collected after an intensive survey by the Children's Bureau of the Department of labor show that the decrease is the rule even in the larger cities of America. New York City and Chicago, the largest two cities, showed marked decreases. Washington, New Orleans, Providence, Richmond, St. Louis and others in the fourteen cities where the statistics were gathered, showed a similar decline. There was a tendency toward higher rates during the war years, the report showed, but since then, the decline has been more or less steady, dropping in New York from 11.1 cases per 1000 population in 1915 to 6.8 cases in 1925. Chicago has dropped from 5.9 to 3.1 in the ten-year period.

"The Missing Persons Bureau has reported the virtual disappearance of the old-fashioned couple who filled up their church pew with their five children. Reward offered for their discovery."

The London Sunday School Chronicle recently said that the Glasgow Corporation had decided that no intoxicants should be provided at any civic functions in that city. Three

of the principal cities of Scotland now have governments which are dry. They are Dundee, Glasgow and Aberdeen.

Practically, the nations of the world are open to the preaching of the gospel of Jesus Christ. This is true, with hardly an exception. Eager multitudes await the proclamation of divine truth. Missionary work is making rapid progress, yet it needs to be energized. In sixty years Japan has increased 700,000 in its Protestant membership. In China, more natives accepted Christianity in nine months lately than in the previous 19 years! Korea, which had its first seven converts in 1887, now has more than 250,000 church members. Among the Telugus, the Baptists alone have more than 20,000 converts. In Uganda, there are 6,000 new converts every year. In other lands formerly heathen, there are today over 100,000 converted native workers. This is a favorable showing and of great encouragement, but the vast field of the world has hardly been touched.

As a forceful illustration note the following. In Brazil, 373 tribes in the Amazon basin are without a missionary, Africa still has 50,000,000 waiting for the gospel; in Arabia 6,000,000 who have never heard of Christ. In India, 150,000,000 are still ungospelized. Summing up the present situation it is estimated that 500,000,000 of this generation will die without an opportunity to hear the gospel, unless America greatly enlarges her missionary forces and offerings. This is America's golden opportunity to "Go into all the world and preach the gospel to every creature."

Do you know the Ten Commandments? A profitable and interesting exercise would be for you to ask the next group of Christians, how many persons here know the Ten Commandments? You will find this an instructive experiment that generally American Christians will not object to. Ask the question, "How many know the Ten Commandments by heart?"

The right of public schools to dismiss pupils one afternoon a week for the purpose of attending religious instruction has been upheld by Justice Staley of the Supreme Court at Albany, N. Y. The decision dismissed an application by the Freethinkers Society to prohibit the White Plains board of education from excusing school children from religious teaching.

There are four cities in the United States now, each with population in excess of 1,000,000. Detroit is the latest to join the million-population club. Census Bureau estimate for that city is 1,290,000. The Census Bureau has never been known to overestimate a city's population. New York City is nearing 6,000,000. Chicago is slightly beyond the 3,000,000 figure. And Philadelphia is now slightly in excess of 2,000,000. These four cities have more than 12,000,000 inhabitants, or one-tenth the total population of the Nation.

Secretary Mellon calls attention to the fact that more than \$500,000,000 is lost each year by the unwary through bogus stocks, mines, oil, etc. Mr. Mellon urges a national curb on the sale of fraudulent securities. Warning: be careful of your investments.

The Boy Scouts of America is an organization for character building and training in good citizenship. It was organized under the laws of the District of Columbia in February 1910. In June 1916, it was chartered by an act of Congress. At the close of 1925 the membership of the organization was over 750,000 scouts and scout officials, representing over 22,000 troops. There are over 160,000 volunteer leaders, scout masters, troop committeemen, etc.

The British have built a new submarine XI, said to be the most powerful underwater craft ever built. The vessel is of 3500 tons displacement and is manned by a crew of 121

officers and men; it was built at a cost of nearly \$5,000,000 and can remain submerged for two and a half days at a time.

According to statistics compiled by the Metropolitan Life Insurance Co. it costs \$6167 to rear a girl and \$6077 to rear a boy to the age of 18. The cost for feeding each for that period is placed at \$2500, while a boy's clothing is listed at \$912 and a girl's at \$1102.

QUESTIONS ANSWERED

No question will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. Do you believe there will be degrees of reward in heaven and degrees of punishment in hell? If so, what is your idea of these matters? and if not, how would you interpret 1 Cor. 3:14,15 and Mark 10:40? One who does not believe in a distinction in rewards used the parable of the Laborers in Matt. 20, the one who came at the eleventh hour receiving the same wage as the others but does this not refer to eternal life?

A. I believe there will be degrees of reward in heaven based upon one's faithfulness and devotion in this life. All will be supremely happy in heaven, but just as there are degrees in this world based upon the moral and spiritual development of the individuals, so will it be in heaven. In 1 Cor. 15, Paul says, "As one star differeth from another in glory, so also is the resurrection." And I believe there will be degrees of punishment in hell based upon the opportunities rejected in this life. The more light and opportunity one has known and rejected here the greater will be his sorrow in eternity. "He that knoweth his Lord's will and doeth it not shall be beaten with many stripes." I think your interpretation of the Parable of the Laborers is correct. Everyone who gets in at all will have everlasting life.

Q—Do you think it is becoming to our religion, or that it sets the proper example before those who uphold the modern styles for our societies and Gospel teams to have young people to take active part who persist in wearing their hair bobbed?

A—No, and it is hard for me to believe that Young People's Societies and Gospel teams that permit such things, or that would even have much difficulty in preventing such things are keeping the spiritual thermometer up to a very high point.

Q. Do you consider Dr. A. M. Hill's book on Romans sound?

A. I certainly do, and would like to see ten thousand of them scattered among the preachers and Sunday school workers of this country.

Q—What was the mark put upon Cain to keep him from being slain as a murderer?

A—I don't know, and I don't think anyone knows. I don't think his contemporaries knew. But I think it was a personal token from God, known only to Cain, as a sign to him that God would protect him from violence. An outward mark which would have distinguished him to others as the murderer would have been just the way to have caused him to be slain.

Q. If one is dismissed from the fellowship, of the Church of the Nazarene in any manner contrary to the Manual, what should he do?

A. He should appeal to the Church Board, according to paragraph 303, or to the District Court of Appeals, according to paragraph 311 in the Manual.

EPIGRAMS ON LIFE

By REV. FRANK C. HOLTE

No Christian can be a good Christian, and not be a giving Christian.

If you haven't any faith in yourself, you shouldn't expect any one else to have.

Physical sleep is refreshing, and is indispensable with renewed life and health. Spiritual sleep is depressing, and is productive of immediate and inevitable spiritual death.

To be a good Christian, you must be mild in manner, but bold in method; tender in spirit, but firm in fact; condescending to all, but compromising with none. Your spirit will be sweet, but your message often bitter; your words soft, but your truths hard. To be a good Christian, you must be elastic, and yet rigid. Your spiritual spinal cord must possess both the qualities of a towstring and a crowbar. It may be necessary for you at times to bend double, and then again to be as rigid and immovable as Gibraltar. To be a good Christian, you must learn well the art of applying both extremes; and yet in all, you must be loving, kind, tender and cheerful.

If you are right, you need not fight for your rights. If you are wrong, no amount of fighting will set you right.

The fruit of practical prayers grow on limbs of kindly deeds.

True employment brings enjoyment, and duty requires industry. We were born to serve, not to be served. The idler, whether rich or poor, is free in name only. He roams at will, but serves the retributive will of remorse over a wasted and useless life. He drinks his tasteless cup of pleasure without the sweetness that wholesome and legitimate industry brings. He blesses nobody and receives no blessing. He is like the fleeting summer cloud, that is driven hither and whither by the changing wind, but drops no showers of blessing on anybody's head.

To fail fighting for the right is greater honor than to win a brilliant victory in the cause of evil.

False modesty is nothing more or less than affected innocence hiding behind a guilty blush.

A wise man never stumbles over a fool; so no sensible saint or sinner ever falls over an inconsistent, spurious church professor.

Bitter conflict, with honor, is better than idle ease with disgrace.

When a man says he cannot do business and be a Christian, he has already admitted that his methods of doing business are questionable.

A thousand intellectual mistakes may be consistent with perfect love, but the smallest heart-indited sin will sever you from God.

There is something peculiar about a trial: it begins to prepare to depart the moment you make it welcome.

To become irritated at a trial is to prolong it.

To boast of a blessing and whine at a trial, is to betray two expressions of a carnal heart.

A quickly acquired acquaintanceship is usually an acquaintanceship of questionable quality. The fine fabric of true and lasting friendship is not spun in a day.

In this world the spotless Christian is usually the spotted Christian.

To fight for your own apparent right is to prove the weakness of your cause. Wrong may prolong its evil existence for a season through the medium of wrong, but the reckoning day will gather wrath by delay, and vengeance will be swift when it comes. Right possesses the inherent might of its own self-vindication. Wrong carries with it the elements of its own destruction. Therefore if you are right, you need not fight for your rights. If you are wrong, you with your wrong will reap ruin, no matter how much you may fight to appear right.

A preacher who tells you that you must grow into holiness tells you something that he never did. Ask him and see.

Most men in selecting the fruit of their fields for exhibition, select the largest, the finest and most perfect specimens they can find. Most men in selecting the fruit of God's kingdom, a Christian, for exhibition, pick on the poorest, the meanest and the most imperfect product that can be found. The devil is never fair in any game.

To flee from duty in time of danger is a deed of dire dishonor. To defy danger and meet disaster in the loyal execution of duty is a deed of the highest heroism.

A man who loses his head in times of good fortune will lose his religion in times of misfortune.

When we with smiles can greet all our trials, and when our trials cannot spoil our smiles, then have we extracted from our trials the true strength of trial.

There is usually a sweet fragrance about innocence that innocently betrays the innocence of the innocent. So there is a suspicious odor about guiltiness that with equal accuracy locates the location of the guilty.

Fresh air is soothing to the nerves. Tests by scientists seem to prove that keeping air circulating in a closed room benefits its occupants by the soothing effect of the air currents on the nerves and skin. Plenty of fresh air is without doubt a benefit. Sleep with your bedroom windows open.

One of the greatest books ever published for preachers is "The Preacher and Prayer," by Bounds. It is simply worth its weight in gold and ought to be read several times in the course of a year. The Nazarene Publishing House can furnish it.

THINGS FOR WHICH WE SHOULD PRAY

By LURLIE BEE PERRY

The Bible instructs us to pray

1. For our daily bread (Matt. 6:11).
2. For forgiveness of sins (2 Chron. 7:14; Ps. 32:5, 6; 1 John 1:9; 5:6).
3. For the Holy Spirit (Luke 11:13).
4. For deliverance in the hour of temptation (Matt. 6:13; 24:20).
5. For wisdom and understanding (James 1:5).
6. For opportunity to lead peaceable and quiet lives (2 Tim. 2:1, 2).
7. For the healing of the sick (James 5:14, 15).
8. For the prosperity of the ministry (Eph. 6:18, 19; Col. 4:3; 2 Thess. 3:1).
9. For those who suffer for the truth's sake (Heb. 13:3; Acts 12:5).
10. For kings and rulers and all in authority (1 Tim. 2:1, 2).
11. For temporal prosperity (2 Cor. 9:10; James 5:17, 18).
12. For our enemies (Matt. 5:44).
13. For all saints (Eph. 6:18).
14. For all men (1 Tim. 2:1).
15. For the Lord to vindicate His cause (1 Kings 18:30-39).
16. For the coming of Christ and His kingdom (Matt. 6:10).

SHERMAN, TEXAS.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS: I left you in my last letter at Liberty, Ark., where Brother Glaze was the pastor. At the close of the service we drove some fifteen miles to Westmoreland and had a fine night's rest at the parsonage. Here we had another fine day and dinner on the ground. We have a wonderful people there. In the great family of the Westmoreland brothers there are about forty members of the Church of the Nazarene of the same name. It was my good pleasure to preach to them in the morning on holiness, and after a fine dinner I lay down and slept for a while. Dr. John preached in the afternoon. At the close of his service we broke dirt for their new church. Brother Blackshear is planning to build a large brick church at Westmoreland. They are going to burn their own brick kiln during the summer and then go to building a fine brick church. We had a most beautiful day, but after a big time of dirt breaking we left Westmoreland for the next point, which was Bells Chapel. This is also on Brother Blackshear's circuit. He has three good churches, but after this year he will be able only to take care of Westmoreland. They have a fine school right by the church, and they are planning to put in a good high school there this fall and then they can keep their children at home at least until they finish high school. Well, out from among these Arkansas hills many of our best Nazarenes have come to the front, such men as Brother Waddle, Brother Haynie, Brother J. E. Moore, Brother Jobe, Brother Joseph Speakes, Brother Sanford, Brother Sharp and the Harmon boys, and just how many more great Nazarene preachers it is hard to tell. I refer to the above merely as a sample of what Arkansas is turning out. Well, amen. May old Arkansas continue in the good work until Jesus comes. Well, I have made another detour, but now we are back to Bells Chapel and at the home of Brother and Sister Smith. The Smiths have raised more fine children and have the finest lot at home that you will meet in a year's travel. Brother Smith is a successful farmer, and that means in Arkansas that they have everything on earth to eat that is good. Here is a sample of the great supper: First, real country cured ham and red sop and real old fashioned southern cornbread and then the southern biscuits and sweet milk and fresh buttermilk and fried young squirrels and baked spareribs and baked blue guinea and dressing and sweet potatoes and fresh Jersey butter and then hot coffee and fruit and vegetables of every kind. And then think of this Sister Smith saying that if she had known for sure that we were com-

ing she would have gotten us up a good supper. Now, HERALD readers, you have a sample of the wonder state. That is a sample of the country that you have heard snubbed and ridiculed for the past forty years. Arkansas has much land that is called poor land, but even on that land you can make a good living. But also, Arkansas has tens of thousands of acres of the finest land on the face of the globe. And when it comes to fruit Arkansas has the largest peach orchard in the world, and her apples have been record breakers, and they have tens of thousands of acres of the Concord grapes and great factories where the Welch Grape Juice is made, which is as fine as was ever put down a man's neck. And when it comes to Mineral Springs of every kind on earth Arkansas is the limit. For hot and cold water Arkansas is almost equal to the National Yellow Stone Park. Her mountains are unsurpassed for beauty. For kindness and love and friendship Arkansas cannot be surpassed.

From Bells Chapel we made our way back to Prescott. Here Brother Francis is our pastor and he is a most beautiful brother. We had a fine crowd and dinner on the ground. My, my! such dinners as the good people of Arkansas get up. We had a man and his wife and his wife's mother to drive clear up from Louisiana to be in just one service. They got up and left home at four o'clock in the morning and drove 110 miles and were there for church. He told us that he had promised himself that if I ever came within one hundred miles of him that he was going to hear me preach, and so I got within 110 and he made the trip. Well, the Lord bless him for that long, hard trip, and I want to meet everyone of them in heaven.

From Prescott we made our way down a most beautiful highway to the lovely city of Arkadelphia, where I held a meeting twenty-six years ago and told the people that holiness seeds would never rot, and behold, after twenty-six years we have just organized a Church of the Nazarene with some twenty charter members. Brother and Sister Griggsby, from E. O. Chalfant's District, came down to work in Arkansas and put on the campaign and stayed with it until they had put the thing across. Now we have a fine young man and his wife in charge, Brother Dawson, who was in charge at Hot Springs last year. They are most excellent young people and have some of the most beautiful babies, just about the sweetest tots that you ever saw. The reason they are so beautiful is they are Nazarene babies and belong to us. Our home was with a most excellent lady and her family, good Sister Freel. They were kindness personified. In Arkadelphia we held services in the First Methodist Church, of which Dr. Cannon is the pastor. He was as kind and as brotherly as a Christian gentle-

man could be. We had one service in the First Methodist Church at Dequeen, in the church of which his brother was pastor. I have already written that up in one of my other chats on Arkansas. Well, these two brothers are Christian gentlemen from their hats to their heels.

After a good night's rest we were up and off for Hot Springs. Here we have a fine pastor in our good Brother Reynolds, our fine Indian boy who graduated from Pasadena College. He is a most excellent preacher and a brother beloved of the Lord. They are making plans to build a nice church in Hot Springs. They have a beautiful corner lot which they bought for \$500.00. It has now a beautiful brick parsonage and a great corner of over one hundred feet front for their church. Our stay in Hot Springs was short this year, but we had time for one of those Hot Springs baths and enjoyed it very much, and preached to a packed house and left Hot Springs at ten o'clock at night and drove to Little Rock by one a. m. This was Saturday night of May 22 and after a good night's rest we were up and ready for the last day in Arkansas on this trip. More later.

UNCLE BUDDIE.

THE GEORGIA DISTRICT CAMP-MEETING

The Georgia district camp ground is located just one mile from Adrain, Georgia, on the Wadley Southern railroad, and a very fine highway.

The property consists of about thirty-eight acres of land, a large tabernacle and several cottages, all shaded by a beautiful grove. Right at the camp entrance is one of the finest artesian wells in the world. The property is bounded on one side by a beautiful river abounding with fish. In every respect the location for a camp ground is just as near ideal as could be found anywhere, and one thing we are especially proud of is that last year we raised and paid every dollar of indebtedness against the property.

We are expecting the greatest meeting in the history of the camp this year. More people have inquired about accommodations, and more have promised to come and camp with us than in any previous year.

Dr. E. L. and Mrs. Emily Ellyson are to be the special preachers, assisted by the preachers of the district. We are also expecting Dr. Henricks, president of Trevecca College, and Brother Eckel, pastor of First Church, Miami, Fla., to be with us a good part of the meeting.

The permanent date for the camp is Thursday before the fourth Sunday in July, continuing through two Sundays. Date this year July 22nd to Aug. 1st. Expenses will be very moderate.

For particulars write A. B. Anderson, Dist. Supt., 27 E. Ormond St., Atlanta, Ga.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. S. CORLETT, GENERAL SECRETARY



WHAT ABOUT OUR JUNIORS?

THE Juniors, children of Nazarenes, our Sunday school scholars should receive our prayerful attention and most sincere interest. They are ours today, given to us as a trust by God. Our duty is to lead them to Christ for salvation, to train and develop them along spiritual lines, and help lay a foundation for permanent character building. They are the wealth of the Church of the Nazarene today; our unclaimed treasures; our resources which we must develop and from which we must build the Church of the Nazarene of the future. The kind of a church we will have twenty-five years from now depends largely upon what we do for and with our present youth. The impressions that are made upon them now; the thoughts that are moulded in their minds today; the foundation for doctrine and character building given at the present, will determine largely what kind of a church we will have tomorrow. We cannot plant the seeds of indifference, of the lack of interest, of idleness, and selfishness in our youth today and hope to reap a harvest of sterling character, stalwart Christians, or intelligent and trained leaders in the future. The great law of "sowing and reaping" is true in every realm. We will reap in the future just what we sow in the lives of our youth today. God help us. What kind of a harvest will we have with the present indifferent attitude manifested toward our youth?

We have a fine group of these Juniors in our church today for whom we should do something along constructive spiritual lines. They are too young and inexperienced to take any great part in the activities of the Senior N. Y. P. S. services; and too, they feel out of place and embarrassed with these older young people. So we should provide some organization for these Juniors where they may have the privilege for training and development.

In many instances they are left with their minds unoccupied during the services of the Senior society, with the result they get into mischief or disturb the other services. This time might be utilized and the Juniors kept occupied with a definite spiritual program especially adapted to them. But this is a minor reason for a Junior organization. The main necessity arises from the Juniors themselves. They **NEED** some kind of spiritual expressional activities.

They need to be taught the art of reverence and worship; taught to pray, to speak on spiritual themes.

We need to discover and develop those latent talents and abilities which we can find in them, but to themselves are hidden. This is the time to teach them the simpler forms of doctrinal and devotional studies. It is the time to stress clean consistent Christian living, for this is the habit forming period of their lives. Especially is the Junior age the great memory age. It is easy for them to memorize and to retain a large part of what they memorize. Hence we should take advantage of this period and have them memorize the books of the Bible, choice passages of Scripture, the old standard hymns with their history, etc.

It is especially the age of "hero-worship" when the ideals for life are impressed upon their now plastic minds. Bible characters should be studied and those traits of character after which they might profitably pattern their lives should be stressed.

It is the age for the spirit of organization. The boys have their "gangs." The girls are seeking their chums. "The girls are doing so and so" is a most frequent statement heard at this period of their lives. These Juniors will respond now to an organization more readily now than at a later period in their lives. Why should the church not take advantage of this natural trait or instinct and provide for these youths a Junior Society; where they under good spiritual leadership and environment may find expression for these natural tendencies. By doing this with these Juniors giving their hearts to Christ; having the proper incentives instilled in their minds; and the correct ideals placed before them; we have an excellent opportunity to help them to "grow in grace" and develop them into real workers for the church of the future.

We are neglecting them at a very critical age. Statistics show that about seventy-five per cent of the youth between the ages of twelve and eighteen are lost to the church. Out of four children in the Sunday school and church at the age of twelve only one remains at the age of eighteen. Three are gone, most of them never to be recovered. The question of great moment to us is, "What are we as a church doing to save these youth, and to stop this loss?" Could we not do more than we have done? Should we not do it? We should and we must. A Junior Nazarene Young People's Society will help materially in holding these boys and girls to the church; in training and developing them along the lines of our church activities.

D. S. CORLETT.

SOUTH DAKOTA CONVENTION

The fourth South Dakota N. Y. P. S. convention was held at Carthage, So. Dakota, on May 28, 29 and 30. Truly we can say that this was the best and greatest convention thus far in our short existence of only a year as a district Young People's Society.

The blessing of the Lord was on the hearts of the young people as well as pastors. More young people are becoming interested and realizing their responsibility. The church of tomorrow depends on the young people and it is not a necessity that they be taught the things that will make a better church in the future than in the past. A number of papers were given which were inspiring. Praise the Lord for new light.

The street meeting Saturday evening was well attended and the hearts of the people were attentive unto the gospel as brought forth in songs and testimony.

Let's look forward to the next convention with a greater determination to make it better than the last. There is victory ahead if we will pray and believe God. The next convention will be some time in September.—Mrs. Elmer Taplin, Reporter.

KANSAS DISTRICT

The second rally for the Southwest Zone was held at Garden City, Kansas, June 16, 1926. The meeting was in charge of Sister E. B. Hackley, zone president. We had a fair representation from this zone. We were privileged to have Sister A. L. Hipple, District President, with us. There were a number of excellent papers and talks on the vital problems of the young people of today by Miss Marjorie Cobb, Miss Amy Reiff, Miss Carrie Snowbarger, Miss Bunker, Mrs. A. L. Hipple, also a representative from Dodge City.

The Lord certainly was with us and I'm sure we feel more like pushing the battle against sin and ungodliness among the young people around us. The next meeting will possibly be held at Ensign. We are expecting a great meeting again.—Ruth Reiff, Reporter.

N.Y.P.S. RALLY, ZONE 6, WESTERN OKLAHOMA

We had another good zone rally at the Ural church May 28, 29. We had more of the N. Y. P. S. of the zone represented at this rally than ever before and the Lord truly gave us a great time together. The first service began on Friday night at 8 p. m. Brother Hurman Burton brought the message.

The day's program for Saturday began at 9:30 with a good song service led by Brother Lock of Ural. The devotional service was led by Miss Thelma Hensley of Strong City N. Y. P. S. After a word of welcome by the pastor, Brother Richley, we were favored with a special missionary program from the Strong City N. Y. P. S. and a duet from the girls of Sayre. Miss Hattie Smith, pastor from Strong City, brought the morning message, after which all partook of the good lunch.

The afternoon service began at 2 p.

m. After the song service the visiting pastors and members from the different churches were introduced. Brother Strowl, president Ural N. Y. P. S., gave words of appreciation of having the visiting N. Y. P. S. with them and his society favored us with a good program. The business session was flavored between the different matters of business with good readings by Miss Imo Grant Hosmer of Sayre.

A word of appreciation of the N. Y. P. S. and a boost to the young people were given by the pastors present.

Our zone chairman, E. G. Gibson, gave a talk on "What It Takes to Make a Good Zone Chairman" which were zeal, aim, vision, prayer, and a determination to stand as a warrior against opposition and for right. He also gave words of thanks to the pastors, presidents, and program committee for kindness and help in the zone work the past year.

The Heinzer Church rendered a good program. The Erick N. Y. P. S. sang a song. After a good day together we adjourned to meet again D. V. at the next zone rally August 6 and 7, at Mt. Rose Church.—Reporter.

Sunday School Lesson

July 18

By M. EMILY ELLYSON

LESSON SUBJECT: The Call of Moses.

LESSON TEXT: Exodus 3:10-15; 4:10-12.

GOLDEN TEXT: *Certainly I will be with thee* (Exod. 3:12)

HOW very clearly the providence of God is seen in the choice of and preparation of Moses as the leader of Israel. From his birth and his hiding on through all those years in the schools and court of Egypt we cannot fail to trace the hand of God. Stephen makes it plain that the first period of training covered forty years, during which time he became a very learned man. There was no science or philosophy known to Egyptian lore but that he mastered and doubtless he was the mightiest scholar in all the land. But not only was he mighty in words but he was just as great in deeds. But all of this acquired ability was inadequate, though valuable, to fit him to become the organizer of this great horde of slaves into a nation of people who were destined to become the leading religious people of the world. He must know God and learn God's methods. There was still another school from which he must graduate and it was located at the backside of the desert.

According to our way of thinking and doing things it was a strange method to pursue that a man should spend forty years of his life in a desert, particularly a man so thoroughly equipped as was Moses. We would say the years were wasted ones and many of the opportunities for doing great service slipped away from him. But in some sense every great man has had his desert experience. John the Baptist had his wilderness, Paul his Arabia, David his

Engedi. There is an education in the desert that the schools can never give. At the back side of the desert was a place for meditation and acquaintance with God which could not be had in Pharaoh's court. Here was ample opportunity for the cultivation of patience and sympathy, two characteristics that he would sorely need in dealing with Israel. It is useless for men to go before they are ready, they will but blunder and cause disaster. Eighty years led up to the "burning bush" but they were years freighted with all that was needed to produce a man who could frame laws that were to outlive the ages and a man whose soul was big enough to say "forgive their sin—and if not, blot me I pray thee out of thy book which thou has written."

The revelation of God to Moses through the medium of the bush that burned with fire and was not consumed, was the first immediate step in the breaking of Israel's bondage. The forty years of training at the back side of the desert had made great changes in the man, but here was an experience that gave him a vision of God's plan of working, such as he had never dreamed of. Only a poor desert bush, such as we are familiar with, very ordinary and worthless, but set on fire, flaming, glowing, burning with the fire of God and yet retaining its own individuality. How like the personality of man, how like the man Moses himself, who, with all his acquired accomplishments, was unfit, to fill the place God designed he should occupy, until his personality was set on fire of God.

The memory of this strange phenomenon was a stay to Moses in many a perplexing hour, through the long wearisome journey before they reached their promised land. Those whose call has been verified by such a face to face conference with God as Moses had cannot with any degree of ease become indifferent and turn aside from their God ordained task. Someone has said "if one man's acceptance of a great call to responsibility can set forward God's program of redemption, then may not one man's refusal to accept such a great call retard the progress of God's work proportionately?" The importance of God's calls reaches into infinity and both His gifts and His calling are without repentance. Rom. 11:29.

We call attention to Moses' plea of inability to enter upon so great a work as was designated by God in the first verse of our lesson. Doubtless Moses felt that forty years of toil in the desert lands had unfitted him to stand in kings' courts and make appeals for his countrymen sufficiently strong and eloquent to get the attention of Egypt's ruler and convince him of the importance of letting these slaves go free. But the voice that was speaking now was the same that he had heard from the midst of the unconsumed bush, and it was saying "I am not asking thee to go alone—certainly I will be with thee." Moses had said "who am I?" And well may all of us say that, but when the response comes "certainly I will be with thee," though the task may be gigantic, and our ability small, we need have no fear.

for victory is sure. They cannot but win whom God is with.

Moses not only had the assurance of God's companionship but also he was given the message he should bear to Israel, and the name by which He was to be known to the people. This name was significant of His attributes denoting His eternity, His unchangeableness, and His all sufficiency. Thus His divine character was revealed unto them. Just as surely as they could depend upon God's eternal existence, they could depend upon His promise to lead them out of Egypt.

God did not ask Moses to do this great work without letting him know that he would have to meet with stubborn resistance from the king, but assures him that in the end the Egyptians will be glad to let them go and loan them money for the journey. When God attends to our affairs even details are looked after, and all provision is made for us. Moses' last objection reveals the fact that he was not willing to be the chosen man for this stupendous task. It was an excuse, and not a reason that he gave, and because he made it he must lose to another much of the glory that should have been his, for Aaron became his spokesman. God is willing that every man should count the cost, but when cost-counting becomes excuse-making there is danger of tempting God.

One very valuable lesson to us is the complete break with the world that Moses made. It is impossible to hold the treasures of Egypt and the pleasures of sin in one hand and association with the people of God and the rewards of righteousness with the other. All the world must be relinquished. A complete abandonment to God and self-renunciation are absolute requirements for service for God. As to point of time in active service there are many who have given more years than did Moses, but as to utter abandonment to the work it would be difficult to find one in all history whose consecration was as thorough, and carried out as fully as this great man whose influence will last as long as time shall endure.

To those who feel they have so little time for preparation we would remind you that the years of his preparation were just twice as long as the years of active service, but he accomplished a work not only for Israel as a nation, but for every people, for practically every civilization has based its laws upon that immortal code, which Moses, under divine inspiration, gave to the world.

CALIFORNIA BREEZES

By JAMES M. TAYLOR, Evangelist

Many years ago a man out here, living near the Pacific Ocean, and having a ranch and gardens in a little valley, where he had to irrigate with water pumped from wells, conceived the idea of a novel pump. He sank a shaft near where the waves beat with ceaseless rhythm upon the shore, and put in a sort of plunger set tightly incased in a steel lined cement socket, from the bottom of which he ran a tunnel out to where the waves beat and the tides ebbed and flowed, so that with every succeeding

wave the water rushed in or out of the tunnel, into the socket and lifted or allowed to sink the heavily weighted plunger. This, in turn, with its upright stem fastened to the pump-handle-like lever, lifted and lowered the pump "suckers" and valves so as to keep a continual flow of water, night and day, from his well. Thus he proposed to make the sea "work while he slept."

Now this illustrates, in the best way we can think of, our feelings these days, as we live and pray and wait for the coming revival and turn in the tide of things spiritual, as we see them all about us. We know that we are in touch with "the heavenly hosts," and that the Spirit of God dwelleth in us. That "he maketh intercession for the saints according to the will of God, with groanings that cannot be uttered," and that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and that "we have been raised up together, and made to sit together with Christ Jesus in the heavens" and are partakers with him in the heavenly callings. Therefore we are assured that the conflicts of the Spirit, and the heavenly hosts, as they go on above us and about us, are like the waves of the sea that dashed through this tunnel into the pit and lifted and lowered the socket—so do they seem to ebb and flow with power and recede as if in defeat, and my soul exults in hope or sinks in sadness and discouragement. For, as when Moses held up his hands Israel prevailed, and when he let down his hand Amalek prevailed, so it would seem that when the intercessors about us prevail with God and hold on in faith, the heavenly hosts prevail, and the Holy Spirit seems to witness in assurance of hope, and then when they fail and cease their vigilance the Spirit saddens and the battle goes against us. Then it is that we wonder if we shall ever see of the travail of our soul, here, and now, in the great outpouring that we so much desire, and for which so many seem to look and believe.

We heard a great preacher and Bible teacher say, just the other day, that all our experiences, achievements, hopes, faith and fruitage must tally with the Scriptures, otherwise they were of other than the Spirit of God. Then when we search the Scriptures and read the passages concerning "the last days," and of "the times of the end," we must confess that we get little encouragement. But like this man's pump, which, because of the ebb and flow of the tides, the irregularity of the size and force of the waves, left his pump in idleness, or varied its strokes so much that in the end the stream of water was so fitful and so varied, and finally so insufficient that his fields and gardens dried up—so when I read: "As in the days of Noe . . . as in the days of Lot . . . In the last days, perilous times shall come . . . A great falling away . . . Evil men and seducers shall wax worse and worse . . . There shall come in the last days scoffers . . . saying Where is the promise of his coming? . . . And then shall many be offended, and shall betray one another, and shall

hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved," etc., etc. Then it is that I feel that I must prepare to *endure* rather than to exult and rejoice in the joy of harvest and the glory of victory—save the victory such as was that of the cross for Him, for it was the way of the cross, for Him, to His crown. And is not the church to "suffer with him" in order that she may reign with him? Is it not true that "The way of the cross leads home?"

Did you read the scriptural references of the "Breezes" of June 2nd? Then read them again, and look carefully into the intricate arrangement of the message of the last two chapters of Joel, and fix your eyes, not on the Church, but upon Israel, and upon Jerusalem, and on the kingdom—not on the Bride, being arrayed for her consortage upon the thrones and in the priesthood and powers of that kingdom "at his appearing and his kingdom."

Then it is the message of this "Breeze,"—that only "perfect love" will abide, not "wax cold," have boldness in the day of judgment" and "not be ashamed before him at his coming." Only the Saints are to be gathered together unto Him, to "meet the Lord in the air," and in them, only, is He to "be glorified, in that day." Only the "elect" shall escape the deceptions and delusions of the antichrist, and only they that have "the Spirit of Him that raised up Christ from the dead" shall have their mortal bodies "quickened" and "changed, in a moment, in the twinkling of an eye." As for me, I am examining my armor, looking well to my wedding garment, girding up my loins for the "hope unto the end," watching unto prayer, rejoicing at the testing of my faith, lifting up my head and rejoicing that my "redemption draweth nigh," and am settling up for the final farewell to the things earthly, borne so heavily,—and to the welcoming of the image heavenly that we shall bear and shall bear us up eternally, as we slip out from the secret place of Luke 21:36 into 1 Thess. 7:17, and our address be no longer—366 Parke St., Pasadena.

NEW MEXICO DISTRICT

The 12th year of the New Mexico District has come and gone. We have just closed our 13th Annual District Assembly which was held at Capitan up in the beautiful Capitan and White Mountains. Dr. Goodwin was our presiding officer and his timely lectures and wonderful messages were a blessing and inspiration to all. His efficiency, fairness and sweet spirit endeared him to our people. We thank God for our General Superintendents.

New Mexico is a rather difficult field, a large per cent of the population is Mexican which means Catholic; it is a ranch country principally, with the exception of some valleys that can be irrigated and some parts of the plains where dry farming is carried on. Most of this state is just closing a five years' drouth, crops and pastures failed, cattle died, prices in cattle dropped to the

bottom, cattle men went broke, banks were closed, people moved away and the general outlook for the country was blue. Of course, this affected our churches. In some places we had a neat little church building and no people to attend, parts of the country were almost depopulated. We lost over two hundred members on the account of these financial conditions, but God has wonderfully blessed us and we have been able to get people saved and into the church to make up for the loss and have held our own numerically, for which we are thankful and feel we are to be commended.

We are glad to report that the rains have returned, they started late last summer and the good rains and snows have given this country abundant moisture, and in most places crops are flourishing and flattering. It is estimated that two million bushels of wheat will be harvested in Curry County of which Clovis is the county seat.

We built or dedicated last year three church buildings, organized two new churches had revivals in almost every church, had scores of people find the Lord. Love, fellowship and harmony prevail throughout our connection, not a church quarrel nor trial came in our midst.

We did not desire nor seek for the burden and responsibility of this District for another year; but since the good people have entrusted this office again to me I shall under God do my very best.

Rev. E. E. Hale comes from California to take the Artesia church and Rev. and Mrs. L. M. May formerly teachers in Bethany-Peniel College and pastors last year at Artesia have accepted the pastorate of the El Paso church. By making these arrangements and changes my wife was released from our El Paso church and is now free to travel with me and help evangelize on the District. Our plan is to strengthen weak churches and dig out new ones which is a hard work and a job very few are seeking. We need your prayers.

We are now at Clovis, will be here D. V. a month, must establish a Church of the Nazarene here in this beautiful little city.

With bright prospects for good crops, the splendid care of pastors we now have; the revivals now on, those planned and the Great State campmeeting with Dr. Chapman our beloved editor in charge; and with the blessings of God upon us we should make great progress this year. The future is the brightest for our District we have known.

Our mail address is 1820 E. Rio Grande St., El Paso, Texas.

JOHN F. ROBERTS,
District Superintendent.

NEWS FROM TREVECCA COLLEGE

Dr. Chapman's masterful addresses at the Commencement exercises of Trevecca College have left a deep impression on the graduates, students, members of the faculty and many friends that will not soon be forgotten. This great leader in our movement will have a larger and

warmer place in the hearts of our people in this great Southland than he has ever had before, and we hope that he will find it possible to return to us in the near future and deliver some more of his soul-stirring messages.

The outlook for Trevecca College was never brighter. Already a large number of new students have made inquiry and application to enroll with us at the opening of school, September 20th. The people have received us enthusiastically and with open arms. They are proving their sincerity and loyalty by their splendid co-operation in getting under the load in every way.

Our people throughout the land will be glad to know that one of our true friends of Trevecca College has offered to give the school the magnificent sum of \$25,000.00 in cash provided our people will raise an equal amount, which will pay off the entire indebtedness now against the institution. This magnificent offer has already been accepted and the campaign to raise \$25,000.00 is now well under way. A number of churches on the Tennessee District have already raised their apportionment with cash and bankable notes, which is indeed very encouraging.

We made a short trip to the Florida District the past week and that District cheerfully accepted their quota amounting to \$1500.00, and provided for the same by giving a bankable note for the entire amount signed by the District Superintendent and members of the Advisory Board and backed by all the pastors and churches on the District.

The other districts in this Educational Zone have responded without exception and are accepting their quota and making plans to raise the same in the next few months. We believe by the opening of school on the 20th of September the entire amount of \$25,000.00 will be provided for in cash and bankable notes payable within eighteen months, and thus the entire indebtedness now against Trevecca College will be wiped out, and this magnificent institution worth in the neighborhood of \$150,000.00 will be free from all indebtedness.

We owe a word of tribute to the founder of this institution, Rev. J. O. McClurkan, and to those who have carried on this work so well since his translation. We owe to them a great debt of gratitude, which we hereby acknowledge, and we trust that we shall be found worthy and able to build a great Christian college upon this splendid foundation.

Trevecca College is very fortunate in that it has full state recognition both for the Academy and College of Liberal Arts. This is a very great advantage to our students. Our purpose, however, is not simply to continue a high scholastic standing in our literary departments but to permeate and saturate every classroom with old fashioned, Holy Ghost second blessing holiness, and to make the Bible and Theological Departments the outstanding features of Trevecca College.

We aim to have in Trevecca College a great Holiness Bible school for the training of preachers, missionaries and all kinds of Christian workers for the

Church of the Nazarene in particular, and the other evangelical churches in general. We believe that this is the great need of the hour, and we aim to supply that need up to the limit of our ability. Trevecca College has already sent forth fifty-five missionaries to the foreign field, and contributed scores of pastors, evangelists, and Christian workers in the home land, which is a good start.

We humbly solicit an interest in the prayers of all our dear people and friends for the campaign now being carried on for the liquidation of the indebtedness against the school. If you have some of the Lord's money, and want to make a real good and lasting investment, send some of it to Trevecca College, and have a part in this great work. Please send your contribution to Rev. H. H. Wise, 1500 Murphy Road, Nashville, Tenn., Treasurer of the Campaign Committee.

A. O. HENRICKS, President.

ALABAMA DISTRICT

The Preacher's and Worker's Convention of the Alabama District convened with our new church at Hartselle on the evening of May 26th and continued through Sunday of May 31st.

The District was fairly well represented. Many of the preachers and workers were there and a good time was enjoyed by all. The Lord blessed in almost every service and business session. The old fashioned shout was heard in the camp very often.

Brother Wiggs is our pastor at Hartselle, coming to us recently from the Tennessee District. He entertained the convention as if he was used to doing such things and seemed to enjoy it as much as anyone else. We are expecting the church at Hartselle to become, in the very near future, one of the leading churches on the District. They have a beautiful new brick church, valued at \$8,000, built to be equipped with modern Sunday school rooms and facilities. Our people there are a loyal band of workers, few in number but strong in faith.

Dr. Hardy of Nashville was the special worker in the convention and we all know what splendid work he does. We had heard Dr. Hardy many times before but he sprang something new on us this time. He gave a series of lectures along altogether different lines from what he has been accustomed to doing and they were real food to our souls and gave us something to think about. The man who gets people to thinking is the man who succeeds.

His messages each evening were purely evangelistic and moved the audiences to tears, shouts of joy, and thoughtfulness. Waves of divine glory swept the people off their feet sometimes until no recorder on earth could put on paper just what happened.

Mr. Durell Shelton, of Nashville, was a visitor to the convention and was a welcome visitor indeed. He directed the music and singing as no one else can. His special singing was enjoyed by everyone. He is a graduate of Trevecca College, a member of the famous "Trevecca

Quartet," and one of the most spiritual song leaders in our movement today. We recommend him to any church or camp that wants a man who knows God and loves the souls of men.

We feel that the convention was not a failure by any means. Those who came were so blessed in their souls they went back to their respective fields of labor and imparted their spirit to others and in this way the convention reached every nook and corner of the Alabama District. We are trusting, however, that the next one will be better attended and that our people will get a larger vision of the needs on this District. There is enough work to be done to engage the service of every man and woman who will roll up their sleeves and be willing to fight. There are numbers of places where our work is not known and this is an opportunity for that man who does not have a work. Come and pitch battle in one of our cities where we have no work and hew out a kingdom for yourself.

One of the greatest problems confronting the Alabama District today is to get enough money to equip for evangelistic campaigns. But our faithful Superintendent, Rev. H. H. Hooker is on the front lines doing all he can to make the work go, and he is doing it at a great sacrifice. Come, brethren of the District, and let us help him all we can and God will richly repay us for our labors.

C. J. FROST, Reporter.

KENTUCKY DISTRICT

Our little district has made some progress since our last report. We have passed through the hardest winter and spring we have ever known, but conditions seem somewhat improved, and every thing bids fair to a right successful program for the summer.

Prof. Ben Sutton and the writer recently closed a meeting in Huntington, W. Va. We did not stir the town by any means, but I think that we accomplished a great deal by the grace of God. Our objective was to encourage the people, and get the church back on its feet. They were badly discouraged. In the beginning only twenty-five or thirty would attend. We never did get to where we could report "hundreds turned away" but finally our crowds increased to around 150 as we plodded on. The people took courage and are making plans to call a full time pastor for the coming year. They will be able to dedicate a beautiful piece of property worth ten thousand dollars with every dollar paid by the assembly. Bro. W. W. Hanks is supplying until assembly. Huntington is only sixteen miles from Ashland, Ky., and he has been able to take care of the work while living and doing his other work in Ashland but it is extremely hard on him, and this has been done at a real sacrifice on his part. Huntington is a city of near one hundred thousand people, and furnishes as great opportunity to build a real strong church as any city in the United States. The little band there will be unable to pay a large salary to begin with. At one time they paid \$40 per



This is a picture of our new church at Fresno, Calif., dedicated by General Superintendent Goodwin, May and, with very fitting and impressive ceremonies. This very imposing and commodious building is the culmination of several years of earnest prayers and faithful labors of our people at this place.

The first building was lost to our people through debt. The little band was determined to build a work in Fresno, hence, it was necessary to begin over again. Rev. C. W. Welts was chosen as leader in the second effort. Soon another building was purchased from the Presbyterians and the work went on. This building was soon outgrown, and a new one became a necessity.

The present structure was erected by Rev. C. A. Gibson but was not finished. Rev. C. P. Clayton followed Brother Gibson as pastor and continued the building program until it was finished. It is now among the nicest buildings on our District.

Brother Clayton will build a great work at Fresno. He is quite capable, having built a strong work at Topeka, Kansas, and elsewhere. Sister Clayton is splendid assistant to the pastor, being an untiring worker, and efficient especially in Sunday school work.

Fresno is in the heart of the great San Joaquin valley, and the center of the raisin industry. There is no better opportunity for a church than Fresno. Watch for future reports from this church.

FRANK B. SMITH,
District Superintendent.

week, but will pay only \$12 or \$15 to begin with now. The folks who helped pay before are still there, and many of them could be won back within a few weeks. We would rather pay \$40 than \$15 now, and would gladly pay it again if the man who goes there will visit and build it up to that again. They are unable to move a man from afar, but in my opinion if the right man goes there he will soon have one of the strongest churches on the district. We have a beautiful lot beside the church on which to build a parsonage. The lot is free from debt, and nothing to do but build when he gets well started.

Newport church is making splendid headway under the leadership of Rev. W. E. Albee who recently took charge of the work. One week he reported seven professions in regular services and another week four. All departments of the church are coming to the front. They are buying a beautiful parsonage there.

Owensboro Church is in a tent meeting with Rev. A. R. Brooke and wife.

They report a tent full and running over each night. It looks like Owensboro is coming out of the kinks. Georgetown church is starting a tent meeting with Rev. Elwood Taylor and wife Sunday. Rev. W. W. Stover and wife were called back there for another year, but did not accept, so we recommended Rev. W. M. Grizzell and the church called him. Louisville church is making greater progress than it has for years. Rev. Floyd Honchell was called back and has accepted the work for another year. He is running tent meetings all the summer, and is praying for a church organization in North Louisville. We ought to have a dozen churches in this great city. Richmond church is coming forward under Rev. Glenn E. Miller. His membership has almost doubled twice since last assembly. He plans several tent meetings this summer. Dr. C. E. Hardy recently conducted a successful meeting there which resulted in a number of professions and twelve good members. Rev. Willis French is doing things in Olive Hill. This is a splendid church, and is growing rapidly. They have a good camp there, and Rev. J. A. MacClintock of Richmond, Ky., and Rev. Joe M. Tyson and wife from Arkansas are the workers this year. They will make a strong team. Ashland church is making fine headway under Rev. E. C. Oney. They have a nice building fund started, and some day you will read about us moving away from Green-up street in Ashland. Our home church is growing very rapidly. Rev. W. T. Mason and wife are excellent pastors and the Lord is mightily using them. We recently had Dr. Hardy for a good meeting. Rev. O. E. Shelton has accomplished wonders at Augusta, Ky.

We will give a fuller account of the new church just completed there in another issue. Rev. Hugh S. Clark is doing splendid work at Cumberland, Ky. They have built a beautiful church house, and have led many souls to the Lord this year. Science Hill is in the midst of a great tent meeting now. Rev. H. W. Sweeten is the evangelist.

Rev. J. A. MacClintock and Rev. E. C. Oney are in a Home Missionary meeting in the capital city of the state at this writing. The field is ripe there now. We will continue the meetings there for a month or six weeks in the hope of a strong organization. Rev. Ed Lejune and Rev. Hugh S. Clark are in a tent meeting in Lynch, Ky. They will go to Benham and Harlin this summer. Any in that section desiring to get in touch with them address either of them Cumberland, Ky. Rev. Chas. F. Pegram will return to Marlinton in August for another tent meeting if the present plan is carried out. Rev. M. L. Bayes of Woodrow, W. Va., is doing mighty good work, and is anxious to get more churches established up there. Rev. Ruth Coleman has resigned her work at Columbia, Ky., to join Rev. Miss Eva Carpenter in Home Missionary work in West Virginia this summer. Rev. Elwood Taylor and Rev. J. L. Logsdon plan to conduct another meeting in Monticello, Ky., soon in case Brother Burton does not return from the West in time to relieve Brother Taylor.

Rev. W. R. Gilley is planning a meeting in Russell, Ky., where he was in business a number of years. We believe the Lord will give us a church there. Brothers Hankes, Ash and Childress plan to start right away in West Moreland, W. Va., where they have already secured a beautiful lot.

We are about half way around with the pastoral arrangements, and so far no pastor has been voted out, and only twelve votes have been cast against all the pastors voted on up until this writing. Only one pastor failed so far to accept the call. There is more of a settled condition on the district among pastors and people than I have ever known.

Plan now to attend that good assembly in Lexington, Ky., Sept. 22-26, and hear Drs. Williams, Thomas, Anderson, MacClintock and other fine preachers, and the Suttons sing.

J. W. MONTGOMERY,
District Superintendent.

MICHIGAN DISTRICT

Glad to report that we are forging ahead up in the great lake state. Michigan has five thousand lakes.

We have been having some splendid revivals in various parts. Brother George Beirnes is launching some good campaigns in Ontario, Canada. The Michigan District already has some splendid work in Canada and expects to organize more soon.

The churches at Detroit, Grand Rapids and Lansing with some others are putting on some strong tent campaigns with I. G. Martin, Beulah Quartet, Brother Bachellor and Miller's Army as workers.

The young people of the District are partially supporting a tent meeting that is now at Port Huron where we hope to establish a Church of the Nazarene.

Truer Nazarenes cannot be found in any state than we have in Michigan. We lifted one hundred per cent toward saving Olivet College. A fine crowd of our young people are expecting to enter this school in September.

Our Assembly convenes Aug. 11-15. Dr. Reynolds presiding and Rev. I. G. Martin as evangelist. Visit us.

S. D. Cox, *District Superintendent.*

LOUISIANA DISTRICT

Am home from Minden, La., where for the past three weeks the Nelson family have been engaged in a real campaign for God and the church. The battle was hard and at no time did it take on the proportions of a real revival. But any way we have organized a good little class of eleven adult members and they have a fine little Nazarene Sunday school, and have secured a temporary place of worship. So thank the good Lord for some victory at Minden.

Our plan was to go from there to Mansfield, La. But it was not an opportune time. So from June 25 to July 4, we will hold forth in the Homer Oil Field. On July 9, we are slated for Ida, La., where we believe another church can be organized.

We are to be at Hudson Camp August 5 to 15 and from there to New Orleans



JUDSON P. WEAR

Having served as pastor on the Southern California District for seven years we have felt led to the evangelistic field, which work we are now taking up. We are now at San Dimas for three Sundays. From here we go to Bellflower for three Sundays and then we go into Oregon and some of the other more needy fields. Anyone desiring our services will address me 639 Naomi Drive, Arcadia, Calif. We have a party of three, including musician and singer—will travel in automobile and are at your service.—Judson P. Wear and party.

for at least four weeks beginning August 20. Please note this and pray that God may give a church in that city.

Rev. H. T. Isgitt has recently held a meeting with the Jonesboro Church, and is now at Lake Charles with Pastor Woodson. The Ellis and Ebenezer Camps, held by the Aycocks should add material to our churches at those places. Pastor Slocum resigned from Alexandria some time ago. The church secured Rev. T. C. Leckie to take his place. Shreveport with the Akins in charge is moving along. The church is growing in all departments. The building prospects are good and a revival campaign planned for October.

I am going after new fields. The pastors on the job are well able to take care of what we have. We must expand or perish. Please pray for Louisiana. God knows this is no picnic but the battle is the Lord's and He can give the victory.

W. M. NELSON,
District Superintendent.

PASTOR E. T. COX COMMENDED

Rev. E. T. Cox has served the Church of the Nazarene at Paris, Tenn., for five years, and his resignation recently offered was accepted with great reluctance. While Brother Cox was pastor here our Sunday school enrollment increased nearly 400 per cent, an N. Y. P. S. of 42 members was built up, and improvements on church and parsonage to the amount of \$6,000 were made. Brother Cox is a loyal Christian, a man of affable disposition with a wealth of experience. He is zealous for home and

foreign missions and for every interest of the church. The church that secures him as pastor is fortunate. He is highly esteemed in this community and leaves a host of friends. On June third, the Church Board passed resolutions embodying all these things.

GEORGE NESBITT, *Secretary.*

CHURCH NEWS

PASTOR D. C. STOUT, LOOMIS, SO. DAKOTA—"We have just closed a series of special services in our church. The history of this church records many meetings but none like this one. As we had expected, souls were saved, for which we praise the Lord. The seekers were finders. But the unusual feature was the building up of the saints in the faith and the edifying of the believers. Brother W. G. Bennett of Billings, Montana, was our evangelist and we are still enjoying the blessing of his ministry. We have met few men who knew so well how to feed the saints, build up and encourage the brethren, and educate the outside in things religious. God wonderfully blesses this special ministry. We believe any church would profit by such a meeting, so advertised and the brethren gather in for express purpose of having their souls fed and their spiritual life enlarged. We found Brother Bennett a good brother, sweet spirited, helpful to pastor as well as people, making no financial demands, but manifesting a trust that was encouraging to us. We hope this type of ministry may be found more frequently among the people of the holiness ranks."

GARVANZA CHURCH, LOS ANGELES, CALIF.—"On Monday evening after our Assembly we were invited to the home of Brother and Sister Statler for the evening. On arriving we found the house and yard, which had been artistically lighted, filled with the members of the church. A very pleasant evening was spent during which I was presented with a fine fountain pen from my class of juniors, also a substantial love offering for myself and wife. We will not soon forget our leave taking from these good people. We are leaving the pastorate this year and going into the evangelistic field. At present we are at San Dimas, Calif., for a three Sunday meeting."—Judson P. Wear.

HILLSBORO, TEXAS—"We are having great times at Hillsboro Church. We have had several additions to the church since we took charge of this work. We held our missionary program the 20th of June. It was a success, had a fine program and nice free will offering. To God be all the glory. We will have a missionary program at our Yates Church next Sunday, the 27th of June."—Dr. W. T. Givens, Box 35, Hillsboro, Texas.

PASTOR MAGDA RANDKLEV, MOUNT SCOTT CHURCH, PORTLAND, OREGON—"Less than a year ago we came to Mount Scott which up to that time had been partly a Scandinavian work, being one of the churches of the Scandinavian District that last year merged into the

North Pacific District. Our work is now entirely American. The church was small in membership and attendance which naturally was limited on account of the language question, but God encouraged our faith, blessed us in prayer and manifested His presence in our midst, and in November the Lord led us to secure Sister Martha Curry for a series of meetings which brought some definite immediate results. Since then we have seen some blessed victory, souls have been saved and sanctified at regular services and some united with the church. The Sunday school has more than doubled and some good Nazarenes who have located in Portland this year have felt led to unite with us. A blessed spirit of love and unity prevails in our midst and God is supplying all our needs. To Him be all the glory. We rejoice in the privilege of His glad service. The little church is located on a beautiful corner on 54th St. and 37th Ave. S. E., only two blocks from Foster Road. Nazarenes coming to Portland are heartily invited to come and worship with us."

EVANGELIST A. F. DANIEL—"My last meeting was at Great Bend, Kansas, where Miss Anna Erdman is the good pastor. We had a hard pull there, not much visible results, only two claimed victory. On June 16 I came to Crocker, Mo., where I found Rev. C. W. Sooter with his large tent up and ready for battle. The meeting has been going for one week. Crowds are great and souls praying through. This is a new place for our work, but God is truly blessing and getting hold of the people. Pray that God may give us a church at this place. I have an open date August 19 to September 5. Anyone wanting me for a meeting on that date write me at Neosho, Mo., Rt. 3. I trust I shall be able to send in a good list of subscriptions at the close of this meeting, for I want to put the HERALD OF HOLINESS into every home I can, and I say "On with the battle."

AKRON, OHIO—"Just closed a good meeting with Brother and Sister Elsner, of Brooklyn, New York. They came to us June 6, and from the first Sunday morning service the power of God was manifested. During the two weeks' meeting there was not a barren service. Rev. Elsner preached a straight-forward, full salvation gospel and men and women fell at the feet of Jesus and repented of their sins, and not one went away disappointed who was willing to pay the price. About 150 seekers at the altar and some glorious shouting of sins forgiven and they didn't need anyone to tell them that the work had been done, for the Holy Spirit witnessed with their spirit that they were the children of God. We truly feel as if this meeting has been a great spiritual uplift to all the saints as well as sinners. Crowds were not as large as usual but we realize that the crowds are not going where they can hear the gospel of full salvation, as they are looking for an easy way. Rev. Elsner had quite a sick spell during the meeting, but Mrs. Elsner

very ably took his place and gave us some good messages. The last Sunday of the meeting we had a real jubilee. Brother Macrory and Brother Elsner burned the church mortgage and the shouts were in the camp. God surely came upon the scene and blessed. How good God has been to North Hill Church. Several charter members were present, and a short account of the church was read. We boast only in the Lord of three hundred members and nearly one thousand on Sunday school records and the work is only nine years old. Rev. Macrory, our faithful pastor who has worked so hard the past seven years, recently underwent an operation for appendicitis. He was able to attend the last part of the meeting and we were all glad to have him with us again. The finances came easily and at the closing service Brother Elsner had Brother Macrory stand up in front and the folks marched around and placed a love offering in his pockets but money cannot express our love for this tender shepherd, this man of God, who has labored for us. The only shadow on the meeting was the thought of losing our pastor, H. B. Macrory, as he has a call to our First Church in Pasadena, Calif., and leaves us August 1. The church board and congregation asked him to reconsider his resignation and gave him a unanimous vote to stay, but he feels that God is leading him south, and we do not question God's will. As much as we hate to see him go yet we feel that God will supply his place here with just the right man. And we all heartily and lovingly bid him and family God-speed and that God's richest blessing will rest upon his labors in this new field and that God will crown his efforts with many precious souls."—Mrs. C. C. Conley, Reporter.

EVANGELISTIC LEE L. HAMRIC—"Since reporting we have conducted meetings at Hillsboro, Texas, Frederick, Okla., and Vian, Okla. At Hillsboro, Texas, we had a good meeting. The last night was great. The service started in a spiritual storm and closed in a spiritual cyclone. We had, I think, about three altar services that night and they were praying all over the house. About fifteen or twenty prayed through that night as well as I remember. Dr. Givens, better known as "the Happy Doctor" is the good pastor at Hillsboro, and he is doing well there. The people love him and he loves his people. We enjoyed being with them very much. The meeting at Frederick, Okla., was out on the Highway in a Methodist church. Here the Lord gave us a good meeting, and a number of souls found God. Brother H. T. Brock and wife arranged for this meeting and the Lord rewarded them by saving and sanctifying two of their children. We had a letter that a good Baptist man was filled with the Holy Ghost the next day after the meeting closed. At Vian, Okla., near Muskogee, we were in the Baptist church and these good people were very courteous to us in letting us have their church. Here the Lord gave us a good little meeting, some real good salvation work. Time

us here was too short. Brother and Sister O. S. Tate were the means of getting us to this place and they were loyal in every way. Two of their children found God in the meeting. Brother Mattock, from Muskogee, led the singing and it was fine. All enjoyed it so much. We were treated well by this people here and invited back, and hope to go and put on a real campaign and to organize a Church of the Nazarene. At 11:50 p. m. on Sunday we boarded the K. C. S. train for Shreveport, La., on our way to join our good District Superintendent, Brother R. H. M. Watson at Meridian, Miss. A number of souls have found God. Last night about twenty in the altar with three or four finding God. Good crowd, fine interest. Brother Watson just recently organized a new church here in this nice Hub City of 40,000. We find this to be a very needy, ripe field and with Brother Watson on the job to stay, with some good wise management and with a great burden for this District and people, we predict better days for old Mississippi. He is so brotherly and congenial. Our very dear Brother Valclery, of Memphis, Tenn., whom we have known and loved for twenty odd years, was with us a few services to inspire and bless us with his prayers and testimonies. Well, we will soon be off for another battle field. Continue to pray for us."

EVANGELIST HENRY C. DOWNEY—"We wish to report a very good meeting seventeen miles east of Blackduck, Minn., June 6 to 13, inclusive, with Ted and Inez Friday of Backus, Minn., doing the preaching, with the manifestation of God's power through the Holy Ghost in convincing, pardoning and sanctifying grace. Souls were reclaimed and sanctified wholly in the old fashioned way. We will organize a Nazarene class here next Sunday, June 27, the Lord willing. We expect Brother C. C. Benson and wife of Hines, to be with us Sunday for the organization."

EVANGELIST MRS. MAE BUDD AND PARTY—"Some of the citizens of Beardstown, Ill., along with friends from the country, showed their appreciation of revival meeting now in progress by giving us an old fashioned 'pounding.' After a rousing song service and prayer a basket was set on the platform and offering plate by its side. Then while the people sang "We're Marching to Zion" about 150 people, under the leadership of Rev. William Edge, pastor of the Church of the Nazarene at Bethel, marched around placing packages in the basket and offering on the plate. It was not long until the basket was filled to overflowing and many packages were placed upon the platform. The evangelist, in behalf of the party, expressed their appreciation for their thoughtfulness. We are having a good meeting here. Some are finding God in pardon and sanctification. Our District Superintendent Brother E. O. Chalfant, will be with us and preach for us Saturday night, also Sunday afternoon."

EWANGELIST J. F. WILLIAMS, DECIERD, TENN.—"Just closed gospel tent meeting last Sunday night in Tullahoma, and can report victory. We had many things to contend with but God overruled it all and saved precious souls. Thank God. Oh, it is like our good Lord to answer prayer. The enemy fought us on every hand but thank the Lord we trusted in our God and He not only blessed our own souls but blessed and saved many prodigals, for which we praise Him. Fourteen were converted in the meeting and many others needed God, but couldn't pay the price. Closed out last Sunday night June 20, with a large crowd. Rev. Albert Tate, a good sanctified Baptist, helped us out in meeting, having charge of the singing. I think he will soon be a good Nazarene. Thank God for a good old fashioned sanctified Baptist."

DES MOINES, IOWA—"Faith wins the victory. Praise the Lord for answered prayers. Seven new members so far in June and while we are still believing for more blessings and answered prayers to come, we shall mention one new member whom we are quite naturally glad to have in our midst as a Nazarene, Sister S. A. Keel, who is Corresponding Secretary for the Iowa and Polk County Campmeeting, our holiness association and most of all a most mighty powerful woman of God, called these many years as an evangelist. We are praying for new victories as we go forward into battle, giving our Lord and Savior all the praise and glory."—Victor L. Abbey, Reporter.

PASTOR C. J. FROST, JASPER, ALA.—"Our work here is going fairly well. We have been away from our church quite a bit this year attending conventions, assemblies, institutes, and doing some evangelistic work. But in spite of all that we have good sized congregations to preach to every service, Sunday school average of over one hundred, N. Y. P. S. doing some good work, two midweek prayermeetings going, W. M. S. looking after the interest of missions, and the Dorcas Society busy in behalf of those in our Orphan Homes. The program rendered last Sunday in behalf of missions could not be improved upon and a nice offering was taken. The teachers of the Sunday school are to be commended for their untiring labors in preparing for the program and training the hundred children who took part in it. We are delighted with the work being done along this line. At this time we are engaged in an evangelistic campaign here in the city. We have a tent and are going to evangelize the entire town this summer. This is the fourth week we have been preaching in one section already. Thirty-three have knelt at our altar and found pardon; some have been sanctified. When we are through in this part of town we intend moving to another section, pitching our tent and going right ahead with the services. We have come to the conclusion that the Lord's people might as well work every day to get souls saved as for the Devil's folk to work every day to destroy them. In this way we hope to build up our church

IMPORTANT NOTICE

The last General Assembly elected a Commission on Manual Revision, consisting of the following persons: J. B. Chapman, E. P. Ellyson, E. J. Fleming, E. A. Girvin, H. Orton Wiley, John Gould, P. L. Pierce.

It was ordered that Memorials of Revision be sent to the General Secretary, who is also Secretary of the Commission, at any time during the quadrennium. It is the desire of this Commission to begin consideration of work preparatory to the General Assembly of 1928. Therefore, Memorials regarding the Revision of the Manual may be sent to the Secretary at any time. District Assemblies that have already adopted Memorials or Assemblies that contemplate doing so should be sure to send their Memorials to the Commission without delay.

E. J. FLEMING, Secretary,
2923 Troost Ave.,
Kansas City, Mo.

and better the community, morally. We believe that every church should, where it is at all possible, buy a tent and use it through the summer months right in the church community. There are numbers of people living within a mile of every church who never go to service. If we can pitch a tent near them maybe we can get them saved, and if we do, they will come to church and help pay the bills and move the work on. We are trying it in Jasper this summer anyway and it has already proved a success. In this way we expect to reach for twelve miles around. Suppose others try it once and see if it will pay. We are closing our second year with the church here and it seems that we are just now getting our working force under way. Pray for us when you think about it."

PASTOR O. L. BENEDUM—"The East Liverpool church is enjoying great prosperity, spiritually, numerically and financially. During the assembly year just closed we had a net increase of 109 in membership. During the month of May there were 795 persons in attendance at the weekly prayermeetings. On Wednesday June 9 we had 167 present, and on the 16 there were 107 and how they did pray. On Sunday morning June 13th God came on the service with power at 10:15 and the folks laughed, cried, shouted and testified until 12 o'clock with no preaching. The spiritual condition was never better in this church and one would think we had just closed a sweeping revival, and yet we have had no revival since March. However we had a mighty one then with Rev. Stella B. Crooks of Chicago as the evangelist. She certainly did preach under the anointing of the Holy Ghost. We want her again. Finances are the best we have ever seen them, each week brings cash enough to cover all expenses leaving a nice working balance in treasury. We believe in and practice systematic giving and the Lord blesses us just as he has promised. Drives are few and far between in this church. We like the budget system—it works fine.

Our next revival comes August 8th with Rev. John Fleming and Freddie Thomas as the special workers. Rev. Charles Babcock comes for a campaign in November. Unity prevails among the membership, they are a great crowd with no better in the movement, at least I think so. To God be all the glory."

PASTOR C. W. HENDERSON, MITCHELL, IND.—"We just closed a good revival Sunday night June 13th, with Rev. John Fleming acting as evangelist. The meeting was held in the church. The house was packed night after night and a few nights we were unable to accommodate the crowd. The church was greatly edified, and there were between seventy-five and one hundred at the altar. The church appreciated his zeal and earnestness. Four were taken into the church, and more shall follow later. A nice love offering was taken for the pastor. The factories have been down most of the winter and spring, but nevertheless a good offering was taken for the evangelist. Our Sunday school is still on the incline with an attendance of 245 during the revival. We are pushing all the departments of the church and getting good results from same. The pastor has been called back by a unanimous vote and has accepted. We are going to fight a good fight the remainder of this year, and do better this coming year. We thank God for genuine salvation, and can truly say it will stand the test at all times and in all circumstances. We appreciate your prayers."

PASTOR IRA F. STEVENS, PITTSBURG, KANSAS—"One week ago we closed a revival with Evangelist D. M. Spell and daughter Eva as workers. We intended to run the meeting only over a weekend, but the interest was such that we could not close. God blessed Brother Spell in preaching real true Nazarene doctrine, and Roy F. Stevens was greatly used in leading the singing. About twenty-five were either saved or sanctified. While one week has passed the glory still remains, and last night two more came to the altar, one saved and one sanctified. I took five good members into the church with two more to come in next Sunday. Five young people joined the Young People's Society. We had 163 in Sunday school and there is a forward move in every line of church life. This makes fourteen new members since last assembly, and the pastor is greatly encouraged. Brother Spell is a great preacher, and his messages should be preached in every Church of the Nazarene in the movement. Work on the church building is going on slowly but surely. Our large basement is being prepared for the coming assembly. We now have a nice concrete floor finished and we hope to soon begin painting and stuccoing the outside. We are in a money raising campaign that is going along nicely. To God be all the glory. Pastor is called back for another year."

EVANGELIST HOLLAND LONDON—"During the past year we have been in school at Bresee College, at Hutchinson, Kansas, but had the privilege of holding four revivals. First was a union revival at

Anthony, Kansas, with Prof. Win. Yates and Rev. Tom Maitland. We were there for three weeks and several found their way to God. Our next meeting was held at Newton, Kansas, with Rev. Lambert and his good people. He is one of the finest men that I ever met. He has caught the vision, and is doing a great work at that place. They have a fine group of young people and are surely doing things for God. Rev. Arthur Morgan and myself were the preachers for that Young people's revival. During the two weeks I think there were something like ninety who were at the altar, most of them finding God. Many times during the meeting God's power was manifested in an unusual way. Our next meeting was at Wichita, Kansas, with Rev. Sam Erwin at Second Church. This meeting was held during the Christmas vacation for one week. It was one of the best little meetings that I have been in. Rev. Erwin had things already for an old time revival and I don't think that we had a dry service. My Brother Haskell led the singing and Mrs. Erwin did the playing and what a time we would have in the song service. We had a special young people's night and there were more than a hundred present. I think there were something near forty who were either saved or sanctified, and some members taken into the church. Our next meeting was at Hutchinson, Kansas, with Rev. Bugh and his people. I have helped to hold two revivals for him and I have always found him to be one of the highest type of Christian men, and a prince to work with. Brother Morgan and myself did the preaching and Miss Hester Fisher had charge of the music, and how God did bless her in leading the singing. She surely knows how to sing the glory down, and get the people blessed. Brother Morgan is one of the best boys that it has ever been my privilege to meet. God was with him in great power during the meeting. I don't remember just how many were at the altar, but I would be safe in saying there were sixty, who came forward to be saved or sanctified. We closed the last night with an altar full of seekers, most of them praying through. At the close of school we went to Plainville, Kansas, where Rev. Poole is the pastor. He has been there for three years and has surely been blessed of God. Though he could get a unanimous call for another year he feels that it is the will of God for him to move to another field of labor. We were there for three weeks. Miss Frazor and myself were the workers. There were more than a score who were saved or sanctified, and there was good interest, and a fine spirit all the way through. From there we went to Brownstown, and started a meeting on June the 7th with Rev. Dubby. Although he has only a few members he is doing things for God, and has more than doubled the membership of the church. I was there again with Brother Arthur Morgan. The meeting was going good, when I left it, as I had to come to Pierson, Iowa, for a two weeks' meeting. This is my first trip to Iowa, but I find that the people still have a good religion. Rev. Russell is pastor here and believes

in working at the job. He is loved by the town and his people and plans on staying another year. I am here with Rev. W. O. Nease and he is still preaching the old time Gospel. The people are coming out and souls are finding God. From here we go to Sioux City, Iowa. Pray for us.

TELEGRAMS

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

LANCASTER, OHIO.

Wife goes to Grant Hospital, Columbus, Ohio, for operation Wednesday, June 30. HERALD OF HOLINESS readers pray for her complete recovery.—Verlin F. Robison.

PIERSON, IOWA.

Closed the greatest meeting in the history of the church. Rev. Holland London was the song leader. This young man is sure a winner. Rev. W. O. Nease was the preacher and his messages certainly grip the people. Sinners were saved, backsliders reclaimed and believers sanctified. Splendid class came into the church. Expect more to follow. The Lord be praised.—E. E. Russell, Pastor.

DANVILLE, ILL.

Raised \$73,000.00 in cash for Olivet College debt. Original debt \$110,000.00. Sale was confirmed and discharge was granted in good financial condition. \$10,000.00 repairs necessary. Fine outlook for student body and school. Pray for our new president. Fuller statement soon.—E. O. Chalfant.

AUBURN, PA.

Campmeeting scheduled to close June 27th announced to continue another week. 1500 to 2000 people on ground last Sunday. Three altar services. Great and mighty rejoicing among God's people from many counties. To God be praise.—Ural T. Hollenback, Evangelist.

DEATHS

PENUEL.—At 2:40 a. m. on Friday June 18, 1926, our beloved and honored Sister Laura Penuel, a saint of the Lord, entered into rest. She died after a very brief illness, having suffered from a cold only a few days. She appeared greatly weakened on Thursday, and was seen to faint away into short spells of semi-unconsciousness. This caused the nurse at the Chandler Memorial Home in San Antonio where she spent the last year of her life to feel some alarm for her and to watch her closely. She went to sleep on Thursday night to awake in the presence of her Lord in the early hours of Friday morning. She died without a struggle, attended only by the nurse. A native of South Carolina, she was raised and educated by a widowed mother and older brother. She came to Texas in her early twenties and taught school for many years. About the age of thirty-eight she married Mr. C. C. Penuel, attorney-at-law, of Hearne, Texas, who lived only about seven years. Since the death of her husband, thirty-five years ago, she has been engaged in various forms of work for the Lord. She taught the Bible and Greek and Latin in Peniel College near Greenville, Texas, for several years, and then went as missionary to Mexico with a band of workers under the auspices of Rev. J. D. Scott, director of Mexican Missions for the Church of the Nazarene. She remained an effective worker in Mexico for several years and then returned to the states in obedience to our government when it ordered all its nationals to leave Mexico on account of the revolution of 1911.

After spending a few months with friends in San Antonio upon her return from Mexico Sister Penuel came to Floresville to the orphan home conducted by the writer's father and mother. She remained here and taught for about three years until the orphans were placed in other homes on account of father's illness. She then came to our home and remained until within a few months of her death, then removing to the Chandler Memorial Home. When we protested against this change she gave us her reason: "The infirmities of age are coming on and I do not wish to be a burden to any of you." Had she lived a little longer she would have seen her eightieth birthday. Converted in childhood and sanctified in early middle-life, she was a bright example of Christian holiness. Her testimony, backed by a holy life, rang always clear. Sister Penuel possessed a marvelous and unique personality. Her most outstanding traits were her spirituality and her mental alertness. She seemed to live always in the presence of God. She knew no fear. Left a widow alone and without relatives she spent her time and her money in the work of the Lord and in the cause of the poor. She gave herself and her all. She might have said "The zeal of thine house hath eaten me up." Following this kind of life she came, like her Master, to "have not where to lay her head." Yet she was never known to be afraid nor lonely nor sad. God was very real to her. He was her ever present friend. Though frail she was never sick for God healed her. She literally "lived by faith." Here was the most calm and peaceful life I ever saw. God's promises were to her a sufficient pledge for all things. And with such an intellect we have seldom come in contact. Highly educated in early life she had by constant study kept fully abreast of the advancing age in which she lived. To the very time of her death she felt a great interest in all people of every land. She was astonishingly familiar with the social, economic and religious conditions of all the nations of the world. Magazine articles, missionary periodicals, books of travel, and books on current history, science, and literature, all contributed to her wonderful fund of knowledge. But her interest in and knowledge of the Bible deserve most prominent mention. She read it daily

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from childhood. Much of it she committed to memory. Best of all she was a bright example of its teaching. Sister Penuel, adieu, farewell for a little while. By God's grace we expect to join you soon in His praise forevermore.—R. E. Spruce, Floresville, Texas.

CLARK—Brother Chester F. Clark was born February 14, 1898, at Topeka, Kansas, and went home to heaven, March 27, 1926, from Palo Alto, Calif. The funeral services were conducted by his pastor Rev. C. P. Clayton of Fresno, assisted by Rev. S. M. Lehman of Upland, Calif. His was a life of unusual moral and conscientious conduct, for the general living of the youth of the present generation. Notwithstanding his moral uprightness of character, when the Holy Spirit convicted him of the need of an inward work of grace—while he was in the service of his country at Vancouver, Washington, during an almost fatal attack of influenza—he said, "None but those who had been in the imminent presence of death could realize what it meant to meet God unprepared." Later he came back to his home at Fresno, and told his mother he had definitely settled it at that time and place he would seek the Lord if spared and given opportunity. For something like a year he prayed and read the Word of God in great distress of soul at times, until the burden became so great he told his mother of his vow to God and of his searching the Scriptures. On June 27, 1920 at the regular service under the preaching of Brother C. W. Wells, he knelt at the altar and God marvelously came into his heart. He sought and received the blessing of entire sanctification the following Sabbath, and united with the church and led the Young People's service the next Sunday. He felt and expressed a definite call to preach the gospel from the beginning of his Christian life. The following assembly he was licensed to preach, and began studying for the ministry, meanwhile using every available opportunity to win souls to God in personal effort—street work, jail and hospital meetings—his soul continually ablaze with holy zeal and love. He entered Pasadena College in 1922 to prepare for the ministry, but in the fall of 1923, while in school his health gave away to such an extent, he had to discontinue his studies and return home. But the burning desire for the lost of earth never left him and as one of our mothers in Israel, Sister Mary Whiting said of his Home-going he literally burned up for God. From the hour he accepted Jesus as his all in all he never was known to be a single day out of communion with God. He left the following relatives: Father, mother, two brothers Leslie H. and Richard A.; two sisters, Ethel and Ida; one brother having preceded him to the heavenly home, Harold Clark.—C. P. Clayton.

MORRIS—Mrs. Ida Morris was born in Dekalb county, Alabama, November 14, 1871, and passed to her final reward in Redlands, Calif. June 11, 1926. She was married to James C. Horton, Oct. 29, 1895, to which union was born one daughter, Miss Ribbon. Mr. Horton passed away March 22, 1902. She was again married to G. W. Morris, Sept. 27, 1908—who with the daughter survive her. Sister Morris was converted at Beach Grove, Tenn. In her sixteenth year, and united with the M. E. Church South, of which she was a consistent member until she joined the Church of the Nazarene about six years ago, of which she was a faithful member until she passed on to be united with the great Church Triumphant. Sister Morris has been afflicted for the past eight months, and from the beginning she has felt she would never be well again. She felt so confident that her departure was near that she wrote her own obituary several weeks before the end came. She bore her afflictions with great patience. We visited her many times, and always found her cheerful and with a smile. She was surely a kind and loving mother; so thoughtful

of her only daughter Miss Ribbon. And I must say to the credit of the daughter, she could not have been more attentive to mother. She seldom ever left her alone the whole time of her illness. She will miss mother more than tongue can tell as she has no other earthly kin. She was a kind and faithful wife; always so thoughtful of the needs of the home. She was a true type of the old Southern mother, wife and home maker; a good Christian woman so thoughtful of her pastor and wife, always remembering them with the many kinds of produce such as she had on their ranch. She had a large crowd at her funeral which was conducted by the writer, and there were many beautiful flowers as an expression of appreciation and love for her. After the service we laid her to rest in the beautiful "Hillside Cemetery" to await a few more passages of the sun over the snow capped mountains, and lovely orange orchards of Southern California; after which she will hear the trumpet call which will wake the sleeping saints, and then she can lay aside her grave clothes, and arise triumphantly and shout back to this old world, "O death where is thy sting? O grave where is thy victory?"—Rev. Frank Daniel, her pastor.

GRIFFIN—Miss Carrie Beatrice Griffin, daughter of Mr. and Mrs. David C. Griffin was born in Riverside, Jefferson County, Missouri, March 13, 1907, and departed this life June 7, 1926, at Nampa, Idaho, age nineteen years, two months and twenty-four days. She was converted a few years ago when just a young girl. She joined the church of her choice, of which both her father and mother were members, which is the

Church of the Nazarene. The life of this sister and daughter was one of sunshine and consistent Christian living. She was a very unassuming young lady and always kept her place in the church, school and home. Her life though short was a blessing to home, church and community. The chair is vacant, she is absent from the home. Her smile will be missed but her influence remains yet among us. She has gone to be with her Savior whom she loved. When taken to the operating room she said calmly and trustfully, "I am not afraid. I am trusting in Jesus." The family mourn but not as those who have no hope, for she is safe in the many mansioned home in the more excellent glory. She leaves to mourn their loss, father and mother, brother David and sister Margaret of Ontario; Edwin and Francis of Newton, Iowa; Mrs. W. R. Flock of Salt Lake City, Utah, and Mrs. E. R. Koch of Fairfax, Washington; and one brother, Frank, who outstripped her and ran into the city of God more than eight years ago; besides a large circle of friends in and around Ontario. Funeral services were conducted Friday afternoon in Ontario, Oregon, Church of the Nazarene, by the writer, after which interment was made in Ontario Cemetery.—J. E. Klemel.

MATTISON—Rev. A. A. Mattison, our pastor at Canastota, N. Y., after a short illness, passed on to be with Jesus, on May 7, 1926, at the age of forty-two years. During his serious illness God so wonderfully sustained him, that a heavenly atmosphere pervaded his room, and as he realized the end was drawing near, he rejoiced the more in the saving grace of God that met his every need. Just before he passed over he sang a line of "I Will Meet You in the Morning, Just Inside the Eastern Gate" and surely to those present there was not a doubt as to his being prepared for the great change. Brother Mattison leaves a wife, an aged mother, other near relatives, and a host of friends to mourn their loss, but we sorrow not as those who have no hope. His ministry, though short, was fruitful. The results of his clean, faithful life have not yet been realized. "He has rested from his labors but his works do follow him." The funeral services were held from the church of which he was pastor, on Monday, May 10, the writer in charge, assisted by several of the pastors of the district. The church was filled with loving friends and relatives, and the Spirit of God was manifested in an unusual way, visibly moving the hearts of saint and sinner. We shall miss him here but we shall expect to meet him on that day "Just inside the Eastern Gate."—Henry C. Stebbins, Pastor at Syracuse.

ROGILLIO—Mrs. Little E. Rogillio, nee Atkins, consecrated deaconess and a member of the Blackwell, Okla., Church of the Nazarene was born Nov. 4, 1877, in Hopkins county, Texas, where she grew to young womanhood and married Ira F. Rogillio July 20, 1892. Brother and Sister Rogillio moved to near Durant, Okla., in Sept. 1901. They have lived in Blackwell since Nov. 1918. Besides her devoted and godly husband, Sister Rogillio leaves four children, eight grand-children, her father, J. S. Atkins, three sisters, and a host of friends to mourn her departure. Her children are, Mrs. Little M. Gilliam, Amarillo, Texas, C. H. Rogillio, Durant, Okla., L. E. Rogillio, Sulphur Springs, Texas, and Mrs. Anna Bell Sanford, Blackwell, Okla. Sister Rogillio was converted about the age of ten and united with the Methodist Episcopal Church, South, soon thereafter. She was sanctified wholly in 1906 and united with the Church of the Nazarene at Durant, Okla., in 1911. Best of all, Sister Rogillio maintained a clear-cut, Spirit-filled experience and was active in the service of the Lord through to the end of her earthly career, which end came at the Blackwell Hospital Tuesday, June 5th at 2:20 p. m. With flowers in profusion and in the presence of a host of loved

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ones and friends, in the church where she so loved to worship, her pastor stood near the temple of clay from which Sister Rogillo had lately moved, and preached from the text, "Let not your hearts be troubled." While our hearts were sad, the service seemed more like a coronation than a funeral; death seemed to be swallowed up in victory. Truly the questions might have been appropriately asked, "O death, where is thy sting? O grave, where is thy victory?" From a human viewpoint, it seemed nothing less than a tragedy for Sister Rogillo to be taken right in the prime of her life and usefulness; but we bow in submission to His will who works all things together for good to those who love Him. That which was mortal of our dear sister in the Lord was shipped to Hopkins county, Texas, for interment in Harmony cemetery, the old family burying place; but thank God, her spirit has returned to the One who gave it.—E. G. Theus, Pastor.

McGUIRE—Mrs. Bessie May Westbrook McGuire, daughter of Mr. and Mrs. T. P. Westbrook has gone to be with Jesus. She was born May 29, 1890, her parents moved to Texas in 1893. She was converted at the age of nine years at the first meeting held at Buffalo Gap, Texas, by the writer in Aug. 1899. She and her parents and two brothers, Henderson and Martin were charter members of the Church at Buffalo Gap, Tex. At ten years of age she was sanctified, and from that

time till the day of her death she was a beautiful Christian character. As a little girl her life was beautiful, so sweet and kind and modest; so obedient and thoughtful of her parents. As a young lady she was a model. Satisfied and happy with Jesus; never seemed to have any desire for the world and worldly pleasures as girls usually do. She was married to W. P. McGuire on April 11, 1908. She was the mother of seven children, and as a wife and mother the most beautiful traits of her character were brought out. She was never very strong physically but her whole heart and life were wrapped up in her children and her home, and her whole desire was to bring her children up for God and His service. Her oldest daughter is a most beautiful Christian character and now on her shoulders rest the responsibility of the home and smaller children. Sister McGuire departed this life May 23, 1926, in a hospital at Los Angeles, Calif. She seemed to know before she was taken sick that she was soon to go and urged her husband to keep the children together and bring them to her in heaven. It is sad to see one so young taken away from her children, but we know that God does all things well. While her loved ones miss her, yet their loss is her eternal gain, and heaven has more attractions for them than ever before. So sorrowing father, mother, brothers, sisters, husband and children look away from your loss to her happy gain. She cannot return to you but you can go to her, and what a grand reunion where sickness, sorrow, pain and death can never come but all will be joy and gladness forever.—Mary Lee Cagle, her first pastor.

GREEN—A very large crowd of friends and neighbors met at the Church of the Nazarene, Alexander, N. D., Sunday, May 23rd, to pay their last respects to Junila Green, eleven year old daughter of Mr. and Mrs. Charles Green, who passed away at 5 o'clock Saturday morning. She was only sick a few days with tonsillitis, and it was such a sudden shock to the family and community. She gave her heart to the Lord in the revival last winter and had remained true and steadfast. She was always ready to do her part in the work of the Lord and left this testimony that she loved the Lord. The services were conducted by the pastor Rev. W. F. Herbig and she was laid to rest in the Nazarene cemetery.—M. B. Kuen.

EVERETT—Mrs. Pearl Addie Everett, nee Manning, was born in West Alexander, Washington County, Pennsylvania, February 28, 1886, to Squire Morrison Manning and wife, Mattie Billings Manning. Mrs. Everett died at her late home, 437 Helen Street, Columbus, Ohio, on March 1, 1926, age 40 years and 1 day. She was united in marriage on March 17, 1904, to J. Wm. Everett, to which union two sons were born, Loyal George who died in infancy, and Orland William, at home. Mrs. Everett had been a resident of Columbus for fourteen years. Sister Everett gave her heart to Christ about twelve years ago in a tent meeting in the city and since that time she has lived a consistent and devoted Christian life. Her devotion to Christ and faithfulness to her home ever occupied first place in her thought. The Word of God was the "man of her counsel," the support of her hope. In April of 1921 Sister Everett joined the Columbus Church of the Nazarene and has proved a faithful worker in the church of her choice, having been an efficient teacher in the Sunday school, beloved of her scholars and ever faithful at her place of duty when health permitted. Her sweet, Christlike spirit radiated warmth and blessing wherever she labored. Like Abel of Bible history, "she being dead yet speaketh,"—for while the hand and voice is stilled her Christlike influence lives to make itself felt amid the large circle of friends and loved ones.

Sister Everett leaves to mourn her loss, her husband, son Orland, one sister, Mrs. Maude Wood of Pittsburgh, Pa., and five brothers, Stephen, Frank, Ira, William and Paul, as well as other relatives and a host of friends. The funeral services were conducted in the Columbus Church of the Nazarene on Friday, March 5; the pastor was assisted in the service by Rev. Benj. Cockerl. Appropriate songs were sung by Rev. and Mrs. R. A. Shank and Rev. Harry Lee. Interment was made in the beautiful Greenlawn Cemetery where her body awaits the call of the resurrection.—Orval J. Neuse, Pastor.

BEVERAGE—George Amos Beverage, son of Uriah and Jennie Beverage, was born near Onoto, Pocahontas County, W. Va., on May 1, 1885, and on May 2, 1926, the Lord saw fit to call him from his labors here below to his reward beyond, aged forty-one years, one day. He was united in marriage to Miss Emma Wood on July 29, 1911. To this union were born six children.

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live son and one daughter, one of whom died in infancy. Those that are left to mourn his loss of the immediate family circle are his wife, Claude, Clinton, Norman, Wilbur, and the little baby girl, Catha; his father and mother and three brothers, Frank, Howard and Neil; four sisters, Mrs. Lucy Davis, Mrs. Rosa Sharp, Mrs. Daisy Gay, Mrs. Birdie Blerd, and a host of friends and relatives. He took his bed on the 21st of April and lived only twelve short days. Brother Beverage united with the M. E. Church in his childhood, and was converted while quite young, but did not live close to the Lord at all times, but in later years in a meeting that was conducted by Rev. Wilbur Groge he was reclaimed and walked close to the Lord and later was sanctified and continued to walk in the light. He was a power in prayer and testimony, and proved to be a man that was always prayed up and ready to fill his place for the Lord, and lived a consistent Christian life. On October 19, 1924, he united with the Church of the Nazarene at Woodrow, W. Va., feeling sure that it was God's leading, and later was licensed as a local preacher, as he felt the call of God to preach the Word, and he did lovingly and fearlessly declare the whole truth, and faithfully performed his duty. I had the privilege of hearing him preach his last message, his text was the latter clause of the twelfth verse of the fourth chapter of Amos, "Prepare to meet thy God oh Israel." It was a timely message, and he earnestly warned the people and in his close made a special appeal unto the young and warned them of the way they were going and told them at the same time that he loved them. He was our Sunday school superintendent and filled other prominent places in the church. During his sickness his suffering was great but he said he did not want to murmur. He was a man that spent much time in prayer and talking to God, but now he will spend time in praise. The funeral service was conducted in his home by the writer, and was largely attended, by friends and relatives, at least one half of the people were out in the yard. After the funeral the body was taken and laid to rest in the Beverage graveyard to await the resurrection morning.--M. L. Bayes.

CAMPMEETING CALENDAR

July 2 to 12, State of Maine Nazarene Campmeeting, Old Orchard, Maine. Special workers: Evangelist G. F. and Byrdie Owen of Colorado Springs, Colo., assisted by Maine Nazarene pastors. This meeting takes the place of the National Holiness Association meeting. For particulars write Rev. Leslie Mann, 1 Union Court, Bath, Maine.

July 8 to 18, Fifth Annual Campmeeting, Yakima Valley Nazarene Campmeeting Association, State Fair Grounds, Yakima, Wash. Workers: Evangelists C. B. Fugett, Ashland, Ky., and M. C. Jobe, Walla Walla, Wash. Music in charge of Rev. and Mrs. H. B. Wallin, Spokane, Wash. For further information address Weaver W. Hess, 814 N. First St., Yakima, Wash.

July 9 to 18, Aura Holiness Campmeeting, Aura, N. J. Workers: Rev. Charles Weigle, Florida; George Lester Edle, Upland, Ind., assisted by visiting ministers. Mrs. Elizabeth R. Dilks, Secretary, Clayton, N. J.

July 9 to 18, New York District Campmeeting, Groverville Park, Beacon, N. Y. Workers, General Superintendent R. T. Williams, District Superintendent Paul S. Hill and others. For further information address Louis B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 9 to 19, Iowa and Polk County Campmeeting, Good Park, Des Moines, Iowa. Workers: Rev. John Hatfield of Los Angeles, Calif., and Prof. and Mrs. Liddell of Chicago, Ill. For further information, address Mrs. S. A. Keel, Corresponding Secretary, 1161 19th St., Des Moines, Iowa.

July 9 to 19, Smith Mills Holiness Campmeeting, Tucker Rd., No. Dartmouth, Mass. Preachers: Rev. A. Gordon Crockett, Rev. Mabel R. Manning, Rev. E. E. Angell (Bible teacher) and others. Song leader and soloist, Rev. Mabel R. Manning; Children's leader, Miss Lottie Furbush; Young People's leader, Mrs. E. E. Martin; Pianist, Miss Gladys Beers. Rev. Tom M. Brown, president of camp, in charge. For further information write Abram Boomer, Jr., Superintendent of Grounds, 70 Ocean St., New Bedford, Mass.; or Miss Annie M. Cunningham, 194 Tremont St., New Bedford, Mass.

July 14 to 25, Spring Park Holiness Campmeeting, Racine, Wis. Rev. Theo. and Minnie Ludwig, evangelists; Mr. and Mrs. Kirby Fields, singers. For further information address Mr. F. C. Illker, Secretary, 1825 Clayton Ave., Racine, Wis.

July 15 to 25, Freeport, Long Island, N. Y. Annual Campmeeting of the Long Island Holiness Campmeeting Association. Workers: J. C. Long and John Thomas and wife, evangelists; Robert L. Simpson and Howard S. Hurd in charge of the music. For information address H. J. Cornell, 46-11 Burling St., Flushing, N. Y.

July 15 to 25, Manitoba-Saskatchewan District annual campmeeting and Assembly, Regina, Sask. Workers: Dr. H. F. Reynolds, Rev. Bud Robinson, Prof. L. C. Messer. For information write Rev. A. C. Metcalf, District Superintendent, 2030 Cameron St., Regina, Sask.

July 15 to 25, Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: Rev. J. C. Long, Rev. and Mrs. John Thomas, Robert L. Simpson and Rev. H. S. Hurd. Send for booklet to H. J. Cornell, 109 Burling St., Flushing, L. I.

July 15 to 25, a camp in the Ozark Mountains, Bentonville, Ark. Jarrette and Dell Aycock, evangelists. Good camp sites, fine water, cool climate, a spiritual feast. For information write Rev. Joe M. Tyson, Bentonville, Ark.

July 15 to 25, Davison, Mich.: Twelfth annual campmeeting of the Flint River Interdenominational Holiness Association. Rev. Frank E. Arthur of Chicago, evangelist. Special singing at each service. Mrs. Alma Coon, Secretary, Davison, Mich.

July 16 to Aug. 1, Yates Camp ten miles southwest of Hillsboro, Texas. Workers: Dr. W. T. Givens and wife, evangelist; Prof. Robert Mathus song leader, with other home helpers. Free camp ground. For further information write Dr. W. T. Givens, Hillsboro, Texas, Box 35.

July 16 to 25, Coffeyville, Kansas, Montgomery County Holiness Association Camp. Workers: Rev. C. I. Deboard and Rev. W. I. Deboard, and others. The camp will be held in the big tabernacle in Coffeyville. W. A. Menneke, Pastor and president.

July 22 to Aug. 1, Georgia District Camp, Adrain, Georgia. Workers: Dr. E. P. Ellyson, Mrs. Emily Ellyson, A. B. Anderson, H. J. Eason, and others. Free entertainment for ministers in active service. Tents and meals furnished at very moderate price. Write Rev. Fred Floyd, Merce Station, Macon, Ga.

July 22 to Aug. 2, Ohio District Camp, Columbus, Ohio. Workers: Rev. R. T. Williams, D. D.; Rev. Floyd Nease, President Eastern Nazarene College; Rev. and Mrs. Haldor Lillenas, song directors and in charge of music. For information write Rev. O. J. Nease, 116 King Ave., Columbus, Ohio, or Rev. Chas. A. Gibson, 118 King Ave., Columbus, Ohio.

July 23 to Aug. 1, Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swaney of the North Pacific Coast; Rev. Joseph E. Bates of China; Mr. John J. Douglas of Dallas will be in charge of



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the singing. The Bernadah Gospel Band of twenty-five pieces directed by Mr. Arthur Wilber Upchurch, will furnish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 35 cents, free camping grounds. For further information address J. W. Norrissford, Waco, Texas, or J. T. Upchurch, Business Manager, Arlington, Texas.

July 23 to Aug. 1, Vilonia Campmeeting, Vilonia, Ark. Workers: J. E. Gaar, evangelist; E. D. Simpson and wife, song evangelists. Free camping grounds. For information write to R. G. Reedy, pastor.

July 25 to Aug. 8, Eleventh annual campmeeting of the Randolph County Holiness Association, Winchester, Ind. Workers: Rev. Theodore Elsner and wife of Brooklyn, N. Y. Address Wm. E. Barr, Secretary Rt. 2, Winchester, Ind.

July 29 to Aug. 8 St. Croix Falls Camp, Wisconsin Holiness Association. Workers: Rev. Theo. and Minnie Ludwig, Rev. E. O. Chalfant, Miss Stella Adams, Miss Lillian Birkley. For information write Mrs. Grace Smith, St. Croix Falls, Wis., or P. A. Dean, Ashland, Wis., President.

July 29 to Aug. 8, Portsmouth, R. I. Workers: Rev. Seth Rees, Isaac N. Tootle, A. Cora Slocum, G. Arnold Hodgkin, Dr. Mary Stone and Miss Jennie Hughes will represent the missionary cause. Adda M. Trout and Elizabeth Purdy will be in charge of the young people's work. For further information, address Andrew B. Starbuck, Newport, R. I.

July 29 to Aug. 8, Dallas District campmeeting will hold its 31st annual session on the above date. Rev. J. W. Short, District Superintendent of the Indiana District of the Church of the Nazarene, will be the evangelist and Rev. Kendall White and wife will lead the music. For further information address E. C. DeJernett, Secretary, Peniel, Texas.

July 29 to Aug. 8, Annual Alfalfa County Holiness Association will meet at Cherokee, Okla. Workers: Miss Clara Meeker, evangelist; Rev. Carl Eyrd, song leader. Mr. Robert Scroggs, President; J. P. Rudy, Secretary, Ingalls, Okla.

July 29 to Aug. 8, Cambria, Ill., Camp. Workers: Dr. Neely, Oklahoma; Rev. McKay, Springfield, Ill.; Rev. John E. Moore, Los Angeles, Calif.; Miss Rebecca A. Cruise, Pianist, Cambria, Ill. Secretary A. C. Wolfe, Cartersville, Ill., Rt. 1.

July 30 to Aug. 8, Idaho-Oregon District Church of the Nazarene Camp, Boise, Idaho. Workers: Rev. Jarrette and Dell Aycock, Bud Robinson and L. C. Messer. For further information, write Rev. A. C. Tunnell, 613 North 15th, Boise, Idaho.

July 30 to Aug. 8, Arkansas State Campmeeting at tabernacle in North Little Rock. Workers: Rev. John Fleming, Rev. H. N. Dickerson, and the Suttons. For special arrangements write Mrs. Anna L. Oliver, 715 Magnolia, North Little Rock, Ark.

July 30 to Aug. 8, Park Lane, Va., sixth annual holiness campmeeting (Nazarene). Dr. N. B. Shade, Rev. C. B. Jernigan and family, workers. One mile from Washington, D. C., on the Lee Highway. Write Rev. Chas. R. Mateer, Rosslyn, Va., Route 1, for all information.

July 30 to Aug. 15, Hallelujah Campmeeting, Oregon, Wis. Workers: Rev. W. E. Hawkins, Jr.; Rev. J. M. Huff,

Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Large tabernacle, dormitory and conveniences of every kind. Board and room \$1.00 per day. Address for information, Rev. Jack Linn, Oregon, Wis.

July 30 to Aug. 15, The Batesville, Ark., annual campmeeting will be held at the Batesville fairground tabernacle. Mrs. Eupha D. Beasley of Hugo, Okla., and Mrs. Agnes W. Diffe of Durant, Okla., will be the workers. E. H. Mushburn, Secretary.

July 31 to Aug. 8, Full Gospel Campmeeting twenty-five miles southeast of Sioux City, Iowa. Rev. Geo. B. Kulp, evangelist. For further information write C. O. Weathers, Pastor of Climbing Hill Church of the Nazarene, or L. W. Strong, Superintendent, Harnick, Iowa.

July 31 to Aug. 15, Olive Hill Campmeeting. Workers: Rev. J. A. McClintock of Richmond, Ky., evangelist; Rev. and Mrs. Joe M. Tyson of Bentonville, Ark., in charge of music and singing. Free camping grounds. For further information write Willis French, pastor.

Aug. 2 to 12, Ramsey, Ind. Preachers: Roy L. Hollenback, of Cambridge City, Ind. and W. A. Vandersall, of Findlay, Ohio. Song leader, George Moore of Somerset, Ky. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 3 to 15, District Campmeeting and Assembly at Flint, Mich. Rev. I. O. Martin, evangelist; Dr. H. F. Reynolds, presiding. For particulars write Rev. C. P. Roberts, 210 W. 8th, Lansing, Mich.

Aug. 5 to 15, the Ohio State Campmeeting (Camp Sychar), Mt. Vernon, Ohio. Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. O. Nixon, Rev. E. Hilton Post; Song Leader, Prof. W. B. Yates; Young people's worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shultz, Secretary, Shadyside, Ohio.

Aug. 5 to 15, Sherman, Ill. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mrs. Della B. Stretch, Haldor and Bertha Lillenas.—Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

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Aug. 5 to 15, Cleveland, Miss., Campmeeting. Rev. C. C. Cluck of Texarkana, Ark., will be assisted by Rev. Calle of Wilmore, Ky., who will have charge of the music. For further information address Mrs. M. J. Beevers, Cleveland, Miss.

Aug. 6 to 15, Frankfort Pilgrim Holiness Campmeeting, Frankfort, Ind. Workers: Rev. T. H. Gaddis of Cincinnati, Ohio; Rev. T. M. Anderson, Wilmore, Ky.; Rev. C. C. Mourer, trombonist and soloist of Cincinnati, Ohio; Rev. C. D. Jester of Indianapolis, Ind., song leader; Dunkelberger sisters and Moser sisters and other special singers, also a strong brass band and orchestra. A good live camp, good preaching, good singing, good accommodations and railroad connections. Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind., Camp Secretary.

Aug. 6 to 16, Campmeeting at Atlanta, Texas. Workers: Rev. S. S. White and Prof. J. V. Reed, musical

director, with other local workers. Mary E. Perdue, Atlanta, Texas, Secretary.

Aug. 12 to 22, 37th annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers, Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman.—W. R. Cain, Secretary, 616 So. Vine St., Wichita, Kan.

August 12 to 22, Artesia, New Mexico, New Mexico District Campmeeting. Workers: Dr. J. R. Chapman, evangelist; Rev. R. C. Gunstream, song leader; Mrs. L. M. May, soloist. Special music by the Pecos Valley Quartet. Write Rev. E. E. Hale, local pastor, L. M. May, Secretary, 1820 E. Rio Grande St., El Paso, Texas.

Aug. 12 to 22, Annual campmeeting of Dodsonville, Texas. Workers: Rev. Bud Robinson, evangelist; and Prof. L. C. Messer, song leader. This camp will afford all west Texas and western

Oklahoma, as well as elsewhere, the greatest opportunity of their lives in hearing our dearly beloved Uncle Budgie give his wonderful messages. For further information write Mrs. Georgia Owens or W. E. Ellis, Dodsonville, Texas.

Aug. 12 to 22, Pilgrim Holiness Church annual campmeeting of the Nebraska District will convene at Madrid, Nebraska. The annual Assembly August 12 to 14. Workers: Rev. Seth C. Rees, evangelist, assisted by the preachers of the District. Rev. Chester W. Carty, pastor, Madrid, Nebr. Rev. Edwin W. Reed, Secretary, Box 154, Wauneta, Nebr.

Aug. 13 to 22, annual campmeeting of the Pilgrim Holiness Church of Michigan will be held at Owosso, Mich. Workers: Rev. Geo. B. Kulp, Rev. I. N. Toole and the pastors of the District. L. W. Sturk, Secretary, Owosso, Mich.

August 13 to 22, Washington-Philadelphia District Camp, Leslie, Maryland. Workers: Dr. C. E. Hardy of Nashville, Tenn.; Dr. John J. Hunt of Media, Pa.; District Superintendent and pastors of the District. For information write Rev. J. N. Nielson, Darby, Pa.

Aug. 13 to 22, National Park Holiness Camp, National Park, N. J. Workers: Rev. G. Arnold Hodgkin and wife, California; Rev. Clara Boyd, Pittman, N. J.; Rev. Wm. Grum, Camden, N. J.; Mrs. S. J. Dorlin, Vineland, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

Aug. 13 to 22, Wheeling, Ind., Camp. Workers: Rev. Charles Dye and Rev. H. N. Dickerson, preachers in charge. Song leader, Burt Sparks. For information address Miss Stella E. McRoberts, Secretary, Hazleton, Ind.

Aug. 13 to 22, Ramsey, Ind. Preachers: Roy L. Hollenback of Cambridge City, Ind., and W. A. Vandersall of Findlay, Ohio. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 13 to 23, Bonnie campmeeting, at Bonnie, Ill. Workers: Revs. John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis. W. T. Lawson, Secretary, 1205 N. Maple St., Benton, Ill.

August 17 to 29, Virginia District campmeeting of The Pilgrim Holiness Church, Roanoke, Va., Melrose Ave. and 19th St., N. W. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart and District preachers. All actively engaged ministers and their wives will be entertained free. Private tents may be secured at reasonable rates. For information regarding entertainment, tents, etc., write G. H. Butner, 610 19th St., Roanoke, Va.

August 19-29, Annual Campmeeting of the West Nebraska Holiness Association. Workers: M. O. Standley, T. C. Henderson, and C. C. Rinebarger and wife. Address B. J. Patterson, Kearney, Nebr., or R. R. Reynolds, Beaver Crossing, Nebr.

Aug. 19 to 29, Fifteenth annual session Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: Rev. W. H. Cox, Dr. C. W. Butler, Rev. Joseph H. Smith, Rev. Chas. Slater, Mrs. Fred De Weerd, Miss Lillian Scott, and others. Entertainment free to ministers and wives. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich., Rt. 9; or Rev. A. Buege, President, Wayland, Mich.

Aug. 19 to 29, The Northwest Holiness Association will hold the annual campmeeting at Alphens Grove, six miles south and one and one-half west of Palco, Kans., with Rev. Charles Robinson as evangelist and A. L. Crane and wife song leaders. Many able workers will be on the ground and have some part in the work.—Minnie Burk, Secretary.

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August 20 to 29. Fortieth Annual Camp of the Central Illinois Holiness Association. Workers: C. W. Ruth and John E. Howson, evangelists; Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 20 to 29. Circleville, Ohio. "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For information address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Aug. 20 to 30. Carthage, Ky. Holiness Campmeeting, California, Ky. Workers, C. C. and Flora Chatfield, J. Warren and Maybelle Lowman, J. E. and Ada Redmon, O. E. Shelton and wife. Many visiting preachers and workers. For information address J. R. Moore, California, Ky.

Aug. 26 to Sept. 5. The Armstrong Co. Interdenominational Holiness Association Camp, three miles from Kittanning, Pa. Workers: Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

Aug. 26 to Sept. 5. Cleveland, Ind. Camp. Silver Jubilee. Twenty-fifth annual camp of the Eastern Indiana Holiness Association. Workers: Evangelist John T. Hatfield, Dr. Chas. H. Babcock, Rev. Seth C. Rees, Rev. Paul S. Rees and Prof. James E. Campbell and wife, and others. Write Rev. C. E. Ellsworth, Secretary, Greenfield, Ind., Rt. 9.

Aug. 27 to Sept. 6, first annual Campmeeting of the Columbus Holiness Association, held at Columbus, Ind. Workers: Rev. Bud Robinson and H. N. Dickerson; L. C. Messer, Song leader. For further information address Courtney Moore, Secretary, Columbus, Ind.

Aug. 28 to Sept. 6. Local Preachers Holiness campmeeting. Fletcher Grove, Delanco, N. J. Workers: Rev. J. C. Long, Houghton, N. Y.; Rev. Richard C. Flexon, Jr., Virginia; Burl P. Sparks, Seymour, Ind.; Mrs. S. J. Dorlin, Vine-land, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

Aug. 30 to Sept. 5, Indiana Campmeeting and District Assembly at Beulah Park, Alexandria, Ind. Workers: General Superintendent H. F. Reynolds, Evangelist C. H. Babcock, over one hundred preachers and singers. Free entertainment for ministers and their wives. For information address Rev. Fred Bouse, Alexandria, Ind.

Sept. 3 to 13, Holiness Campmeeting at Calamine, Ark. Workers: Rev. Lum Jones of Ada, Okla.; and Prof. Johnnie Douglas. Write J. D. Sullivan, Grange, Ark.

Sept. 10 to 19, Erma, N. J. Workers: Rev. C. B. Jernigan and wife; Rev. Arthur W. Gould. For information address Earl Woolson, Capo May, N. J., Rt. 1.

Sept. 10 to 19, Sixth annual campmeeting of the Jewell County Holiness Association, Burr Oak, Kansas. Evangelist, Dr. J. B. Chapman. For information write Mrs. R. L. Decker, Secretary, Burr Oak, Kansas.

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12. "I Will Live for My Savior".....13
13. "This Is God's Will Your Sanctification".....24
14. "The Time That Used to Be in Front".....23
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17. "I Am Looking Daily for My Savior".....7
18. "And the Very God of Peace Sanctify You Wholly".....1
19. "The Wondrous Story" (Marvelous Combination Song).....*42
20. "Mother, Now Your Savior Is My Savior, Too"—Old tune, "Backward, Turn Backward".....17
21. "What You Need Now Is Sanctification".....26
22. "But the World Treats Salvation in Such a Funny Way".....2
23. "Where My Savior Leads Me I'll Follow All the Way".....27
24. "I Will Sing of My Savior".....29
25. "I Have Entered the Land of Corn and Wine".....10
26. Carnal Menagerie—(spoken).....(In song).....*37
27. "Kept On the Firing Line"—(new)—Male to "Keep Me On the Firing Line".....*35
28. "Keep Me On the Firing Line"—(new record).....14
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ANNOUNCEMENTS

NOTICE—I have resigned my pastorate at Kokomo, Ind., to go back into evangelistic work. My new address will be 1215 East LeGrand, Indianapolis, Ind.—F. L. McDonald.

NOTICE—This is to notify our people of the Church of the Nazarene that Fred Kelley Cross is not a minister nor member in our denomination and has not been for more than two years.—N. B. Herrell, Superintendent Kansas City District.

WEDDING BELLS—A very beautiful and impressive wedding ceremony was performed at the Church of the Nazarene, Salem, Oregon, on June 16th, at 3 o'clock, when Mr. Clarence M. Litwiller and Miss Hattie Bell Megges were united in holy wedlock, Rev. C. H. Hopkins officiating. These young people are among the leading members of the church at Salem.—Mrs. C. U. Hopkins.

NOTICE—We have from July 1st to August 1st, we can give for either two two-week meetings or one siege meeting. Anyone desiring us, write immediately.—Mrs. Mae Budd, 603 E. 3rd St., Beardstown, Ill.

RECOMMENDATION—Rev. W. O. Self is an evangelist of exceptional ability as a preacher and singer. Owing to the long illness of his wife he has been compelled to remain at home and as a consequence is out of touch with his chosen field of labor. He is now taking up his work again and we ask that those churches or District Superintendents who may want a good evangelist and singer, call this splendid man and help him back into the field. Address him at 535 W. 8th St., Miami, Fla.—Howard Eckel, Pastor.

NOTICE—I have two open dates, Aug. 6 to 22 and Aug. 26, to Sept. 12. I will be at Higgins, Texas until July 11 and at Webster City, Iowa, July 15 to Aug. 1. Anyone wanting the above dates write or wire me. I will also be glad to correspond with District Superintendents anywhere regarding cam-

paign work for new churches or interdenominational committees for the establishment of campmeeting centers.—B. H. Edwards, Evangelist.

NOTICE—We are to have a revival meeting in the M. E. Church of New Orleans, La., known as the Church of the Redeemer, located at the corner of Esplanade Ave. and Chartres St., from July 18 to Aug. 1. This is the first holiness meeting to be held in this city for several years. The Latham family of Marksville, La., will be in charge. Pray that the Lord will break through here and get something started that will count in the Judgment.—Rev. J. E. Lewis, 620 Kerlerec St., New Orleans, La.

NOTICE—Anyone wanting an evangelist, song evangelist and pianist write us.—Rev. Harold E. Osborn, Rev. Earnest S. Jones, Gen. Del., Ashtabula, Ohio.

RECOMMENDATION—I take great pleasure in recommending to our church the Rev. J. P. Wear whom we have known for years, he is one of our finest men, clean, sane and one of our most original preachers, Rev. Wear has served for seven years as pastor in the Southern California District, and is loved by all who know him. He is now entering the evangelistic field, and will without a doubt succeed. He is now open for calls, write him 639 Naomi Drive Arcadia, Calif.—J. I. Hill, Former Superintendent Southern California District.

NOTICE—Though it is a little late, we wish to acknowledge and thank our many friends of the Publishing House and General Headquarters of the Church of the Nazarene for their very kind remembrance and their loving esteem which was so manifest in the beautiful fern they presented us on the seventy-second birthday of the writer. The beautiful green fern is received as being a suggestion of the donors that they desire and pray the future days on earth may be full of life and freshness with a steady and constant growth and development of spirituality and activity in the service of the Master

as connected with the Church of the Nazarene.—Rev. and Mrs. H. F. Reynolds.

NOTICE—We are to hold a campmeeting in the Ozark Mountains at Bentonville, Arkansas, July 15 to 25. Any of our friends or other holiness people planning a vacation in the Ozarks this summer, come and attend this meeting.—Jarrette and Dell Aycock, Evangelists.

NOTICE—To the Members and friends of the K. S. H. A. The large tabernacle is being erected and will be ready for the first service of the campmeeting this year. Those who have subscribed for this, please remit at once, as we do not want to have to raise any money for this at the camp.—W. R. Cain Sec.-Treas., 515 So. Vine St., Wichita, Kansas.

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Residence, 2801 Troost Ave.
Office, 2023 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Manitoba-Sask. (Regina, Sask.).....July 14 to 18

FALL ASSEMBLIES

Michigan.....Aug. 11 to 15
Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
Montana (Dickinson, N. D.).....August 18 to 22
Iowa.....Aug. 25 to 29
Indiana.....Aug. 30 to Sept. 5
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly paper will open at 9:00 a. m. on Wednesday.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2023 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas (Newton).....Sept. 1 to 5
Eastern Oklahoma (Ada).....Sept. 28 to Oct. 3
Western Oklahoma.....Oct. 8 to 10
Louisiana (Lake Charles).....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

R. T. WILLIAMS
Office, 2023 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Chicago-Central (Chicago First Church).....Sept. 1 to 5
Kansas City (Pittsburg, Kans.).....Sept. 8 to 12
Missouri (Des Arc, Mo.).....Sept. 15 to 19
Kentucky (Lexington, Ky.).....Sept. 22 to 26
Tennessee (Chattanooga, Tenn.) Sept. 29 to Oct. 3
Arkansas.....Oct. 8 to 10
Dallas (Houston, Tex.).....Oct. 13 to 17
Hamilin (Lubbock, Tex.).....Oct. 20 to 24
San Antonio (San Antonio, Tex.).....Oct. 27 to 31

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON
Marland, Okla.July 25 to Aug. 8
La Fontaine, Kansas.....Aug. 13 to 29

ERNEST C. ALLEN
Garden City, Kans.....June

JARRETTE AND DELL AYCOCK
Bentonville, Ark. (Camp).....July 14 to 25
Horse, Idaho (Camp).....July 30 to Aug. 8
Prescott, Ark. (Main Springs Camp).....Aug. 12 to 22
Durant, Okla.....Aug. 20 to Sept. 5
Norman, Okla.....Sept. 9 to 19

C. H. RABCOCK
Seyring, Ohio.....July 15 to 25
New Albany, Ind.....July 29 to Aug. 4
Mt. Vernon, Ohio.....Aug. 5 to 15
Circleville, Ohio.....Aug. 20 to 29
Alexandria, Ind.....Aug. 30 to Sept. 15
Lowell, Mass.....Sept. 10 to 20
Minneapolis, Minn.....Oct. 3 to 24

A. F. AND LEONORA T. BALSMEIER
Tahoka, Texas.....July 10 to 30
Grassland, Post, Texas.....July 31 to Aug. 15
Illierest Camp, Kampsville, Ill. Aug. 19 to 29

MRS. CARRIE BARBIEUR
Muncie, Ind. (Tent).....July 4 to 18

P. P. BELEW
Bentleyville, Pa. (Camp).....July 15 to 25
Terre Haute, Ind. (1001 So. 10th St.).....July 28 to Aug. 8

W. G. BENNETT
Sioux Falls, So. Dakota..... July 11 to Aug. 1

REULAI QUARTET
Detroit, Mich.....June 12 to Sept.

LAWSON BROWN
Abilene, Texas.....July 2 to 14
Eula, Texas.....July 18 to 28
Buffalo Gap, Tex. (Camp) July 30 to Aug. 12
Prescott, Ark. (Main Springs Camp).....Aug. 13 to 23
Kansas City, Kans.....Aug. 25 to Sept. 12

MRS. MAE BUDD AND PARTY
Metropolis, Ill.....July 1 to 25

C. C. BURTON
Zwolle, La.....July 7 to 18
Florine, La.....July 19 to 28

M. M. BUSSEY
Rochester, N. Y.....July 18 to Aug. 1
Akron, Ohio. (Kenmore Church) Aug. 8 to 22
Fort Dodge, Iowa.....Sept. 5 to 17
Hawthorn, Ohio.....Oct. 1 to 17
Uhrichsville, Ohio.....Oct. 24 to Nov. 14

W. R. CAIN
Windsor, Ont..... July 4 to 18

H. C. AND MARY LEE CAGLE
Merkel, Tex.....July 4 to 15
Quinnah, Tex.....July 19 to 28
Wichita Falls, Tex.....July 30 to Aug. 8
Landersville, Ala.....Aug. 13 to 29

ROSCOE E. CARHELL
McAllister, Okla.July 2 to 25
Cisco, Tex. (700 Ave. A) July 30 to Aug. 15
Bowie, Texas.....Aug. 14 to 20

JACK AND RUBY CARTER
Troup, Texas.....July 10 to 18
Konawa, Okla.....Aug. 1 to 15
Snyder, Texas.....Aug. 24 to Sept. 5

F. P. CASSIDY
Patrickburg, Ind.....June 28 to July 17
Kewanee, Ill.....July 18 to Aug. 15

C. C. AND FLORA CHATFIELD
Blomshurg, Pa.....July 5 to 18
Shelbyville, Ind.....July 23 to Aug. 8
Felicity, Ohio.....Aug. 13 to 20
Carthage, Ky. (Camp).....Aug. 20 to 29
Hamilton, Ohio (At home) Aug. 30-Sept. 19
Lockland, Ohio.....Sept. 2 to 19
Crothersville, Ind.....Sept. 10 to Oct. 3
Sidney, Ohio.....Oct. 5 to 17
Lancaster, Ohio.....Oct. 19 to 31
Coshooton, Ohio.....Nov. 7 to 28

C. C. CONLEY
Bentleyville, Pa. (Camp).....July 15 to 25
Ludlow Falls, Ohio (Camp).....July 29 to Aug. 8

J. V. COOK
Ohio District.....July
Perryville, Ohio.....Aug. 1 to 15
Ohio District.....Aug. 18 to Sept. 30

ERNEST CORVELL AND D. L. HOLTZMAN
Pingree, Mo. Dak.....July 15 to Aug. 15

M. S. COOPER
Indian Head, Md.....July 4 to 18

F. W. COX
Hughesville, Pa.....July 22 to Aug. 2

STELLA R. CROOKS
Chicago, Ill.....July and August

A. F. DANIEL
Hawley, Texas.....July 15 to 25
Stevensville, Okla.....Aug. 1 to 15

M. E. DE VOLL
Genoa, Nehr.....July 11 to Aug. 1

H. N. DICKERSON
St. Bernice, Ind.....July 11 to 24
North Little Rock, Ark. (State Camp).....July 30 to Aug. 8
Hazelton, Ind. (Wheeling Camp) Aug. 13 to 22
Columbus, Ind. (Camp).....Aug. 28 to Sept. 5
Red Key, Ind.....Sept. 28 to Oct. 10
Bloomington, Ind.....Oct. 17 to 31

JOHNNIE AND JACKIE DOUGLAS
Bonham, Texas.....July 9 to 21
Waco, Texas (Camp).....July 23 to Aug. 1
Calamine Ark.....Sept. 3 to 12
Hennessey, Okla.....Sept. 18 to Oct. 3

ROYAL E. DUNHAM
Johnson, Kans.....July 18 to Aug. 8

CHARLES DYE
Ft. Collins, Colo.....June 27 to July 19
Hazelton, Ind. (Camp).....Aug. 13 to 22

D. H. EDWARDS
Webster City, Iowa (1423 Genera).....July 10 to Aug. 1

EDWARDS EVANGELISTIC PARTY
Carrithersville, Mo.....July 2 to 18
Blytheville, Ark.....July 23 to Aug. 8

HARRY JOSEPH ELLIOTT
McCall, Idaho.....July 10 to 25
Oak Harbor, Wash. (Camp) July 29 to Aug. 15

THEO. ELSNER AND WIFE
Reading, Pa.....July 18 to 25
Winchester, Ind.....July 27 to Aug. 8
Richmond Hill, N. Y.....Aug. 22 to 29
Portland, Maine.....Sept. 15 to 20
East Palestine, Ohio.....Oct. 8 to 17
Huntington, Ind.....Oct. 21 to Nov. 7
Charlotte, No. Car.....Nov. 9 to 21

KIRBY FIELDS AND WIFE
Racine, Wisc. (Camp).....July 15 to 25
Champaign, Ill.....July 20 to Aug. 8

R. P. FITCH
Sparta, Ill. (119 W. Main St.).....June 23 to July 18
Hooperton, Ill.....July 21 to Aug. 8

HONA FLEMING
Bloomington, Ind.....July 14 to 25
Oakland City, Ind.....Aug. 27 to Sept. 5

JOHN FLEMING
Princeton, Ind.....July 14 to 25
North Little Rock, Ark.....July 30 to Aug. 8
Oakland City, Ind.....Aug. 27 to Sept. 5
Anderson, Ohio.....Sept. 15 to 20

C. H. FUGETT
Yakima, Wash.....July 9 to 18
Oakland, Calif.....Aug. 29 to Sept. 13
San Diego, Calif.....Sept. 10 to 20
Long Beach, Calif.....Oct. 3 to 17
Anahlem, Calif.....Oct. 18 to 31
Brea, Calif.....Nov. 1 to 14

J. E. GAAR
Vinton, Ark. (Camp)..... July 22 to Aug. 1
Winnfield, La. (Hudson Camp) Aug. 5 to 15
Temple, Okla. (Bethel Camp) Aug. 19 to 20
El Reno, Okla.....Sept. 5 to 10

PHILIP GEITER
Douglas, Mass. Campmeeting.....July 10 to 26
South Bend, Ind.....Aug. 1 to 2
Butler, Pa.....Aug. 24 to Sept. 12
Cleveland, Ohio.....Sept. 10 to Oct. 3

R. E. GILMORE
St. Louis, Mo. (Maplewood Church) July 7-21
Bivins, Texas (Camp).....July 23 to 31
Alma, Ark. (Camp).....Aug. 10 to 20
Cabot, Ark.....Sept. 1 to 12

J. L. GLASCOCK
New Carlisle, Ohio (Camp).....July 15 to 25
West Union, Ohio.....Aug. 3 to 15

A. W. GOULD
Lincoln Place, Pa.....July 11 to 25
Moore, N. Y. (Camp).....July 30 to Aug. 15
Cape May, N. J. (Camp).....Sept. 10 to 19

JIM H. GREEN
Leicester, N. C. (Tent).....June 27 to July 18
Connells Springs, N. C. (Camp Free).....July 29 to Aug. 8
Fig. N. C. (Camp Fig).....Aug. 18 to 27

H. A. GREGORY
Troup, Texas.....July 10 to 18
Pritchett, Texas.....July 20 to Aug. 1
Whon, Texas.....Aug. 6 to 22
Snyder, Texas.....Aug. 24 to Sept. 13
Moody, Texas.....Sept. 29 to Oct. 10

LEE L. HAMRIC
Hickory Plains, Ark.....July 4 to 14
Butlerville, Ark.....July 15 to 20
Webb City, Mo.....Aug. 1 to 10
Post, Texas.....Aug. 22 to Sept. 5

J. C. HAFLEY
Caddo, Okla.....July 30 to Aug. 15
Sallisaw, Okla.....Aug. 18 to Sept. 3

C. E. HARDY
Pasadena, Calif. (Camp).....July 15 to 25
Alexander City, Ala. (Camp) July 29 to Aug. 8
Leslie, Md. (Camp).....Aug. 13 to 22
Madill, Okla.....Aug. 29 to Sept. 12

B. F. HARRIS
Shiloh (Klondike, Tex.).....July 18 to Aug. 8
Morrowville, Kans. (Camp) Aug. 20 to Sept. 5

JOHN T. HATFIELD
Des Moines, Iowa.....July 9 to 18
Independence, Nebr.....Aug. 6 to 15
Greenfield, Ind.....Aug. 20 to Sept. 5

A. O. HENRICKS
Jasper, Ala.....July 4 to 18
Alexander City, Ala. (Camp) July 21 to Aug. 1
Tuscaloosa, Ala.....Aug. 4 to 15
Beulah Heights (Millport Camp) Aug. 18 to 29

L. HIRNER
Corona, Ala.....July 15 to Aug. 1
Star Lime Works, Ky. (Star Camp) Aug. 4-22

ROY H. HOLLENBACK
Ramsey, Ind. (Ramsey Camp).....Aug. 13 to 22
Alexandria, Ind. (Assembly).....Sept. 1 to 8
Cambridge City, Ind.....Sept. 8 to 24
Atlanta, Nebr.....Oct. 9 to 24
Venus Nebr.....Oct. 28 to Nov. 7

URAL T. HOLLENBACK
Cincinnati, O. (12th and Sycamore) July 15-18

OSCAR HUDSON
Indianapolis, Ind. (551 W. 31st St.).....July 12 to 26
Nauvoo, Ala. (Camp).....July 25 to Aug. 8
Sioux City, Iowa (Tri-State Camp).....Aug. 9 to 10
Pittsburg, Kansas (Assembly) Sept. 8 to 12
Elwood Ind.....Nov. 12 to 28

- J. M. HUFF**
Oregon, Wisc. (Camp).....July 30 to Aug. 15
- J. ROSS HURST**
Jester, Okla.....July 18 to Aug. 1
Reed, Okla.....Aug. 2 to 15
- H. O. JACOBSON**
Woodworth, No. Dak. (Camp).....July 7 to 18
Rosholt, So. Dak.....July 21 to Aug. 1
- A. H. JOHNSTON AND WIFE**
Dayton, Ohio.....July 15 to 25
- LUM JONES**
McKinney, Texas.....July 2 to 15
Grand Saline, Texas.....July 20 to Aug. 1
Chillicothe, Texas (Mayhurst Camp) Aug. 5-15
Bowie, Texas.....Aug. 10 to 20
Calamine, Ark. (Camp).....Sept. 3 to 12
- J. A. KIRINO AND WIFE**
Tacoma, Wash. (Camp).....July 25 to Aug. 7
Canby, Ore.....Oct. 31 to Nov. 14
- ALICE B. LEWIS AND MRS. HAZEL M. SCHOCKF**
Ohio District.....July
- V. W. AND MARQUERITE LITRELL**
Atlanta, Nebr. (Camp) Aug. 27 to Sept. 5
Francisco, Ind. (Oatsville Ch.).....Sept. 23 to Oct. 10
Mannington, W. Va.....Oct. 14 to 31
- S. A. LOGAN**
Maryville, Tenn.....Aug. 6 to 22
Erlin, Tenn.....Aug. 27 to Sept. 12
- W. W. LOVELESS**
Wadsworth, Ohio (Tent).....June 28 to July 18
Warsaw, Ohio (Camp).....July 22 to Aug. 1
Greentown, Ohio (Tent).....Aug. 5 to 22
East Orwell, Ohio.....Aug. 25 to Sept. 12
- M. M. LOWMEY**
Dallas, Tex.....July
Greenfield, Okla.....Aug. 3 to 15
Britton, Okla.....Aug. 18 to Sept. 5
- THEO. AND MINNIE LUDWIG**
Racine, Wis. (Camp).....July 15 to 25
St. Croix, Wis.....July 20 to Aug. 9
Marshfield, Ore. (Camp).....Aug. 20 to 30
- ERNEST B. MARSH AND GEO. H. WARD**
Pittsburgh District.....June 10 to Aug. 21
Butler, Pa.....Aug. 22 to Sept. 12
- F. L. McDONALD**
Brazil, Ind.....July 11 to 25
- REV. AND MRS. J. B. MCBRIDE**
Mt. Olivet, Ky. (Camp).....July 10 to 20
Mt. Lookout, Ohio (Camp) July 29 to Aug. 8
Findlay, Ohio (Camp).....Aug. 12 to 22
Holla, Okla.....Aug. 25 to Sept. 8
Tubomongo, Okla.....Sept. 12 to 27
- J. A. MACCLINTOCK**
Augusta, Ky.....July 11 to 25
Franklin, Ohio.....Sept. 5 to 10
Lexington, Ky.....Sept. 21 to 26
Olive Hill, Ky. (Camp).....July 31 to Aug. 15
Loddsville, Ky.....Aug. 18 to 31
- L. C. MESSER**
Manitoba-Sask. (Dist. Camp).....July 10 to 25
Boise, Idaho (Ida.-Ore. Dist. Camp).....July 30 to Aug. 8
Dodsonville, Texas (Convention) Aug. 14 to 22
Columbus, Ind. (Camp).....Aug. 20 to Sept. 5
Pontiac, Mich. (Convention).....Sept. 8 to 12
Rochester, N. Y. (Convention) Sept. 15 to 19
New England District (Convention).....Sept. 22 to Nov. 7
- JAMES MILLER**
Chicago, Ill. (11155 Fairfield Ave.).....July 11 to Aug. 1
Decatur, Ill.....Aug. 8 to 29
- W. H. MINOR**
Flasher, No. Dak.....July 12 to 25
Atwood, Okla.....Aug. 1 to 15
- HARRY MORROW**
Bloomfield, Iowa.....July 5 to 18
Hape, Mich.....Aug. 1 to 15
Morrowville, Kans.....Aug. 18 to Sept. 5
- B. F. NEELY**
Mangum, Okla.....July 13 to 25
Cartersville, Ill.....July 29 to Aug. 8
Dixon, Okla.....Aug. 9 to 22
Antlers, Okla.....Aug. 23 to Sept. 5
Norman, Okla.....Aug. 8 to 22
Thomas, Okla.....Sept. 9 to 10
Knowles, Okla.....Sept. 20 to Oct. 3
Altus, Okla.....Oct. 6 to 10
- WADE L. NELSON**
Jester Okla.....July 10 to Aug. 1
Reed, Okla.....Aug. 1 to 22
- WILL. H. AND LILLIE B. NENRY**
Lamar, Mo.....July 4 to 18
Carthage, Mo.....Aug. 22 to Sept. 4
- O. F. AND BYRDIE OWEN**
Lovilla, Iowa.....July 18 to Aug. 1
Lacona Iowa (Mason Camp).....Aug. 8 to 22
Iowa Assembly.....Aug. 5 to 29
Charlton, Iowa.....Sept. 5 to 19
Curtis, Nebr.....Sept. 22 to Oct. 1
Kenesaaw, Nebr.....Oct. 10 to 24
- GEORGE S. OWEN AND WILLARD B. DAVIS**
Elk City, Kans.....July 1 to 18
Cherryvale, Kans.....July 23 to Aug. 8
Lafontaine, Kans.....Aug. 13 to 29
- L. M. PAYNE**
Wister, Okla.....Aug. 19 to 29
Kennedy, Okla.....Sept. 3 to 12
- DWIGHT M. PEFFLEY**
Ohio District.....July
Perryville, Ohio (Camp).....Aug. 1 to 15
Westport, Ind. (Decatur Co. Holiness Camp).....Aug. 20 to 29
Ohio District.....September
- HELEN PETERS**
Griggsville, Ill.....Aug. 2 to 22
- J. E. AND ADA REDMON**
Anderson, Ind.....July 2 to 18
Cheuanga Fords, N. Y. (Care Lily Lake Camp-ground).....Aug. 5 to 15
California, Ky. (Carthage Campground).....Aug. 20 to 30
- LAWRENCE REED**
Sebring, Ohio (Camp).....July 15 to 20
Moore, N. Y. (Camp).....July 30 to Aug. 15
- LEWIS J. AND EDYTH RICE**
Rock Island, Ill.....Aug. 1 to 15
Kington, Okla.....Aug. 20 to Sept. 5
Chicago, Ill. (Assembly).....Sept. 8 to 12
Richland Center, Wis.....Sept. 20 to Oct. 17
- CHAS. C. ROBINSON**
Erick, Okla.....Aug. 1 to 15
Palco, Kansas (Camp).....Aug. 10 to 29
- J. A. RODGERS**
Pittsburgh District.....June 23 to July 14
Lisbon, Ohio.....July 18 to Aug. 1
Indiana District.....Aug. 4 to 24
Omaha, Nebr.....Aug. 20 to Sept. 12
Corydon, Pa.....Sept. 10 to Oct. 3
Mitchell, Ind.....Oct. 5 to Oct. 24
Salem, Ohio.....Oct. 31 to Nov. 14
- MERRY R. ROOD**
Genoa Ohio.....Aug. 15 to 20
Revereville, W. Va.....Oct. 17 to 31
- C. W. RUTH**
Sebring, Ohio.....July 10 to 25
Wilmore, Ky.....July 26 to Aug. 1
Indian Springs, Ga. (Florilla P. O.) Aug. 5-15
Normal, Ill.....Aug. 20 to 29
Rochester, N. Y.....Sept. 3 to 12
- N. B. SHADE**
Park Lane, Va. (Camp).....July 29 to Aug. 8
- MIR. AND MRS. R. A. SHANK**
Mt. Olivet, Ky.....July 10 to 20
Hallsville, Tex.....Aug. 4 to 15
Morrowville, Kans.....Aug. 20 to Sept. 5
- MIRL SPARKS**
Princeton, Ind.....July 14 to 24
Hazelton, Ind. (Wheeling Camp) Aug. 6 to 15
Delanco, N. J. (Local Preacher's Camp).....Aug. 27 to Sept. 6
- E. E. SHELHAMER**
Manchester, N. Y.....July 12 to 15
Cattaraugus, N. Y.....July 15 to Aug. 1
Onelda, N. Y.....Aug. 2 to 12
Houghton, N. Y.....Aug. 12 to 22
Imperial, Nebr.....Aug. 20 to Sept. 6
New Philadelphia, Ohio.....Sept. 10 to 19
Allentown, Pa.....Oct. 15 to 24
Brooklyn, N. Y.....Oct. 29 to Nov. 7
Plattsburg, N. Y.....Nov. 11 to 21
- MRS. JULIA A. SHELHAMER**
Apollo, Pa.....July 9 to 14
Cattaraugus, N. Y.....July 15 to Aug. 1
Centerville, Pa.....Aug. 3 to 22
Imperial, Nebr.....Aug. 26 to Sept. 6
- C. K. SPELL**
Manchester, Texas.....July 17 to Aug. 1
Raleigh, Miss.....Aug. 2 to 30
- D. M. AND EVA SPELL**
Norman, Okla.....August 8 to 22
- E. H. STILLION**
Ellet, Ohio.....July 7 to 18
Pittsburgh District.....July 21 to Aug. 8
Warren, Ohio.....Aug. 11 to 29
Warwick, Ohio.....Sept. 1 to 19
- B. D. SUTTON AND WIFE**
Webb, Ky. (Glenview Camp).....July 15 to 25
Little Rock, Ark. (State Camp).....July 31 to Aug. 8
Beebe, Ark. (Camp).....Aug. 10 to 22
Kingswood, Ky. (Camp).....Aug. 27 to Sept. 5
Chicago, Ill.....Sept. 7 to 12
- H. W. SWEETEN**
Ablene, Texas (Camp).....July 2 to 14
Eula, Texas (Camp).....July 10 to 24
Buffalo Gap, Texas (Camp).....July 30-Aug. 12
Carthage, Ark. (Camp).....Aug. 20 to 30
Huntington, W. Va.....Sept. 1 to 20
Vincennes, Ind.....Oct. 3 to 18
- E. C. TARVIN**
Clinton, Tenn.....June 29 to July 18
Richmond, Ky.....July 15 to Aug. 1
- ELWOOD TAYLOR**
Louisville, Ky.....July 18 to Aug. 1
Highway Ky.....Aug. 8 to 22
- W. A. TERRY**
Leakey, Tex.....July 15 to 25
Lorenzo, Tex.....Aug. 5 to 18
Ropesville, Tex.....Aug. 22 to Sept. 5
Tokio Tex.....Sept. 8 to 18
- FREDDIE THOMAS**
Monterey, Tenn.....July 11 to 25
East Liverpool, Ohio.....Aug. 8 to 22
Alexandria, Ind. (Assembly).....Sept. 1 to 5
Clinton, Ill.....Sept. 8 to 19
St. Louis, Mo.....Sept. 23 to Oct. 11
Chester, W. Va.....Oct. 7 to 17
Bicknell, Ind.....Nov. 12 to 21
- JOHN AND EMILY THOMAS**
Freeport, L. I.....July 15 to 25
Lima, Ohio.....July 20 to Aug. 8
Findlay, Ohio.....Aug. 12 to 22
Woodburn, Ind.....Aug. 28 to Sept. 5
- J. E. THREADEWILL**
County Line, Tex.....July 1 to 14
Bonham, Tex.....July 14 to 27
Altus, Okla.....July 28 to Aug. 11
Duncan, Okla.....Aug. 13 to 20
- C. E. TONEY**
Sulphur Springs, Texas.....July 2 to 18
Delta, Colo.....July 23 to Aug. 8
Shawnee, Okla.....Aug. 13 to 20
Post, Tex. (Grassland Camp).....Sept. 3 to 19
W. Okla. District Assembly.....Oct. 6 to 10
Holtrille, Calif.....Oct. 14 to Nov. 7
El Centro, Calif.....Nov. 11 to 23
- JOSIAH TUCKER**
Mansfield, Ark.....July 10 to Aug. 2
- N. B. VANDALL**
Bloomington, Ind.....July 11 to 25
Hollow Rock, Ohio (Camp).....July 29 to Aug. 8
Findlay, Ohio (Camp).....Aug. 12 to 22
Omaha, Neb.....Aug. 27 to Sept. 12
- MRS. DELANCE WALLACE**
Ferndale, Wash. (Camp).....July 15 to 25
Cottage Grove, Ore. (Tent).....July 30 to Aug. 8
Beaverton, Ore. (Tent).....Aug. 12 to 22
Anacortes, Wash. (Tent).....Aug. 25 to Sept. 5
- JEDSON P. WEAR AND PARTY**
Bellflower, Calif.....July 11 to 25
- WERKHAUSER EVANGELISTIC PARTY**
Billings, Mont.....July 4 to 18
Fort Wayne, Ind.....July 25 to Aug. 8
Paris, Mo.....Aug. 15 to 29
Hicksville, Ohio.....Sept. 5 to 19
- KENNETH AND EUNICE WELLS**
Sebring, Ohio.....July 10 to 25
Homeo, Mich.....July 29 to Aug. 8
Wichita, Kans.....Aug. 12 to 22
- R. F. WHITEHURST**
Lancaster, Ky. (Gumi's Chapel).....July 11 to Aug. 1
Donaldsonville, Ga.....Aug. 8 to 29
- EARLE F. WILDE**
Northern California, Oregon and Washington.....Fall and Winter
- L. E. WILLIAMS**
Buckingham, Pa. (Camp).....July 23 to Aug. 1
Dyer, Tenn. (Vincent Springs Camp).....Aug. 0 to 15
Circleville, Ohio (Camp).....Aug. 20 to 29
Winchester, Ky.....September
Lawson, Ky.....Sept. and Oct.
- ESTHER WILLIAMSON**
Menroe, Ind.....July 9 to 19
Hughsville, Pa.....July 23 to Aug. 2
Galnes, Mich.....Aug. 27 to Sept. 7