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THE MANTLE AND POWER OF ELIJAH

THE mantle which Elijah wore for so many years became the mark and badge of genuineness, and no one could have validly claimed to be his successor who could not produce that mantle. There were those, no doubt, who argued that this mantle was old and had served its day and could better be replaced with one that was more up to date and better adapted to the likes of the new generation. And all admitted that the mantle of itself did not constitute a prophet. But the fact still remained that as a badge and sign the mantle was dependable and indispensable and sufficient.

And the creeds of holy men down through the centuries have contained certain tenets which they have all considered essential; and these tenets, touching upon all the vital points of Christian experience and conduct, have been in substantial agreement. And this body of doctrines constituting the creed of Christians has become so constant that there is nothing inconsistent in the practice of calling it orthodoxy (from Greek *orthos*, right, plus *doxa* opinion). Some of course claim that this creed requires revision, and all admit that correctness of belief does not regenerate the heart and transform the life, but the fact still remains that no one who has blushed to wear the mantle of "The Faith of the Fathers" has been able to substantiate his claims to apostolic succession.

But Elisha did not go far with the mantle of his predecessor until he met the Jordan and it was demanded that he demonstrate the power as well as to flourish the mantle of Elijah. And in that critical moment when in wonder and in faith he cried, "Where is the Lord God of Elijah?" God opened the waters of the Jordan and granted deliverance, and fully justified the bearer of the badge of the prophet's office. Elisha had both Elijah's mantle and Elijah's power.

And mere orthodoxy is not sufficient. We must have the vital power of godliness. We must be definitely and radically "born again." We must be scripturally and pentecostally sanctified. We must live continuously in the realm of the spiritually supernatural. We must be unceasing witnesses to the fact that God still answers prayer. It is essential that we shall be able to flourish the mantle of unwavering orthodoxy, but creeds ever so correct and practices ever so historical must be accompanied by clear demonstrations of divine, supernatural interventions. We too must have the power of Elijah as well as mantle of Elijah.

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EDITORIAL COMMENTS

The mediate position is more difficult than either of the extremes. This is well illustrated by the practices of Christians on the matter of "liberty." Many have become dead and formal and cold and hide-bound through the process of keeping still until they have nothing left to make a noise about. Then as a protest against this others have run ahead of the Spirit and become noisy and demonstrative to such an extent that this too has become a hindrance to true spiritual liberty. Hand-clapping and out-spoken sanctions to the preaching and testimonies and vociferous "amening" may be expressions of genuine, reverent worship. But when they are, they are usually occasional, rather than continual. And when they descend from this high plane to the station of mere "noise" they are a nuisance and a hindrance. In some instances it is rather useless to call on someone to "lead in prayer," for no matter who prays, some will drown him out and run on beyond the leader's "amen," and make the solemn occasion a veritable bedlam. There are, perhaps, more people who can be reverent and worshipful in an orderly atmosphere than there are who can be truly so amidst confusion. Of course there are times, like the altar service, when loud and general praying helps the seeker "to find his voice," and it is not often that an altar service requires restraint. But we believe that a mediate position between "dead quietness" and "vociferous noisiness" is more scriptural and more encouraging to genuine spirituality. In all this we have no reference to genuine Holy Ghost shouting, which we have found wholesome and helpful any time that God may send it. In our discussion we speak only of that quietness and noisiness which is ninety-nine per cent human, and that takes in ninety-nine per cent of the quietness and noisiness that occurs in religious meetings.

A correspondent wants to know if there is New Testament authority for preaching that one cannot be sanctified wholly without having made a full consecration. To this we reply that sanctification is, humanly speaking, consecration, and that entire sanctification, which also includes God's gracious work in purifying

the affections, must of necessity involve consecration as a condition. No one can have faith for God to do any thing that he himself would not do, if he were able. And to ask God to make me completely free from sin when I refuse to make myself free, so far as I am able, is to limit and even to destroy faith. But more than this; Romans 12:1, 2 most emphatically teaches that consecration is a prerequisite of sanctification.

DID JOHN WESLEY REPUDIATE THE SECOND BLESSING?

VERY rarely will one meet a Methodist, preacher or layman, who will unconditionally deny that John Wesley ever taught that men are sanctified after they are justified and that they are sanctified by faith in this life and that sanctification is "the second blessing, properly so-called." But occasionally you will meet with one who claims that Wesley repudiated this doctrine in the latter years of his life. The impression being that he taught it when he was young and did not know any better, but that when he had time to think his doctrines through he found that his position on "Christian perfection" was untenable.

Now a subject of this kind is not open to argument in the usual way. It is a question that must be settled by historic evidence. Those who claim that Wesley repudiated the doctrine of holiness should be able to cite evidence in the writings of Wesley and in the writings of those who knew him intimately in support of their claims. And if they cannot cite such evidence, then they have no right to express opinions contrary to the recorded facts. If we knew of any passages in accredited Wesleyan literature which could give rise to the notion that Wesley repudiated his early teachings on this subject, candor would compel us to mention them and explain them or else admit that Wesley is not a good example of the second blessing doctrine which we would still believe and preach, even if we were compelled to give up Wesley as a champion. But as it is, candor compels us to say that we know of no such passages, that we do not believe such passages exist, and that we do not place high estimate upon the fairness of the Methodist, be he preacher or layman, who can carelessly bring reflection upon the man whom we ourselves evaluate as the most apostolic preacher that has lived since Paul was beheaded (we say this unbiasedly, we think, since we were never a member of a Methodist church, and did not come of Methodist extraction).

On the other hand, we think the evidences all show that Wesley believed and taught the essential truths of second blessing theology right up to his dying hour. We thank Evangelist C. J. Penn of Washington, D. C., for his tract which contains the following:

Rev. John Wesley, six years before his death in 1785, wrote to Rev. Freeborn Garretson, "It will be well, as soon as any of them find peace with God to exhort them to go on

to perfection. The more explicitly and strongly you press all believers to aspire after entire sanctification as attainable now by simple faith, the more the whole work of God will prosper."

In the same year, 1785, Mr. Wesley wrote Rev. John Ogilvie: "God will prosper you in your labors, especially if you constantly and strongly exhort all believers to expect full sanctification, now, by simple faith." (Vol. 7, page 147) September 15, 1790, five months and seventeen days before Mr. Wesley's death (See Wesley's Works, vol. 7, page 153), he wrote to Robert Carr Brackenbury, Esq., "I am glad Brother D— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodist; and for the sake of propagating this chiefly, He appears to have raised us up."

November 26th, 1790, three months and six days before his death (Wesley's Works, vol. 7, page 106), he wrote to Dr. Adam Clarke: "To retain the grace of God is much more than to gain it. Hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly speaks against it, let him be a preacher or leader no longer. *I doubt whether he should continue in the society; because he that could speak thus in our congregations cannot be an honest man.*"

Thirty days before his death (see Tyerman's Life of Wesley, vol. 3, page 645), Wesley wrote to Rev. John Booth: "Whenever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains, and God even our God, will give you His blessing."

"Mr. Wesley died on March 2, 1791. On February 27th (See Steven's History of Methodism, vol. 2, page 371), in the evening, only four days before his death, he said: 'We must be justified by faith; and then go on to full sanctification.'"

The truth is that John Wesley preached and taught entire sanctification as a second work of grace for all believers with increasing clearness and emphasis for over fifty years, and came to his end with a clear mind and with strong testimony to the sustaining power of the grace of God bestowed upon human hearts upon the conditions which he had all this time himself sought to meet and earnestly besought others to fulfill. Like a greater predecessor, "He kept the faith" until the time of his departure was fully come.

REVISING THE MISSIONARY POLICY

A THOUGHTFUL minister said recently in our hearing: "There are indications that the actual evangelistic efforts of white missionaries among dark skinned people are no longer acceptable. In some countries we have already raised up a native constituency that can carry on in spite of riots and agitation against foreigners. In others, where we have failed to do this, it looks almost as though our opportunity has passed. We have not realized how golden were the days and hours for Christian foreign missionary work during the last quarter of a century, and while we have slept the door has closed."

Today a careful thinker who has himself spent two terms of service in a mission field, said: "If I had the making of missionary policies I would not hesitate to recall one half of the white missionaries from the majority of foreign fields; and then I would invest the saving in training school equipment where I would train native preachers and attempt the actual work

of evangelization through these. The idea that white missionaries are to be the actual workers in the task of bringing heathen people into intimate touch with the gospel has been a mistaken idea all the time, but now the glaring character of the mistake is easily apparent."

And from missionaries now in actual service comes the word that they would rather have additional training school equipment than more white missionaries. In fact there seems to be quite general acknowledgment that the method of Jesus of Nazareth is the best method for the twentieth century also. And what did Jesus of Nazareth do? Some may suppose that He wore Himself out preaching to the multitudes. But another reading of the records will show that He spent most of His time and expended His strongest efforts in the task of training twelve men who were to do the greater part of the preaching.

Many years ago we heard it said: "The Church will never succeed with her missionary task until she deliberately sends her very best and strongest sons and daughters to the 'regions beyond.' " And yet we have not always given heed to the logic of this statement. We have continued to do foreign missionary work on pretty much of a sentimental basis. The missionaries who have gone forth have been our best, but so frequently they have not been the strongest. And even now it is still the fashion to bemoan the recall of missionaries and to measure the success of our work by the number of people we are maintaining on the field. But if the new appraisal is correct, our methods of computing success must be revised.

The Foreign Missionary Period of the Church has by no means closed. If Jesus tarries, hundreds and thousands of white missionaries will yet go to the less enlightened peoples of the earth to bear the gospel message. We would by no means quench the zeal of the young man or young woman who longs to go and do gospel work where no other has yet laid the foundation. But we would say that everyone aspiring to foreign missionary service will stand a much better chance of reaching the field if he makes better preparation for the service he expects to render. Strong Bible and theological teachers are needed, rather than unlettered persons whose principal qualification is commendable zeal. Men and women who can run hospitals, superintend Bible training schools and who are born and bred and trained for leaders of men are the sort and type who will be sent as foreign missionaries, beginning now and reaching on into the future.

However inveterate the disease of sin may be, the grace of the Lord Jesus Christ can fully cure it.—ADAM CLARKE.

No man can be a Christian who voluntarily indulges in what he knows to be wrong.—ALBERT BARNES.

“LET HER DRIVE”

By C. W. Ruth, Evangelist

NO, the caption of this article is not slang, it is simply a part of the record given by the inspired historian, telling of one of Paul's missionary trips shipping toward Rome.

Interviewing Paul about his voyage, he said it was rather a stormy passage the greater part of the way. To begin with, he himself was a prisoner and “the winds were contrary” and “sailing was dangerous;” and in addition to all this, they ran into a typhoon or “a tempestuous wind, called Euroclydon.” And when the ship became unmanageable, he said, “We let her drive.”

I said, “Of course you let her drive; what else could you do?” and I imagined I could hear him say, “Oh, yes, there were several things we might have done; but instead of doing them, we just let her drive.”

Well, Paul, tell us what else you could have done. Answer: Well, we might all have left the ship and jumped over board; but that would not have helped matters, and would have simply got us in bad, and made matters worse, so that in all probability we all would have perished.

I see; so then, Paul, you think it best to just stick to the ship, even though it is stormy, and the ship seems unmanageable. Moral: Stand your ground; never run away when the battle gets hot; just “let her drive.”

Well, Paul, what else could you have done? Answer: We might have complained, and cursed the Lord for allowing or permitting such a storm, and such adversity to overtake us.

Yes, but that would not have helped matters; nor would it have been consistent with your professed faith in God; for I have heard you say that you believed, “All things work together for good to them that love God.” And of course the “contrary winds,” and the “Euroclydon” are some of the “all things.” Moral: Real faith in God will enable a person to submit to the inevitable, without complaining,—and “let her drive.”

Well, Paul, what else could you have done? Answer: We could have worried and fretted, and fumed and fussed about, until we had made ourselves sick.

Yes, but that would not have stilled the storm, nor smoothed the sea, nor helped matters in any way. Nor would it have been consistent with your professed consecration; had you not said, in substance, that you had laid your all upon the altar of consecration, and thus placed yourself wholly into His hands saying, “Come sorrow or pain, come loss or come gain, I'll go every step of the way?” Moral: That a real con-

secration will enable a person to “glory in tribulation also,” and “rest in the Lord,”—even when the winds are contrary,—and “let her drive.”

Well, Paul, what else could you have done? Answer: We might have criticized and blamed the captain who evidently was “the master and the owner of the ship” because he refused to listen to our advice.

Yes, but criticism, and blaming others for our troubles, does not quiet the storm, nor help matters in any way. Nor would that be quite in harmony with your doctrine of perfect love, as recorded in your letter to the Corinthians; in that letter you said, “Charity suffereth long, and is kind, thinketh no evil and beareth all things.” And Peter also said, “Charity shall cover the multitude of sins.” Moral: Perfect love enables a person to love his enemies,—and leave all in the hands of the “master and the owner of the ship” and “let her drive.”

Well, Paul, how did it all come out? Answer: “Being exceedingly tossed with a tempest, there stood by me the angel of God, whose I am, and whom I serve, saying, Fear not . . . and, lo, God hath given thee all them that sail with thee.” We did what we could and “lightened the ship,” and so it came to pass, “some on boards, and some on broken pieces of the ship” we all escaped “safe to land.”

I thank you, Paul, for this brief interview. I now see that there is an over-ruling providence, a guiding hand, in the hour of adversity as certainly as in the hour of prosperity; and that God is just as surely glorified in the storm as in the calm; and that although the winds are contrary and the elements combine with the hate of men, and the fury of hell, God can and will accomplish His own purpose, keep us quiet in the midst of the storm, make us master of the situation; get us safely through the Euroclydons of life, and then “safe to land,” on the other shore.

Here are some very important lessons. The first lesson is that the “master and the owner of the ship” has a perfect right to do as he sees fit, with his own ship, even though it results in contrary winds and tempestuous Euroclydons. Hence, much depends on whose ship we are sailing.

A second lesson is that good and true men who are fully in the will of God may nevertheless encounter storms, and sail tempestuous seas; and that adversity is no mark of divine displeasure. In fact Jesus told us that “in the world ye shall have tribulation.” He never promised us calm seas, and smooth sailing; but He did promise us a safe landing.

Another lesson is that if we will live up to our contract as made in our consecration vows, and fully trust

the Captain of our salvation, we may experience a sort of holy recklessness, as expressed in the words, "We let her drive," and be care free in the midst of adversity, though it seems as if everything were going to pieces. God is still on the throne. "The Lord of hosts hath sworn . . . as I have purposed, so shall it stand" (Isaiah 14:24).

Another lesson we should learn here is the utter futility and folly of worrying and fretting and of blaming others when things go wrong. If Paul had thus engaged himself, it would have simply aggravated and augmented his troubles, and likely destroyed his opportunity for helping and saving others who were sailing with him. Faith and fret cannot abide in the same heart. Either faith will annihilate fret, or fret will annihilate faith. "Faith is the victory that overcometh."

Still another lesson that we may learn here is that the words of the Psalmist are true when he said, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." As Paul testified later on to the Philippians, "Ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Through Paul's arrest and passing through this storm he was favored with a "pass," and a free trip to Rome, and thus had opportunity not only to witness to those aboard ship but to preach to "the household of Caesar," and to demonstrate to the world the power and reality of the religion he professed, and

preached. Truly "the wrath of man" was made to praise God and "the remainder of wrath was restrained."

Because of the restraining power of God, Satan's plans are thwarted; we are not left to the tender mercies of the devil; and he cannot just do any thing to us at any time he may choose, for our God "taketh the wise in their own craftiness; and the counsel of the froward is carried headlong. "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise" (Job 5:12, 13). Hence, the soul that is fully abandoned to the will of God, and has a steady and unwavering faith in the faithfulness of His God, can "smile at Satan's rage," and although there are some contrary winds, and tempestuous seas, he can rest in the assurance of a safe landing and "let her drive." "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

"In every condition, in sickness and health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land, on the sea,
As thy days may demand shall thy strength ever be.

"The soul that on Jesus doth lean for repose,
I will not, I will not desert to his foes;
That soul though all hell should endeavor to shake
I'll never, no never, no never forsake."

INDIANAPOLIS, IND.

THE PATHS THAT OUR FATHERS HAVE TROD

By Basil William Miller

IN the springtime of denominations they have been characterized by the fervor of their founders; but as these early leaders passed on to their heavenly home and younger men took up the standard laid down by them, this pristine vision, this desire to be separate from the world, gradually gave way to a broader spirit—levity in the pulpit, and sin in the pew. The newer generations were out of touch with the ideals of those who gave birth to the movement, and as a result slowly the anchors of belief and practice that held them gave way and they were adrift. This is the history of all churches in their progress through the centuries. They arise with holy zeal, unfurl their banners to the breezes of every land, attain the zenith of spiritual power—a later generation of leadership arises—and there is a gradual decrease of dynamics of the Spirit, standards are lowered, doctrinal statements are broadened, and a bold compromise is made with worldly prestige and influence. But this tragedy is brought on because the newer men arising to the ranks of leadership are out of touch with the ideals, the "swing" of those men whose lives were

consecrated to God in giving birth to a new organization for His glory.

This danger common to all churches will be faced by us. The tendency may be to substitute lowered standards in order to attract a larger audience, to become "broad" at the expense of spiritual power, to emphasize the human rather than the divine, to seek modern plans and schemes rather than to know but one way—"the paths that our fathers trod." We are now in the second generation of our movement. Our early leaders, with but few exceptions, are passed on. No longer does the mighty voice of Dr. Bresee of sainted memory resound from platform and pulpit, from college chapel and summer tent meeting, urging us to "keep the glory down." The majority of the old pioneers of the holiness movement have stepped across the line of worlds, and their places are being filled with others of younger age. The majority of those who fill the front lines of our ranks were unknown a decade or two ago. In a number of cases we have produced our own men, trained them under our tutelage, but in other cases these have come to us from other organiza-

tions, trained under other banners, with diverse visions and different methods. And gradually in pastorates, executive positions of superintendency, and more especially in our colleges the younger generation—Nazarene trained, or otherwise—takes the leadership. In another decade or so "our fathers" will be missed from among us. God grant that they may be spared until they have fired us and enthused us with their visions of "the old paths," the foundations that they laid.

Without these ideals to anchor us, without their wise counsel to guide us, without their godly influence to stir us, our fate may be the same as that of sister churches. When they pass on what assurance have we that the "swing" they brought to us, the "revival fires" they kindled, the "old paths" of divine glory, of nights of prayer, of unworldliness, of the banner of holiness, of an emphasis on godly living, of the doctrine of the second definite work of grace, will not be cast aside for newer dogmas, and more "progressive" plans, tainted with compromise? Unless their vision is our vision; unless their "swing" is ours also; unless their doctrines be made thoroughly ours; unless their desire for God's glory, to see souls saved, to keep the holy fire continually burning on the altars of their hearts, be ours; then we have no certainty that we shall be as they were. We were conceived in the midst of sweeping revivals, in seasons of all nights of prayer, among the God-breathed shouts of holy saints, and only under such shekinah anointing and divine afflatus shall we remain true to the vision of our founders, and accomplish the work that God has called us to do. Every taint of compromise, every tinge of worldliness, every false emphasis on the human rather than on the divine, must be kept from our ranks.

1. *Our churches.* To remain true to "the paths that our fathers trod" our churches shall be centers of fire; compromise must have no place among us. Our pastors should look with suspicion upon that which in the slightest degree is colored with worldliness. We must emphasize old fashioned praying through to rock bottom, dying out to the world, the death of carnality through the incoming of the Holy Spirit. Our pulpits must resound with the definite teaching of holiness as the second work of divine grace subsequent to regeneration. We must teach our people that they must be baptized with the Holy Ghost and fire, not merely to receive power, but to be made holy, freed from sin, with the biting sting of carnality removed. We must lay stress on sanctification, not only as a doctrine or a creedal statement, but as a practical life of purity, as obtainable here in the midst of sin.

Our aggressive spirit must never die down. We were born as a people of conquest, and when we cease from an aggressive warfare on the strongholds of sin our power with man and God will atrophy. In every large city down to every country town, we can, and must, establish Nazarene churches. This will require

prayer, the anointing of heaven, our spirits bathed with glory, and sacrifice. But what we are we owe to the sacrifice of our fathers. Could we today do what they did, without salary, backing, home missionary funds, start from the ground floor and build a church? Our hats should be off to the pioneers as they march by in noble array. Their labors made possible our advance. Nine cases out of ten, our leading pastorates, and leading positions should be filled by the older brethren. Those who have been with us from the beginning, their counsel and example, their early swing, their holy vigor, will keep us in touch with the "paths that our fathers have trod." Though in this century of young men, it is still true, "Old men for counsel and young men for war"—the better positions for the old warriors, the veterans of the cross, and out on the far flung battle line the young men for advance.

2. *Our schools.* It is a truism, correct, that what our schools are today, our church shall be tomorrow. Outside of some who are coming to us from other denominations, we are training our own preachers. These educational institutions must remain true to our standards; they shall be centers of fire; and if I may so state they must have as the normal religious background for their educational work, the revival spirit; they shall be characterized by an intense spiritual fervor. Here is where our leaders of the future are being formed, and unless they have this holy enthusiasm during these formative years, they will never have it in their pastoral and other religious activities. It is true that we are not running campmeetings in our colleges, but the campmeeting spirit must permeate our educational instruction. True spirituality and highest culture go hand in hand. Personal piety and scholarship are handmaids the one of the other. Our scholarship must be emphasized, but never to the detriment of the spiritual atmosphere. Mind, body and soul, each must be trained.

There are certain dangers to be faced in building educational institutions. Where possible accreditation is to be sought after; but in some cases to do this we are forced to use textbooks in such courses as biology, zoology, psychology and sociology that are saturated with evolution; and in the courses in ethics, and social institutions, the books often are materialistic. Three-fourths of such textbooks now in use have many objectionable features in them. As one is taught so one will believe, and this danger must be guarded against. Again there is the danger of our teachers going to the larger institutions for their university training, their M. A. and their Ph. D. degrees, then coming back to our schools having lost some of the vision of our work, out of touch and even out of harmony with the Nazarene swing, and even secretly opposed to our doctrines. This is the great point of trouble for the future. We must have trained men for our teachers; but three and four years spent in receiving this advanced training under the pagan, material-

istic and modernistic influence of the modern atheistic universities may shake the faith of even the staunchest.

The great churches began to die in their schools. The spread of modernism has its source in the seminaries and universities under denominational control. A man trained in such environments unless deeply pious, thrilled with holy enthusiasms, and with the personal experience of entire sanctification, is liable to lose our vision. May we ever keep our schools as revival centers of high educational standards, with scholarship and training permeated with the experience of holiness and the anointing of God. This must be done if we shall remain true to those "old paths;" not merely do we desire this because the paths are old, but because they are right and God-given.

3. *Our Courses of Study.* Under this general heading we have reference to all books used in our Preacher's Course and those recommended in our Sunday school work. Today we are forced to look to other churches to supply for us our training material in the Sunday school and in the Young People's work; and in our Preacher's Course of Study. Of the four years of books to be read and studied, only four are written by our men. We happily have Dr. Ellyson's "Compend," Dr. Hills' "Holiness and Power," Dr. Williams' "Temptation," and Rev. Girvin's "A Prince in Israel." There is no one publishing books today that can properly furnish the instruction and training of our future preachers, but the Nazarenes themselves. I care not how true they may be to fundamentals of the faith, nor how deep their piety, nor broad their training, their perspective is not ours, their visions are not those of true Nazarenism.

In toto we must produce our own course of study. Paramount among our needs today in this field is a Systematic Theology for which we will not be required all the time to make excuses for the peculiar views on doctrine. As an instance of this, read Miley on Sanctification. This is not the statement of Nazarenism today, but it is the statement of a Drew Professor of Theology, back in the days when Drew began to drift from the safe moorings of a clear-cut definition of some of the fundamental dogmas of the Church. Miley is the statement of a Methodist Professor produced to train preachers for that denomination. Similar statements could be made concerning Ralston's Theology. Then we must have a textbook on Homiletics. Pattison's is a great book; but here again it has not the swing of our denomination that we are demanding. We as a church should be forever through making excuses for little slips here and there in doctrinal statements; we are building Nazarenes for our denomination, and the books they read and study in these courses of study either keep us true to our ways and to our visions, or they will lead us astray. We are not to be hide-bound, in the parlance of the street; but our mission and our place in the world of churches

is to preach holiness as the second definite work of grace. And to this we must remain true.

The same criticism, which we trust will be constructive, can be made of our Sunday school reference books. Outside of one or two books in this field, there are none that our Editor can suggest that have our peculiar vision, and that are saturated with our ideals. We need modern suggestions and plans for building the Sunday schools, but these plans must be divinely saturated, and those books which carry them must have in each particular the same divine anointing that we expect in our churches. Without it, picking out here a little and there less from courses offered by other denominations, we will be overwhelmed with their undesirable elements. We need today a Teacher's Training Course, written from the standpoint of Nazarenism, and not an adaptation from other courses.

The same is true of our young people's work. Standards, pledges, course books of the B. Y. P. U., the Epworth League, and the Christian Endeavor, will never suffice to build a stable, reliable, staunch, divinely led Nazarene young people's work. Nor will adaptations from the same serve this purpose, or produce this end. We had as soon expect the *Christian Herald*, the *Record of Christian Work*, or the *Christian Advocate* to give us that spiritual food, that heart enlightenment, and train us in the ways of Nazarenism that we receive from the *HERALD OF HOLINESS*, as to think for one moment that the textbooks, for college and Course of Study, and standards of excellence, from other denominations will achieve the desired results of Nazarenism. We are a specific denomination, raised up to spread full salvation to the ends of the world.

The Nazarenism of our fathers was one of clear cut doctrinal statements of holiness—then may ours be this also. Our founders saw revival fires blaze continually—then God forbid that the sweeping glory of heaven should for one time fail to fall upon our ministry. The Nazarenism of our early pioneers, called out under the star-studded heavens with no place where they could preach the doctrine of their conscience, was characterized with the groans of penitent sinners, the heart cries of men dying to carnality, the shouts of new-born souls—then under God's peculiar unction may that of our ministry produce those movements in the hearts of men that they will cry out "Men and brethren, what must we do to be saved?" The Nazarenism of our great men of the yesterdays stressed "keeping the glory down"—then may that of our day dwell under the shadow of the Almighty. Bresee, McClurkan, Haynes, Hoople and the sainted host passed on, of whom here and there a few remain, cried aloud against sin, warned men of hell, and of the coming wrath of God—may we as the second generation step into their ranks and promulgate today the same doctrines and pass on untainted the Nazarenism to those of the tomorrows.

Noble pioneers of Nazarenism, sainted founders, godly editors, fire-brand evangelists of light, Spirit-baptized exhorters, pastors and all, men of the yesterdays, here and there a sprinkling of you remain, you did your work well—as others step into your places, may we bare your cross, unfurl to the blue dome of the sky the same banner of holiness. May your battle cry, "Holiness unto the Lord," be ours; and as the years roll on may the great Captain of the Lord's hosts grant us something of your fire, and of your undaunted spirit.

PITTSBURGH, PA.

DO YOU KNOW?



That this is the Church age? That God has dealt with the world by means of ages, or dispensations? That we are in one of those ages right now? That it is the age of the Holy Ghost, or the age of the Church? That it began at Pentecost, and will continue until the second coming of Jesus?

Do you know that each age in the past had a special *burden*, or *message*, or *task*, that God laid on that particular age? That He has laid a special burden or message or task on His people for this age? That task is to acquaint the world with God's Son, Jesus Christ?

God is calling the people who are His to reveal God to men, but that is not their supreme task! That is not His chief requirement. His existence and power are already made known to men by the very earth on which we live, with its laws, forces, and activities. The winds sing of Him; the crops tell of His mercy; the trees are His servants; the waters His heralds; the stars His prime ministers; the seasons sing His processional; all life proclaims His existence, power and majesty. Men cannot but acknowledge that He is. Though with wicked, rebellious hearts, they admit Him only as a "Great First Cause," a "Supreme Being;" and though they endeavor to hide behind the mendacity of evolution, they are forced when they arrive on the frontiers of thinking, to admit that back of it all is God! No, proclaiming God, is not the Church's great task!

He calls the Church also to witness against sin, but that is not its greatest task. Sin proclaims itself. Its dark, fetid, bloody, putrid existence is thrust into everybody's face. Its stench is in every nostril. Courts, legislatures, congresses, councils, treaties, armies, navies, sheriffs, bailiffs, policemen, constables, laws, locks, prisons, scaffolds, electric chairs, asylums, and almost all forms of business, proclaim the damning fact of sin. Newspapers tell of it, movies drip with its slime, speech is punctuated with its language. Nobody but a fool denies its existence! No, the great

task of the Church is not to proclaim, to acquaint the world with the fact of sin; but—the *great task of the Church is to proclaim Jesus, as God's Son!* To ask every living man and woman the world around the mighty question: "*What think ye of Christ? Whose Son is He?*" To enter every avenue, every street, every boulevard, to climb every stair, to arrest every human being with that throbbing question. To sail every sea, to penetrate every land, to approach every people, and kindred, and nation and tongue; to press the question, the greatest question that the world has ever heard. To utter that question again, and again and again, until all shall comprehend, at least, something of its meaning and that question is: "*What will you do with Jesus, who is called the Christ?*" That is the *TASK*, that is the *BIG JOB*, that is the *BURDEN*, that is the *MESSAGE* of the Church of Jesus Christ for this Church age! Nothing must obscure that. Nothing must sidetrack us from that. *It is to proclaim Jesus to this age!* It is to preach Him as the Son of God, God's Son! It is to tell why He came into the world. It is to reveal Him as the One, and the only One, who can and does forgive sins! It is to advertise the fact to the world that He is the One, and the only One, who can, and does, sanctify a person wholly!

This is the purpose that His people have in starting churches—it is to be able, in an organized way, to ask the question far and wide: "*What think ye of Christ?*"

This is why we found missions, and send missionaries to foreign lands—that we may press on to the lost, starving, death-struck millions of those lands the thrilling, absorbing question:

"WHAT WILL YOU DO THEN WITH JESUS?"

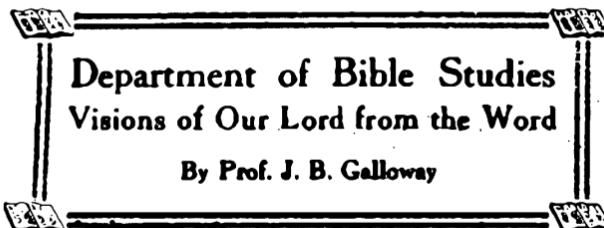
Reader, the age speeds on! It will soon be gone! He, whom now we press upon the world's attention, will soon appear! There are millions yet, who have never even had the opportunity of hearing that great question asked! Have you done all that you can, to spread it in your neighborhood? Have you supported the plans of pastor and District Superintendent all that you possibly can, so that it may be asked far and wide in our dear homeland? Have you been praying and giving, and enlisting all the interest that you can, so that it may be asked in foreign lands?

This is the chief business of the Church—to *preach Jesus!* This is the chief business of every church member, every converted man or woman, boy or girl—to *preach Jesus!* This is the sanctified man's, the sanctified woman's chief business—to *preach Jesus!* So He Himself declared, as He ascended on high:

"GO YE INTO ALL THE WORLD AND DISCIPLE ALL NATIONS!"

This, for this age, is the *task* for God's people! This is their *burden!* This is their *message!* Is there anyone neglecting the task? Is there anyone refusing the burden? Is there anyone evading the message? *then he is not God's child!*

J. G. MORRISON, *Executive Field Secretary.*



Department of Bible Studies
Visions of Our Lord from the Word
 By Prof. J. B. Galloway

**PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE
 FAMILY ALTAR**

(The Thirty-third Week's Portion)

I. Read Your Bible Through Section

1. For the Morning Watch, First Timothy.
2. For Personal Meditation, Jer. 45-52.
3. For the Evening Devotion, 2 Sam. 22-24.

Reading the Bible for a preparation of the Sunday school lesson, or as a means of helping you in sermon building is not sufficient, and should not take the place of personal meditation and devotional study. We must study the Bible as a means of giving nourishment to the soul. Bible reading may become as professional as the study of business laws. We should read it until we love it, and we should read it because we love it. We may have intellectual growth in Bible study without spiritual growth. The closet-reading is the kind that enlarges the soul and gives us the deepest, richest and sweetest meaning. Not only should we know what the Bible means, but we should know what it means to us personally. Many poor unlettered souls who know very little about proper exegesis can tell you what the precious truth means to them. They have tasted its food but are not able to analyze its logic. Food is more needful than synthesis. And they have found an abundant supply.

II. A Choice Verse to Hide in Your Heart for Each Day

Words of Comfort, Isaiah's Fear Not

- Sunday, 1. I will strengthen thee, Isa. 41:10.
 Monday, 2. I will hold thee, Isa. 41:13.
 Tuesday, 3. I will help thee, Isa. 41:15.
 Wednesday, 4. I have redeemed thee, Isa. 43:1.
 Thursday, 5. I will gather thee, Isa. 43:5.
 Friday, 6. I have chosen thee, Isa. 44:2.
 Saturday, 7. I have told thee, Isa. 44:8.

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus a Teacher on the Mountainside

"All bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke 4:22).

Jesus a Teacher from God. Those who have had the greatest influence in the world are not the monarchs and millionaires; but they who rule the world are its teachers. The world's future destiny rests in the hands of those who rock the cradle. Jesus is the world's greatest teacher and He is the most influential figure in all history. Pasteur has said, "From the lives of men who have marked their passage with a

trail of enduring light, let us piously gather, for the benefit of posterity, every detail, down to the slightest words, the slightest acts calculated to reveal the guiding principle of their great souls." May we be inspired and blessed by the words of our divine teacher, the Son of God.

As the great crowds pressed upon Jesus He resorted to open-air preaching to teach His gracious message. In His early ministry among the mountains of Galilee a great company followed Him, and "Seeing the multitudes, he went up into the mountain: and when he was set [the usual posture of the Jewish teachers of His day] his disciples came unto him: and he opened his mouth and *taught* them saying, . . . And it came to pass, when Jesus had ended these sayings, the multitudes were astonished at His *teaching*: for He *taught* them as one having authority, and not as the scribes." Many times Jesus is mentioned as a teacher in the New Testament. Forty-two times in the Gospels the word *teach* is applied to him; ten times His words are spoken of as doctrine or teaching. Forty times He is called a master—that is a teacher. And two hundred and twenty times His followers are called disciples—that is pupils or learners. He taught in the temple, in the synagogues, by the seaside, on the mountain-side and wherever the people were.

What Jesus Taught. He came not to teach philosophy, metaphysics or logic, but eternal wisdom, a supernatural revelation from above. The key-note of all His messages was salvation from sin. He taught us how to live and how to die. He taught us our relation to our Creator. He himself was the embodiment of the truth of His messages. "I, if I be lifted up from the earth, will draw all men unto me." In His blood is cleansing from all sin. What water is in the physical world, the precious blood of Calvary is in the spiritual world: it is celestial solvent which will dissolve the flint of our petrified, fallen nature, softening the adamantine dispositions caused by evil habits and continual sinning. It frees the imprisoned powers of our heaven-born capacities and restores the blurred likeness of the divine image of God in us. Calvary opened the gates of Paradise. The salvation He taught saves by making a complete revolution of our moral nature. David could praise Him for taking him out of a horrible pit and the miry clay, and setting his feet on the Rock. His glorious gospel is precisely this: Sinful man can be made holy. He says, "Be ye perfect, even as your heavenly Father is perfect."

How He Taught. 1. Jesus did not teach as the scribes and rabbis. Their principal teaching was an interpretation of the Old Testament, but in the time of Christ they had become fearfully degenerate. In their idolatry for the letter they had lost sight of the spirit. Hence Jesus was constantly in conflict with their interpretation of the law about the Sabbath and other questions. They had smothered the teaching of the prophets of the Lord under the lumber of their

traditions. Jesus tried to make them understand the true meaning of God's wonderful messages by showing them the spirit of them. 2. He did not teach systematically. His method was not the scientific. He does not offer us a systematic theology, but the material out of which a systematic theology is made. But His teachings do not lack order. We see the natural meanderings of the river rather than the artificial canal. 3. There is an originality in all His teachings. He only recreates and transfigures the thought that He found as He found truth that corresponded to the truth that God had already given. 4. He teaches with authority. This was admitted by all who heard Him. 5. He teaches the major themes, the great essential fundamental truths.

How to Study Teachings with the Greatest Profit. Let His thoughts be your thoughts. Live in sympathy with His teachings. Study His precious truths to believe, accept and live them. Let His thoughts occupy your thought. Live in constant communion with Him. Be closeted with Him in a celestial friendship. If we do His will we shall know His will.

"And so the Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought."

"Our little systems have their day;
They have their day and cease to be;
They are broken lights of Thee;
And Thou, O Lord, art more than they."

—*From In Memoriam.*

THE LESSON ILLUSTRATION

A lady dreamed of herself in a horrible pit. She looked to see if there were any way to get out, but in vain. Presently she saw a beautiful light shining above the pit in the heavens. As she gazed at it she felt herself lifted upward. She looked down and immediately found herself at the bottom of the pit. Later her eye caught the light of the star and she began to rise again, but curious to know why this was she looked down again and found herself back. This time she had learned her lesson and turned her eye to the star and kept her eye on it until she found herself out of the horrible pit. Only a dream, but it taught her that in time of danger or trouble she must keep her eye on Jesus and she would always find deliverance.

GENERAL CONFERENCES

By E. J. FLEMING, General Secretary

FOUR years ago it was my pleasure to attend the Free Methodist General Conference at Corunna, Michigan, as one of our fraternal delegates to that body. My colleague upon that occasion was Rev. C. L. Bradley of Flint, Michigan. The conference was held in a large city park and the delegates were generally housed in a city of tents. The Free Methodist General Conference of 1927 was held in the city auditorium at Rochester, New York, June 8 to 22. As a member of the General Assembly Committee on Fraternal Relations it was again my pleasant lot to present fraternal

greetings to this body. The general contrast in location of the two conferences was very noticeable, as the Rochester convention hall housed all departments of this splendid gathering.

The courteous, brotherly reception accorded us was all that could be desired. A special order was fixed for hearing our fraternal message. Bishop Walter A. Sellow responded in a gracious manner expressing the readiness of the Free Methodist Church to co-operate with the Church of the Nazarene in every way that could be mutually helpful. The General Conference selected a fraternal delegate to attend our General Assembly in 1928.

The Free Methodist General Conference transacted its business in a very orderly manner and a beautiful spirit of brotherly love pervaded all the discussions. We were particularly interested in the reports on Ministerial Relief and Young People's Societies which were presented while we were there. A plan was adopted for organizing local young people's societies and giving them proper general oversight. A large number of furloughed missionaries were in attendance and added very greatly to the interest of the conference. The Free Methodist Church maintains a splendid line of foreign missionary work. The Woman's Missionary Society held daily sessions at the same hours that the General Conference was in session.

One of the most outstanding features of the conference was the splendid exhibit of missions, education and Sunday school work. Words fail to do justice to the great inspirational and educational value of these exhibits. They mark splendid progress in these fields of Christian activity. The Free Methodist Church supports a number of splendid schools and colleges and maintains an atmosphere of deep spirituality in all of them. The Sunday school work is carried on with much vigor and progress.

Altogether we were greatly inspired by our contact with this splendid body of earnest Christian men and women whose zeal for the extension of Christ's kingdom, whose loyalty to old time Bible holiness, whose earnest desire to know and do the will of God for the Free Methodist Church, were in marked evidence. God bless these faithful soldiers of full salvation and make their denomination a praise in all the earth.

During our sojourn at Rochester we were entertained by our pastor, Rev. Clark J. Forcey, and his estimable wife, and we were privileged to speak at Rochester First Church of the Nazarene Sunday morning and evening and Monday evening, June 10th and 20th, where we had a delightful time with the saints.

It was also our privilege four years ago to present fraternal greetings to the Wesleyan Methodist General Conference held on a beautiful camp ground at Fairmount, Indiana. Immediately following the Free Methodist General Conference at Rochester, we went to Houghton, New York, as fraternal delegate to the Wesleyan Methodist General Conference which convened June 22, 1927. We were present at the opening meeting and remained over the following day. On Thursday afternoon a special order was made for receiving our message of fraternal greetings. Rev. J. S. Willetts, Connectional Agent and General Treasurer, responded in a fervent expression of brotherly love and fellowship and assured us of the hearty co-operation of the Wesleyan Methodist Church in every way that would be mutually agreeable and helpful. The conference provided for a fraternal delegate to attend our 1928 General Assembly. The conference was entertained at Houghton College, a church school which is beautiful for situation and provided ample facilities for the gathering. From the moment of our arrival we were made to feel "at home," and given every possible brotherly courtesy. The meetings which we attended were largely devoted to getting organized and introducing business; hence, we can say little of the actual work that the body accomplished.

However, we learn that all distinctively holiness churches have a passion born of Pentecost to carry the "good news"

of full salvation to all the world. A considerable number of furloughed missionaries were present and the missionary zeal for the work both at home and abroad was very pronounced. The Wesleyan Methodist Church has several schools and colleges which maintain a splendid spiritual atmosphere and maintain loyalty to the great fundamentals of the Christian faith and Bible holiness. The church is also doing an aggressive work along Sunday school lines.

We departed from their midst impressed that this division of the great holiness army would give a good report at the last grand review. They inspired us with their beautiful brotherly Christian spirit and zeal for Christ. May the Wesleyan Methodist Church be signally blessed of God.

LATE WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

Previous records were broken when a seat in the New York Stock Exchange sold for \$200,000.

Thieves cut through the glass roof of the old Alexander III museum of Moscow and stole five paintings by old masters. They were estimated to be worth \$500,000. The paintings were Rembrandt's "Christ," Titian's "Christ," Corregio's "The Holy Family," Dolci's "St. John the Divine," and Pisano's "Flagellation." They were cut from the frames and some were evidently ruined.

In one century from now the population of the world will be 60,800,000,000, or 32 times what it is now, provided the birth and death rates maintain the same ratio as at present. This prediction was made by Prof. A. E. Ross, of the University of Wisconsin. The death rate is now 15 per 1,000, according to Prof. Ross, and the birth rate is 45 per 1,000. In the last 90 years the population of the world has doubled. Prof. Ross estimates that 70 per cent of the world's population is composed of the colored races.

Little things come daily, hourly, within our reach, and they are not less calculated to set forward our growth in holiness, than are the greater occasions which occur but rarely. Moreover, fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love.

It is reported that an English University, to cost \$250,000, is planned to be built within the next two years on the slope of the Mount of Olives. The nucleus is the present English College in Jerusalem, also known as the Anglican Bishop's Mission. In enlarging the scope of the institution, the American University at Beirut will be taken as a model, it is stated.

At Mizpah, where Samuel once sat in judgment and which became the capital of Judah after the destruction of Jerusalem by Nebuchadnezzar in 586 B. C., a statue of the Babylonian Venus has been found. The Israelite worshipers called her the "Queen of Heaven." She is represented as having bobbed hair with a fringe or bangs in front.

Tomorrow!—it is a period nowhere to be found in all the hoary registers of time, unless perchance in the fool's calendar.
—Colton.

A new record for high postage on a single parcel has been established with the payment of \$150 for stamps to send a package by air mail from Philadelphia to San Francisco.

A New York court has freed a wife who burned her husband's automobile when he persisted in taking others than his family out riding with him.

So, from generation to generation the spiritual church is rising upwards towards its perfection; and, though one after another of the workmen may pass away, the fabric remains and the great Master-builder carries on the undertaking.—Wm. M. Taylor.

Candy is good for children if they eat it at the proper time and in the proper quantities. According to Dr. George Kanouse, well known for his public health work, candy is good for children if they are guided in eating it. All that is required is a little tact on the part of the parents. The quantity of sugar a child eats, he claims, is not likely to upset its digestion, but the form in which, and the time when he receives it may. Children, he points out, should receive their rations of sweets the same as they get any other kind of food. The time to allow them candy and other sweets is after the meal—never before one.

There's not a ship that sails the ocean,
But every climate, every soil,
Must bring its tribute, great or small,
And help to build the wooden wall.—Longfellow.

"Dry" Democratic women prevented Gov. Smith's nomination for President in 1924 and will do it again in 1928, Mrs. Ella A. Boole, national president of the W. C. T. U., said in a letter to state presidents of that temperance organization. This opened the W. C. T. U.'s campaign to defeat Smith, if he is a Democratic candidate, because he is "as wet as the Atlantic ocean."

Benjamin Ide Wheeler, president of the University of California, died at Vienna after a long illness in the 73rd year of his age. Dr. Wheeler was born in Massachusetts. His greatest work was the development of the university, but he was also author of a number of scientific and educational works.

It was clear from the first that Jesus was a king. He had the royal lineage, the kingly power in helping people, kingly authority over evil, kingly graciousness with the people, wisdom in teaching, the innate sense of authority over His enemies. It was as a king that He hung, upon the cross, rose again out of death, and went back through the blue to His throne. And some day He is coming back to reign over the earth.—S. D. Gordon.

A whale caught in a submarine cable in the Ketchikan, Alaska, area ruined 80 feet of it but was unable to disentangle itself, its dead body being found with the cable wrapped around it several times. The whale had bitten several times through the cable which was iron-bound and covered with gutta percha and so strongly built as to be difficult to cut with machinery.

The Library of Congress has received a copy of the first printed edition of Homer's "Iliad." It is regarded as one of the most valuable ancient books sought by collectors, for it was printed in the original Greek and published in Florence four years before Columbus started out on his first voyage across the Atlantic. The book is a gift to the library from Gabriel Wells, a New York book collector.

A cave 26 miles long and festooned with icicles has been found in the Ural mountains in Russia. Scientists say this ice may be 150,000 years old. In the cave were found objects, supposed to date back to the time of the Persian king Cyrus. It is believed that the cave has remained in practically the same condition since the days when all northern Europe was covered with a sheet of ice.

John D. Rockefeller, Jr. sent a check for \$500,000 to the Y. M. C. A. building fund.

LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

FOR ALL THE FAMILY

DIVINE GUIDANCE

By CARLETON D. JONES

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 6).

WE are pilgrims here on this earth for a few brief years, on a journey we have never before made. One traveling in a new and strange country needs a guide to assist him in finding his way without getting lost. There are so many hidden reefs to wreck our frail bark, and so many by-paths to lead us astray we need the best guide we can find to lead us on our journey. In the above verse we see on certain conditions we can procure the services of the only true successful Guide known on earth. The price is set forth in the first part of the verse. There is no use trying to get Him unless we are willing to pay the price.

Sometimes the way seems strange to us and we are prone to wonder just why He has seen fit to lead us in the peculiar way He has, but when we procure a guide, we must follow, and trust to His wisdom. In 1918 I sailed from Quebec, Canada, on the English boat, *Orita*. There were thirteen boats in the convoy, and soon we were joined by ten more boats from New York. Our pilot was able to successfully guide us across thousands of miles of rolling and tossing water, but when he got to Liverpool, England, a small boat came out, and a man got on board to pilot us through the mine-strewn harbor. He twisted and turned the boat in various directions, and landed us safely at the docks where we were glad to once again plant our feet on something more solid and steady than our boat had been. While we were going through that mine bed, we boys were eagerly watching the strange scenes being presented to our view. Although getting a few feet out of the proper course would mean sudden destruction, we had no fear for we fully trusted our pilot.

Not only did I trust this pilot at this particular time, but I had found this Pilot or Guide spoken of in this Scripture verse, and I have proved Him perfectly reliable at all times and under all circumstances. When I was eleven years old I joined the church. At the age of nineteen a pastor came to our church and told us we could get rid of carnality. I had a red-headed temper which led me into more trouble than it got me out of. I listened to the preacher, looked in the Bible, got desperately hungry for what he told me about, and in another year found that wonderful peace, which crowded out that terrible temper. I soon felt the call to preach and began to prepare for the ministry. I finished one year in a holiness school, and in three more days was in the United States army. I was of a strong conviction my task was to save souls, not destroy lives, and as a consequence found myself in what seemed to be a bad predicament.

However I had found the Guide, and felt sure I was paying the price to assure me of His service, so I had to hold steady and sing, "Some day He'll make it plain to me." I had formed the habit of always asking the blessing before eating, and kneeling in prayer before retiring. This practice I never surrendered all through my army experience, nor since. I believe this was a part of the price.

Finally I found myself at "the front." I was a machine gunner in the Fifth division. Now was the time I certainly had to rely entirely on my Guide. I had read the New Testament through while crossing the Atlantic, and soon after read the Psalms through. During this time God gave me some precious promises, and I was thoroughly convinced He would see to it that I would return home and preach the gospel. I felt sure I would not lose my life, but would not at all have been surprised to have been wounded, as I felt I would not be at "the front" long. My supreme test came on November 10. We did not know how close peace was. In fact we knew very little about how things were going a few miles away.

Sunday morning, the 10th, we were in our truck train (auto) and about 10 a. m. we were passing through a woods, following up the Germans. I was in the first squad, and in the second truck. We heard the shrill scream of an enormous shell, and knew it was too close for comfort. Passing over our heads, it landed on a bank where it exploded and killed or wounded every occupant in a car just a little behind us. We all stopped to take care of the dead and wounded. We were told to go into the woods and "dig in." I was very ill at the time, and physically unable to "dig in," so found a little shack in the woods and left my equipment there. After a while we had "chow," and my corporal told me to come and go on guard at the machine gun. I returned to my little shack and left my mess kit and a couple of boys talking about home. Machine gunners are supposed to be equipped with .45 calibre automatics, but there were not enough to go around and I did not have one. I was at "the front" without any arms at all except the machine gun for our squad. Soon after going on guard shelling opened up again with tremendous fury. It seemed the Germans knew they were not going to have much longer to shoot, and they wanted to use up all the ammunition they could. For a few hours the screams of the flying shells, the hiss of shrapnel close overhead, the cries for help from the wounded, turned that woods into a veritable hell on earth, impossible to describe, but never to be forgotten. After a lull came I proceeded to hunt for my shack, to find that it, with its occupants, had been destroyed a few moments after I left them to go on guard at the gun, which I did not have to use. The mothers of the boys would not have recognized what remained of them, and

about all I had left was the mud splattered clothes I had on my back. We had twenty-five casualties that day. The next day peace came to the warring nations, but all through that body wracking, nerve shattering period, I had a "peace that passeth all understanding," and knew my Guide would see me through.

Physically, I never will be as strong as before these experiences, but I developed a spiritual strength that I never would have had, possibly, and which is more enduring than the body. Since then experiences have come into my life which I have not been able to understand, at first, and maybe not at all, but I keep paying my Guide the price He asks, "In all thy ways acknowledge him," and have faith in Him to believe "He will direct my paths." I am going on.

CAMAS, WASH.

"LOOKING UNTO JESUS"

He was a good farmer; the furrows in the field he was plowing stretched like railway tracks to the fence a quarter of a mile away.

"How do you make such straight furrows?" I asked.

"You see that slender pole with a white rag tied to the top of it?" he said in reply. "Well, I set that pole at the point where I want my furrow to end. If I keep my eyes on it all the way across I can make the furrow almost as straight as a crow can fly. Everything depends on the first furrow; if you get a crook in the first one, the rest have to follow it, for the guiding wheel of the plow runs in the old furrow. Get your first one straight, and the rest will be straight, too."

I reflected that as much depends on the first furrows in life as on the first furrows in the field. As I looked back over my own life and saw in it the many stretches of crooked plowing, and remembered that they all began with a crooked furrow, I despaired of making it like the field of a plowman. Then I remembered the slender pole with its fluttering white flag and again heard the plowman saying, "I keep my eyes on it all the way across."

Now I understand. The crooked furrows had come when my eyes were not on Christ. I resolved that, God helping me, I would plow my furrows straight from then on, and that I would do it "looking unto Jesus, the author and finisher of my faith."—*Youth's Companion*

MY DESIRE

My heart desires, not gain of wealth,
Nor seat in halls of fame,
Nor solace from earth's flattery,
Nor praises for my name;
But when my daily tasks are done,
And time has come for rest,
I want to feel within my heart,
That I have done my best.

--PRUDENCE AMOS in *Kind Words*.

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

I left you in my last letter just as I was reaching Portland, Oregon, and I was met at the station by my old friends and neighbors, the Ames family. I was glad to see Brother and Sister E. I. Ames pull up to the station. We did some shopping and went to the parsonage at 606 Elliot street, and took dinner with their son-in-law, Rev. Donnell J. Smith and their daughter Ruthie, and the little tots. After a fine dinner was served, we drove to the camp ground where the large tent was stretched in one of the most beautiful groves that can be found in that great Oregon country. The white tents were going up and the saints were gathering from all parts of that beautiful country, and when it comes to beauty, Oregon and Washington are the limit. We had 114 tents up by Wednesday of the second week. I am not sure that any other was put up although there might have been a few more.

The called workers were the Wilde-Knight party and Dr. Bud, as a beautiful old Presbyterian mother called me. Well, after working on camp grounds for nearly forty years, I have never worked with a finer band of workers than the Wilde-Knight party. Brother Earle Wilde is one of the strongest campmeeting preachers in the nation, you simply can't beat him. He is a wonder. A few years ago we thought of him only as a gospel singer. Well, he is all of that, but when it comes to preaching he is at the top of the nation, and his singing is the best that can be put over by any religious man in this nation or any other nation. When it comes to the quartet they can't be improved on. Sister Wilde was one of the most untiring workers that you will meet in a lifetime. She brought so many people to the altar, and Jim and Wilma were at their best.

The preachers that had the meeting in hand were Donnell J. Smith, Brother Johnson, Brother Schocke, and Brother Plumb. Of course, others were on hand to push the battle. We had with us over the first Sunday Brother E. J. Lord, but he had to leave after Monday for the camp at Santa Rosa, California, where he and Dr. Wiley are now holding the camp for our beloved Brother Frank Smith, the District Superintendent of Northern California. We had with us for a couple of days, Brother DeLance Wallace, the District Superintendent of the North Pacific District, and Brother Henry from Centralia, Washington, and Brother Woodard from Olympia, Washington, and Brother Amlin from Kalama, Washington, and Brother Bowes from Seattle, and our good pastor from Newberg, Oregon. I think all together there were not less than seventy-five preachers and missionaries and Christian workers. We had about four hundred

at the altar in all of the different services. Sister Dorothy Johnson had charge of the children's meetings, and she had a great many children at the altar. Sister Woodard, from Olympia, was in charge of the large dining room, and as well as I remember they fed the preachers and their families free. The money came easy to meet the bills of the great camp. One of the biggest and best things that we did apart from the soul saving was to buy the beautiful grove for a permanent camp ground. So thank the Lord, the dear old Nazarene boys are established in that great northwestern world.

The spirit of the camp was beautiful. It simply could not have been improved on. Well, when you get sin out of a man's heart, you have the best that can be made on earth, and if we could get sin out of this beautiful world it would be a heaven on earth, but that will never be until Jesus comes back and runs the devil down and puts him off of the earth, and sets up the kingdom on earth.

Well, a fine campmeeting such as we had at Portland is as near heaven as we will ever have on earth while the devil is running at large. The camp ground is one of the most beautiful in the nation, and there is land enough to build a large tabernacle and then a large dining hall, and a dormitory and plenty of parking space, and then plenty of land to lay out three hundred tent lots sixteen by twenty-four feet. All of these lots are among the most beautiful trees that you ever looked at, and the lots are to be leased to people for a term of fifteen years, and then the lease can be extended for life, or as long as you live. The price was fixed at \$35.00 per lot and you are to pay \$10.00 in ninety days and \$5.00 per year for the next three years, and if you so desire you can build a cottage on your lot to camp in. This year we had 114 tents on the ground and next year we will have double that amount. At the close of the camp last year, we had sixty tents up and this year by the middle of the second week we had 114 up, so you see that the camp is growing. In a few years the boys in that country will have one of the largest camps in the Northwest, and I am not sure but what they have that now.

The international work has very largely run its course, from the fact they as a rule always preached to the people to stay in the old denominations, and of course they had nothing common with the campmeetings, but would receive their converts, but freeze them out in a year so they had to come up for repairs. They began to drop out, and in some localities where that kind of work was at the top it is very largely today at the bottom, because what the good people got at the campmeetings they could not get at their church homes. So the time came when they would have

to either line up all together with the holiness movement or step down and out of that line of work and go back and stand by the holiness fighting preachers. But God in His divine providence has raised up a church home for the scattered holiness people, and today nearly seventy thousand of them have found a church home with the Nazarenes, and they can preach the doctrine of entire sanctification and divine healing and the second coming of the blessed Christ. We all know they could not have that in the older churches, so the Nazarene boys are going in to push the battle for full salvation as never before in our history.

Well, glory to Jesus, forever and ever. We have the best field in the known world and nothing on earth to hinder us, but the devil, and of course we always have had to fight him and always will have it to do, but thank God, we are fighting a winning battle. Yours in perfect love and all for Jesus,

UNCLE BUDDIE.

Sunday School Lesson

September 4, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Solomon's Wise Choice.

LESSON TEXT: 1 Kings 3:4-15.

GOLDEN TEXT: *Happy is the man that findeth wisdom, and the man that getteth understanding* (Prov. 3:13).

OUR last lesson closed with the gracious words of Nathan to the repentant king of Israel, "Jehovah also hath put away thy sin; thou shalt not die." These words of Nathan were fulfilled, David's sin was forgiven and "full of days, riches and honor, David slept with his fathers." He was buried in Jerusalem and Solomon the son of Bathsheba and David, came to the throne about the year 970 B. C.

It is quite probable that Nathan the prophet had much to do with the shaping of Solomon's religious career, for he is thought to have been his teacher. Fortunate indeed for the young man that so godly and wise a man had him under his hand. Had the formation of his character been left to his mother, and the influence of his polygamous home, which doubtless was distracted with quarrels, rivalries and plots, he would have come to the throne, where serious responsibilities awaited him, wholly unfit to discharge the grave duties of a monarch.

God's offer to Solomon opened up to him a splendid chance. Doubtless this young man like other young men in like circumstances, saw before him great opportunities for riches, fame and power, as well as unbounded happiness. It was as if God said, "I will give thee just

anything thou wilt ask for." But boundless opportunities make choice the more difficult, for to err at such a time might be fatal, not only to one's self, but also to a multitude of others, and worse than all else, to the cause committed to our trust.

In making this choice he must settle upon one object for the aim of life. He had the example of his father before him whose career except for the crime with and for Bathsheba, was most noble. No doubt he had meditated upon the greatness of David from the standpoint of the kingdom, the importance of which was the product of his splendid statesmanship, but he was also conversant with the magnificent gifts which his father possessed, both as a musician and literary genius. All of these things filled his mind with serious thinking, especially when he considered his own youth and inexperience.

To fill the place of such an illustrious man as David was surely cause enough for deep concern, and now at the beginning of his reign, he felt that his position was not so much an opportunity for himself, as it was a responsibility for others. It had been a day of strenuous activity in religious duties, for a great number of sacrifices had been offered, and he retired that night with his mind filled with high and holy thoughts, and a deep settled purpose to administer the affairs of the kingdom as wisely as he could, and make it the great object of his life. But for wisdom to do this he knew he was dependent on the God of his father. To perpetuate the kingdom, as great wisdom would be required as it took to establish it, and from the psalms of David we know his "help came from the Lord which made heaven and earth." Solomon in his dream was expressing his waking thoughts and deliberate purpose.

Whatever the position in life, we all need the help of the Lord in order to fulfill our calling. We have a way of thinking, that, because we are not called to some outstanding service of public ministration, we do not need to pray the prayer of Solomon. But in the lowly task, the obscure path we have to tread, we need divine guidance and wisdom. The dear mother and wife whose kingdom lies within the four walls of her home, is just as truly a queen as Solomon on his throne was king. There is child-life to train, a home to keep fair, and a lover-husband to be considered in every plan, whose labor is lightened with the anticipation of cheer and tender solicitude, that await him in the evening glow and warmth of his own fireside, where reigns the queen of his heart and home. Does she not need the wisdom and help of Jehovah to fulfill her calling? In this age of business and career seeking women the question of home making has become a serious problem. Home duties are not monotonous when actuated by love and performed in the fear of the Lord.

The same is true in a business, the working of a farm, or the management of a church. Never should we be content to do these things in a second best way. Let us remember that for all

work sacred or secular, home or church, there is wisdom greater than our human wisdom needed. "Give thy servant therefore an understanding heart . . . that I may discern between good and evil."

There is a line of demarcation between good and evil but it is not always so easy to discern it. To be able to discern between good and evil advisers, between good and evil men for officers in the kingdom, or church, between the right and wrong side in national questions, certainly requires a wisdom not usually found among us. Some things not apparent may be sensed, and we all need such perception. It would save us from many an embarrassment and bad error of judgment, and, may we add, fatal mistakes, to possess this gift of spiritual discernment.

Solomon asked for it and received it. God was pleased with his choice. But He gave him more than he asked, both riches and honor. There is a sense in which the natural working out of the choice he made, would result in riches and honor, but a condition was attached to the third gift, which was long life. This condition Solomon did not fulfill, and he lived only about sixty years. The last days of Solomon were sad indeed, like many another he failed at the point of self-control, and he who should have come down to life's end "Like a shock of corn fully ripened" and rich in faithful and useful service, closes his career a miserable product of a dissolute life. He pens his own portrait in his allegory of old age found in Eccles. 12.

We are making choices all through life. Some are choosing a path of self-indulgence and pleasure; such a choice indicates a lack of the finer tendencies of soul. Others more sordid choose a course purely for gold, a money mint is their aim. Then there is the ambitious one who must be in the lead of everything. His pride rules him in his choice. But there is a soul whom God has touched, whose greatest passion is to live such a transparent life that "Christ may be seen and felt and heard in every act, in every word." Such an one will pray, "Give me Thyself, for all things are contained in Thee." Oh, let us make the wisest choice, for both time and eternity are concerned in our decision!

VACATION BIBLE SCHOOL, BILLINGS, MONTANA

The first day of school, June 20th! What a strange time of year to begin school! Who ever heard of such a thing? But, sure enough there are the children going into the First Church of the Nazarene. What day of the week is it any way? Why it is Monday. Oh, yes, this is the Daily Vacation Bible School that we have looked forward to so long. It's too hot to go to school, isn't it? Well, you certainly wouldn't think so to see those crowds of boys and girls hurrying down the steps into the Sunday school rooms. It is cool there in the hottest day of the summer.

They kept on coming until there were fifty-one on the roll. There were three classes for those who attended the morning session, which included children from kindergarten age to those who were ex-

pecting to enter high school in September. The junior class came at nine o'clock and remained until ten, then they marched out and their places were filled by the intermediate class who then came in for an hour's instruction. At eleven the tiny tots came for half an hour of songs, memory work and stories.

All the classes did very good earnest work. There were fifteen prizes given for punctual and regular attendance. There were thirty given for regularly assigned memory work. Seventeen of the children in the respective classes did extra work and were awarded special prizes. Six of the children, who studied more diligently than the others and far surpassed the anticipations of the teacher, were given suitable rewards.

There was an evening class for the young people which had an average attendance of twelve. This was also a most profitable hour for in these few brief weeks it was possible to obtain a bird's-eye view of the entire Bible. Undoubtedly the Lord has inspired in the hearts of those who gave earnest heed to the truths taught, a deep desire for Bible study which will lead them to delve deeper into God's treasury.

Although the work done by the entire school was most commendable and I found it a pleasure indeed to teach such eager students as a whole, still I feel that the unusual work done by the intermediate class deserves special mention. As a rule boys and girls of this age are hard to be controlled and seem to care for little but mischief making. I do not feel that these boys and girls were any the less energetic or fun-loving but not only for the time of the class but also for many hours out of class they put their energy to work on all songs, stories and memory lessons. I gave this class the privilege of leading their own devotional hour and in this way develop leadership among them. There was a wholesome competition among them and all showed respect for the authority of the instructor, which betokens the beginnings of noble character. The secret of their success lies chiefly in the fact that several of these children have already given their young hearts to God. If Jesus tarries, I am looking forward to the time when they will be filling places of responsibility and usefulness in the great white harvest field.

The skilful advertising, the wise counsel and sympathetic help of the pastor, Rev. W. D. Shelor, together with the hearty co-operation of the parents and friends made possible in a large measure the success of the school. It is indeed a delight to work with such a noble shepherd and such a loyal flock! Praise the Lord!

On July 17th, a program was rendered. After the children had given their part in Scripture, songs and recitations, an object lesson was used to show the value of yielding one's life to the Lord in childhood. Our hearts were filled with joy as the children gathered around the altar for a closing season of prayer. Upon request the parents and friends formed an outer circle of prayer and together we knelt beseeching that God would make possible a life of victory for us all and especially for those precious boys and girls who have so much of life ahead.

ALICE M. MCCLELLAN.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

WOLCOTT, VT.

While we have no special news at this time, yet we have no evil report to bring. Thank God, the old ark is moving and moving right along. Though not setting the world afire, we believe some progress is being made by our constantly keeping at the job. If we hammer away long enough the break will surely come. The Lord is blessing our services with His presence, and occasionally someone seeks and finds God in the old fashioned way, bless His name.

We have been blessed in having three special speakers this summer. Rev. George Young, a former pastor, supplied one Sunday, and Brother Gallup, of Danielson, Conn., who was visiting with his parents in North Wolcott, brought us two good messages, and on August 7th Miss Alta Knapp, returned missionary from Africa, and former student of E. N. C., brought us an excellent missionary message and spoke of her work in British East Africa. We have recently lost by death Brother Dennison Martin, age 75 years, the last member received into the church. Brother Martin was converted for the first time during our revival campaign last winter, and died, we believe, triumphant in the faith. Our faith, as a people, is strong in the living God, and we say with the Psalmist, "Through God we shall do valiantly, for He it is that shall tread down our enemies." Amen, on to victory. —Ray Hass, Pastor.

JOHNSON, VT.

An all-day meeting was held with a splendid attendance from our churches in Northern Vermont, and one afternoon was given over to a young people's rally, when plans were made to organize the societies of this zone into a working unit. Pastors Moulton of Waterville and Haas of Wolcott shouted us on several times.

We are believing God and are determined to give the devil no quarter. Our God is able to do mighty things. Like Caleb we have asked for the hill country, and we believe it is ours to possess and by His grace we'll take possession. Brethren, pray for us.—H. Crossley, Pastor.

JOHNSON, VT.

We have no evil report to bring. Yesterday, August 7th, we closed a three weeks' tent meeting with the Rev. and Mrs. L. B. Byron, and Mrs. E. Orcutt as workers. A good attendance was maintained throughout the meeting and while the results were not as great as we would have been pleased to see, we believe that much was done to further the cause of full salvation.

We found Brother Byron to be a true yoke fellow in the gospel, a man who courted not the favor of the people, but one who was ever true to their souls, and

who proclaimed faithfully the messages that were God given.

Sister Orcutt, of Canobie Lake, N. H., is a gospel soloist that blessed the hearts of God's people, and added much to the atmosphere of the meeting. Sister Byron presided capably at the organ.

In the first week of the meeting the people gave us a liberal pounding, and on the closing evening Brother Byron took up a love offering for us of \$20.

HAVERHILL, MASS.

Praise ye the Lord! We are still pushing the battle for God and souls. The Lord is certainly blessing us as a church. We have had seekers nearly every week since April 1st. Great day last Sunday. The power and glory fell on the early prayer service, and continued on all day. We had three seekers in the morning service, with six more requesting prayer. Three more at night, including my daughter, Dorothy. Our prayermeeting attendance is holding up remarkably well, and how our people pray, sing and shout. Our young people are praying as I never heard young people pray.

Dr. W. W. Bustard, of the Euclid Ave. Baptist Church, (known as the Rockefeller Church), preached for us Monday night, to 250 people in a pouring rain storm, on the "Holy Spirit." It was a soul stirring message. He was wonderfully impressed with the spirit of our church.

I spoke three times, in a prophetic convention in Belmont, N. H., recently. Also, gave a week end to the tent meeting conducted by our workers, in Augusta, Me. We had a great time. The attendance was extra good for a new work. Brothers DeWare and Smith are doing a great work there. There is the best prospect for a strong Church of the Nazarene there, that I have seen in New England. They come for miles around. My! what a hungry lot. It was a pleasure to preach to them. Surely, the "harvest is great, and the laborers are few." May the Lord stir up our souls, and churches, to a fiery zeal; for the time is short. Jesus is coming soon! Are we doing our best? Great God! get us out of the ruts, and get us agoing with old time power and glory. "Always abounding in the work of the Lord." Let us forget some things, and speed up!—F. W. Domina.

WORCESTER, MASS.

We cannot help expressing our faith in God and His wonderful dealings. We are beginning our first revival effort since we came to Worcester, next week in Moen chapel, Pearl and Chestnut streets. We consider this a great answer to prayer. It is just what we have wanted to do for so many months, but the chapel has been too expensive, yet we secured it at our own price for these meetings. Our night of prayer turned out to be an all day of prayer and the results are most grati-

fying. We are so delighted that we are in the city near our work, and on the scene of battle. We feel the interest in our meetings is growing all the time. Last month we held a meeting in the jail, Rest Home, and Colored Home for the aged. This month we are to have three Sundays in the Rescue Home. The fight has been very real in this work, but His promises have never failed. Glory!—Mrs. Arletta Martin, Pastor.

BRISTOL, R. I.

The work at Bristol is somewhat of an uphill climb, this little town in which Methodism was once a great factor, has fallen from grace and is now largely dominated by Romanism. But our God is able to break through this darkness and gain victory. We are praising God for the opportunity of preaching holiness in this town. God has seen fit to use us in the salvation of a few souls and in the building up of the saints in "the faith once delivered to the saints." We are looking forward and upward and believing God for the coming days (if Jesus tarries), that we may have, in answer to prayer, a mighty outpouring of the Holy Ghost. Thank God for the days of old fashioned Holy Ghost revivals and we rejoice in that we can have the same today. God remaineth the same, yesterday, today and forever. Oh, that God might rend the heavens and come down on New England territory (as of old) in a mighty Holy Ghost revival. Even so come blessed Holy Ghost. Amen.—Thomas Armstrong, Pastor.

AKRON, OHIO, ZONE PREACHER'S MEETING

The regular monthly Preacher's Meeting of the Akron Zone was held in the Springfield Heights Church of the Nazarene on August 9th.

Rev. B. H. Haynie, pastor of the North Hill Church of the Nazarene, Akron, Ohio, presided. At the very beginning of the meeting God came on the scene. The following churches were represented: Akron, First church, Barberton, Warwick, Kenmore, Kent, Greentown, Alliance, and Springfield Heights.

After the opening song led by that efficient leader, Rev. Frank Lehman, Brother Haynie, the chairman of the meeting called for a season of prayer. God came on the scene, and blessed the hearts. After another song, Brother Haynie read the first chapter of Philippians, and made some very timely and instructing comments.

The different pastors and local preachers gave their reports. Each pastor seemed to be gripped with the desire to have a greater faith, and more fire to go back to his home to win souls.

After the supper hour in the parsonage

(Continued on page 17)

NEWS AND NOTES FROM DALLAS DISTRICT

NOTE TO PASTORS: Our September reports will be the last for this assembly year. Let's have a brief report from every pastor on the district for our page. Mail them so they will reach me by the tenth of the month.—W. D. McGraw, Beaumont, Texas.

DISTRICT SUPERINTENDENT'S REPORT

During the month of July almost all of our churches have been busy calling or recalling their pastors. On July 5th we were with the Tyler church and they recalled their pastor, but Brother Williamson did not feel clear to remain. He has done some real hard work at Tyler. They have built a new church and he has done most of the carpenter work. He has saved the church at least \$500 on carpenter work and much on the material.

We then stopped one night with Brother Kidd at Grand Saline. He had started a revival with the Collier band and the first service started off with a good crowd.

July 10th was spent with Brother George and his charge at Shilo. He has done a good work at Shilo considering the time he has put in. He has had to work, and could be with the people there only on Sundays. God gave us a good day with the Shilo people. On Monday night we went to Wolf City and preached for them there. Only a few people are interested at that place and we need a real revival there to get more people interested. A live church ought to be had at Wolf City.

On Saturday night the 16th we started a revival with Brother and Sister Cellan at Corsicana. It was a long hard pull but there were about twenty professions and two additions to the church. The church seemed much benefited and they are talking strong of buying a lot and building a much needed church. The last Sunday in July the church recalled Sister Cellan for another year. Brother and Sister Cellan have done a good work at Corsicana this their first year, and we predict for them a greater year the coming one.

We are glad to report that quite a number of good revivals have been held with our churches on the district and we are going in for a great camp and N. Y. P. S. convention at Peniel with Rev. Lum Jones as evangelist, and Rev. and Mrs. K. S. White as song leaders.

By the time this report is read we will be within a month and a half of the District Assembly and let each church do its very best in bringing up its finances. We are far behind with our apportionments. God is giving us some good crops and let us not forget to give Him the tenth of our increase and then give Him a love offering besides.

We are expecting a great assembly, and let us have all reports in full, but above

all we must have the spiritual tide high if we expect to be a soul saving church. *On with the revivals.*

F. E. WIESE, District Superintendent.

ORANGE, TEXAS

To the many friends who have been praying for the work at Orange, we will say, pray on. The prayer of faith cannot go unanswered. Our Sunday school is growing, prayer meetings well attended, the W. M. S. and N. Y. P. S. are enthused, and all our services are unctonized by the Holy Ghost, and growing in interest and attendance. Our battles have been long and hard, but the enemy is getting uneasy and by faith we see victory ahead, for "The Lord of hosts is with us, and the God of Jacob is our refuge." We have wonderful opportunities here, and we must have the wisdom from above, and a double portion of the Spirit of God upon us. By His help we are anticipating a good year. Keep praying. "Prayer changes things."—M. M. and Sadie Lowrey, Pastors.

BEAUMONT, TEXAS

Since our report last month, we have been hindered some on account of sickness among our people, also hot weather, and some away on their vacations. Taking these things into consideration, there is nothing discouraging here from the standpoint of attendance, or interest. Sunday night a man and his wife came to the altar the first time they had been in our church. We are well up with our apportionments, and expect to go to the assembly with all claims paid in full.—W. D. McGraw, Pastor.

DALLAS FIRST CHURCH

The month of June was devoted to special revival services, with "our own" singers, Johnnie and Jackie Douglas, in charge of the music, also Miss Ruth Lanier was with us for several days. We began the meeting in the church, then moved out into the tent located in Trinity Heights Addition. We were much hindered by stormy weather, but had a good meeting with some thirty professions. Our regular church services have held up well in attendance and interest. The Y. P. S. are doing splendid work. Our General Secretary, Brother Corlett, was with us one Sunday delivering three inspirational messages. At this writing, August 1, the pastor with his family are in Delta, Colorado, for the three weeks' vacation granted by the church. We are in a tent revival here with the Church of the Nazarene and their excellent pastor, Mrs. Lillian Wilson. The outlook is good for an old fashioned revival among these big hearted people of the western slope. The Y. P. S. of our home church have volunteered their service to keep up the pastoral visiting

during our absence. They have formed two visiting bands with a captain, or leader, for each band, to visit and pray with the people in their homes, and in the hospitals, the jail, and the poor farm, etc. How we do appreciate such a company of young people. Surely God will continue to bless and prosper such a congregation. We have kept our budget, including local, district, and general, paid up in full until a few weeks ago when we sustained a small deficit. But as vacation season is drawing to a close, we will soon pick up this deficit and come to the assembly with all apportionments paid in full, for we have one of the most loyal, self-denying, co-operative congregations that can be found.—P. L. Pierce, Pastor.

TYLER, TEXAS

Our work here is moving along nicely, not by leaps and bounds, but with steady momentum. Every department of the church shows considerable improvement since the assembly. We have paid some of the apportionments in full, and by the end of the assembly year we expect to have all of them paid. Most of our people are tithers and the reason our financial condition is not better is because of the very small membership. Any church that will tithe and use conservative business methods together with that command, "Be not slothful in business," will surely forge ahead. The spiritual condition which is by far the more important, is not so good. It seems that some are letting the building program, which is taxing the entire membership to the limit to finance, affect their spiritual life. However, we are expecting to see a real sweep of old fashioned Holy Ghost conviction upon those who are not in the fullness of the Lord. We are working and praying to the end that God will give us a real revival beginning September 7, with Evangelist Lee L. Hamric as our human leader. Our church building is nearing completion and at this writing the foundation for a parsonage is being laid, which we expect to complete before assembly. God has certainly proved Himself equal to every occasion and a present help in every time of need. Praise His dear name. The congregation recalled us for another year, but feeling that God had other fields in which we should labor, and which He would make known to us in due time, we have declined to accept. We are under marching orders from the great Commander in Chief effective at the close of the assembly. I purpose in my heart to have no will of my own, form no plans separate and apart from the will of God but to have Jesus as my all and in all, then I have a perfect right to claim His every promise. Saints,

let us keep on the firing line and press the battle hard for the spreading of scriptural holiness, for after all that is the only thing that will save a dying world.—J. E. Williamson, Pastor.

DENISON, TEXAS

We have just closed a good meeting with Brother D. M. Spell as evangelist. Some say it was the best meeting the church has had for several years. Brother Spell did some close digging in his messages, but with such love and tenderness and humility, that he won the hearts of the people. There were about forty-five professions. Only two or three failed to get what they were seeking among those who came to the altar during the meeting. We did not have great crowds, neither was the town stirred from center to circumference. But the church was greatly helped. Twelve united with the church during the meeting, and ten since it closed, and others to come in later as a result of the revival. We are expecting another victory in September with Brother Winfield from Arkansas, as evangelist. We have accepted the pastorate of this church for another year, and Brother D. M. Spell has been called for a meeting during the next year. Pray for us.—Lewis S. Redwine, Pastor

AKRON, OHIO, ZONE PREACHER'S MEETING

(Continued from page 15)

business of the meeting was again resumed.

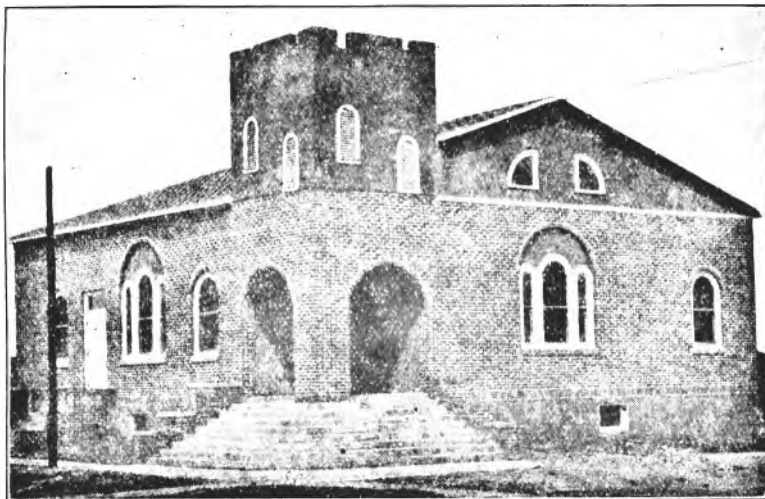
Brother Haynie spoke of being very much impressed to have at the next meeting a "fast," instead of a "feast." He suggested that it might be a profitable thing to begin the next meeting at one o'clock instead of four, as formerly, and give the whole afternoon to prayer, and fast during the supper hour, and go in for old-fashioned victory. This seemed to sound the key-note of the feeling of all present. When Brother Lehman of Barberton made the motion, it was soon supported by Brother Davis of Kenmore, and adopted unanimously by all present. A good thing for all zone meetings. God will soon recognize sincerity.

Rev. Haynie preached the evening message from the text: "To be carnally minded is death; but to be spiritually minded is peace." What a message! God helped him to preach. Professor Vandall sang the special song, while Rev. Harry Kirkpatrick led the singing. The next meeting will be held in the Church of the Nazarene at Greentown, Ohio.—B. H. Pocock, Secretary pro tem.

SMITH MILLS CAMPMEETING

We are glad to report an unusually good campmeeting at Smith Mills, North Dartmouth, Mass. The greatest number of people were in attendance in the history of the camp. Through the untiring efforts of Rev. R. J. Kirkland, pastor of the New Bedford Church of the Nazarene and his "captains" a special drive was on for weeks before, for an opening service of one thousand the first night. The result was the thousand was almost realized. There were at least nine hundred on the grounds the first night. Rev. Martha E. Curry preached

NEW CHURCH BUILDING, HOOKER, OKLAHOMA



The First Church of the Nazarene of Hooker, Oklahoma, was organized in May, 1921, after a very successful tent meeting held by my husband, J. H. Crawford, as evangelist and Rev. Jesse Wooten as song leader. There were about twenty-eight charter members, and a small country church of about a dozen members united at the same time. I was called as pastor and arrived in June to take charge. Three lots were purchased on which was a two-room house which served as parsonage at that time—two rooms have been added since. A temporary tabernacle was erected for the summer months as a place of worship. Finding a better location two other lots were purchased and the basement for a church was completed by Christmas, having the first service Christmas Eve, 1921. We anticipated building every year since, but never saw our way clear until we had a bountiful harvest last summer. The above brick building was begun on the basement last September, and dedicated March 13, 1927, by District Superintendent J. Walter Hall. This is the only holiness church in town. The Lord has blessed us with yearly revivals and many have been saved and sanctified during our ministry here. A total membership of eighty-eight have been taken in; but like the early church at Jerusalem, they have scattered abroad, so at present we have a membership of only forty-five.

During these years we have raised approximately \$22,000 in spite of the fact we have had several crop failures. Though Mr. Crawford has been in evangelistic work almost all of the time, yet he has helped bear much of the burden especially in the erection of our new church. The Halley Evangelistic Party has just closed one of the best revivals we have had. Brother Halley is a sane, sound, uncompromising holiness preacher of the radical type. His wife is tireless and very efficient as a personal worker. Professor Roscoe Carrell, pianist, could scarcely be beat. Glen Jones, son of Rev. Lum Jones, is a fine trombonist. We can highly recommend this band to any church or camp. We are in our seventh assembly year and feel it is in the will of the Lord to make a change. Since this is our finest and only pastorate we have the deepest concern for the future welfare of this work and are trusting the Lord to send the very pastor needed to carry forward the cause in this needy field. The Lord willing, we desire an opening whereby both of us may serve in pastoral work together, extensive enough to keep both busy and remunerative enough to justify our full time. We love the cause of holiness with all our heart and mean by the grace of God to spend and be spent in its promulgation.—J. H. Crawford, Evangelist, Maggie Crawford, Pastor.

the opening service to the largest audience she had ever seen in a camp in the East at the beginning. The attendance kept up fine throughout the entire camp July 8 to 18. Not only was the attendance a success, but the efforts of Rev. William Heslop of Allentown, Pa., and Rev. Martha E. Curry in their faithful preaching brought results. Surely one hundred knelt at the altar for pardon or purity. Rev. Heslop is surely a great and wonderful man of God and the folks who had the blessing feasted on his interpretations of the meanings of God's Word. As one writer said of him, there isn't a "pot or pan" in the Scriptures

but what Rev. Heslop brings out the meaning. Not only did the lovers of God's Word listen in wonder to his teachings and preaching, but the sinners also were attracted as Brother Heslop lifted up Jesus to the lost. Rev. Martha E. Curry continues to be used and blessed of God as a mighty preacher, getting results as she magnifies her Lord. Many strangers were seen on the camp for the first time, but we believe not for the last time if Jesus tarries. We have faith to believe that the big attendance the first night will continue to be a permanent plan at every camp until Jesus comes. Rev. Mabel R. Manning had

HOLLYWOOD CHURCH CONDUCTS VACATION BIBLE SCHOOL



The first annual Daily Vacation Bible School conducted by the Hollywood Church of the Nazarene, Los Angeles, California, closed July 20th; after a very successful four weeks' session. The total enrollment was ninety-nine, while the average daily attendance was close to sixty. There were three departments—Kindergarten, Primary and Junior—with nine paid teachers. Classes were conducted in Bible stories, Bible memory work, Bible note-book making, handwork, sloyd for the junior boys and dressmaking for the junior girls. The opening chapel service each morning was most helpful with its salutes to the United States and Christian flags and the Holy Bible; its habit or character talks; its worship talk or sermonette; its songs, drills, and prayer. Many children came to the altar for conversion. New con-

tacts for the Master have been made while the church has gained wide publicity in the community. An interesting closing program followed by an exhibition of the hand-work done was attended by many parents and friends.

The accompanying view is that of the pupils and teachers in front of the first unit of the Hollywood church plant. On Easter a second unit was dedicated to care for the growing Sunday school. Ample space is owned by the congregation for the erection of the third unit or auditorium when the needs demand it. This young church, four years old this June, is on the upgrade for God. The congregation, united and loyal, are standing for "Holiness unto the Lord" in the film-capital of the world.

JAMES PROCTOR KNOTT, *Pastor.*

charge of the singing. Her special solos continue to bless and they look to Sister Manning as a "regular" on the Smith Mills program. The necessary finances were raised in cash and pledges. We feel that the humility of our president, Rev. Tom M. Brown, and his example and godly influence is a great asset to any camp. Brother Kauffman, our returned missionary, was with us for a day and the Lord blessed his message by over three hundred dollars being raised for the Jerusalem church. Appreciating attendance, finances raised, and preaching, and all other benefits, yet we praise God most of all for the souls that found deliverance by placing their lives in the care of Jesus, the infinite love where love is higher than the stars, wider than the skies, and deeper than the seas. To Him be all the glory—Annie M. Cunningham, secretary Smith Mills Camp.

COLUMBIA RIVER CAMPMEETING

The Columbia River Nazarene Campmeeting held at Portland, Oregon, was indeed a great meeting. From the first

service on Thursday night God's presence and power was manifest. Delegations began to come in on Tuesday before the service on Thursday night which was the opening night, and by Friday night there were over two hundred campers on the ground. The number had increased to three hundred by the middle of the next week. This large number being on the ground for the entire camp is largely what made the meeting a success. There were many that attended from the area in and around Portland, especially the night services and on Sundays, the large tent was filled every night and many times there were many that could not get in.

Uncle Buddie seemed to preach better than ever before and encouraged the saints as he can do. He gave his life story on Thursday night to a great crowd that overflowed the tent. Brother and Sister E. F. Wilde and the Knights were the other workers and did splendid work in song and praying and boosting. Wilde is not only a great singer but he is one of the great evangelists of this day. With this team we are sure that we could not fail to succeed.

The pastors and churches supported the meeting in a splendid way. There were just about four hundred seekers at the altar and almost everyone claimed to receive a blessing, some saved and others sanctified.

During the last few days of the meeting over one hundred and eighty lots were sold, on the tract of land which is being bought as a permanent camp ground for the North Pacific District. There is no better location to be found for a camp than this beautiful grove in the great city of Portland. We hope to have our own dining hall and equipment for the next year's camp, and to have five hundred campers on the ground.

ALBERT J. SCHOCKE, *Secretary.*

TREVECCA COLLEGE IN THE BALANCE

It has now been sixteen months since John T. Benson made the magnificent offer to pay one-half of Trevecca's \$50,000 debt provided the Southern Educational Zone would pay the other half in cash within eighteen months. We are within fifty days of the time when this offer is to be forever withdrawn. To fail to meet this proposition would be the most tragical thing that could happen to our beloved Zion in this great Southeast, and would be a crime against God and humanity that so much need this institution in this day when anti-Christ societies such as "Junior Atheists" and "Angels of the Devil" are being organized by the high school students throughout the whole country. We must save this institution to our children, or turn them over to others to be damned. If we fail with this generous offer can we hope to come again? The chances are all against us. To fail is to destroy the confidence of man in us, and I believe, so grieve God that He will largely lift His hand of blessings. To meet this offer of Brother Benson is to gladden his heart in his declining days, put new courage, faith and confidence in our constituency, lift the confidence of many who will put thousands of dollars into the school in the future. It will mean the best school plant in our connection free of debt and that Trevecca's beautiful campus will be covered with Spirit-filled boys and girls who will soon go out to bless the world, and that the Holy Ghost will be poured out upon the school and zone in an unheard of measure. With this opportunity soon to pass can we sit idly by?

Our people have subscribed, but only a small per cent of it has been paid, and, too, we are yet short several thousand dollars of the goal. This means that every dollar that has been subscribed must be paid, and many should double their subscription and those who have not subscribed should send in their donation at once. Delay means defeat. Let everyone who subscribed make arrangement to send his money to Rev. H. H. Wise, Trevecca College, Nashville, Tenn., immediately so as by all means to get it to him by the last day of September. The situation is desperate. Time is short, and it calls for "Achieving faith," heroic giving, and immediate action. Trevecca College is in the balance, and

your action within the next few days determines whether she will go up, or down.

H. H. HOOKER,
Superintendent Alabama District.

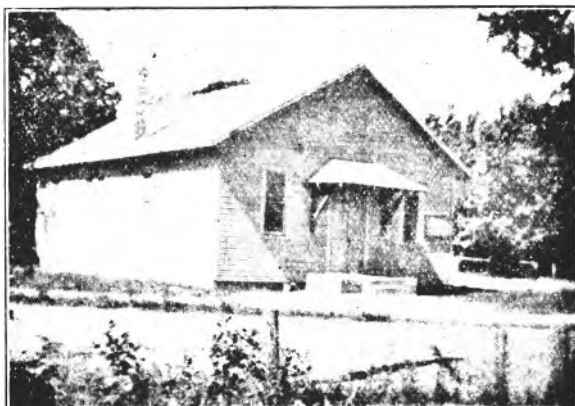
NEW YORK DISTRICT

We will stop long enough in the midst of our busy life, to report the work that is going on over our big district. Ever since the good campmeeting of the New York District closed, we have been on the road looking after the churches that were in need, and arranging for new work all over the field of labor. Rev. H. C. Stebbins and wife are still in Elmira, N. Y., holding forth in a tent campaign. Revs. John Weightman, Tompkins and Belle B. Burns are in a tent meeting in Malone, N. Y. Rev. A. B. Carey and son are holding a tent campaign in Norwalk, Conn. Rev. R. J. Kunze is launching a tent meeting in Buffalo, N. Y. Rev. Roy H. Cantrell is arranging for a tent meeting in Spring Valley, N. Y. Rev. L. T. Corlett is settled as pastor of our live Dover, N. J. church. In all of these tent campaigns that are under way, the Lord is giving victory. Many souls have prayed through and found the great salvation. The Lord is giving us the hearts of the people, and we expect soon to be able to organize a Church of the Nazarene in some of these new places. Before this article is in print, we expect to have six tent campaigns going on over our large district.

Besides the tent meetings that are going on many of our churches are arranging for revival services in their fields of labor. Rev. A. B. Carey is going to our Bridgeport, Conn., church for a campaign. With Brother and Sister Visscher in charge of our Bridgeport church, we expect great results in this special meeting. We are now in Toronto, Ont., in a tent meeting. The General Home Missionary Board asked me to look after our work in this part of Ontario, and with the aid of Rev. A. E. Collins, tent services were opened in this "Queen City of Ontario" of over 600,000, July 17th. Revs. Wilson and Collins did the preaching the first two weeks. Brothers Haas and Anderson from our E. N. C., were in charge of song and music. Rev. Paul S. Hill is to join the forces August 15th. Miss Ruth Harris, the sweet gospel singer, from Trevecca College, Nashville, Tenn., is with the evangelistic party. With this strong army under the leadership of the Holy Spirit, something will be brought to pass that will mean the salvation of many souls. Rev. A. E. Collins is a real general in this kind of work, and has a vision of the needs and possibilities of our church in Ontario. He is a firm believer in what our church stands for, and fully realizes that this is the opportune time for the Church of the Nazarene to walk in and possess the land. Large congregations are attending this tent campaign, with seekers at the altar in almost every service. Many have said to me, that this is the kind of gospel Toronto needs, and I told them that if they would stand by this work, the Church of the Nazarene would give Toronto this kind of gospel until Jesus comes. They tell me that within a zone

NEW CHURCH AT TILDEN, ILLINOIS

Our revival meeting closed last Sunday night which was the best meeting we ever had. R. L. Morgan was the evangelist. He is a great man of prayer and his preaching is under the anointing of the Holy Ghost. He won the hearts of the people and much prejudice was broken down. The people of our town and neighboring towns for miles came to the meeting. Conviction settled on the people, some falling at the altar and praying through in the old fashioned way, while others fought off conviction. There were ten souls saved and one sanctified. The closing Sunday we put in a full day. Brother Morgan preached in the morning, and we had a basket dinner on the ground at twelve o'clock. After dinner we went to the lake and baptized five, then returned to the church. Brother Morgan preached the dedication sermon in which he raised four hundred and fifty dollars in cash and pledges, which cleared our little church of debt. Then he dedicated our church, the fire fell and there were shouts heard in camp. This little band of Nazarenes has prayed and sacrificed and held on to God for three years asking for a place in which to worship our God in the beauty of holiness. God heard our cry and said "bring all your tithes



into the storehouse." We obeyed God and great showers of blessings came on and we have this beautiful little church of one hundred miles, there are over twenty cities, averaging 50,000 people. Among holiness fighters we stayed true and kept our eye on Jesus. Now we have the confidence of the people in our town. Two united with the church and more are coming in later. Brother Hersel, the Benton pastor, came in last week and rendered great service in singing the gospel. Also our Brother and Sister Wilson of Roxana came over and gave us a lift. Brother Morgan's work is God-sent and constructive and he leaves pastor and people loving each other. We are looking forward to better and greater victories in the Lord—Mrs. Frank Jones, Pastor.

of one hundred miles there are over twenty cities averaging 50,000 people. Ontario needs the Church of the Nazarene. Do you know that God has given us this great field with wonderful possibilities? Who among us will go in and take this field for God and our beloved church? On our great New York District, the possibilities and opportunities are many, and calling for heroic men to walk in and capture these places for God and souls. We are driving through large cities and towns every week, where our church must be planted. My heart is burdened over conditions that face me everywhere, and I hear the voice of God calling in loud terms for us to stir ourselves up, and carry the gospel of full salvation to these lost millions. Brethren, will we do it? We must have God called men with a true vision, and home missionary money, and by the grace of God we will keep a blaze of holy fire burning all over this mighty district.

J. A. WARD, District Superintendent.

ALABAMA DISTRICT

The battle is on in full blast in Alabama and victory is crowning our efforts. The devil is contesting every foot of the ground, but our God is more than a match for him and thus he is suffering some blighting defeats. The morale of our people was never better and with added re-enforcement all along we ex-

pect, under God, to march up to the assembly in glorious triumph. We have two and one-half months yet and we expect them to be the climax of the year. Let all pray and sacrifice more, work harder and believe God to help us reach our goal by the assembly.

Since our last report Dr. Turk has held with the Bestville Mission in Jasper and with our church in Brewton. God gave him a wonderful victory at Brewton. He is now supplying our church at Hartselle. He will succeed for he prays, studies and works.

Evangelist Platt and wife have held at Gadsden, Robertsedale, Lottie and Vernon with salvation like a river. They take subscriptions for the *HERALD OF HOLINESS*, win souls and make Nazarenes everywhere they go. May the Lord increase their tribe.

Evangelist Kemp has worked at Excel, Saragossa, and New Providence with salvation crowning his efforts at all these places. The people have been well pleased with his ministry and the churches have received many members.

Evangelist Lancaster has labored in North Port, Tuscaloosa, Attalla and Duncanville with many souls to pray through. He is one of our true and tried evangelists and is being kept busy.

The revival in the Jasper church with the Iricks was one of the best in years. Pastor and people were well pleased and

the church received some valuable members, and other interests of the church were taken care of. These efficient evangelists are always welcomed to Alabama.

Dr. Henricks' revival in Hartselle was hard fought, with little results, except large crowds. The Lanier sisters of Dallas, were his helpers there:

Our pioneer revival in Cullman with W. R. Donaldson and wife as helpers was a success. Thousands attended and the response to the truth was wonderful. About forty prayed through and the large congregation voted almost unanimously for us to return in the future. Our tent was located in the heart of things on one of the most beautiful lots in the city, having been donated by one of the leading Catholics of the town. Rev. Donaldson and wife are efficient workers and are much liked by the people. The Burns family sponsored this revival. They are true and tried saints and are going to see that a good work is established in this town. God is helping them. The Lanier sisters joined us the last week and their singing added much to the success of the revival.

Our revival with Pastor Milligan of Selma, was glorious from the opening service. There was nothing little about this revival except the space to accommodate the crowds. There were 270 seekers counting them as they came, over one hundred professions, twenty-six additions to the church, \$45.00 pounding with a nice suit for the pastor and nice dress for his wife, \$486 raised on the church property, besides the other expense of the revival. God has the glory for all that was done. The Lanier sisters furnished the music for this revival which means none could have done it better. Miss Ruth Lanier is easily one of our best singers. Pastor Milligan is making good in every sense of the word and is going to build, under God, a great church in this beautiful city of over twenty thousand. Our labor with him, his noble family and people could not have been more delightful. We have just opened with Pastor Rushing and the noble people of Fairfax. The prospects are great. Pray much.

H. H. HOOKER, District Superintendent.

JOINT GROUP MEETING

The Sunflower group of southeast Kansas, and the Ozark group of southwest Missouri, Kansas City District, met at Pittsburg, Kansas, in a joint meeting July 26 to 29. This was a very remarkable meeting in many respects. It was well attended and a number of good papers and discussions were given. Though different opinions were expressed on some subjects, there was a very beautiful spirit manifest on the part of those who took part in the discussion.

The outstanding papers and discussions were "The Preacher's Wife, Her Place in the work of the Church," by G. S. Owen; "Should Classes be Formed and Societies be Organized for Intermediate Age?" by Rev. Ruth Oneth; "Do Poundings Bring Pastor and People Closer Together?" by Rev. W. E. Evans.

Those preaching during the group meeting were Rev. J. G. Bignal, W. A. Menneke, C. J. Garrett and N. B. Herrell, Brother Herrell giving us two messages

from his chart on tithing and consecration. Brother Garrett gave us his sermon on "The Muzzled Ox." This is a most remarkable message and ought to be preached in all our churches.

Friday morning the Woman's Missionary Society rendered a most interesting and uplifting program led by Mrs. N. B. Herrell. This service greatly stirred our missionary zeal. A very sad accident occurred in front of the church just at service time in the afternoon. The five year old boy of R. A. Kessee, our pastor at Lamar, Missouri, was run over by an auto causing a fracture on both sides of his head, which may prove fatal unless God undertakes. Prayer was offered for him by the group and we ask the prayers of the readers of the HERALD OF HOLINESS for him.

Churches and Young People's Societies represented during the meeting were Caney, Lafontaine, Elk City, Cherryvale, McCune, Jola, Chanute and Ft. Scott, Kansas; Joplin, Webb City, Carthage, Lamar, Aurora, Monett and Carl Junction, Missouri.

A splendid young people's program was rendered. Two stirring addresses were given by Rev. Scott Blystone and Howard Purkliser. The closing scene and a very special feature of the evening's program was the marriage of Eddie Hught of Carl Junction and Ilah Savage, daughter of Rev. F. C. Savage of Joplin, Missouri.

There was a blessed spiritual atmosphere prevailing throughout the meeting. —Rev. John W. Cox, Carl Junction, Mo.

W. M. S. WORK IN NEBRASKA AND COLORADO

On June 6, 1927, I left Kansas City for the Nebraska W. M. S. convention. On arriving I found many things had been accomplished in the last three years. I believe it is the banner district, as there is a Woman's Missionary Society in every church—even in the new churches that have just come in. Praise God for the work and faith of our Nebraska W. M. S. Practically speaking, there is a Prayer and Fasting League in each church as well. All reports showed much work, prayer and a faith in God's Word and that victory always comes to those that believe. Their motto is "Have faith in God," and with their president this year we predict a great year for them both as a church and a W. M. S.

On June 14th I went on to Denver. There I met Rev. Mrs. Davis and her corps of officers in a W. M. S. convention and it was fine from start to finish. The reports of the many W. M. S. showed the untiring labors of both our District President, Rev. Florence Davis, and her co-laborers. These conventions surely were of the Lord. They seemed to feel I ought to visit as many of the churches as possible and as I went about among the churches I found a loyal people and a feeling of the need of sinking deeper into the Word of God, also of pushing missions—having achieving faith.

On coming away I said, "Lord, with such a band of loyal pastors as these districts have, what ought the outcome to be this coming year." I believe our motto is "Attempt great things for God and expect greater things of God."

Mrs. H. F. REYNOLDS

ARMSTRONG COUNTY, PENN. SYLVANIA, CAMPMEETING

The Third Annual Campmeeting of the Armstrong County Interdenominational Holiness Association held in the Armstrong grove three miles from Kittanning, Pa., which closed Sunday evening, July 24, was by far the best yet. The number rooming or tenting on the ground was more than double that of last year. People attended from most of the towns and cities within a radius of one hundred miles and there was always a goodly number taking part in the early morning prayer service. All of the day services were well attended and the large tabernacle tent was well filled every evening. Great crowds were present both Sundays and the glory of God was in the midst of the camp. One tent was used as a special prayer tent where many gathered for prayer at 6:30 in the evening preceding the evening service and many souls found God during the camp.

Rev. and Mrs. John Thomas, the evangelists, were truly God's messengers and each message they gave was freighted with the power and unction of the Holy Spirit. Mrs. Etta Foiles had charge of the singing and many were blessed under her inspiring solos. Rev. Paul Haines, a missionary on furlough from Korea, was present a few days and gave some inspiring missionary talks. Rev. and Mrs. Thomas have also spent ten years in Korea, and on Missionary Day Mrs. Thomas gave the special missionary address. Rev. and Mrs. J. H. Sloan, District Superintendent of the Pittsburgh District of the Church of the Nazarene, dropped in on us one afternoon and were very welcome guests. Mrs. Sloan gave us a very helpful talk.

A great many in attendance testified that upon entering the ground they sensed a wonderful presence of the Holy Spirit. There were many definite answers to prayer. One evening a father who had been praying for his daughter to become a Christian arose and came forward to kneel at the altar of prayer. His daughter came from another part of the tent and both knelt at the altar the same time, neither one knowing the other had come until later. Some were healed of physical diseases.—Mrs. Mark R. Smith, Cadogan, Pa.

NAZARENE CAMPMEETING, OHIO DISTRICT

The 1927 Ohio District Campmeeting held at Columbus was one of the most gracious and blessed seasons of refreshing we have witnessed in a long time. This was the fourth year of the camp—the second on our new camp grounds. It showed a phenomenal growth in every particular over the previous camps. There was a record attendance. The fourteen cottages on the grounds were occupied, the new dormitory was full all the time, there were fifty-five small living tents on the grounds and they were filled, besides two large dormitory tents which had a number of people in them. We have one of the best tabernacles in the country—60 x 100 without a post to obscure vision—but it proved inadequate for the Sunday crowds.

We were favored with as fine a corps of workers as could be found; Rev. Ray-

mond Browning, Rev. Floyd W. Nease, Rev. and Mrs. B. D. Sutton and the Vaughan Radio Quartet, also Rev. F. M. Messenger and Dr. J. G. Morrison part of the time. These all co-ordinated their work beautifully and seemed to fit together as if they were made for that specific camp. Long will they remain in the memory of our 1927 campers.

The divine blessing was on every service and at times the waves of heavenly glory rolled in upon us in such joyful tides that it made heaven seem near, holiness beautiful, God a glorious reality, service delightful and sin more and more abhorrent. Sometimes the glory fell when the quartet sang, sometimes when Brother and Sister Sutton sang, sometimes when the evangelist was preaching and sometimes it was repeatedly poured upon us as each of them gave his message. But always there was the consciousness of the divine presence. I do not know if anyone kept a record of the seekers, but they were there. Some came the first service and at about every altar call after that there were seekers; the most at any one time being thirty or thirty-five.

Our own efficient, spiritually minded District Superintendent, Chas. A. Gibson, Chairman of the Board of Trustees, presided on the platform and looked after raising the finances. He served well and an amount quite a bit larger than last year was raised in cash and pledges. Sufficient was given and pledged to cover the indebtedness carried over from last year, pay for the forty-nine new living tents purchased by the board, cover the cost of other improvements and partly cover the cost of the new dormitory and dining room building.

The dining room, run on the cafeteria plan, served most excellent meals and did it expeditely. The preachers and their wives were given free entertainment to the extent of sleeping place and \$1.10 per day allowance for meals.

Everybody worked, prayed, believed God and helped to make it a great camp. Much credit is due Rev. O. J. Nease, pastor of First Church, Columbus, our treasurer, for getting the grounds in good shape for the camp. He was assisted by Miss Mellicent Klee, Camp Matron, in looking after the comfort of the campers. Space fails me to mention all who took an active part in making it a good meeting.

A large cottage building program is on for next year. Over fifty lot leases were granted or renewed, about forty of which call for a cottage to be built on them before next year's camp. That will give us over fifty cottages on the grounds, which, with the forty-nine tents 12 x 14 and the dormitory, ought to take care of 400 campers next year.

W. R. GILLEY, Secretary.

ARKANSAS DISTRICT

We have just closed the best campmeeting in all the history of this wonderful state, at least in the last several years. The big tabernacle was moved from where it had been built on the Rock Island grounds down in town to the beautiful, shady grounds recently purchased for a permanent place.

It was frequently remarked by many that the grounds looked good, and it was

the place for such a meeting, but the crowds would be small, and things would come hard. But more than 800 were out the night of the dedication. This first service was a real blessing. The mayor and one of the state representatives made speeches, and the District Superintendent dedicated the tabernacle and the grounds.

Revs. John and Bona Fleming never did better preaching in all their lives; and the crowds that came to hear them were a sight. I am sure I am not setting it too high when I say they averaged from 800 to 3,000 each night. This is a wonderful team. More than 400 knelt at the altar. It was a hard matter to keep an account of those who prayed through, but there were many of them.

Prof. Rinebarger was in fine trim, and the people did enjoy his singing. It was great. The orchestra from First church gave us some good music, too. Blessings on all of them.

There were forty-two tents, and about 250 camped on the grounds. The services were of a high type, and a blessing to hundreds. Four District Superintendents were on the grounds and one missionary, and Rest Cottage and the Orphanage were represented. For all purposes, more than \$6,000 was raised in cash and subscriptions.

Campmeetings mould the religious feelings of a community. This campmeeting is the only straight Nazarene camp in the state, hence will mould and make Nazarenes; and be the best help our pastors can have, and should be unanimously supported by them.

JOHN W. OLIVER, District Superintendent.

SPRING PARK CAMPMEETING, RACINE, WISCONSIN

The twenty-first annual Spring Park Campmeeting has just closed and gone down in history as one of the best, if not the best campmeeting ever held on these sacred grounds. There were many remarkable features about the camp this year. There were ten states represented besides many cities and communities, and people of many denominations and creeds. There were people of this state that drove as far as sixty miles to attend one day of the camp, also people from Illinois that drove equally as far.

There were four distinct features in our services this year. A brief but worthwhile educational service in the interest of Olivet College was conducted by Mr. R. F. Stevens who also had charge of the music and singing of the camp, and rendered very excellent and satisfying service. The next was a missionary service in charge of Brother Kauffman our missionary to Jerusalem, which proved a great blessing. The next is the preaching of the gospel done by Rev. Theo. and Minnie Ludwig, whose ministry was of high and humble order, and proved to be a very great blessing to the people. The last but not least was the wonderful altar services. The power of God came upon the camp, unction upon the preachers, and conviction upon the people. The closing service of the camp was one of the greatest scenes I have ever witnessed, when at the close of the message some thirty-five people knelt at the altar and sought God, the most of whom were

young people. There were between eighty-five and one hundred seeking God during the camp. We shall not soon forget the marvelous visitation of God into our midst.—C. A. Geeding, President

CHURCH NEWS

PASTOR G. C. BRAWLEY, Morehouse, Missouri—"The past year has been fraught with very many tests and trials. Many perplexing problems, but through it all our God has led on step by step to certain victory. God has given us a number of souls in both saving and cleansing power. Quite a number have united with the church, for which we give God all the glory. Morehouse has some of the salt of the earth; we are in love with our people and predict a bright future for our church here. Morehouse has been hard hit financially this year, work has been scarce, but God has come to our rescue. When it looked as if we could not meet our financial obligations God would step in and we would pull the grade. We have a new shingle roof on the church with but little indebtedness on the same. Our attendance has been good all the year in both the preaching service and Sunday school. Brother A. J. Mitchell of Lomax, Illinois, began a meeting for us last Tuesday night. We are having large crowds and are trusting God for a great revival. This has truly been a good year to our souls. We can truly say God has done great things for us whereof we are glad. We truly thank God for the loyal band of Nazarenes who have so faithfully stood by us during the past year. They are true blue, all wool, and a yard wide. It is to them and especially to our God we owe our thanks for the past successful year. Morehouse truly has a warm place in our heart and whether we go or stay we will not forget this good people and the good year God has given us."

PASTOR WILLIS L. FRENCH, Olive Hill, Kentucky—"Olive Hill has just closed one of the most successful camps that has been held here for several years, with Rev. Allie and Emma Irick and family Brother and Sister Irick are certainly among God's choice preachers. They are the most practical, stabilizing evangelists with whom it has been my privilege to labor. They are fine singers and their sons, Paul and Reese, are excellent musicians. We had with us Rev. R. J. Kiefer, pastor of Ashland church, and a number of his good people, Rev. Bona Fleming, Rev. E. C. Oney, Brother and Sister Childers and others. Brother Childers had charge of the singing the nights he was here. He certainly knows how to get folks to sing. The crowds were large, quite a few found the Lord in saving grace and sanctifying power. The offering came easy, and the entire town is anxious for the Iricks to return next year. We are closing our second year with these good people and truly it has been the best year of our life. Brother Wells was over and held the church meeting. There was not a vote against us, but we declined, feeling that God was

leading us to another field of labor, so they called Brother E. D. Messer from San Antonio, Texas. Brother Messer is one of our best pastors, and I am sure he will lead this church on to greater victories. Pray for us."

EVANGELIST J. B. MCBRIDE—"Our meeting at Barterville, Kentucky, for the Methodist Episcopal church was splendid, the Lord gave us souls in pardon and purity, and we had great times of rejoicing. Barterville is the birth place of holiness in that bluegrass region, there having been holiness meetings held there for nearly fifty years. Some of God's salt of the earth live there. We were there seven years ago in a wonderful revival, and had much fruit there that remains. The last Sunday of our meeting they dedicated their beautiful new church and we raised every dollar in cash with an overplus of three hundred dollars. In the afternoon we had a wonderful dedication service, the Spirit

was outpoured upon us and the saints shouted for joy. We closed the meeting in salvation work. We have never been with a more liberal, hospitable, kind people. Our next engagement was Mt. Olivet campmeeting, which is an old historic camp. Some of the greatest evangelists of the holiness movement have been there in the years gone by. It has been badly run down, but three years ago Prof. R. A. and Mrs. Shank of Columbus, Ohio, went there, and they were so well pleased with them, that they asked Brother Shank to get me, and return last year. We had a fine meeting, and they were so well pleased, that they got Brother and Sister Shank and myself to return this year adding Mrs. McBride to the team, and we simply had a wonderful campmeeting, and now old Mount Olivet is on her way to the top. Twenty-five hundred people were on the grounds over Sundays, and we had fine crowds through the week. I must say, that we saw some of the most wonderful manifestations of divine power in the morning service that I have witnessed. It was so great that two afternoon preaching services were dispensed with in succession, and people were saved or sanctified without a call; they knelt and prayed through. Such singing by the old people, and such testimonies, and such shouting one rarely ever sees in these days. It is such a pleasure to work with the Shanks, and they are growing not only in singing, but spiritually. We have had meetings together for ten years, now and then, and we enjoy them so much. Mrs. McBride was greatly used in winning souls. God bless old Mt. Olivet camp. We must say that Rev. S. L. Moore, pastor of the Methodist Church South, and Rev. O. J. Polley pastor of the Methodist Episcopal church of the same place are two as fine holiness men as you will meet in a life time, and they stood by the camp the last two years, and helped to win souls.

We shall never forget the wonderful times that we have had with these good brethren, and the Mount Olivet campmeeting board and people. We trust that next year will be their best in the history of the camp.

EVANGELIST J. W. DODD—"Since I last wrote you I have been busy in the Master's vineyard. At this writing I am at Sparta, Tennessee, in an old fashioned revival. Some are praying through in almost every night. We are having large crowds and good interest. Rev. H. W. Houston is our good pastor. He is a fine young man and has some fine people in his church. Our last meeting was with Rev. S. A. Jones of Shelbyville, Tennessee. We had a good meeting there, despite the hindrances at that place. Brother Jones is a fine promising young man, and he has a nice sanctified wife. The future looks bright for the Jones."

EVANGELISTS ARTHUR MORGAN AND REUBEN BRIDGEWATER—"We are now in our fourth meeting since the close of school. Our first meeting was at Norton, Kansas, with Rev. C. O. Wisler, pastor. This was a hard fought battle and many difficulties had to be overcome, but God graciously moved on the scene and gave

us a great time, with thirty victories and seven uniting with the church. Under the pastor we are looking forward to a great work in Norton. Our next meeting was with Rev. Mrs. Ida M. Atterberry, Minneapolis, Kansas. We closed a good meeting at this place in spite of carnivals and shows which were on the last two weeks of the meeting. The people of Minneapolis love their pastor and she is doing a splendid work in this place. Our third meeting was in Hutchinson, Kansas, with Rev. E. J. Miller, Peniel church. In this place God gave us a splendid meeting with several victories and six uniting with the church. We had good co-operation from First church which was beneficial and very much appreciated. The pastor of this place has a great vision and is doing an excellent work. We are now in our fourth meeting at Woodbine, Kansas, with Rev. August Brandes who is one among our best pastors. God is blessing with seekers and a good outlook for a gracious revival. To God be all the glory."

HALLTOWN, MO.—"We just closed our first annual campmeeting with precious victory. While this is the first camp ever held at this place the large tent was filled to capacity and many nights people stood for ten feet all around the outside. There were from five to thirty-five seekers at the evening services through the meeting. While this is an old established holiness community we have never seen God on the place in greater power. On Monday morning after the tent was taken down we had one of the greatest services of the camp. One of the business men came out where the men were straightening up the grounds and being under such conviction he fell at the altar and in a few minutes was surrounded by a crowd of workers and before long arose shouting and laughing with victory in his heart. Rev. C. B. Fuget and the Wear Evangelistic Party were the workers. They were paid well and the finances came without one hard pull. On the last day the camp was formally organized and Rev. Fuget was elected as president and called as one of the preachers for next year. This camp is located twenty miles west of Springfield, Mo."—Reporter.

EVANGELIST CONNIE CORBETT—"Two more meetings have been completed, and both have been under the auspices of the N. Y. P. S. July 11 to 24 we had a blessed revival at LaGrande, Oregon. The folks rallied good and the glory was rolling. About thirty-five were at the altar, mostly young people, and it was blessed to see them dig and come up shining. After that we were at Grandview, Washington, July 25 to August 3. A fine crowd was on hand, and good interest was shown while the Lord led us on to victory. About twenty were at the altar. Miss Ruth Born of Yakima took the singing in hand and surely did it in fine style. It was a short meeting, but a good one and all enjoyed it very much, for our Nazarenes are real all over the country. I say glory."

BROKEN BOW, OKLAHOMA—"We have been here in Broken Bow nearly eleven

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months and our stay is more pleasant as the days come and go. We are delighted with our little band of loyal members. We love them more each day. Our Sunday school has held up fine during the summer months under the wise superintendency of Brother Alford, and our N. Y. P. S. is going to move on with greater speed. We feel we are in the beginning of better days. Rev. J. H. Neighbors of Hugo, Oklahoma, came by today on his way to Ida, Oklahoma, to hold a meeting. Brother Neighbors just came in our church this spring at Hugo from the Methodist Church. We feel he is a very worthy brother and is a fine pastor, if any church needs a good pastor call this good man. He will be a blessing to your church. You can get in touch with him by writing him at Hugo, Oklahoma, General Delivery. We are on the go for God!"—H. W. Hanselman and wife, Pastors.

EVANGELISTS JAMES AND JESSIE HUNDLEY—"At our last writing we were enroute to our district camp at Beacon, New York. We had a gracious camp this year. A beautiful spirit prevailed among the saints and many souls sought the Lord. The special evangelist, L. B. Reed of California, brought some precious messages while his dear wife blessed us singing the gospel story. We had the privilege of sending in ten yearly subscriptions to the HERALD OF HOLINESS, and preached twice. We also filled the pulpit twice at Beacon church for our old friend, Rev. Paul Moore, who is their new pastor, well loved and leading on to victory. From here we went to the Freeport, Long Island, camp and were greatly blessed under the ministry of Rev. John Owen of Taylor University, and Evangelist Howard Sweeten of Ashley, Illinois, also the singing of Florence Fairbanks of Syracuse, New York. While in this meeting we were called by our District Superintendent to Elmira, New York, to assist in the Nazarene tent campaign in that city. We could only stay four days, preached five times, but God blessed and about a dozen souls claimed the victory. There were seven at the altar in one service. Our dear Brother and Sister Stebbins are still pushing the battle and are hopeful of victory enough to establish a church in this new district. We came from there on to our second meeting with the Old Faith mission. God has manifested His presence from the beginning and quite a number claimed definite victory. One of their best young men was sweetly sanctified last night. Glory to Jesus. We have taken eight subscriptions for the HERALD OF HOLINESS so far. After two more nights we leave for East Norwalk, 35 Van Zandt street. We have about all we can do until the middle of November, but ready to book up for the winter months. Pray for us as we do for all of you."

PASTOR E. W. WELLS, MUSKOGEE, OKLAHOMA—"The Lord has been blessing Muskogee church in the saving of souls the past two weeks. We had one week of special prayer service in which sixteen persons prayed through to blessed victory in the old time way. We are in the building of our new church now, and

have the excavating work done. Our plans call for a 40 x 70 building with a complete basement with about fourteen Sunday school rooms. The structure will be brick, and the main floor will seat about five or six hundred. We hope to have it ready for our next revival with Jarrette and Dell Aycock just after our assembly which will be the last of September. We thank God for the privilege of serving this people for another year. Our Sunday school and young people's work is growing, and we feel that God is going to help us to build a great church. More later on as the work of the building progresses."

PASTORS JOHN AND NANCY GALBREATH, Columbia, Kentucky—"As our year nears the close we lift our hearts in praise to God who has been with us and helped us to see the best year in the history of this church. This is noted as a hard field and most preachers starve out, but God has taken good care of us and supplied our needs. What more could we want? We have endeavored to raise enough on the church debt to save the church property. We have canvassed the town and surrounding country and have most of what we asked for and hope to have it all by the assembly. The church called us back without one dissenting vote. Husband's church at Parksville also called him back. It is hard to say 'No' to this people who are begging us to stay, yet we cannot feel it God's plan for us to stay here. We don't know where our field of labor is to be as yet, but where God wants us to be is where we want to be. Any church needing a pastor may write us at Columbia, Kentucky, until September 7."

PASTOR G. G. MILLER, BREWTON, ALABAMA—"I have just closed a two weeks' meeting at New Providence church near Andalusia, Alabama, Evangelist J. M. Kemp of Selma doing most of the preaching. His sermons were well thought, clean cut, unctuous and forceful. They drew the crowds, carried conviction, filled the altar, and resulted in thirty-one professions, eight baptisms, six additions to

the church, and a general spiritual uplift. Thank the Lord. Had I other meetings to hold, I should seek Brother Kemp's services, for he gives well rounded satisfaction."

WAUSEON, OHIO—"Since last report we have been battling against sin and the devil. The battle has been hard, but we have a few folks in Wauseon that know how to pray and are willing to pay the price for a revival. After much hard praying God gave us a tent meeting of the old time kind. We had the Winland Evangelistic Party with us from July 13 to 27 in a tent meeting. They sang, prayed and preached, and the church backed them up and God came on the scene and old time conviction settled down, and God answered prayer. Fifty-three different ones prayed through and testified to definite victory. There were shouts of praise as God blessed the people in saving and sanctifying power. The last Sunday evening we had a wonderful healing service. God came on and several were healed, and it truly was a precious hour. The meeting closed with victory, with several souls at the altar the last

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night. Three new members were received into the church and two others came in by letter. More are expected to unite soon. To God be all the glory. We have only done what it was our duty to do. The church seems to be in the best condition spiritually that it has ever experienced. I do not hesitate to recommend the Winland Evangelistic Party to anyone wishing old time gospel preaching, for they preach the whole Bible without fear of anyone."—Chester Newcome, Pastor.

PASTOR FRED A. HAHN, FORT DODGE, IOWA—"The Church of the Nazarene at Fort Dodge has just closed a very fine summer meeting with Evangelists G. F. and Birdie Owens of Colorado Springs. These meetings were a wonderful help to the church in reaching many more folks,

to become better acquainted with our work. On the closing Sunday the evangelists gave their 'Jerusalem service,' which proved a great blessing. Brother Owens helped us to sponsor a campaign towards a new church building in Fort Dodge. We truly thank God for His blessings upon the work here."

CALERA, ALA.—"We have just closed two of the greatest revivals Shelby county, Alabama, has known since the Church of the Nazarene was organized at Calera about eight years ago. Rev. E. T. Cox of Nashville, Tenn., was our evangelist at Calera July 3 to 17, under a district tent. His unctuous preaching, zealous passion for souls, and godly love for humanity endeared him to our hearts. We had 56 professions of the pray through type. We

paid the evangelist \$150 besides all the expenses of the meeting. Brother Cox, on the last night, asked for a love offering for the pastors. He set his goal for \$50 but he could not stop the crowded tent from giving when they topped the mark. Finances came easy. Any church or camp in need of a Spirit filled, old time preacher of the plain gospel will make no mistake in calling Brother Cox. He had an open date Aug. 28 to Sept. 11. As Brother Cox went to Tennessee the Medlers with the tent went to Wilton, Ala., and spent the rest of July in a new field for the Nazarenes. We found some good people and many hungry souls. God gave us a wonderful revival with forty professions. The outlook for the Calera church is good. Pray for us."—I. B. Medler and wife, Pastors.

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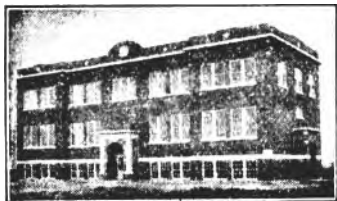
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MIDDLETOWN, OHIO—"We are glad we can report victory along all lines for the Middletown church. God's blessing is upon us and there is every indication that this will be the greatest year in the history of the church. In June we had a two weeks meeting with Evangelist Stella B. Crooks of Chicago. Her messages full of gospel truth and under the anointing of God were of great blessing to all. Around seventy-five seekers sought God, most of them finding real victory. The last day twenty seekers were at the altar, pastor's salary was increased to thirty dollars a week and nine members received into the church making thirteen since the assembly. Since then we are having souls praying through every Sunday. Nine came to the altar last Sunday without any preaching. Our Sunday school is doing fine. Last Sunday was missionary day in Sunday school and we had 151 in attendance and \$21.00 in collection. Finances are coming good with all bills paid up to date. Our next meeting commences September 11, with Rev. L. G. Milby and wife and Clay Milby as singer."—George and Flora Brinkman, Pastors.

PASTOR W. R. GILLEY, DAYTON, OHIO—"This has been a busy summer so far for the pastor of Dayton First church. Early in June we pitched a district tent in Belmont, a southeastern section of Dayton, and with Song Evangelist D. M. Peffley assisting, we had a full three weeks' meeting. It proved successful and at the close District Superintendent Gibson came and organized the Second Church of the Nazarene. They started excavating for a new church building this week. June 30 we took the tent to Eaton, Ohio, and began the battle there, running for over three weeks with Rev. Peffley ably assisting us. The Lord gave us good victory and souls prayed through right along. Then the district camp came on and we were needed there, so Rev. Ralph Haines and Brother Wells came and ran the meeting two weeks longer. On Monday, Aug. 8, I went over again and they had rounded up a goodly number who wanted to be Nazarenes and we organized a good church of nearly thirty members. They are starting in right away with regular services and are being supplied by Rev. Edward Tinney from Dayton until the District Superintendent returns from the South. The same tent is now up in Westwood, another suburb of Dayton,

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where we will begin Aug. 14 assisted by Prof. E. H. Wriede, of Toledo. We expect the Lord to give us a good meeting and add to old First church some good members to take the place of those who went with Second church in Belmont. Sept. 1 we will have served one year as pastor here and hope to have added to the Church of the Nazarene one hundred members by that time. We are now above sixty."

PASTOR ALBERT F. LAING, PORTERVILLE, CALIFORNIA—"On June 13 we had the blessed privilege of having Rev. Bud Robinson with us, and hearing him preach in his own unique manner. The church was packed to overflowing, and a good many were turned away for lack of seating capacity. The following night we began a most successful Young People's convention with Rev. W. C. Graves of East Oakland as the evangelist. Our young people were greatly encouraged and inspired with new zeal and determination. Some who had let down in their experience were restored and some were sanctified. Altogether in a four days' meeting there were eighteen who knelt at the altar to pray through. Brother Graves is a most efficient evangelist, of the old fashioned type. His messages were convincing and will linger long with the people. The young people have taken on new life and vigor and are a real inspiration to the church. Porterville church is still on the firing line. There are difficulties to encounter as in all places where the devil is turned loose, but our people are a praying people and keep under the burden. We are encouraged and looking for better things in the future than we have seen in the past."

HOLTVILLE, CALIFORNIA—"We arrived at Holtville July 18. We found a very nice church building and a fine crowd of Nazarenes. The thermometer was 115 in the shade. God is blessing, and we have a fine congregation to preach to. We have had several requests for prayer, and the burden for souls is on the church. These are good days to me, the fire is burning, and God is answering prayer."—S. B. Damron.

RICHMOND HILL CHURCH, BROOKLYN, N. Y.—"On July 3 we greeted the people of this good church for the first Sunday as their pastor, after spending a number of years in the evangelistic relation. We have now been here six weeks, and have greatly enjoyed our beginnings with this church. When we arrived here, after a trip from our home in Indiana, we found everything 'spic and span.' They had recently redecorated the parsonage interior, and had added a number of conveniences to its furnishings. The parsonage here is an excellent modern home, valued at about \$12,000.00. After our brief acquaintance with these people, we believe they are just the sort of people we were praying to find when we settled on a pastorate (we have contemplated a change to the pastorate for about a year); and we feel in the center of God's will. They are an aggressive, whole-hearted people; and are possessed of tact and intelligence. They are spiritual and can get blessed real good; and yet they do not feed upon

their emotions. They can shout and not make shouts their master. They stand definitely for worldly separation; yet they do not rant on 'bobbed hair' and externals. The church is liberal and systematic on financial lines, yet they do not make any noise about it. In fact, we believe they have a type of piety that is sincere, enthusiastic, and unassuming. We like this. We already love our people; and purpose to withhold nothing of our best from them in preaching or service. The services here are spiritual and refreshing. There are notes of victory and enthusiasm in all the testimonies. We have a splendid Children's Mission Band, Nazarene Young People's Society, and Woman's Missionary Society. These are all active and aggressive. The W. M. S. has received a diploma for being a "standard society;" and it is equal to any that I have ever seen. God has given us a few souls since here; and we are praying for a general revival, which we believe is on the way. If you are contemplating a trip to New York City, plan to visit the Richmond Hill church. We can be reached by telephone 'Virginia 6756,' or by letter to 108-05 95th Ave., Richmond Hill, N. Y. Pray for us."—Roy L. Holtenback, Pastor.

SONG EVANGELIST E. C. MILBY—"I wish to report two gracious meetings with Evangelist M. L. McGraw. I was called by Rev. McGraw to come to South Corbin, Kentucky, to lead the singing, in a large tent where we had large night crowds estimated at six hundred. The tent was crowded and cars parked all around to hear the messages in song and gospel. We left no stones unturned to bring about one of the best revivals that old South Corbin ever witnessed. We had a large choir and the orchestra rendered some gracious work, and the folks were in fine spirit to receive the gospel message so powerfully delivered by Rev. McGraw under the power of the Holy Ghost. He is safe and sound, an old time gospel preacher, being in the experience of full salvation. There were forty-five clear experiences of regeneration or

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sanctification as the results of this meeting. From this town we went to Brodhead, Ky., in a church meeting with Pastor G. A. Young. Here we had some very fine young people who delighted in helping us in the leading of the singing. I never had young folks take hold and sing from their very hearts as these did. This was a great time of victory and Brother McGraw seemed to be at his best in delivering the fullness of the gospel to this hungry people. The folks cared for God's servants with great love and tenderness. Brother Young is a sweet spirited pastor to work with. His people were revived and twenty-three of them were either saved or sanctified. Our God's hand was graciously manifested as powerful to save from all sin. Praise God for gracious victory through Jesus. Remember us in prayer."

BIVINS, TEXAS—"Just closed a great campmeeting at Bivins, Texas, with Rev. R. E. Gilmore doing the preaching. His gospel messages were with such power, unction, and love that it helped us all to be drawn closer to God and to each other. The Baptists, Methodists and Nazarenes worked together and seemed to have so much love for one another that

you could hardly tell which were Baptists, Methodists, or Nazarenes. Brother Gilmore is not afraid to declare the whole truth. The Lord helped us to sing the gospel in song, and the spirit that was manifested was certainly wonderful. The dear Lord certainly came on the scene and blessed our efforts together in the salvation of souls and sanctification of believers. Thank God, we give Him all the glory. I believe we preached and sang to the greatest crowd of people that I have ever seen at one gathering. The night crowds were from six hundred to two thousand people. The last night there was hardly standing room for the people around that old camp shed. There were seventy-five seekers and forty of them were happy finders. Thanks be unto God who giveth the victory. They gave us all a unanimous call back for another year and also told us if we would come back that they would build the old shed larger, and if the Lord wills we want to go back next year with more fire to fight the old devil and sin harder than we ever have. We believe that God wants to set old Bivins on fire so that it will never quit burning. Pray for us that God will use us for the salvation of many souls."—E. D. and Winnie Simpson.

HOLLIS, OKLAHOMA—"I come reporting a fine meeting we just closed with Rev. J. B. McBride and wife as evangelists, and Miss Evelyn Josephson as singer. The Lord did wonderfully bless us and gave us eighteen souls, either saved or sanctified. A class of eleven came into the church, and one more is to come in this coming Sunday. Brother McBride did some fine preaching and the people came to hear him. The people of Hollis said Brother McBride was the best preacher that had ever held a meeting here. Miss Josephson did the finest singing we ever had here and the other church people were much taken up with her. Also she is a fine personal worker and altar worker. Our church is getting on fine and we are expecting the Lord to do great things for us this coming year. We are nearing the close of our third year here as pastor, and we are showing a nice gain in membership, also in finances, Sunday school and Young People's Society. Last Sunday night was the last night of the meeting, and the crowd was large, something over a thousand present. Brother McBride voted them and the church as to my staying another year and it was nearly unanimous for me to stay. We earnestly desire the prayers of all of the readers of the *HERALD OF HOLINESS* that God will give us many souls."—E. L. Looman, Pastor.



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EVANGELIST R. L. MORGAN—"We are in the great city of Milwaukee, Wisconsin, where we are in the battle for souls. There have been fifteen at the altar and the meeting has only been on a little over a week. We are expecting a great meeting here. The devil is surely stirred among the Catholics. We had the tent nearly full the first night with no advertising at all. The Huffman Band of Los Angeles, California, are here doing good singing and playing. Pray for us here that we will have a great revival and get a good church in this great thriving city of over five hundred thousand. I am making up my slate for the fall and winter now. Those desiring my services please write me Olivet, Illinois."

JANESVILLE, WISCONSIN—"We opened our gospel tent meeting on Friday evening, July 8, on Garfield avenue, near the fair grounds, with Rev. B. A. Nelson of Chicago as our evangelist. The meeting lasted twenty-four nights straight. There was a note of victory from the beginning to the end, about twenty being at the altar. Brother Nelson, like Jacob of old, believes in holding on until victory comes. On account of a windstorm passing over Janesville, just before the night's service the tent was blown down. We availed ourselves of this opportunity by holding an open air meeting amid the ruins. Members of the Church of the Nazarene, both men and women, came the following day, sewed up the badly torn rents in the tent, raised the poles once more and by night the tent was up again for service. Much prejudice was removed, and the bitter opposition faded away."—A. W. Gustafson, Pastor.

PRINCETON, FLORIDA—"We just closed a two weeks' revival meeting August 7, with Rev. J. W. Ragan as evangelist.

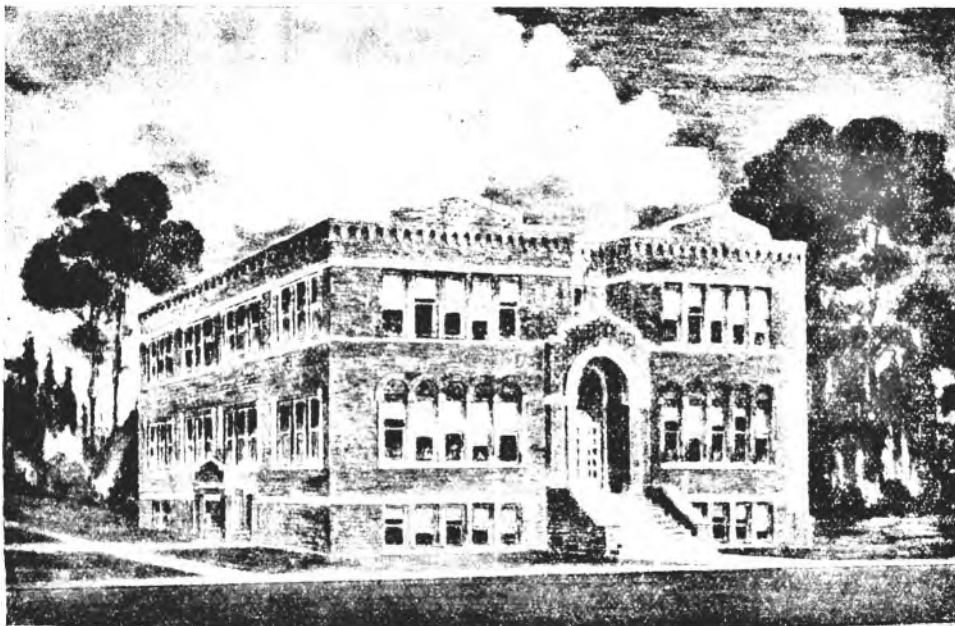
God blessed and poured His Spirit out upon us in a wonderful way. The attendance was good and many souls were at the altar to be either saved or to receive the blessing of a pure heart. I do not know just how many prayed through to definite victory, but believe that the future benefits will be far greater. The devil was stirred and lots of folks, too. The Lord is with us and we are gradually climbing the hill. A brighter day is dawning. To God be all the glory."—Aletha Campbell, Secretary.

EVANGELIST LEE L. HAMRIC—"At this writing we are in the Wellington, Texas, camp, and the Lord is giving us a mighty revival with great crowds. The first night had a large crowd, several in the altar, some finding victory. From then on the tide of salvation and the crowd has been increasing. Thank God. Brother R. E. Gilmore is the untiring pastor here. Brother Brewer, one of our dear good men, has charge of the singing, and it is fine. Brother Ulene Simpson and wife are with us bringing some special songs that are great and much appreciated. Our last revival was at Marshfield, Oregon, three thousand miles away. We made six thousand miles to conduct this

one meeting and were much disappointed in the distance and meeting. It was advertised as a camp, and when we arrived found only a very small church tent meeting, small crowds, small professions, and seemed very shallow. Marshfield has some good people in it, but it will take time to establish a work there over some conditions. Brother Tait is the new pastor. I think with his experience and wisdom, Brother Tait will be able to build up our work there. God bless him and help him. We will give a full report of the Wellington camp at the close of the meeting."

EVANGELIST GEORGE BEIRNES—"It may be a surprise to many of our friends to learn that we are now in Northwestern Canada. We sold our home in Kingswood, Kentucky, but before doing so we felt a strong pull from the Lord to come this way. While in Ashland, Kentucky, the church there gave us a fine old Dodge coach, so we motored through. The speedometer registered about 2,800 miles from Kentucky. Brother Charles E. Thomson, District Superintendent of the Alberta District, gave us a warm invitation to the district, with the promise to keep us busy. We arrived in Red Deer

the day before their district camp commenced. They gave us a warm welcome and had us bring the first message of the camp. Brother C. W. Ruth and Donnell J. Smith of Portland, Oregon, were the evangelists. The Lord gave them a great camp. One thing was very noticeable. The people who came to the camp came to stay. Another very noticeable thing was there was not quite as much noise and demonstration as in our United States camps, but a more sincere and earnest, spiritual, whole souled people you will go a long way to find, and they did and do get blessed. The preaching was of a high order and the altar was lined again and again. They have a great growing district. Brother Thomson is a beloved brother and a fine leader. We have just closed our first revival in one of our country churches out from Farentosh. The Lord gave us what they said was 'their most fruitful revival.' We were hindered considerably by rain and muddy roads, but we had some splendid victory. Before entering this meeting our District Superintendent, Brother Jones, of the Manitoba-Saskatchewan District, wrote me asking me if I would not accept the office of superintendent on that district. I answered him in the negative. I supposed



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this would settle it, and gave it no more thought until Dr. Goodwin sent me a telegram stating I had been unanimously elected, asking if I would act. I was to have given them an answer by Sunday night, but did not get it until Monday, when I got the second one from the district secretary stating, 'Dr. Goodwin gave your election valid. District will provide moving expenses. Let us know the amount.' So under the circumstances, I felt we could not refuse. We rather reluctantly leave this great Alberta field for our new field of labor. However, the opportunity and needs of this district are great, and we accept it as a call from the Great Shepherd and Bishop of our souls.

We desire the earnest prayers of our many friends. We are expecting to locate in Regina as soon as possible. Address us care Rev. A. C. Metcalfe, 1201 Queen street, Regina, Sask."

EVANGELIST L. G. MILBY—"In my last report we were at Marion, Indiana, where we had a great meeting with Brother D. A. Glaze. While there were not so many seekers at the altar, the church was built up, and seemed to be well pleased with the meeting. Brother Glaze came to us from the Methodist church, took the Marion church amidst all the difficulties the devil could hand him, but he had the church in fine shape. He is leaving Ma-

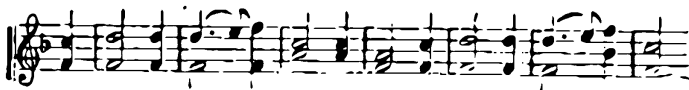
mon this fall and the church that gets him will get a fine man for pastor. From Marion we went to Augusta, Kentucky, where we had a seventeen days' meeting with Brother O. E. Shelton. Here we had the time of our lives. Churches and business men went together and put on a Chautauqua at the same time we had our meeting, and pitched their tent within one-half block of ours. We could hear each other speak, but the Lord came to us. Our crowds doubled theirs. They left town in the hole several hundred dollars. We left well paid, and besides that we got a love offering for the pastor of eighty dollars and raised his salary four dollars per week. Eighty seekers were at the altar, and several new members joined the church. Brother Shelton is a mighty fine man, a strong preacher, and has done a great work at that place. He went there when they didn't have a member; built the church up from nothing to sixty members. He has the confidence of the town, and we got a call back for next year. In July, the Lord willing, we will go back. We have never been treated better by the town folks than we were there. The business men who lost money on the Chautauqua congratulated us and want us to come back next year. From Augusta, Kentucky, we went to Dunkirk, Indiana, with Brother A. E. Ford. Here we had a hard pull—two churches on this charge, Redkey and Dunkirk. The pastor is leaving them this year not knowing where he is going, and the church didn't know who they were going to get, which made it hard to have a real revival; but we had twenty at the altar. The last night you could hear folks praying through many blocks away. We are now in Lafayette, Ind., in a home mission meeting, not a Nazarene in the city. We pitched our tent on a strange lot, rented our rooms and are doing our own buying and cooking. Brother and Sister Giel are our coworkers. We began our meeting last Sunday, tent packed full, and hundreds standing around the tent that couldn't get in. Several were at the altar, and some have already handed their names in to join the Church of the Nazarene. We are looking for a great church here before the meeting is over."

MONROEVILLE, ALABAMA—"We closed a meeting at Brewton schoolhouse at Robertsdale, Alabama. We had a good meeting. Three backsliders were reclaimed, and others blessed. The church and the people outside the church stand behind the preacher with finances, but we hope to see many more born into the church of God before long in that part of the country. My brother, E. Johnson, did the evangelistic preaching."—M. J. Johnson, Pastor.

TELEGRAMS

CLARKSVILLE, TENNESSEE.

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with his ministry.—W. F. Rutherford, Pastor.

CLOVIS, NEW MEXICO.

The New Mexico District Campmeeting August 18 to 28 has been moved from Hagerman to Clovis, New Mexico.—Edwin E. Hale, District Superintendent.

MILWAUKEE, WISCONSIN.

Fine campaign in Milwaukee, Wisconsin. Evangelist R. L. Morgan in charge. Substantial organization assured. Pray for this great city of half million souls and establishment of Church of the Nazarene here. For particulars, write Rev. R. L. Morgan, 338 Thirty-fifth Avenue, Milwaukee, Wisconsin.—E. O. Chalfant.

PASTORAL ARRANGEMENTS

Manitoba-Saskatchewan District

DISTRICT SUPERINTENDENT—George Beirnes, care District Secretary (at present).

DISTRICT SECRETARY—A. C. Metcalfe, 1201 Queen St., Regina, Sask.

DISTRICT TREASURER—E. C. Chamberlain, 1265 Retallack St., Regina, Sask.
Bestville, W. A. Peterson; Luseland, To be supplied; MacWorth, C. F. Collinson; McDowall, R. E. Roe; Morse, F. W. MacDowall; Mortlach, N. B. Welsh (supply); Shackleton, W. A. Peterson; Regina, A. C. Metcalfe; Winnipeg, W. O. Fisher; Wood Mountain, C. F. Collinson.

ANNOUNCEMENTS

NOTICE—All the licensed ministers of the Kentucky District desiring to take their examination at the Assembly, Sept. 7 to 11, at Lexington, Ky., will

please be present and ready to take same in the afternoon of Tuesday, Sept. 6.—W. E. Albea, Chairman Examining Board.

NOTICE—We are now ready to enter the evangelistic field and are open for calls from any denomination. We have no state but will respond to calls as led by God, willing to remain in any place as long as we feel God would have us, and are willing to accept the free will offerings of the people for our support. Mrs. Gordon is a soloist and can greatly aid in the services.—Rev. and Mrs. Geo. M. Gordon, 810 Milton Ave., Janesville, Wis.

NOTICE—Northern Indiana District: All licensed preachers who are prepared to take examinations, please meet the examining board at Crawfordsville, Sept. 6.—L. W. Collar, Chairman; Mrs. Ora J. Turner, Secretary.

SPECIAL NOTICE—The Manitoba-Saskatchewan District Assembly, against my protest, elected me District Superintendent. I accept it with the hope and expectation of the co-operation of the preachers and brethren of the district. We join you in the task of helping to strengthen what we have and to enter new fields. We desire the prayers of the Lord's people as we enter this new field of labor. Those desiring to get in touch with us, address us in care of our District Secretary, Rev. A. C. Metcalfe, 1201 Queen St., Regina, Sask. We are expecting to get located on the field soon.—George Beirnes.

NOTICE—I am ready to consider calls for evangelistic meetings, being in my first meeting with the Nazarenes, in Atlanta, Ind. Being a new man among you (however not new in the ranks of holiness), I refer you to my pastor at my home church, Rev. L. Pendry, 14 and 14 Sts., Bedford, Ind., and to Rev. C. J. Quinn, Superintendent Indianapolis District.—J. C. Dye, Bedford, Ind.

NOTICE—Evangelistic singers that can give us a late August or early September date for a down town campaign, please write.—Dr. W. W. Ward, 1118 First National Bank Bldg., Omaha, Nebr.

PRAYER IS REQUESTED by a sister in Oregon for a revival at Beaver Homen and Rainier, Oregon, and for a young man who is backslidden; by a sister in Missouri for sanctification; by a sister in Oklahoma for a sick husband; by a subscriber in Indiana for the salvation of his soul; by a brother in Washington who has let down in prayer, that he shall again be sanctified, and be prepared to meet a rigid circumstance that will shortly come to pass.

NOTICE—I will be glad to accept a pastorate on the Tennessee or Georgia District. For reference, write Rev. W. M. Tidwell, pastor at Chattanooga.—Rev. J. W. Smith, 3800 Dorke Ave., Alton Park, Tenn.

NOTICE—We request the prayers of God's people for our revival meetings which will be held in the Church of the Nazarene, Sept. 4th through 25th, at Ashtabula, Ohio. Workers engaged: Evangelist Philip Gelter; singers, Ward and Marsh.—W. F. Miller, Pastor.

SPECIAL NOTICE—The annual meeting of the W. M. S. of the Kentucky District will meet Tuesday afternoon, September 6, at Lexington, Kentucky, the seat of our assembly. We will have a special worker, also one of our returned missionaries will give us stirring messages. Let each society send one or more delegates to represent your society to carry home the good things which shall be given out in the meeting.—Mrs. Anna J. Stover, District President.

WEDDING BELLS—First Church of the Nazarene of Hutchinson, Kansas, was the scene of a pretty wedding, on Thursday, August 1, 8:15 p. m., when

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Specimen of Type

Christ ST. MATTHEW 16, 17

o To ver. 22, began Jesus o to shew unto his disciples, how that o he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and o be raised again the third day.
22 Then Peter took him, and began to rebuke him, saying, 1 Be it far from thee, Lord: this shall not be unto thee.

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Miss Hazel Mendell was married to Mr. Clarence Rupe of Newton, Kansas. Mrs. Rupe is the daughter of Mrs. Addie Mendell and Fred H. Mendell, who was General Secretary of the Church of the Nazarene at the time of his death, nine years ago. The writer officiated at the ceremony.—A. L. Hipple, Pastor.

Notice—We have given up our summer tabernacle, and are now open for evangelistic or missionary meetings. Please address us at our home.—901 Cory Street, Fostoria, Ohio—Fred T. Fuge and wife.

CAMPMEETING CALENDAR

August 19 to 28, Drainesville, Virginia. Campmeeting. Workers: Rev. John Norberry, evangelist; Mrs. Marion Birrell, song leader. For further information address Anna L. Hyatt, Secretary, 163 Adams Street, N. W., Washington, D. C.

August 19 to 28, New Mexico District Campmeeting, Hagerman, New Mexico. Workers: Bud Robinson, with a number of other preachers and musicians as helpers. For information write E. E. Hale, District Superintendent, Box 1035, Artesia, New Mexico.

August 19 to 28, Dodsonville Camp, Dodsonville, Texas. Workers: W. H. Minor, O. W. Lewis, A. M. Paylor and daughters. Address Mrs. Georgia Owens, Hollis, Oklahoma.

Aug. 19 to 28, Carthage, Ky., Holiness Campmeeting near California, Ky. Workers: Rev. Freddie Thomas, J. E. and Ada Redmen and visiting preachers. For information, address, J. R. Moore, R. D. 1, California, Ky.

August 19 to 28, Bryantsburg Campmeeting, near Madison, Indiana. Workers: Monroe Vayhinger, Payne Evangelistic Party. For information, write Charles Cleek, Secretary, Route 9, Madison, Indiana.

August 19 to 29, Thirtieth Annual campmeeting, Main Spring, four miles

east of Prescott, Arkansas. Workers: Steven White and O. V. Galloway. For information address Mrs. Lige Martin, Prescott, Arkansas.

August 22 to September 4, Michigan District campmeeting and Assembly, Indian Lake, four miles from Vicksburg, Michigan. Workers: J. B. Chapman, R. T. Williams. For further information, address Rev. W. W. Clay, Milford, Michigan.

August 25 to September 4, Ozark Holiness Association annual campmeeting, Mount Zion Camp Ground, four miles northeast of Ava, Missouri. Workers: A. P. Breneman and wife, C. E. Woodson. For further information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

August 25 to September 4, Eleventh Annual Campmeeting of the Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: Rev. Charles Babcock, Rev. George Bennard, Willard Davis, song leader. For further information address Mrs. A. L. Wright, Secretary, 807 East College, Blackwell, Oklahoma.

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I. CHRONICLES 6 *The singers appointed by David. Aaron's office*

24 Ta'hāth his son, Ū-rī-ēl his son, Ūz-zī'āh his son, and Shā'ūl his son.

25 And the sons of Ēl-kā'nāh; A-mā'sāi, and A-hī'mōth.

26 As for Ēl-kā'nāh: the sons of Ēl-kā'nāh; 'Zō-phāi his son, and Nahath his son.

x Or, Zuph.

of Bā-ā-sēi'āh, the son of Māl-chī'āh,

41 The son of Ēth'nī, the son of Zē-rāh, the son of Ā-dāi'āh,

42 The son of Ē-thān, the son of Zimma, the son of Shīm'ēi,

43 The son of Jā'hāth, the son of Gēr-shōm, the son of Levi.

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Aug. 26 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 26 to September 4, Thirty-second annual campmeeting of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.

August 26 to September 4, Twenty-sixth annual Campmeeting, Eastern Indiana Holiness Association, Cleveland, Indiana. Workers: J. T. Hatfield, O. Arnold Hodgins, Wright Brothers, Miss Florence Wyse. For further information, write Rev. C. E. Ellsworth, Secretary, Route 3, Greenfield, Indiana.

August 26 to September 4, Calamine, Arkansas, Holiness campmeeting. Workers: B. Freeland, Jack Easter and wife. For information, write J. D. Sullivan, Secretary, Calamine, Arkansas.

August 27 to September 6, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Rev. and Mrs. Theo Elmer, Richard G. Flexon, Jr.

August 28 to September 11, Twelfth annual campmeeting of the Randolph County Holiness Association, Winchester, Indiana. Workers: T. M. Anderson, evangelist; Alvin Young, song leader. For further information address, William E. Barr, Secretary, Route 2, Winchester, Indiana.

August 26 to September 4, Tenth annual campmeeting of the Alfalfa County Holiness Association, Cherokee, Okla. Workers: Bona Fleming, L. C. Messer. For information, write R. S. Croggs, President.

September 1 to 11, Sixteenth annual interdenominational holiness campmeeting of Springer, Ill., Jacob's camp ground. Workers: Elmer McKay, Charles Stalker, Frank Doerner, Jr. For information, write Jacob Fleck, Enfield, Ill.

Sept. 1 to 11 Millport Campmeeting, located two miles west of Millport, Ala. Workers: Revs. Allie and Emma Irick, P. M. Covington, and Mrs. H. A. Forrester. Free camping quarters, water and wood with ideal location. For further information address Rev. P. M. Covington, Pres., Jasper, Ala., or J. L. Shelton, Sec'y., Millport, Ala.

September 1 to 11, Louisville, Tenn. Workers: Jack Linn, Mrs. Linn, Miss Imogene Quinn. Healing services.

Sept. 2 to 6—North Reading, Mass. special evangelist. Rev. H. V. Miller, District Superintendent will be in charge, assisted by pastors of the district. For information regarding rooms and entertainment address Miss Rose Wright, 1017 Middlesex St., Lowell, Mass. For other information address G. E. Waddle, Secretary, 620 Columbia Rd., Boston, Mass.

September 2 to 11, Beulah Grove Camp, nine miles northwest of St. Marys, Ohio Workers: Freddie Thomas, R. A. Shank and wife. For information, write W. A. Barber, Mendon, Ohio.

September 4 to 12, Hayhurst camp, Elm Grove community, ten miles north of Chillicothe, Texas. Workers: Bud Robinson, J. E. Threadgill, Marvin Paylor. For information, address Rev. J. S. Emmert, Pastor, Quanah, Texas, Box 848.

Sept. 9 to 18, Erma, N. J., Cape May Holiness Association camp. Workers: C. B. Fugett, K. Hawley Jackson and

wife. For information, write Earl Woolson, R. F. D., Cape May, N. J.

September 15 to 25, Custer County Holiness Association, Annual campmeeting, Thomas, Oklahoma. Workers: Rev. C. H. Babcock, Allie and Emma Irick. For further information, write Miss Anna Kraybill, Secretary, Thomas, Okla.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo.
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Office, 2923 Troost Ave., Kansas City, Mo.
Indianapolis August 24 to 23
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Meeting of the Department of Foreign Missions September 19 to 26
Georgia Sept. 29 to Oct. 2
Florida October 5 to 9
Dallas (Texas, Texas) October 12 to 16
Hawlin (Wichita Falls, Texas) October 19 to 23
Arkansas Oct. 25 to 30
Mississippi November 2 to 6
Louisiana (Shreveport) November 9 to 13
San Antonio (Waco, Texas) November 16 to 20
Southwest (Heming, N. M.) Nov. 30 to Dec. 4
Arizona (Bismarck) December 7 to 11
Central America Rev. S. Anderson, Presiding
China Rev. Peter Klehn, Presiding
India, Eastern Rev. Gen. J. Franklin, Presiding
India, Western Rev. A. D. Fritzen, Presiding
Japan Rev. Hiroshi Kitagawa, Presiding
Palestine and Syria, Rev. A. H. Kauffman, Presiding
Peru Rev. D. H. Walworth, Presiding

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas City (Webb City, Mo.) August 24 to 28
Missouri (Des Moines) August 31 to Sept. 4
Kentucky (Lexington) Sept. 7 to 11
Tennessee (Lawrenceburg) Sept. 14 to 18

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas August 24 to 28
Michigan August 31 to September 4
Northern Indiana September 7 to 11
Eastern Oklahoma Sept. 23 to Oct. 2
Western Oklahoma Oct. 6 to 9
Alabama (Huntsville) Oct. 26 to 30

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON

York, Neb. Aug. 30 to Sept. 18
Hoxie, Kans. Sept. 23 to Oct. 9
Wichita, Kans. (Grace Chapel) Oct. 14 to 30

T. M. ANDERSON

Wichita, Kan. Aug. 18 to 28
Wichita, Ind. Sept. 1 to 11
Neodesha, Kan. Sept. 16 to 25
Ottawa, Kan. Sept. 26 to Oct. 9
Minneapolis, Minn. Oct. 16 to 30
Indianapolis, Ind. Nov. 6 to 9
Topeka, Kan. Nov. 27 to Dec. 11

JARRETTE AND DILL AYCOCK

Kearney, Neb. (Camp) Aug. 18 to 28
Hornby, Ohio. Aug. 31 to Sept. 11

C. H. BABCOCK

Wichita, Kans. Aug. 18 to 28
Blackwell, Okla. Aug. 29 to Sept. 4
Thomas, Okla. Sept. 15 to 25

F. P. BELLEV

Vicksburg, Mich. (District Assembly) Aug. 29 to 31
Olivet, Ill. (District Assembly) Sept. 1 to 3

W. O. BENNETT

Manchester, Ohio Aug. 10 to Sept. 1

FRED BOUSE

Auburn, Ind. Aug. 7 to 28

J. E. AND MAE BLIND

Crestboro, Ky. Aug. 18 to Sept. 4

C. C. BURTON

Bremen, Ind. Aug. 9 to 28
Merrysville, La. Sept. 18 to Oct. 2
Leesville, La. Oct. 5 to 23
Hornbeck, La. Oct. 25 to Nov. 6

JAMES E. CAMPBELL

Shamokin, Pa. Sept. 4 to 18
Kendallville, Ind. Sept. 25 to Oct. 18
Elgin, Ill. Oct. 23 to Nov. 13
Akron, Ohio Nov. 30 to Dec. 11

ROSCOE C. CARRELL

Bonham, Texas Aug. 14 to 28

JACK AND RUBY CARTER

Calamine, Ark. Aug. 26 to Sept. 4
Artesia, N. Mex. Sept. 10 to 25

C. C. AND FLORA CHATFIELD

Radcliff, Ohio (Camp) Aug. 14 to 28
Columbus, Ohio (3rd St. Mission) Aug. 29 to Sept. 11
Durand, Mich. Sept. 16 to Oct. 2
Ellet, Ohio Oct. 3 to 18

W. P. CLEIGHORN

Oakman, Ala. (Care J. R. Rutledge) Aug. 12 to 28

J. V. COOK

Toledo, Ohio Sept. 1 to 25
Franklin, Ohio Sept. 29 to Oct. 16

MARVIN S. COOPER

N. Indiana District (1330 Burkey St., Kokomo, Ind.) August and September

ERNEST CORYELL

Jeffers, Minn. (Test) Aug. 20 to Sept. 5
Mora, Minn. (Test) Sept. 11 to Sept. 30

F. W. COX

Portland, Ore. (Rev. R. A. French, 127 N. E. 53rd St.) Aug. 14 to 28
Portland, Ore. (care Rev. J. E. Lindley) Sept. 1 to 18
Summit, Ore. (care Rev. J. E. Lindley) Sept. 21 to Oct. 9
Jefferson, Ore. (care Rev. A. W. Curry) Oct. 16 to Nov. 6
Albany, Ore. (care Rev. P. W. Lamer, 1332 East First St.) Nov. 10 to 27

J. H. CRAWFORD

Wauvika, Okla. Aug. 19 to Sept. 4

FRANK DANIEL AND WIFE

Red Oak, Texas Aug. 24 to Sept. 11
Loving, Texas Sept. 15 to Oct. 2

C. L. AND VADA DAVIS

Haxton, Colo. Sept. 3 to 18

WILLARD B. DAVIS

Blackwell, Okla. (Camp) Aug. 26 to Sept. 4

M. E. AND NINA W. VOLLI

Farnam, Nebr. (Lone Star Church) Sept. 13 to Oct. 2

B. N. DICKERSON

Kirt, Colo. (Eastern Colo. Camp) Aug. 18 to 28

JOHNIE AND JACKIE DOUGLAS

Antlers, Okla. Aug. 22 to Sept. 4

R. E. DUNHAM

Monument, Kans. Aug. 28 to Sept. 11
Omaha, Neb. Sept. 18 to Oct. 2
Lincoln, Kans. Oct. 9 to 23

EDWARDS EVANGELISTIC LADIES' QUARTET

Lyons, Kans. Sept. 1 to 18
Elkhart, Kans. Sept. 22 to Oct. 9
Chase, Kans. Oct. 13 to 30
Jola, Kans. Nov. 3 to 20
Pittsburg, Kans. Nov. 24 to Dec. 11
St. Bernice, Ind. Dec. 31 to Jan. 15

J. R. EDWARDS AND WIFE

Gardendale Mission, East Liverpool, Ohio Oct. 2 to 16
Newtownville, Ohio Oct. 23 to Nov. 6

I. M. ELLIS

Amarillo, Texas Aug. 18 to Sept. 4
Dallas, Texas (Care of Rev. R. M. Parks) Sept. 8 to 25
Pomona, Calif. Oct. 2 to 16

THEO. ELSNER AND WIFE

Delanco, N. J. Local Preachers' Camp) Aug. 26 to Sept. 8
Anderson, Ind. Oct. 3 to 17
Owosso, Mich. Oct. 20 to Nov. 6
East Liverpool, Ohio Nov. 8 to 20
Rochester, N. Y. Nov. 27 to Dec. 11

R. P. FITCH

Indianapolis District (Home Mission Work) July and August

BONA FLEMING

Ingersoll, Okla. Aug. 26 to Sept. 4
Marksville, La. Sept. 9 to 18
Shreveport, La. Sept. 19 to Oct. 2
Chicago, Ill. (First Church) Oct. 9 to 23
Mt. Wayne, Ind. Oct. 30 to Nov. 13
Springfield, Ill. Nov. 14 to 27
South Bend, Ind. Nov. 28 to Dec. 11

JOHN FLEMING

Denver, Colo. (First Church) Sept. 11 to 25
Chicago, Ill. (First Church) Oct. 8 to 22
Port Wayne, Ind. Oct. 30 to Nov. 13
Warren, Ohio Nov. 17 to 27

L. N. FOGG

Kirk, Colo. Aug. 10 to 28
Venice, Calif. Sept. 4 to 26

- Los Angeles, Calif. (5th Street Mission) Oct. 2 to 18
- C. B. FUQUITT**
Normal, Ill. (Camp) Aug. 10 to 28
Cape May, N. J. (Camp) Sept. 9 to 17
- C. J. GARRETT**
Lamar, Mo. Aug. 31 to Sept. 18
Cherryvale, Kans. Sept. 21 to Oct. 8
Louisville, Ark. Oct. 12 to 30
- PAUL AND DORA OZIL**
Lafayette, Ind. (Tent) Aug. 7 to 28
Crawfordsville, Ind. (N. Indiana Assembly) Sept. 7 to 11
Cleveland, Ohio (Gen. Del.) Oct. 18 to Nov. 8
Brazil, Ind. Nov. 13 to 27
- PHILIP ORTER**
Ashtabula, Ohio Sept. 4 to 26
Wellsville, Ohio Oct. 2 to 23
Bomarsville, Pa. Oct. 25 to Nov. 13
- RALPH C. ORAY**
Clemens, Texas Aug. 14 to 24
Crawfordsville, Texas Aug. 30 to Sept. 11
Meridian, Texas Sept. 13 to 25
Ell, Neb. Sept. 29 to Oct. 16
Tonks, Neb. Oct. 18 to 30
Temple, Texas Nov. 1 to 13
Waco, Texas (District Assembly) Nov. 16 to 20
- J. A. OREGORY**
Mineral Wells, Texas Aug. 14 to 24
Artesia, N. Mex. Sept. 10 to 25
- J. C. HAPLEY**
Bonham, Texas Aug. 14 to 28
- LEE L. HAMRIC**
Sulphur Springs, Texas Aug. 10 to Sept. 4
Tyler, Texas Sept. 7 to 18
- B. F. HARRIS**
Sley, Kan. Aug. 17 to Sept. 4
- N. J. HEPBURN**
Brynmille, Mo. Oct. 2 to 30
- WILLIAM HESLOP AND WIFE**
Indiana District Sept. and Oct.
- ORAL T. HOLLENBACK**
Hartford City, Ind. Aug. 18 to Sept. 4
Norristown, Pa. Oct. 2 to 16
Darby, Pa. Oct. 23 to Nov. 6
Bloomsburg, Pa. Nov. 7 to 20
Bridgeton, N. J. Nov. 21 to Dec. 4
- JAMES AND JESSIE HUNDLEY**
Governor, N. Y. Oct. 22 to Nov. 2
Brooklyn, N. Y. (Holiness Convention) Nov. 4 to 14
- AARON HULSB**
Letona, Ark. Aug. 8 to 29
Bradford, Ark. Sept. 2 to 23
Nashville, Kans. Oct. 1 to 16
- J. ROSS HURST**
Okmulgee, Okla. Sept. 4 to 18
- ALLIE AND EMMA IRICK**
Bonnie, Ill. (Camp) Aug. 10 to 20
Millport, Ala. (Camp) Aug. 31 to Sept. 12
Thomas, Okla. Sept. 15 to 25
- A. R. JOHNSTON AND WIFE**
Portage, Ohio (Camp) Aug. 18 to 28
- LUM JONES**
Shawnee, Okla. Aug. 16 to 24
Britton, Okla. Sept. 4 to 18
Hugo, Okla. (Assembly) Sept. 21 to 25
Pasadena, Calif. (Breezy Ave. Church) Oct. 5 to 23
- LULA KELL**
Kenmore, Ohio Oct. 9 to 23
Portland, Me. Nov. 6 to 27
- J. M. KEMP**
Cullman, Ala. Aug. 17 to 28
Armistead, Ala. Sept. 1 to 30
- FRED KERST**
Indianapolis District July and August
- J. B. KIESEL**
Lesling, Ohio (Camp) Aug. 25 to Sept. 11
Ashford, N. C. Oct. 15 to 30
Greenfield, Ind. Nov. 4 to 20
- MALDOR AND BERTHA LILLENAS**
Connersville, Ind. Oct. 2 to 16
- JACK LINN AND WIFE AND IMOGENE QUINN**
Sandford, Ind. Aug. 18 to 28
Louisville, Tenn. Sept. 1 to 11
Knoxville, Tenn. Sept. 13 to 25
- V. W. AND MARQUERITE LITTELL**
Chariton, Iowa (Mason Camp) Aug. 14 to 28
- W. W. LOVELESS**
Iowa Arc. Mo. (Camp, Gen. Del.) Aug. 18 to 28
- THEODORE AND MINNIE E. LUDWIG**
Webb City, Mo. Aug. 23 to 28
St. Louis, Mo. Sept. 1 to 23
Hutchinson, Kans. Sept. 25 to Oct. 9
Wasson, Wisc. Nov. 1 to 13
Auburn, Ind. Nov. 18 to Dec. 4
- WILL H. LYNN**
Dalhart, Texas Aug. 18 to Sept. 4
Gould, Okla. (Brownlow Church) Sept. 6 to 18
- J. B. MERRIDE AND WIFE**
Oakland City, Ind. Aug. 24 to Sept. 4
Patrickburg, Ind. Sept. 11 to 25
Cincinnati, Ohio (Norwood Camp) Oct. 2 to 28
- J. A. MAC CLINTOCK**
Portsmouth, Ohio Aug. 14 to 28
Elkhart, Ind. Oct. 2 to 16
Stinesville, Ind. Oct. 17 to 30
Kendallville, Ind. Nov. 6 to 20
- ERNEST B. MARSH AND OEO. H. WARD**
Pittsburgh District Aug. 22 to Sept. 4
Ashtabula, Ohio Sept. 5 to 26
Macon, W. Va. Oct. 12 to 30
New Philadelphia, Ohio Nov. 8 to 20
Warwick, Ohio Nov. 28 to Dec. 4
- L. C. MESSER**
Cherokee, Okla. (Camp) Aug. 26 to Sept. 4
Chillicothe, Texas (Hayhurst Camp) Sept. 5 to 11
Sterling, Okla. Sept. 13 to 18
Hugo, Okla. (E. Okla. Dist. Assembly) Sept. 21 to 26
Homing, Okla. Sept. 27 to Oct. 2
- L. C. AND BERTUA MILBY**
Lafayette, Ind. Aug. 7 to 28
Danville, Ill. (Box 327) Sept. 1 to 10
Middletown, Ohio (Gen. Del.) Sept. 11 to Oct. 2
Leokland, Ohio (Gen. Del.) Oct. 9 to 23
Montpelier, Ind. Oct. 25 to Nov. 6
Richmond, Ky. (Gen. Del.) Nov. 13 to 27
- C. O. MILLER AND FAMILY**
Maumong, Okla. Aug. 25 to Sept. 4
Hugo, Okla. (Assembly) Sept. 21 to 26
- W. R. MINOR**
Dorcasville, Texas (Camp) Aug. 10 to 28
Oklahoma City, Okla. (Union Mission) Sept. 3 to 18
- R. L. MOROAN**
Milwaukee, Wisc. July 27 to Sept. 4
Tilden, Ill. Nov. 9 to 27
- B. F. NEELY**
Antlers, Okla. Aug. 23 to Sept. 4
- S. R. NELSON**
Hillsburn, N. C. Aug. 28 to Sept. 4
Oran Cave, W. Va. Oct. 1 to 10
Boncerverie, W. Va. Oct. 12 to 25
- WADE L. NELSON**
Oklahoma City, Okla. (First Church) Aug. 21 to Sept. 4
- WILL H. AND LILLIE B. NERRY**
Faulkner, Ky. Aug. 23 to Sept. 4
- EDWARD C. ONEY**
Balem, Ohio Sept. 14 to 25
Bradford, Pa. Nov. 6 to 20
- G. F. AND RYDIE OWEN**
Bath, Maine Aug. 28 to Sept. 11
South Portland, Maine Sept. 18 to Oct. 2
- FANNIE PAYNE EVANGELISTIC PARTY**
Madison, Ind. (Bryanburg Camp) Aug. 19 to 28
- DWIGHT M. PECKLEY**
Cooperdale, Ohio Aug. 14 to 20
Toledo, Ohio Sept. 1 to 25
Walbridge, Ohio Oct. 2 to 23
Darling Run, Ohio Oct. 30 to Nov. 13
- T. J. PRICE**
Woodstock, Ohio Aug. 24 to Sept. 7
- J. E. AND ADA REDMON**
California, Ky. (Carthage Campmeeting, care J. R. Moore) Aug. 19 to 28
Stringtown, Ind. (care Rev. L. R. Rahner, Route 3, Greenfield, Ind.) Sept. 23 to Oct. 4
New Castle, Penn. (care Rev. G. H. Rowe, 232 Paimont Ave.) Oct. 14 to 30
- LAWRENCE REED**
Richland, N. Y. (Camp) Aug. 21 to Sept. 5
Cumberland, Md. Sept. 10 to 28
- JAY AND VIRGINIA RICE**
Imperial, Neb. (Camp) Aug. 19 to 28
- LEWIS J. AND ELYNNE RICE**
Taylorville, Ill. Aug. 14 to 28
Olivet, Ill. Aug. 31 to Sept. 4
N. Indiana Dist. Assembly, Sept. 7 to 11
Troy, Ohio Oct. 9 to 30
- C. C. RINFRARGER**
Oakland City, Ind. Aug. 26 to Sept. 4
- PERRY RUOD**
Waterloo, Ohio Aug. 7 to 28
New Port, Ky. Sept. 7 to 11
West Liberty, Ohio Dec. 27 to Jan. 7
- J. A. ROGERS**
Andover, Ohio Aug. 28 to Sept. 18
Youngstown, Ohio Sept. 25 to Oct. 12
Cleveland, Ohio Oct. 16 to Nov. 6
Brazil, Ind. Nov. 18 to 27
- C. W. RUTH**
Gaines, Mich. Aug. 30 to Sept. 4
- N. B. SHAUB**
Columbia, S. C. (Tent) Sept. 1 to 11
- Plant City, Fla. (Tent) Sept. 18 to 30
Avon Park, Fla. (Assembly) Oct. 6 to 9
Blacksburg, S. C. Sept. 19 to 17
- R. A. SHANK AND WIFE**
Kampsville, Ill. (Camp) Aug. 18 to 28
- E. E. SHELHAMER**
Wichita, Kan. Aug. 18 to 28
Marion, Ohio Sept. 8 to 18
Binghamton, N. Y. Sept. 25 to Oct. 9
Lewistown, Pa. Nov. 3 to 13
Phillipsburg, Pa. Nov. 18 to 27
Allentown, Pa. Oct. 16 to 30
Shelbyville, Ind. Dec. 1 to 11
- E. D. AND WINNIE SIMPSON**
Altus, Okla. Aug. 15 to 24
- C. W. SOOTER**
Tusculum, Mo. Aug. 12 to 28
- BURL SPARKS**
Denver, Colo. Sept. 11 to 25
- FRED ST. CLAIR**
Portland, Ore. (Tent Meeting) July 31 to Aug. 28
La Grande, Ore. Sept. 4 to Oct. 2
Spokane, Wash. Oct. 9 to Nov. 6
Colfax, Wash. Nov. 13 to Dec. 18
Dayton, Wash. Dec. 31 to Jan. 20
- E. H. STILLION**
Pittsburgh District Aug. 18 to Sept. 4
Gower Point, Ohio Sept. 6 to 18
Darborton, Ohio Sept. 19 to 30
Stamington, W. Va. Oct. 12 to 30
New Philadelphia, Ohio Nov. 3 to 20
Craifton, W. Va. Nov. 27 to Dec. 11
Lincoln Place, Pa. Jan. 1 to 15
- B. J. SUTTON AND WIFE**
Wichita, Kan. (Camp) Aug. 18 to 28
Kingswood, Ky. (Camp) Sept. 2 to 11
Cincinnati, Ohio (Norwood Church) Oct. 2 to 16
Minneapolis, Minn. Oct. 16 to Nov. 7
Allentown, Pa. Nov. 13 to 27
- HOWARD W. SWEETEN**
Circleville, Ohio (Camp) Aug. 11 to Sept. 5
- ELWOOD TAYLOR**
Huntington, W. Va. Aug. 21 to Sept. 4
- T. L. TERRY**
Indianapolis District Assembly, Aug. 24 to 26
Edinham, Ill. Sept. 4 to 23
- W. A. TEKEY**
Tuttle, Okla. Aug. 23 to Sept. 4
- FREDDIE THOMAS**
California, Ky. (Carthage Camp, care J. R. Moore) Aug. 19 to 28
Mendon, Ohio (Beulah Grove Camp) Sept. 2 to 11
Alabama October
- JOHN THOMAS**
Clarksburg, Ont., Canada Sept. 9 to 18
- JOHN AND EMILY THOMAS**
Carysville, Ohio Aug. 23 to 24
- J. N. TOOLE**
Hopkins, Mich. (Camp) Aug. 18 to 28
East Palestine, Ohio Aug. 31 to Sept. 18
Alliance, Ohio Oct. 2 to 16
- N. B. VANDALL**
Mt. Lookout, Ohio (Camp) Aug. 25 to Sept. 4
Rochester, Pa. Sept. 9 to 18
Baltimore, Md. Oct. 2 to 16
Brooklyn, N. Y. Nov. 4 to 13
Carmichael, Pa. Nov. 20 to Dec. 4
- GEORGE VOGT**
Newman Grove, Neb. Aug. 7 to 28
Albion, Neb. Sept. 4 to 25
- KENNETH AND RUNICE WELLS**
Hopkins, Mich. Aug. 18 to 28
- H. W. WELSH**
Paris, Ill. Aug. 14 to 24
Chicago Central Assembly, Aug. 31 to Sept. 3
Northfield, Minn. Sept. 4 to 18
- W. M. WERKHAUSER**
Denver, Colo. Aug. 14 to 26
Olivet, Ill. (Assembly) Aug. 30 to Sept. 4
Boone, Iowa Sept. 4 to 18
Oaaha, Neb. Sept. 20 to 30
Sioux City, Iowa Oct. 2 to 16
Louisville, Ky. Oct. 23 to Nov. 6
St. Louis, Mo. Nov. 13 to Dec. 4
Brentwood, Mo. Dec. 5 to 18
- R. F. WHITEHURST**
Vellville, Ark. Aug. 16 to Sept. 4
- EARL F. WILDE AND WIFE**
Vancouver, Washington Sept. 1 to 18
Nampa, Idaho (Northwest Nazarene College) Sept. 20 to 25
Camas, Wash. Sept. 29 to Oct. 16
Portland, Ore. (First Church) Oct. 20 to Nov. 6
Spokane, Wash. Nov. 10 to 27
Portland, Ore. (Brentwood Church) Dec. 1 to 18