

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Rev. J. B. CHAPMAN, D. D., Editor

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Why Men Commit Suicide

THE greatest fault of modern civilization is its insistent effort to analyze its needs and remedy its ills without taking religion into account. There is nothing especially remarkable or unusual in modern civilization. There are evidences that several times before in the history of the race, men have climbed up high on the ladder of knowledge and art, only to fall back again into the depths of ignorance through lack of moral strength to sustain the weight of their accomplishments. The tombs of Egypt yield up the proof that men of five thousand years ago knew and used many of the inventions which we have been thinking are quite modern. The queens of Egypt knew and used every means for the development of beauty that the belles of today are using. Cosmetics and false hair are found in abundance among the possessions of the women of so long ago, and "the lost arts" are so numerous as to cause us to wonder whether, after all, we are not just still in the "lower grades" in the school of science and art.

Still this is a wonderful age. There has at least not been another just like it, and that entitles it to special attention. But there probably never was more unrest, more dissatisfaction, more worry and more suicide than there is right today, and why is this? Surely men do not work so hard as they did a half century ago, the conveniences of life are beyond the dreams of our grandfathers, but still there is no peace and nervous troubles are on the increase. When men are asked, they all frankly confess that they do not want to go "back to the days of the fathers"; then what do they want? They do not like things as they are and yet they are fearful of what change will bring. We thought we had the solution in education. We thought that men were afraid only because they were ignorant, and we thought to show them that the ghost they thought they saw in the dark was nothing after all. But we went too far and took away so much from them that we left them without any soul, without immortality and without any God. And so an age of superstition has given way to one of skepticism and man is not bettered. Every means is used to try to develop courage in men and every effort is put forth to get them to assume a superfluous smile. But down in the hearts of the men of this age are the same evils, and the same longings that the men of the past have had, and nothing that would not appease our fathers will satisfy us. We may veneer and

paint and boost for "the new way" all we like, but the world was never fuller of hungry hearts than now and was never more weary of grasping at the shadow and missing the substance than now.

The fact is, men are made with a capacity for God and the things of the finite world will never fill them. There is so little difference between the poorest and the richest, between the ignoramus and the scholar, between the peasant and the king that it is a loss of time to dwell upon these "accidents" of life. Socialism, education and politics are all alike insufficient to reach the source and spring of man's great need. The Psalmist was testifying for the race when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

And it is not a God of creed or ritual for which men pine. A God of power and knowledge might be too far away; and although the true God is all of these, it is for the God of love and mercy who can "Be touched with the feeling of our infirmity" and who can change the heart and sanctify the soul and live consciously in our hearts every day for whom we look and pray.

The strain of modern life is fearful indeed, and there is no "rock in the desert" under whose shadow we can find rest except Jesus Christ. But, thank God, He stands today as He did on that great day of the feast and invites a weary, thirsty world, "If any man thirst, let him come unto me and drink." And "Come unto me all ye that labor and are heavy laden and I will give you rest." He is the Bread of heaven to the hungry, the water of life to the thirsty, the great physician to the sick, the Comforter to the disappointed, the "Friend that sticketh closer than a brother" to the lonely, the Lily of the Valley to those who need purity, the Rose of Sharon to those who love beauty and "The fairest among ten thousand" to all who come unto Him.

But when men turn Christ out, they open the door for the entrance of folly and despair, and when they "cross the dead line" to where they can no longer turn to Him as their Savior and Burden Bearer, they are prepared to follow the advice of Job's wife and "curse God and die." Truly the Gospel of Jesus Christ is the savor of life unto life or of death unto death.

GENERAL ASSEMBLY ISSUES

THE MINISTRY

THERE has been some agitation concerning the Course of Study and some other requirements for elder's orders, but the interest does not seem to indicate the likelihood of any special change in these matters. All are convinced that we must guard our ministry with the greatest care and every suggestion for making it easier for preachers to obtain ordination seems to have found but little response among our people. If a man is really called to preach and takes his call seriously, there is not much excuse for him to fail to secure the books and prepare for an examination on our course of study. Perhaps something more should be done in behalf of old men who have not been able to pass on the course, but it seems unlikely that a regular arrangement will be made to allow the ordination of men who are lacking on our standards. We have far too many elders now who are not in the active ministry.

It seems likely that there will be a strong sentiment among delegates to the General Assembly in favor of a change in the method of calling the pastor, but it is by no means certain what particular change will receive the largest support. There is a feeling that our present method is the occasion for too much uncertainty and even of confusion and division. It is thought that some plan by which division would be kept out of the local church would be an advantage. Some have thought that by changing the method so that the General Superintendent and the District Advisory Board would arrange the pastoral supply would be an improvement. It may be that some change from the present method will be made.

But I feel that we should be reminded that no system of pastoral supply is faultless. A few months ago I read in an official paper of the M. E. Church South that in that particular year *forty per cent* of the pastors in that denomination would move. Of course, Methodist preachers are supposed to move, but this is too high a percentage. I am not sure but that it is higher than in our own church. This is a restless age and no matter what method is followed there is going to be a great deal of changing and more or less dissatisfaction. Only a special measure of the glory of God upon a church will keep divisions out and keep things moving on as they should. Personally, I am not sure that we can improve our present method much. If a change comes, I will not raise objections, but I am not an enthusiast for a change in this matter. We are short on real pastors and a change in the method of calling them will not make men succeed who are accustomed to fail. Under our present plan, some pastors have held their position for from fifteen to twenty years and are not planning to move now. In some churches the pastor has been elected over and over again with never a serious division. There is not much, if any, way of fixing it so that a pastor can serve a

church that does not want him, so they just about as well let us vote on the matter one way as the other.

I have never been oppressed by church leaders nor hampered by church machinery, so I am not sour and have no grudge of any kind, still I just cannot keep from looking with concern upon suggestions for the building up of an elaborate "ruling class" in our movement. I know sanctified men will not do wrong, but all human judgment is fallible, and as suggested in our editorial on "The Superintendency," the trend in all government today is toward democracy, and while I do not favor following that tendency especially, yet it is a very good time to let well enough alone and just keep what we have. We have more sense now than we used to have (experience has taught us) and if we keep as much grace as we have had, we ought to get along better than we have in the past, without making any change at all in our method of calling pastors.

I have always believed that licensed preachers who are *pastors* should be authorized to administer the sacrament and to perform marriage ceremonies and I hope this will become the law at the coming Assembly.

GOD MUST BE EXALTED

The blessings of God are many and precious, but more wonderful than all these is the Blessor himself. The Word of God instructs the intellect, the providences of God meet the needs of the body, but only God himself can renovate the heart and restore moral soundness to the individual. Epochs, graces and blessings must never be substituted for the thinking, feeling, working, personal God. God regenerates the penitent, sanctifies the believer, heals the body in answer to the prayer of faith, and directs and protects the life; but all the way, it is God, himself, and not merely gifts and blessings, that counts.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Can the heathen be saved without the knowledge of Christ (Rom. 2: 14)? G. E. G.

Ans. There is no salvation for any one except through the atonement of Christ, but the benefits of that atonement are extended to all who walk in all the light they are able to obtain. Men are not lost for lack of light, but for lack of grace. The trouble with the heathen is just the same as the trouble with us, they are polluted by sin and they sin against such light as they themselves possess. An unconverted heathen, like an unconverted man in a civilized country, is a slave to the Devil and sin and needs the grace of Christ to change his heart so that he can do the things which he knows he should. Every man who could go to hell, could also go to heaven; but it is unlikely that there will be a very large number of heathen who will ever make

it to heaven, unless they hear the Word of God and believe.

Q. Is there a difference between the Ungodly and the Sinner? G. E. G.

Ans. "Ungodly" refers to character or state, while "Sinner" refers to choice and deed. The terms are not quite interchangeable, though it is not easy, if at all possible, to distinguish between persons, calling some ungodly and other sinners.

Q. Did Adam and Eve ever get reclaimed and restored to their original holiness of heart after they were driven from the Garden of Eden? J. E. W., Texas.

Ans. The Bible gives no information on this subject, and for the sake of sweet charity, let us hope that they were restored.

Q. Why was the Word of God called "The Bible"? S. R. M., Ky.

Ans. The word is from the Greek word *biblia* which literally means "little books," and was applied during the fifth century to the collective volume of the sacred writings. In our English form the word seems to be singular and we can best think of it as being appropriate because the Bible is pre-eminently "The Book."

Q. Was Lazarus the beggar and Lazarus the brother of Martha and Mary the same person? S. R. M., Ky.

Ans. No. All we know about Lazarus the beggar is found in Luke 16, while there is much to indicate that the Bethany family to which Martha and Mary and Lazarus belonged was well to do in a financial way.

Q. Was Elijah, the prophet spoken of in 1 Kings 18 and Elias mentioned in James 5: 17, 18 the same person? S. R. M., Ky.

Ans. Yes.

Q. The Bible says that God is no respecter of persons, but I know some people who had to quit tobacco to get saved, others still use tobacco and claim to be saved; how can this be explained? A. S., Ark.

Ans. God is no respecter of *persons*, but He is a respecter of *conditions*. "A measure of light is a measure of responsibility," and no one can be saved back of his light. If one man keeps his standing with God while practicing something that another had to quit, it can only be because the first man has not received as large amount of light on the matter in question as the other one has.

Q. Please explain Heb. 6: 4-6, "It is impossible for those who were once enlightened and have tasted of the heavenly gift . . . to renew them again unto repentance." Mrs. L. L. S., La.

Ans. This passage does not refer to ordinary backsliding, but to Hebrew Christians who might be tempted to forsake Christ and turn back again to the sacrifices of Judaism. Seeing they would, in such a case, be crucifying the Son of God afresh and putting Him to an open shame, they could not go back to those things which were but shadows of Him and of His work. To us today the application is to apostasy, rather than to backsliding in the usual sense.

THE LOST CHRIST

By REV. U. E. HARDING

"But they, supposing him to have been in the company, went a day's journey."—Luke 2: 44.

AT the time of my text Jesus was a boy twelve years of age. His parents had gone to Jerusalem, after the custom of the people, to attend the feast of the Passover and on their homeward journey they lost Him. They lost Him as you could lose your child on the crowded streets of a large city. You can lose Christ today. Thousands have lost Him. Joseph and Mary went a day's journey without Him; you may have gone years.

They lost Him in the temple while attending to religious duties and while following a religious custom. We can form a habit of following religious customs and performing religious duties and yet wake up to the fact that we have lost Christ out of our worship. We may have a form without the power; substitute service for salvation. Doctor Caradine said in his song:

"I was working in the temple
With the Savior by my side;
Where the multitudes assembled
In their misery and pride.
Glancing upward from my labors
I just caught His distant smile;
'You have placed your work between us;
Come and talk with me awhile.'"

General Booth said, "The time will come, both in Europe and America, when we will have a profession without power, and Christianity without Christ; when we will substitute church membership for conversion and church activities for the work of the Holy Spirit." You may be straight in your doctrine and theory, loyal to your church, strict in your behavior, yet have you lost the sweet abiding presence of Christ out of your heart? They lost Him trying to keep up with the customs. You can't always do what others do or go where others go. Have you ever read that little tract, "Others may, you cannot"? You cannot measure your light or your experience by others.

Many have lost Christ trying to please the folks. Christ said to Saint Paul, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things that thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people." Have you been delivered from the opinion of "the people"? Public sentiment is a powerful factor these days. Many a man has preached a better gospel while serving his first backwoods circuit than when he saw the eyes of many people turned upon him. You might hear him say, "I know what I should preach but how will it sound in the ears of the world." Many a man has gone to the halls of the Senate with certain convictions, but when he saw the eyes of the world turned upon him he said, "I know what my duty is, but how will it look in the eyes of the world?" Saint Paul said, "But when it pleased God who separated me from my mother's womb and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Are you conferring with flesh and



THE NAZARENE PULPIT

blood? Peter said, "We ought to obey God rather than men." Jesus said, "If thy right hand offend thee, cut it off, and if thy right eye offend thee, pluck it out." If it is as precious to you as your right eye, and as needful as the right arm, yet an offense unto your experience, cast it off, whether it be relative, or friend, or fortune. Remember the words of Christ, "Ye cannot serve God and mammon." Many people lose Christ trying to please the world and keep the good will of the people.

They lost Him through carelessness. They had supernatural evidences that He was the Christ-child, an angel had visited both Joseph and Mary before the birth of Jesus, telling of this wonderful child. Then shepherds visited the mother and child and told of the

Introducing the Preacher

Rev. U. E. Harding was born in "The Hoosier Alps." Left motherless at ten and handicapped from youth by an affliction of the eyes, he became despondent and sought to drown his troubles in a life of sin. He gave his heart to God at nineteen and was sanctified and entered the ministry a year later. He was a student in God's Bible School at Cincinnati, Ohio, for a time. He has had great success in the pastorate, and his marvelous work as superintendent of the Indiana District is known throughout the church. He is an evangelist of unusual tact and power and is a mighty soul winner. He is now pastor of First Church, Pasadena, Cal., and is leading this great church on to victory.—Editor.

song the angels sang of Him. Wise men came from the east and told how they had followed the star until it stood over where the young child lay. Simeon when he saw the child, said, "Mine eyes have seen thy salvation." Notwithstanding all these divine evidences, they let this wonderful child go for one full day without inquiring as to His whereabouts.

Let me turn aside here long enough to say, "Parents are too careless these days with their children raising them upon the streets without knowing from morning until night, where they are. It seems as though we think more of a Poland China pig and a Jersey calf than we do of the associations of our boys and girls. There is a wave of crime sweeping the land, a spirit of anarchy and lawlessness in the nation. And, there is a spirit of lawlessness in the home, with no family discipline and no regard for home rule or advice.

Many of you would not be tempted perhaps to the darker sins of the age, but, ah, Satan has a trap for you. He would get you to become careless; careless in your prayer life, careless about attending the means of grace, careless about the reading of His word. There are so many things today to lure one away from the paths of righteousness. Things that are legitimate in their place when used temperately—the music boxes, the modern

home, the automobile, roads, parks, scenery, books, papers, etc. It is so easy to become careless about tithing, about keeping the Sabbath. How loose some of God's own people are these days in regard to His holy day! If we are not careful we will be swept along with the world. We must watch our heart life and keep the anointing upon us.

Examine yourselves, have you lost the pearl of greatest price? They supposed Him to have been in the company. Are you just supposing? Is He with you? You can know. You watch the balances on a pound of meat, the yard stick, on a piece of cotton cloth, you watch your insurance policy and want to be sure about the title of a town lot, but are willing to suppose in regard to whether or not you have a title clear to mansions in the skies. If the death angel should call could you bid farewell to every fear and wipe your weeping eyes?

They were willing to accept the word of kinsfolk and acquaintances. Others may say you are good, but you must not measure yourself by others. Have the witness for your ownself. Be able to say with Job, "I know my Redeemer liveth." It is going to take a living faith to hold you steady in these days of formality on one side, and false delusions on the other and skepticism on every hand.

Have you lost the Christ? He was kind and gentle. "A bruised reed shall He not break, and the smoking flax shall He not quench." Are you kind? He forgave His persecutors, His enemies, do you forgive your enemies from your heart? Jesus said, "If ye from your hearts forgive not every one his brother their trespasses, so like wise shall my heavenly Father do also unto you." At the close of the world war, we need to see if we have a forgiving heart. Do you want to know how you would stand tonight at the Judgment? As you forgive, so are you forgiven. If there is any one living or dead you do not forgive, then in spite of your profession, your gifts, your church loyalty, you are yet unforgiven.

He had a passion for the lost, have you? While thousands are jazzing their way hellward and throngs giddy and gay rush on down the broad road to endless night, are you eating three good meals a day, sleeping well at night, satisfied to read a short Psalm and have a few words of prayer. Have you no burden for the lost or do you expect an evangelist and a solo singer to bring a revival to your city? Remember among the woes of the old Book, this one, "Woe unto them that are at ease in Zion."

Is there a pull in your heart toward the world, if so, it is a good sign that Jesus does not have pre-eminence there. If Christ is enthroned in your heart, He so completely satisfies that you will have no craving for this old world. "If any man love the world, the love of the Father is not in Him."

Oh, you may still be in good standing in the church and community, you may have your license or ordination papers; you may still be straight in theory and contend for your church and its doctrines; you may still be liberal in your giving, but, oh, soul, have you lost Jesus?

Now, when evening drew near, they missed

Him. When night drops its curtains about us, and we begin to be enshrouded in darkness, we look for the children home. Will we wait till the day of light is spent and the night of death draws nigh before we wake up to the fact that we have lost the One altogether lovely, the fairest in ten thousand. You may get on during the day, there is so much going on, so many to entertain, and to be entertained, so much service for the church needed you will scarcely miss Him in it all. But when the crowd can go no further and when human words grow fainter in your ear, and friends and kinsfolk begin to fade before your sight, you will wish for Him who has promised to be a "rock in a weary land, and a shelter in the time of storm," your rod and staff, when you pass through the valley of the shadow of death.

I was reared in a home of poverty, my parents had a large family of children to care for, and it was hard to keep the wolf from the door. Our house was a log cabin in the valley with no carpets on the floor, no paper on the wall. One room answered for all purposes of the home. My eldest brother, when about eighteen said, "Let me go away and work, and I will help to support the rest of the family." After much persuasion, mother consented to his leaving, then she washed and ironed, patched and darned his simple wardrobe, and one morning as the sun climbed over the tree tops, he threw an old black valise upon some sacks of milling in the old wagon, climbed up beside father and bade a weeping mother and us little boys good-by. We children thought little of it, but when the evening shadows gathered, and the firefly lighted his lantern and started to visit his neighbor across the valley, and the frogs began their sad evening song, and the owl, his lonesome cry, and when the whip-poor-will began to tune his whistle to join the night bird's concert, and the katydids began their evening argument "katy-did, and katy-didn't," when we joined mother down at the old milk-gap to keep away the cow-flies and

separate the calf from the cow, we noticed the tears in her eyes. Later when she came in from the old smoke-house with a chunk of bacon in her hand, and sliced off some strips to fry, and pulled the pan of biscuits from the stove and stirred the streaked gravy in the pan, she paused again to wipe away the falling tears. Oh, the empty chair when the night comes on! "Oh, my boy, where is he tonight," she cried. Sir, night, yea, eternity's night comes on! Have you lost the Christ?

Some time ago while I was working in the Master's vineyard leaving at home a wife and beautiful family of four children, the hand of death stole in and took my oldest child; she, my sweet, accomplished daughter, the pride of my life, went away. Before I could get to her side to get a parting word, a farewell kiss, a fond embrace, she was gone. I now look at the shoes she wore, the dress she had on the last time I saw her, when she kissed me thrice and we parted 'neath the sunny southern skies; the books with the leaves she turned down, but alas, these seem so empty. It is she I long for! "Oh, for the touch of the vanished hand, and the sound of the voice that is still!"

Are you still going with your Bible and hymnal under your arm, your tithe envelope in your hand, saying prayers and keeping loyal to a church creed? These are only the paraphernalia. What we must know and know for certain, is that Christ is there with our arrival.

"I must have the Savior with me,
For I dare not walk alone;
I must feel His presence near me,
And His arms around me thrown."

Oh, the emptiness of a profession without Christ! What are forms, ordinances, creeds, and ceremonies without Jesus? They are as empty as the clothes of our departed loved ones. Sure, we must keep the ordinances, and be loyal to the church, but above all things we can know and MUST know that the Christ of God rules and reigns within.

their heinous sins in the last days. "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their theft." Rev. 9: 21. What a catalog of the blackest and grossest sins in that fearful age, will invite the vengeance of heaven. This state of dense and hopeless social corruption and putridity is the culmination of the condition foreshadowed by Paul in 1 Tim. 3: 1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of good, having a form of godliness, but denying the power thereof." The state depicted by this enumeration of Paul is bad enough, but we see how much worse things rapidly become, as the end approaches until the Lord Jesus is revealed from heaven with his mighty angels, and administers judgment on sin. All thoughtful people recognize and deplore the tendencies of the age in which we live. Parents are fearful, patriots are perplexed, alarm is everywhere over the evils afflicting society, and threatening the home and the church. It is to correct or check these shocking tendencies that the church is appealed to, to stress moral education, especially to shield the youth of the country and the church from the desolating carnival of lust, which is sweeping over the land, is this remedy desired to be applied.

In the memorial referred to from the North Pacific District Assembly, the alleged facts and incidents on which the plea is based, contain things which the writer could not have credited, except that information accompanying the memorial from a most reliable and trustworthy source, assured us personally of the absolute truth of the statements contained in the document. We are compelled to believe that in some places the situation is truly appalling, and is crying to heaven for speedy remedy. The General Assembly will have to consider this memorial seriously, and do something to increase the efficiency and success of our church's efforts in the matter of moral education.

One point stressed in the memorial is a request that the matter of moral education be transferred from the Board of Social Welfare, and placed under the General Board of Education, and that the Board of Education be given power to appoint an Executive Secretary of moral education. On the abstract question of transfer from one Board to another, the writer is not prepared to advise, as he is not acquainted with what has been done in the past four years, or the plans and prospects which exist in the premises. We are inclined to believe that the prayer for the Board having in charge moral education, to be given power to appoint an Executive Secretary, might be a very wise step. The matter is of such vital and tremendous importance, and so urgent in its demands, that possibly no board could handle the matter successfully without a special secretary, as requested in the memorial. The choice of course, should be of some person of large experience in this special work, who has the interest very much

A Stirring Memorial to the General Assembly

By B. F. HAYNES, D. D.

THE North Pacific District Assembly at its recent session adopted a memorial to the General Assembly, which every Nazarene ought to read. Its earnest appeal, based on a recital of startling facts, incidents and conditions, would certainly shock our people into a realization of the clamant need of increased interest and attention to the matter of moral education, of which the memorial treats.

The need of moral education is based on degeneracy of the times, and the growing prevalence of sin and vice in the grossest form. The need for such education has always existed, but the appeal has become more pronounced in this end-age. God's word clearly reveals the fact that the last days shall be characterized and evidenced by a fearful increase of vice, and its shamelessness and defiance. All writers agree, in discussing the last times, that such a revelation of sin will prevail. As I write these words, I hold in my hand a treatise by James H. McConkey on the End of the Age. He says: "The blood-

lust, the sex-lust, the gold-lust and communion with the demon spirits shall thus be the quartet of heinous sins, which shall especially mark the age-end. When the anti-Christ is unveiled, then will sin be unveiled, and the world will be given over to a riot of bold, unblushing, shameless sin, on the street corner, and in the market place, and then God's time will have come. Then God will strike. Then when sin has come forth into seeming triumph over the things of light, purity and holiness; flaunting itself in the glare of day; has unmasked its harlot face, and is huckstering its unholy wares in the open, then will come the Judgment of sin: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thes. 1: 7-9).

This tragic visitation of divine vengeance follows the failure of the wicked to repent of

at heart, and in every way well qualified to discharge the duties of Executive Secretary.

From every direction come pouring in evidences that unusual and imperious demand will be made of the next General Assembly. We are impressed with the vast vision, coupled with alertness, intelligence and courage, which will be urgently needed in the

personnel of the General Assembly. To do the work which will be demanded at our hands, will require a body of sanctified ecclesiastical statesmen, broad, fearless, patriotic, devoted and unflinchingly true to every trust and duty.

NASHVILLE, TENN.

Christ-Likeness

By REV. J. A. KRING

HE that saith he abideth in him ought himself also so to walk, even as he walked." "Because as he (Jesus) is, so are we in this world." 1 John 2: 6.

The object of Christ's first advent into this world was not only "to seek and to save that which was lost," and to make a universal atonement for the universal malady of sin, but also to develop through teaching, discipline, and suffering that heroic, soldierly, saintly type of Christian character that will make its happy possessor eligible to fellowship and association with Christ at His second advent; and worthy to be co-regent and co-judge in the coming Judicial Administration in the course of divine procedure for ridding the "purchased possession" of all the dynasties of wickedness, taking out of His kingdom every thing that is evil, and putting in its place every thing that is good, giving us a world without a Devil in it, and bringing on that blessed time when "righteousness shall cover the earth as the waters now cover the sea."

Aside from the various ways in which He expresses Himself in and through the Kosmos, how else could we expect God to come into expression through a purified human personality is seen in the manifestations of divine love, and divine will; giving one pure and unselfish motives, and righteous methods of conduct. In such a life there must be an intelligent and hearty co-operation with the blessed Holy Spirit in habits of thought, speech, will and conduct. With such qualifications one is enabled to follow the divinely appointed path, move according to the divine schedule and, at least in a measure, have His thoughts, words, and acts measured and timed by the divine will. Confessedly, such a holy life is a very high standard; yet no higher than the Bible teaches. Evidently such a holy life is Christ's ideal for all His people, even in these awful days of abounding wickedness in which we live.

It is also worthy of special note and emphasis that the first disciples of Christ, prior to the day of Pentecost, fell far short of the divine ideal. The record shows that some of them were seekers for special places, honors, and position in the Master's kingdom; that they had a real strife among themselves as to who should be the greatest; that some of them were so narrow and sectarian that they actually confessed to Jesus that they had forbidden a certain man to cast out Devils because he did not follow with them; that others of them wanted to burn up a town, and destroy the whole population because the people did not receive Christ; that one of them had a covetous disposition; that another had the duplex character of fighting and cutting

off a man's ear on one occasion, and on another had made his boasts that nothing could daunt his courage, even if it came to where he would have to seal his faith with his own blood; and another one of them was, it seems, a natural born doubter, refusing to believe that Jesus was risen from the dead, unless he could thrust his hand into his side and place his fingers in the nail prints in the Master's hand. What a record of un-Christ-likeness is set forth in the above; and yet it is not necessary to go very far, nor to look very long to see the same kind of manifestations of carnality and un-Christ-likeness among many of Christ's professed followers of our own day, and even among not a few who declare with stentorian voice, and sharp pen that they are sanctified wholly as a second work of grace. What a pity and shame that it is so. The facts in the case are, as the record of Christ's disciples prior to Pentecost clearly show, that carnality cannot be trusted, nor can the man who has it trust himself; for when the real test comes on, he will not only disappoint Christ and himself, but he will disappoint those who have leaned on and trusted in him.

The picture may seem dark, and dark it is, if there were nothing more that could be done for us, after our adoption into God's family. But thanks be unto God, in and through the atonement of Christ He has made ample provision for the death of carnality, and its entire eradication from our inner spirit nature; and when such eradication takes place, then Christ the hope of glory, in the person of the blessed Holy Spirit comes into the purified heart, as He did in the case of the one hundred and twenty on the day of Pentecost, and taking His seat upon the throne of the heart, He reigns and rules without a rival. The "Acts of the Apostles" is simply the acts of Christ in the person of the Holy Spirit, operating and developing that Christ-likeness in the hearts and lives of the same disciples that showed so much of the spirit of the un-Christ-likeness before the day of Pentecost. A careful study of the record in the Acts reveals the fact that all those manifestations of dark carnality, previously exhibited, have under the mighty baptism with the Spirit, disappeared; and in their place that sweet, beautiful, tender, bold, courageous, compassionate spirit that suffers meekly and quietly all that men and Devils can inflict, and all that God himself will permit, has come in to satisfy the hunger of the soul, to please God, and to convince the world that, "As he is so are we," and that His own sweet life can be reproduced and reduplicated in mortal flesh. Oh, for more of this Christ-likeness.

PRACTICAL DISCIPLESHIP

3. AGGRESSIVENESS

By REV. H. M. CHAMBERS

If we have the proper basis of piety, and the gift of adaptability, we as Nazarenes are ready for aggressive warfare.

Aggressiveness is the quality which is alert to use its opportunity.

Peter Cartwright in the wayside hotel bar room seized the situation by the forelock and turned the dance into a revival meeting.

"Straightway he preached Christ in the synagogue," is the record of transformed Saul of Tarsus. Knowing the rancor and bitterness of his Jewish opposers, and that the sight of him as a new disciple of the lowly Nazarene would inflame their prejudice to madness, he cast his gauntlet of battle into the very center of the opposition. Tact is valuable, but some times before it gets its bearings and lays its plan the aggressive spirit rushes in, wages warfare, and wins the fight.

There is considerable danger of the holiness movement dying of tameness. It has never needed kid gloved perfumed sentimentalists, but soldiers. Therefore our General and District Superintendents must continue to be masters of strategy. Bulletins of battle must constantly be issued from the Publishing House, and from our general missionary offices. Our evangelists must be recruiting officers, and our schools training camps. Our pastors and our missionaries must be the field officers upon whom rests the great burden of first hand direction and management of an army of invasion whose battle song is never "Hold the Fort," but, "The Fight Is On."

Under God, the deathless spirit of indefatigable Phineas F. Bresee will still continue to be the genius of the Nazarene movement. His battle cries, "Plenty of blue sky and hard work." "Go out under the stars and establish centers of fire," are trumpet calls to our souls.

Heroism just as real as that of Leonidas the Spartan, Garibaldi the liberator of Italy, or Alvin York the sanctified hero of the World War, must be ours if we win in this great conflict. Even more than this, there is a higher heroism, that which comes through the impartation of the mind and spirit of the Master, who said, "He that saveth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall keep it unto life eternal."

OMAHA, NEB.

BACK TO CHRIST

By NEWTON N. RIDDELL

(Author and Lecturer on Vital Christianity.)

VITAL CHRISTIANITY is more than a confession of faith conformity to the ideals of Jesus. It is Christ manifesting Himself in and through those who receive Him. "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life: he that hath not the Son of God hath not the life." The Lord's statement, "I am in my Father, and ye in me, and I in you," implies vital relationship as vine to branch. Christ on the Cross is our Redeemer and Justifier. Christ in heaven is our High-Priest and Intermediary. Christ indwelling us in the Holy Spirit is our eternal life, our righteousness, and the source of all the attributes of Christian character. It is by His presence with us that He makes effective in us, what He accomplished for us on Calvary.

Any creed that leaves Christ outside of the believer, or the believer outside of Christ, is fundamentally unscientific, unscriptural, and incapable of producing Christian life experience.

THE NEW CREATION

Jesus Christ is personally present in the Holy Spirit. He seeks to indwell all who will receive Him. When one turns from sin and accepts Him as a personal Savior, He cleanses the heart and generates a new divine spirit in union with the receptive human spirit, thereby producing a "new creation," which is divine-human, God and man made one in spirit, life and attributes. When a Christian, through faith and consecration, opens his heart, Jesus comes in the Holy Spirit to abide within and to share His life, love, strength, wisdom and righteousness with the disciple. Thus, by regeneration, and Christ's incarnation, man makes the transition from the Adamic state, in which all are subject to the law of sin and death, to the in-Christ state, in which all partake of the one indivisible, everlasting, divine life. This is not dogma; it is spiritual biology, provable by anyone who will comply with the laws and principles involved. "Hereby we know that we abide in Him and He in us, because He hath given us of His Spirit."

DOCTRINAL FOUNDATIONS

"Other foundations can no man lay than that which is laid, which is Jesus Christ our Lord." The early Christians received Him, and went forth in the power of His Spirit, preaching the Gospel, healing the sick, the Lord working with them. Primitive Christianity was distinctly a manifestation of Christ in and through His followers. The supernatural was ever in evidence. When the Church began to substitute doctrines about Christ for Christ himself, division and decline in spiritual power followed. Protestantism was founded on the infallibility of Scripture as interpreted by fallible minds; hence the multiplication of sects. In the present crisis, conflicting doctrines are destroying faith, and causing the disintegration of denominations. This fermentation will continue its destructive work until Christians see the fallacy of propagating Christianity on the basis of doctrines, and return to the true foundation of experiencing "Christ in you—the hope of glory." Vitally related to Him, united in Him, they shall all be one in life, love, motive and purpose, serving the Spirit in demonstrating the Truth, realizing the Life, and Christianizing mankind.

CHICAGO, ILLS

SOME DANGERS THAT CONFRONT US

By REV. F. R. MORGAN

TAKE us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." —Song of Solomon 2:15.

The great teacher has said, "I am the vine and ye are the branches and without me ye can do nothing." Paul says we are wild olive trees grafted into the true vine. The wise man tells us that "the little foxes spoil the vine." God told Moses to smite the Midianites for "they vex you with their wives (or little foxes)." Mr. Webster tells us that wile means, "Trick practiced for the purpose of ensnaring, or deception, a sly insidious artifice, to deceive, to beguile." Paul tells us in 2 Cor. 2:11 that Satan will take the advantage of us, and he also warns us against the wiles of the Devil. No one ever intended to be a drunkard when he began to take a social dram, no church ever aimed at losing its robe of righteousness when it began to give socials and parties, no nation ever fell at one plunge, but all little by little went until they were ensnared by their enemies.

Fox No. 1 is Worldly Compromise. There is a great tendency today to compromise with the world and worldly people. The little foxes found entrance through the old-fashioned church social, birthday parties, etc., but after a while they began to have tackey parties, card parties, broom stick parties, donkey parties, ankle shows, and all kinds of worldly things. The old class meeting is a thing of the past, and these same folks are crying out "give us the old-fashioned revival." And although we are inclined to criticize other churches for these things, we are beginning just like they did, and I shudder when I hear of those things.

The little fox sometimes gets us to compromise with our children because they are unsaved. The

Bible says to bring them up in the nurture and admonition of the Lord. Some parents let their children stay out of Sunday school and sell papers on Sunday, just because they don't like to go to the Sunday school. If you allow them to do so, you are to blame and not the children, and these things hurt our influence.

Fox No. 2, Indulgence in Pride. Unholy pride is at the bottom of all unbecoming, unholy dress. Peter and Paul both take time to warn the folks against dress that is unbecoming to holiness. The Methodist Church used to discipline their members on the dress question and in those days they had power with God.

Fox No. 3. A False Stimulation in Revivals. I certainly do believe in holy enthusiasm and I pray we will never get away from that, but false stimulation brings about a false enthusiasm, and false enthusiasm generally brings about a false report in the paper. Of course, the little fox tells us if we don't have a big stir here we will not get as many calls as we need, and if we have a big stir and make a big report in the HERALD of HOLINESS that will get us some of the best churches.

Not long since a school teacher said to me, "Did you read a certain report of a certain meeting down in Texas?" I told him I did, and he asked me what I thought about the evangelist that made the report. I told him I thought he was fine. He said, "Well, there is something about it that I don't understand; I have a friend down there and he wrote me that they had the greatest meeting they had ever had and said there were about eighty professions; but the report made by the evangelist, said there were about 250 professions."

I saw two reports in the HERALD of HOLINESS from the same meeting, one from the evangelist and the other from the pastor. The pastor reports thirty less than the evangelist. Folks from the church were talking to me, and they have lost confidence in the evangelist because of this false report.

It is better not to report at all than to make a false report. I do not blame men for wanting to scale high heights and do great exploits for God, but this is the wrong way to do worth while things. The Wise Man tells us that he has seen servants on horses and kings walking. The Great Teacher tells us to humble ourselves and He will exalt us.

Fox No. 4. Compromise with Filthy Lucre. As a rule money is the acid test of a man's religion, but I do know a few who will pay freely and still do not live right. When we begin to cater to folks with money, and give them more power in our assemblies and churches, the little fox begins to spoil us. We have seen it tried out.

If a man gives large sums of money all the churches want him. We must have money to run our business, but this little fox will spoil us if we get it this way.

Another little fox that is spoiling us is the habit of making debts without providing for them. Brethren, this little fox will spoil us if we are not more careful. Perhaps we cannot stay out of debt all the time, but we can make satisfactory arrangements, and keep the confidence of the folks.

So let us beware of the little foxes, for it is they rather than the big ones that will wreck us, if we are not careful.

THE EFFECTUAL PRAYER

By REV. J. W. MONTGOMERY

"The effectual fervent prayer of a righteous man availeth much" (James 5:6).

IT is possible for one to be righteous in heart, godly in life, and holy in conversation and yet accomplish very little through prayer, because of a lack of fervency. It is also possible for one to pray with fervency and yet be unrighteous in heart. Then it is possible, thank God, for one to be both righteous in heart and fervent in prayer and be able to move three worlds. Moses did it when he asked the Lord to blot him out, if necessary, in order to save his people. The Lord agreed to make him the father, or head of a great nation, if he would leave off praying until he could destroy a rebellious people; but Moses had already refused to be called the son of a king's daughter, in order to suffer with the children of God. To be the head of a great nation meant very little to Moses at that time, for he was burdened for the people. The true, zealous child of God is always more concerned about the salvation of souls

than he is in becoming the leader, or head of a movement.

The Syrophenician woman was not seeking an honorable place or position when she came to Jesus saying, "Have mercy on me, O Lord—my daughter is grievously vexed with a devil." She was under such burden for the salvation of her daughter that she was willing to suffer any kind of rebuke from the disciples who objected to her way of praying and besought the Lord to send her away. She had no time to stop praying and accuse the church members who did not agree with her in every detail. When the Lord informed her that it was not right to take the children's bread and feed it to the dogs, she had no time to be insulted, but answered, "Truth Lord (I accept the accusation) yet the dogs eat the crumbs that fall from their master's table." "Then Jesus answered and said unto her (in the presence of the disciples who had found fault with her, and to whom Jesus had spoken in other days saying, 'O ye of little faith'). O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that hour."

Knox felt this when he prayed, "Lord, give me Scotland or I die." Wesley and his workers felt it when they prayed down the revival that swept over England. The pioneer holiness preachers felt the same burden years ago when they went into cities where they were despised, and prayed for those who hated them until they were slain by the power of God and brought to repentance.

But it takes suffering to bring forth today just as it did in Moses' day, in the Syrophenician woman's day, Wesley or Knox's day. We must not fail to suffer under the burden until souls are really delivered—delivered from old habits by the power of God—and given something to satisfy the heart without the things we demand them to give up in order to get right with God.

A FEW NUGGETS FROM SERMONS

of REV. E. C. DEES

Christ will come to any nation, community or individual, that will prepare the way. He must be desired, sought, invited.

The old path is old-fashioned conviction, repentance, conversion, consecration, sanctification. Three steps, I believe He can, will, and does save me now. It takes fixed purpose of heart to accomplish anything.

The heart fixed on God is the decision of character.

Man is the capsheaf of all God's creation.

God never created a sinner.

You may fool me about a good many things, but do not fool me as to my salvation.

"Holiness is not" angelic perfection, neither is it Adamic perfection. Nor the changing of our individuality, divine healing, or raising the dead, shouting, jumping or speaking in tongues.

We have no time to listen to those who are trying to pull us down.

I pray the Lord will never let me have so much of this world's goods, that will hinder me from serving the Lord.

HERBERT HUNT.

"My brother, the atonement of Jesus has fixed your destiny in this, at least: you will crucify carnal self, or you will crucify the Christ. We contemplate with horror the dark deed of Judas, and would shrink in loathing from his company; pray God that we who have named His name and have been numbered with His disciples may not be judged worthy of a place with His betrayer. Read the solemn words of the sixth chapter of Hebrews concerning those who "crucify to themselves the Son of God afresh." Shall we reject His sacrifice that we might be made holy? Shall we by any act of our life give aid to the enemy of our Lord? Shall we be careless in our speech and so bring the cause of Christ into reproach? Shall we for money or place of ease stand with those who deny His deity or the fulness of His salvation from sin? God forbid."

Effective confidence in God—that is assurance in divine protection and favor—can have its basis only in conscious likeness to the character of God. Jehovah can do no less than preserve with all the power of omnipotence that which is like himself.

THE SOUTHERN CALIFORNIA DISTRICT Y. P. S. COMMITTEE

By B. W. MILLER, M. A., S. T. M.

BEYOND doubt the Southern California District has the largest young people's work in our church. Its membership in the Y. P. S. is practically one thousand, with societies ranging in number from two hundred and thirty down to five. To a great extent the organization and work of the District Committee has facilitated the progress of the societies. Our church is young and our Y. P. S. is new here, hence pioneers are needed to lay a broad foundation upon which to build in the future. This Southern California is doing for the Y. P. S.

At the District Assembly a Young People's Committee is elected consisting of ten or twelve of the best young people's workers and all the presidents of the local Societies, which committee immediately organizes and plans the work for the following year. The greatest care is taken to select as president one who is able to give a vision to the young folk. The sub-committees consist of the following: 1. The Evangelistic Committee. The duty of this Committee is that of visiting the Societies and bringing a distinctively evangelistic message to them and the planning for young people's revivals. This way all the Societies that desire the evangelistic touch of the General Committee receive it. 2. The second committee is called the Program Committee, whose duty it is to prepare suitable topics and suggestive program outlines for all the Societies that desire to use them. These programs are at present being printed in the *HERALD of HOLINESS* and are being translated into Spanish and are published in our Spanish paper called *El Heraldo De Santidad*. Another form of the work of this committee is that of assisting the smaller and weaker Societies in assisting them in arranging their programs and in getting extra material for their meetings. We must recognize that all our Societies do not have those in their midst that are able to bring a message without any assistance. Our leaders are usually inexperienced and young. 3. The third committee is our Missionary Committee, which prepares monthly missionary programs for *The Other Sheep* and aims to bring to the attention of the local presidents materials that are suitable for their monthly missionary meeting. 4. Then we have the Organization Committee which is for the purpose of organizing new societies where there are none, or at least finding those churches where there are young people that have so far lacked the incentive necessary for organization and helping these young people by means of the District Conventions and the personal touch.

During the coming year our District Committee shall have written and shall publish a Mission Study Text Book for the Young People's Societies. Since there is at present no national or general Young People's Committee, we greatly desire the assistance of other districts in the new project. We are indeed thankful for the encouragement and help of the Board of Foreign Missions. In conjunction with and at the suggestion of the Pittsburgh District Y. P. S. Committee we are to publish a book of programs containing the topics and outlines appearing in the *HERALD* for several months in advance. This we believe will greatly aid our leaders in giving a better program. Let other Districts join in the new and needed work.

Possibly from the standpoint of the interest aroused the District Conventions are as important as any other factor in our success as a District. Once and twice a year all our Y. P. S. leaders and representatives from all our Societies meet in a convention where common problems are discussed and where papers are read concerning the Societies and where great addresses are given by our leaders. From these conventions each representative returns home with an enlarged vision and with a new determination to succeed in our God-given task of saving our young people for the church and for the kingdom of heaven. As a District Committee we feel that our Societies are of as much importance to the development of the Church of the Nazarene as any other department and that for this great work level-headed, sane, wise and efficient leaders are demanded. May God send them to us.

THE IMPORTANCE OF SPIRITUALITY IN THE YOUNG PEOPLE'S SERVICE.

By WILHELM MAY GANDY

Webster defines spirituality as "pure devotion"; and doubtless pure devotion implies the full consecration of money, time, and talent to the will and service of God. It may sometimes mean the loss of friends, popularity, and home for the sake of the cause of God.

The motto of our organization is "Others," but it is only when our souls are submerged in the perfect love of God that we can reach others with the gospel message. Truly we need a great burden

Nazarene Young People's Societies

for lost souls that will enable us to pray down the fire of God upon our own souls and upon our services. We need to get so filled with the Holy Ghost that our songs, Bible readings, prayers and testimonies will ring true and will bring conviction upon the unsaved who attend our meetings. The demand is for more time spent in secret, prevailing prayer that our purpose for the salvation of souls may be reached.

Life is but a breath as compared with eternity; are we making the best use of our time? The night will soon come when we can work no more; are we now doing our best to accomplish the work which God has given us to do? When we come to the Judgment, can we truly say, "I did my best"? Or will some lost soul point the finger at us saying, "If you had done your duty, I would not have been lost"?

PRESIDENT Y. P. S., Meridian, Texas.

PITFALLS TO BE AVOIDED

By B. W. MILLER, M. A., S. T. M.

FOR JULY TWENTY-TWO

Strife

- I. STRIFE IS A WORK OF THE FLESH. Gal. 5: 20. AND IS FORBIDDEN. Prov. 3: 30.
- II. STRIFE IS AN EVIDENCE OF A CARNAL HEART. 1 Cor. 3: 3.
- III. STRIFE IS AROUSED BY:
 1. Hatred. Prov. 10: 12.
 2. Pride. Prov. 13: 10.
 3. A contentious disposition. Prov. 26: 21.
 4. Tale-bearing. Prov. 26: 20.
 5. Lusts. Jas. 4: 1.
- IV. STRIFE LEADS TO:
 1. Blasphemy. Lev. 24: 10, 11.
 2. Injustice. Hab. 1: 3, 4.
 3. Confusion and evil work. Jas. 3: 16.
 4. Mutual destruction. Gal. 5: 15.
- V. HYPOCRITES MAKE RELIGION A PRETENSE FOR STRIFE. Isa. 58: 4.
- VI. STRIFE EXCLUDES FROM HEAVEN. Gal. 5: 20, 21.
- VII. THOSE WHO KNOW GOD SHOULD:
 1. Avoid strife. Eph. 4: 3.
 2. Not walk in strife. Rom. 13: 13.
 3. Do all things without strife. Phi. 2: 14.
 4. Avoid questions that lead to strife. 2 Tim. 2: 14.
 5. Not act from strife. Phi. 2: 3.
- VIII. EXAMPLES OF STRIFE:
 1. Herdmen of Abram and Lot. Gen. 13: 7.
 2. Laban and Jacob. Gen. 31: 36.
 3. The disciples. Luke 22: 24.

Topics for discussion:

1. Strife is evidence that God does not control the heart. God is the Author of peace and harmony; strife is the child of an evil soul. Where strife is God is not.
2. Strife destroys the spiritual influence of supposed Christians with the world. They expect us to be holy, evidencing a change of life and soul. Place seeking, or striving for the highest honors will drive the unsaved from the church.
3. Harmony, an evidencing of the workings of God in the hearts of the Christians will cause those that are evil hearted to want to be like the Christians.
4. Strife in the heart—for it proceeds from the heart—will make it impossible for one to see the best in others. It will make one regardless of the desires and plans and wishes of more capable workers. It will sap the love that one has for his best friends when they oppose his plans or block his progress. Strife will make us time-serving, "spineless" spiritually. It will nullify all our good actions; stamp out our Christian influence; prostrate our moral power; tread under foot our good works; it will dismantle our cloak of piety; with fire and sword it will ravage our better selves; it will fling to the winds our "light of life;" it will lay in ashes our highest religious desires and ambitions and it will make shipwreck of our soul life. Strife throws a bomb of destruction in the midst of the work of God. Let us be holy in all that we would do; without the damning power of strife; acceptable in God's sight.

PITFALLS TO BE AVOIDED

By B. W. MILLER, M. A., S. T. M.

FOR JULY TWENTY-NINE

Deceit

- I. DECEIT IS LYING. Psalm 119: 118; AND COMES

FROM THE HEART, Mark 7: 22; AND GOD FORBIDS IT, 1 Peter 3: 10.

II. THE WICKED:

1. Are full of deceit. Rom. 1: 29.
2. Devise deceit. Prov. 12: 5.
3. Work deceit. Prov. 11: 18.
4. Delight in deceit. Prov. 20: 17.

III. CHRISTIANS:

1. Are free from deceit. Rev. 14: 5.
2. Avoid deceit. Job 31: 5.
3. Should beware of those who teach deceit. Col. 2: 8.
4. Purpose against deceit. Job 27: 4.

IV. THE EVILS OF DECEIT:

1. Deceit keeps from a knowledge of God. Jer. 9: 6.
2. Keeps from turning to God. Jer. 8: 5.
3. Leads to pride and oppression. Jer. 5: 27, 28.
4. Hatred is often concealed by deceit. Prov. 26: 24-28.
5. Often accompanied by fraud and injustice. Psalm 10: 7.

V. HYPOCRITES DEVISE DECEIT, AND PRACTICE DECEIT, Hosea 11: 12.

VI. FALSE TEACHERS ARE WORKERS OF DECEIT. 2 Cor. 11: 13.

VII. THE KISSES OF AN ENEMY ARE DECEIT. Prov. 27: 6.

VIII. EXAMPLES OF DECEIT:

1. The Devil. Gen. 3: 1, 4, 5 with John 8: 44.
2. Joseph's brethren. Gen. 37: 31, 32.
3. Pharaoh. Ex. 8: 29.

IX. CHRIST WAS ENTIRELY FREE FROM DECEIT. Isa. 53: 9 with 1 Peter 2: 22.

Topics for discussion:

1. As Christ was without deceit so we must be. He is our only standard of living. He furnishes the grace and we furnish the person. Without the purifying of the Holy Spirit to be without deceit is impossible. But through Him we can do all things.
2. There can be no true progress with deceit; spiritually a person with such in his life is one that is always giving a false coloring to situations. They will dress up all their actions with deceit. With their word and actions they are willing to play fast and loose. Out of the heart deceits come, so those without God, or those that backslide and desire to profess will make the outside of the platter clean but the heart is full of destruction and deceit.
3. Deceivers are double-faced, double-handed, double-hearted and double-tongued and double-minded. They can't be depended upon. They cannot be trusted for they are always holding out false colors and sails. They are insincere, evasive and hollow-hearted. They will mince the truth, misstate, pervert and distort the truth.
4. Deceit decoys from the ways of right; it lures from the prayermeeting and the Sunday school; it beguiles into sin and evil; it swindles one's soul out of many blessings that come from straight dealing; it ensnares the heart until one cannot be followed or trusted. It kills the love of God and leads away from the communion of Christ. *How awful deceit is!*
5. Deceit is a pitfall that the devil places in our pathway. We must beware lest we fall into it. When the soul is pure, holy and upright there is no place given at all for deceit. Deceit rots the heart to the core; but purity through holiness saves the soul.

ANNOUNCEMENT

After publishing eight or ten issues of the *Nazarene Youth* in the hope of being able to secure enough subscriptions to maintain the little paper, we find it impossible to continue. The small source of income not being sufficient to make it possible to continue, the following arrangement has been made, which we believe will meet with hearty approval.

Instead of continuing the publication of the *Nazarene Youth* we have arranged to have the unexpired subscriptions filled with the *HERALD of HOLINESS*, in which recently a Young People's page has been added, supplying topics, reports, devotional articles, etc. This appears to be the best plan possible for the present. Doubtless, some plan will be given consideration by the coming General Assembly.

Societies will find that the *HERALDS of HOLINESS* can be used to good advantage in interesting members and others in the work of the young people and other activities of the church in general.

I wish to personally thank my friends, acquaintances and the many strangers who have showed such warm interest in the *Nazarene Youth*. Many letters of appreciation of our efforts and commending the *Nazarene Youth* have been received, for which we are indeed grateful.

REV. ELMER D. RUSSELL.

1214 Quindaro Blvd., Kansas City, Kas.

HOW SHALL WE SOLVE THE PROBLEM OF OUR PASTORAL ARRANGEMENT?

By REV. H. D. BROWN

THERE is coming up from many places in our church a demand for some change in the plan of fixing the pastoral relation. The question arises, "What do we need? A change is demanded, what change shall it be? What conditions in our church will lead us to what we need and ought to have?"

Let me say, the first thing we need is a meek and quiet spirit, with a willingness to be led by the Holy Spirit and the providential circumstances brought around us. We are very different in our bent of mind. We are different in our education. Some have been under the influence of one church, some of another. Our ideas of church organization are very different. We agree in one thing. We all believe in holiness. Our ideas of spiritual life are the same. In our ideas of church polity we are very different. As long as each one is determined to have his own way, there is little hope of agreeing upon any successful church polity. The first thing we need is a willingness to be led of the Lord. Be willing to study the providential indications and go where the Lord would lead us.

The next thing we need is some plan which will translate the wishes of the people into some systematic, successful, workable system of distributing our preachers, so, that each preacher will have a field of work and each church a pastor. In our hearts we all want the same thing. We want to see the work of God go forward in a successful way. We want to see souls saved from sin and believers sanctified wholly. If we are in the blessing of holiness, this is what we want. Let us make a careful survey of the situation and try to determine what is best for the work of the Lord. Let some master mind digest the facts and bring forth a plan that will lead us on to greater victory.

Some skillful student of conditions can follow the example of Solon of old and provide a plan which enacted into law will do marvelous things among us. If we are humble and teachable before God he will do great things for us. If we are stubborn and wilful, if we insist on having our own way, the Lord cannot do great things for us nor through us.

We need a system which will give, so far as possible, each local church what it wants and what it needs. The local church is first to be consulted. It supports the pastor. It sits under his ministry. Its wishes should first be consulted. In every possible way the needs of the local church should be supplied.

We need a system which will provide work for our young men who have been educated for the ministry and are now ready to enter upon their life work. While they are prepared for work, they are, usually not acquainted with the various churches. Often they find no open door. We need these young men; our church ought to retain these fresh recruits and by them strengthen our ministry. We need a system which will give them a place among our preachers. I understand that we are losing many of our best young men at this point and this ought not to be.

We need a system which will provide our preachers work when they change the character of their work. To illustrate. Suppose a man has been District Superintendent for a number of years; he may not be re-elected, some plan should provide a place for him as he goes off the district. Or he may have been an editor; or in charge of one of our great benevolences for a few years, we need a system which will provide these men with work when they need it. We should not allow them to drift wherever they may, with no work.

We need a system which will provide continuous work for able holiness preachers who want to come into our church. Many of them hesitate at the door of our church because they feel no assurance of continuous work. This ought not to be. The world is before us. We have a very great opportunity. It is a critical time in the religious world. This is our opportunity. We need a system which will quickly receive successful men and weave them into our great plan for winning this world to our Christ.

In short, we need a system which will supply our men with work, supply our churches with pastors and save our church from the disastrous, heart-breaking troubles we are now having about "who shall be our pastor."

We need a system which will work smoothly. Which will conserve our forces and devote our energies to the work of winning men to Christ.

We need a leader. **WE NEED A GREAT LEADER.** Some one who can analyze the situation, devise a plan and inspire the church with confidence. If we will pray and trust Him, God will provide the leadership we need. In times of great need He always has the right man to bring forth who can lead His people on to victory. Let us be humble

THE PEOPLE'S FORUM

and willing. Let us pray much that our Lord may lead us in the great work which He has for us to do.

One suggestion I will make: the district advisory board is elected by the District Assembly; it represents both the ministry and the laity; it is quite democratic in its nature; it closely represents the local churches and is quite near to them, would it not be well for the local churches to leave, to a greater extent, the matter of fixing the pastoral relation in the hands of the district advisory board? If the local churches would trust them with some responsibility in this matter, this board could stand on guard and see that no injustice was done to any of the churches or pastors. This is only a suggestion which might form a part of a general plan to accomplish what we want done in our church. Let us all pray that the Lord may lead us to safe and solid ground.

SEATTLE, WASH.

AUTHORITY, ARTIFICIAL AND REAL

By REV. W. E. SMITH

I WAS greatly interested in Brother Agnew's suggestions in the issue of May 30 relative to the "calling of a pastor." He states that 75 per cent of the divisions on a certain district are caused by the present method. His plan is to put the matter into the hands of the District Superintendent, who shall be assisted by a committee, known as the "Cabinet Committee." He refers to the authority of the Methodist District Superintendent as a worthy example of ecclesiastical efficiency. He shyly pokes fun at the local church and centers all wisdom and discretion in the District Superintendent.

I too have been a Methodist and held a humble place in a great Methodist Conference for over 25 years. I still keep informed as to the conditions in that denomination. Brother Agnew must know that in the Methodist church the appointing powers of the District Superintendent and even that of the Bishop are reduced to the minimum, and that today as never before the individual church is deciding whom it shall have for a pastor. True the discipline gives the bishop and District Superintendent absolute authority; but they show considerable caution in exercising that authority.

A few quadrennials ago there was elected among others, by the General Conference of the Methodist church, a bishop, who was regarded as the greatest authority on ecclesiastical law, in all the church. He was a master debater; the only man in several General Conferences who could successfully contend with Dr. J. M. Buckley. This man had much to do in developing the discipline, and when he came into office he determined to exercise his authority to the limit. Ours was the second conference he held after being elected Bishop. We had heard rumors of dissatisfaction from the seat of the great Conference just closed, and many were expecting trouble. At the beginning he made us aware that a real Bishop was to preside over us this year. He said with emphasis, "I will make the appointments." He closed the lips of all the District Superintendents. He presided with dignity and authority. When the appointments came to be read, the tension was great. No preacher knew where he was going and no church committee knew who their pastor would be. Many arbitrary changes were made. There was a tremendous stir in the camp. A few pastors refused to go to their appointments and some churches refused to accept the preacher sent by the bishop. In the meantime he was called back to the scene of his first conference to quell a civil war. That being settled he hurried back to our territory to smooth out his blundering work there. It was very evident he was magnifying his office. And yet he was only exercising the power vested in him by the church. The poor man blundered on till the next General Conference, when in spite of eloquence and even tearful appeal, he was retired because he didn't know that in the Methodist church the people and not the bishops rule. Yes, the discipline gave him absolute power, but the growing spirit of independence in the Methodist church has made the authority largely nominal. Let a Bishop or District Superintendent go on to push their power to the limit and they will be speedily discredited by their colleagues in office, and by the church in general. This very thing has been demonstrated through the short history of the Church of the Nazarene.

In the Canadian Methodist church the appointing

of a pastor is supposed to be done by a stationary committee, but now the work of that committee is largely to ratify the calls of pastors that have been made by the several churches. Sometimes ago we read a lamentation by a great Bishop on the decline of all episcopal authority. He said preachers jump from one conference to another at the call of big churches and never even consult the District Superintendent or Bishop. But why doesn't he discipline them? The law is on his side. He is the authority. Gladstone said to Queen Victoria, "I am the people of England." The church committee tells the Bishop: "We represent the church, pay the pastor, pay you and the District Superintendent and we know whom we want for pastor." They have their say.

Brother Herrell's suggestion: "The District Superintendent must always respect the advice of the General Superintendent; as the pastor must always respect the advice of the District Superintendent," needs only be augmented by the statement "the church shall always respect the advice of the pastor" to have a splendid ecclesiastical machine in prospect, that is if that word respect means to obey. All we need would be to formulate the dogma of the infallibility of our General Superintendent, at the next General Assembly, to have something rivaling Rome in its dignity and power. We might put the whole thing on paper but it would not work.

In this democratic age, neither the manual nor discipline can determine the authority of the leader or the church. The more sacrificial, holy and persuasive the church leader is, the larger will be the influence and authority he will exert. Brother Agnew magnifies the office of a District Superintendent. It is big according to the man who fills it. If he is spirit filled, courageous, aggressive, honest through and through, intelligent, he has a great opportunity. He certainly can do enough work as not to be ashamed to draw his salary. The District Superintendent in the Methodist church came to us four times a year and had fifty charges with over two hundred churches to visit. I would like to see my District Superintendent more often. In what I have written my thought is this; no evangelical ecclesiastical body today can by mere legislation increase the actual authority of its leaders in the administration of the affairs of the local church. The character and personality of the man will give him his authority whether he be pastor, District Superintendent, or General Superintendent.

What the Church of the Nazarene needs is not more arbitrary ecclesiastical impowerment, but leadership that challenges the spirit of heroic sacrifice. The spirit that says, "Come, and we're at the front of the battle with you." We shall never take the squeak out of the machinery by adding more wheels; we need more oil of heavenly grace. May the Lord send it upon us.

W. SOMERVILLE, MASS.

A NEEDED CHANGE

By EDWARD R. KELLEY

That a change should be made governing the salary—how they are paid—for our General and District Superintendents is self-evident and needs no argument. As the law now stands, at nearly every District Assembly, it is necessary to spend a great deal of time in taking an offering for either the District or General Superintendent, or both. I know of a district that is more than \$1000.00 short on the District Superintendent's salary and it is only a short time until the District Assembly. I believe, beloved, that the pastor's salary, the District and General Superintendent's salaries should be prorated; then the pastor would not be entitled to his salary in full if the others have not gotten theirs in full. And what right has a pastor to his salary if the Superintendents are not paid in full also. Let us be fair.

I offered this suggestion during a recent meeting, when at its close a good brother said: "Brother Kelley, you are trying to bring over some of your Methodism into our church." That was not, nor is my object. I want our Superintendents provided for, and I know from experience that the pro rata basis is adequate to do so. But suppose, I was trying to "bring some of Methodism into our church," would it have been out of place? Does holiness mean that we cannot see some good in other churches; and if by making use of that portion of their policy for our own good, that we should not do so?

If the pro rata basis is adopted by the next General Assembly then the local church treasurer should handle the funds and pro rate the same. Why should the District Treasurer handle the District Superintendent's salary any more than the salary of the local preacher? Selah.

THE SINKING SHIP OF CIVILIZATION

By B. W. MILLER, M. A., S. T. M.

H. G. WELLS, one of the world's greatest thinkers, said, "The ship of civilization will not sink in fifty years from now. It is already sinking." Lloyd George, England's greatest statesman, has made the statement that the present status of the world is so low that it cannot stand the strain of another world war. Trouble is brewing; disaster is in the air. The political and moral volcano of the world is liable to erupt at any moment. The blighting winds of fate are sweeping the nations and in their wake shall come a trail of incomparable sin and suffering and degradation.

Socially the world is rotten to its core—honeycombed by immorality and irreligion. Crime is on the increase and moral standards are being lowered. Heathenism is no more debased than civilization. The races of the world are so sapped of their vitality by disease that in many nations as high as eighty per cent of the children are born the bond slaves of the sins of their fathers. Religions, pagan and supposedly Christian, vie with each other in their struggle for supremacy. Politically there is no ray of hope, no morning star of light for humanity. The world is on fire; the ship is sinking. The crest of the wave of civilization has been reached, and naught else remains but to sink. As in the days just preceding the birth of Christ conditions were propitious for some great world change, so present conditions are again propitious for another world change. *What shall it be?*

Civilization is rhythmic. High peaks are attained and invariably there follows the downward sweep. History began low in civilization and arose to the high stage of culture and immorality preceding the flood. Upward again it started and found its climax in the civilizations of Babylonia and Egypt and Assyria. Downward it again plunges and arises with the coming of Cyrus and the Greeks and the Romans. The effects of the birth of Christ stabilized civilization in its mad career for a few centuries. By the third and fourth centuries the light had begun to dim. In three more centuries it was out. The Dark Ages appeared. Again during the first part of the eleventh century, ushered in by the Renaissance and culminating in the Reformation, the ship starts upward. The trend has been constant from then until the present; at the time of the great world war the crest was reached and the wave broke. We are now in the clutches of the break of that crest. Downward the ship must sink.

Every crest rises higher and every downward plunge sinks deeper than the preceding. The last crest was the highest known in the drama of life and the present conditions presage a lower depth to our sinking—lower than the Dark Ages in degradation and sin and immorality. God pity us. This is but the result of our own living. We build our own monuments and dig our own graves. Our light shall be turned into darkness and how dense shall the darkness be.

Europe cannot save the ship from sinking. They are the same immoral people as before the war. France though bleeding from the wounds of the war is the same as when so many unfathered children were murdered by their unmarried mothers. Even last summer the Mayor of Lille raised and unveiled a monument to unmarried mothers and their children. Germany, though back-broken from its weight of war debt, is the same scientifically materialized nation that ruthlessly caused the last atrocious world catastrophe. Then there remains Serbia, and Belgium—the same hearts though with different coverings. Pope-toe-kissing Italy and Spain are but the tools of that godless machine, the Catholic church. No hope from these quarters. Greece recently proved her brutality by the heartless murder of some of her best blood. No light comes from Palestine and the Zionist movement. The atrocities and soul-less rulings caused a joint Christian and Mohammedan legation to be sent to England to try to have Parliament take the government out of the hand of the Jews.

Even the thought of Turkey sends a chill through the soul of every Christian, for her age-long hatred and murdering of the Christian Armenians. She is soaked by the moral stagnation of Mohammedanism. Her harems bind her to religious and moral and social putrefaction. The souls of her women are but for the satiation of the lust of her men. With

EDUCATIONAL DEPARTMENT

such a load, the ship of civilization must sink—or change and transform Turkey. Russia is red to the heart. Murder is her second name and atheism and irreligion and free loveism and anarchy are her closest aides. Over ten million of her best men, her thinkers and leaders, have been murdered in the last five years. In many places women are syndicated and at will the men choose their night's companion. Children are almost the ward of the state. Turkey and Russia unless renovated by a higher power will set the world ablaze.

Japan and China and India, awakening from their sleep of centuries and coming into the glare of world light, without the true religion of Christianity, with heathen standards of morals and the idolatry of their religions, will make the world some day wish that they had but tamed and given the true religion to these heathen world powers. Japan within fifteen years has arisen to be one of the world's "greatest three." She desires conquest and territory for her rapidly increasing millions; without the constraint of Christianity when she starts nothing will block her. For the heart decides the outward actions. China is torn by civil strife and warring. Stability is a jewel with them, but rarely found. India, bound for years by the hand of England, desires national freedom. But England says no. India is boiling with strife; the volcano will one of these days break out. All of these nations are controlled by Buddhism, by Hinduism, by Confucianism and Mohammedanism, religions without God and offering no adequate moral standards. There is nothing in any of these countries to hold the world on an upward path.

South America is degraded by her religious leaders. The women are the tools of the debased priests and the men, ninety per cent of them, are atheists. The interior and high land tribes are still semi-pagan. Africa is bleeding because of the sham of civilization with its social sins, its drink, and its disease. From the north sweeps Mohammedanism and from the south comes Christianity. *Which shall win?* Even the natives of Alaska are being rapidly depleted by the disease that follows in the wake of our heartless civilization.

Some change seems imminent. The breaking of the crest of civilization points to an awful future. A world night! The awful conditions that the Bible says shall precede the coming of the end!

But one thing will lighten the future—Christianity build into the warp and woof of the nations. Europe needs a vitalized religion. We must take it to her. Russia's problems will be solved by turning to God. The troubles of India will be at an end when they have learned the way of the cross. When China knows the Man of Galilee she will be safe to help pilot the world. All the ferocity of the Turks will be curbed and the harem will be opened when the Bible standard of righteousness is written into their national life. Only as led by Christ is Japan safe as a world power. France will cease from her whoredom when "the light from that one face" shines in. Spain and Italy must come to Jesus instead of kissing the toe of the Pope and praying to the saints and Mary. South America needs the light of the Gospel to break the power of her insidious priests and to liberate her women from their clutches and to turn her men to God.

Get God into the world and the ship of civilization will sail the seas of time in safety, until the angel of the Lord shall declare that time shall be no more. Missions fired by the Spirit of the mighty God will save the world. God ruling in the nations through the preaching of the gospel, through Christian education, through the press and vitalizing lives will answer every world question. This is our task. God has thrown us into these dramatic scenes of life at this imminent age for but one purpose—the evangelization of the world. Shall we neglect our task and fail God and let the ship sink? God forbid!

HOLTVILLE, CAL.

A TRIP TO OHIO

By N. W. SANFORD, President, Olivet College.

The writer of "Beautiful Ohio" was not a prevaricator in any sense of the word. This is not only a beautiful country with broad meadows over which frolicking lambs play and with new and progressive cities in which magnificent manufacturing plants are working day and night in every line of art and science, but she seems to enclose within her boundaries a people distinctively her own.

It was our privilege to visit Toledo, East Toledo, Walbridge, Marion, Columbus, Newark, Mt. Vernon, Dayton and Troy with Brothers Herrell, Tovey, Robinson, Trumbauer, Fogg, Landgrave and wife, Rittenburg, Henry and Little, respectively as pastors. During the week our congregations were small, but the interest at every place was splendid. Numbers of young men and young women were met on this trip, who are expecting to be with us next fall.

It would take too much space to tell by whom I was entertained and how well they did it, but it will be in place to say that this visit was much like a return to one's home church after months of absence. The cordial welcome given at every place and the good old-time hospitality shown make me feel that the Nazarene people of Ohio are interested in the work of Olivet College and that they are ready to help her make good.

Prospects for a good year to begin September 4th are unusually good. Allow me to say in this report that our books show a gain of \$221.14 for the year ending June 1st. This of course is included in inventories that will be a great help to us next year. Olivet, Ill.

CENTRAL NAZARENE COLLEGE

We are busy at present in getting things in shape for the fall opening of school. Our catalog will soon be off the press. The outlook is really brighter than we had any idea of. We are having splendid success in securing our teachers, in spite of the lateness of the hour and we believe that our faculty for the coming year will be one with which our patrons will be pleased. God is undertaking for us in a mighty way. Of course Satan is doing his best to hinder and seemingly finds willing instruments. However we have a great God, one whose arm is not shortened and He is overruling some things for us and we are encouraged to press on for God and holiness and Christian Education.

We are expecting a good enrollment, especially from New Mexico District, my home district. We had a great day when Central Nazarene College was represented, and the delegates seemed to get the school on their hearts as never before. To a man the pastors agreed to carry the burden for the school to God in prayer and we know they will not fail.

Personally I have been greatly pleased with the cordial reception accorded me by the business men of Hamlin and their expressions of interest and encouragement, and had the pleasure of attending the Business Men's Lunch Club as their guest and talking to them about the school.

We have put the old motto "Diligence, Thoroughness and Holiness," back in the catalogue, and expect to abide by it. We realize more than ever what our schools need is to send out men and women who are equipped to put up a good fight for the Master and they cannot do that unless they have a good foundation. We also desire our people to know that we are doing our best to have a strong theological work. A holiness school without a good Bible course is a farce.

Will you not pray for us? We need your prayers if we are to make a success of this work and we feel that we have been led of God to come here and take it up. In fact there is no doubt in my mind that I am at this moment exactly where God wants me. If that is so, who then can be against us?

Thank God for this wonderful experience of full salvation.

W. K. TWYEFFORT, President.

It is God's pleasure to give good; thus his message that good is found in goodness.

It is not always necessary that our eyes should be open to see the mountains full of horsemen and chariots of fire, but it is necessary that our confidence in the care and protection of Jehovah be unbreakable.

When faith, at the word of God empties its meal barrel that the prophet may be fed, God by the word of the prophet replenishes without measure the meal.

Uncle Buddie's Good Samaritan Chats

To the Good Samaritans: I greet you this week from Cincinnati camp. I am sure that a little bit of the news from the camp will be interesting to you. The camp of 1923 was the largest in the history of the camp. Probably one third more than ever before. We had people from all over the United States and many of the foreign countries. Some came all the way from England to be at that camp and we had missionaries from all of the foreign fields as Japan, Corea, India, Africa, China, the Holy Land, Armenia, Old Mexico, and all parts of South America and the West Indies Islands. The called preachers and workers were, the Culp brothers, Joseph H. Thomas, Brother Lou Standley, Bud Robinson, Rev. J. W. Short, E. O. Chalfant, Brother E. G. Anderson, and Charles Slater and Brother Ralph Smith, Bona and John Fleming, Brother John G. Finch. There were probably two hundred other preachers and maybe more. There were preachers from all parts of the United States and probably twenty-five or thirty different denominations represented. But some one might say how could they use all of those called preachers? Well, here is the way it was done. Every morning from six to six-thirty was a great prayer-meeting, and from 6:30 to seven there was a great healing service, and from seven to eight there was a great preacher's meeting and from eight to nine there was a great missionary meeting. From nine to 10:30 was breakfast, and from 10:30 to twelve was a great preaching service led by Joseph H. Smith. At one o'clock was the children's meeting and at two was another preaching service led by Bud Robinson. At four o'clock was dinner and at six was another great Christian workers' meeting and at 7:30 the night service led by either Brother Culp or John or Bona Fleming. The rising bell rang at 5:30 and everybody was supposed to meet at the six o'clock prayer-meeting. There was one room set apart for people to pray in at all times of the day or night. Prayer hardly stopped day or night the whole time. Some eight or ten preachers were appointed as minute men just to police the grounds and pray with everybody that came on the ground wherever they could be found. If they found a few gathered together they were to call them to prayer all over the grounds, day or night, in the dining room or anywhere else some minute men were looking for a chance to call them to prayer and all hands were supposed to drop on the knees and pray. The young man that rang the rising bell would go all over the

grounds and ring the bell and quote scriptures. He used so many beautiful ones about the morning, and one morning he went all over the ground ringing the bell and saying, "Great peace have they that love the law and nothing shall offend them but the rising bell," it was very interesting. I think Brother M. G. Standley and Brother John Knapp were the busiest men that I have ever seen and yet they seemed to have time for everybody. I have never seen anybody on earth that could make more people feel at home than Brother and Sister Standley and Brother and Sister Knapp. The readers might not know that Sister Standley and Sister Knapp are sisters and of course their hearts are in the work as no one else could be. Now about the seekers at the altar, that is out of the question to try and answer, they were there by the hundreds. I think on the last Sunday night that there must have been 250 or maybe more, there is no way to tell. Brother Bona Fleming brought the last message of the camp. I would think there must have been one thousand at the altar during the camp. All preachers seemed to be at their best but they were not to be praised for that for with several thousand people praying day or night, you see that anybody could have done some good preaching. Thursday was given up to missions. The great missionary offering for all the different fields was taken at two o'clock in the afternoon and amounted to between six and seven thousand dollars and on the last Sunday morning was Bible school day in which the people gave between thirteen and fourteen thousand dollars and all other offerings for the running expense was very large. I would judge that several thousand were raised for the running expense of this great camp. We had one young Jap that I think graduated from Asbury College this spring. He was with us all through the camp and we had no finer worker than he was. I have seen him bring as many as a dozen to the altar in one service and then help them pray through, so we see that missionary work in Japan is a paying proposition. After my manner of thinking the Cincinnati campmeeting is run more for the glory of God and the good of the whole world than any other camp that I ever attended. The Mount of Blessings is one of the most remarkable places to my way of thinking that can be found on earth, and may that campmeeting stand and run in full swing until Jesus comes is my prayer.

In love, UNCLE BUDDIE.

FROM THE GREAT FRONTIER IN MONTANA

My first trip as District Superintendent for the Church of the Nazarene in Montana, took me to Poplar where we ferried across the old Murnia river, and landed at Brother Will King's hospitable home some twenty-five miles in the country. Brother L. G. Nus, local preacher and now pastor for our church, started meetings at several school houses some six months ago. By his persistent efforts he convinced these rugged frontier people that he was in earnest, and they began to seek and some of them found God. A minister who had lived here for years and had made no effort to get his neighbors saved, as soon as conviction settled on the community, immediately began his proselytic work by telling people that all they needed was to be baptized. So much of our time in the first meeting we held, was taken up with controversy that we could not avoid, in defense of the truth. We stayed at that point one week and then began at the Gon school house twelve miles away. At both these places we have had splendid attentive audiences and here we have had fifteen good earnest seekers. Last Sunday we raised sufficient money to make a substantial payment on a car for the pastor, besides an offering on my expenses. We wished we might stay longer among those hospitable earnest frontier people, but our present commission makes it necessary for us to push on up the road and look after other interests of our church. We confidently expect to have in the very near future three churches making a strong substantial circuit in this neighborhood. We are greatly encouraged by the calls that are coming in for meetings, and some places where there are

no calls but crying needs. We are confidently expecting God to give us thoroughly consecrated men and sufficient means to make these conquests for scriptural holiness possible.

W. G. BENNETT, District Superintendent.

LITTLE ROCK DISTRICT

We have been almost too busy to write since the Assembly. Have visited most of the churches on the district and held some revival meetings. Held one meeting for our church at Amity. Rev. C. C. Dipboye is pastor there. We had a hard battle, yet souls prayed through to victory. This is Brother Dipboye's second year with this church and he is loved much by his people. Wife and I had a tent campaign at El Dorado, Ark., with Rev. J. R. Francis as our co-laborer. This was a hard battle in many respects. We had rain, wind, and hail storms which blew our tent down twice and we had plenty of opposition besides the storm. Nevertheless a number found the Lord and we left Brother Francis on the job. We are expecting a Church of the Nazarene at this place before the Assembly. We are now in a campaign at Fordyce. God is blessing in preaching the Book and we are praying for a great revival. Good reports come in from over the District. Rev. V. B. Atteberry at Mansfield is doing things there. He has taken a number of good people into the church and God is blessing his labor. Brother Sherril at Hartford is still at his post of duty and people are praying through to victory in the services there. Brother and Sister Barham at Waldron report good services at their church and meetings planned for the summer. Rev. W. J. Liles

at Keener church reports a plan on foot for a new church this year. Brother Houston has things well in hand at Mena and reports victory in the services and the people blessed of God.

Rev. J. W. Oliver and his good wife of Little Rock are doing a great work. They believe in keeping everlastingly at the job. They have raised the Sunday school enrollment to 316 and are going to the four hundred mark, possibly have reached the goal at this writing. God is blessing their labors in a marvelous way. Pastor Gann is in labors more abundant and is planning a campaign in a near by town. Rev. J. Sam Curtis, pastor at Prescott, is moving things for God and holiness. He has received into the church thirteen new members since the Assembly. Rev. W. L. Glaze reports a growing interest in his work and a campaign planned with Evangelist Will Brantley in a good town for a new church. Rev. A. H. Lambert reports victory with meetings planned for each of his churches for the summer. Sister Lola White is busy making preparations for a revival at Bailly Branch soon. Rev. W. O. Felts reports that he is still in the fight for God and holiness with the blessings of heaven upon his work. Rev. R. L. Brown pastor at Vanderhoort says that God is blessing his labors and that he has a good prospect for a new church near that place. Rev. H. Milligan pastor at Hot Springs church has his forces organized and is bringing things to pass. He will double the membership there this year. This is the place where the District Assembly will meet this fall. Pray that God will give us a great out-pouring of the Holy Ghost at this gathering. Other pastors are still at their post of duty but have received no report recently.

J. E. LINZA, District Superintendent.

Among the Churches

CROWLEY, LA.

I am glad to report a good missionary program here at our church last Sunday morning which was followed by an offering for missions. The pastor, Rev. C. C. Martin preached a missionary sermon Sunday night and took another offering for missions. The dear Lord is doing much for His people here and for the community. He has given us a church and parsonage. We will have the parsonage ready to move into by July 1st. We are paying for everything as we go. We don't owe a dollar on any of the church property up to date. We have a people here that has faith in God and takes Him at His word. We also have a bunch of young people that has taken a stand for God and the right. Our campmeeting will start July 13. We had a good camp last year which was conducted by Brother C. K. Spell. Many souls found God and are standing true today. Pray that this may be the greatest in the history. Brother E. O. Hobbs will be the preacher this year for the camp. I pray God's blessing on the HERALD and its readers, we need to pray for each other.—Mrs. C. C. Martin.

END, OKLA.

The Lord is blessing us in his work in this fourth city in size of the state. We have had more than a hundred professions since the assembly; school more than doubled. We have made nearly twenty-five accessions to the church; and Sunday twelve hundred pastoral calls. Our next revival begins September 1, with Rev. Bona Fleming, and Prof. B. D. Sutton. Pray for us.—W. B. Walker, pastor.

EAST PALESTINE, OHIO.

Last night our church closed another, and very successful revival with Rev. John Walker Cooper of Binghamton, N. Y., as the evangelist, Brother Frank of Chicago as song leader and Chester Harter of Richmond, Ind., as pianist. God gave us a real revival. Rev. James Rogers, another of our Olivet students recently ordained, was a great help and blessing in the meetings. This was our first real introduction to Brother Cooper and he certainly is one of God's faithful preachers. His gospel trumpet does not give any uncertain sound. He is a willing worker and wise to win souls. His eventful life before and since his remarkable conversion furnishes him with a wealth of incidents and experiences which keep his hearers spell bound to the last point in his sermon. He was a great blessing to the church and we had some very bright brand new conversions, among them a prize fighter, who was gloriously converted and began at once to work for the salvation of his friends and led his own brother to Jesus the last night of the meeting. Brother Cooper will be a blessing to any church and make it easy for the pastor to follow up the work. He is ever keeping out of sight and exalts Jesus and the blood. I say God bless him, and I

know all my people will say Amen. The church has taken on new strength and already we are looking ahead to the next campaign for God and souls. Though the main factory in the town has been closed for some months, and some of our best paying members have been out of work for some time, finances never came easier. Glory to God. The ark is coming up the road. We do not want to forget to mention that we have had open air meetings both Sunday and Saturday nights, which proved a great help to the meetings. By God's grace "we'll work till Jesus comes."—Philip Geiter, pastor.

TEXARKANA, TEXAS.

—Our meeting closed last night in a blaze of glory. A. G. Jeffries was our evangelist. We had a good meeting, a number saved and sanctified all along through the service. The last night will be long remembered by the people of Texarkana. Rev. Jeffries preached his sermon on the unpardonable sin. Long before he was through preaching people began to run to the altar, screaming for mercy. By the time he was through both sides of the long altar was full. The altar service continued for an hour and a half. Scores of people prayed through. A number united with the church. We had with us, Prof. T. A. Pruitt from Trevecca College, Nashville, Tenn., as song leader and choir director. He certainly did his part well. We had a good orchestra. If you are in need of a song leader you would make no mistake, in securing him. His address is Trevecca College, Nashville, Tenn. For he is not a disappointment. Our church is in a great deal better condition by having these men with us.—C. C. Cluck.

NORMAN, OKLA.

—We are still on the upgrade here. Closed a seventeen day revival last night. Some time ago we made arrangements with Brother G. W. McCluskey, our pastor at Guthrie, to exchange meetings with him. We held a seventeen day meeting there in April and the Lord gave us a gracious revival. The people of the Guthrie church told us that it was the best meeting they have had for several years. That is there was more lasting good accomplished and the church built up more than in any previous meeting. To God be all the praise. Brother McCluskey came to us on the first of June and we went into the battle here. He is an old type holiness preacher. His messages were filled with real unction and power. The church was tremendously built up, the Devil was defeated and much lasting good accomplished. The Pentecostal "tongues" people had done much damage here, but God got hold of them and the majority of them came clean and got right with God, confessed that the modern "tongues" doctrine is a delusion and no joy in it. I wish to recommend Brother McCluskey especially to any church having trouble with that form of fanaticism. He knows how to handle it in a way to win them. I want to also recommend pastors exchanging meetings as we have done. We leave here about the middle of July to assume duties in connection with Central Nazarene College at Hamlin, Texas. We regret leaving the church here, our labors have been very congenial and satisfactory. Some real hundred per cent Nazarenes here. On with the battle against sin and the Devil.—H. A. Erdmann, pastor.

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SUNDAY SCHOOL LESSON REFERENCES

July 1. JOHN THE BAPTIST. Lesson: Matt. 3: 1-17; 11: 2-15; Mark 6: 14-29; Luke 1: 5-80; John 1: 6-37.

GOLDEN TEXT: Blessed be the Lord God of Israel; for he hath visited and redeemed his people.—Luke 1: 68.

Devotional Reading: Isaiah 40: 1-8.

July 8. MARY, THE MOTHER OF JESUS. Lesson: Matt. 1: 18-2: 12; 12: 46-50; Luke 1: 26-56; 2: 1-52; John 2: 1-11; 19: 25-27.

GOLDEN TEXT: Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1: 21.

Devotional Reading: Luke 1: 46-55.

July 15. SIMON PETER. Lesson: John 1: 35-42; Matt. 4: 18-22; 14: 28-31; 17: 1-13; Luke 5: 1-10; 22: 31-34, 54-62; John 18: 10, 11; 20: 1-10; 21: 1-23; Acts 2: 1-5, 42; 8: 14-25; 9: 32-12: 19; 15: 7-11; Gal. 2: 1-11.

GOLDEN TEXT: Lord, thou knowest all things; thou knowest that I love thee.—John 21: 17.

Devotional Reading: 1 Peter 2: 1-10.

July 22. JOHN THE APOSTLE. Lesson: Mark 1: 16-20; 3: 17; Luke 9: 49-56; John 13: 21-25; 19: 26, 27; 21: 20-23; Acts 4: 13-20; Rev. 1: 9.

GOLDEN TEXT: God is love; and he that dwelleth in love dwelleth in God, and God in him.—1 John 4: 16.

Devotional Reading: 1 John 4: 11-21.

WISTER, OKLA.

—We have had a wonderful victory at this place. Rev. Luni Jones held us a revival with good results. There were thirty-one saved or sanctified and 14 united with the church. This is the first revival that Wister has had for years. The church is encouraged to go on. Rev. S. H. Owens, District Superintendent visited us and gave us two real good services and blest our hearts. On with the battle.—A. M. Gilbert, pastor.

HAVANA, ILL.

—We closed our home missionary meeting last Sunday with R. L. Morgan, evangelist. Mr. and Mrs. Uzz Everitt, singers, after nearly four weeks of real battle; but praise the Lord we won the victory. This meeting paid its way without any help from the District. The Lord wonderfully answered prayer. We bought a lot, paid cash for it, erected a new tabernacle, 28 by 48, and raised over \$1100.00 for all purposes. There were between forty and fifty seekers at the altar and many happy finders. Old time conviction settled down till folks couldn't eat or sleep but prayed clear through to real victory. E. O. Chalfant was with us over the last Sunday and brought three very helpful messages. We had an all day meeting with an old-fashioned basket dinner. Seven were baptized and in the afternoon we dedicated the new tabernacle and organized a Nazarene church with sixteen substantial members. Twelve of whom were grown people. They called the writer for pastor for half time till the Assembly, so by the help of the Lord we will do our best to divide our time with them and our church at Bethel. Our folks here are willing to sacrifice to help their weaker brethren. I am sure the Lord will abundantly bless this new vine that has been planted, for the people have a mind to work.—Wm. Beever, pastor.

FORT WAYNE, IND.

—We are glad indeed to report victory through the blood of Jesus here. The Lord has been doing great things in our midst, for which we are glad. We have had a revival spirit in all our services. We had a gracious revival in February, with Brother and Sister Aycock and have had seekers at nearly all of our services. We have received thirty-eight new members into the church so far this assembly year, and have several more that are on the fence and we are just waiting for the psychological moment to shake the rail and take them in. Our beloved District Superintendent, Rev. J. W. Short, has been with us twice, and both times were seasons of refreshing and salvation. On his last visit the church gave me a unanimous call to return for the fifth year as pastor. Perfect harmony prevails. In these years that I have been here, the church has with but one exception given me every vote to return. That one year there were seven against me, but when I accepted the call there were six of the seven that left the church, and one stood faithfully by and later left the city, and at that time we had a progressive program on, so there is not a person left in the city that belongs to the church that

has ever voted against me, so I feel like laboring on among these dear people of God. They surely do stand by me in every way. Our Sunday school is on the upgrade. We had a record attendance. Sunday, June 10th, there being 243 present. Our attendance at our regular church services is good. Sunday mornings our auditorium is practically filled and Sunday nights we sometimes and quite often, have to set chairs in the aisles. We are now in the third week of our summer's tent campaign. We are going to pitch the tent in different parts of the city and do our best to preach the gospel of full salvation to this city of nearly 100,000 population. We have no special evangelist, I am doing most of the preaching and using local help, and getting the surrounding pastors to drop in occasionally. Pray for us and to God be all the glory.—Howard Paschal, pastor.

POTEAU, OKLA.

—We are going nicely here, the Church of the Nazarene here have some real fire brand Nazarenes. Our Sunday school is a great success under the leadership of Brother Wiley Sanders. He makes the Sunday school go with his good loyal teachers. This bunch of good people surely do know how to pray and pay and they take care of the pastor and his family well. We had our good District Superintendent with us from the fifteenth over the seventeenth. He is a godly man and a father to us boys under him. The church was wonderfully blessed by his wonderful messages. We are getting ready to build our new church. We want to get started on the building by the first of July. The good carpenters of the town have said they would help build the church. The good people of the town are looking our way. We have turned people away because we haven't seating capacity. We are looking to have the best church on the District in the future.—J. A. Russell, pastor.

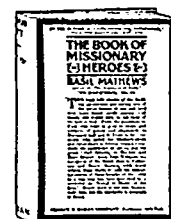
MAIZE, KAS.

—God is giving victory at this place. We just closed a good meeting with Rev. Ed. Jess, and Harley Tryon as evangelists. The Tryon brothers are full of faith and the Holy Ghost, and their preaching rings clear on experimental salvation. Sunday morning service, June 10, was a pentecostal time of praise and worship. The power of God came upon the church. Manifestations of the Spirit followed with great rejoicing. God gave us one soul for which our souls are blessed and encouraged.—S. C. Lansdowne, pastor.

PHOENIX, ARIZ.

—It has been some time since we have written the HERALD family, but we have been busy in the Master's service. We were especially blest of the Lord in having "Uncle Buddie" Robinson and Brother Harry Wenger with us for a meeting the first part of the year. Large crowds were in attendance and the blessings of the Lord were upon us throughout. It is wonderful indeed the way the Lord has blessed in the work here. In spite of hindrances and financial reverses the church has marched forward and we have been enabled to meet our obligations, and pay our budget in full. We have received seventy-eight members into the church since we came here. The Sunday school has doubled and a beautiful spirit of harmony and love prevails. The people proved their love for us in extending us a call to serve them another year, which we ac-

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cepted. We had a splendid Assembly; presided over by Dr. Goodwin. The reports of the pastors were encouraging, and we are expecting great things from the Lord. Shortly after our return from the Assembly, our local church gave us a beautiful reception. It was on this wise: the pastor and family were out driving in the evening and drove by the church finding it all lighted up and the church lawn covered with electric lights, we proceeded to investigate and found a large audience in the midst of a rousing song service. When we were discovered, we were led down the aisle to the front seat, and informed that we were guests of the occasion. The meeting was presided over by Rev. F. Seitz, one of the ministers of our church, in a most efficient manner. The program of addresses and splendid music was well arranged. Many were the words of appreciation and assurance of love for the pastor and family. It was one of the most beautiful services that I ever attended. All were moved to tears over and over again. At the last the pastor and wife were called forward and asked to sing, and as we did the power of the Lord came upon the audience and sinners wept, as they felt the Spirit dealing with them. All left with a determination to stand by each other more and love each other better. We surely have some of the salt of the earth as members of this church. It is a real pleasure to serve them.—E. G. Roberts and wife.

BROOKLYN, N. Y., G. E. MILLER CHURCH.

—At our last election over which our District Superintendent, Brother Moore presided, Brother William Greene, who has been acting as pastor for over a year was elected as pastor to carry on the work. Heretofore Brother Green gave his labors without compensation, but has now, being called upon by the church board so to do, surrendered his secular vocation. Brother Trotman and David King were re-elected as Secretary and Treasurer respectively and Brother Norville as Sunday school superintendent. The work is thriving, souls are seeking and finding salvation, glory to Jesus, and saints are being encouraged. Praise the Lord. We need your special prayers.—Lawrence C. Wallace.

CHIMES, ARK.

—We had a good day with our little church here in the mountains at Witt's Springs the third Sunday in June. The children of the Sunday school rendered part of the missionary program, the pastor and others gave short talks on missions, and we took a good offering considering the conditions here. The Lord took complete control of the afternoon service. A spirit of prayer came upon us in the beginning of the service and there was no place for preaching. Two came to the altar. The Spirit of God was so in our midst we laughed and shouted, and had a great testimony service. I believe all our church is burdened for souls. Opposition and prejudice (which has been very great) seems to be giving way. Sister McGovern from Arizona (who is a deaconess) has come here to live for a while and will be a great help in our work. We are planning a campmeeting to begin the second Sunday in July and have called J. W. Irvin as evangelist. The young lady who came to me a year and a half ago because of serious opposition in her home, and got sanctified shortly after coming, and called to preach is proving true to God and He is wonderfully using her to His glory. Some of the saints in Peoria, Ariz., sent her a guitar which she will use in the service of God. I believe God will use this beautiful consecrated life in many other places besides this little corner, if Jesus tarries. Saints, pray for this most neglected and needy field and if God would say to any one go, do not fail Him. All for Jesus.—Edith May Warren.

WARRINGTON, IND.

—Looking back over the past year we thank God for His protecting grace. God has certainly been with us and that to bless, both spiritually and financially. He has wonderfully helped us in getting a very beautiful little church in which we can worship God in the beauty of holiness. Our dear pastor, Rev. J. L. Cox, is a wonderful man of God. His dear precious wife suddenly slipped off, to glory May 29. How we miss her in the church, and how they miss her in the home, only those who know by experience can tell. Remember Brother Cox and the children in your prayers. We surely praise God for the privilege of having such a man as Brother Cox for pastor, for his wonderful messages and for the great work he has done among us. A very beautiful spirit is manifested among the two churches in town, especially the pastors. The church is on the move. We are praying and believing God for a great revival of old time religion, beginning July 18. We ask special interest in the prayers of the HERALD family. Rev. Rogers will be the evangelist and we are expecting a real Holy Ghost revival. Pray for us.—Mrs. Prudie Hanna, reporter.

SYLVIA, KAS.

—Sunday, June 17, was the last day of our revival with Evangelist I. M. Ellis, Bethany, Okla., and Mrs. Barbour, Wichita, Kas., as special workers. They are both well trained for their particular work. We have never met workers who were any more earnest, fearless and uncompromising soul winners. They preach and sing the old time gospel in the spirit that produces old time Holy Ghost conviction. It has been some time since we have seen deeper conviction and a deeper work of grace wrought in the hearts of the seekers. The church was in good condition for a revival. For some time they had been praying and believing God for a revival. It was a hard fought battle but victory came in answer to prayer. There were about sixty seekers. Some fifty souls prayed through to victory. There were ten new members united with the church and we expect more to come in next Sunday. There were more than twenty subscriptions taken for the HERALD of HOLINESS. A splendid love offering was taken for the pastor. The church for sometime has had a revival spirit and has been making new records. The Sunday school attendance set a new record of 235. It will be necessary to enlarge our church building soon. On with the battle for greater victory until Jesus comes.—S. H. Erwin, pastor.

PARK LANE CHURCH, VA.

—We received programs for our children's day service, and thanking you for the same. Our children's day service was the best we ever had and we had an offering that amounted to about \$125.00. Our church orchestra furnished us with good music. God has given us a church orchestra. Our Sunday school is growing and we have a membership of 116. We want to go to 200. Brother Cave our superintendent is working hand in hand with the pastor which is bringing success. Sister Kitchen president of the Young People's Society is having success and working in perfect unity. Park Lane church is growing, the Holy Ghost is leading. We have enlarged the church twice and the time has come to enlarge once more. A great prospect for a great Nazarene church. We ask the readers of this article to pray for this work.—C. R. Mater, pastor.

LOUISVILLE, KY.

—Sunday, June 17, was a great day for the Nazarenes in this city; when the opening services were held in the new Nazarene church. The Lord has helped us, with our faithful pastor, Rev. A. R. Hodges to erect a substantial basement church of attractive design, on the corner of Twenty-eighth Street and Grand Avenue, facing one of the leading car lines. The building with a seating capacity of about 400 is fitted with rest rooms, pastor's study and other conveniences, and a good heating arrangement will be installed in the fall. A congregation which comfortably filled the building attended the opening services, which consisted of a splendid program composed of music, singing and recitations by members of the congregation and others. The Christian and Missionary Alliance was especially represented and took prominent part in the program.

Rev. W. E. Conley, pastor of the Alliance offered prayer, Rev. G. C. Weinstein read the scripture lesson, and District Superintendent Rev. J. W. Montgomery made a few remarks. Rev. H. G. Trumbauer of Marion, Ohio, (our former pastor) was invited to preach the sermon. His text was Matt. 16:18, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The offering amounted to about \$300.00, which was more than was asked for at this time. Convenient terms of payment for the property have been arranged by the contractor. Special revival services will begin July 4, with Evangelist W. E. Ellis and Brother C. C. Conley leader in song. The Kentucky District Assembly will convene in this church September 5-9. Rev. R. T. Williams, General Superintendent will preside.—Thos. D. Spain, reporter.

KANSAS CITY, MO., GRACE NAZARENE CHURCH.

—W. R. Cain closed the meeting Sunday, June 17th. God gave us a great revival in spite of the rain and a leaky tent. Twenty souls prayed through for pardon and purity. Brother Cain is a radical of the old school. He preaches with might unction and power, thundering the rugged gospel truth with an uncompromising spirit. The revival spirit is still on, June 24th we had four sanctified and one reclaimed. We feel that God has great things in store for Grace church. Pray for us.—J. S. Blystone, Secretary.

Gleanings From the Field

SYLVIA, KAS.

Just closed a good little meeting at Pleasant Hill Church, Sylvia, Kas. Rev. S. H. Erwin, the pastor, is much loved, not only by the church but by every one in the entire community. He is building a strong church out in the country among the prosperous wheat farmers of that section. We had between fifty and sixty bright professions, and ten very fine people united with the Church of the Nazarene. Among them was the banker of Sylvia, and his wife, his son and his wife, who is the professor of the school, and his other son, who is a very fine young man. I was entertained in the parsonage. Brother and Sister Erwin surely know how to take care of a tired evangelist, and make him feel at home. God bless them. I shall never forget my stay in their home. Brother Erwin is a real pastor, and carries a real burden for his people and the success of the church. Since our last report we have held meetings at the following places: East Liverpool, Ohio, Enid, Okla., Britton, Okla., Newton, Wichita, and Sylvia, Kas. We had a thousand seekers in these meetings, and most of them got the victory. We open our summer campmeeting work this week at North Reading, Mass., District Camp. We are fully expecting a good summer in the salvation of souls. I have July 31st to August 8 I could give some place near Indianapolis, Ind. This time is vacant between the tent meeting in Indianapolis, and the Ramsey, Ind., camp.—I. M. Ellis, evangelist.

MT. ROSE, OKLA.

Our meeting has just closed which was held at Mt. Rose, Okla. Rev. Willie Dikes, Mayetta Dikes, and myself by the help of the Lord labored for nearly two whole weeks with hardly a move. Up until Saturday night of the second week there had been just two sanctified. But Saturday night a great change took place. There were four seekers at the altar that night. Just before the invitation was given dear Brother and Sister Ray Boone, the pastor of the Fruitland church, which is located near Crawford, Okla., came in and gave us a big boost from then until the close of the meeting. During the last week of the meeting there was a total of twenty-three seekers, and fifteen of the twenty-three received definite victory. Some were reclaimed, some justified, and some sanctified. Since this place is not far from Brother Boone's pastorate he opened the doors of the church and there were six received into the church.—Rev. Harry L. Rogers.

LONDON, OHIO

I have not reported for some time but have been busy. In March I had a splendid meeting at Mineral, Ohio, with the Nazarene church, in which much prejudice against the Church of the Nazarene was broken down and the local church greatly blessed. My next meeting was at Ashland, Ohio, in a mission. We had the altar filled with hungry seekers and happy finders, and we believe that the time will come when Ashland will have a Nazarene church. Our next meeting was at Mt. Vernon, Ohio, with the Nazarene church. Rev. W. H. Rittenburg is pastor and we found his people a loyal band with a vision and a determination to do exploits for God. Their church was a basement room under a hotel.

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but after our meeting they secured a tent and have pitched it on their own lot and expect to build later on. The church people told us they were greatly blessed by the meeting and invited us to come again. One dear brother as a result of the meeting will go to Olivet this fall to prepare for the ministry. Our last meeting was at Lock, Ohio, in a revival community. Brother Rittenburg is also pastor at Lock. We held this meeting in a tent. Rainy weather and cool nights was the order of the weather; yet we had good attendance and good interest throughout the meetings. Quite a number were at the altar and several prayed through to definite victory. Pastor and church asked us to stay a week longer than we were slated for and we did and God blessed our efforts. Much prejudice was broken down against the church. God has some folks here that are the "salt of the earth"; and will stand true to the doctrine and experience of full salvation. We have made many acquaintances in our revival work that we hold very dear and in almost all the places we have labored have been asked to come again. We are open for calls anywhere God opens the way. We are a little preacher but have a big gospel to preach. Any one desiring our services may address us at London, Ohio.—W. W. Loveless, evangelist.

CHICKASHA AND WISTER, OKLA.

Since our last report we have had two good meetings, one at Chickasha, Okla., with Brother J. D. Wigenton as their pastor. We had a good meeting there despite the weather conditions as we were almost rained out the first week. But the last week God gave us the victory and our altars were filled and a goodly number got through. Three adults came into the church. This is a new church located in a beautiful little city and we feel like that in a little while we will have a great work at this place. Brother Johnny Douglas and wife stopped over with us there the last three nights and surely did a great part with his good singing. Our next meeting was with the Wister, Okla., church, A. M. Gilbert, pastor. This meeting was a great success despite the rainy weather. Brother Gilbert is the right man in the right place. He surely is doing the thing there. He had everything ready when we arrived, so the fight began right off. God was with us and the high school auditorium was filled and many came forward for prayer. This was a real old time holiness meeting. We took fourteen adults into the church, glory to God! Our job is to make Nazarenes; and that is not accomplished until they are convinced that the Nazarene church is the place for the second blessing people. In both of these meetings we had a pounding for the pastors. Why should we, evangelists not help feed the man that feeds us. For where we have no pastor we have no people and where we have no people we have no evangelists. And when we evangelists fail to stand by the pastor we will soon be out of any place to evangelize. So let us stand for the man who stands by us. So our watchword will be "Boost the Pastor, the Publishing House, Missions and Education," for without these we would soon be no people. In these meetings Professor Roscoe C. Carrell was our pianist, and has won many friends for our church, as all who know him can say he does his part well. Brother Carrell is a great asset to any meeting. The HERALD was represented and many subscriptions were taken for the same in both of these meetings. I say "On with the battle till the victory is ours."—Lum Jones, evangelist.

BLOOMINGTON, ILL.

We are glad to report victory in our recent labors for the Master. Since our last report, we have had a five weeks' meeting at Georgetown, Ky., in a tent. We enjoyed as collaborators here Rev. W. W. Hanks and wife, who are very congenial. We preached,

prayed and sang for five weeks, and God blessed us with a good meeting. We had to leave before the closing Sunday; upon which day Brother Hanks expected to organize a Church of the Nazarene. We are now just starting in a tent meeting with the Church at Bloomington, Ill., of which Miss Martha Howe is pastor. The meeting starts encouragingly, and we anticipate a gracious revival. Great grace is upon this people; and they love the truth, for the truth's sake. God's blessings are simply indulgent to me this year; and my heart is rejoicing in His holiness. I am both loving and pushing the HERALD of HOLINESS. Aside from the Bible it is the main food on my bill of fare.—Roy L. Hollenback.

RUSSELVILLE, IND.

We are in a tent meeting in this place. This is a wealthy community. I think the population is about 700. We have been distributing tracts and have permission to put a tract box up in the station. We have been also calling in homes and doing what we could by the help of the Lord. We have confidence in your prayers and ask that you remember us in prayer that God may mightily move upon this place.—Juanita Carter and Ida Adkins.

NOTES AND PERSONALS

A son who has been named David Veroy arrived at the home of Rev. and Mrs. W. I. Hart, pastor of Pleasant Grove church, Wills Point, Texas, on June 11th.

Evangelist A. F. Balsmeier has just closed a successful revival campaign at El Reno, Okla., with eighty or ninety seekers. He stopped in Kansas City between trains enroute to Royalton, Ill.

"We wish to express our appreciation for the many words of sympathy from our friends during our recent sorrow, in the death of our eight-year-old son, Jarrell Thomas Walker.—W. B. Walker and wife."

The present address of Rev. D. Rand Pierce and W. E. Northey is 424 Columbia St., Portland, Ore., instead of 422 Jefferson St.

"Wednesday, June 20th while Rev. B. L. Patterson and wife were at their church, the Euclid Church of the Nazarene, St. Louis, Mo., their home took fire in the third story. The whole third story with contents was consumed including clothes, books, typewriter, etc. The second floor was badly damaged with water. Pray earnestly for these dear people of God. The Lord is wonderfully sustaining them through this great trial and loss.—Miss Sadie Agnew."

Rev. H. H. Hooker, Superintendent of the Alabama District is in the midst of a campaign in Montgomery, Ala. He writes: "This is the initial campaign for our church in Montgomery and God is greatly blessing. More than a score have prayed through, and we will be here through the third Sunday in July. Please make this campaign a special object of prayer for we expect under God to plant a church in this capital city."

REQUESTS FOR PRAYER

"Will the dear HERALD readers please pray for the healing of my body?—A Nazarene from Washington."

Please remember to pray for the work at Clovis, N. M., that God will give a great revival and a good place in which to worship; also that my son may be saved and sanctified.—Mary I. Hartline, pastor.

A sister in California requests prayer that her body may be healed and that her husband may be saved.

"I have been afflicted since 1903 with mental and nervous trouble and seem to be worse this summer and I ask the readers of the HERALD of HOLINESS to pray for me.—Theo. W. Fly, Coffeyville, Miss.

A world war veteran who has been in the hospital for one year suffering from spine trouble requests prayer. He says, "The Lord is sustaining me and I am trusting in Him."

A sister in Kentucky asks prayer that her husband may be reclaimed and sanctified.

"I am sending check for another year's subscription to the HERALD. I am very much pleased with the paper as a whole, especially the editorials."—H. G. Cuth, Colo.

"I feel that I cannot do without the HERALD of HOLINESS. I love every line that's printed in it. I feel like I have heard a good sermon after reading it. It has been such a help to me since I have been sick and not able to go to church."—Mrs. A. Samsel, Cal.



Review of New Books

"A good book is the precious life-blood of a master-spirit, embalmed and treasured: p on purpose for a life beyond."—MILTON.

ADVENTURES IN EVANGELISM. By Edmund Thickett. Geo. H. Doran Co. 231 pages. Price \$1.50.

A collection of narratives, true in all essential parts, telling of the supernatural power of grace in human lives. It is very readable, filled with inspiration and for the preacher, furnishing a wealth of human-interest illustrations. The publication of another book on the "Twice-Born-Men" order is encouraging to every believer in the transforming power of God's grace. We heartily welcome a book which will refute the modern tendency to supplant the supernatural with culture and education.

FIFTY SHORT SERMONS. By T. DeWitt Talmage, compiled by his daughter, May Talmage. Geo. H. Doran Co., 294 pages. Price \$1.50.

Dr. Talmage was a prince among preachers and a book of his sermons is assured of a ready acceptance among clergy and laity. In this series of concise, yet powerful messages, we have a characteristic example of this great preacher's mastery of unusual texts.

ALEXANDER DUFF. Pioneer of Missionary Education. By William Paton. Geo. H. Doran Co. 240 pages. Price \$1.50.

This is the second volume in The Modern Series of Missionary Biographies published by the Student Christian Movement of Great Britain and Ireland and the United Society for Missionary Study. We are very partial to biography especially in awakening an interest in missionary work. Books of this nature are especially commendable for young people. Every volume of this series should find a place in every Sunday school library.

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ANNOUNCEMENTS

NOTICE—On account of the strenuous meetings, the arid climate and the high altitude, our bodies gave down and for some time we were not able to hold meetings, so we left New Mexico and Colorado and at present we are helping press the battle in St. Louis, Mo. Our mail address while here is 1227 North Euclid Ave. Pray for us.—M. M. Bussey and wife, evangelists.

NOTICE—C. P. Ellis, wife and David are once more in the evangelistic field. Duets and solos that grip, banjo and guitar accompaniment, street meetings a feature. Second blessing preaching a privilege.—Address C. P. Ellis, Box 34, Montrose, Colo.

OPEN DATES—Rev. F. W. Cox has two open dates. He will be in Caro, Mich., care of Rev. F. P. Hosner, 627 S. State St., from June 29th to July 8th, camp. He can then give July 13-29 inclusive to any of our Nazarene pastors in Michigan. Write me at Caro soon. The other open date is August 24-September 9. Home address, Lisbon, Ohio.

NOTICE—After nearly seven years in evangelistic and pastoral work in the Southland, we are planning a trip back to our home state, Ohio, to see our mother and loved ones about August 15th to September 15th. Will be glad indeed to meet with any Nazarenes on our route and any one desiring our services for a few days we will be glad to go as the Lord may lead. For recommendation write C. E. Hardy, Trevecca College, Nashville, Tenn., or Rev. W. R. Hanson, District Superintendent of Georgia District, Forsyth, Ga. We are old students of the Knapp Bible School, Cincinnati, Ohio.—Mrs. W. L. Duncan, Lyons, Ga., Route A.

NOTICE—To holiness people who are interested in a good tent meeting in Northwestern Wisconsin where they can buy very rich unimproved lands very cheap and on the most liberal terms also improved farms, and help start a holiness church; write to Rev. B. T. Flanery, Chalmers Falls, Wis., R. F. D. No. 2. Date of tent meeting July 11-29. Come and enjoy the tent meeting, help some one to God, look the country over while crops are growing, have a nice outing in the north and enjoy yourself.—B. T. Flanery.

TELEGRAMS

NAZARENE PUBLISHING HOUSE: Indianapolis, Ind.
HERALD of HOLINESS family please pray for the healing of Sister Grace Harris one of our preachers in this city. Condition serious.

REV. A. E. KERST.

NAZARENE PUBLISHING HOUSE: Marion, Ill.
My husband seriously injured. Pray daily until he receives Pentecost.

MRS. JIM ENIS.

HERALD of HOLINESS: Memphis, Tenn.
Great revival with one hundred souls in the fountain. Thirty at the altar the last service. Seventeen received in the church. More to follow. Thirty subscriptions to paper. Rev. J. E. Gaar is a great preacher. His Bible readings are unsurpassed. He is a man of much prayer. He was here last year and called again for winter meeting.

A. J. VALLERY.

HERALD of HOLINESS: Lansing, Mich.
Greatest campmeeting of our life closed Sunday night. Over four hundred seekers at the altar for help in soul and body. Workers, E. E. Curtis, Dr. John Mathews, Prof. Kenneth Wells and wife—the very best in our movement. Finances came easy.

C. PRESTON ROBERTS, Pastor.

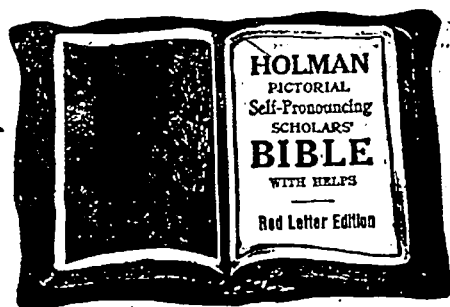
DEATHS

SPRUCE—Joseph Fleming Spruce was born in Georgia, May 6, 1852, removed to Texas with his father's family at the age of seven. He was clearly converted at the age of twelve years while praying alone at the mid-night hour. He had many struggles with carnality, was often in a state of uncertainty through the lack of clear instruction in the way of faith. In studying Methodist doctrine looking to the reception of elder's orders as local preacher—"Wesley's Sermons," and his "Plain Account of Christian Perfection"—led him to see his privilege to be sanctified wholly. He received this great grace (of perfect love) at Scottsville campmeeting two or three years later at the age of thirty-five. From this moment he became an unceasing advocate and supporter of this great doctrine. As local preacher he made himself felt throughout "Overton and Troupe Circuit" and neighboring circuits. He removed to Kentucky to Brother Keen's school at Highway, stayed four years (alive in ministerial effort) and removed thence in 1896 to southwest Texas. He was there

very active as local preacher and used of God for good. He was excommunicated for his devotion to the holiness doctrine in 1900, but continued his labors for God awhile independently and later as a member of the Church of the Nazarene. He raised a family of nineteen orphans. He removed to Hamlin to school the orphan girls. He went back home in poor health to die but later removed to Austin where he made himself felt as a pastor's helper and servant of God among old and young. Brother Spruce had a long and distressing sickness, continuing through several months, his mind gradually became affected by his disease; but during that season of mental impairment, when God or religion was mentioned, he was immediately in his right mind. Just before he passed away, he began repeating the verse of scripture, "Beloved now are we the sons of God," and then his memory and strength failed, and his son took up and finished the verse, "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." "That's it," he said and smiled at his son. A few moments later he said, "All the promises of God are pointing straight at me." These were his last words. The writer was intimately acquainted with Brother Spruce and his family, having visited at his home a number of times, and I do not hesitate to say that he was among my best friends and I regarded him as one of the best friends of God that it has been my privilege to be associated with. His piety manifested itself in a marked way by helping the poor and needy he and his son, Elmer, raising and training nineteen orphan children. In his pulp ministry his labors were devoted to the poor, those unable or unwilling to remunerate a minister for his services. He was a liberal supporter of foreign missions. I will say that earth is poorer and heaven richer by the translation of this good man. May his long and useful life and triumphant departure prove us who remain for a little season on earth, to more abundant love and good works, is my prayer.—E. C. DeJernett.

BATES—On Monday evening, June 11th, at 8:10 p. m., God in His wisdom sent one of His ministering angels for Bessie Lee Bates and took her away peacefully to her eternal reward. After the long weeks of intense suffering the Lord whom she loved so well and served so faithfully, said, "It is enough," and in the twinkling of an eye bore her redeemed and radiant spirit through the heavenly gates of the golden city of God. She was conscious up to the very last, calling her loved ones around her to give her farewell message. She assured them she was going to be with her Savior and that

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"22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of

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there was no dark river to cross and all was well with her soul. She passed quietly away shouting the praises of God. She is now with Jesus and the loved ones gone before, forever safe and secure from pain and partings, from tears and troubles, from sin and sorrow. She was converted July 17, 1921, in Brother Bluford Hudson's meeting at Macedonia, Texas, was sanctified later on in the Hudsonville Campmeeting, August 21, 1921. She lived a beautiful Christian life, which was an example for any one to follow. She was a member of the Nazarene church. She was born April 30, 1902, in Upshur County, Texas. Funeral services were conducted by Rev. (Miss) Myrtle Adams at Soles Chapel. The deceased leaves a father, mother, five brothers and five sisters and a host of relatives and friends to mourn for her untimely loss. Earth's loss is heaven's gain.—Two friends.

CAMPMEETING CALENDAR

June 20 to July 22. Rosedale, Kas. Church of the Nazarene at 2519 Orchard St. Tent meeting. Workers, Rev. D. M. Spell, evangelist, Miss Eva Spell, pianist, other special singers and workers.—Rev. Frank Mayhew, pastor.

June 29 to July 15. Dunkirk, Ind. Tent meeting. Workers: M. T. Brandyberry and wife, evangelists.—Loren R. Pendry, pastor.

July 1-15. Hartford, Ark. (Tent meeting.) Rev. J. B. Chapman and family are the special workers. Let all those who can, hear this great preacher. Those who wish to camp will find good camping grounds. We also have a large church that can be used for sleeping quarters. For further information address W. H. Sherrill, pastor.

July 1 to 15. Mannington, W. Va. (Tent meeting.) Workers: The Mackey Sisters from New Cumberland, W. Va., will be with us and other friends and workers. All day meeting July 4. Come and pray.—Rev. Lawrence Reed, pastor.

July 1-22. Indianapolis, Ind. The North Side Nazarene church will hold its second tent campaign on the corner of 30th and Barnes Ave., Northwest part of city. Workers: Rev. E. Arthur Lewis of Chicago as evangelist, and Mr. and Mrs. F. H. Benjamin of Vincennes, Ind., as choir leader and pianist, and Rev. H. F. Groves, personal worker. For further information write the pastor, E. E. Turner, 1049 Congress Ave., Indianapolis, Ind.

July 4-22. Ashtabula, Ohio. Workers: T. E. Beebe of Long Beach, Cal., evangelist, Ralph Schurman and Russell DeLong of Wollaston, Mass., singers. Under auspices of the Church of the Nazarene. Come.—Frank and Helen Lehman, pastors.

July 6-15. Jena, La. Beulah Holiness campmeeting. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue, and W. T. Marthvin, song leader. Address Mrs. J. A. Riley, secretary, Trout, La.

July 6-15. Beacon, N. Y. New York District Campmeeting at Beacon opposite Newburgh. Workers: H. M. Moon, District Superintendent, evangelist in charge. Preaching by the pastors of the district. Meals at dining hall \$3.00 for 10 days. Tent cottages \$5.00. Bring blankets, sheets and pillow cases. For further information write Rev. C. W. Brown, 1323 Sterling Place, Brooklyn, N. Y. Visiting preachers half rate.

July 6-16. Plainview, N. M. An old-fashioned campmeeting. Workers, Rev. A. G. Jeffries, evangelist, and Rev. Verge McCannles and wife and daughter and Rev. Fred Powell will be in charge of the singing. Come to this great feast and hear one of the greatest preachers, Rev. Jeffries.—Verge McCannles, pastor. Home address, Bronco, Texas.

July 6-16. Old Orchard, Maine. The twentieth annual campmeeting of the National Association for the Promotion of Holiness. Rev. C. W. Ruth of Indianapolis, Ind., in charge. Other workers: Rev. Geo. W. Kunz, president of New York; Rev. John Hewson, evangelist, Rev. I. M. Ellis, Rev. S. A. Baker, Rev. O. L. W. Brown and other local preachers. We solicit your attendance and prayers in making this another strong meeting for Old Orchard.—Isaac W. Hanson, Haverhill, Mass.

July 11-22. Racine, Wis. Holiness campmeeting at Spring Park. Grounds two miles south of 12th Street depot on the C. N. S. & Milwaukee Electric Railway. Workers: Rev. B. H. Haynie, evangelist, and Mr. and Mrs. R. A. Shank, song leaders. For further information address Rev. C. A. Geeding, 1223 Racine St., Racine, Wis.

July 12-22. Joplin, Mo. The second annual campmeeting of the Southwest Missouri Campmeeting Association. Workers: Rev. John W. Goodwin, Pasadena, Cal., Rev. E. C. Dees assisted by the pastors of the different churches. Rev. C. C. Childress and wife will have charge of the song service. All invited to attend this camp and help build up the work in this needy field. For further information write E. E. Miller, Carl Junction, Mo.

July 12-22. Blackwell, Okla. Oklahoma holiness campmeeting at Blackwell. Workers, T. C. Henderson, J. E. Williams as evangelists, W. B. Yates, song leader, and Mrs. J. E. Williams, as pianist. We are looking forward to a better camp than ever this year.—Mrs. A. L. Wright, state secretary.

July 13-22. Crowley, Texas. Ebenezer Holiness Campmeeting. Workers: Rev. E. O. Hobbs as evangelist, Mr. Clayton and daughter in charge of music and Miss Williams will have charge of the children's meeting. Services three times every day. Entertainment free to all preachers. Everyone welcome. For further information write Otis Traulk, Route 1, Crowley, Texas.

July 19-29. Pasadena, Cal. Nazarene campmeeting at the University grounds. Workers, Dr. James B. Chapman, Rev. L. E. Swaney, Miss Virginia Shaffer, Rev. Haldop Lillenas, Rev. Mrs. Haldor Lillenas, Rev. J. E. Bates and Rev. W. C. Frazier. For information send to Rev. J. E. Bates, 1179 Breese Ave., Pasadena, Cal., or E. Cornell, July 13-29. Greepart, La. Long Island Holiness Campmeeting Association at Roosevelt Camp. Workers, Rev. A. L. Whitcomb, D. D., and Rev. Joseph Owen as evangelists. Tents to rent, board and entertainment at reasonable rates. Send for booklet address, Mrs. John A. Duryea, Huntington, L. I.—Mrs. John A. Duryea.

July 19-29. Yamhill, Ore. Oregon Annual Campmeeting of the Oregon State Holiness Association. Workers: B. C. Doney, evangelist, Fred Canady, song leader, Mrs. E. H. Arnold, conductor of school and prayer; and local ministers. Address Catherine L. Dickey, 293 E. 34th St., Portland, Ore.

July 19 to 29. Yakima, Washington. Second annual campmeeting will be held on state fair grounds. Workers: Drs. R. T. Williams, General Superintendent, and A. O. Henriks. Rev. H. B. Wallin will have charge of the singing. Tents can be secured from \$2.50 to \$5.00. Cots at a very reasonable rate. Bring toilet articles and bedding. N. J. Hepburn, 113 N. 3rd St., Yakima, Wash.

July 22 to August 5. Billings, Mon. The annual District Campmeeting and Assembly of the Montana District Workers: District Superintendent, Rev. W. C. Bennett, evangelist, J. A. Kring, and General Superintendent, H. F. Reynolds preaching officer in the Assembly and other workers will be present. Let all the holiness people of Montana bring your bedding and your cooking outfit and come. For further information write Rev. A. Furman Harris, Laurel Montana, Box 662.

July 25 to August 5. Pilot Point, Texas. Eighteenth Annual Campmeeting. The six Roberts' Brothers well known throughout the holiness movement will have charge of the preaching and singing. Great ingathering of saints from many states expected. For further information write J. P. Roberts, Pilot Point, Texas.

July 27 to August 5. La Plata, Md. Twentieth annual campmeeting at camp grounds of the Washington-Philadelphia District of the Church of the Nazarene. Workers: Rev. John N. Nielson, District Superintendent and pastors of the District. Also Brother and Sister Shirley, returned missionaries from Africa. Come! For information address J. H. Penn, La Plata, Md.

July 27 to August 5. Portsmouth, R. I. Interdenominational Camp. Workers, Rev. G. Arnold Hodgkin, Rev. Paul C. Rees of Pasadena, Cal., Ralph Schurman and Russell V. DeLong, students at Eastern Nazarene College, in charge of the music. For information write, R. B. DeWare, Rumford, R. I., or T. W. DeLong, Wareham, Mass.

July 27 to August 5. Rosslyn, Va. Park Lane Holiness Campmeeting. Workers: A. A. Price, Miss Mary Price and Miss Louise Parker will assist in gospel singing. Preachers of the Washington and Philadelphia District will assist in the meeting. For further information write, Rev. C. R. Mateer, R. F. D. Box 51, Rosslyn, Va.

July 28 to August 12. Adrian, Ga. Annual District Campmeeting. Emmanuel Nazarene Camp. Workers: Dr. C. E. Hardy and Evangelist Fred St. Clair.—H. J. Eason, secretary, 314 Lawrence St., Dublin, Ga.

July 29-August 12. Winchester, Ind. The Randolph County Holiness Association campmeeting. Workers, Rev. C. R. Pearson, and Rev. H. Hays, evangelists, and Burl Sparks, song leader.—Gall H. Shaffer, corresponding secretary.

July 29 to August 12. Grandfield, Okla. The annual meeting for the promotion of scriptural holiness will be held in the community tabernacle. Workers: Evangelist Albert E. Davis and wife of Oklahoma City will be in charge. For further information write Ernest B. Hackley, Grandfield, Okla.

August 2 to 12. Coffeyville, Miss. North Mississippi Holiness Association at Mt. Carmel Camp. For further information write Miss Martha Walker.

August 2-12. Peniel, Texas. Twenty-seventh Annual Campmeeting under the auspices of the Dallas District Church of the Nazarene. Workers: Rev. W. R. Cain, evangelist, Rev. G. E. Waddle, song leader, Miss Edith Franklin and Miss Altha Arnold will have charge of the music. For further information write P. F. Dozier, Peniel, Texas.—P. F. Dozier.

August 2-13. Dayton, Ohio. The Miami Valley Holiness Association will hold its annual campmeeting in "Berkeley Heights" grove just south of Dayton. Evangelists P. F. Elliott, I. M. Toole and B. D. Sutton and wife; address J. L. Kennett, 28 Louis Block, Dayton, Ohio.

August 2 to 12. Oklahoma City, Okla. Oklahoma State Nazarene Campmeeting. Workers: Dr. R. T. Williams, Dr. J. B. Chapman, evangelists, Prof. Harry Wenger, song leader, Rev. C. B. Jernigan, Rev. S. H. Owens, District Superintendents, Prof. William Davis, District President of Y. P. S., Mrs. C. N. McClusky and Mrs. Wilton workers in children's services. For further information write Mrs. M. V. Dillingham, 726 W. Reno, Oklahoma City.

August 3-12. St. Croix Falls, Wis. Wisconsin Holiness Association Campmeeting at Camp of the Della. Workers: Evangelist, G. E. Copeland, St. Louis, Mo.; Professor C. C. Conley, musical director, Akron, Ohio. For information write Dr. P. A. Dean, St. Croix Falls, Wis.

August 3-12. Hazelton Ind. Wheeling Camp. Workers: Rev. L. W. Standley, Rev. J. E. Gaar, evangelists; song service in charge of Everet Atkinson and Stella E. McRoberts assisted by others. Special missionary services conducted by Rev. Wm. A. Eckel from Japan. Address Miss Stella E. McRoberts, Hazelton, Ind.

August 9-19. Dodson, La. The Dodson Holiness Campmeeting Association. Workers: Evangelist J. E. L. Moore of Indianapolis, Ind.; Professor A. H. Clayton of Jonesboro, La., for song leader. Campground located seven miles southeast of Dodson.—L. E. Payne, secretary, Sikes, La.

August 10-19. Leslie, Md. fifteenth annual campmeeting, Washington-Philadelphia District, Church of the Nazarene. Workers, District Superintendent and pastors with Evangelists Jarrette and Dell Aycock of Atwood, Okla. For information, write Rev. John Nielson, North East, Md.—W. D. Shelor.

August 10 to 19. Frankfort, Ind. Frankfort Campmeeting of the Pilgrim Holiness Church. Workers: Evangelists Rev. W. R. Cox and Rev. G. Arnold Hodgkin; Missionaries, Rev. R. G. Finch, Rev. E. E. Davis, Gertrude Davis, and others; Music, Rev. C. D. Jester of Indianapolis, Ind.—Albert M. Ewing, Chairman Camp Committee, 308 Sullivan St., Frankfort, Ind.

August 10 to 19. Martin, Tenn. The annual campmeeting of the West Tennessee and Kentucky Holiness Association will be held at Uba Springs (Hotlers Campground) six miles north of Martin, Tenn., and ten miles south of Fulton, Ky. Workers: Rev. W. H. Crawford, evangelist, and R. A. Sullivan song leader both of Nashville, Tenn. For further information write either Miss Phoebe Catron or Hugh N. Catron, of Union City, Tenn.

August 10 to 20. Ramsey, Ind. The nineteenth annual campmeeting of the Ramsey Campmeeting Association will be held at the Ramsey camp grounds. Workers: W. E. Shepard, I. M. Ellis, Evangelists and Burl Sparks, song leader. Geo. F. Pinaire, Secretary.

August 15-26. Wister, Okla. Shiloh campmeeting. Workers, Rev. J. E. Gaar evangelist. The eight acres of camp ground, abundance of water, are free for everybody and we want to see a good number of campers on the grounds at the beginning of the service.—I. L. Harris, secretary.

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas. August 16-26, 1923. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahniser and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 515 South Vine St., Wichita, Kas.

August 16 to 26. Portales, N. M. New Mexico District Campmeeting. Workers: Evangelists, C. B. Jernigan, Joseph Rauson and others. For further information write Rev. A. K. Scott, pastor of Portales, N. M., or Rev. C. W. Davis, District Superintendent, La Lande, N. M.

August 16 to 26. Lansing, Mich. Fourth Annual Campmeeting Michigan Laymen's Holiness Association. Workers: H. E. Copeland, St. Louis, Mo., D. William Caffray, Spokane, Wash., Ruth Harris, Oskaloosa, Iowa, and F. J. Mills, Lansing, Mich.

August 16 to 26. Kearney, Neb. The West Nebraska Holiness Association will hold their twenty-first annual campmeeting. Workers: C. W. Ruth, John Hewson, Kenneth and Eunice Wells. Free tents furnished to all.—B. J. Patterson, secretary.

August 16-26. Hopkins, Mich. Twelfth annual session Hopkins Holiness Camp Meeting, interdenominational but not undenominational. Workers: Rev. Bona Fleming, Rev. John J. Hunt, Jr., Rev. Ira Miller, R. G. Finch, Mrs. Fred DeWeerd and Harold Gretzinger. One of the leading camps with holy fire and full salvation without fanaticism or cold formalism. Write Dr. L. E. Hensley, secretary, Holland, Mich.

August 17-26. Normal, Ill. Annual campmeeting of the Central Illinois Holiness association. Workers, J. B. McBride, Jack Linn and wife, Mrs. Della B. Stretch. For further information address Mrs. Bertha C. Ashbrook, secretary, Tallula, Ill.

August 17 to 26. Hannibal, Mo. Campmeeting of the Hannibal Holiness Association. Workers: Roy L. Hollenback, evangelist, H. P. Beck, song leader. Address Ludwig Anderson, 617 Olive St., Hannibal, Mo.

August 17-26. California, Ky. Carthage Holiness Campmeeting. Workers: Rev. Wm. O. Nease, J. E. and Ada Redmon and Miss Cora E. Starley.—J. R. Moore, California, Ky.

August 17-27. Bonnie, Ill. Bonnie camp meeting. Workers: Dr. John F. Owen and Rev. C. E. Roberts and wife, Prof. G. E. Waddle.—W. T. Lawson, Box 229 Benton, Ill.

August 24 to September 2. Circleville, Ohio. Annual Holiness Campmeeting of the Churches of Christ in Christian Union at Mount of Praise camp ground. Workers: Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address, Rev. E. A. Keaton, secretary, 431 N. High St., Chillicothe Ohio.

August 24 to September 2. Prescott, Ark. Main Springs Campmeeting, 4 1/2 miles southeast of Prescott. Workers: Rev. Lee L. Hamric and Rev. R. E. McCall. For further information address Steele McLelland.

August 28 to September 9. Gosport, Iowa. Marion Holiness Association Annual Campmeeting. Workers: Rev. J. E. Hewson of Indianapolis, Ind., evangelist, Mrs. Esther Williams of University Park, Iowa, song leader.

August 30 to September 9. Ava, Mo. Campmeeting of the Ozark Holiness Association at Mt. Zion Camp. Workers: A. L. Whitcomb, Roy L. Hollenback, and C. C. Rinebarger. Address F. L. Spindler, Ava, Mo.

August 30 to September 10. Springerton, Ill. Campmeeting held at Jacob's Camp. Workers: Rev. W. R. Cain and Rev. E. E. Shelhamer, singers, George and Effie Moore. For further information write Jacob Fieck, Enfield, Ill.

September 1-16. Brookville, Ind. Union Holiness Campmeeting. Workers: Rev. J. E. and Ada Redman, Miss Cora E. Starley and Ralph Henning.—Ada Redman, secretary, Brookville, Ind.

WANTS

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Office, 2905 Troost Ave.

DISTRICT ASSEMBLIES

Montana (Billings) August 1 to 5
Manitoba (Saskatoon) (Mortlach, Sask.) July 4 to 8
Dakota (Jamestown, N. D.) Aug. 9-12
Indiana (Indianapolis, Ind.) August 21-26
Chicago Cent. (Olivet, Ill.) August 29-September 3
Kansas (Ottawa, Kas.) September 5-9
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

J. W. GOODWIN Pasadena, Cal.
1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

Iowa (Sioux City) August 28-September 2
Michigan (Detroit, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 12-16
Southwest (Mexican), Deming, N. M. September 18-23

R. T. WILLIAMS Dallas, Texas
208 North Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

Missouri (Eldon, Mo.) August 28-September 2
Kentucky (Louisville, Ky.) September 5 to 9.

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western Oklahoma October 17-21
Eastern Oklahoma October 24-28
Little Rock October 31-November 4
Arkansas November 7-11
Dallas October 17-21
Hamlin October 24-28
San Antonio October 31-November 4
Louisiana November 7-11
Mississippi October 24-28
Alabama October 31-November 4
Georgia November 7-11
Florida November 14-19

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

DISTRICT SUPERINTENDENTS

ALABAMA—M. H. Hooker Jasper, Ala.
ALBERTA—James H. Bury Colbome, Alberta, Canada
ARIZONA—E. G. Roberts Phoenix, Ariz.
ARKANSAS—O. H. Harmon Conway, Ark.
BRITISH ISLES—George Eharpe Glasgow, Scotland
14 Mulryland Drive, Parkhead.
CHICAGO CENTRAL—B. O. Chaffant Danville, Ill.
DAKOTA-MINNEAPOLIS—J. G. Morrison Jamestown, N. D.
DALLAS—P. L. Pierce, 321 Sunset Ave., Dallas, Texas.
EASTERN COLORADO-WYOMING—D. I. Vanderpool, 2111 W.
Bijou Street, Colorado Springs, Colo.
EASTERN OKLAHOMA—S. H. Owens Ada, Okla.
FLORIDA—I. G. Martin Miami, Fla.
GEORGIA—W. R. Hanson Forsyth, Ga.
HAMLIN—Allie Erick Pilot Point, Texas
IDAHO-OREGON—C. Howard Davis, 614 14th Ave., Nampa, Id.
INDIANA—J. W. Short, 5769 Lowell Ave., Indianapolis, Ind.
IOWA—H. L. Kline, 1318 West Eighth St., Des Moines, Ia.
KANSAS—A. C. Tunnell, 323 Sixth St. East, Hutchinson, Kas.
KENTUCKY—J. W. Montgomery Wilmore, Ky.
LITTLE ROCK—J. E. Linza, 3109 W. 14th St., Little Rock, Ark.
LOUISIANA—C. E. Woodson, 116 Coala Ave., Alexandria, La.
MANITOBA-SASK.—W. B. Tait Morse, Sask.
MICHIGAN—R. V. Starr, 231 N. Butler Bldg., Lansing, Mich.
MISSISSIPPI—P. M. Covington Jasper, Ala.
MISSOURI—E. C. Dees Carthage, Mo.
MONTANA—W. G. Bennett Billings, Mont.
NEBRASKA—H. N. Haas Hastings, Neb.
NEW ENGLAND—B. W. Beers, 24 Acorn St., Malden, Mass.
NEW MEXICO—Charles W. Davis La Lande, N. M.
NEW YORK—H. M. Moore, Jamaica, L. I., N. Y.
New York Ave. at Foster Place.
NORTHERN CALIFORNIA—Chas. A. Gibson, San Jose, Calif.
8 Richard Ave., R. R. 2.
NORTH DAKOTA-MINNESOTA—W. L. Brewer, Minot, N. D.
P. O. Box 383.
NORTH PACIFIC—E. J. Lord, 900 Fifth St., Newburgh, Ore.
1414 North 36th St.
NORTHWEST—Will H. Nerry, 2659 N. Ash St., Spokane, Wash.
OHIO—N. B. Herrell, 148 King Ave., Columbus, Ohio
PITTSBURGH—Dr. J. H. Sloan East Liverpool, Ohio
514 Jackson Street.
SAN ANTONIO—E. W. Wells, Box 431, Temple, Texas.
SOUTHERN CALIFORNIA—J. E. Bates Pasadena, Calif.
1179 Breeze Avenue.
SOUTHWEST (Mexican)—H. J. Kerns Deming, N. M.
TENNESSEE—W. F. Collier, 909 51 Ave., Nashville, Tenn.
WASH.-PHILA.—Rev. J. N. Nielson, North East, Mass.
WESTERN COLORADO-UTAH—C. P. Ellis Montrose, Colo.
WESTERN OKLAHOMA—C. B. Jernigan Bathany, Okla.

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:

G. M. and Ina Lee Akin, Peniel, Texas:

C. H. Alger, Bethany, Okla.:

Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:

Jarrett and Delt Aycock, Atwood, Okla.:

Garden City, Kas., July 1 to 15

Sulphur, Okla., July 20 to 28

North East, Md., camp August 10 to 19

R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:

Peabody, Kas., June 14 to July 8

A. F. and Lenora T. Balsmeyer, 1018 Filmore St., Topeka, Kas.:

Royall, Ill., July 1 to 22

Rev. C. E. Below, 1308 Fourth St., Wichita Falls, Texas:

T. E. Beebe, 812 E. 8th St., Long Beach, Cal.:

Ashtabula, Ohio, July 4 to 22

F. M. Benjamin, Song Evangelist, Williams, Ind.:

Indianapolis, Ind., July 1 to 29

M. L. Balteza, Milton, Ore., Box 0107:

Miss Lula Barnard, 50 Sixth St., Lowell, Mass.:

P. P. Below, Upland, Ind., Box 243:

James M. Belt, 129 Third St., N. E., Washington, D. C.:

W. G. Bennett, Billings, Mont.:

M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:

Millard T. and Lida Brandyberry, Olivet, Ill.:

Dunkirk, Ind., June 29 to July 15

Terre Haute, Ind., July 20

J. E. Brasher, Crestview, Fla.:

Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:

Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:

Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho:

Mrs. Lois Wise Brenninger, 883 E. Center St., Marion, Ohio:

Knightsdown, Ind., July 2 to 22

South Bend, Ind., August 1 to 19

F. C. Brown, 311 Front St., Portsmouth, Ohio (Test 35300)

Lyman Brough, Pottersville, Mich.:

Portland, Mich., tent meeting June 23 to July 22

C. C. Burton, Delmer, Ky.:

Jamestown, Ky., July 14 to 31

Ell, Ky., August 1 to 12

M. M. Bursay and Wife, 1298 Wesley Ave., Pasadena, Calif.:

W. R. Cain, 616 South Vine St., Wichita, Kas.:

Atlanta, Neb., July 19 to 29

Peniel, Texas, August 2 to 12

Wichita, Kas., August 10 to 26

M. C. Cagle, Buffalo Gap, Texas:

James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:

Wakonda, S. D., June 29 to July 10

Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:

Roscoe Carroll, pianist, 202 East Lincoln St., Sapulpa, Okla.:

Sapulpa, Okla., June 21 to July 8

Mansfield, Ark., July 12 to 29

Cisco, Texas, August 3 to 19

Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.:

Lorraine Carritt, 623 West F. Ave., Oklahoma City, Okla.:

Frank Catanes, Hagerstown, Ind.:

J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:

C. C. and Flora Ruth Chaffeld, 107 Grand Blvd., Hamilton, Ohio:

A. Collier and wife and Collier Bano, Pilot Point, Texas:

J. H. Crawford, Hooker, Okla.:

W. F. Cleghorn, Bethany, Okla.:

Boswell, Okla., June 29 to July 15

Bonham, Texas, July 18 to August 1

Prof. C. Conley, Song Leader, 284 East 1st St., Akron, Ohio:

Louisville, Ky., July 6 to 22

St. Croix Falls, Wis., August 3 to 12

E. M. Cornelius, Princeton, Ind.:

Ernest Coryell, Wilmet, S. Dak.:

F. W. Cox, Lebanon, Ohio, Box 441:

Caro, Mich., June 29 to July 8

Indianapolis, Ind., camp, 117 Eagle Drive July 22

Millersburg, Ohio, August 9 to 19

Mary A. Custance and Annie S. Allen, Gorman, Mo., R. F. D. 8:

Earl E. Curtis, 141 Dayton St., Louisville, N. Y.:

Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:

Wickes, Ark., July 12-22

Horatio, Ark., July 22 to August 12

Willard and Edith Davis, Singers, 931 E. Cherokee St., Enola, Okla.:

William Deal, Ashland, Ky.:

New Castle, Pa., June 24 to July 8

Green Castle, Ind., July 15 to 29

South Bend, Ind., August 1 to 19

T. B. Dean, London, Tenn.:

F. N. DeBoard, Lavenport, Okla.:

Marion and Dean Devell, 208 N. 13th St., Charlton, Iowa:

Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Juliet St., Dallas, Texas:

Charles Dye, 420 Jackson St., Paulding, Ohio:

Petersburg, Ind., camp June 23 to July 8

Grace Edwards, Thompsonville, Ill.:

Harry Joseph Elliott, 916 16th Ave., S., Nampa, Idaho:

C. P. Ellis, Box 34, Montrose, Colo.:

I. M. Ellis, Bethany, Okla.:

W. E. Ellis, Box 453, Ada, Okla.:

Louisville, Ky., June 29 to July 15

C. E. Ellsworth, R. R. 9, Greenfield, Ind.:

Thee. Elmer and wife, 314 Beach 146 St., Neponset, L. I., N. Y.:

Reading, Pa., camp July 19 to 29

Lily Lake, N. Y., camp, August 9 to 29

Geo. W. Erskine, Millfield, Ohio:

Henry C. Ethall, Springfield, Ore.:

I. D. Farmer, Hugo, Okla.:

Kirby Fields and Wife, Song Evangelists, 3819 Moore St., Anderson, Ind.:

Carlinville, Ill., June 18 to July 17

Lula Fischer, Millford, Neb.:

Fianery, M. F. D. No. 2, Clam Falls, Wis.:

Macon, Wis., tent meeting June 10 to July 8

Clam Falls, Wis., tent meeting July 11 to 29

Batesville, Ohio, camp, August 2 to 12

Bona Fleming, Ashland, Ky.:

Berwyn, Neb., June 25 to July 8

Arcanum, Ohio, July 9 to 22

Peoli, Ohio, July 23 to August 12

Freeport, Mich., August 17 to 27

B. Freeland, 620 East 17th St., Winfield, Kas.:

J. E. Gaar, Olivet, Ill.:

C. J. Garrett, and Orie Bottenberg and Wife, Singers, 208 North Agate St., Paola, Kas.:

Liberal, Kas., June 24 to July 15

Philip Geiter, 151 Allice St., East Palestine, Ohio:

R. H. Gilley, Olivet, Ill.:

Buchart, Mo., July 28 to August 12

E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:

Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:

G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:

Ralph S. Griswold, Pennebog, Mich.:

Gray, Ky., (camp) July 4 to 15

J. Walter and Bessie Marie Hall, Bethany, Okla.:

Lee L. Hamrie, Hamlin, Texas:

Eldorado, Ark., June 29 to July 15

G. M. Hammond, Wilmore, Ky.:

R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:

W. W. Hanks and wife, and singers.

Mitchell, Ind., June 20 to July 8

Lebanon, Ind., July 15 to 29

C. E. Haworth, Alexandria, Ind.:

A. O. Henricks, D. D., 1436 E. Washington St., Pasadena, Cal.:

Hurr Oak, Kas., July 2 to 15

Yakima, Wash., July 19 to 29

Tacoma, Wash., August 3 to 13

Wray, Colo., August 16 to 27

Edna Wells Hoke, 417 Barr St., Carterville, Ill.:

W. F. Herbig, Buffalo, N. Dak.:

F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:

A. R. Hodges, 2215 West Oak St., Louisville, Ky.:

R. T. Hodges, Bethany, Okla.:

Nettie Hudson, 3304 Washington Ave., Racine, Wis.:

J. E. Hughes, Kingswood, Ky.:

A. Columbia Hudson, Groveville Park, Beacon, N. Y.:

Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:

Urbana, Ill., June 27 to July 15

Greenfield, Ind., July 10 to August 3

Indiana Assembly August 21 to 25

Roy L. Hollenback, Clarence, Mo.:

Roanville, Ind., July 6 to 22

Hannibal, Mo., August 17 to 26

J. W. Hunt, No. 4, Nampa, Idaho:

J. R. Hunter, 3919 5th St., Chico, Cal.:

Arthur F. Ingler, Lock Box 502, Greeley, Colo.:

Allie Irick and Wife, Pilot Point, Texas:

Quannah, Texas, June 23 to July 9

Rohy, Texas, camp July 15 to 30

Buffalo Gap, Texas, camp, August 3 to 13

Eula Camp, Clyde, Texas, August 17 to 27

Roy J. Jacobs, Caney, Okla., Box 86:

A. H. Johnston and Wife, Song, Evangelist, 800 Princeton St., Akron, Ohio:

Akron, Ohio, June 28 to July 8

Morgantown, W. Va., July 9 to 24

Warsaw, Ohio, July 26 to August 5

Millersburg, Ohio, August 9 to 19

Portage Camp, Ohio, August 20 to 26

Lum Jones, Ada, Okla.:

Mansfield, Ark., July 12 to 29

Thomas Kaddis, 321 S. Reed, Lyons, Kas.:

E. R. Keller, 953 Walnut St., Riverside, Calif.:

Robert J. Kennedy and Wife, Singers, Box 675, Celina, Texas:

Brookston, Texas, July 29 to August 11

Prosper, Texas, August 12 to 27

E. W. Kismet, Sylvia, Kas.:

J. A. Kirkham, 691 East 48th St., Los Angeles, Cal.:

R. J. Kivland, Care of Layman Press, Jamestown, N. Dak.:

Annabel Latimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:

M. R. Lee, 518 E. Sears St., Denison, Texas:

D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:

E. Arthur Lewis 319 W. Marquette Rd., Chicago, Ill.:

Indianapolis, Ind., North Side June 29 to July 22

M. R. Lewis, Holly St., Nampa, Idaho:

M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:

Jack Linn and wife, Oregon, Wis.:

V. W. and Marguerite Littell, 425 N. Summer St., Beatrice, Neb.:

Tensleep, Wyo., June 21 to July 8

M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas:

Thee and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:

W. W. Lovviss, London, Ohio:

Mabel R. Manning, Song Evangelist, Nahant, Mass.:

Thomas S. Marshall, R. D. No. 1, Box 17, Van Nuys, Calif.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:

John Matthews, 1045 Benton Blvd., Kansas City, Mo.:

J. A. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:

Akron, Ohio, camp June 23 to July 9

Maplewood, Mo., July 11 to 23

Sherman, Ill., camp, August 2 to 12

Normal, Ill., camp, August 17 to 27

F. L. McDonald, 1515 LeGrand St., Indianapolis, Ind.:

Milwaukee, Wis., July 11 to 29

Grace McLemore, Singing Evangelist, Olivet, Ill.:

J. L. McLendon, Moultrie, Ga.:

W. A. McCann, The Ardmore, Indianapolis, Ind.:

W. T. Meane, 1802 Park St., Keokuk, Iowa:

I. B. Medler and wife, Box 452, Jasper, Ala.:

Cumberland Furnace, Tenn., July 7 to 22

C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:

James Miller, 2638 Burton Ave., Indianapolis, Ind.:

Joliet, Ill., July

Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla.:

George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:

New Castle, Pa., June 24 to July 8

Ashland, Ky., July 13 to 29

John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.:

Findlay, Ohio, July 19 to 29

Hastings, Neb., August 2 to 12

Kampsville, Ill., August 10 to 26

E. Moore Prescott, Ark.:

Mena, Ark., July 4 to 15

Aquila, Texas, July 15 to 30

Prescott, Ark., August 2 to 13

Beech Grove, Ark., August 16 to 27

J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:

Paul F. Moore, 1110 Hunter Ave., Columbus, Ohio:

A. M. and Minnie Morris Moorehead, Paulding, Ohio:

J. W. Montgomery, Plantersville, Miss.:

F. R. Morgan, 712 West 9th St., Ada, Okla.:

Hominy, Okla., June 22 to July 15

Durant, Okla., July 20 to August 5

R. L. Morgan, 2208 Central Ave., Anderson, Ind.:

Decatur, Ill., July 1 to 22

Wm. O. Nease, Olivet, Ill.:

O'Leary, Prince Edward Isles, camp July 6 to 15

Trenton, N. S. Can., camp July 18 to 29

National Park, N. J., camp, August 3 to 12

California, Ky., camp, August 17 to 26

B. F. Neely, Bethany, Okla.:

H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:

G. F. and Byrdie Owen, Nampa, Idaho:

John R. Patrick, Valley City, N. Dak.:

Sanborn, N. D., July 19 to 22

Millerton, N. D., July 24 to August 5

Ellendale, N. D., assembly, August 8 to 12

L. M. Payne, Bethany, Okla.:

Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:

Miss Louise Pinnall, 2305 N. Liberty St., Salem, Ore.:

F. E. Putney, 207 R. Millwood, Wichita, Kas.:

P. C. Ramsey and Wife, 618 South Louisa St., Shawnee, Okla.:

Lawrence Reed, Newell, W. Va.:

C. A. Remy, 2 Roberts Ave., Danbury, Conn.:

J. E. Redmon and wife, Brookville, Ind.:

L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:

S. B. Rhoads, Pasadena University, Pasadena, California:

Oliver A. Rife and Nina Dean, Thomson, Ga.:

C. C. Rineberger, Song Evangelist, New Albany, Ind.:

Eldorado, Kas., campmeeting July 12 to 22

Douglas, Mass., camp July 24 to 30

New Albany, Ind., Silver Heights Camp, August 2 to 10

Alexandria, Ind., camp, August 10 to 19

Toronto, Ohio, Hollow Rock, Camp, August 20 to 26

Bud Robinson, 2104 Troost Ave., Kansas City, Mo.:

Charles Robinson and Brown, Bethany, Okla.:

C. E. Roberts, 114 N. Winnetka Ave., Dallas, Texas:

C. W. Ruth, 1939 Nowland Ave., Indianapolis, Ind.:

Old Orchard, Maine, July 6 to 15

Wilmore, Ky., July 19 to