

Herald of Holiness



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The Appeal of the Old-Time Gospel

EVERY little while the priest of some new cult stands up to tell us that "The world has out-grown a religion which depends upon supernaturalism, manifests itself in emotionalism and lays stress on future torment for the wicked and heaven for the righteous." We are told that the world is hungry and ready to receive a naturalistic and rationalistic faith which expresses itself in socialism and cares nothing at all for creeds and religious experiences in the heart.

But the facts are that there seems to be but a very limited field for the growth of fads like Christian Science and spectacular movements like Spiritism. Of course the actual number of the dupes of the various errors bulks considerable, but the relative number is scant. In spite of all, the actual growth of religious strength within the last decade has been almost entirely confined to orthodox churches. The majority of faddish and "new" movements reach the "ceiling" within the generation in which they are born.

In the days when our Lord preached His own glorious gospel upon earth, it is recorded that "the common people heard Him gladly," and it is the message of His saving power that the many still long to hear. This is not very largely a "gospel hardened generation," because during this generation the Old Time Gospel has not been very widely and insistently preached. There probably never were more people who were hungry for the gospel of full salvation in this country than there are right today. And the demand is not for fads, for spectacular guesses as to "plan of the ages," or for any scheme which is untried and uncertain.

At the same date as the Nazarene Camp Meeting in Columbus, Ohio, to which reference is made in another editorial, that "new" cult which seeks to be known as the "International Bible Students Association," but which many know better as "The Russelites," from the famous "Pastor Russell," the founder, or "Millennial Dawnists," on account of their strange claim that Jesus has already come, held their "World Convention." They claimed to have had ten thousand delegates; this was probably an exaggeration, but there was a large attendance and their most famous speakers were there to speak on "Where Are the Dead?" and other weird and spectacular themes. But on July 29, an article signed by "An American," who I suppose was a layman, and not especially versed in religious matters, and probably not closely associated with them, appeared in "The Mail Bag" of the *Columbus Dispatch*. The "local campmeeting" to which he refers was our Nazarene Camp, and since his letter is doubtless representative of the sentiments of thousands around us who are hungry for the message of Full Salvation, we re-

print it here. Addressing his communication to the editor of the *Dispatch*, the writer says:

Sir: All last week I listened to and read what the I. B. S. A. had to say and wound up at the stadium and heard the lamentations on the downfall of civilization, and that everything was going to ruin in an awful way. I was much depressed and cast down by these things and could see no hope at all for most of the people in this present life, and it looked like the word "finish" had been written at the end of all things. The hope of a glorious future as featured by these people did not appeal to me; too far away, too long in coming, and very disappointing when it did finally arrive and the condition of life in the resurrection too hard, unnatural and exacting; that only a few would ever be able to meet. Life is hard enough here; it would be much more difficult to maintain under the iron-clad conditions of the resurrection. Then would be no freedom of thought—no liberty, no happiness. Unless you did just as you were told you would die again, and this time it would be final.

Well, last night I drove out to a local campmeeting near the city and heard an altogether different gospel. It was a gospel of love and righteousness. Clean, pure living, happiness and eternal life. I learned of a heaven (not on earth), but a wonderful world of glory and love and happy days. A world of angels and where mother and father were now living, though they have been gone these many years. A world where people who were old did not gradually become young, but beautiful and glorious the moment they entered there, and where all tears, heartaches, loneliness, poverty and sorrow were over.

And those people at the campmeeting—how happy they were, not seemed, but were. And how they prayed! Just put their whole souls into prayer and prayed like they were indeed talking to the very Father in heaven himself.

And the music was fine. It seemed to lift the very soul up to God, and the singing was really prayer turned into music. Not many dry eyes in that thousand or more people gathered there. And all that I had heard last week seemed to fade away like a troubled dream and I seemed to be standing at the gates of Paradise.

Experiential and Ethical Holiness

THERE is a temptation, or at least a tendency, for preachers, movements and churches to pass the dominant note from holiness as an experience to holiness as a practice. And usually when they do this they think they are really making progress; but the truth is that this "progress," like the most of instances of the substitution of man's plans for God's order, is a means and a sign of decay.

Of course it is better to "hold up the standard" of holiness than to allow the people to go to sleep in "the cradle of carnal security," yet no one can live the life of holiness without first obtaining the experience of entire sanctification which makes holy within.

It is unnecessary to make the "sacrifices of the holy" appear so prominently when the experience of the heart is invariably presented as the true and proper preparation for the life that is to be lived. A holy man will die no hard deaths in the giving up of the worldly associations of the lodge. A holy woman will not suffer over the loss of worldly adornment. Genuinely sanctified souls will not grieve for the "aloneness" of their walk with Christ. It is only to the heart which has yet to be cleansed from all inward sin that finds hurt and worry in these things.

The ethical standard must be upheld, but the chief emphasis should be placed upon the grace that sanctifies, rather than upon the life that is impossible to others but easy and natural to the sanctified.

Observation will convince any one that no people have ever yet preached holiness effectively who did not lay their principal emphasis upon the experience. No matter how true and straight they may have been on the ethics of holiness, they have not gone forward much unless they have stressed "the second blessing" and insisted urgently and prayed believingly for people to get it. The first holiness revival of the age began, not in sermons on lodges or dress; not even in theses on "eating things offered to idols," or upon Sabbath keeping, but it began in the prayer-meeting in the upper room where a company of believers were sanctified by the baptism with the Holy Ghost and fire. And every holiness revival that has served any large purpose in its day and generation has begun in like manner.

The District Campmeeting

THESE words were written in the midst of the Ohio District Campmeeting, which is holding its first session on a beautiful plot of land in the suburbs of Columbus, where Bud Robinson, C. W. Ruth, C. R. Chilton and this editor have been sounding forth the message of full salvation to the multitudes for six days, and where William Eckel has been giving his wonderful missionary addresses and Frank Watkin has been directing as fine a program of music and singing as one is likely to hear. So you see, campmeeting is on my mind.

The campmeeting is pretty much an American institution and it has flourished with more or less regularity for a hundred years. Distinctive holiness campmeetings have been held during the last fifty or sixty years. C. W. Ruth has been a regular preacher in nearly four hundred holiness campmeetings during the last forty years and has probably had as much to do with them as any living man. Since coming here, a man asked me whether the campmeeting is gaining or losing. My opinion, based upon observation and the information that comes to us at the HERALD office is that, beginning with the season of 1922, it is gaining. Before that, during a

period of ten years, it was on the decline in popularity and usefulness. The mania for outdoor living, for which the automobile is more or less responsible, has rejuvenated the campmeetings and increased their attendance and much of the old-time power which was witnessed twenty years ago is returning. If Jesus tarries, I have no doubt but the holiness campmeeting will enjoy another day of unusual usefulness.

N. B. Herrell, L. N. Fogg and other agitators and promoters of the Ohio camp seem to hold to the idea that in order to have the proper solidarity of organization and unity of purpose and effort, each District in our church must have a sort of Jerusalem which will constitute a center of fire and power from which the aggressive evangelism of the District will radiate, and they feel that nothing is of greater importance in the promotion of our common mission than to found, maintain and promote a District camp which does provide the very best means for such a nucleus as they have in mind. These men are rugged warriors and all they require is a conviction of the need, some place to stand and a place to get hold—they will then lift until they see beyond the stars. Their idea is that a worth while program is easier to put over than one which would require apology, so they have launched a meeting this year that will cost \$2800 and the people are rallying to them and have already provided two-thirds of the expense. By Sunday night I have no doubt but that the slate will be clean. And what is better, the first camp has been so successful that there is unanimous agreement on making a permanent arrangement for its perpetuation, and it does not require much of a prophet to foresee that this is in line to become one of the best campmeetings in the nation.

But other District leaders feel as these Ohioans do. New England has just closed the best camp in her history and is fully convinced of the wisdom of the plan. Arkansas is "making a beginning" this year, we shall soon have their splendid report. Oklahoma started last year with a camp of splendid proportions and good success. New Mexico is enlarging her plans and is really "getting ahead." Chicago Central had the most representative attendance at Olivet this year that it has ever had and better plans are on for next year. The New York camp had a genuine revival this year and is a big factor in the building up of the District. The Dallas camp at Peniel is prosperous after thirty

years of success. North Dakota-Minnesota camp is getting under way. The Alberta District camp is gaining in favor and in attendance. The Southern California camp has been a factor in the work of that great District for many years. And so it goes in other Districts.

Perhaps it is proper for us to observe that campmeetings may be so multiplied that their usefulness will be hindered. It is better to have one real campmeeting in a District, and then have tent meetings everywhere possible, than it is to attempt so many camps that they will all become just local meetings and lose their "Jerusalem" character.

We owe a great debt to the interdenominational camps of the country and they also present to us a great opportunity. Look over the calendar and you will see that the committees of the interdenominational camps do not discriminate against us, for almost every slate contains Nazarene names, and in the majority of these camps the spirit is decidedly friendly toward our work. The interdenominational folks may sometimes find it hard to live with us, but they do not find it easy to live without us and we will do well to enter every open door for the spread of Bible holiness, for that is our real mission. And so long as a camp is instrumental in getting people into the experience of sanctification, these people will want some place to board during the year and if we provide good fare, it is likely that at least the mouse's share of them will come our way. Sometimes an interdenominational camp does us more good and at less expense than a regular denominational camp would do. I am writing this paragraph because I believe the sentiment that some of our people hold to the effect that "Nazarenes do not get a fair deal" among the holiness preachers and people who are not of our denomination is incorrect. It is fairly well known, I think, that I am editor of our official paper and that I have been and am now a pretty well settled Nazarene, having never joined the church but once and having stuck right through in the denominational work for more than twenty years, yet I could fill all my campmeeting dates from invitations from interdenominational camps and I see some of the slates contain even the names of Nazarene General Superintendents.

But I especially commend this District campmeeting idea and believe it is a practical matter in almost any District in the church. May their number increase!

It pays to make arrangements for the comfort of the people. They will pay the bills and come again if the committee will arrange to serve good, wholesome meals and provide comfortable lodging. And it pays to get evangelists who are representative preachers and intense revivalists. And it pays to get the best singers and other workers that are available. Such a program will merit and demand extensive advertising, and since we will doubtless have a dozen more District camps next year, it is time now to begin planning.

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The Practical Side of Christian Life

By REV. C. E. CORNELL

Helpful Suggestions for Preachers and Christian Workers, No. 4

THE pastor should know about business. Very few young preachers have much of an opportunity to secure any business training. They go from the school room to a church or the mission field. In the nature of the case they make some blunders. These should be avoided as far as possible.

Look after details. Many are careless here and think that to be particular about details is a waste of time. But if one will master the details of the ministry, the details will help him to master the situation however difficult it may be. Order, system and the economizing of time are advantageous to any preacher. I have gone into a preacher's study and asked for a certain book or periodical and everything was so topsy turvy that it took the preacher fifteen minutes to find what I wanted. A waste of valuable time. If you have a study (it is unfortunate if you do not have one) keep it in order. Have a place for everything and everything in its place. Be able to put your finger on what you want in a moment of time.

The pastor a money-raiser. This is a varied and important side of the modern ministry. There is money to be raised for many objects, and the responsibility usually falls upon the pastor. The Manual of the Church of the Nazarene says of the stewards, "They shall give special attention to the raising of money for the support of the pastor, that he may be free from worldly care and anxiety, and may give himself wholly to the work of the ministry." But not many boards of stewards function, so that the pastor must be the handy man to keep the finances of the church in a healthy state.

Money may be raised from private solicitation and by public appeal. If a large sum is to be raised, it is better to privately solicit a number of good-sized subscriptions, and have these ready when the public appeal is made. I deem it the part of wisdom to take ample time and give a clear and thorough announcement before the appeal is made. People will give when they clearly know the worthiness of the cause. By way of illustration: Suppose you are to raise \$1,000 for campmeeting expenses. One might ask for twenty \$25 subscriptions, twenty \$10 subscriptions and forty \$5 subscriptions; if these are secured the \$2 and \$1 subscriptions will easily put you over the top. Usually the smaller offerings in amounts, say, \$1, \$2, and \$5 will be given by the people, but it nearly always takes a number of larger individual offerings to have success. Use any method that will legitimately get the cash. A money raiser must keep cheery and never discouraged. Keep your people in a good humor; sing a chorus or verse of a hymn, this will save your audience from downheartedness. When an audience begins to settle back, look out for the "wet blanket." A cheerful

audience will give more readily and more generously than any other.

The pastor and his church board. Each church ought to have a carefully selected church board. The smaller number is three stewards and three trustees. The church board is not the owner of the church nor the pastor, but the servant of the church. This board should have a monthly meeting, the pastor presiding. The pastor, if he is wise, will have the church board behind him on every project. A few pastors act independent of the board but this eventually will stir up disharmony and prove disastrous. Better have the sanction of your church board before proceeding, if you expect harmony and success. Some boards are difficult to manipulate because there is usually a "kicker" on the board who is on the off side of every question. Sometimes this obstreperous member has to be dropped at the risk of a fuss. This kind of a member can make all kinds of trouble for the aggressive pastor. The facts are, a church board can make or break a preacher.

Minutes of the action of the church board should be carefully kept in a book procured for that purpose. All bills should be passed by the board before being paid by the church treasurer, and these should be noted by the secretary of the board and recorded. A few churches are lax here and have no system to their business. Church bills as well as the pastor's salary should be paid by check. Have a check book made with the name of the church printed on it; any bank will do this for you at little or no cost. The church treasurer should report to the church board each month, showing cash receipts from what sources and all expenditures. Let the church board secretary file these reports away. Do not neglect or be careless here or there may be trouble up the road.

The pastor should see to it that a church record is provided and that it is properly kept. When new members are received enter the names carefully. Do not write Mr. Smith or Mr. Jones but the full name of the individual. James K. Smith, Mrs. James K. Smith, Ezra Jones, Mrs. Mary A. Jones. I have followed pastors where the "Mr." and "Mrs." were prominent, but as there were large families of Smiths and the Jones in town it was difficult to distinguish who was meant. Make it a point to spell all names correctly. If you do not know how to spell a name ask the owner of it. A carefully kept church record is of inestimable value to a church. But there is much carelessness here. The Publishing House of the Church of the Nazarene can furnish a neat printed church record at small cost. Each church should purchase one if you have not done so already.

If you fail to get the confirmation of the church board to your plan and you are turned down, defeated, never show impatience nor

be led to say uncomplimentary things about your board members. Just swallow your defeat, keep sweet, and try some other plan at the opportune time. If you should get hot, dogmatic or wilful and proceed to rough shod it over your board, you will foment trouble that will not do the church any good, but may do it untold injury. It is the business of the pastor to "seek peace and pursue it." I pity the pastor or the pastor's wife who are trouble makers. They have the wrong conception of their high and holy calling.

When the pastor and his wife are wholly sanctified and the members of the church board have this gracious experience down deep in their hearts, it is not difficult to carry on the business of the church. When board members backslide and still profess and the pastor is not as sweet as he might be, there is sure to be more or less friction. Deep spirituality is a sure cure for all church ills. Keep a live, red-hot revival going and the Devil will not have much of a show to get in.

ONTARIO, CALIF.

"We Would See Jesus"

By EVANGELIST W. R. GILLEY

JESUS CHRIST is the greatest character in history. The whole civilized world recognizes Him. Isaiah said, some seven hundred years before He came, that God would divide Him a portion with the great. He has surely fulfilled this prophecy for by His name and work He divided the date line of the centuries. His name is known so much wider and His influence felt so much stronger than all others of history that there is no comparison. Yet it must be admitted that many people have no real personal acquaintance with Him, and but few comparatively know enough of the history of His life to be able to identify Him if He should do the same things again today that He did when upon earth.

It is recorded in John 12:21 that some Greeks came to Philip and desired him, saying, "Sirs, we would see Jesus." This simple request spoken possibly partly from natural curiosity and partly from a heart hunger for the divine, is a lesson suggestive of the world's need. For whatever the people of this world may desire, whatever they may be seeking in wealth, health, happiness and religion there is one *superlative need* that is never filled until they personally meet the divine Son of God. Though many millions are seemingly oblivious to this need, it is there just the same. Other millions, though feeling the need of something divine, never get as far as those Greeks and make a personal quest for the Son of man but try to satisfy their heart cravings in the forms and shadows of religion. There are still others who recognize that Jesus alone can satisfy their need, but stop short of a full realization of His supply of grace because they cease their search for Him too soon. Getting acquainted with Jesus is, in some senses, like getting acquainted with any one else. It takes time and continued association.

The Spirit evidently deemed it wise to give us in the gospels, books of the prophets,

and letters of the apostles many different views of the life, work and glory of Jesus. Though the volume is not large as has been written of some others who have been great in the world, yet the history is sufficient for an intimate acquaintance. Of course we do not mean to say that Christ is actually to be known merely through the historical record. Though there is a sense in which He seems to speak to us directly out of the Book. But the Christ who may be met, worshiped and intimately known in Spirit can be more readily recognized if one is familiar with the historical record. For the Christ of the soul, revealed by and through His Spirit is one in character, office and work with the Jesus of the Bible. The Scriptures declare He is the same yesterday, today and forever.

The world has a right to expect the Church to preserve in the world the same moral qualities He exemplified. In other words, they have a right to expect the Church to so keep Jesus in the midst that any honest seeker can quickly find Him there. Recognizing these principles will greatly help any one in his heart search for the Christ. First, to know the gospel record will identify the Christ.

Second, to know His true people will lead one to inquire for Him at the right place and in the right manner, for those who have found Him are best qualified to tell others what to do to find Him.

At this distance removed from the beginnings of Christianity and the Church it is not to be expected but that there should be found many bodies and meetings and people, who, if they ever had Christ in the midst, have lost Him. Therefore it has become necessary again and again to properly identify the true people of God to the world and to so preach Christ that He may be known. When a person, church or people become unwilling to let Jesus do for them all things which His office and ministry demand, they always lose Him from the midst. Many of those who have lost Him still go on with His name and some recognition of some of the events history connects Him with, but leave out the essential works of the genuine Jesus. The world seeks in vain for Jesus in such places. They can find a Christmas, an Easter and an ordinance but the Christ who touches the soul and satisfies the deepest longings of the heart is best found among His true people.

OLIVET, ILL.

Personal Evangelism

By H. O. FANNING

WHEN Jesus was here in the flesh He was a notable example of personal evangelism. While He preached to the multitudes as occasion offered, He began, continued and ended His public ministry in personal evangelism. His first act after His baptism and temptation, was the calling of individual disciples. His last act was the saving of an individual, the thief on the cross. He had a divine compassion for the sinning and the suffering, and a consuming passion for their salvation.

The first disciples of Jesus had a passion for personal evangelism. No sooner did they find their Lord than they began to bring others to Him. John the Baptist, seeing Him, cried, "Behold the Lamb of God which taketh away the sin of the world." Two of His disciples standing near and hearing Him, followed Jesus. One of them, Andrew the brother of Simon Peter, "first findeth his own brother Simon, and saith unto him, We have found the Messiah. And he brought him to Jesus." Jesus findeth Philip, and Philip findeth Nathanael, and said to him, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Nathanael said, "Can there any good thing come out of Nazareth?" Philip saith unto him, Come and see." Put the matter to a test yourself. That is what we are to strive to get men to do. Our work is not to change men, but to bring them to Christ, that He may change them. The method employed by these successful soul winners was that of personal evangelism. A personal testimony to a personal experience that was so real, so unmistakable, so blessed, that they were insistent on recommending it to others.

Christ did not undertake to do His work

alone. He enlisted the help of His disciples. His methods are the same today. These disciples were all laymen, ecclesiastically speaking. There is a place of importance for leadership in the plans and work of God. But leadership involves the co-operation of those who are led. Not alone the genius of the commander, but the faithfulness of the men behind the guns wins the battle. Not alone the preacher, but the faithful laymen and lay women win the battle in the work of the Lord. The church will come to its own, and do the work in the world when every member of it is doing his or her duty in the work of personal evangelism. Many times the layman can do what the pastor can not. Often the godly women alone can accomplish the desired end.

We are saved to serve. We have a testimony that we may give it. Not a religious speech, but a testimony counts. Tell what you know from experience. Tell it everywhere. Neither John the Baptist, nor Jesus, nor His disciples argued with them about religion. It was the testimony of the woman of Samaria that stirred the town. "Come, see a man which told me all things that ever I did: is not this the Christ?" The woman was won by personal evangelism. A great revival sprang out of her testimony.

There were honest hearts in the days of Jesus among men. There are honest hearts now. There are hungry hearted men everywhere. We cared. Others care. We were hungry. We yielded. Others will yield. Seek them out. That is our work. Witness to all. Bear our testimony, not alone in the prayer-meeting, but everywhere. We must pray. But we must also testify and labor for the salvation of men. Prayer without effort will not accomplish the best results. Neither will

effort without prayer. If we are to make progress, we must row the boat with both oars.

Men have a capacity for spiritual things, for the religion of the Lord Jesus Christ. They have a desire for salvation and spiritual things. Obscured and overshadowed by other desires it may be, but it is there. If we do not give them the truth, they will accept the error that is abroad in the land everywhere today. Delusions have never been more rampant, and the propagation of them has never been more insistent than it is at this hour. We must be as insistent, and more insistent in propagating the truth.

The man in the street is not wearing his heart on his sleeve, but he has one. He is not talking of his soul longings to every one he meets, but he has them. He is not talking of his secret aspirations, and not even thinking about them all the time, but he has them. He is not telling every man he meets of the sacred associations of his past, but he has had them. Perhaps it was a Christian home, a godly father or mother, or both, an earnest pastor or Sunday school teacher, a Christian relative or friend. Somewhere, some time, his heart has been touched, and life has never been just the same since. New aspirations, new desires came into his heart that have never been realized. The divine touch through the human instrumentality, the right kind of encouragement and hope will spring up, and these secret desires will come to fruition. You may be meeting the man on the street daily that you may be the instrument in God's hands of helping to a noble Christian life and service.

DRUMHELLER, ALBERTA

Meditations

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

"THE PERFECTION OF BEAUTY"

"Out of Zion, . . . God hath shined."
—Psalm 50:2.

God loves the beautiful; hence all the works of His hands are beautiful. Who can paint the sunset, or the landscape, or the beautiful flowers, or the blue dome above us, with its myriads of shining stars, as He has painted them? All the best efforts of the most accomplished artists are but feeble imitations, and grotesque failures compared with the handiwork of our God. And yet all these beauties in nature are but the faintest suggestion, and merely a temporary outline of what He can do; they are but for momentary and transient purposes. If you would see His masterpiece, or the chief work of His hand — "the perfection of beauty" — you must come to "Zion," which is "the laboratory in which He is working and building for eternity. It is in "Zion," that He gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness". (Isa. 61:3). It is here that you find the "beauty" that is beyond comparison, and that will endure forever. It is here that He takes the life that has been blighted and blasted, and burnt out by sin until there is nothing left but ashes, and reconstructs, and renovates, and transforms, and refines, and polishes, until that character and life become

perfectly beautiful, and win the admiration of men and angels; this is His masterpiece. In all the world there is nothing so beautiful and wonderful as a soul that has been redeemed and lifted from the degradation and

depth of sin to the lofty heights and beauties of holiness. This is "the perfection of beauty." "The Lord taketh pleasure in his people: he will beautify the meek with salvation."—Psalm 149:4.

Why Don't Preachers Go to Sunday School?

By PROF. A. S. LONDON

IT IS true that 90 per cent of the Protestant church members of this country have come up through the Sunday school. It is also true that the average age of conversion now in the Protestant churches is a little past the eleventh year.

I heard Billy Sunday make a proposition some time ago to an audience of ten thousand. He asked all that had been saved after they were sixty years of age to stand. Only one man stood. The same proposition was made for those to stand who had been saved between forty and fifty. There were several who stood on this proposition. He came on down to the ages between ten and twenty and there must have been a thousand people to stand on this last proposition. The Catholic church realizes the importance of early training for the child and as a result they throw out the challenge that very few Catholics can be changed after they have been trained in the early youth.

Bishop Asbury was converted at the age of four. Dr. Godbey dated his conversion back to the age of three. President Emory said he was converted at the age of nine. John Wesley said some of his best Society members were those who had been converted between the ages of ten and fifteen. I believe it was Polycarp who said in his eightieth year, that he had served the Lord for seventy years.

A writer has said that Nature calls a child at the age of nine, eleven, fourteen and at sixteen. That is, the child has feelings that if followed will lead him to Christ. After a person reaches the teen age and has resisted his inner wooings to be a Christian, he must then use his will power, his better judgment, and gospel messages must be used to awaken him to a sense of his obligation to God.

The Sunday school was organized in Rochester, England, back in the early days of the eighteenth century, for the express purpose of winning children to Christ and teaching them about the word of God. The organization came to America under the auspices of early Methodism and it has grown until it is now recognized as one of the greatest departments of the Church of Jesus Christ. It is a feeder to the church. It is about the only place where many children have any teaching at all on the Bible and are given religious instruction. I grant you that the average Sunday school is far from what it should be; but it is up to our leaders and teachers to make it a mighty factor in our church in saving the rising generation. The organization is now more than thirty million strong and is getting the attention of some of the biggest men of the nation.

William Jennings Bryan recently made the statement that he had gotten more good out of his work in writing on the Sunday school lessons than on any other thing he had ever done. That prince among the mercantile

men of this nation, who lived in Philadelphia for many years and died just a year or two ago, had time to give special attention to his Sunday school class. I suppose he must have been a very busy man, as he was one of the biggest merchants of this country. No doubt he was tired Sunday morning. But, with all of his business, wealth, prestige, honor and positions in different realms of the business world, he always gave special attention to the Sunday school.

Now, down to the question of this article. Why don't preachers go to Sunday school? I confess to you that it is a puzzling question. They are supposed to be seeking every opportunity possible to do good. And here is a field that is recognized as one of the departments of the church that is most worthy and brings the greatest returns. And in view of these facts, many of our preachers seem to think but little of this department of the church. I feel sure that many of our pastors will read this article and say that it makes it too hard on them to do Sunday school work and also preach twice on Sunday. And no doubt many of our evangelists will say that it is too hard on them to evangelize and pay any attention to Sunday school work. I trust all my brethren who do not go to Sunday school and who take no interest in this department of the church will just come clean and say the truth in this matter. Actions speak louder than words. We work at the thing we have a heart interest in.

Some pastors with thirty or forty members do not have time to take part in Sunday school work. Some time ago I was in one of the largest churches in this country. There is a membership of more than five thousand and a Sunday school with more than six thousand. The pastor is a very busy man. He is editor of a Christian paper with many thousands of people ready to receive his writings every week. He lectures and preaches from the North to the South during the year and yet with all the burdens of a city pastor, he is one of the prominent teachers in his Sunday school. The Sunday morning that I was with him, he had five hundred men in his class. It is a matter of their not having a heart interest. I know a very busy pastor. He has one of the largest churches in a big city and is in demand for outside work constantly. His church is a spiritual church and a regular beehive of activities in doing mission work, jail work, street work and looking after the poor of the city. And yet with all this work, the pastor has a men's class each Sunday morning and I have known a thousand men to be present.

Brethren, you can if you will. When we get to the place where we can look upon Sunday school work as more than just a side issue, we can get around to it and take some

part in advancing this department of the church.

I have an evangelist friend who seeks opportunities while holding a meeting to speak to the Sunday school. Sometimes a superintendent will have the preliminaries of the Sunday school work and then have all the classes come together to hear a message from the evangelist. Scores of young people have been saved in these special services. Revival meetings are now on in many of our churches. Why not see if your evangelist will speak to the Sunday school? Press the work of salvation. This is the objective.

I have noticed in many of our larger church centers that there are a goodly number of our preachers who do not have preaching appointments for every Sunday, who take no interest whatever in the Sunday school work of the church where they belong. About a quarter of eleven o'clock these brethren, with such heavy responsibilities upon them, come lazily into the Sunday morning meeting. By their actions they seem to say that there is not enough in the work of the Sunday school to demand their attention and especially the time and thought of their brain capacities. Shame on every preacher that does not lend his influence in building up this department of the church. No use to lounge around home and urge the children to go ahead. It may be true that you have worked hard during the week. So has the laity of the church. Some may say, "I would go, but they do not need me as a teacher." Well, why not go as a student? All can not be teachers. You might be able to learn something from the study of the lesson. Exchange ideas in the class. Hear others talk. Show your colors. Shake off that Sunday morning laziness and use your influence in getting others to attend Sunday school. Take your family with you. Stand by your pastor and while at home over the Sabbath take your place in Sunday school and prayermeeting along with the lay brethren.

People are watching us. Our influence is determined to a far greater extent by our actions, than by our words. Is the Sunday school worth while? Do we have any responsibilities to it? Do we do as ministers as we desire to have others to do, relative to this matter? In fact, how long has it been since you took an active part in Sunday school work? And if every member of the church took the same interest in this department of the church as you do, as a minister, what progress would be made in your Sunday school?

Without any quibbling over the matter, "Why don't our preachers go to Sunday school?"

HUTCHINSON, KAS.

"It is calculated that in three centuries, the first Protestant centuries, the Christian population of the globe doubled. In 1500 it was 100,000,000, in 1800 it was 200,000,000. But in the first missionary century, from 1800 to 1900, it sprang from 200,000,000 to 500,000,000. A little study of a map of the world and of the extension of population will make this law of God's dealings plain, that God enlarges the countries which nurture in their hearts His great purpose for the world, and in proportion as they water others, He waters them."

"No boy is well prepared for rough climbing unless he is well shod with Christian principles."

The Hope of the World

By REV. R. J. ROBERTS

WE ARE living in an age of much unsettledness, uneasiness, and restlessness. The shadow of the world war is still hovering over the land; and in the distance sounds the tread of another war horse. It might seem that the lights along the shore had gone completely out, and the old world had gone on the rocks.

If I were called upon for a one word definition for the hope of the world, I would just say, JESUS. Yet I feel that there is more to be said on the subject. The church has a place in this program; in fact the church is the tool, greatly to be used in the hand of the Lord in bringing peace to the hearts of men, and thus to the world.

Unless the church brings the world into a relationship with Jesus Christ and His gospel, the world will die in darkness and despair. The church must awaken from her lethargy and proclaim the saving power of the blood of the slain Lamb of God. While the church is debating the question of Fundamentalism, and Modernism the world is dying in darkness and shame without hope. A church filled with Modernism is as powerless to give comfort to a dying soul as is the lodge or the club. Many of the so-called Fundamentalists are helpless because they know not the power of God unto salvation. Brethren, the hope of the world is the "sanctification of the church." The church can not fulfill her mission in the world unless she be clothed in the white robe of righteousness which is given her in the sanctification "without which no man shall see the Lord." Trying to keep the church in the straight path without the blessing of holiness is like trying to drive an automobile without the steering gear. The great and wonderful prayer of our Lord found in the seventeenth chapter of John's Gospel is prayed largely for the church. Beginning with the fifteenth verse we read, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. Sanctify them through thy truth: thy word is truth." Again beginning with the twentieth verse, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Here Jesus prayed that the church might be sanctified in order that the world might believe. We may sometimes say to ourselves, "Why don't the people come to church and get saved as they used to?" No doubt the angels in heaven are asking this question, "Why don't the church people get sanctified and show forth their Lord to the world?"

There is but little that we can say in way of criticism to the sinner when he rejects pardon; justification, if we have rejected the baptism with the Holy Spirit (sanctification). That sanctification is, for the believer, and that it is the will of God, there is no room for

debate. Our Lord prayed to the Father for all that should believe on Him, to be sanctified. He died on the cross of Golgotha thus making it possible. Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "For this is the will of God, even your sanctification" (1 Thess. 4:3).

Yes, the hope of the world is the sanctification of the church, and its continuing in the life of holiness.

FULTON, MO.

Hold to the Old Line

By EVANGELIST ROY L. HOLLENBACK

THIS is called an age of progress. It is a time when old ideals are being set aside, and new ones brought in. It is a time when the hammer of the iconoclast is breaking to pieces many a hitherto cherished image.

The modern spirit repudiates the narrow and the sectarian. It demands mental and moral freedom. The standard for this freedom is scientific. Science must account for all things. It has no belief in the supernatural. There is nothing above nature. Whatever does not go along with this modern concept in its breadth of view must be set aside as a criminal hindrance to the onward and upward (?) march of humanity. Its rallying cry is, "Keep up with the times! Bring out and develop the latent forces in man!" In short the spirit of modern progress stands for the exaltation and deification of the natural man as supreme. Whatever is to be done in this world worth doing is to be done by him in dependence upon his own resources, skill, and organization.

This spirit of modernism has entered the Church, bold and blatant! That it has met with much opposition is not to be wondered; for it has sought at once to crush every cherished doctrine of those who believe in God and the Bible.

In entering the Church it found itself confronted with an immense deposit of old doctrine, which it disdains as "rubbish." It finds such doctrines as the fiat creation of man and the world, original sin, total depravity, redemption by blood, regeneration and sanctification by the Spirit, the second Coming of Christ, the resurrection of the body, the felicity of heaven, and the torments of hell. Beside this it found written over the doors of the church these words: "Not by might, nor by power, but by my Spirit saith the Lord of hosts." It also found deeply engraven above its altars these words: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, . . . and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." All this means that in the work of the church God does not depend, in the final analysis, upon the wisdom, strength, or genius of man; neither upon his intelligence, nor upon his latest suggested "methods."

When the spirit of modernism enters the church it finds these doctrines a stumbling-block to, and an arraignment of, its fundamental ideas. They form an impediment to its progress with which it must successfully reckon. It demands that the church come down out of the air, that it shall quit its "star-gazing" and begin to realize that it dwells fast and hard upon the ground—that it shall pay little attention to man's future and more to his present; that it shall be less elaborate about doctrine, and more insistent upon deeds. It demands that the church shall get rid of theological "rubbish," and shall carry on its work on an up-to-date basis.

And there are churches which have responded to all this twentieth century demand. There are churches in which you can find a place for preaching and prayer, and side by side with it a place for prize-fighting and pool. Churches which contain both baptistries and swimming-pools. There are offices for the money-changers and their tables;

rooms for the employment bureaus and help agencies; places for lectures and minstrel shows. Everything desired can be found in these twentieth century "institutional" churches from a sermon to a sandwich, from theology to a theatre.

Nor is this all. They have set aside every doctrine they could not modify to suit their taste. There are men in the pulpits who hold that the Bible is more human than divine. If it is to be kept at all, it is to be kept as a decent handbook of moral maxims, and is to be read in the light of man's larger knowledge, since it originated in the "infancy" of the human mind. They acknowledge that it served a great purpose while man was still under the influence of feeling and sentiment, but that under the strong facts of knowledge and investigation it is thrown hopelessly "out of date."

When we come to make a critical analysis of the church that conforms to this concept we will find that it is somewhat ethical, but not spiritual. It is economic rather than organic. It is reformative (?) rather than regenerative. It is humanitarian, and not divine. Its cry is sociology and not theology. Its object is brotherhood, not holiness. It is fully occupied with temporal, rather than eternal, affairs.

And in spite of its softening of doctrines and increase of organization; in spite of its ethical and sociological schemes; in spite of its bureaus and departments; in spite of its repudiation of every phrase that is unpleasant to the cultured mind, the church, as a moral force, is steadily falling behind. It is losing its grip on the "masses." Its rallying calls to service find little response and enthusiasm. Everywhere it suffers from a paucity of young preachers. No matter if the preacher accommodates his doctrine to witticism and humor, or to the latest scientific find, the crowd may come for a while and applaud; but they go away confirmed in their irreligiosity, and mock at the little sop of modified doctrine that the preacher tried to give them.

Except to the wilfully blind, all this is plain enough. God has been driven from the church's confines, and the best that remains is a battered and marred "form of godliness." Its power is gone, its message is gone; and with it has gone much of its zeal and enthusiasm. Instead of a message from God, the church offers a message from men—scientific men, good men they may be—but ONLY MEN! Is this what the great bulk of sane, intelligent, busy men want to hear! Do they come to church to hear of sociology, politics, science and philosophy? Nay, verily! The facts do not prove it to be so. They would hear about God and eternity; whether behind the veil of death there is a stretch of enduring sunshine, or whether the night shuts down close and tight in eternal frightfulness and dread remorse. They want to hear something when they come to church that will convince them that God is, that He thinks upon them, that He knows, and loves, and cares. They want something that will help them to live for every day and hope for every tomorrow. They care not to sniff the dust of earthly commotion, but to breathe for the moment the pure air of heaven. They care not to reflect upon the grinding discords of earthly life, but upon the unfailing euphonies of the realms of light.

God set the Church in the world that it might convey His message—His thoughts—to men. This is the gospel, the only gospel, wherein righteousness is revealed from faith to faith, and hope of salvation is brought to men. This is the only gospel which is accompanied by saving faith "in them that hear it," which faith is the nexus between man's heart need and God's willingness to supply it. When this message is "junked" and "scrapped" the Church has no right to preach any message at all in the name of Christ, the Bible, or even religion.

Over against this fearful condition, what have we, as those who cling to the divine oracles, to hold up as a light-bearer's standard? Shall we sink in hopeless despair and cease even to give forth our voice? I tell you nay! The great force that has wrought in the world for two thousand years, and has proved itself equal to any age in which it has been preached is the "faith once for all delivered to the saints." It is the need of this hour or of any other. It can penetrate the world's darkness and shed forth the knowledge of God. It

(Continued on page nine)

THE WORK OF THE WHOLE CHURCH

The General Board

THE ADVANTAGES OF THE WOMAN'S MISSIONARY SOCIETY TO THE CHURCH AND PASTOR

By MRS. PAUL BRESSEE

IN ARMY terms the church is the base of supplies, and through it all the spiritual help and needs of a vast constituency at home and abroad are met.

Women are in the majority in most of the churches. We see it in print often that at least two-thirds of the membership of the Protestant churches are women. If some of the pastors would own up to it, they would tell us that if it were not for the great assistance in prayer and the consecrated labors of the women banded together, their churches would be much weaker and would lack energy and progress, and in some instances would languish and die. If the women are needed to promote the best interests of the church, in what way can they work most advantageously? Can they do it better through an organization or not?

We turn to the Bible. Jesus gave a special commission to the women—TO GO AND TELL. That means at home as well as abroad. Jesus believed in organization. Remember the feeding of the multitude, how he organized the people and the resources, had the people sit down, *not in mass* but in companies of fifty and all were fed in good order. We would not discourage the labors of individuals but how much better we can pray, give or do if we are banded together in a common cause. The Lord calls his people (the women) out for efficient service in bands or societies. The real purpose and aim of the Woman's Missionary Society is to help bring the world to Christ.

Women have need of an organization in which to develop and to give voluntary help in this great missionary cause. It is a great help in a church to have a well directed Woman's Missionary Society, to stir up missionary zeal, give out missionary information, help bring up the apportionments, and assist the pastor in the many problems that are ever present. It stimulates and increases missionary giving, the women learn about the great needs, the various problems on the field, and they give out to others what they have learned. They enhance the spiritual atmosphere in the church for the Woman's Missionary Society is composed of women of prayer. They believe that things are brought to pass through prayer, *mighty prayer*. We know that God hears rightly directed prayers and answers them, sometimes here and at once, sometimes a prayer here is answered in Africa, or in China, or in India, or in the isles of the sea. Distance is nothing at the throne of grace. I fancy that surprise will be ours in the Glory-land in view of great results through the humble, consecrated and earnest prayers of the women of the Woman's Missionary Society. The first obligation then of the Society is to awaken, maintain and sustain the spirit of prayer. Some one has well said that "people will always give for the support of a work which has a real place in their prayer life." Prayers that are *definite* and *fervent* will grow in power and the results will tell in eternity. Who will say that a Woman's Missionary Society composed of a praying band of women is not a *real asset* to any church?

A Woman's Missionary Society is a help in educating our people in missionary work. If volunteers and friends are to be provided for the foreign work, the home churches must be kept informed and aroused to their needs and possibilities. Our women are in close touch with the work and workers on the field and at home and are able to give valuable information to the church. Not many of the women are preachers (although we have a number that are not excelled even by the men), but we have women of promise and ability who are to give and do much for this great missionary cause. The Woman's Missionary Society has been responsible in helping to develop leaders and workers for the church. Many women have felt their inability to do much before

a society was organized in their church and responsibility was thrust upon them. We have much latent talent hid away among the women, and if a Woman's Missionary Society does nothing more than to bring out some of this latent power, the church owes us a debt of gratitude; for who can say that it is not a big advantage to the church and pastor to have effective and competent helpers?

The women are steadfast and persevering and are always attending to their work, doing much that never comes before the public.

HOW CAN A WOMAN'S MISSIONARY SOCIETY HELP THE PASTOR?

The women often through interest aroused in the foreign missionary work see where they have been negligent in the church work at home. It will stimulate them to pray more for the work here and to give of their very best efforts to make the church a success in reaching and bringing many to the Cross of Jesus. If our foreign work is to grow and succeed, the church at home must be strengthened. For to it, we look for our recruits and help for the foreign work.

To be of advantage to the pastor, the women, as a society, must *work* in the strongest sense of the word, in the closest co-operation.

Tell the pastor occasionally that you appreciate him and his labors and that you stand with him to make the church tell for Him, whom we love and serve. If a Woman's Missionary Society in a church does not quicken interests in *all the departments and problems* of the church, there is *something radically wrong*. You know that a chain is no stronger than its weakest link. The Society is a real advantage to the pastor for it brings enthusiasm, inspiration and strength to him, and maintains a deep missionary spirit in the church, and last but not least adds largely to the receipts of the church. Some years ago I read this old saying:

*"If you want to see things move,
With dispatch and propriety,
Proceed at once to organize
A Woman's Missionary Society.
For when to heathen lands we send
A faithful gospel teacher,
We care more for the work at home,
And gladly help and pay our preacher."*

We have proven this to be true. Through wise co-operation with the pastor, a Woman's Missionary Society will be a valuable asset to any church.

We have known some pastors who were afraid that a Woman's Missionary Society would hinder the raising of their apportionments. But in all places where a society has been well directed it has proved a help and not a hindrance to the work of meeting the apportionments. If the women can not always give, they can pray and the Lord is not poor—His wealth is untold—and he hears and answers His own. We would be surprised how the Lord would honor us if we would fully trust in Him.

A Woman's Missionary Society to be of the best advantage to the pastor needs his help and encouragement. You will see it is *two-fold*. If a Woman's Missionary Society is not an asset to any local church, maybe it is not wholly their fault.

HOW CAN THE PASTOR HELP?

First—By becoming an honorary member of the Society, and paying dues, gives the pastor a chance

to be in close touch with their work. Drop in sometimes to their meetings and give them a stirring talk or conduct the devotions. I am sure that if the pastor shows any interest, he will be invited to take part in some of the meetings.

Second—By praying for the Woman's Missionary Society and their work in the church services. How often do you remember them in your Sunday service; to pray for them and the great work in which they are engaged?

Third—By announcing their meetings from the pulpit and saying some words of judicious praise of their Society. The women are doing things worth while and any pastor could truthfully say many words of commendation; not faint words of praise—for that is worse than saying nothing. Leave out the "buts" and the "ifs," and let the folks know that you realize the value of the Woman's Missionary Society to the pastor and to the church.

Fourth—Give the Woman's Missionary Society some *Sunday morning* for a service. I am not a preacher but we have some women that can preach as splendid a missionary sermon as one ever heard. At that time the Society would be allowed to present their work in its various phases, especially stressing the point of new members. Sometimes a new face, even if the things are not as well presented as the pastor might do, will arouse interest and enthusiasm. I know that if we will do this, the results will be gratifying in the increased missionary interest and money given. I emphasize it—give a Sunday morning service to the Woman's Missionary Society and let them have entire charge of it.

No doubt many are thinking of the sewing done by the women and the many other necessary articles sent to our missionaries. Of course, the pastor would not care to help in the sewing more than to help buy the material and other things needed. But he can encourage the women in their work. Ways and means have to be arranged so as to get the money for these things.

Great care is being taken that we do not run into Woman's Aid Society or have bazaars, etc. The Lord is helping the Woman's Missionary Society to keep in the middle of the road and look to Him for His plan and guidance. Wonderful foresight has the Pastor and also the District Superintendent who help and encourage the women in their many problems and to the best of their ability cement the Woman's Missionary Society to the church and district.

Our work is young—just in the beginning—but there are large possibilities ahead, and the pastors who realize this and co-operate with the women will make the Woman's Missionary Society a telling asset to the church and pastor.

TO SUM UP THE ADVANTAGES:

First. The Woman's Missionary Society activities stimulate and increase missionary giving.

Second. The Woman's Missionary Society maintains a high standard of spiritual life and enhances the spiritual power and usefulness of the church. It develops workers and leaders for the church.

Third. It opens a wider field to the church and congregation for their special gifts and efforts.

Fourth. The women scatter missionary information results of which will be told in eternity.

Fifth. The Woman's Missionary Society is the right hand of the pastor to help him in all the departments of the work, *more especially* to foster and encourage a deep missionary spirit in the church.

Do you not think it has been proved that a well directed Woman's Missionary Society is a decided advantage in many ways to the pastor and the church?

Let us then *together* go forward with rapid strides, knowing that He who leads us forth has never-lost a battle.

LOS ANGELES, CALIF.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

NAZARENE YOUNG PEOPLE'S SOCIETY CONVENTION

Three N. Y. P. Societies held a convention in the Park Lane Va., Church of the Nazarene, the evening of July 1st. The convention opened with prayer, song and praise services. Several special songs were rendered by members of the N. Y. P. S. of First Church of the Nazarene, Washington, D. C. Miss Williams, daughter of Rev. L. B. Williams, pastor of the First Church of the Nazarene, Washington, D. C., was chosen secretary. Rev. C. R. Mateer is president of the District N. Y. P. S. The John Wesley Church of the Nazarene, Washington, D. C., was well represented, as was also the N. Y. P. S. of the Park Lane Church of the Nazarene. Pastor C. R. Mateer, and the pastors of the Washington, D. C. churches, were present, and had a good time. Ice cream and cake were served in the basement after the meeting.

N. Y. P. S., YALE, OKLA.

The Nazarene Young People's Society of Yale, Okla. was organized Sunday evening, May 18, 1924, with eight members. We elected officers and are having great services every Sunday evening. Our leaders are spiritual and God certainly blesses them. We now have fifteen members and are prospering and growing all the time. God is with us in every service. Mrs. Ada Berger, our president, is on fire for God. All of the young folks love her and respect her in every way. Pray for us. We need your prayers.

EDNA SKINNER, Sec. and Treas.

HASTINGS, NEB., N. Y. P. S.

The N. Y. P. S. of the Hastings, Neb., church wishes to report good progress since the beginning of the Assembly year. At that time the membership was twenty-five and the interest was flagging.

Our president, Paul Doty, with the help of our pastor, Rev. E. C. Cain, has launched the contest plan of a trip to Japan. In this contest, regular and punctual attendance in our Society meetings, bringing our Bibles, chapters read during the week, finding new members or visitors, each count for a certain number of miles. The young people are greatly interested, and as a result the membership has been increased to forty-one.

Another feature of success is in our offerings. We have raised in these two months twenty dollars for missions in the regular contributions, and we are planning to raise for this purpose not less than fifty dollars during the year.

The young people take a very active part in the regular services, and help in the music which is unusually good during the summer months.

We greatly appreciate the efforts and co-operation of our dear pastor who has been a great inspiration to our Society; and also our President whose efforts never lag.

We feel that for all these blessings we have great reason to thank our Heavenly Father.

FAITH CHAMBERS, Reporter.

N. Y. P. S. NEWCASTLE, IND.

We are glad to report great victory in our N. Y. P. S. here. We have just closed a Young People's Convention and revival. The convention was held July 17-20 and was wonderfully blessed of God as was the week's revival following. Talks were given by members of the Y. P. S. on subjects that interest and are helpful especially to the young people, as "Why Young People should Seek God" and "How Young People are Kept Saved." Each night after two or three talks a sermon or short exhortation was given, urging sinners, especially the young folks, to come and seek God. At our regular Sunday night service our president gave us a splendid and very helpful talk on "Following Jesus," a fitting subject for such a service. The convention

closed with a great evangelistic service Sunday night. After a stirring message by our pastor, F. S. Robinson, two souls knelt at the altar and gave their hearts to God. The revival closed last night with six or seven at the altar. The past week and a half has been one of the best, if not the best in the history of our church. We are marching on to greater victories than we have ever known. The revival has not closed and we are not expecting it to until Jesus comes. Praise the Lord.

GRACE E. SMITH, Secretary.

N. Y. P. S. Topic for Discussion FOR AUGUST 24

Personal Principles of Soul Winning as set forth in the Life of the Apostle Paul

No art can compare with that of soul winning. It is the Master art. As distinguished from industrial arts, liberal arts and fine arts it may be called the divine art. It were well that we recognize it as an art that we may know and realize that mastery in it is not altogether a gift, divine or natural. Of a truth it pre-supposes a knowledge of divine things, but there must also be a knowledge of things human; and then, since it is an art, there must be the skilful and systematic adaptation of these means to an end. He who would excel in any art, devotes much time to the study of the masters of that art. Of all the masters of soul winning, apart from Him who is our Prince and Captain, the Apostle Paul stands at the very front. He furnishes overwhelming proof to the fact that if one follow Jesus he will be a fisher of men (Matt. 4:19).

The following are some of the principles of soul winning as set forth in the life of Paul.

1. He was under obligation to men, a debtor, to give to men according to the measure of his ability the gospel of Christ (Rom. 1:14; 1 Cor. 9:16).

2. He permitted no matter of personal profit, ease or pleasure; no difficulty; reproach, necessity or distress to deter him in his labor for souls (1 Cor. 9:22; 10:33; Acts 20:23, 24).

3. He cherished a deep love for men and was impelled by a mighty love of Christ (2 Cor. 11:2; 5:14).

4. The measure of need was to him the measure of opportunity. He would proclaim Christ to those where He was not named (Rom. 16:20, 21; 2 Cor. 10:16).

5. He had respect to the soul winner's reward (1 Cor. 9:24, 25; Phil. 4:1).

As to methods it would be more difficult in the life of Paul to determine which were the most successful. Certain it was he found no easy way of winning men. Compelled to give of himself in ever increasing measure we are unable to mark a time in his life when he considered entrenchment. His was no revival fervor, but something that had become a part of the fiber of his being,—principles, purpose and passion.

What steps are we taking in the formative period of our Christian experience and life to weave into the warp and woof of our beings such things as these? Have we answered the call of Christ to become fishers of men? Have we set about in an earnest, serious manner to become soul winners? Soul winning is not a matter which can be pursued only in an individual way. It can become the passion and object of a church, a society, a band or group of individuals. Every N. Y. P. S. should be a soul winners league, a fisherman's club. We must ever remember that we mark ourselves as true, devoted followers of Jesus when we labor earnestly, prayerfully, persistently, to win others to our Lord. Let us, each one, seek to make our Society more enthusiastic, more effective in this respect.

The Little Investment

A YOUNG man was saying gloomily to an experienced business man that it took so much money to make money, and that the youth who had by hard work saved up a few hundred dollars could find nothing in which to invest it profitably. It was true he could buy government bonds with their small safe rate of interest, but such a thing as investing in land or town property or merchandise was clearly out of the question. But the elderly man thought otherwise and pointed out several investments, any one of which the young fellow might undertake with a certainty of making more than three and one-half or four per cent on his earnings.

The young man was skeptical, but he chose the vacant lot proposition pointed out by his friend. Acting on the advice of the elderly man, he had it plowed, fertilized, and then with his own hands he set it out to strawberries. This was late summer and made him comparatively little trouble, as it only required a few days to get the place in order, the plants set, and later to cover them with straw. But the next spring he found out something about strawberries that extended beyond shortcake or jam. He had to rise at daylight to beat the birds and the thieving small boys, pick the berries, and market them before working hours, but he made twenty-five dollars from that first crop for his work, and then beyond keeping down the weeds and cultivating them, his work was over until another season. But his profit was not over, for a man living near was attracted by the luscious berries, and offered the young man one hundred dollars more for the lot than he paid for it, which was promptly accepted. From that hour the young man was no longer skeptical. As a side issue, ever since, he has been carefully selecting cheap lots, planting them to trees and vines and shrubs and selling them at good profit. More than that, he is healthier, happier, better morally and spiritually than when he spent his spare hours in loafing.

Aside from the money part of investments, it is well for all young folks to look into the possibilities of higher investments. Does it pay to give only one-half hour daily to good reading? It most certainly does. The habit of assimilating worth-while information well written is worth more than government bonds. A good book well digested will send the young person forth better able to succeed in every department of life's work. Study enriches the whole being, and the person who reads the best will not enjoy trash.

Does it pay to invest in such exercise and such occupations as will add to the physical comfort and well-being? Is it profitable to walk a mile a day or work in the garden or row or swim or take some kind of active exercise after coming home tired from the day's work? By all means. The little investment will grow and combine with other investments in a way that will amaze you beyond expression. The young man with the strawberry-patch was inclined to pity himself because he had to work like a trooper to get his berries off his hands and get himself cleaned up and to the office on time, but he discovered that he was capable of doing much more work than those who rested, as they called it, out of hours, and his promotions came faster.

Finally, in the spiritual realm it pays to look about for the little investment, the cultivation of the one talent. It may be substituting for a teacher in the Sunday school; taking a minor office in the young people's society; serving on a committee which has routine, humdrum work to do; faithfully looking after a shut-in; writing letters to absent members of the class urging them to come back; work in the Home Department; doing some clerical work for your busy pastor; sewing for the poor, or something that looks trivial and unimportant to you, but that somebody must do if the great work is to be done. It is like a patchwork in the quilt, made up of the small things done well by many hands. And in the time the little investment doubles and trebles and grows until you stand amazed at the result in a few years. It is ever so. "Unto him that hath shall be given" is as true today as when Jesus said it centuries ago, for his words and his plans cannot fail. Make the investment, little though it be; watch over it, and cultivate everything that will help it, and your harvest will come so soon that you will be amazed at its abundance.—HILDA RICHMOND in *Young People*

Hold to the Old Line

(Continued from page six)

holds the testimony of divine love and of measureless grace, and their expression in the Christ who died. It is the instrumentality which the Spirit never fails to use in one way or another.

The need of the hour is to stand for the old doctrine in precept and experience; to look at man as God looks at him; to take God's estimate of man, and not man's estimate of himself. We should proclaim with unflinching clearness that man is not ascending the scale of life, but is trodding a downward path which had its first descending step in the Garden of Eden. We should more clearly proclaim that the only way back upward is through the death of an infinite Sacrifice—none other than a Sacrifice rent from God's own heart—His only begotten Son. Even then our message is not complete until we have shown that by faith in Him we too may be crucified to all things carnal, and be raised to live that "holiness without which no man shall see the Lord." In proportion as the wisdom of the present hour discounts the wrath of God should we warn men of the "second death."

It is not time to fling ourselves down by the juniper tree and pant for death in despair; but it is time to preach, to pray, to have revivals. It is our time to preach the Word "in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine." Looking upon the present state of the Church as a mark of the closing of this age and of the coming of the Lord, we should gird up our loins and soberly obey the injunction: "Earnestly contend for the faith once delivered unto the saints." The greater the disease, the more needed the remedy. The greater the peril the more needed the rescue. Up and on till Jesus comes!

MANSFIELD, ILL.

The Body of Christ

By EVANGELIST HENRY BELL

IN 1 Corinthians 11:3 we find that the Church is likened to the body of Christ. In other words, we Christians go to make up the body of Christ, figuratively.

There are several facts about the natural body that fit in well with this figure.

1. The head moves the body at will. The Bible says Christ is the Head of the Church. Therefore, He moves us at will.

2. The hands and feet are within speaking distance of the head. We ought to be able to hear the voice of Jesus too.

3. It does not take the hands or the feet long to respond to the demands of the head. And neither ought it to take us long to say "Yes" to Jesus.

4. The head can go and be seen only where the body carries it. And Jesus will never be known to a lost world, unless the Body of Christ carries Him.

5. If a foot hobbles, every one looks at it. And likewise with the backslider. If any part of the Body of Christ has an imperfection, people will look at that first.

6. The diseased parts should be removed, or they will cause other parts to become diseased.

7. When a member of the body is hurt, the heart sends extra blood to heal the injured part.

8. If a hand gets into the fire, all the body shows it. The Body of Christ should show grief when one of its members goes wrong.

9. The heart is out of sight, but is the most important organ in the whole body. And some washwoman in the church may be the very heart of that church because of her prayers. If the heart got outside where it could be seen it would die. Humble one, stay where you are.

10. The feet often walk in filth. Some part of the body has to, and it happens to be the feet. If you are a foot to the Body of Christ and have to do all the hard work, remember that the Body could not get very far without the feet.

11. The body is made up of many members. If all were an eye, where were the hearing? If we all were the mouth (I am afraid there are a lot of people who want to be that), woe would come to the body of Christ. Some are called to be teachers, some pastors, some evangelists, etc., for the edifying of the Body. Be just what the Holy Ghost appoints you to be.

DENISON, IOWA

The Sunday School Lesson, August 24

By M. EMILY ELLYSON

SUBJECT: Jesus Talks with Nicodemus.

LESSON TEXT: John 3:1-17.

GOLDEN TEXT: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.*—John 3:16.

It is evident that the cleansing of the temple of last lesson took place some time before the actual festive Paschal feast began, but just the exact time is not known. Some writers think the eve of the 14 Nisan was most likely, because that was the time when the head of every Jewish home sought for and purged his house of all leaven. This would seem to be a very fitting time for such an act on the part of our Lord, for in so doing He would have fulfilled somewhat of the Mosaic law and given to those who silently watched Him an understanding (at least in some measure) of its national meaning.

Undoubtedly Jesus intended that His appearance in the temple at this time should be to the rulers their opportunity to accept or reject Him and His mission, and He strikes at the very center of their pride and authority as temple rulers. But even these dignitaries full of pride and formalism did not dare condemn an act which agreed with all that was purest and best in their traditions, yet were indignant that only a poor Galilean teacher should undertake and achieve a work they had not the courage or will to attempt. Hence they became sullen, hostile and suspicious, their hearts filled with bitterest hatred developed into a life opposition. Their first step against Him led on to the last in His condemnation to the cross. He knew and saw it all. His answer told it. It was given in parabolic language which only the after event made clear. However it would be strange if there would not be found among these officials some exceptions to the general characters who composed the rulers of the Jews and in our lesson we have such an exception in Nicodemus. He was a rich man, a ruler, a Pharisee, and a member of the Sanhedrin.

He had been a close observer of the works of Jesus on this occasion, and we gather from the way he expressed himself in conversation with Jesus that there were others, who, like himself, had been deeply impressed with the incidents of those days preceding the great Passover feast.

From the gospel history we know him to be a very cautious man, both by nature and education and also a timid character. We cannot but feel that some injustice has been done Nicodemus by many commentators when speaking of the way he came to Jesus. Instead of criticizing his manner of approach the marvel is that he came at all. It must have been a mighty conviction that could break down prejudice at so early a period in the ministry of our Lord and to such an extent as to lead this old Sanhedrist to acknowledge a Galilean, untrained in the schools, as a "teacher come from God," and to go to Him for direction on one of the most technical points of Jewish theology. To say the

least it was a most compromising step for a member of the Sanhedrin to take, and his wishing to enshroud his visit in the utmost secrecy is not to be wondered at.

We wonder if those who speak of Nicodemus' night visit to Jesus as "a cowardly act," would have manifested as great a degree of wisdom and prudence, and been as courageous acting under the same circumstances, in this hour of gospel noontide, as he did in the breaking of the day, for it was but the early dawn of a new dispensation. Nevertheless Nicodemus came, and this fact in itself is evidence of the deep earnestness of his soul and an honest desire to befriend One whom he knew to be a prophet, though it is not probable that at this time he recognized in Him the promised Messiah. And while he does not place himself as a follower of Jesus until after the tragedy of the cross, yet upon one other occasion recorded in John 7:50 he silenced the chief priests and Pharisees when they were clamoring for His arrest. Again we note that after the colleagues of Nicodemus had accomplished their designs and "finished" was His holy life on earth, it was two wealthy Jews who performed the last sad rites of burial one of whom was this aged Sanhedrist who doubtless had been watching the dark storm cloud ever since the purging of the temple at the Passover feast of our lesson.

Probably far into the night these two teachers, "the Teacher come from God" and the "teacher of Israel" talked on. We have wondered if the discussion did not last until faint streaks of morning light began to gild the eastern sky. We judge this because of the memorable words about the light and darkness with which the interview was closed, for, Jesus nearly always drew his illustrations of divine truth from natural conditions. But whatever the length of time consumed, one thought possesses us as we ponder on this wonderful incident, it is, how gently Jesus led this aged inquirer into the mysteries of the kingdom of God, and although the truths He taught violated every prejudice—though to learn them he must unlearn the entire intellectual habits of his life and training—yet we know from the sequel they sank deep into his inmost soul.

What Nicodemus had seen of Jesus had shaken the confidence he had felt in his former views relative to the kingdom and how to enter it. That which is of the flesh is flesh, but that which is born of the Spirit is spirit. To be in the kingdom of God, man must be born spiritually. Man might strive by outward conformity to become spiritual, but he would never attain to being spiritual. However high in mental attainment man may rise, whatever self-improvement may be realized, these things do not make one spiritual. It is with us today as with Nicodemus. The truth is the same for all time and for all people and while it is deep in mystery yet it is glorious in reality to those who submit to the operation of the Spirit for its fulfillment. "Except a man be born from above he cannot see the kingdom of God."

YAKIMA, WASHINGTON, CAMP

The Yakima, Wash., camp closed its third annual meeting Sunday, July 27. It was quite a successful meeting. A goodly number were either converted or sanctified in the old-time way. The attendance was good from the first service, and I have scarcely witnessed as fine attention in all my years in the ministry. The attention, coupled with the good attendance, helped the preachers to be at their best in preaching, and, barring reference to myself, the preaching was of a high order. Rev. A. O. Henricks was my collaborator, and those who have heard him can vouch for his doing his best. He is a fine yokefellow, and a delightful brother, and tremendously in earnest. It is refreshing to hear an earnest preacher these days when there is so much of the soap and soothing syrup variety. God bless the modern Elijahs, weeping Jeremiahs and bold Peters. May their tribe increase.

The local pastor, D. Shelby Corlett, was song leader. He is fine and was ably helped by a large chorus choir. Brother and Sister Corlett sang duets at almost every night service, which was a great aid in getting the word to the hearts of the hearers. The Yakima church, of which Brother Corlett is pastor, is one of the strongest in the Northwest District, and will doubtless become far stronger under the able leadership of this aggressive young pastor.

There were not as many campers as in previous years, caused by the hard financial situation in this country, but people came from as far as one hundred miles to attend. Plans are being laid at once to make the camp still larger another year, and to secure the strongest workers in the movement. God bless those who have it on their hearts. This is the only Nazarene camp in this territory, and should be encouraged by all our pastors and people in the District.

Jos. N. SPEAKES, Dist. Supt.

NEBRASKA DISTRICT

We have in this District a very promising but difficult field, with the quite usual problem of the lack of money and men to push the work and care for results. Four virile, spiritual preachers, hardly pioneer spirits, are now needed for pastorates. Each of these four propositions is very attractive to one who desires plenty of blue sky and hard work. Give a preacher of this sort a few lay people to back him, who also have learned the joy of sacrifice and humble service, and success is assured.

Since Assembly our Newman Grove people have given up their good pastor, Elizabeth Mead, to go to the promising but difficult field at Omaha.

Litchfield is being supplied by Mrs. Edna Whitehorn and God is blessing her faithful efforts. Ashe-

reports a good meeting under the District tent with Evangelists Mack Anderson and wife.

Arnold is favored by having two good preachers as pastors. They have had a good revival campaign since Assembly, led by Evangelists V. W. and Marguerite Littrell. Money is being raised to apply on the church debt, and we rejoice. Rev. A. F. and Mrs. Daniel are the pastors whose efforts spell progress at Arnold.

Lincoln enjoys the distinction of having the biggest preacher on the District, Pastor Haas. He is just now with his earnest people looking into the problem of better arrangements for the housing of the work, a vital matter, of course; and in no place more so than in our capital city. Let all help those dear people pray their special problem through.

At Chadron Mrs. Maude Farnsworth has for some time conducted a holiness mission, which has been a real beacon light in the place. Recently, at the close of a good revival held by Evangelists Theo. and Minnie Ludwig, we organized this mission into a church. We rejoice with Sister Farnsworth and her loyal band.

The few whom we still have at Alliance maintain the Sunday school and prayermeeting and are praying and hoping for an aggressive revival campaign to be instituted and a pastor provided.

Pastor W. G. Prescott is not only preaching at Hemingford, but is praying much, making many calls and scattering tracts profusely. Here also is where a stirring revival campaign is much needed, and we join our prayers with those of the faithful ones there that it may be forthcoming.

The country for miles around Broadwater has been energetically canvassed by Pastor Sam Laeger, looking for people and prospects for the Church of the Nazarene. He surely deserves success. He and his church are planning a rousing campmeeting in August.

There are encouraging indications at Maxwell. Pastor Robert Rogers and his good wife are at home there and are much loved by the people. They plan to improve the church building, and are praying for a revival.

At Hastings Pastor E. C. Cain is directing extensive improvements on the church building, and is preaching to growing congregations. An earnest personal campaign, having for one of its objectives the recruiting of the Sunday school, is planned at York by Pastor Anna Nutter, and Deaconess Emma Pruessner. This to be followed by a vigorous revival campaign.

Evangelist J. C. Waker and wife are now conducting a revival campaign at Riverton. Pray that God may use them to establish organized holiness in that place.

Other District items will be reported after the itinerary among the churches is completed. We are now about half way around. We are looking forward with happy anticipation to the extensive visit to the District of General Superintendent Reynolds. We hope with him to visit every church, that the various interests of the church at large may be placed before the people and revival fires enkindled.

A joint Preachers' Meeting, Sunday School, Missionary, and Young People's Convention is being planned, probably for a winter date.

H. M. CHAMBERS, Dist. Supt.

TENNESSEE DISTRICT

We are glad to report victory through the blood of Jesus. Since our last writing God has blessed the District with many good revivals. Early in the spring Dr. C. E. Hardy held a good meeting for the West Nashville church with Pastor T. C. Leckie. Rev. H. H. Wise held a successful meeting with our North Nashville church, with Pastor Lige Weaver in charge. Our Home Mission Evangelism began in June. Rev. J. D. Saxon, pastor of our Springfield church opened the first meeting at Greenbrier, Tenn. This meeting was honored of God, many were blessed and a good band was organized out of which we hope a good strong church will come. The South Springfield meeting, which was held by the pastor and local help, resulted in a number definitely finding God and the strengthening of the church.

The Trevecca College Quartet opened a campaign in Junction City about July 1st, and continued about four weeks. Dr. Hardy spent two days in the meeting and the writer about eight days. This was a great meeting. About fifty happy finders of the grace they sought and a band of fourteen was organized into a Nazarene Mission with as many more to follow, a pastor was appointed and we will soon perfect a good church there. The Quartet proved its ability and willingness to get under the load and sing, preach and pray until the victory came. This Quartet is engaged for the entire summer by the District Home Mission Board, and the Board is highly pleased with the work that they have done. Rev. W. S. Turner, pastor of the Lebanon church, has just closed a successful revival

Beloved Samaritans:

In my last letter I left you at the close of my little trip from Lake Charles and Houston and on to Waco. Well, we arrived in Waco on the appointed day and Bro. Hatfield and Bro. Fisher met me at the station and brought me to the parsonage where we got our plans all laid and then they placed me in the Adams House in a fine room with all the latest improvements, and for six days I had as fine entertainment as I have ever had in all of my travels. Bro. Hatfield had planned to take care of the workers at the parsonage, that is to feed them there, and to say that he took care of us is not strong enough. In all of my travels I haven't found such entertainment. He fed us as though we were kings and queens. Right here, let me say, "God bless Bro. Hatfield" and I am sure that every one of the workers will say, "Amen." Now, the workers and convention is the next thing to try to describe and it simply can't be done. I am sure that no worker was looking for the great time we had. I simply put it down as a red letter day in my life. Our beloved Bro. Fisher did himself credit for getting up a greater convention than he probably had in mind when he planned it. I am sure that it was much greater than He was expecting, but God always rewards a man in proportion to his faith and his undertaking. Brother Fisher had several great conventions in the one convention. First, this old preacher preached every day at eleven and every evening at the regular hour and we preached to large crowds and I never saw people listen better and seem to enjoy it more. We had Brother E. J. Fleming, our General Secretary to deliver lectures on the financial part of the church work. Brother Bracken from Bethany-Peniel College and Prof. London from Hutchinson, Kansas, each lectured each day on Christian Education and the work of the young people. Bro. P. H. Lunn of Kansas City came on once a day with his great Sunday school talks and Sister Annabel Latimer Lane each day with her great chalk talks to the children. She had as many as a hundred children at a time to hear her, also she had charge of the publicity work, for she is one of the best news writers in the great Church of the Nazarene. Sister P. H. Lunn from Kansas City had charge of the drilling and training of the young people for their great program on Sunday afternoon when they rendered the life of Christ in song. This was one of the most beautiful services that I have ever witnessed, it took them at least one full hour. Also we had Miss Lue Miller from Kansas City to lecture each day on Social Welfare, and we also had with us our beloved brother J. D. Scott, one of our Missionary General Superintendents who has charge of Latin America. He came on once a day with his great lecture on Missions, we also had some other out going missionaries who

made some fine speeches. We had with us also Brother J. W. Bost from the Dallas District with his wife and daughter, and then such men as E. W. Wells from Temple, and Brother Lane from Temple, the husband of Sister Annabel Latimer Lane, and who is the pastor of the First Evangelical church of Temple; and Brother Sharpe and family from San Antonio, one of our pastors from Austin, Brother Tyson and wife from Meridian, Brother P. L. Pierce and wife from Dallas; our pastors from Hamlin, Cedar Hill, and Wichita Falls; Brother Weise and Sister Hattie Saylor from Arlington; also Brother B. F. Neely from Bethany, Okla., and his splendid young ladies quartet, his two daughters and two other young ladies. I don't think that I ever heard sweeter singing in my life than those young ladies did during this convention. They are traveling with Brother Neely. Prof. London had charge of the great choir and old London simply sang that great crowd almost into heaven. Brother London is a great leader. His presence on the platform inspires the crowd to sing. London just looks musical and good. We also had one of our fine ladies from San Antonio who brought us some beautiful solos, and Sister Lane brought us some great songs. I had the privilege of preaching to old neighbors of forty years standing. We had with us Brother Joseph Collier that the HERALD readers often read about—well, I saw Joe converted nearly forty years ago. He is one dear old boy. His old father was with us a number of times. Brother Scott brought his old mother and father down from their old home out near Hillsboro where they have lived on one farm for over fifty years. I was so glad to meet them again. Over thirty years ago on my way from Hubbard, Texas to Walnut Springs to hold a meeting a wagon load of us stopped with them for dinner and they fed us and the mules and sent us on our way rejoicing. May God bless that precious old couple and may their last days be their brightest and best. Many of the readers of the HERALD are well acquainted with Brother Stephen White, one of the fine professors at Bethany-Peniel College and also a great preacher—well, his mother and father lived at Walnut Springs and I stayed in their home for ten days and Stephen was a small boy in knee pants. Well, thank the Lord he is a great man today. Well, the old world does sure move. Well, I will have to stop, but if I were to try to tell you about all the dear holiness boys that I met, this letter would be as long as my arm. Ten thousand blessings on Fisher and Hatfield and all the workers and visitors. I have never seen the sun set on six days of more beautiful fellowship and companionship and friendship. All the glory belongs to our Christ who is worthy of all praise and honor and glory forever and ever. Amen.

UNCLE BUDDIE.

NEW YORK DISTRICT CAMPMEETING

Sunday, July 20th closed the fifteenth annual New York District Campmeeting and by all it was considered the best. God came down in mighty power and manifested Himself in every service. District Superintendent Jernigan and Rev. J. A. Ward did some mighty preaching of the old-time type. There are a great many preachers up and down the land who are "generalizers," but these men of God took the clean-cut, rugged and definite style and God witnessed to His Word with "signs and wonders following." The slain of the Lord was many. Over one hundred seekers sought God in pardon and purity and not a barren service was noted. The campers were the largest number of any year. This is a strategic point, touching points which are accessible, making it possible for people to attend the camp and prospective of planting Nazarene churches far and wide. The audiences were unusually large. On Sundays the grounds were covered with automobiles and people bringing their lunches camped out under the beautiful trees, a sight to behold.

The tabernacle was too small to hold the congregations this year and under the inspiration of the blessed Holy Spirit \$10,000 was pledged to build a new and suitable tabernacle. Plans are already started to have this ready for next campmeeting. Amen! The presence and power of God was felt in this service when our dear people were blessed and shouted and cried and laughed and exhorted.

The singing was both attractive and inspiring under the leadership of our good Brother Messer.

W. F. COLLIER, Dist. Supt.

JOHN E. MOORE
558 Wall St., Los Angeles, Calif.

"OUR CHURCH AT SPRINGFIELD, TENN., has just closed a tent meeting in South Springfield with our pastor, Rev. John D. Saxon doing the preaching. Attendance was good and interest fine from the beginning. There were twenty-two souls definitely blessed, and three additions to the church. Rev. W. F. Shannon preached 'a few times with the power of God upon him and his messages were enjoyed by all who heard him. Miss Essie

Morris who had charge of the singing was at her best."—Reporter.

"THE HUGO, OKLA., CHURCH OF THE NAZARENE is steadily but surely growing. The Lord is blessing in many ways. Souls are being saved or sanctified. Our crowds continue to increase in Sunday school, Missionary Societies and at the regular preaching services. The church has re-called Rev. J. A. Russell as pastor. He has a strong hold on the town through his work. We mean to go 'over the top for God and holiness in Hugo. Seventy-one of the Nazarenes and their friends recently surprised the pastor with a 'pounding' which was greatly enjoyed by all. Our mid-week prayermeetings have been wonderful all the year. Our revival begins Aug. 20 with Evangelist D. M. Spell."—Mrs. R. V. Johnson, reporter.

EVANGELIST MACK ANDERSON AND WIFE write: "We just closed a tent meeting with our church at Litchfield, Neb., where Sister Whitehorn is the able pastor. This was a hard fought battle on account of bad weather, but God gave us victory. There were about twenty professions and ten united with the church on last Sunday morning. We received twenty-five subscriptions for the HERALD OF HOLINESS and the finances were well taken care of. The M. E. and Presbyterian pastors dismissed their services the last two Sunday nights and united with us in union meetings. Crowds were good and best of all beautiful harmony prevailed. Sister Whitehorn and her people are fine folks and are doing good work."

"REV. R. J. KIRKLAND, a Nazarene evangelist, held a ten-day meeting in the Holiness Christian church of South Estherwood, La., with great success among the English and French people. The meeting was well attended and there were twenty conversions and more than seventeen received the blessing of holiness. A wonderful interest was aroused, especially among the Catholic French people who understand English. They listened to the truth and took a deep interest in Christianity. Rev. Kirkland was assisted by Rev. O. Hoffpanir, Rev. F. Perry and Henry Kilmer and Rev. Ivo Istri. They have organized a Sunday school and have prayer meeting and preaching every Thursday."—John P. Hoyt, reporter.

"OUR MEETING AT MARTIN'S CHAPEL, TEXAS, closed Sunday July 27th with victory. Rev. L. S. Redwine, our beloved pastor and his good wife led the singing and Dist. Supt. Bost was the evangelist and did all the preaching. There were between fifteen and twenty professions, three persons were sanctified, and five came into the church. This was the best meeting we have had since the days when Dr. J. B. Chapman and Brother and Sister

D. C. W. Tetrick were here twenty-four years ago. The seed they sowed is still bringing forth fruit. May the Lord bless the HERALD family. I love them all."—Marvin Hall.

"A GOOD REVIVAL AT OATSVILLE, IND., closed July 27th, Rev. Everett and Helen Atkinson, pastors. They have a loyal Nazarene band of people there who know how to pray and hold on to God till things come to pass. They had a new church in which to worship, and best of all Jesus was there and the Holy Spirit put old time conviction on sinners and some prayed through to definite victory for pardon, while others sought the blessing of entire sanctification and found it, 'Glory to His name forever. Four joined the church and eleven subscriptions were taken for the HERALD.'—Rev. Arvel L. Emmert and wife.

"WITH REV. E. C. TARYN as evangelist we just closed a good meeting here at Delmer, Ky., Bro. Taryn faithfully preached the old time truths and his messages were given in a convincing manner. The crowds were large from the start to the finish, at times the house would not hold them. The saints prayed, fasted, sang and testified and waged the battle for two weeks. Although we never reached the break that seemed inevitable at times, there was good attention to the preaching, and conviction as deep and pungent as I ever saw. Men, women and children trembled under awful conviction and a goodly number came forward for prayer, and there were a few happy finders. Pray for us."—J. S. Legget, pastor.

"REVIVAL AT KANSAS CITY, GRACE CHURCH with Dr. E. P. Ellyson as evangelist, the Chapman trio as musicians, and Miss Knight and Miss Ellyson as soloists, closed with great victory. Several were at the altar the last night and almost all claimed victory. Dr. Ellyson is a great preacher of the Word and the church was greatly benefited by his ministry. We have a new vision, and the church, filled with new life and vision, is beginning to push out into greater fields of labor for the Master. We have taken fifteen new members into the church since the middle of January, all adults, except one. Our Sunday school has also increased, and we feel that all departments of the church are moving forward."—L. W. Dodson, pastor.

PASTOR M. J. JONES OF WINNIPEG, MAN., sends in a list of subscriptions and says, "I assisted Dist. Supt. Metcalf in a meeting at Poplar Point. Many prayed through in the old time way. We are looking forward to an organization of a new church at that place. I am pleased with this country. There is a great opportunity here. The church at Winnipeg is moving along nicely. The Sunday school is increasing and the people are encouraged.

We are looking to God from whence cometh our help."

EVANGELISTS V. W. AND MARGUERITE LITRELL write, "We just closed a fine revival with our Lomax, Ill., church. There were something like fifty at the altar, for the two works of grace, counting them as they came. Practically all of these were adults and there was very little 'old straw threshed.' The tide rose higher and higher and climaxed on the last Sunday. Twelve came into the church and thirteen were baptized. A Sunday school rally was put on, and the attendance doubled, 146 being in the Sunday school the last Sunday. A holiness league or gospel team was organized and they are already doing good work in the neighboring towns. The pastor was given a 'pounding' and the evangelists were well paid. Subscriptions were secured for the HERALD OF HOLINESS. We found the pastor, Rev. Eva Shepard fine to work with."

EVANGELIST FANNIE PAYNE sends in a list of subscriptions for the HERALD from Comanche, Okla., and reports, "Thirty-five professions and seven additions to the church."

EVANGELIST J. T. WILLIAMS writing from Sherwood, Tenn., says, "I am now in a revival tent meeting here and much interest is being aroused. We had a tent full last night with at least 450 people out. Just closed a meeting at Nash with nine conversions and some sanctified."

"THE CULLEOKA, TEXAS, CHURCH has just experienced a very gracious revival in which thirty-one souls—prayed through in the old time way. Received nice class into the church and others are looking our way. Evangelists J. C. Hafley and J. M. Messer had charge of the preaching. We begin our meeting at Valdosta Aug. 10th with the same workers. Pray for us."—Andy Green, pastor.

PASTOR J. S. BASHORE, AUBURN, IND., writes, "We just closed our tent meeting with the Werkhauser party of Chicago as special workers. God blessed in the meeting and gave us a few souls for which we praise Him. Rev. Werkhauser preached the old fashioned gospel which we admire and the young folk were quite a help in the meeting with their special music on the cornets and saxophone. The weather was very favorable and the attendance good. We thank God for the way He is leading. We open a tent campaign at Garrett, Ind., Aug. 3-24 with Rev. E. Arthur Lewis as evangelist. We ask your prayers for that meeting."

Evangelist E. Arthur Lewis in sending in a good list of subscriptions from Newport, Ky., says, "Truly fine meeting here. Rev. Clyde Green one of the most spiritual men I ever met and this is largely the reason for the revival. Twenty-four seekers Sunday night. Total seekers, counting repeaters 160. Thirty-five joined the church. \$225.00 offering for evangelist, \$100.00 gift to pastor, \$1600.00 pledged on church debt. The manifestation of Holy Ghost power was truly marvelous and a number of cases of salvation and sanctification were very clean cut and remarkable. We greatly praise God as we go to our next meeting at Connersville, Ind."

REV. E. E. MARTIN AND FAMILY after motoring across the country arrived in Lowell, Mass., to take up their work there, on July 13th, at 1:30 a. m. Brother Martin says, "After 3800 miles according to the speedometer on our car, we were a tired family, but the welcome we received we shall never forget. A large company of people had waited even to that late hour and we rejoiced together over the goodness of God who brought us together again. And the parsonage—everything a home would need was already furnished and installed. When we learned of the many prayers of this church that have followed us through these years we do not wonder that the will of God so strongly pointed this way. The blessing of God has been upon our first services. Waves of glory, fresh breezes wafting the fragrance of heaven, have swept over our souls. A few have been seeking at the altar, and seem to have found victory."

Our Subscription Champion!



TWO thousand and eleven HERALD OF HOLINESS subscriptions in nine months! That's the record of Rev. Bud Robinson, or "Uncle Buddy," as we affectionately call him. The accompanying likeness with its serious mien, is indicative of the manner in which Brother Robinson goes after subscriptions. He means business. He gets subscriptions by the scores in campmeetings, revival campaigns, conventions. Besides this he gathers them by the wayside, one by one, in railway trains, depots, etc. He is everlastingly at it. Think of it! 2,011 in nine months; 227 each month and approximately 7½ subscriptions every day.

While Uncle Buddy heads the lists, many others are doing their share, just as faithful and loyal.

We can't all be Bud Robinsons but we can do our best to scatter the glad tidings of full salvation by the printed page. May God bless all the pastors, evangelists and District Superintendents who are helping us carry on this good work.—NAZARENE PUBLISHING HOUSE.

EVANGELIST EARL E. CURTIS, writing from Montpelier, Ind., says, "I never was more keenly conscious of the immediate presence, power, and help of the Holy Spirit in my ministry than I am these days. My last two camps before coming to this place were the sweetest and best I have attended for years. Many souls were saved and sanctified wholly and at Brushton a number of sick bodies were definitely and supernaturally healed. I began here the 27th of July. God is with us, crowds are attending the meetings which are held in a large and beautifully equipped tent under the auspices of the Nazarene church. I am expecting a mighty break and flood tide of salvation before many nights. Pilgrims are coming from surrounding places to help push the battle and the walls are already beginning to crumble."

BROTHER IRA R. AKERS, writing from Bedford, Ind., sends in a nice list of subscriptions and says, "We are having a great meeting here in a new field for our church. We will be able to organize with more than fifty good members, almost all of them new to our church. Have had over one hundred seekers to date, with nearly a week to run yet."

PASTOR S. M. KING OF ORANGE, TEXAS, has been holding a meeting in the Bland addition of that city with success. He says, "We had thirty-eight professions either of pardon or purity, and started a cottage prayer meeting in that part of the city with good interest. Rev. R. L. Strickland helped in the meeting which was much needed in that part of the city. Our church is on the up grade, we took in four more grown members last Sunday, making twenty-six since the Assembly, and we have one of the liveliest little churches on the district."

PASTOR W. F. FARMER OF FLORENCE, ALA., writes, "When we came here last November we found some very fine people, but some who were very much discouraged. We found a church debt of \$1800, but we began preaching on tithing and God laid it on our hearts to raise the debt. To date we have raised one half of the debt, which together with amounts raised for other purposes totals \$1450.00. There have been sixty professions, and about twenty additions to the church. Praise God for His blessings."

PASTOR-EVANGELIST J. G. FETTERHOFF of Esther, Mo., writes, "We are climbing up the grade slowly here at the baby church. We closed a tent meeting Thursday night, July 24th after an eighteen days' fight against the Enemy. Our helper failed in getting here on account of sickness and the load fell on our shoulders. The Devil put up a hard fight, but the God of battles met with us, and nine souls prayed through to victory. We organized in February with twenty-two charter members and now have thirty-three. We begin a meeting at Claytown, Mo., with the Methodists July 31."

"MT. HOPE, KY., CHURCH is coming out on top. On July 13th we commenced a series of services with Rev. Elwood Taylor. He preached some rousing sermons while the saints shouted for joy. During the week the men of the community organized a working band, and finished the church building that had been under way for some time. The announcement of the dedication of July 20th had been well published and a large crowd of people came on horse back and in wagons, and automobiles. God met with us and gave us a great time. An offering of \$150.00 was taken in cash and pledges which pays the church out of debt, for which we praise God. Dinner was served on the ground and at 2:30 the dedication sermon was preached by Brother Elwood Taylor. We are expecting to see great things accomplished in the near future."—Elbert Waters, reporter.

PASTOR G. C. BRAWLEY, CARUTHERSVILLE, MO., writes "We are closing our second year's pastorate here with victory in our souls. Truly the past two years have been a time of victory and blessing, as well as testing. There is a beautiful spirit of unity prevailing in the church and we have found our labors very pleasant. Our hearts are made sad when we think of parting with our good people, but we feel the need of seeking a more healthful location. God is wonderfully blessing his people here with

good attendance and best of all with his presence. We are having seekers at almost every service, and quite a number have joined the church since the Assembly. We are much encouraged to press on, and expect to begin a revival soon. We are looking up and claiming victory in His name."

NEAR LANCING, TENN., we held our first annual holiness campmeeting June 21-July 6. God answered prayer by opening the hearts of many of the people to accept a full gospel. We started the meeting under the canopy of the skies. The rain soon began to pour but the Lord took pity on us and sent us a tent. We are now taking steps toward the erection of a tabernacle and covet the prayers of the reader that God will supply our needs, so that His work may not be hindered, but that the gospel may have free course, and our banner, "Holiness unto the Lord" be lifted high and the revival fire spread like a prairie fire. We had as our evangelist, Rev. E. C. Tarvin of California, Ky."—Kennie Dawn, Mary Schuster.

PASTOR C. U. FOWLER OF GOLDENDALE, WASH., writes, "Wife and I came here from Spokane two weeks ago and held our first service, Sunday morning July 20. There were five old ladies out and the offering for both morning and evening was \$1.05, so you see we have a great work before us in this place. But we are on the field to stay and with the help of the Lord and the prayers of the good Nazarenes we expect to win out. Last Sunday we had double the number we had the Sunday before and at night there were between fifty and sixty, for which we thank God and take courage. The only holiness church in the whole county is the little church here. There is lots of room out here for young preachers who want to try their hand at real home missionary work. This is a fine country with some of the best folks in the world. We are expecting God to give us a harvest of souls. Pray for us."

FROM ECONOMY, IND., BRO. PAUL HARRIS writes; "We are praising God for the victory just won here. Have just closed an eighteen-day tent meeting with Rev. Roy L. Hollenback as evangelist, assisted by Sister Hollenback in special song. It has been some thirty years since a tent meeting has been held at this place and we thank God for the good attendance and the attentiveness of the people to hear the gospel messages which Bro. Hollenback brought to them under the anointing of the Holy Spirit. His messages were forceful and prayed down and the people heeded the call of Jesus. There were twenty-five experiences sought and a number saved and sanctified. We also thank the Lord for the liberal offerings that were given Brother and Sister Hollenback and Miss Harlan who assisted at the piano. We ask an interest in the prayers of every reader of the HERALD."

BROTHER MILTON SMITH has been engaged in meetings in different places in and around Prescott, Ark., this summer. He says; "The Lord is blessing

and people are being saved. Just closed a good revival at Liberty church, twenty-eight prayed through in the old fashioned way. Last night there were several seekers, and some have united with the church."

J. A. DOOLEY AND WIFE OF THE MINNEAPOLIS, MINN., Holiness Mission write; "God is abundantly blessing our labors in the salvation of sinners, the sanctification of believers and the healing of the sick. God has given us a permanent mission building in a fine location down town in the center of the business district where hundreds pass the door all the time. This is our second month in our new location and God has set his seal on this move in the salvation of many souls. We hold open air meeting every night in the heart of the city at 6 to 8:30 p. m. Three to five hundred gather nightly and listen to the songs, testimonies and exhortations. Then we go to our gospel tabernacle and hold a short service where many find God. We believe in holiness first, last and all the time."

THE CIRCULATION MANAGER'S NOTE this week reports, "A list of ten HERALD subscriptions from Rev. E. Atkinson, pastor at Oatsville, Ind.; twenty-six from Rev. J. W. Lowman, just closing a meeting at Farmington, Iowa; ten from Evangelist W. R. Gilley in a meeting at Murphysboro, Ill.; twenty-five from Gen. Supt. Goodwin; thirteen from Evangelist J. E. Gaar, twenty-five from Evangelist Mack Anderson, just closing a meeting at Litchfield, Neb.; five from Rev. S. M. King, pastor at Orange, Texas, three from Rev. L. A. Dodson, Slick, Okla.; four from Rev. W. W. Loveless, closing a meeting at Corydon, Pa."

"SAN FRANCISCO, CAL., FIRST CHURCH, has called Rev. I. W. Young of Alberta, Canada for their pastor. Owing to a camp meeting engagement he was unable to get to the church on schedule time and the writer has been supplying, and has never felt more in the order of God than while with these dear people. The church reports that they have never enjoyed such liberty and freedom as at this time. God has blessed us with the overflow blessings. Souls have sought and found God and a number have been added to the church. The attendance is constantly growing and strangers are coming to us inquiring the way of holiness. The mid-week prayer service is the most wonderful that it has been my privilege to witness. The Sunday school room is well filled now and the outlook is that we shall move to the main auditorium for the prayer service. We hope soon to see both rooms full on prayer meeting night. We expect the new pastor to take charge Sunday Aug. 3rd and are then expecting greater things from the Lord. Any one wishing to get in communication with us regarding the work of God can reach us at our home address, 1700-41 Ave., Oakland, Cal."—J. R. Hunter.

The doorstep to the temple of wisdom is a knowledge of our own ignorance.—SPURGEON.

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ANNOUNCEMENTS

NOTICE—I will be in the Holiness Tabernacle, Minneapolis, Minn., for a meeting in October. I would like two or three more meetings in Minnesota or Wisconsin. If any church or holiness band would like a meeting and desire my labors, address me at Pottersville, Mich.—Evangelist Lyman Brough.

NOTICE—Kansas District Assembly will convene with the Wichita Church August 27-21. The Examining Board is called to meet at 10 o'clock on Tuesday, August 26th and all licensed ministers, with those expecting license, are expected to meet the Board. Please read the present requirements for license as found in the Manual, Pages 72 and 73. Rev. A. G. Jeffries is to be the evangelistic preacher of the Assembly. Pray that God may give us a great Assembly. All coming to the Assembly should notify me of your coming that accommodations may be provided. Come directly to the parsonage, 208 South Washington. Where possible bring bedding for cots.—A. C. Tunnell, Pastor in Charge and Dist. Supt., 208 South Washington, Wichita, Kansas.

NOTICE—We have one open date from Aug. 21 through that can give to some place if you will write me at once.—W. H. Crawford and wife, care of Hugh Catron, R. 2, Union City, Tenn.

A RECOMMENDATION—Word has just reached me that Rev. John T. Little, 105 Ivey St., Nampa, Idaho, has resigned his position as Field Secretary for Northwest Nazarene College, in which capacity he has served for a number of years, and will now devote his entire time to his beloved evangelistic work. Brother Little has felt for many years that the evangelistic work is his real field and he has given attention to other lines only because the needs were so pressing. He is a strong preacher and a remarkable soul winner. His ministry of twenty years has been pretty much confined to the Northwest and to the western provinces of Canada where he has been wonderfully blessed and used of the Lord. He is truly a good man, a strong leader and a loyal Nazarene. Our brethren in every section of the country will do well to engage him for their revivals and camp meetings.—J. B. Chapman.

NOTICE—We are in receipt of a letter from Pastor Guy A. McShane of Seattle, Washington, stating as follows: "Since the recent notice in the HERALD concerning the accident to Brother Brown, numerous letters of inquiry have been received by him concerning his condition. Because of the state of health of both Brother and Sister Brown it has not been possible for them to answer all of these inquiries. After the accident Brother Brown improved somewhat, but is now in a sanitarium taking treatments. Sister Brown recovered to some extent from her serious operation of a year ago and her severe attack of pneumonia in February last. Since then there has developed a serious nerve trouble which has rendered one arm almost helpless, and also other complications with it. She is now in the sanitarium with Brother Brown receiving treatment. Brother Brown has been obliged to give up his pastorate of the Tacoma Nazarene Church, and the prayers of our people are requested for them."

REQUESTS FOR PRAYER

SPECIAL REQUEST—A year and a half ago Mrs. Matthews was healed of a long standing heart trouble and has since enjoyed exceptional health. But in her present delicate state her heart is being affected, and we desire prayer that she may safely come through the ordeal of the next four or five weeks.—John Matthews.

A reader from Kentucky requests prayer for herself and father that they may be healed; for two brothers, a sister-in-law and a friend that they may be saved.

"Please pray that the Lord will restore my body to health."—J. M. Westmoreland, Miss.

A sister from Texas requests prayer for her husband that he may be saved.

"Please pray that my mother may be saved and that I may be healed of every affliction."—A reader, Okla.

A request comes from North Dakota that prayer be offered for Rev. C. B. Prine of Velva, N. D., that he may be healed. He is very low with typhoid fever and complications.

"For over three years I have suffered from tuberculosis with complications. Please pray for my healing, also that I may be firmly established in the Christian faith."—A Sister, Ky.

"Please pray for the healing of my body."—Mrs. E. B., Indiana.

Pray for a sister in Tennessee who is going through a great trial and test in her home.

Prayer is requested for J. M. Gaddley now of Illinois, formerly a member of the Walla Walla, Wash., Church, who is helpless with paralysis.

TELEGRAMS

SEATTLE, WASH.

Sister Libby Beach Brown had two strokes of apoplexy Tuesday morning, right side affected, unable to speak, very low. She and Brother Brown both in sanitarium where they have been taking treatments. Please pray for them.—Guy A. McShane.

BASTROP, TEXAS.

Rev. Ida Fretwell underwent serious operation, very ill, pray.—Daughter.

AUSTIN, TEXAS.

Having good revival. 40 prayed through to date. Church greatly revived. Young people on fire for God. Pastor doing the preaching. Now entering the fourth week of the meeting. End not yet. Hallelujah!—I. L. Flynn, pastor.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 58¢.—Publishers.]

FOR SALE—Gospel tent 30 x 50. Fairly good condition. Waterproofed. All ropes, side curtains, side poles and main poles complete. Will sell for \$150.00 cash.—Rev. C. E. Ryder, 2029 Ave. B, Council Bluffs, Iowa.

FOR SALE—Good cabinet organ, Kimball make, five octaves, eleven stops, in good playing condition. We want to sell it and give proceeds to foreign missions. Consider it well worth the \$40.00 we ask for it. Mr. and Mrs. Earl Hale, Main St., Huntsville, Ala.

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See Herald of Holiness of August 6 for full list.

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CAMPMEETING CALENDAR

August 13-24. Standing Rock camp, near Dover, Tenn. Evangelists, C. B. Smith and F. C. Bain, Song Evangelist Murray Radford, all of Nashville, Tenn. For further information write Mrs. T. W. McGee, R. 4, Dover, Tenn.

August 14-24. Idaho-Oregon District Camp Meeting at Weiser, Idaho. The grounds are beautifully shaded and equipped for the comfort of campers. Workers, Evang. J. A. Kring and Dr. H. Orton Wiley. For information about tents, etc., write E. A. Sanner, Dist. Supt., 422 14th Ave. S., Nampa, Idaho.

August 14-24. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

August 14-24. Roswell, N. Mex. Nazarene state campmeeting. Workers, Dr. A. O. Henricks, Rev. I. M. Ellis, Dist. Supt. John F. Roberts and the pastors of the district. For information write Rev. R. C. Stream, Roswell, N. M.

August 14-25. Yuma, Colorado. Nazarene campmeeting of the eastern plains churches. Workers, J. B. Chapman, D. D. and family. For information write Rev. Howard Eckel, Yuma, Colo.

August 15-24. California, Ky. Carthage Camp. Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 15-24. Main Springs, Ark. Workers, Lum Jones and Gussie Morris, evangelists; Oscar Galloway, singer.—Mrs. Ligo Weaver, Emmet, Ark.

Aug. 15-24. Groveville Camp Meeting, Groveville, N. J. Workers, A. L. Whitcomb, Mrs. Eliza Comrie and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 15-25. Bonnie, Ill. Workers, Allie and Emma Irick, Elmer McKay, Missionary Etta Innis Shirley and Prof. John E. Moore. For further information address W. T. Lawson, Box 229, Benton, Ill.

August 15-31. Beebe, Ark. Workers, Chas. Robinson and Lawson Brown of North Little Rock.—E. O. Tapley, pastor, Beebe, Ark.

August 21-31. Sharon, Okla. Camp Meeting under the direction of the Woodward County Holiness Association. Workers, Miss Clara A. Meeker of Enid, Oklahoma as evangelist.—C. Grunewald.

Aug. 21-31. Thirteenth Annual Holiness Camp Meeting (Interdenominational) Hopkins, Mich.

Workers, John Fleming, Chas. Slater, Bud Robinson, C. W. Butler, Mrs. Fred De Weerd, Chas. Maurer and Lillian Scott. For further information address Dr. L. E. Hensley, Holland, Mich., or Rev. A. Buege, Wyandand, Mich.

Aug. 22-31. Mount of Praise, Circleville, Ohio. Annual Holiness Camp of the Churches of Christ in Christian Union. Workers, John Owen, John Hewson and J. L. Schell and wife. For further information address E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 22-31. Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. B. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader, Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

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

Aug. 29-Sept. 7. The Loyal Preachers' Camp, Delanco, N. J. Workers, Howard Sweeten and Burl W. Sparks.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 15-24. Spotsylvania, Va. Annual campmeeting Association. Rev. Bessie B. Larkin, President, will have charge. The following holiness preachers and workers will preach, sing and believe God for victory each day: Rev. John Norberry and wife, Rev. W. L. King and wife, Rev. G. B. King and wife, Rev. Samuel R. Bauer, Prof. Merton Steelman and wife, singers, Mrs. Louise A. Bostwick, Mrs. Mary King, Mrs. Clara L. Bennett. For information address, Mrs. B. K. Andrews, Secretary, Spotsylvania, Va.

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

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

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

Sept. 4-14. Knoxville, Iowa. The Martin Co. Holiness Association annual tent meeting. Rev. J. E. Hewson, evangelist and Mrs. Esther Williamson leader in song.—Mrs. Sadie Snell, Sec., R. 1, Lacona, Iowa.

September 7-14. Calamine, Ark. 33rd. annual

campmeeting. Workers, S. B. Damron, Mrs. A. T. Beasley and Mrs. Agnes Diffe.—S. B. Damron, Pottaw, Okla.

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Iowa (Farmington, Iowa).....Sept. 3 to 7
Western Oklahoma (Fair, Okla.).....Oct. 1 to 5
Eastern Oklahoma (Collinsville, Okla.).....Oct. 8 to 12
San Antonio (Waco, Texas).....Oct. 15 to 19
Dallas (Bonham, Texas).....Oct. 22 to 26
Hamiln (Wichita Falls, Texas).....Oct. 29 to Nov. 2

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas (Wichita, Kans.).....August 27 to 31
Missouri (Kansas City, Grace Church).....Sept. 10 to 14
Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21
Tennessee (Paris, Tenn.).....Sept. 24 to 28
Arkansas (North Little Rock, Ark.).....October 1 to 5
Mississippi (Cleveland).....October 8 to 12
Louisiana (Alexandria).....October 15 to 19

R. T. WILLIAMS.....Dallas, Texas
208 N. Rosemont Ave.
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FALL ASSEMBLIES

Minneapolis (Kimball, S. D.).....August 20 to 24
Indiana (Alexandria).....August 26 to 31
Chicago-Central (Olivet, Ill.).....September 3 to 7
Michigan (Grand Rapids).....September 10 to 14
Alabama (Brewton).....October 3 to 12
Georgia.....October 15 to 19
Florida (Fl. Lauderdale).....October 22 to 28

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Evangelists' Slates

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

E. T. Adams, Willmore, Ky.

Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas:

V. W. Anglin, 747 N. 35th St., Seattle, Wash.:

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

Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.:

Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:

Jarrelle and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.:

Kearney, Neb. (camp) August 21 to 31

Council Bluffs, Iowa (camp) September 7 to 21

G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:

A. F. Balsmeier, 512 Taylor St., Topeka, Kansas:

Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:

M. L. Balthore, Box 1017, Milton, Ore.:

Henry Bell, Denison, Ia.:

James M. Belt, 3318 New Hampshire Ave., Washington, D. C.:

F. H. Benjamin, Song Evangelist, 238 S. 8th St. Vincennes, Ind.:

J. E. Brasher, Crestview, Fla.:

Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.:

J. A. Broomfield, Bokhoma, Okla.:

Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:

Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Ohio:

F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):

Lyman Brough, Pottsville, Mich.:

Elmer L. Buck, 229½ East Ganson St., Jackson, Mich.:

C. C. Burton, Delmer, Ky.:

Harry B. Burks, Harboursville, W. Va.:

Jody, W. Va. August 1 to 17

Windie, W. Va. August 22 to September 7

W. R. Cain, 615 South Vine St., Wichita, Kansas:

Wichita, Kas. August 14 to 24

H. C. Cagle, Buffalo Gap, Texas:

Edmund T. Campbell, The Dalles, Oregon:

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

Roscoe C. Carrell, Pianist, Cedar Hill, Texas:

Caddo, Okla. Aug. 4 to 17

Caddo, Texas. Aug. 28 to Sept. 14

M. B. Case, 1708 Gore St., San Diego, Calif.:

C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio:

Endicott, N. Y. (camp) August 7 to 17

D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.:

C. C. Childers, 622 W. Central Ave., Ashland, Ky.:

Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.:

J. A. Collier and wife and Collier Band, Pilot Point, Texas:

Prof. C. C. Conley, 586½ North Howard St., Akron, Ohio:

Shelbyville, Ind. August 1 to 17

Woodman, Ky. (camp) August 20 to Sept. 1

J. H. Crawford, Hooker, Okla.:

W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.:

Marlin, Tenn. August 3 to 17

Rutherford, Tenn. September 5 to 14

W. F. Cleghorn, Bethany, Okla.:

E. M. Cornelius, Princeton, Ind.:

Ernest Coryell, Box 105, Ogilvie, Minn.:

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

Earl E. Curtis, 141 Dayan St., Lowell, N. Y.:

Willard and Edith Davis, Singers, Box 263, Enid, Okla.:

Waurika, Okla. August 19 to 31

A. F. Daniel, Box 106 Arnold, Neb. Aug. 1 to 17

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

Wicks, Ark. August 7 to 24

Cote, Ark. Aug. 28 to Sept. 11

T. B. Dean, London, Tenn.:

Marion DeVoll, Diagonal, Iowa:

Johnnie and Jackie Douglas, Singers, 624 Melba St. Dallas Tex.:

Dublin, Texas August 15 to 31

Erick, Okla. September 1 to 21

Jack Donovan, Thorntown, Ind.:

Clasboro, N. J. August 2 to 17

Grace Edwards, Thompsonville, Ill.:

B. H. Edwards, 1608 E. Central, Wichita, Kansas:

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

I. M. Ellis, Ontario, Calif.:

Roswell, N. Mex. Aug. 15 to 24

Erick, Okla. Aug. 29 to Sept. 14

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

Oakman, Ala., Grace Chapel. August 5 to 17

Millport, Ala. (Beulah Heights camp) Aug. 21 to 31

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

Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

Hollow Rock Camp, Toronto, Ohio. August 14 to 25

Erma, N. J. (Cape May camp) Sept. 12 to 21

Geo. W. Erskine, Millfield, Ohio:

Henry C. Ethell, Springfield, Oregon:

Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:

Elsa Fischer, Millford, Nebr.:

B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:

Bowersville, Ohio (camp) August 7 to 17

California, Ky. (Carthage camp) Aug. 15 to 25

Bona Fleming, Ashland, Ky.:

Hamsey, Ind. (camp) August 8 to 15

East Liverpool, Ohio. (Hollow Rock camp) Aug. 16 to 24

Chester, W. Va. (camp) Aug. 28 to Sept. 7

John Fleming, 317 Holt St., Ashland, Ky.:

Hamsey, Ind. (camp) August 8 to 18

Holland, Mich. (camp) Aug. 21 to 31

J. E. Gaar, Olivet, Ill.:

Hastings, Neb. (camp) August 14 to 24

Beary, Ark. (camp) Aug. 26 to Sept. 7

C. J. Garrett, 208 North Agate St., Paola, Kansas:

J. P. Gardner, 724 36th St., Cairo, Ill.:

Mrs. Stella Gasaway, 1112 Serenth Ave., Terre Haute, Ind.:

W. R. Gilley, Olivet, Ill.:

Buckhart, Mo. August 14 to 31

Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:

Arthur W. Gould, 91 Larch St., Providence, R. I.:

Topeka, Kas. August 1 to 24

Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.:

Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.

Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.:

Lee L. Hamric, Hamlin, Texas:

Post, Texas (South Plains camp) Aug. 1 to 17

Mineral Wells, Texas Aug. 22 to 31

Houston, Texas September 5 to 21

G. M. Hammond, Willmore, Ky.:

W. W. Hanks and wife, P. O. Box 308, Ashland, Ky.:

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

L. C. and Laura Hasley, Ferree, Oxford, Nova Scotia:

J. C. Hefley and wife, Collinsville, Okla.:

Kanawa, Okla. August 1 to 17

A. O. Henricks, D. D., 1438 Washington St., Pasadena, Calif.:

Roswell, N. Mex. August 14 to 24

W. F. Herbig, Aberdeen, S. D.:

N. J. Hepburn, 2109 Troost Ave., Kansas City, Mo.:

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

A. R. Hodges, 628 W. Broadway, Louisville, Ky.:

R. T. Hodges, Bethany, Okla.:

Edna Wells Hoke, 617 Barr St., Carterville, Ill.:

J. D. Hoffman, Box 47, Beech Grove, Ark.:

Roy Hollenback, Mansfield, Ill.:

Alba, Mo. (camp) August 8 to 13

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

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

Madison, Wis. July 31 to August 17

J. E. Hughes, Kingswood, Ky.:

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

J. R. Hunter 1700 Forty-first Ave., Oakland, Calif.:

J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.:

Arthur F. Ingler, Lock Box 165, Nampa, Idaho.

Allie and Emma Irick, Pilot Point, Texas:

Bonnie, Ill. (camp) August 15 to 25

Bowie, Texas August 29 to Sept. 8

Rev. G. F. Jacobs, University Park, Iowa:

W. P. Jay, 301 Holley St., Nampa, Idaho:

A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio:

Portage, Ohio. August 14 to 24

Bluffton, Ind. Aug. 25 to Sept. 7

Warren, Ohio September 10 to 21

Lum Jones, Ada, Okla.:

Prescott, Ark. (Main Springs Camp) Aug. 15 to 25

Beech Grove, Ark. August 29 to Sept. 14

A. B. Jones, 1107 W. Sycamore, Duncan, Okla.:

Bessie L. Kesler, 230 Pershing, Liberal, Kansas:

R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio:

Lockland, Ohio Aug. 10 to 24

Canton, Ohio Sept. 7 to 28

E. W. Kiemel, Sylvia, Kansas:

W. D. Killingsworth, Tuscaloosa, Ala.:

J. A. Kirkham, 691 East 46th St., Los Angeles, Calif.:

R. J. Kirkland, Ellis, La.:

Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:

H. R. Lee, 518 E. Seam St., Denison, Texas:

O. R. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.:

E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:

Garrett, Ind. Aug. 8 to 24

Camas, Washington September 7 to 21

M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas:

Jack Linn and wife, Oregon, Wis.:

Oregon, Wis. (camp) August 1 to 17

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

Fairview, Okla. Aug. 15 to 31

J. Warren and Maybelle Lowman, Singers and Preachers, 7122

Indiana Ave., Chicago, Ill.:

Greenfield, Ind. (camp) August 15 to 25

Indianapolis, Ind. August 26 to 31

Chicago Central District Assembly September 2 to 7

W. W. Loveless, London, Ohio:

Warren, Pa. July 29 to Aug. 17

Macksburg, Ohio Aug. 22 to Sept. 7

Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:

Indianapolis, Ind. (tent) August 1 to 17

Elmdale, Mich. Aug. 18 to 31

W. E. Lytle, Troy, Ohio.

Tolu, Ky. August 21 to September 1

Hig Springs, Ark. September 5 to 13

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

Elisa Martin, Worthington, Ind.:

John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:

C. R. Mattison, 720 Silver Ave., Greensboro, N. C.:

Hamsey, N. C. Aug. 31 to Sept. 14

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

J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.:

Findlay, Ohio (camp) August 8 to 17

Normal, Ill. (camp) Aug. 22 to 31

Grace McLenore, Singing Evangelist, Olivet, Ill.:

J. R. McLendon, Richland, Fla.:

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

A. McNaughton, Box 598, Pottlatch, Idaho, and Mrs. Ella

Cornelius, 206 West Thorne St., Colfax, Wash.:

W. T. Means, 1803 Park St., Keokuk, Iowa:

I. B. Medler, Brewton, Ala.:

Edward W. and Selma W. Miller, Troy, Idaho:

C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:

James Miller, 1249 N. Holmes, Indianapolis, Ind.:

Hazelton, Ind. (Wheeling Camp) Aug. 8 to 17

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

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

Felicity, Ohio (camp) August 6 to 17

Bryansburg, Ind. (camp) August 22 to 31

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

John E. Moore, Song Evangelist, 658 Wall St., Los Angeles, Calif.:

Bonnie, Ill. August 15 to 24

Searcy, Ark. August 20 to September 7

Little Rock, Ark. September 11 to 21

J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,

Calif.:

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

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

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

Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:

Vincent Springs, Tenn. (camp) August 14 to 24

Trezerant, Tenn. Aug. 31 to Sept. 14

Herschel Murphy, Jewett, Texas:

Collinsville, Texas. August 1 to 17

Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:

G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado

Spring, Colo.:

Cisco, Texas August 1 to 17

Lubbock, Texas August 22 to September 7

John R. Patrick, Jamestown, N. D.:

Mrs. Fannie Payne, Beulah Bounds, Singers, 1021 W. Reno St.,

Oklahoma City, Okla.: